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INFORMATION KIT
ON THE ACTIVITIES OF
SUN MYUNG MOON
AMERICAN JEWISH
ARCHIVES

Prepared by Rabbi Balfour Brickner
Director, Department of Interreligious Affairs
Union of American Hebrew Congregations

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JEWISH COMMUNITY CENTER BULLETIN



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Tamuz 20, 5734, Our 50th Year

White Plains, N. Y.

THE MOON PEOPLE AND OUR CHILDREN

*This sermon was given by Rabbi Davis
on May 24*

My dear friends, what I have to say to you tonight is long, and painful, and difficult, and frightful, and frightening, but it has to be said. And it has to be said here. And it has to be said now.

A few months ago I became suddenly, personally, and deeply involved with a group of people whose existence until that moment had totally escaped my attention. After months of research, correspondence, and personal involvement, I feel the need to bring it all to your attention, and that is what I plan to do tonight.

The group is known generally as the Unification Church. Its official name, however, is The Holy Spirit Association for the Unification of World Christianity.

Under that umbrella there are several front groups operating. Perhaps you have heard some of their names. These are: Project Unity, One World Crusade, International Federation for Victory over Communism, Freedom Leadership Foundation, American Youth for a Just Peace, The Little Angels of Korea, The Professors Academy for World Peace, and the Committee for Responsible Dialogue.

What they all have in common, aside from the fact that they are totally interlocking, is that they all belong to a man called Reverend Sun Myong Moon, a Korean who has captured the minds and the bodies of an increasing number of people, and who has become — along the way — an extremely wealthy man.

Let me leave aside for the moment the question of his wealth, and the ways in which he has acquired it. I'll get back to that. I promise you!

First of all, who is this man? Reverend Moon was born in 1920 in the Pyongan Buk-Do province of what is presently North Korea. At the age of sixteen he recounts that Jesus appeared to him and told him "to carry out my unfinished task." Then a voice from heaven said, "You will be the completer of man's salvation by being the second coming of Christ."

And this really is the gist of the message: That Adam failed as the perfect man when Eve was literally seduced by Satan. That Jesus failed as the perfect man because he died before he could marry the perfect mate. That the Messiah will come as the third Adam, out of Korea — the New Garden of Eden — in the year 1980. Reverend Moon, having divorced his first three wives, and having then married an eighteen year old girl, apparently is the third Adam, the second Messiah, and the first leader of a movement designed to capture as many children as he can.

What happened to him in Korea is pretty

vague. He says he was tortured by North Korea because he was an anti-communist. According to the Church of the Nazarene in Seoul, Moon was accused in 1955 of conducting group sex orgies for which he served a three month jail sentence.

These sex orgies had to do with his doctrine of "Blood Cleansing" by which the race is purified from the polluted blood of Eve, tainted by her intercourse with the serpent. His method of "Blood Cleansing" was apparently the cause of his being arrested.

Moon was also excommunicated by the Presbyterian Church of Korea, and his Unification Church has been condemned by most of Korean Christianity.

He is, however, openly favored by the present government of South Korea. When that government gave itself sweeping totalitarian powers in 1972, many of the church leaders opposed it. In January of 1974 President Park Chung Hee decreed that anyone criticizing the Government would be sent to jail. Five Presbyterian Ministers and one Methodist Minister received prison sentences of fifteen years.

But Sun Myong Moon was permitted to operate a school near Seoul to which the government then sent thousands of civilian officials and military personnel to learn his methods of fighting communists, and his apparent success in brainwashing them. The South Korean government openly supports Reverend Moon, and he in turn gives that government the aura of respectability.

Then he came to America. I am not certain when the movement began in America, but about eighteen months ago it surfaced when his disciples were able to purchase the twenty-two acre Belvedere Estate in Tarrytown for \$850,000, a far cry from his former international headquarters which had consisted of three rented rooms in a poor section of Seoul. Reverend Moon acquired permanent residency visas for himself and his family, and then purchased an estate for himself in Irvington for \$620,000 to which he added another \$50,000 for improvements.

The movement then purchased a Seminary in Barrytown from the Christian Brothers for one and one-half million dollars. When you add to these purchases the fact that the movement now has campus houses throughout the land, and headquarters houses in fifty states, and hundreds of cities, including such handsome townhouses as the one on East 71st Street in New York City, you begin to see the scope of his empire.

The movement brings to America hundreds of young Germans, Australians, Japanese, and Koreans at its own expense. One hundred and fifty came from Great Britain in response to ads posted on college bulletin boards in England stating, "New York and back for \$25.00." This included a free summer of leadership training in Tarrytown, New York.

The cost of its activities is conservatively estimated at five million dollars a year. It pays for full page ads in big newspapers. It publishes a tabloid newspaper, books, leaflets. In every major city it holds banquets to which the country's leaders are invited, and to which many of them come.

When it gets to the money nobody really knows. I questioned at some length a young lady, a graduate of Columbia University School of Business Administration, who said she was the bookkeeper for Reverend Moon. The conversation went something like this:

Q. Where did Reverend Moon get the money to purchase the Belvedere Estate?

A. Oh, we raised the money by selling flowers, candles, and tea, because the Tarrytown Estate really belongs to the Church.

Q. But his own private estate in Irvington which cost \$620,000, is that also part of the Church?

A. No, Reverend Moon purchased that by himself.

Q. Did the Church give him the money?

A. No, he got it from his Ginseng Tea Company.

Q. Oh, does Reverend own the Tea Company?

A. Oh no, he is only a minority stockholder.

Q. What percentage of stock does he own?

A. No more than 25 to 30 percent.

Q. Would not 30% be a controlling interest?

A. Oh no, the 70% is owned by the Church. The money, apparently, comes from a great many sources. It comes from kids selling flowers and candles and plain begging on the streets.

Example. Two well dressed teenagers with a bucket painted "Drug Abuse," asking for donation to fight drugs. If you ask what their drug program is, they smile and say, "We work against drugs from the heart. It's a heart thing."

Or they pretend to raise money for children, or for reuniting families. It all goes into the coffers of the Unification Church.

Then there are the member businesses: a printing press in San Francisco, a dry cleaning establishment in Denver, a new tea house in Washington. All of these manned by the kids without salary.

Then there is the business empire of Reverend Moon who is reportedly worth over fifteen million dollars. He is the head of a conglomerate in Korea that produces marble vases, machine parts, Ginseng tea, pharmaceuticals, titanium, air rifles, and concrete.

He claims to have a world-wide following of a half million, ten thousand in the United States of whom some two to three thousand are hard core members. Among his affiliated organizations are those set aside for political action. Under the banner of the Freedom Leadership Foundation, they spend—accord-

Continued on page 2

Continued from page 1

ing to their own statements—\$50,000 to \$60,000 a year trying to influence senators and congressmen on national security issues. Last year alone they spent \$73,000 on newspaper ads defending the President and his Watergate participants.

The President, of course, is not unappreciative. A few months ago Reverend Moon was ushered into the White House where he and the President embraced and then Moon prayed for the President for fifteen minutes in Korean (he speaks no English).

The President gave him a letter of appreciation and approval which he prominently displays in his pamphlet. In return Reverend Moon has announced that in three visions from God he has been told that President Nixon must not be impeached. His reasoning is that the Office of the Presidency is divinely ordained. Let me quote directly from Reverend Moon's statement, ANSWER TO WATERGATE.

I have been praying specifically for President Richard Nixon. I asked God, "What shall we do with the person of Richard Nixon?" The answer . . . was "Love. It is your duty to love him." . . . Do you criticize him? . . . Of course not. You comfort him. You love him unconditionally. . . . This nation is God's nation. The Office of the President of the United States is . . . sacred. God inspires a man and then confirms him as President. . . . God has chosen Richard Nixon to be President . . . our duty, and this alone is that we . . . support the office itself.

The divine right of Presidents is a doctrine not quite in keeping with our concept of democracy, but then democracy is not quite in keeping with the doctrines of Reverend Moon.

I came in contact with this movement when, in a matter of twenty-four hours, two families in our Congregation called to tell me that one son and one daughter had become involved.

Both college students, the girl had been invited to a workshop in Tarrytown for a weekend, at the end of which she left school, and left home, and became part of the Unification Church. I joined the family at church headquarters in Forest Hills where we tried all day and part of the night to gain her release.

Her comrades said that she was free to leave, but their eyes told a different story. I had never seen anyone so frightened, so removed from reality, so totally under the way of forces I could not identify.

Whenever we made a telling point she excused herself, and went into another room to pray. Each time she came back, the answer was the same. God told her not to leave. Part of their thesis is that every question put to God is always and immediately answered. No exceptions.

During one of her absences, and after five hours of standing on my feet, I turned to the people in the room, and I said, "I find you grotesque. I came here to listen and to learn. But when I see you so unmoved by the agony of a family, when you can sit here and see parents beg a daughter to come home for three days, and remain untouched, then I have learned all I want to learn about this movement. I find it totally obscene."

A boy in the room answered me by quoting from St. Luke: "And if any man come to me, and hate not his father and his mother . . . he cannot be my disciple." That is when I thought of their posters promising to heal America of such wounds as broken homes!

I have spoken to the boy and the girl of our Congregation and I am amazed at the tenacity with which they cling to the Unification Church, and the hodgepodge of irrationality.

I wrote a series of articles for the National Jewish Post and Opinion in which I described what had happened, and in which I declared myself to be their enemy.

The response from around the country was devastating. A woman from a Midwestern city (she begged me not to mention its name) called to say her son, with one year to go in college, went to one weekend in Tarrytown, dropped out of school, spent his summer in Philadelphia selling peanuts, and turned his entire bank account, including his tuition money, over to the Church.

The parents kept writing to Moon without answer. Finally five days before the fall semester, Kim, (Moon's assistant) called and said, "The Master has ordered your son back to school, but the money belongs to us!"

A girl in Providence, Rhode Island, one who had been in the Church one and one-half years, and finally escaped, wrote, "I wish the general public could know them for what they are." She talked about mobile fund raising teams. The daily goal of each is one thousand dollars a day, seven days a week, every week, \$365,000 a team.

She said that after she left the Church she received a letter from the girl who had converted her saying, "I know you are not humble enough to admit you are wrong and beg forgiveness and return, so eventually you will sign your own death warrant."

A girl in Chappaqua wrote, "It has been six weeks since I left the Church, and they still call me up, leave letters in my mail box, or come to my home. . . . Rabbi Davis, can anything be done to fight this Church? They are sending their members to all the colleges in the area. They have a Divine Principle Club in Queens College." The Divine Principles is the new Bible of Reverend Moon which distorts the Jewish Bible, distorts the Christian Bible, and results in an amazing amount of nonsense.

A letter from San Diego, "When we first moved here . . . we met a very nice couple. They had a daughter who joined this group. She left school, went to New York where she made and sold candles door to door, worked part time as a switchboard operator, and gave her salary to them."

"Now three years later, the Church policy is to claim these kids totally, alienate them from their parents. These kids apparently turn their lives over to lock, stock, and barrel, work for nothing, and think they are going to save the world, but first they break the hearts of those closest to them."

From Des Moines came the story of a boy and a girl and their encounter with the group. The boy was a freshman at Iowa State, and the girl a recent high school graduate. On March 13 they were riding their bicycles when they met two of the Moon people — one from England and one from Japan. The youngsters were invited to lectures and banquets, and having nothing better to do, went to the banquet where they enjoyed the food, but not much else.

They skipped the lectures and were called early the next day by the Moon people who literally begged them to return. The boy did and the girl did not. Following the lecture the boy went to the girl's house in a terribly agitated state and insisted that she attend Sunday's workshop in a nearby city. She agreed. Her account follows:

"From 9:00 a.m. until midnight, lectures and intimate discussions were held. I listened as two of Moon's followers talked to me. They spoke with broken accents, so I had to watch their faces very closely to notice expressions that would help me understand. It was almost like I was drawn to their faces. They were teaching with implication rather than direct assertion that Moon is the second Messiah.

They used diagrams and charts — some looked like physics or geometry problems. It was all very logical, or at least it seemed that way then. The charts showed that the Second Coming was now. Then with all their data they tell you that the Second Messiah will be a man born between 1917 and 1930 in Korea. They let you figure out by yourself it's Moon. When you have been through so much it seems so easy to see it their way. When that hit me I was about overcome. I was shaking all over and my head was pounding. I said, "What can I say?" "Say you will join," I told them. "I guess you got a new sister," I was caught up in it like nothing I have ever been attached to before. They told me that I would have to make a supreme sacrifice of giving up my parents and family. They said the more you give up the more God loves you. They said I would have to give up all worldly possessions . . . everything.

"They said I would have to be prepared to tell my parents . . . but that I should not tell them everything because it would be too great a shock for them. They said my parents would be negative, but the negativism would be Satan working through them."

When the girl called home to say that she was going to spend the night with the Moon people her parents replied by saying that they were going to send the police. The Moon people then drove the girl home. Her story continues, "They agreed to take me home right away, but all the way to my house this Japanese man sat next to me and told me how I must love him more than my parents, how my parents would work against me, how I must realize they were evil."

After what her father described as a discussion until all hours of the night the girl broke down and cried, "I realized what had happened to me and it was wrong. I had too much love at home to believe my parents were evil."

As for the rest of the story, the girl was badly shaken, and the boy was committed to a psychiatric ward and his prognosis is in doubt.

From Louisville I received a letter from a Christian Minister who told me of cases in which youngsters dropped out of school after one weekend of lectures, left their families and friends.

This Minister, and a few others took out after Reverend Moon, and stood outside a hotel in Indianapolis where Moon was appearing. The Minister's wife and a young nurse were handing out material in opposition to Reverend Moon. The Minister writes, "Three German aliens attacked the women, seized the material, destroyed it, and attempted to push them out into the street. When I came over they said, 'Now we will take that out of your hands. Watch us.' These were the leaders of the seventy Germans and they informed us that they had the right to destroy anything that was against Moon."

In that regard — and only in passing — I received a phone call from a member of our Congregation relating to me what might — or might not have — been a threat against my speaking on this subject tonight.

Following that, however, I received a letter which was a dimly veiled threat, and then two phone calls, rather specific that I had better be very careful what I say tonight.

Well, I am very careful of what I say. And very carefully I say it. I hold this movement to be evil and dangerous. I hold Reverend Sun Myoong Moon to be a charlatan and a manipulator of people. I hold his inner

Continued on page 6

Continued from page 2

henchmen to be devious, unscrupulous, and false. And I hold the kids that are caught up in this to be the innocent victims of their own weaknesses, the innocent victims of their own dreams, the innocent victims of their own needs. But, most of all, the innocent victims of Reverend Moon.

Now, I cannot say it any more carefully than that.

And they abstain from liquor, tobacco, drugs, and sex except, of course, for marriages arranged—and some times rearranged—by Reverend Moon.

I have no quarrel with the kids, however confused and mistaken they may be. My quarrel is with the movement.

This movement preys upon the young, the young of all religions. The Moon people are out to get them all, to convert the world by 1980 for Sun Myoong Moon and his Messiahship. This movement preys upon the young, upon the disturbed, upon the frightened, upon the idealists, upon those who hunger for acceptance, or certainty or simplistic answers in a world that is too complex. It preys upon those who sincerely dream of a better world, and who reach out for short cuts. It preys upon those who are unhappy at home, unhappy with themselves, unhappy with their parents, unhappy with the doubts and the struggles of life itself.

To all of these it offers acceptance of love, and authority, and protection, and a sense of sublime commitment. And all it demands in return is total submission, submission of body and soul, an end of thinking for themselves, a blind acceptance of the word of the Master, and the abandonment of family and faith and values and reason.

They speak of love and introduce satanism. The kids at Tarrytown are bussed into New York to see "The Exorcist" to show them what will happen to them if the devil gets inside.

Is it any wonder then that I was delighted to join the neighborhood group which successfully removed the Moon people from the rented house on the corner of Earlewood and Soundview when they violated the zoning law? And I will speak out against them whenever and wherever I can.

Please understand how I feel.

They have every right to exist, so long as they obey the laws of this land. And I would not even attempt to deny them their civil rights. But we, too, have rights. We have the right to know them for what they are, to condemn them for what they do, to expose them before they get to our kids.

We have the right to prepare a brief, as some are now doing, for presentation to the Attorney General to see if, in fact, they have violated the laws of this land, and perhaps to unravel the mystery of Reverend Moon's finances.

This we can do — and should. The question that keeps me awake at night, however, is why our kids — even a few of them — are so vulnerable. How is it possible that one weekend at Tarrytown can destroy a lifetime of family and values? For, believe me, it happens and who is there among us so secure that he would let his children go to Tarrytown, and be confident that nothing would happen?

What is the need that we do not fulfill? Our kids have all things material — and that simply is not enough. One boy said to me, "But now at least I believe in something. My parents believe in nothing."

Well, we are those parents, you and I. Most of us are fairly decent people. We work hard. We do the right thing. We have a set of values, and we try to live by them. What's missing? Is it that we do not speak enough about those values? Is it that we do not show enough of our love? Is it that we do not share with our children, our deeper dreams, our deeper goals?

Our children want to believe in something. And if we do not help them, the Moon people will. Only we have that "something." We have a heritage so great, so brave, so ennobling, so exciting, so enriching, so demanding. But if we simply take our heritage for granted, they may not see it, and they may not love it, and they may fall victim to those who would take advantage of them.

Then let us begin again with our children a dialogue of greatness and a dialogue of love. Let us begin again to listen with our ears and with our hearts. And let us bare our souls to our children. That they may know us for our dreams. Let us share our lives more openly without pretense, without defense, with a love that must not be denied.

I can give you a thousand reasons why we must do this and more. But who needs a thousand reasons. We are fighting for our children and their lives, and that — I suggest is reason enough.



The Unification Church

1365 Connecticut Ave., N.W. ◇ Washington, D.C. 20036
UNITED STATES HEADQUARTERS ◇ (202) 296-7145

January 29, 1975

Rabbi Maurice Davis
Jewish Community Center
252 Soundview Avenue
White Plains, New York 10006

Dear Rabbi Davis:

I am writing you in regard to your activities opposing the Unification Church and Rev. Moon. I have in front of me both a letter from Hilly Rose of station KFI in Los Angeles reporting statements you made there and a copy of the Jewish Community Center Bulletin publishing your sermon on "The Moon People and our Children". Based on these documents, I would like to make several comments:

Of the criticism which has been raised against us, some seems more honest than others. Some seems to bespeak conscious distortion or even lies. That is not the sense I had as I read your sermon. I am sure you sincerely believe what you have written. However, I believe you are seeing things from too narrow a perspective, resulting in a significantly distorted vision of the Unification Church.

There have been instances, as you report, where because of an individual's own commitment to the Church, and his parents opposition to it, estrangement has resulted. However, Rabbi Davis, this is not at all our wish. The instances of estrangement to which you refer represent the exception rather than the rule. This may be hard for you to believe because estrangement apparently occurred within two families within your congregation and you have since had word of other parent-child estrangements. Nevertheless, what I say is true. In the great majority of cases, individuals who join our Church come to feel closer to their parents and relate to them more maturely and lovingly than ever before. I suspect you have had little or no evidence of this. If you like, I could ask a number of parents who are actually glad that their children are members of the Church to write you to inform you of their feelings.

Based on your reported experience with the Church member who quoted from the Gospel of Luke, you seem to believe that we teach children to hate their parents. This is not at all our position as a Church, nor is it Rev. Moon's position. In fact, the opposite is true - we

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encourage love in all relationships. This is why most members grow closer to their families. To document this, I would like to quote from one of Rev. Moon's speeches.

You...must love your spouse as God would have you do - as God would love him or her; and in loving your parents, you must be loving them as God would love them; and in loving your children, you must be loving them as God would love them... that is the measure of love, that is the true tradition of love.

(from New Hope - Twelve talks by Sun Myung Moon, HSA-UWC, Pg. 99)

New Hope is sold to the public. I would be glad to send you a copy free of charge if you like. The above quoted passage is one of many of similar content. In no speech will you find Rev. Moon encouraging members to hate their parents. He simply doesn't teach this.

Despite all the above, there are instances of alienation between parents and children. This we know, and are intensifying our efforts to do our part to avoid such situations. However, I deeply believe these problems are not due to the Unification Church but are centrally a function of the kind of relationship already existing between parents and children. I suspect that where there is genuine trust and good communication existing between parents and children, these problems don't arise. Rather, they are worked out in open dialogue.

Beyond your concern with families, I know you are concerned with Rev. Moon himself. He apparently seems to you to be a high-riding despot who is deceiving and manipulating people. Obviously, I don't share the same opinion. I would like to speak to several points you made in your sermon.

Among those who know him well, Rev. Moon is regarded as a highly moral man and a man of integrity. Contrary to the statement in your sermon, Rev. Moon never was imprisoned for "conducting group sex orgies." He was imprisoned on a technicality having to do with the draft law in South Korea. This charge was brought against him by hostile opponents. After he was in jail, further charges were brought against him, including the one that he had conducted group sex orgies. This charge was subsequently dropped for lack of evidence. The September 30th, 1974 issue of Time magazine documents this.

These charges are a 20 year old isolated phenomenon. No further charges impugning Rev. Moon's morality have ever been brought. Indeed, his teachings and practice are opposite from what these stories imply. He is monagamous, as are his married followers. Non-married followers are celibate. Those who follow Rev. Moon do so because they

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find in him an unusual depth and a truly inspired vision for bringing positive change in the world. It is these things which justly characterize the man. Twenty year old unproved allegations do not.

It seems that a central objection to the Unification Church is that it "...preys upon the young, upon the disturbed, upon the frightened, upon the idealists, upon those who hunger for acceptance or certainty, or simplistic answers in a world that is too complex. It preys upon those who sincerely dream of a better world, and who reach out for short cuts. It preys upon those who are unhappy at home, unhappy with themselves, unhappy with their parents, unhappy with the doubts and struggles of life itself."

Rabbi Davis, this is a highly simplistic and demeaning description of the dynamics of any religious movement, including ours. Essentially, you attribute no validity or integrity to those people who do decide to join the Church. You don't allow for the possibility that responsible young people are sensing a need in themselves and in the world and are taking the responsibility to meet those needs. Such is what constitutes healthy and mature behavior.

Seeing things only from your point of view, one might say that Moses preyed upon the people's hunger to no longer be slaves and return to their homeland, as opposed to saying that the people's hunger was valid (and that God could work through that hunger). Or one might say that the early Christians who shared everything in common were simply victimized by their leaders, as opposed to saying they validly saw a need to create a whole out of their individual sacrifices. As a Rabbi, you must be aware that such a perspective contravenes some very basic assumptions about the nature of God's work in individual lives and in history.

I am sure you know that persecution and skepticism have visited the greatest of our religious leaders, including many within the Judeo-Christian tradition. In light of this historical tendency, I would like to ask you to reserve your judgments and take a deeper look at the Unification Church and Rev. Moon. There is definitely goodness and promise to be found.

Rabbi Davis, I hope you will become our friend. We need your understanding and mature support. I believe you could help us and in some way we could help you. I know if you understand the spirit of our movement more deeply, then you will be able to make more sense of our activities. I also know, however, that this letter alone will not change your mind about us. Therefore, I hope we can dialogue in the future. I would like to meet you sometime, and have the chance to talk with you. In the meantime, I will be very interested in any response you might have to this letter.

Sincerely yours,

W. Farley Jones
W. Farley Jones,
Director of Public Information

WFJ: lm

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
AALSI

February 19, 1975

Mr. W. Farley Jones
Director of Public Information
The Unification Church
1365 Connecticut Avenue N.W.
Washington, D.C. 20036

Dear Mr. Jones:

Thank you for your letter of January 29th. You are, of course, correct in saying that you and I do not view the Unification Church in the same way. I appreciate your confidence in my sincerity. It is with that same sincerity that I feel impelled to answer your letter.

You speak about "young people are sensing a need in themselves and in the world and are taking the responsibility to meet those needs. My question remains. What do they do to meet those needs? It seems to me that a movement which consists almost totally of attending lectures, raising money, purchasing property, and enlisting new members is somewhat deficient in facing the needs of the world. I search in vain for any programs of social welfare or social concern.

The comparison of this movement (and Reverend Moon) to Moses or to early Christianity leaves something to be desired. Neither Moses nor any leader within Judaism sought converts, nor sought to enlist youngsters away from their parents. Neither Moses nor Jesus lived in oriental splendor while their "workers" labored to raise the necessary funds.

You further mention, "In the great majority of cases, individuals who join our Church come to feel closer to their parents....." You offered to ask "a number of parents who are actually glad their children are

W. Farley Jones
February 19, 1975
Page Two

members of the Church" to write to me describing their feelings. I would be very pleased to hear from such people.

You mention a hope for future dialogue. I have spoken at length with Robert Wilson, but if you are in the neighborhood I would certainly be willing to meet with you.

Sincerely,

Rabbi Maurice Davis

MD:bjt



CITIZENS ENGAGED IN REUNITING FAMILIES, INC.

POST OFFICE BOX 112H
SCARSDALE, N. Y. 10583

914-761-7668

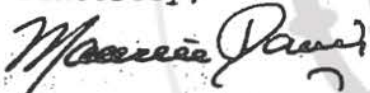
Dear Friends:

I am pleased to send you the material your requested concerning the Unification Church of Sun Myung Moon, and the activities of our own group, C.E.R.F.

CITIZENS ENGAGED IN REUNITING FAMILIES is a non-profit organization, a statement concerning which I have enclosed.

Any contribution you make to C.E.R.F. (which is tax deductible) will be greatly appreciated.

Sincerely,



Rabbi Maurice Davis, President

MD:bjt
enclosures

CITIZENS ENGAGED IN REUNITING FAMILIES, INC.

POST OFFICE BOX 112H
SCARSDALE, N. Y. 10583

914-761-7668

CITIZENS ENGAGED IN REUNITING FAMILIES (C.E.R.F.)

C.E.R.F. came into being in August, 1975, as an outgrowth of an ad hoc Citizens Committee. It consists of families of young men and women who have been caught up in the Unification Church of Sun Myung Moon. It consists, also, of young people who have been rescued from the movement, together with concerned citizens.

Its officers are:

President:	Rabbi Maurice Davis
Vice President:	Reverend George Swope
Secretary/Treasurer:	Mrs. Regina Moynihan

The mailing address is : Post Office Box 112H, Scarsdale, New York 10583

The telephone number is: 914-761-7668.

The membership, nationally, is in excess of six hundred families.

The following statement represents the unanimous position of the Officers and Board members of C.E.R.F., and was announced to the membership at large at a public meeting of C.E.R.F. held on Sunday, October 26, 1975 in White Plains, New York.

A. WHAT C.E.R.F. CANNOT DO

1. We cannot and will not participate in the rescuing of youngsters from the Church.
2. We cannot and will not participate in any "deprogramming" of such youngsters.
3. We cannot and will not participate in any illegal activity.
4. We cannot and will not violate the civil rights of Moon or of his Church.

B. WHAT C.E.R.F. CAN DO

I. CONCERNING PARENTS

1. We offer advice on how best to communicate with sons and daughters in the Movement.
2. We can refer parents to our own legal staff for legal advice.
3. We meet with and counsel parents who desire it.
4. We keep parents informed concerning the activities of the Church and of Moon.
5. We keep accurate records to help parents in the same or neighboring cities to know each other.

II. CONCERNING THE YOUNGSTERS

1. We counsel with them to the extent possible.
2. We refer them to competent psychiatrists and psychologists.
3. We maintain an active file on all who have left the Movement, and help them keep in contact with each other.
4. We attempt to introduce them to others who have been rescued.
5. We seek their advice and their knowledge concerning Moon and his Movement.

III. CONCERNING THE MEDIA

1. We supply them with information and material to help them in their continuing exposure of the Church.
2. We aid and assist freelance writers, and investigative reporters.

IV. CONCERNING LEGAL AND LEGISLATIVE AGENCIES

1. We supply all such officials with accurate and pertinent data concerning the Church, its activities, its businesses, and its front organizations.
2. We cooperate completely in their investigations.

In summary the purpose of C.E.R.F. is:

1. To offer assistance to distraught families.
2. To offer help to youngsters leaving the Movement.
3. To expose to the public the dangers implicit in the Unification Church.
4. To aid public officials in their investigations into the man, the Movement, and the activities of both.



DO AND DON'T

A GUIDE TO THE PARENTS OF CHILDREN CAPTURED BY UNORTHODOX RELIGIOUS CULTS

- + DO record all names, addresses, phone numbers of persons known to be associated in any way with your child's activities.
- + DO maintain a WRITTEN chronolog of events associated with your child's activities relating to the group.
- + DO answer all communications from your child in sincere, firm but unrecriminating language.
- + DO collect related items from newspapers, magazines and other sources.
- + DO keep you "cool"; avoid threats, be firm but remain open for communication at all times.
- + DO file a written complaint with your County Supervisor and other public officials.
- DO NOT send money to your child or to the group; without economic support the group cannot survive.
- DO NOT give original documents to ANY party (unless required by law); provide copies only.
- DO NOT be persuaded by "professionals" to spend large amounts of money for "treatments" or legal action, until you have verified their credentials and qualifications for handling YOUR problem.
- DO NOT give up, remember you child is a product of your love, training, heredity and home environment. The influences can never be permanently eliminated by any technique.
- DO NOT feel guilty or alone. This is a common problem faced by thousands of parents all of this nation. It affects families of all religious, economic and family backgrounds.
- + DO ESTABLISH and continue an association with an organized group of parents with similar problems.

FRONT ORGANIZATIONS

The Unification Church
Project Unity
One World Crusade
International Cultural Foundation
International Federation for Victory Over Communism
Collegiate Association for the Research of Principles
Freedom Leadership Foundation
The Rising Tide - publication of the Freedom Leadership Foundation
Rising Tide Bookstore
World Freedom Institute
Little Angels of Korea
Little Angels Korean Folk Ballet
Professors Academy for World Peace
Unification Church of New York, Inc.
Unification Church, International
National Prayer and Fast for the Watergate Crisis
Unified Family
International Re-Education Foundation
The Weekly Religion
The Way of the World
Tongil Seigei Monthly
Tong I (or Tongil) Industry Company
I Wha (or Il Hwa) Pharmaceutical Co.
I Shin (or Il Shin) Stoneworkds Company
Tong Wha Titanium Company
Tae Han Rutile Company
American Youth for a Just Peace
Sun Myung Moon Christian Crusade
Korean Folk Ballet
New Hope Singers International
Committee for Responsible Dialogue
Day of Hope Tour
Unification Church of America
Unification Thought Institute
International Conference on Unified Science
Council for Unified Research and Education
D.C. Striders Track Club
International Pioneer Academy (San Francisco)
International Ideal City Project (San Francisco)
Korean Cultural Freedom Foundation
New Education Development Corporation
Center for Ethical Management and Planning

THE WORLD OF THE CULT

I have experienced a world in which there are no individuals but only a mass of obedient, non-thinking robots doing the will of one man whom they believe to be the Messiah, the Second Coming of Christ, in essence God himself. The future world of George Orwell, Aldous Huxley, and B.F. Skinner are present realities. It exists in the many destructive cults of today.

I was a member of one such cult, the Unification Church headed by "Reverend" Sun Myung Moon. It has many names - over forty different front organizations. Some of them are One World Crusade, Freedom Leadership Foundation, C.A.R.P. (Collegiate Association for the Research of Principles), and New Education Development, to name a few. It was this last N.E.D., under which I entered the movement. Since that time in May, 1975, it has changed its name again. All these names are innocuous, academic sounding fronts for a movement whose goal is to take over the world and set up "Reverend" Moon as the sole authority.

You may wonder how any thinking person could become involved in such an organization. First of all, I was totally ignorant about these kinds of movements and the techniques used to get people to join. Moreover, I had lost faith in myself, other people, and the world as a potentially good place. I was a college graduate travelling with no definite direction, disillusioned about personal relationships, and alienated from the world.

The Beginning Involvement

While hitchhiking through the Oakland-Berkeley area, I was approached on the street by a smiling, clean-cut guy. He invited me to dinner with "entertainment" and a lecture with discussion on educational principles. He informed me that this was just a group of people looking for a better way of life and that this was called a Unification Center. When I mentioned that I was approached in Los Angeles by a couple of Unification Church members and asked if there was any connection, he quickly denied this and told me that this was in no way religious.

When I arrived at the house, I met all these young people who were forever smiling. There was singing, a short meditation, dinner, and more singing. The lecture was given and the concept of God was introduced in a scientific manner. I thought nothing of it as I was so involved with these energetic and seemingly happy people.

I was then persuaded to go on a weekend seminar. The weekend with its many lectures and group activities seemed to rush forward. I felt as though I were being pushed forward against my will. But the activity was so intense and incessant, I had no time to think about it. The only time I had for myself was during sleep. Every minute was accounted for.

There was no real time for discussion or thinking about the lectures. Doubt and disagreement were implicitly frowned upon while "revelations" from established members dominated the short discussions. Most questions were left unanswered with the promise of explanation in later lectures.

At the end of the weekend it was revealed that this was in fact part of the Unification Church. My "sponsor's" denial of any connection with the Church was only the first in a series of lies I was told, but I was made to overlook the lies, the unanswered questions, and the unwillingness to allow discussions, by the overwhelming and mesmerizing enthusiasm of the people. It certainly felt wonderful to be served, given such attention, and made to feel important. In a matter of days, virtual strangers, by pleading and persistence, and proclamations of love, had succeeded in eliciting my love and trust in return, and I was persuaded to go on a week long seminar up on their farm in Northern California.

Up on the Farm

Lectures started rather low-keyed but as the week progressed, they became more emotional. The "fall of man" lecture was designed to give you a sense of guilt about not being perfect and to instill the fear that Satan could come and influence you to do wrong. If you became sleepy or tired during the lecture, you would be kept awake by being asked to stand or by having your back hit or rubbed.

These lectures which became progressively more emotional, finally culminated in the announcement that the Second Coming of Christ, the Messiah, had to come from Korea and may already be here, therefore you had to be ready to accept him. I was able to deduce that the Messiah they spoke about was "Reverend" Moon, because of my contact with the members in Los Angeles. At this point, in spite of the battering our emotions had taken, one other newcomer and myself were detached enough to see how cleverly they had prepared us to accept "Reverend" Moon as the Messiah. You couldn't help but appreciate their artful manipulation of people.

Later that day about fifty of us climbed a mountain in silence. After about an hour of climbing and struggling, we reached the highest point of the land and looked out over the valley. In this carefully staged setting, it was "revealed" to us that "Reverend Moon" was in fact the Messiah and the Second Coming of Christ. His supposed sufferings and the miracles he performed were read. Moon's "sufferings" made Jesus' crucifixion look like child's play. Even knowing beforehand about the "revelation", I found myself getting emotionally involved in the reading and the subsequent deep personal prayer. It was hard not to feel guilty with my small struggle compared with the stories of "Reverend" Moon and the crying out in prayer all around me.

Then we were threatened. We were told that if you did not do what the Unification Church ("Reverend" Moon) told you, you would live in everlasting hell. By this time we had been worked on so intensely and been so psychologically swung from joy to fear and back again that it was hard not to believe it.

But what kept me after this first week was my trust in the leader of the farm. He promised me that I would learn more and be able to ask him personally my many questions.

For the next two weeks I was bombarded with the same lectures day in and day out, sometimes four and five lectures a day, and further subjected to alternating intense emotional levels of grief and joy through the lectures, group singing, and group prayer.

For three weeks I lived in total isolation from the world. We were prevented from having any news of the outside world. There was no radio, TV, or newspapers. (After I had managed to get a newspaper, it was confiscated out of my backpack.) There was only talk about the Church and its "Divine Principle", the "Bible" of the Church. It had taken over my life.

page four

At this point I was sent out onto the street to sell flowers in homes, bars, and shops. Being out in the world again was a shock; a cultural shock in which I was unable to deal with reality. My isolation by the Church has been so successful that everyday sights such as hamburger stands and TV's, even the people, looked foreign, of another world. I had been reduced to a dependent being! The Church had seen to it that my three weeks with them made me so vulnerable and so unable to cope with the real world, that I was compelled to stay with them.

Up until this time it had not occurred to me that there would be any conflict between my life in the Church and the world of family and friends that I had left behind. But one day I received a message that my father had called and wanted to speak to me, because my mother was ill. Before I was able to call back, my group leader "programmed" me.

She told me that my mother was ill because Satan had possessed her. Satan was working through my family to try to take me away from the Church. She further explained that this was a test of my faith, that I must not give in to any desire to see my family, because I would not be strong enough to combat their Satanic influence if I left the Church. (I had also been taught that my parents were only my physical parents and not my true parents. My true "spiritual" parents were supposed to be "Reverend" Moon and his wife. Naturally, under normal conditions I would never accept such an outrageous idea. It was a measure of the control the Church had over my mind that I believed her.)

On the phone, my father said that my mother was ill because she believed I would never come home. I was torn by the idea of causing my family such suffering. But not knowing what my family knew about the practice of this cult, I could not understand why they were so concerned. To make sure that I did not waiver, my group leader stood by and cued me while I talked with my father. I felt as if I was not really doing the talking, but was somehow forced to say what she wanted me to. (I learned that all telephone calls from the farm were always made in the presence of a member in authority. They took no chances.)

The "City" Life

The next day, after rejecting my family's plea to come home, I "graduated" from the farm and became a member of the work force in Berkeley. Here I experienced more blatant lies coming from the people I had come to trust and to love.

Previously, during the latter two weeks on the farm, I was instructed to deceive newcomers by withholding knowledge, just as the older members initially deceived me. When I asked for time off to attend to my personal needs and affairs, and time to think about all that I had gone through the past three weeks, they promised I would have it. I never had it. Three times I asked, and three times they promised I would have it. I never had the time off and I know now they never intended to give it to me.

Instead the Church gave me less time to myself and started to drive me hard. They decreased my sleeping hours overnight from the normal eight hours to four hours a night. They also disrupted any semblance of regular meals by arranging it so I would miss dinner, the only real meal of the day. There were only liquids at breakfast and perhaps a sandwich at lunch. There was very little protein in the diet and the food was almost totally carbohydrates (cookies, ice cream, cake and peanut butter and jelly sandwiches).

I worked most of the time for ten hours a day or more, without pay, with the lack of sleep and food and with the work conditions they way they were, I regularly felt tired; too tired to think. This, of course, was their purpose in driving us so hard. Freedom to think for oneself worked against the Church. Fatigue was their ally. I have since read enough about mind control to recognize these tactics as typical of brainwashing techniques.

So we were put to work for long periods of time selling flowers, cleaning carpets (the carpet-cleaning company belonged to the Church), and witnessing. Witnessing consisted of going out onto the street or campus, striking up conversations with young people and by one means or another getting them into a Church center. I was told to lie to those people we were trying to enlist or those from whom we tried to raise funds. I was told that I shouldn't ever say that we were the Unification Church or connected with "Reverend" Moon because all those Satanic influences in the outside world had given the Church and "Reverend" Moon a bad name.

They justified denying connection to the Unification Church and "Reverend" Moon because they were supposedly incorporated under the name N.E.D. (Soon after that though, because of a television program about Moon on NBC, they discarded that name for a new one, "Creative Community Project". I also learned that in this area alone they had used four or five such ambiguous names in the past.)

Any possible means for getting money or people was justified on the grounds that the whole world outside was evil and Satanic. Any communication with the outside world except for selling or witnessing was usually suppressed or at the very least made difficult. As I've said newspapers were confiscated. There was no cooperation in receiving mail. I was luck to find mail addressed to me in a back room. My time was almost so completely taken up by the demands of the Church that I often had to use even my few hours of sleeping to write letters or to try to think.

My Escape from a Hell

I did manage to get out finally, but it wasn't easy. The Church let me see my father but only if he would come out from New York. My father flew out and I was able to spend a day away from the clutches of the Church. Because I was still able to see my father's love, concern and understanding, I could not accept the idea that my father was evil as the Church tried to make me believe. For the first time in six and one half weeks, I was able to think myself without conflicting pressure from Church members. I was able to see how much the Church made me emotionally dependent on them. I realized I had become more attached to the Church than to my family and friends. I was turning to the Church for guidance in order to deal with the outside world, and more specifically my father!

As my father pointed out, the Church wanted me for itself. The Church was totally selfish in that it demanded the absolute control of my body, my mind, my soul, my life! (All this under the pretence of free will.) Yet, this most selfish fanaticism is what "Reverend" Moon preaches as a Godly way of life, and what he demands not only of myself, but everyone, so that he can reign supreme.

Yet, still under the grip of the Church, I could not exert my will. I could not decide by myself whether I should stay or leave. But I sensed the necessity of leaving the Church if only so that I could judge it fairly and objectively despite my emotional attachment and concern for the people in the Church. I sensed that my judgment was impaired and I decided that putting my trust in my father was the right thing to do. I overcame the fear (instilled by the Church) of leaving the Church and still retained the ideals which had originally attracted me to it.

I left, but if I had stayed in the Church much longer, I know that I would have been unable to make this or any other decision for myself. This was inevitable because I know my mind was brainwashed, hypnotized, and under the control of "Reverend" Moon and the Church and I would have become totally incapable of thinking for myself. I realized then that I was in the process of becoming totally obedient,

non-thinking robot. I was experiencing the future world of "1984" right here, in what was really communism! This I found to be what hell would truly be like; a world of mindless automatons under one absolute controlling force.

I have since learned that people involved with the Church and other cults are sometimes pressured into insanity and suicide. I experienced these same pressures while inside and ruled by the Church, and I could see at those times how easily I could have gone crazy myself. I have also seen much suffering of tormented families who have had someone they love disappear and become a total stranger. These were friends and other concerned people as well as parents, brothers and sisters. All suffering, and all due to the Unification Church, the most successful of all the cults.

I would like to emphasize that while living under the relentless pressure exerted by those in the Church, where there is no access to outside information, no possibility of using one's own judgment, it is impossible to realize the truth, which is, that the Unification Church is serving the needs of one man whose goal is to rule the entire world and nothing less.

I am deeply grateful to be out of a situation where others were controlling my mind and my life, and were trying to destroy my love for my family, friends, and the world. I believe it is important to do everything possible to keep others from being held captive and being used as I was. Please do not underestimate the power of "Reverend" Moon and his Church.

This is the first of a series of articles. My observation of yet another cult, the cults of meditation, the nature and attraction of cults, and the need for potential for an alternative will be discussed. Any questions or comments will be gratefully accepted by the author. If there is any interest for a speaker(s) on these topics, I (and others) am available. Write to this publication or to:

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INFORMATION ABOUT MR. S. M. MOON

Mr. Moon is the founder of the Unification Church, which is officially entitled: "The Holy Spirit Association for the Unification of World Christianity." The founder was born in Chungju, North Korea in 1920.

Since his teenage years, the founder is said to have seen frequent visions and to have grown up surrounded by an atmosphere of mysticism. During his early life Moon accepted the teachings of Kim Baek Moon who originated the faith known as Monastery of Israel.

There are many obscure points in the life of Mr. S. M. Moon. He has divorced three wives, having had one child by each of them. He was accused in 1955 of conducting a group sex orgie, for which he served a three months jail term.

Moon founded his organization in 1954, basing it upon his supposed religious visions. Actually, Moon borrowed his doctrines from those taught at the Monastery of Israel. The following doctrinal statement was filed with the Korean government by Moon's Unification association.

- BELIEFS:**
1. The one Creator is the only God and Father.
 2. The only Son, Jesus, is mankind's Saviour.
 3. The second advent of Jesus is in Korea.
 4. Mankind shall become one united family centered around the event of the second coming.
 5. Ultimate salvation rests upon the elimination of hell and evil, while establishing good and the kingdom of heaven.

In addition to the above official doctrines, the group also secretly observed such other beliefs and practices as the following:

1. Founder Moon is the Second Advent "Jesus".
2. A believer receives a spiritual body by participating in a ceremony known as "Blood Cleansing" (which is for women to have sexual intercourse with Moon, and for men to have intercourse with such a woman). This idea of Blood Cleansing comes from the teaching that Eve committed immorality with the serpent, and she passed on to all of us "serpent blood."
3. Secretly observed doctrines are "Holy Covenant," and are of more value than the Bible.
4. Members who have experienced Blood Cleansing can produce sinless generation.
5. Founder Moon is sinless.

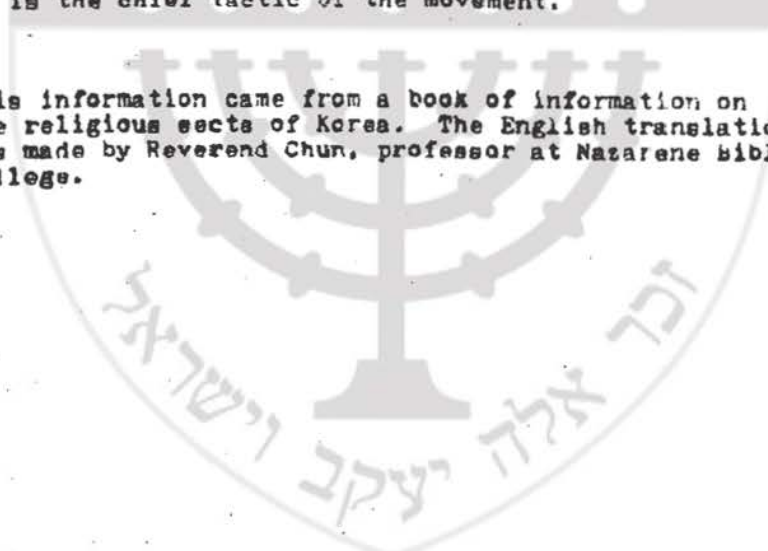
The followers of Mr. Moon insist that Jesus was a failure who was not able to obtain physical salvation, but who obtained only a type of spiritual salvation. Unification does not take the sacraments of Baptism or the Lord's Supper. Although founder Moon quotes the Bible, his movement has special meanings for the basic terminology of Scripture. The believers have a special body of knowledge, or "gnaeis." Their catachism lectures idolize Mr. Moon as the returned Jesus.

According to the national religious statistics published in 1969, this group has 936 churches and 304,750 members in Korea. Leaders of other religious groups say that these figures are greatly exaggerated. There are no Elders or ministers in the Unification movement.

The group operates several business enterprises in Korea. A novel feature of Unification is "Mass Wedding" ceremonies which it performs. Once founder Moon joined 777 couples in wedlock. Mr. Moon has bought \$100,000 ads in the New York Times newspaper to publicize his movement. Great and sweeping claims are made by the Unification members concerning their strength in Korea (to their adherents in other countries). Actually they are not an important influence in Korean society. One may travel extensively in Korea and never see one of their meeting centers or never meet a follower of Mr. Moon.

When people in Korea hear rumors of the great success of Moon's Unification Association in the United States, or the rumor that America's president has become a follower of Mr. Moon, they realize that rumor is the chief tactic of the movement.

Note: This information came from a book of information on the religious sects of Korea. The English translation was made by Reverend Chun, professor at Nazarene Bible College.



New Growth on Burnt-Over Ground

Third in an A.D. series
offering a critical look at new religions in America

Hope and fear are almost always entwined in the impulses that cause a man or woman to seek a faith. Therefore it is not strange that religions contain promises both of divine intervention or mercy, and of judgment. Thus, Judaism speaks of a messiah and an apocalypse, the faithful of Islam expect a delivering mahdi and a terrible, bright-sworded angel, and some Christian Scriptures indicate that Christ will summon saints to glory and the wicked to perdition on a future Day of the Lord. □ Even among the new religions now sprouting in the burnt-over earth of American religious life, the notes of hopeful expectation and dread of doom are sounded. Religious leaders arise, and are examined by their followers: Are you he (or she) who will deliver us? And almost always a direct answer is avoided in replies that sound strangely like, "Who do men say that I am?" □ Today, in many areas of America, people are asking a middle-aged Korean named Sun Myung Moon who he is. Writer Jane Day Mook, in six months of extensive research, has come up with some of the answers.

III: The Unification Church

by Jane Day Mook

There has been a rash of headlines:
Korean Preacher Urges U.S.
Not to "Destroy President"
Minneapolis Star, December 1, 1973

Watergate Day of Prayer
Asked by Unification Church
Washington Post, December 18, 1973

Unification Church Program
Under Way in Houston
Religious News Service, December 27, 1973

There have been other media reports:
*On December 26, 1973, Congressman Guy Vander Jagt of Michigan read into the *Congressional Record* a statement by the Reverend Sun Myung Moon of Korea, founder of the Unification Church International, urging Americans to forgive, love, unite.
*Governor Wendell Anderson of Minnesota and Mayors Charles Stenvig and

Larry Cohen of Minneapolis and St. Paul, respectively, issued proclamations saluting Moon when he visited the Twin Cities in December last year.

*Twelve hundred supporters of Moon turned out—with specially issued tickets (100 of them for the best seats up front)—to cheer President Nixon at the national Christmas tree lighting ceremony at the White House on December 13, 1973. They carried signs saying, "God loves Nixon," "Support the President," and quite simply, "God." Afterward, when the President came to greet them in Lafayette Park, one writer reports, they knelt down as he drew near.

*Six weeks later Moon was invited to the 22nd annual National Prayer Breakfast in the Washington Hilton Hotel. While it was going on, more than 1,000 of Moon's followers gathered to sing patriotic songs and demonstrate their support of the President. Tricia Nixon Cox and her husband walked among the disciples and spoke with Neil Salonen, national head of the Unification Church.

*The next day, Moon had an unscheduled meeting with President Nixon. He embraced the President and then, it is reported, "prayed fervently in his native tongue while the President listened in silence." Before leaving, Moon exhorted the President not to knuckle under to pressure but to stand up for his convictions.

What is this all about? Who is this Korean religious leader, Sun Myung Moon, who reaches the eye of those in high office, including the President himself?

What is this Unification Church that has suddenly surfaced in the United States with so much noise and splash? Is it really a Christian church? Is its aim political or religious, or both?

The Unification Church (whose full Korean messiah? Christ of the second advent? Young Americans find new faith and new life in following him.

name is The Holy Spirit Association for the Unification of World Christianity) found its way into the consciousness of a few Americans about 15 months ago. In Tarrytown, New York, a gracious estate of 22 acres overlooking the Hudson River quietly changed hands for \$850,000. "Belvedere" became a center for the Unification Church.

Suddenly the residents of Tarrytown discovered that, because this is a "church" and therefore tax exempt, they had lost \$8,000 in city taxes. They discovered, too, that by the summer of 1973 the estate was teeming with young people—Japanese, Korean, German, Austrian, and especially British.

The British—115 of them—came in response to ads posted on their college bulletin boards: New York and back for \$25, and a summer of "leadership training" to boot. But the Belvedere mansion was not adequate. Crowding was dismal, regulations and restrictions irksome, morale bad, the program unfocused, the unabashed conversion tactics unpalatable. A good many of the students apparently went home to England disappointed and angry.

Meanwhile, the Unification Church had purchased a home for their leader, Sun Myung Moon, who has acquired permanent residency visas in the United States for himself and his family. Reported purchase price of the second estate was \$620,000 with an additional \$50,000 said to have been spent for furnishings.

By summer's end attention shifted to New York City and the start of Moon's 21-city Day of Hope Tour. Full-page ads appeared in the local papers:

CHRISTIANITY IN CRISIS NEW HOPE

Rev. Sun Myung Moon

The ads carried, center-page, a picture of a pleasant-faced Korean man, sometimes in Korean dress, sometimes in Western, sometimes posed with the capitol dome in the background. They told of coming meetings in Carnegie Hall. The same pictures and message were in subways, drug stores, shop windows. They were on leaflets handed out by dozens of earnest young men

Joyous, disciplined, loving,
Moon's young followers
express the confidence
of the deeply committed.

and women, some American, some from abroad.

Invitations went out to city leaders, especially clergy: "Rev. and Mrs. Sun Myung Moon request the honor of your presence" at a dinner at the Waldorf-Astoria Hotel. . . .

Mayor John Lindsay and Senator Jacob Javits sent messages of regret, but approximately 250 others came. Catholic and Protestant clergy, armed services chaplains, foundation executives, university professors. Solid names all.

The pattern was to be repeated across the country as the much publicized Day of Hope Tour moved south and west through the last three months of last year, and again in the second tour of 33 cities that began in mid-February.

I went with my husband to the first presentation by Mr. Moon at Carnegie Hall on October 1. Outside, a few protesters milled about (Jehovah's Witnesses mostly). Inside, the lobby was full of young people, most of them Oriental. "Welcome Mother. Welcome Father," said a charming Korean girl taking our tickets as guards looked through our briefcases. "Welcome to our program. Thank you for coming, Mother. Enjoy it please."

Mr. Moon was already sitting on stage. He was wearing Western dress, as was his translator, Lieutenant Colonel Pak Bo Hee, formerly a military attaché stationed in Washington.

Moon spoke in Korean, flailing the air and pounding the lectern. It was not easy to follow his message, which was about Adam, Eve, Satan, and the Holy Spirit, linked in a mysterious theology we could not piece together.

Who is this man Moon, and what was the message he wanted us to hear?

Sun Myung Moon was born in what is now North Korea in the village of Kwangju Sangsa Ri on January 6, 1920. His parents were Christians, members of the Presbyterian Church, which is the largest Protestant denomination in Korea. After attending village primary school Moon was sent to high school in the southern city of Seoul.

On Easter Sunday 1936, when he was 16, Moon had a vision. As he prayed on a mountainside, he relates, Jesus himself appeared and told him "to carry out my unfinished task." Then a voice from heaven said, "You will be the

completer of man's salvation by being the second coming of Christ."

The local ground was ready for such ideas. Already there were among some Pentecostal Christians in the underground church in Pyongyang predictions of a new messiah who would be a Korean. As Moon went about his engineering studies at Waseda University in Tokyo, he pondered, remembering his vision. In 1944 he returned to North Korea and set about to develop among these Pentecostals a following of his own. In 1946 he founded the "Broad Sea Church." His followers, it is said, were fanatical people.

Meanwhile, in South Korea a man named Paik Moon Kim, knowing the prophecy of a Korean messiah, had already taken the obvious next step. Paik considered himself a savior and said so. In Paju, north of Seoul, he had established a community called "Israel Soodo Won" (Israel Monastery), and Moon spent six months there learning what was to become the basis of his own theology, the "Divine Principle," before returning to Pyongyang.

It was about this time that he changed his original name of Yong Myung Moon to Sun Myung Moon. To many people "Yong" means dragon. "Myung" means shining, and Moon and Sun are understood as in English. Therefore, since 1946 his name has meant Shining Sun and Moon. It savors of divinity and of the whole universe. A name is essential to an Oriental, as revealing one's character.

Now the facts become uncertain. Between 1946 and 1950 Sun Myung Moon spent time in prison in North Korea. The reason? His anti-Communist activities, Moon testifies, reminding us of the rabid Communism of North Korea. Bigamy and adultery, others claim, noting that his real anti-Communist campaign did not take shape until 1962.

In any case, late in 1950 Moon was released and he trekked to South Korea as a refugee with two or three disciples. Settling in Pusan, he began to propagate his principles. In 1954 he founded his new church, calling it "The Holy Spirit Association for the Unification of World Christianity."

Moon had gleaned his theological ideas from Paik Moon Kim, and a follower, Yoo Hyo Won, wrote them down. By 1957 *Divine Principle*, which proclaims the theology of the Unification Church, was in print. It was first

published in English in this country in 1966 and for a second time in 1973.

Divine Principle is concerned with the physical as well as the spiritual salvation of humankind, and the doctrine goes like this:

God intended that Adam and Eve should be perfect and that therefore their children also would be perfect. But Satan entered the Garden of Eden and seduced Eve. By this act she became impure, her blood forever tainted. This taint she passed on to Adam, through their union, and so he too—and their children and all humankind—became forever impure.

God wanted to redeem humanity from this impurity. Therefore, he sent to earth Jesus, the second Adam, and Jesus began the work of redemption. Spiritual salvation he achieved. But God's will was once again thwarted by Satan. Jesus died on the cross before he could marry and father children. Thus, physical redemption was not accomplished. Our blood is still impure. Now it is time for the third Adam or "the Christ of the second advent." It is time for the physical redemption of humanity and the reign of the New Israel, Korea.

How will all this come about? Quite simply: the third Adam sent by God to earth—to Korea—will marry a perfect woman, and their children will be the first of a new and perfect world. Eden will return to earth. Heaven will be here, not in some shadowy afterlife.

Does Moon consider himself the new messiah? In the early days of the movement, he admitted that he did. He no longer does so, and his followers are apt to smile when asked what they believe and say, "It is a personal matter." In the national headquarters of the Unification Church in Washington, however, a votive candle burns beneath a portrait of Moon. Furthermore, in some materials of the Unification Church in Korea there are mythical tales relating that Moon was worshiped by Jesus. Jesus asked Moon to help him complete the saving of humankind and supposedly said, "I have done half, but you can do the other half."

The half assigned to Moon, of course, involves his fourth and present wife. In the early 1940s Moon was married, but in 1954 this first wife left him because, he said, "she did not understand my mission." He also is said to have had two other wives before marrying in

1960 an 18-year-old high school graduate named Hak-Ja Han. At the time of their union (which is called "the Marriage of the Lamb"), he told his followers that she had not yet achieved his own spiritual perfection, but he was confident that she would in time. Together they are the new Adam and the new Eve, the parents of the universe, and their children herald the coming perfection of humanity.

Here reference must be made to "pikarume," or "blood separation," which is referred to in Japanese and Korean sources. In this secret initiation rite, it is said that the inner-core members must have intercourse. In the early days of the Unification Church, this was with Moon who, through the act, made pure the initiate.

In 1955 in Seoul Moon was imprisoned briefly and several students and professors were expelled from their universities because of engaging in what were called "the scandalous rites of the Unification Church." However, in the 14 years since Moon's marriage to Hak-Ja Han, it is not known whether in the secrecy of the initiation ceremony, the rite has become purely a symbolic one.

When asked about this matter of purification, a leader of the Unification Church in the United States replied that purification takes place at the marriage ceremony and that, with special prayers, God's spiritual blessing and purifi-

To Moon, Communism is equivalent to Satan. Anti-Communism is the political backbone of his movement.

cation are conferred through Moon.

Both the theology and what were understood as the practices of the Unification Church have been anathema to main-line Christians in Korea. Moon himself was excommunicated by the Presbyterian Church in Korea as long ago as 1948.

His church has not been accepted as a member of either the National Council of Churches or the National Association of Evangelicals in Korea, both of whom state unequivocally that the Unification Church is not Christian.

But Korea is used to offset religious movements. There are dozens of splinter sects and "new religions" there.

The Unification Church, or Tong-il Kyo, is one of the largest of these, with its claimed membership of 300,000 Koreans.

The Unification Church claims a world membership of about a half million. In the United States the number of followers is estimated at about 10,000 so far with between 2,000 and 3,000 core members.

The Unification Church may not be accepted by Korean Christians, but it is openly favored by the present government in Korea, and this sets it apart.

In November 1972 President Park Chung Hee promulgated a new constitution giving himself sweeping power. Christian leaders, among others, mounted effective opposition to it and called for a "democratic" constitution. On January 8, 1974, the president responded by decreeing that anyone criticizing the constitution would be tried and, if guilty, imprisoned for up to 15 years.

On February 1, six ministers and evangelists (five Presbyterians and one Methodist) were sentenced to up to 15 years' imprisonment for their criticism of the constitution. They were judged not by a jury of peers in a civil court, but by a special court-martial at the South Korean Defense Ministry.

Compare Moon, in this context of South Korean politics. Moon started and directs near Seoul a school to which the Korean government annually sends thousands of civilian officials and military personnel for training in techniques of anti-Communism.

In Moon's view Communism is ideologically equivalent to Satan. Anti-Communism is therefore the political backbone of his movement. Thus he wins the support (which may be in part financial) of the government. At the same time Moon, as a "religious" leader, lends the administration the aura of respectability that all autocracies find useful when, for both home and overseas consumption, it is most needed.

Moon exports to 40 countries the main components of his religious-political movement: the Divine-Principle theology with its Korean messiah, coupled with vigorous anti-Communism. Chameleonic, the group changes its coloration depending on locale and circumstances.

Sponsors of the International Federation for Victory over Communism, they take on in the United States a quiet

title: the Freedom Leadership Foundation. In Japan, however, where they have the support of right-wing groups, they are openly part of the World Anti-Communist League. Here in the United States they sponsor prayer and fasting "for the Watergate Crisis." In Japan, at the time of Red China's seating in the United Nations, it was prayer and fasting "for Victory over Communism."

Everywhere, political involvement is a high priority. The Freedom Leadership Foundation, a Unification Church subsidiary, openly avows its goal of "ideological victory over Communism in the United States." Gary Jarmin, the 24-year-old secretary-general of the FLF says that they are already spending \$50,000 to \$60,000 per year trying to influence senators and congressmen on national security issues.

As a nonprofit, tax-exempt organization, the FLF is forbidden to lobby for specific legislation, but Jarmin and his seven colleagues in the work don't hesitate to carry on "educational" programs for legislative aides. Furthermore, Jarmin says, there will soon be a totally separate, new organization that will engage in direct lobbying and openly support political candidates.*

The World Freedom Institute is another branch of the FLF's work, training young people in anti-Communist techniques from an ideological and "religious" point of view. Its International Leadership Seminars are rigorous.

Applicants must pass a preliminary interview. Alcohol and drugs are not permitted, smoking is allowed only at certain times and places, clothing must be clean and neat. All scheduled activities must be attended from 7 a.m. to 9:30 p.m. daily, especially the lectures on *Divine Principle*, Communism, and Unification thought as a harmony of the Judeo-Christian image of God and the Eastern principle of yin-yang.

For all this, it must be said that political action within the Unification Church is probably limited to a few at the center. Moon's young converts may not be aware of the political side of their movement at all except in the most general terms.

If they wave banners and rally for Nixon, they feel it is because he is ordained by God and given power to be

President at this time. Essentially they want to change the moral and spiritual order. They are committed to that, and for them it is enough.

Wherever they go, the Unification Church works to enlist the young. According to those who know the movement in Korea, Japan, and the United States, they are largely the disenfranchised young—those whose activism in the '60s and early '70s has seemed to bring scant results, those who are turned off by the institutionalized establishment, who are looking for commitment and community, who want not just something but someone to believe in, who want unequivocal answers within a framework of discipline.

There are thousands of young Americans who, in our current retreat from involvement into privatism, fit this description. Moon's followers are among them. Here in the Unification Church they find instantly a place among their own kind. The hierarchy itself is composed of young people.

The members live in communes that have been set up in most major cities of the country. "It's like a family," said one girl who helped establish a new church in Texas. "The whole purpose of the center is based upon God. There's no premarital sex or drugs or smoking or drinking." Indeed, Moon thunders against "sexual immorality" as the deadliest of sins.

These are young people who are

Sun Myung Moon's Front Groups

The Holy Spirit Association for the Unification of World Christianity
The Unification Church
Project Unity
One World Crusade
International Cultural Foundation
International Federation for Victory over Communism
Collegiate Association for the Research of Principles
Freedom Leadership Foundation
World Freedom Institute
American Youth for a Just Peace
The Little Angels of Korea
Professors Academy for World Peace
Committee for Responsible Dialogue
Tong I Industry Company
I Wha Pharmaceutical Company
I Shin Stoneworks Company
Tong Wha Titanium Company
Tae Han Rutile Company

earnest, sincere, committed, and of high moral character. They are also neat, pleasant, and polite. They are convinced. And they are innocent.

They probably know nothing whatever of Moon's questionable background or of his strong right-wing political stance. And probably they do not know Christianity well enough (though they study the Bible fervently) to question the theology of *Divine Principle*. But they have a staunch belief in basic moral values and the possibility and power of spiritual redemption.

If you have not already seen the members of the Unification Church in your town, you will. They have centers in all 50 states and they are busy soliciting both converts and money.

In New York they have reportedly purchased a large old house a few blocks from the Columbia University campus and are offering rooms there for a low rent. They have established an office on the campus under the name of "Collegiate Association for Research of Principles" or CARP (appropriating the traditional Christian symbol of the fish) and at the time of this writing are busy recruiting students for a one-week International Leadership Seminar scheduled for the March recess at the former seminary of the Christian Brothers in Barrytown, New York, which the Unification Church recently purchased.

Some of the Columbia CARP group seem to have had experience in the movement elsewhere. For instance, one young man, a Japanese graduate student, asked a professor at nearby Union Theological Seminary to give him a private crash course in Christianity—something he had not needed for the work in Japan.

To raise money Moon's followers have so far been selling flowers, homemade candles, bottled arrangements of dried flowers and grasses, and ginseng tea, a herbal tea with medicinal properties.

Everything they earn—everything—goes back to the Unification Church. They claim that when it was necessary to raise \$280,000 for a down payment on the Belvedere estate in Tarrytown, the core members across the country dropped everything for eight weeks and did nothing but sell their wares. Flowers and candles? Yes—and they raised the down payment and more.

In our town on a recent Saturday

*See John Marks, "From Korea with Love," *The Washington Monthly*, February 1974, page 57.

morning, a young Japanese girl came into a drugstore carrying a small bucket with "Drug Abuse" painted on it in white letters. In her other hand she held bouquets of pink and white carnations wrapped in green wax paper.

"I am Takako," said the girl. "I am selling these flowers for the One World Crusade. Would you buy some, please?" The high school girl behind the counter looked doubtful but asked, "What is the One World Crusade?"

"Have you heard of the Unification Church?" asked Takako. "We are working against drug abuse." She held out a paper encased in plastic. At the top in large letters it read: "Immorality/Drug Abuse/Delinquency/Family Conduct." Then it introduced Takako and again mentioned the program against drug abuse.

A bystander, a man, asked, "What is this program against drug abuse? I am interested in that myself."

Takako struggled with English. "You know the Bible?" she asked. "We have meeting and religious education, and we study the secrets of the Bible."

"But your program against drugs?" the man persisted.

"We work against drugs from the heart," said Takako. "It is a heart thing, a heart change."

The man smiled and shook his head. The drugstore owner and a woman customer each bought a bouquet.

This young Japanese girl has left her natural family back in Japan and has come halfway around the world to be part of another family, the Unification Family. This supplants her mother and father, her brothers and sisters. According to Unification doctrine they are impure and imperfect.

She herself, as she is initiated into the Unification Church, will be made pure, and her real family from now on is the group of purified and to-be-purified members like herself. The sadness she has caused (and this sadness is widespread in the homes these young people have left) is of no consequence.

The idea of family is central to Moon's teaching. The family gives blessing. At the top is the vast human

family, then the national family, finally the marital family. One must be in a family to be saved, for the family provides the basic structure for the new Eden.

Most of the young people who join the Unification Church are single. After a period of membership—usually at least three years—they may be married if they have achieved an acceptable spiritual level. Marriages are arranged—a vast improvement, Moon's followers say, over the chaotic system of personal choice that has destroyed the American family.

The arrangements used to be made by Moon himself, who knew most individual members in the early days and had, it is said, an uncanny gift for sizing up those he did not know. Now, with the growth of the movement, the arrangement of marriages will surely have to be delegated to senior members of the Family.

In 1970 Moon gathered a great group together in Seoul and performed a mass marriage of 777 couples. For those whom he joins, his blessing is a cherished benediction. It carries the notion that Moon himself is the giver of offspring to those he blesses and it makes pure the tainted blood of those who are wed.

Where does the money come from that supports the Unification Church? No one seems able to find out.

The Unification Church owns estates, a conference center, and many town houses (such as the handsome one on East 71st Street in New York).

It supports its core members in their work of evangelism, teaching, and preaching at a cost for food, clothing, and shelter conservatively estimated at \$5 million per year. It brings hundreds of young Germans, Austrians, Japanese, and Koreans to this country at its expense, not theirs.

It pays for full-page ads in big newspapers. It publishes a tabloid newspaper, books, leaflets. It rents large meeting halls and lecture facilities for its leader to speak in. It invites the country's leaders to banquets at the best hotels.

Where does the money come from? Not primarily from selling flowers, candles, and ginseng tea, though this effort should not be downgraded or underestimated. The member-businesses (in San Francisco, a printing press; in Denver, a cleaning establishment; in

Washington, a new tea house) may swell the coffers but not substantially.

Moon himself is reputed to be a millionaire, the head of a sizeable conglomerate in Korea that produces marble vases, machine parts, ginseng tea, pharmaceuticals, titanium, air rifles, and other items. The value of the empire is estimated at \$10 to \$15 million. Some followers claim that Moon plows the profits back into the Unification Church, but others insist the industries belong to Moon, who has become a very wealthy man.

What outside backing does Moon have? Substantial sums may come from right wing Japanese industrialists and groups that are eager to reestablish the economic power Japan once held over Korea and who consider Moon "their man." Former Japanese Prime Minister Kishi, leader of the violently anti-Peking faction of the Liberal Democratic Party, is actively associated with Moon's International Federation for Victory over Communism.

The big question is: Does the Korean government back Moon? In the article in *The Washington Monthly* referred to above, John Marks, a student of the CIA in the U.S. and other countries, tackles this question. The Korean CIA, Marks points out, has on occasion secretly subsidized "private" organizations like the Unification Church if they will improve Korea's image. It would certainly be interested, he says, in a "burgeoning religious-political movement run by a Korean who supports virtually all of the goals and who is in a position to work and lobby for its government's position on the American political scene."

Whatever the sources of its money, the Unification Church is in excellent shape financially, and that is very important to it. In Moon's thinking, money is power and power indicates the blessing of God. God is on the side of power and wealth.

Moon and his followers have come a long way down the road from the mountainside where an earlier messiah, who had nowhere to lay his head, taught his disciples: "Blessed are the poor. Blessed are the meek. They shall inherit the earth."

A.D.

**Flowers, candles, tea—
where does the real money
come from that supports the
projects of Moon's church?**

Jane Monk is a free-lance writer and an occasional contributor to A.D. In addition to mission articles, she has compiled our portfolios of religious art at Christmas and Easter. Her home is in Tenafly, New Jersey.

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Original documents
faded and/or illegible



Rev. Moon and His Bicentennial Blitz

James Stentzel

UNFORTUNATELY, IT MAY PROVE to be one of the most all-American events of this bicentennial year.

On the traditional side there was a hell fire-and-brimstone preacher—a recent immigrant—speaking to a very representative and unmelted pot of New Yorkers about God's plan for his chosen country, America.

On the modern side there was that citadel of American baseball, Yankee Stadium—recently refurbished at record cost overruns attributed to Mafia-related contractors: there were rhetoric, violence, laughter, brass bands, balloons, flag-waving, fire crackers and petitions to legalize pot; there were street people, religion addicts, anticommunists, clowns, Lutherans, defenders of the American Empire, hundreds of private police and, in the middle of it all, standing tall on a platform by second base, a millionaire industrialist/religionist flailing his arms and screaming in Korean from behind bullet-proof glass.

The speaker was the Rev. Sun Myung Moon, a theologically post-Christian and ideologically proto-fascist man whose actions, more than his words, indicate that he has anointed himself to bridge the two eras. The occasion was the "God Bless America Festival," a deadly serious political movement of Moon's deadly serious Unification Church. The festival, disguised as a traveling religious circus, opened in New York on June 1.

If you sat on the first base side during this night game, you might have thought that Moon was succeeding in his pitches to save America for Nixon-Presidents, Moon-capitalists and Pentagon-governments: These sections were jammed with rigidly disciplined and thoroughly scrubbed Moonies. On the third base side where I sat among a 95 percent nonwhite street crowd, one knew even before Moon got up for his one-hour harangue that these people were out for some free outdoor theater. After the music and dancing stopped all was a crashing bore.

Half the stadium was empty, but Moon's purpose was not so much to fill every seat as to get millions of dollars of free publicity in living rooms across America. He got it: front-page coverage in the New York papers, a four-page spread in *Newsweek*, three pages

in *Time*, the bulk of a cover story in *U.S. News and World Report*, national wire service stories and national network TV news coverage. Not bad for a one-night stand at a reported \$55,000 in stadium costs.

As of this writing Moon is once again one of the biggest domestic religion stories of the year in the US secular press—surpassing the United Methodist Church's million-dollar Portland decision to dehumanize homosexuals. Moon should get credit for paying attention to the prerequisites of mass media coverage—being bizarre and controversial. He did well with Yankee Stadium, as he has with his well-televized neighborhood cleanup gangs. Given the Unification Church's recent purchase of the New Yorker Hotel—a hefty stone's throw from most major media offices and from the Democratic Convention—more media successes might be expected.

But wasn't most of Moon's media exposure mildly to strongly critical? Yes, but Hughes Rudd saying "Rev. Moon" to millions of Americans serves an important legitimizing function no matter what the message is. Furthermore, there are signs that next to his not very well-kept messianic secret Moon likes the role of persecuted prophet. The US press is according him that role, and rather lavishly, one would think, given the small number of core Moonies—about 7,000.

Seeing the Political Forest

The Moon hierarchy, of course, would prefer that the great and alienated American middle class ask, "Why do people love him [Moon] so much?" But the next best thing is to have them ask, "Why do they hate him so much?" Both serve to pique the curiosity of America's young and leave them open to invitations to "come and see for yourselves."

Moon's 30,000 US recruits, however, have something more in common than their simple curiosity or religious seeking: their massive political naiveté. When *The New York Times* (May 25) suggested links between the Unification Church and the KCIA (Korean Central Intelligence Agency), I suspect that if actual or potential Moonies read the piece at all they probably concluded that the KCIA was some Knights of Columbus affiliate.

There are many tragedies in the whole Moon phenomenon, and one of them is the failure of American education. One wonders sometimes who does a more thorough job of brainwashing—anticommunist Moon or anticommunist Harvard.

JAMES STENTZEL is a United Methodist missionary-journalist based in Tokyo. A frequent visitor to South Korea, he is currently in the US on furlough. He has written on South Korea in *The Nation* and other publications.

Many graduates of America's finest finishing schools join the Unification Church, apparently totally unaware of the deep and wrenching struggle for freedom and justice being waged by Christians in South Korea today against the likes of Mr. Moon and his sidekick, President Park Chung Hee. Koreans with ninth-grade educations have infinitely more political savvy than American Moonies, 85 percent of whom are college graduates. (While the Unification Church claims 300,000-400,000 South Korean members, reliable Korean sources put the actual number at one-tenth of that.)

This leads us to the heart of the Moon phenomenon—its core of tragedy, deceit, irony and hypocrisy. Mothers and fathers of children "lost" to the Moonies, I'm sorry to say that yours is far from the most painful reality in this whole affair. The cruelest truth is that even as Rev. Moon does his bicentennial media blitzkrieg and reminds us of our need to "protect freedom," some of the most God-fearing and obedient of Jesus' disciples are being locked up and tortured in the prisons of Moon's own fatherland. Moon condones this. And, as if this were not bad enough, he is spending the decade in a Hudson River mansion, descending for events like Yankee Stadium to tell us to regain our pride in the American Empire—by shipping weapons and other aid that will enable the Park dictatorship to crush the last whisper of protest to its iron-fisted rule.

Sitting in Yankee Stadium and watching the US and ROK (Republic of Korea) flags in dead center, I hear Moon yell for yet stronger anticommunist resolve; I hear the people behind first base scream their approval and wave their flags; and I cry out in a tearful rage—partly because I recall the last time I heard a Korean speak as passionately as Moon. It was in Seoul's Christian Center in April 1975, when Christians in prayer after mournful prayer begged God's intervention following the Park regime's murder of eight framed political prisoners. If only full knowledge of those murders could be known to every person presently or potentially related to the Unification Church! For Moon and his cronies in business and government condone them.

How Moon brainwashes his recruits or lobbies in Washington or raises his millions: These important concerns are being and should be raised by the press. But such concerns pale before the issue that is rarely raised: Moon's complicity in murder, torture and imprisonment of President Park's opposition. During the same week that the ROK and US flags flew behind the police lines in Yankee Stadium and people sang "God Bless America," South Korean secret police were decimating the staff of the Seoul Metropolitan Community Organization, throwing all in prison, including one of the most committed and courageous worker-priests ever to join any struggle for basic human dignity: the Rev. Park Hyung Gyu. Because Park, like poet Kim Chi Ha, is an indefatigable man of the Spirit, he appears destined to spend most of the rest of his life just as he has spent most of the past three years—in prison. If more Americans had even the vaguest knowledge of Jesus Christ or the least sympathy for the principles of the American Revolution, we would be applauding prisoner Park's courage

rather than President Park's henchmen.

One suggestion to embittered parents of Moonies is that all of us, better late than never, begin to see the political forest as well as the religious trees. My suspicions at the present time are (1) Given his present organizing techniques and present US political-economic conditions, Moon will never achieve much larger support than he has already; (2) nonetheless, he is capable of keeping 20,000 or more diehards who might be mobilized into a small army; (3) this army could be asked to go so far as to volunteer for death missions on behalf of Park Chung Hee or similar "anticommunists"; (4) Moon is more defensive and less self-assured of late about his American mission, but he appears justifiably confident that he can at least prolong US Government support for Park, or delay a US troop pullout, for several years—probably critical years for final entrenchment of the dictatorship; (5) Moon is ultimately both a Korean and a politician, and despite his American successes and investments he could have personal designs on a post-Park dictatorship—a prospect that does not warm the cockles of Park's alleged heart, which otherwise appreciates most of what Moon is doing here.

Undoing Moon's Magic

Although it's still too early to do a postmortem on Moonism, any reflection should fairly give credit where credit is due. Better than most people, Moon (or the brains behind him) felt the pulse, if he did not touch the soul, of late- and post-Viet Nam America. Like President Park, who began throwing out the Korean Constitution in 1969, Moon began his US push at the end of the sixties, when Viet Nam really began to go down the drain. He began calling for a new awakening, a new reformation, a "spiritual revolution." He upbraided the US churches for "becoming senior citizens' homes" and compounding youth's alienation—a not unfair criticism. To a Viet Nam-weary generation of high school and college students he offered community, family, discipline and a chance for religious sacrifice and meaning.

He met needs and hungers that larger, more bureaucratic and more staid US churches saw dimly if at all. He was controversial not just because of his obnoxious statements and tactics, but also because he hit some kind of spiritual nerve center—perhaps the same one that Jimmy Carter began tapping only in the past year.

I am encouraged that so many Americans will listen to an Asian prophet, even when he speaks in his own tongue. Yet it is a tragedy that we cannot hear those other voices which speak the pain of Korea's Christian martyrs rather than the glories of the martyr-makers. I would agree with Moon that the days of pure and rampant individualism in America are or should be over and that a more global, collective and God-centered life stance is needed. Yet I disagree totally with Moon's global collectivity, based politically on fascism, economically on the American Empire and religiously on the Unification Church. There is a challenge here for the American churches to adopt Moon's confidence while offering a better world

vision: a model of all God's children living and learning together instead of dying and killing apart.

Finally, I'm attracted to Moon's prophecy that Korea is and will be a pivotal point in the coming of the kingdom. Nowhere in the world have I met a people and a church more faithful to God in Jesus even unto death. The Rev. Moon should be half as faithful to God and half as committed to the total welfare of his people. Moon also emphasizes that Korea is where the forces of good and evil will wage their decisive battle. He may well be right—but the battle ultimately won't be between northern communism and southern capitalism, as Moon predicts. It will be waged by the brothers and sisters on both sides of the 38th parallel joining against their common enemy: their respective dictatorial regimes.

Moon came seeking political longevity for his friends in Seoul. His economic success has both served that purpose and been its own reward. No one (except perhaps Moon) could have guessed 10 years ago that his vehicle of success—a blend of Korean Confucianism, Puritanism and anticommunism dressed in religious garb—would become so marketable in the US. Moon appears to have read a part of the American psyche better than Gallup, and he has parlayed that knowledge by playing the media better than Madison Avenue. To even the score the mass media has complained just loudly enough that to some extent it continues to play right into Moon's bloodied hands.

The time for lengthy but politically shallow media blitzes is over. We need to look beyond the dramatic headlines about "lost children" and see the deeper story of torture and murder. There is dire need for more in-depth political homework on both Moon's "God-centered ideology" and Park's "Korean-style democracy" and, more importantly, the interconnections and deceptions of the two.

Moon has taught us that there are some truths, about ourselves and our country, even in the mouth of the anti-Christ. His trick, however, has been to take these truths and stand them on their heads. When we all recognize the difference, we will have undone Moon's magic.

Ultimately, Moon should be allowed to die on his own vine. He and his various front groups should be kept very legal. Investigations by Congress, the Justice Department, the Internal Revenue Service, the Immigration and Naturalization Service and others should be carried into the courts if necessary. But to go beyond this and actively persecute Moon is, in a way, to honor him.

Moon's opposition should likewise be kept quite legal. I do not sympathize much with critics who would deny Moon the same freedom of religion that the Korean churches and missionaries demand of the Park regime.

Although God works in mysterious ways, we can relax a little: We can be quite sure that Jesus didn't speak with a forked tongue on behalf of the righteousness of the Roman Empire and its consuls, soldiers, money-changers and agents. We can, I believe, be equally confident that, quite contrary to Sun Myung Moon, any Second Coming will not be to shore up either the American Empire or its dictatorial allies. □

LETTER TO TEACHERS OF OUR RELIGIOUS SCHOOL

Dear Teachers:

The evangelical Unification Church, and its self-proclaimed messiah Sun Myung Moon, has been actively proselytizing in the Jewish Community. As part of their policy of deception, they have established a Jewish front organization, "Judaism in Service to the World." Soon they will launch a major campaign to bring as many young people as possible under their control.

The rabbi of your synagogue has suggested that you receive this packet of educational materials in order that you might be informed of the seriousness of the situation and devote one or two sessions of your class to educate your students about the Moon movement.

The packet contains the following materials:

1. Material suitable for the students to read and discuss

Additional Materials:

- A) Introductory Letter (basic presentation of the problem (Yellow Paper))
- B) "The World of the Cult," by Paul Engel
- C) "A Couple of Summers," by Eric Rofews (the Harvard Crimson)
- D) "I Was a Robot for Sun," by Janice Harayda (Glamour)

2. Appendix of additional source materials

- A) "Honor Thy Father Moon" -- Psychology Today
- B) "Rev. Moon and the Jews" -- Earl Raab, J.C.R.C.
- C) "The Moon People & Our Children" -- JCC Bulletin of N.Y.
- D) "New Growth on Burnt-over Ground" -- A.D.
- E) Quotes taken from "Master Speaks"
- F) A List of Moonie Front Groups in the Bay Area

Also the JCRC has available a very fine film on this subject, as well as a speakers resource bureau, should you care to expand your study.

SUGGESTED FORMAT FOR MOON "UNIT"

We would suggest that you assign the introductory letter and one or two of the articles in section #1 as home reading prior to the lesson. On the week of the lesson you may plan a general discussion of the letter and articles and/or utilize the Psycho-Drama (Green Sheet) which will help the students understand the human dimension of the problem.

If you plan a "two-week" unit on the Moon Movement we would suggest the following:

Contact the J.C.R.C. for a Speaker --Possibly a student who has first hand experience with the movement.

Program an excellent film prepared for TV which is also available at the J.C.R.C. office.

It is our hope that through the use of this material, you can arm your students against the dangerous and unsavory methods of Reverend Moon and his followers.

SPECIAL NOTE: If the young people in your religious school or your own friends or acquaintances are personally approached by members of the Moon Movement, please contact the J.C.R.C. office. We are attempting to monitor the Moon Movement's endeavor to infiltrate public school clubs, Jewish youth groups, and other legitimate religious and community organizations.

SAN FRANCISCO JEWISH COMMUNITY RELATIONS COUNCIL, COMMITTEE OF CONCERN ON REV. MOON

920 Flood Bldg., 870 Market Street, San Francisco, Calif. 94102 (415) 391 4655

A LETTER TO THE STUDENTS

Shalom,

Very soon, if it hasn't happened already, you are likely to be approached at your school (or any other place you can think of), by a "friendly" smiling, neatly-dressed student. This seemingly friendly person will introduce him/herself and draw you into conversation about yourself. After an appropriately engaging talk, you will be invited to dinner at the student's home, where you will meet other such "friendly" people. You will hear a lecture about universal love and brotherhood. If you are interested in their group, you will be invited to spend a weekend at their "Ideal City" ranch in Booneville (free).

These people, following their religious principle of "Heavenly Deception" will not tell you or will deny that they are members of the Unification Church, and followers of the political evangelist Sun Myung Moon. They will hide their intention of converting you to their religion which worships Moon as the Messiah who will save the world by political and religious revolution. Their goal for you is the control of your mind and abdication of your will, to their Church and their "Messiah." They want you to deny your family, friends and personal goals, to work solely for Moon, and to financially sustain his movement. Loneliness, isolation, confusion about personal goals, and frustration about self-worth are the human needs upon which they play. They will take advantage of these by offering instant love and acceptance. In return, you only need give them your freedom and integrity.

I write you this letter not because you are in imminent danger of being brain-washed, or because I must "save you for Judaism." Ultimately, you must make your own choices out of your own freedom. I write to inform you about this group which would like to take away your free choice by subterfuge, emotional blackmail, and the most subtle and sophisticated methods of mind manipulation. Their seductive approach belies the most ruthless of actions: the destruction of your privacy, personal freedom and family as a means of creating a cadre that will work to control as much of the world as possible. Because the Moon movement operates by secrecy and deception, exposing its real intentions is crucial.

In the craziness of modern America, most of us are lonely. Our society breeds isolation. It is important to reach out to people, but with care and discernment. There are many, like the Moonies, who care for you only as a manipulative technique to achieve their goals. If you have had this experience or have it in the future, or know someone who has, and needs to talk about it, don't feel embarrassed or strange. It has happened to many others. If you feel confused by the experience, if you have questions, please feel free to call or come to see me; I think I understand most of the problems. Also, there are a number of other students who have been Moonies and left the movement -- they would like to be of help.

I am not opposed to freedom of religion! I do not wish to destroy the Unification Church! I wish only to expose it for what it is: a religious cover for an extremely right-wing political ideology, which uses deception to manipulate people into supporting its goals.

Your Rabbi

(Prepared by Rabbi Stephen Robins)

ROLE-PLAY/PSYCHO-DRAMA

Characters: Two Moonies (one is Jewish and one is a Gentile claiming to be a Jew)
One Jewish student

The two Moonies should be neatly dressed, smiling, and friendly, but not willing to really look the student in the eye.

They should pay very close attention to everything the student does, show real interest in what he/she is saying, in order to draw the student into a conversation.

They approach the student under some innocuous pretense (a book the student is carrying, or some comment about the student's clothes, etc.)

They involve the student in a conversation about him/herself, get the student talking and feeling important and cared-about. The Moonies identify with whatever the student is feeling (i.e. if the student says he/she just had an argument with his/her parents, the Moonies would say "yeah, I had a real knock-down dragout with my folks the other day too.")

Set the Scene:

The student just had an argument with his/her parents about the 'same old thing' (homework, getting home late after a date, going to Religious School, cleaning his/her room, etc.); or is in a state of general depression about life, feeling worthless and no good, and thinking that it's not worth-it anyway; or possibly the student just broke-up with a girl/boy friend or is in conflict with peers over something.

The student is feeling lonely, rejected, bored, a sense of failure, a lack of meaning in his/her life, as though no one really understands.

Suggested Implementation:

1. Hand out the roles to everyone in class; let the students get the feeling of the roles.
2. Discuss them in general before specific roles are assigned to individual students. Let the students talk about how they feel as these various characters.
3. Let the students reverse roles: if they had been handed the role of a Moonie, let them feel the role of the student for a while.
4. Assign the roles and do the role play.
5. The observers play an important part too--they should watch carefully and see how when and why the student gets hooked by the Moonies.
6. Break-up into smaller groups and discuss the role play, both from the point of view of the actors and of the observers. Each group should report to the larger group what their group concluded about the experience.
7. One technique which can be effective, especially as a closure exercise, is called the "Fishbowl" -- there is an inner and outer circle, and each person in the inner circle is watched very carefully by someone sitting opposite him/her in the outer circle. The outer circle observer takes careful note of both what the inner circle person says and his/her effect. This method can be useful for bringing to the students' attention certain feeling or reactions about which he/she was not aware.

* The goal of the Moonies is to lead the student to believe that they have 'answers' to problems the student is facing, and ultimately to get him/her to go to their "Ideal City" in Booneville!

A Couple of Summers

I Was Brainwashed by the Followers of Rev. Sun Myung Moon (But I Wised Up)

By Eric E. Rofes

Last January I decided I would spend my summer vacation on the Pacific coast pursuing the California Dream. My plans were far from concrete—maybe I would take a course at Berkeley, or write poetry, or just hang out in the East Bay with my buddy Buster, listening to Tower of Power and walking the streets. On June 3, my papers finished, my exams over, I packed up my Long Island-Middle Class-California Dream and hit the road west.

I made my way to San Francisco, checked into the Youth Hostel and went looking for work. I had read my Kerouac. I knew what one did in California, and I was determined to get a piece of the West Coast action. I was on my own, meeting people on Telegraph Avenue and going to wild Berkeley bashes and digging the time away, but despite my dreams and my intentions, I soon realized that I was all partied out. This was not Cambridge, this wasn't my home turf, and my doubts were reinforced nightly when I made collect phone calls back to Sue in Boston and she told me I miss you, come back home. Money was getting low, jobs were scarce, and I was lonely. I promised Sue I'd take the next bus back east. I didn't.

Instead I went to the Berkeley Student Union to ponder my predicament. I sat there, confused, a little depressed, considering my options. A smiling, humming, attractive Jewish-looking woman walked in. Eye contact. The ethnicity clicked. She came over, friendly, talkative, from Long Island originally. Small talk, poetry, politics, time passes. Then I received an invitation to dinner—"I live with this big family and we always have lots of people over to dinner...how about it?"

Her "house" was the old Hearst Mansion—huge, beautiful and filled with smiling young people. What kind of family is this? I said to myself. Everyone was friendly, talkative, young and beautiful. We ate a great meal, sang some folk songs, and then someone announced that there would be a "lecture" to explain the principles that bind the family together. Again my mind was speeding—could this be a political group? Religious? Drug commune? No, no, I told myself, stop being so doubtful, keep an open mind.

The lecture was given by "Doctor D", a professor of English Literature at a nearby college. He explained that the family was unified by a common goal; to help and care for all people. His lecture was not as straightforward: he filled it with psychology and sociology and threw in some Wordsworth and Eliot quotes that I remembered from English 10. He seemed to be a nice guy and since I had read a little psych, it seemed sound to me. Yeah, these were the people I'd been looking for—intelligent, personal, and liberal.

I could not have been more mistaken.

Next there was a slide show of their scenic farm up north in Mendocino. It looked exciting, full of young people communing with nature: my middle-class paradise. We were all invited up for the weekend and, keeping an open mind, I jumped at the opportunity.

Two busloads of young people headed up to Mendocino that night, including seventy new "brothers and sisters." I stayed on the farm for almost two weeks and I came up against the greatest challenge to my life and my values that I have ever faced. I was confronted with a lifestyle and a system of beliefs that robbed me of my rationale and free will. I had walked head on into Reverend Sun Myung Moon's indoctrination center.

I don't believe myself to be unusually susceptible to political or spiritual causes but the propaganda system set up at this center was infallible. Each day was organized with two things in mind: everyone has a good, fun time, and no one has a free minute to think. The entire day is programmed, everyone wakes up at the same time in the morning, washes, goes to exercises, eats breakfast, cleans up, and off to morning lecture. At these lectures new members are slowly instructed on the beliefs of the family. Gradually, carefully, one is indoctrinated into the religion. Through Moon's interpretation of the Bible, we were made to understand that there is a God, an afterlife, and a spirit world. The religion is primarily Christian, stressing the power of Christ and the imminent second coming of the messiah. Moon's followers believe, through their understanding of Revelation and the cycles of human history, that the new messiah has arrived and, though he is never mentioned in



lectures, that Reverend Sun Myung Moon is that new messiah.

The cause for the fall of man, according to Moon's interpretation of the Bible, was Eve's fornication with Satan (the snake and the fruit are seen as symbols). We are, therefore, the children of Satan, rather than the children of God, and we require purification and repentance to bring us back to our intended state. Moon people use no drugs or alcohol, and sex is not permitted until forty days after marriage. After that time the woman becomes a baby machine; there is no concern for overpopulation in the heavenly kingdom.

In retrospect, I wonder why so many people would give up their wild times for these beliefs. Moon requires his followers to sacrifice everything for the cause. All possessions and monies are given to the church and one's family, friends and future plans are all forsaken. In exchange for these sacrifices Moon

provides a strong, supportive community, a powerful father figure, the basic necessities of life and eternal salvation. With these assets, the movement is growing at a tremendous rate.

The lectures, though presented by intelligent, clean-cut demagogues, were laced with analogies, passages removed from context, and impassioned cheers, all things that three years at Harvard had taught me to question. Somehow, however, I didn't question them at all; no one did. We were all having such a great time, enjoying the activities and the farm, that we wanted to believe that Moon was the answer to all our questions.

My experience on the farm cannot be sufficiently captured in writing. After a week there I thought I was ready to join the family. I was believing all the lectures, singing my heart out and having a great, happy time. I was ready to give up the complexities of Harvard,

(continued on page 4)

Sun Myung Moon

(continued from page 3)

my thesis and my Gen. Ed. requirements and live this life of righteousness, direction and meaning. Of the seventy people who went up to the farm with me, two weeks later I was the only one to leave. Many are still there and will become part of Reverend Moon's family, walking through Berkeley or Boston or Paris, bringing in new blood or selling flowers on the street. I left while others couldn't and only through an understanding of my own motivation to leave have I begun to understand the full power of this movement.

The people in the family are not the hallelujah holy-rollers I would imagine them to be. They are all young, middle-class, well-educated people. Many are Ivy-leaguers, many M.A.'s and Ph.D.'s were amongst the family. Despite their education, however, these people were drawn together by factors quite common in young people—dissatisfaction with their lives and a search for truth and direction. The movement fulfills these needs; it tells you what you want to hear and "proves" that there is a God, there is meaning in this crazy life, there is heaven, there is love. All that's required of you is the belief, simple faith.

When I announced that I was determined to leave and they shouldn't try to stop me, my "spiritual brother," the guy assigned to look after me and support me in my learning, told me that if he thought it would win me over to the family he would break both my legs. That clinched it for me—I was going to get out of there if I

had to fight my way out. I had to talk to all the lecturers, all the leaders, explain why I was leaving and where I was going (which I did not know). I was told that the devil was in me and I was forsaking Jesus and damning myself and my ancestors. It all sounds crazy to me now, but while they were telling me this, I believed it and felt ashamed. Still, my gut said to go, and after a great display of determination I was driven down to Berkeley.

When I got back to the city I called my friend Buster, who thought I'd vanished for two weeks. I told him to pick me up (I was at the Hearst house again) and not ask any questions. In twenty minutes he drove up in his V.W. and a meek, frightened sinner crawled into the front seat. I tried to explain my story to him but I was undergoing culture shock and was virtually incomprehensible. When we went out with his friends later I winced at four letter words and sexual allusions, couldn't converse sensibly, and was basically a zombie. In two weeks I had been programmed into not thinking, just believing.

When we went into the city the next day I ran into Moon people all over. They were all so friendly, so warm, and I was being tempted back to the farm. They made Buster and me promise to come to dinner at the Hearst House that evening. I was weak and confused; Buster was wise. He put me on the next bus heading east.

Eric Rofes is a senior in Leverett House.

Denise Peskin always seemed like the girl who had everything. In high school, she was a cheerleader and an award-winning diver and gymnast. Later, at college, she made the Dean's List and ran a popular student travel service. She had, she says, many dates, a warm relationship with her parents and a wide circle of friends.

So nearly everyone who knew Denise was shocked when she announced early last fall that she was dropping out of college to work for the Reverend Sun Myung Moon, the controversial Korean evangelist who has made headline news across the country.

In retrospect, Denise, too, is shocked that she turned her back on the family, friends and school she loved and went to live with members of Moon's Unification Church. Now re-enrolled in college after more than two months with the cult, the twenty-year-old sociology major feels she was "brainwashed" by its members. And she is grateful to her parents and to "de-programmer" Ted Patrick for having persuaded her to return home.

"The cult completely ripped off my mind and my free will," says Denise, a small, husky-voiced junior with shoulder-length auburn hair. "I was a robot for Moon."

Some thirty thousand Americans, nearly all between the ages of eighteen and thirty, are followers of Moon. Most are middle- or upper-middle-class college students or graduates with conventional religious backgrounds. Few could have been called kooks before they joined; more often, a Unification Church convert resembled the boy or girl next door.

But once they have joined the church, a startling transformation usually takes place. Moon adherents are expected to renounce their education or career and live at spiritual "training centers." They are urged to turn over all of their possessions—including cars, clothes, and bankbooks—to the church. Members pool their clothes, get little sleep and subsist on a low-protein diet while working up to sixteen hours a day at fund-raising or the recruiting of new members. Unification Church converts are allowed no newspapers, radio or television and few—if any—letters or phone calls from outsiders. Nor are they permitted to smoke, drink, use drugs or engage in premarital sex.

The church justifies such demands on the basis of its Scripture, *The Divine Principle*—alleged to be God's revelation to Moon—and the Bible, which church members believe to be a "coded message" only they can understand. The religion combines aspects of Oriental family worship,

Christianity and rigid Puritan ethics. Its message is simple: If you're not part of the solution, you're part of the problem. If you're not a friend, you're an enemy. Everything is either black or white—and only Moon knows which. So all-encompassing is the philosophy that critics charge that it is not a religion at all but rather a socio-political movement aimed at nothing less than total world domination. "I will conquer and subjugate the world," Moon has often been heard to tell his followers. "I am your brain."

Denise Peskin was, in many ways, a typical Moon convert. The oldest of three

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"I WAS A ROBOT FOR SUN



BY JANICE HARAYDA

girls, she grew up in Plainview, N.Y., where her father was a sales manager for a large international corporation. Her childhood appears to have been happy and carefree. Denise recalls spending hours doing handsprings on the front lawn—an early sign of her unusual athletic prowess. She says she was always in a group of friends, of which she was often the leader.

"I was a really gung-ho person," says Denise. "But I was never a conformist. I did things on my own initiative." As a teenager, she spent two years in Belgium, to which her father had been transferred; upon her return, she helped lead her high school gymnastics team to its first state championship. Although Denise values the cultural traditions of her Jewish faith, she remembers having "no real belief in God per se."

She chose the State University of New York at Cortland because she had not yet decided upon a major and Cortland was "a good, all-around school." The six-thousand-student college also had a good gymnastics team and a beautiful campus set amid the rolling hills, dairy farms and apple orchards of Upstate New York.

Denise quickly became a student leader. She organized a popular student travel service and made the Dean's List.

"Denise enjoyed her life," says her mother. "She was a realist. What she could help to change, she did; and what she couldn't, she accepted. She was a pretty positive kid." Her adviser, Chuck Buehler, agrees. "Denise is incredibly active, a real organizer," says Buehler, an assistant professor of sociology at Cortland. "She is also a very good student—an extremely strong and bright woman."

Last summer, while traveling across country scouting possible tour sites for her student travel service, Denise had her first brush with the Unification Church. She had stopped

on a busy San Francisco street corner to listen to a small rock band, when she was approached by a smiling, pink-faced youth who identified himself as a member of the "Creative Community Project."

The G.C.P. is one of the thirty to forty known front organizations for Moon. The youth, however, made no mention of the fact and denied any connection with Moon when questioned by a passerby. Instead, he ingratiated himself with what appeared to be free-flowing kindness. Unification Church members, Denise later learned, refer to his technique as "love-bombing."

"He was just really sweet," Denise says. "He told me he was doing things like 'building a more creative and vital community'—one that was 'giving' and 'loving' and 'sharing.' It sounded as if they were doing something constructive."

Nevertheless, when she accepted his invitation to a free C.C.P. dinner, she had another motive: as a sociology major, she hoped to pick up ideas for her thesis.

At the dinner, more "love-bombs" were dropped. Without mentioning Moon or the Unification Church, members talked about such universal goals as individual happiness, and their relentlessly sunny dispositions appeared to reinforce their words. "Everybody was the same, all really smiley and friendly," says Denise, grimacing now at the thought. "They all looked like they were so happy." There was something else, too: by looking straight into her eyes, while listening intently to her every word, "they made you feel like the most important person in the world."

Her decision to accept an invitation to a weekend seminar at Moon's "New Ideal City Ranch" was little more than a lark. Denise was three thousand miles from home, knew few people in the San Francisco (Continued on page 256)



area, and the weekend seemed to be a harmless enough way to make some new friends. After extensive travel in Europe and elsewhere, Denise was used to mixing easily with strangers; having fielded unfamiliar situations before, she feels she had little reason to doubt her ability to handle this one. The weekend offered a chance to have a new and enjoyable experience that was social rather than religious. (Even after arriving at the ranch, Denise still believed it to be run by "The Creative Community Project" rather than by Moon.) Perhaps, too, she was hoping to learn more about the source of her new friends' radiant "happiness."

The ranch, however, provided experiences unlike any others, and the members' tune gradually began to change. Denise and the other guests arose at 7 A.M. for strenuous physical exercise, then spent most of the day listening to lectures presenting a reinterpretation of religious and secular history. At first, the lectures stressed positive emotions, such as love. Then they began "telling you what a fallen person you were, making you feel guilty about a lot of things, and scaring you to death." As the weekend wore on, Denise says, she became uncomfortable—and then downright frightened. While still preaching love, the lecturers began to imply that eternal harm would befall those who disregarded their message. "If you doubted what they were saying," Denise adds, "they told you that it was Satan attacking you. Everything that was not Moon was Satan."

Although Denise says that she had planned to leave the ranch after the weekend had ended, by Sunday night she had been persuaded to remain. But she insists that the decision to stay was not her own. By that point, she feels, she had been "brainwashed" into doing whatever she was told. "When I tried to leave, people came after me to try to talk me into staying," she says. "They put me in a room and wouldn't let me leave until they had talked me into staying. They completely overpowered you." She had become, she implies, little more than a mindless marionette whose strings were being jerked by Moon's followers.

It is difficult to imagine how a young woman of Denise's obvious energy and intelligence could so quickly and easily be bent to conform to the will of a group. Yet even more disturbing is Denise's reluctance to accept any responsibility for her involvement with the movement. Trying to learn Denise's real feelings about the weekend seminar and the weeks that followed is difficult. She briskly dismisses questions about her feelings during that time with the blanket explanation that she had no feelings, because she was "brainwashed." At one point, frustrated by Denise's repeated insis-

tence that her mind was totally "empty" of all thought except that which had been put there by Moon's followers, I asked her if she saw herself as having any responsibility for what happened to her during that time, or whether she simply saw herself as a complete victim of the Unification Church. Denise answered instantly. "Complete victim," she insisted, with a twinge of anger in her voice. "That's why I don't feel guilty about the other people I brought into the movement, because I realize it wasn't my mind that did it. I didn't have a mind. My mind was empty. It was just a reflector of everything they had told me." Denise quickly pulled out a Unification Church instructor's manual that she says had been smuggled out by a "de-programmed" convert. "I have no joy for myself because Moon's joy is my joy," Denise read, with emphasis. "I have no will for myself because Moon's will is my will."

But one significant factor in Denise's or anyone's decision to stay in the movement almost certainly is the conflict between reason and emotion that it fomented. On the one hand, lecturers serenely stressed love, peace and happiness—all things any young adult would want. On the other hand, the leaders made dark, irrational—and frequently terrifying—predictions about what would happen to those (and the families of those) who doubted their word. For many, the easiest way to resolve such tormenting conflicts may have been to give in to the pressure to stay. Afterward, a church member didn't need to deal with conflicts; leaders resolved them all for them. Isolated from outside contact as they were, Denise and others had no opportunity for the reality-testing of their "answers." It is significant, too, that by the end of the weekend those urging Denise to stay were no longer strangers but friends; and anyone who has ever been on, say, a hazardous weekend camping or raft trip knows that under duress, making strong (if temporary) friendships can be telescoped into a very short period of time. Bonds that might otherwise take months or even years to develop emerge almost overnight. Like many others, Denise may have been understandably reluctant to leave—and disappoint—those to whom she had grown close.

One psychiatrist who has worked with more than a dozen ex-Moonies said: "You can compare what happens in the Unification Church to what happens in a mob. A person willingly, and at the same time unwillingly, joins up with the group in doing something that he or she would not normally consider doing."

A few of the weekend guests, Denise says, did leave voluntarily on Sunday night. But those who stayed soon discovered that a paramilitary discipline prevailed at the ranch, which proved to be a cross between boot camp and a monastery. Denise promptly gave the group

her clothes, \$50 to her '71 Oldsmobile and the two dollars she'd brought with her. She was told, however, that she had to figure out a way to obtain more money from her parents. The solution: her car was taken to a gas station owned by the Unification Church, allegedly for "repairs." She then convinced her parents to pay the station two hundred dollars for "repairs" that were never made.

On most nights, Denise and the others slept outdoors on hay; when it rained, they bedded down under lean-tos. Rarely, she asserts, did they sleep more than five or six hours. Food was meager. Denise usually skipped breakfast, having been urged to "sacrifice" it to show her faith. Lunch was a sandwich; dinner, a bowl of plain rice or spaghetti, sometimes with a sauce, and lettuce. Even drinks of water, Denise maintains, were doled out sparingly as "rewards" for service to Moon.

After the first week, most days were spent on fund-raising or the recruiting of new members—tasks at which Denise excelled. She sometimes made as much as three hundred dollars a day selling carnations and other items on San Francisco streets, all of which she dutifully handed in at the day's end. And she convinced some fifteen new converts to join the fold.

One event, however, looms especially vividly in Denise's mind. After she had been at the ranch a week, she and the other new recruits were forced to run up to the top of the mountain. Some, who collapsed, were taken down in trucks. ("It was the most sickening thing you ever saw," admits Denise, in a rare expression of the emotion she may have felt while in the movement. But she quickly adds that she forced herself not to think about those who fell but to continue chanting and praying to herself as instructed.) At the top of the mountain, it was announced that Moon was the new Messiah who had come "to save the world."

It was the first time in all of the time Denise had been at the ranch that the name of Moon was mentioned.

Almost none of this then disturbed Denise, who contends that she was functioning as if in a trance. "It was weird. I didn't feel anything. I just did whatever I was told. I had never really believed in God, but within one week they had me believing that Moon was the Messiah, that I was saving the world, that my parents were Satan, and that no one else would be able to understand what I was doing, so it was pointless to try to explain. We were very alienated from reality." There were also rewards for her efforts, perhaps the most significant of which was that Denise was frequently complimented on her work and promised that she could some day become a leader of the movement.

New members were continually told to
Continued on page 260

"stick together like peanut butter and jelly." They were permitted to go nowhere alone; Denise was accompanied even to the bathroom. The ranch had one telephone, which was always locked, and permission and a companion were required to use it. The few times that Denise called her parents, an older member stood beside her, telling her what to say.

Cult members used harsh methods to reinforce their points. If a new recruit daydreamed during a lecture on *The Divine Principle*, the speaker might kick or throw chalk at him. Once, when Denise grew so tired that she fell down at a Saturday night song fest, she was dragged around a lawn sprinkler until she was soaking wet.

Despite such techniques, Denise asserts she remained unwaveringly loyal to Moon. "They told us that we were 'heavenly bullets' who should kill for God if necessary, and I would have," she maintains.

In letters home, Denise made no mention of Moon or the Unification Church. As instructed, she told her parents only that she was living with people "working to make the world a better place" and that she was "happier than ever before." After several weeks, she invited her parents to visit her at a Moon-sponsored dinner in San Francisco. Although they were unaware of the sponsorship,

her mother says she felt feeling uneasy. Although Denise seemed as vibrant as ever, Mrs. Peskin sensed something was wrong.

On a hunch, Mrs. Peskin went to the library to research religious cults. And there, in a back issue of *Time*, her worst fears were confirmed. She recognized a quote from Moon as one her daughter had repeated verbatim.

The next weeks were difficult for the Peskins. They say they respected their daughter and hesitated to interfere. Moreover, Mrs. Peskin had heard about efforts to "de-program" cult members, and she had reservations. "When I first heard about de-programming, it sounded bizarre—almost like an exorcism," she says, "I'd read one article that said in de-programming you were tied to a chair." But after being reassured by Rabbi Maurice Davis, president of an anti-Moon group, they called "de-programmer" Ted Patrick.

Almost as controversial as Moon himself and almost as much a newsmaker, Patrick claims to have "rescued" more than a thousand men and women from religious cults. He charges about \$1,500 (the sum the Peskins paid), which he says goes mainly for expenses. "I'm restoring freedom of religion, freedom of education, freedom of association," Patrick says of his work. "In these groups all freedoms cease."

Not everyone agrees. *Christianity Today*, the influential Protestant weekly,

reported that members of one sect talk about Ted Patrick "in the way a mother hen might speak of a chicken hawk." And last year, Patrick spent fifteen days in a Denver jail after a judge found him guilty of falsely imprisoning a cult member, in only one of the many lawsuits filed against him. (After Patrick had failed to return several phone calls, I relayed a request for an interview with Patrick to an aide. "Basically, it's a matter of time, and how much money you're willing to pay," Patrick's aide replied. He was told that *GLAMOUR*, as other media, does not pay for interviews with newsworthy individuals.)

Patrick reassured the Peskins that no harm would come to their daughter during the "de-programming" and helped devise a plan to bring her home. Denise was informed that one of her sisters was ill and that she was needed at home.

Cult leaders allowed Denise to leave on the condition that she return with her sisters and several others who had left the cult—a condition she expected to fulfill. Still, when the "Moonies" dropped Denise off at the airport for her flight home, she had only two dimes in her pocket. They would give her only twenty cents for phone calls.

Eight and a half weeks after having joined the Moon movement, Denise returned to her Long Island home. The next day, Patrick arrived. For the three days he remained, she was not allowed to leave the house or go even to the bathroom alone, although she was permitted to eat and sleep regularly. No force was used.

Denise at first refused to listen to Patrick's anti-Moon arguments. Regardless of the facts produced by Patrick, she continued to smile blandly, nodding, and praying. (Unification Church converts who temporarily leave the fold are warned against "de-programming" efforts and told to do exactly as Denise did.) "He kept telling me all of these facts about Moon that I had never known, and finally I began to listen," Denise says. At one point, Patrick showed her an NBC documentary on Moon. Finally she snapped. Her mother, present for much of the "de-programming," compares it to a rap session, adding: "It wasn't unpleasant."

Within a month after her return to Long Island, Denise was back at school—and working on an independent study project on "brainwashing." She has also been active in Citizens Engaged in Reuniting Families (CERF), a prominent anti-Moon group, and is one of the founders of the International Foundation for Individual Freedom, a group working to educate others about all religious cults.

Many former Moon adherents charge, as Denise does, that "brainwashing" is a form of hypnosis or auto-hypnosis brought about by the constant repetition of particular words and phrases. Hypno-

Continued

sis, however, is a special state of consciousness, involving distinct changes in brain waves; no such changes have been found in drop-outs from the Moon cult or others who have been "brainwashed," such as prisoners of war.

Dr. Julius Segal, director of scientific and public information of the National Institute of Mental Health and former director of the U.S. government study on returning Korean War prisoners, feels that the behavior of a "brainwashed" person is an exaggerated form of behavior that all of us occasionally exhibit. (Like many others, Dr. Segal feels the term "brainwashed" should be used only in quotes.) Far from being a highly mysterious method of "mind control," "brainwashing" is simply the process by which the attitudes, values and even behavior of one person are changed through manipulation of that person.

It is commonly achieved through a blend of reward and punishment—or "carrot and stick"—techniques, often in combination with isolation and sleep deprivation (methods used by Moon). But "brainwashing" may take place in virtually any situation in which a powerful authority figure has some control over another's life; in school, for example, a child's behavior may change dramatically in response to the techniques used by a teacher. "All of us sometimes find ourselves in a crunch in which we must adopt certain attitudes or beliefs for things to go well for us," Dr. Segal adds. For the "brainwashed" person, the pressures—and resulting changes—are simply more extreme.

A similar explanation is suggested by Dr. Joost A. Meerlo in the *Rape of the Mind*, a book about "brainwashing" that is often quoted by ex-Moon followers. "Every individual has two opposing needs which operate simultaneously: the need to be independent, to be oneself; and the need not to be oneself, not to be anybody at all, not to resist mental pressure," Meerlo says. "In its simplest form, we can see it all around us as a tendency to conform." But in extremely frightening or lonely situations—such as those in which Moon converts find themselves—"the wish to collapse, to let go, to be there, becomes almost irresistible."

A major factor in the collapse, Meerlo points out, is deprivation of the sensory stimuli of everyday life. "As soon as a man is alone, closed off from the world and views of what is going on, his mental activity is replaced by quite different processes [than usually occur]. Long-forgotten anxieties come to the surface, long-repressed memories knock on his mind from the inside. His fantasy life begins to assume gigantic proportions. He cannot evaluate or check his fantasies against the events of his ordinary days, and very soon they may begin to take

possession of him." Those in Unification Church "training centers" are, of course, closed off from the outside world in a similar manner. And it is difficult to talk with any ex-Moonie without sensing that, while they were in the movement, their fantasies did indeed loom larger than reality. (Many people compare the isolation of Moon converts to that of prisoners of war from the Korean War and to Patty Hearst.)

When contacted about the article, the Unification Church itself denies charges that Denise and others were "brainwashed." According to a spokesman for the church, only those who have been "de-programmed" by Ted Patrick or someone else claim to have been "brainwashed." "Many people have left the church of their own accord, and none of them makes that claim," he said. He added that he feels the "de-programming" is the real "brainwashing" process.

"People who are suddenly removed from a cult have to find a way to justify their involvement to themselves and to their families," says another critic of Patrick. "He gives them the hypnosis-brainwashing explanation as a way to save face. It is essentially a rationalization for their own questionable judgments."

Indeed, in one recent and widely discussed suit, a Washington judge ruled against parents who were trying to force their eighteen-year-old daughter to leave the Unification Church. Judge James A. Belson of the District of Columbia Superior Court said that the parents, who brought in former "Moonies" to testify, had not proved that Moon's techniques were "substantially different from those which are used by other religious organizations for purposes of converting or proselytizing."

Still others suggest that the reason young adults are attracted to, and remain with, the Moon movement ultimately may have little to do with "brainwashing." The one thing on which Moon opponents and supporters agree is that virtually all Unification Church recruits were originally motivated by the desire, expressed in the goals of the church, to "make the world a better place."

"In the sixties, kids got the steam out of their system by marching in demonstrations," says the Reverend Dr. George Swope, vice-president of Citizens Engaged in Re-uniting Families. "But they don't have those outlets now, so one way they exercise their idealism is with groups like Moon's. In some cases, they're reacting against the materialism of society."

The clear-cut ideology of the Moon movement may also provide an antidote to life's ambiguities. "Moonies" need not confront the complicated moral questions of their peers; the cult provides black-and-white answers to everything.

"The major thing such groups provide is an escape from decision-making," says

Jean Merri, a psychiatric social worker and president of Return to Personal Choice, Inc., a Boston-based group that counsels young adults (and their families) who have left religious cults. "They generally attract students who have a lot of questions but are not getting the answers they want to them. In the cult, everything is very ordered, structured and simplified. A group such as the Unification Church also releases them from overt competition. In school, the students compete for grades, boyfriends and girlfriends, and to get into graduate school. But in the cult, overt competition is frowned upon."

Among the broad social factors that encourage such cults, it is impossible to ignore the eroded influence of the family and organized religion. While talking with former Moon followers and their families, I was struck by how many claimed to have been vaguely "searching" for something—without knowing exactly what—before they joined. And some appeared to be searching for nothing more than the unifying principles or set of values that were once provided by strong family or religious ties. The cult provides an authority figure, however dubious, that has been lacking in many converts' backgrounds. "A movement such as Moon's offers young adults a sense of stability, identity and morality," says Dr. O. Quentin Hyder, a psychiatrist and medical director of the Christian Counseling and Psychotherapy Center in New York, who nonetheless strongly opposes the Moon movement. "People are looking for something they can hang on to and which perhaps they have not found in orthodox churches or elsewhere." Dr. Hyder feels that the Moon movement is basically very destructive and that the same "sense of stability" could be better obtained in other ways, such as in traditional church young adult groups.

Whatever their origin, the full effects of the Unification Church have yet to be felt. For many ex-Moonies, perhaps including Denise Peskin, the real struggle has yet to begin.



PROMISE THE MOON

— A film about the activities of Sun Myung Moon.

Perhaps some of the children from your congregation have become involved. Perhaps you have already tried to console anguished parents— or perhaps you have only seen his posters. But whatever your connection, you have heard of Reverend Sun Myung Moon and his Unification Church.

Not enough people know that Moon runs a conglomerate that is worth over \$15 million and includes such diversified interests as an air rifle factory (with a Korean government contract to make m-16s) titanium mines, \$8.5 million worth of land in New York State. He teaches children to leave their parents and, not satisfied with that, he teaches them to hate their parents citing Luke 14(26).

He teaches that Adam failed as the perfect man when Eve was literally seduced by Satan. That Jesus failed as the perfect man because he died before he could marry the perfect mate. The messiah will come as the third Adam, out of Korea— the new Garden Of Eden— in the year 1980. Mr. Moon, having divorced his first three wives and having married an 18 year old girl, apparently is the third Adam, the second messiah, and the first leader of a movement designed to capture as many children as it can.



The Film Contains:



- An in depth interview with Rabbi Maurice Davis— the head of an organization consisting of concerned clergy, parents and others; dedicated to exposing Mr. Moon.
- Games, speeches, prayers, songs, hand gestures; all carefully designed to brainwash.
- A peculiar graduation ceremony.
- Violence instilled: A nazi like marching song— complete with Zieg Heil hand movements. A drum dance, hypnotic and frightening.
- Violence brought to fruition: Moon movement members dealing with opponents at a recent Washington, D.C. rally.

PROMISE THE MOON: 16mm sound
30 minutes
black and white

Rental price: \$50

For Rental contact: Eric Schwartz
21 N. Broadway
Red Hook N.Y. 12571

For general information: Rabbi M. Davis
Concerned Citizens Org.
Jewish Comm. Center
252 Sounview Ave.
White Plains N.Y. 10606

Moon's Sect Pushes Pro-Seoul Activities

By ANN CRITTENDEN

A number of individuals and organizations connected with the Rev. Sun Myung Moon, the wealthy Korean industrialist and evangelist, have intimate ties with and have received assistance from the South Korean Government and the Korean Central Intelligence Agency, according to former Korean and American officials and former members of the Moon organization.

At the same time, the fast-growing Moon-affiliated groups have devoted much of their efforts to building support for the South Korean Government in the United States. These efforts have taken the form of intensive lobbying on Capitol Hill, attempts to influence prominent politicians, businessmen and community leaders, the development of a dedicated group of followers from many countries who have pledged to fight in South Korea in the event of a war there and elaborate public-relations campaigns attacking Communism and linking South Korea to patriotic American themes.

The maintenance of a favorable image in the United States is essential to the South Korean Government, which depends heavily on American political, financial and military support. Since World War II, South Korea has received \$12 billion in economic and military assistance from the United States, more than any other country except South Vietnam.

Since 1971, South Korea, whose leaders continue to express fear of attack from North Korea, has received almost \$2 billion in military aid alone. In addition, the United States maintains 40,000 troops and hundreds of nuclear weapons in South Korea, at a cost of \$500 million to \$600 million a year, by Pentagon calculations.

In this year's American foreign-aid budget, South Korea is scheduled to receive \$323 million in economic and military assistance, and the Administration is requesting \$431 million in various forms of assistance for the fiscal year 1977.

Representative Donald M. Fraser, Democrat of Minnesota, whose subcommittee on international organizations has been

investigating the operations of the Korean C.I.A. in this country, plans to hold hearings next month on the Moon movement's political activities here. According to Mr. Fraser, and to a spokesman of the Justice Department, those activities are part of a broader picture of widespread South Korean attempts to influence the American political process.

It is open to interpretation whether these activities are legal or illegal, and whether some of the Moon groups have violated statutes governing the political activities of tax-exempt organizations or requiring registration as foreign agents. But enough evidence exists to raise questions in the minds of a number of government officials.

"We have received information which strongly suggests that certain persons and associations close to Sun Myung Moon have had a cooperative relationship with the Korean Government and Korean C.I.A.," Mr. Fraser says. "Our information shows a pattern of activity that raises serious questions as to the nature and purpose of Moon's various organizations."

For example, according to an American customs official, the United States Government has reason to believe that the South Korean Government may have provided Mr. Moon's associates with the use of diplomatic channels to bring funds from Japan and Korea into the United States. Also, a former South Korean diplomat has testified that Mr. Moon's closest companion in the United States has used top-level Korean Embassy communication lines to send messages from the United States to Korea.

A former high State Department official has also testified that the Korean Government has assisted one of Mr. Moon's foundations in beaming anti-Communist broadcasts into Southeast Asia.

Mr. Moon's central organization in the United States is the Unification Church, which is officially the Holy Spirit Association for the Unification of World Christianity. The church claims 30,000 members in the United States and 10 times that number each in Japan and South Korea.

The Unification Church's theology is loosely based on the Christian acceptance of Jesus as the savior, with the second coming of Christ to be in Korea. Mr. Moon's followers believe that he is not only sinless but is actually the new messiah. He has neither ex-



Gamma-Liaison/David Burnett

Sun Myung Moon, Korean industrialist and evangelist

PLICITLY confirmed nor denied his belief in this. The church maintains that with the second advent mankind will become one united family, dedicated to the elimination of evil and the establishment of the kingdom of heaven.

Members of the church in the United States have also established the Freedom Leadership Foundation, which conducts political propaganda activities in Washington and the Korean Cultural and Freedom Foundation, also in Washington, which is devoted to improving the image of South Korea in the United States.

The leaders of both organizations are Unification Church members as are almost all the members of the Freedom Leadership Foundation, and both organizations also have links with the South Korean Government or its C.I.A.

In addition, Mr. Moon's organizations, including the church and the overtly political International Federation for Victory Over Communism, have received financial support from such Japanese ultrarightists as Ryoichi Sasagawa and Yoshio Kodama, the power broker who has been implicated in the Lockheed scandals in Japan.

The exact nature of Mr. Moon's relationship with the authoritarian regime of President Park Chung Hee is still shrouded in mystery. By one hypothesis, Mr. Moon's Unification Church began as an independent movement, but was subsequently put to use by the Korean President, and receives favors in return. By

another hypothesis, the Moon-related organizations, however they began, are now in effect direct tools of President Park, who controls every aspect of Korean public life, and are controlled or guided by Korean secret agents.

Lieut. Col. Bo Hi Pak, Mr. Moon's translator and closest associate, maintains that "there is no common line between our movement and the office of the President of Korea."

"In no case are they trying to use us or exploit us or are we trying to use them," he said.

American authorities seem inclined to take Colonel Pak at his word, for a number of reasons. According to several Congressional staff members, Congress is particularly wary of seeming, by investigating his activities, to threaten Mr. Moon's right to religious expression under the Constitution's First Amendment.

A spokesman for the Justice Department, which is responsible for enforcing a number of statutes requiring foreign agents to register as such, insists that the department has seen no evidence directly linking Mr. Moon or Colonel Pak to the Korean Government. Yet a former senior Government official alleges that such information did exist, in the form of an intelligence report that the State Department and the Justice Department's internal security division had in their possession in the early 1970's. This was said to have placed Bo Hi Pak at a meeting with President Park in which they

discussed ways of financing the of Colonel Pak's projects.

At that time the internal security division, under the direction of Robert C. Mardian, who was later convicted of con-

spiracy in connection with the Watergate cover-up, dropped an investigation into some of Colonel Pak's activities on the ground that "competent evidence" was missing.

No Investigations Under Way

Currently there are no official investigations of Moon-related political activities in this country, although various other aspects of South Korean activity in the United States are under Justice Department surveillance. According to Richard L. Thornburgh, assistant attorney general for the criminal division, the primary focus is on financial transactions between the South Korean Government and Korean nationals in the United States, and on the alleged bribery of two Congressmen by Korean agents, although indictments in the bribery case are "a long way off," Mr. Thornburgh indicated.

The active political efforts of the Unification Church in the United States apparently date from 1969. At that time, according to several former members, Mr. Moon ordered Neil A. Salonen to found an anti-Communist movement here similar to the church's extensive anti-Communist programs in South Korea and Japan.

Mr. Salonen, who has been a leading member of the church since its arrival in this country in 1959, established the Freedom Leadership Foundation as a nonprofit educational corporation. Mr. Salonen is the president of the foundation and president of the Unification Church in America as well.

According to a statement made by Mr. Salonen to the Internal Revenue Service in 1974, the foundation has no relation to the Unification Church except for the fact that the two organizations have some members, offices and directors in common.

Allen Tate Wood, president of the foundation in 1970 and active in the church until 1974, maintains, however, that the foundation was entirely funded by the church and was made up almost entirely of church members—a statement supported by several other former Moon followers.

The secretary general of the Freedom Leadership Foundation, Dan Fefferman, confirms that it "has been carried out almost exclusively by church members." He says that currently the subsidy provided by the church amounts to less than one-half of the foundation's budget. As for Mr. Moon's relationship to the foundation, Mr. Fefferman says that the organization simply consults with him from time to time.

Linda Anthenien of San Francisco, who was active in the church in northern California from 1968 through 1970, says that church members were expected to work for the foundation, although they were told never to mention their church affiliation while engaged in political activities.

Moreover, "in order to better present itself as a religion and more effectively influence the institutions of this country," Miss Anthenien says, the church changed its name in January 1971 from Unified Family to Unification Church.

Both Miss Anthenien and Mr. Wood, who is now a student at Rutgers University, say they left the church when they became disillusioned with its emphasis on political and material ends rather than spiritual ones.

One of the foundation's first projects was a biweekly anti-Communist newsletter called *The Rising Tide*, which is still published and circulated to 20,000 people. In the fall of 1969 and in 1970 the foundation conducted an intensive public-relations campaign against the American movement opposed to the war in Vietnam and in support of the invasion of Cambodia. This campaign was con-

ducted partly through an organization formed by members called American Youth for a Just Peace.

According to Mr. Wood, who helped direct these activities, eight Unification Church members and four nonmembers were rewarded for their work with 15-day trips to South Vietnam and Cambodia as guests of those countries.

Several of these people, including Mr. Wood, then went on to visit the Moon organizations in Japan and South Korea, where they were given a tour of the Korean C.I.A. building and told by church members in Seoul that the church wanted to "make friends" with the intelligence agency.

According to Mr. Wood, "The American movement's strategy at that time was to make President Park feel that Moon was his greatest ally, not a threat. Moon told us that our whole goal in America was to identify Park's goals and then serve them."

In 1973 and 1974 Mr. Moon organized a media campaign of support for the beleaguered President Richard M. Nixon, spending \$72,000 in the effort, according to church statements. Full-page advertisements were placed in American newspapers, telling Americans that God had chosen Mr. Nixon to be President, and that therefore only God had the authority to dismiss him. In December 1973, some 1,500 Moon followers were ordered to Washington from all over the country to demonstrate against impeachment of the President.

Subsequently, Mr. Moon was

invited to a White House prayer breakfast and to a private 30-minute session with the President. Mr. Wood states that Charles Colson, then a special assistant to the President, also influenced several private individuals to make contributions of a few thousand dollars to American Youth for a Just Peace.

Mr. Colson, who was also later convicted in the Watergate case, confirmed this, noting that the Moonist "peace group" had cooperated with the "youth people" in the White House in their support of the war effort. "So I recommended their cause to some friends who had been helping us," he said, stressing, however, that he did not know that the group had any ties with Mr. Moon.

Mr. Fefferman denies that the foundation conducts any lobbying activities, although he confirms that the Unification Church does have an active program on Capitol Hill, maintaining a "liaison with Congress."

Legislators Cultivated

According to an active church member who prefers to remain anonymous, this effort is conducted by 50 church members at a time, who visit Washington from all parts of the country. Each is given a list of members of Congress to cultivate, first by befriending and offering help to their staffs, and eventually by inviting the legislators to a suite in the Washington Hilton Hotel, where dinner, films and a talk on Mr. Moon's religious and anti-Communist views are presented.

The lobbying procedure, according to this woman and others, was first taught to church members by a group of Japanese "Moonies" who had had experience in lobbying in the Japanese Parliament.

"We were told to be somewhat vague when dealing with the Capitol Hill contacts in order to protect our presence there, but we were to try to influence our contacts to support Moon and South Korea," says Ann Gordon, a northern California woman in her late 20's who left the church in October 1975 after being "deprogrammed."

The Unification Church's efforts to influence the American political process are not confined to Washington. In January and March of this year two prominent members of the church, Daikan K. Ohnuki and Michael McDermott, attempted to see Lorraine S. Rockefeller at his office at the Rockefeller Brothers Fund in New York. On both occasions they brought gifts.



Bert Miller

One of the Moon followers seeks to interest passer-by in June rally at Yankee Stadium

According to Yorke Allen, Jr., the staff member who received them, Mr. Ohnuki commented that, in view of the possibility that Vice President Rockefeller might become President of the United States, he might find the services of the church useful. The offer and the gifts were politely rejected, according to Mr. Allen.

Neither Mr. McDermott nor Mr. Ohnuki could be reached for comment.

Numerous other wealthy businessmen have been approached by the Moon organization throughout the country, and a series of elaborate banquets have been held in recent months in New York and Washington for prominent community and ethnic-group leaders. The banquets featured traditional Korean and American songs and dancing, and an inspirational, patriotic message.

Several former members of the church say that they were taught that they should be willing to die for the movement and for South Korea. They said South Korea was portrayed in Mr. Moon's theology as the Adam country, to be saved by Lucifer, the United States, from Satan, or North Korean Communism, which was termed the center of worldwide Communism. "It was obvious that to die for South Korea would be the greatest thing you could do," says Miss Gordon.

Last year, according to Miss Gordon and others, 50 to 100 American followers and hundreds of supporters of other nationalities were flown by Mr. Moon from the United States to South Korea where they participated in a mass rally and pledged to die on the front lines if war ever broke out between North and South Korea.

Michael Runyon, official spokesman for the Unification Church in America, said yesterday that the church had no lobbying groups.

"We have a ministry on Capitol Hill, we witness to Christ and try to awaken the Judeo-Christian conscience of members of Congress," he said. "We try to bring God into government."

Mr. Runyon denied that support for South Korea was tied in with this work.

"It's a case of people coming together to fight a common foe," he said. "It's very important to the freedom-loving nations of Asia" to support South Korea.

Both the Unification Church and the Freedom Leadership Foundation are tax exempt, the church because it is a religious organization and the foundation because it is registered as a nonprofit educational organization.

Section 501c3 of the Internal Revenue Code says that organizations formed exclusively for



The New York Times/Joyce Dopken

Lieut. Col. Bo Hi Pak, Mr. Moon's translator and closest associate, insists there is no common line between the movement and President Park Chung Hee of South Korea.

religious, charitable, or educational purposes cannot maintain their tax-exempt status if they devote a "substantial" part of their activities to carrying on propaganda or otherwise attempting to influence legislation, or if they intervene in any political campaign.

According to a spokesman for the Internal Revenue Service, the term "substantial" has never been precisely defined. The law in this area, he added, is "awfully cloudy." He refused to say whether the tax-exempt status of any of the Moon organizations was being investigated, noting that I.R.S. policy forbids discussing the audit of any return.

If Mr. Moon's political activity in this country is hidden in shadows, his allegiance in South Korea is completely open. It has been apparent for several years that the multimillionaire industrialist, who has interests in gun factories, ginseng products and titanium, pharmaceuticals and stone works companies, and his cult both enjoy the special favor of the Park Government.

The businesses have thrived despite strict Government control of all foreign travel, foreign-exchange privileges, import licensing, and franchising. The South Korean Government reportedly gave a Moon company the right to build a factory for the exclusive manufacture

in South Korea of M-16 rifles, under license from Colt Industries, as part of the American program of military assistance to South Korea.

When asked about this contract, a spokesman for Colt confirmed that the rifle was being manufactured under license in South Korea, but said that the terms of the agreement, at the insistence of the Korean Government, forbade revealing the name of the Korean licensee.

Allen Wood said that when he was the head of the Unification Church in Maryland in the early 1970's Mr. Moon asked his group to sell shotguns door-to-door. One of the members then told him that she did not think that would be well received in this country, Mr. Wood said.

Although a South Korea Presidential decree forbids all public political demonstrations, Moon-related groups have held a number of giant rallies, including a gathering of 1.2 million people in Seoul last year.

Mr. Moon also operates, through the Unification Church-controlled International Federation for Victory Over Communism, an anti-Communist indoctrination school for Korean Government employees, although in South Korea the C.I.A. is explicitly in charge of "internal propaganda and anti-Communist indoctrination."

Diplomatic Channels Used

It has been confirmed that individuals in the Unification Church in the United States are able to bring money into this country through diplomatic

channels. Sank Ik Choi, a leading organizer and fund-raiser for the church, told an American businessman recently that the organization was growing so fast and spending so much

money in the United States that it had to bring funds in from abroad, some through diplomatic means.

According to a former embassy official, Jai Hyon Lee, at least three American secretaries in the South Korean Embassy were hired in the early 1970's upon the recommendation of the Freedom Leadership Foundation, of which Mr. Moon is "founder and chairman of the board." Mr. Lee has testified that the foundation furnished the names of prospective employees at the request of the embassy's C.I.A. agents.

Mr. Moon's most direct links with the South Korean regime seem to run through Colonel Pak, who is Mr. Moon's translator and constant traveling companion. Colonel Pak, who spent 14 years in the Korean Army, was a military attaché in Washington. He is also founder and head of the Korean Cultural and Freedom Foundation, a Washington-based nonprofit and tax-exempt organization. Its most prominent activities are sponsorship of the Little Angels of Korea, a children's dance troupe, and of a Children's Relief Fund for needy children in Southeast Asia.

Colonel Pak maintains that there are no official ties between his cultural foundation and the Unification Church, except that he is currently devoting full time to working for the church, and that three members of the board of his foundation are church members.

But the Little Angels, who have performed as officially endorsed representatives of the Park Government, were organized by Mr. Moon, at an expense of millions of dollars, he has said, to win influence among world leaders for his movement.

And in 1972 Colonel Pak filed tax-exempt income-tax returns as president of both the cultural foundation and the Unification Church of McLean, Va. The next year, in the foundation's tax-exemption form, he stated that the organization was not "related through common membership, governing bodies, trustees, officers, etc., to any other exempt or non-exempt organization," although he himself headed the Virginia church, and roughly half the foundation's board at that time was made up of church members.

Robert Roland, a United Airlines pilot and an acquaintance of Colonel Pak's during the colonel's Washington days, says that the colonel told him that as assistant military attaché at the South Korean Embassy, his duties were to act as a liaison between Korean intelligence and the United States intelligence agencies. At that time Colonel Pak was already a de-

voted Moon follower and, according to Mr. Roland, was having problems with his superiors for spending so much time working for Mr. Moon.

Colonel Pak concedes he knew Mr. Roland, but says that the allegation of a Korean C.I.A. link is "absolutely false, 1,000 percent wrong."

Backing From Ambassador

In 1964 Colonel Pak left government service to establish the cultural foundation, which he says was conceived by the late President Dwight D. Eisenhower and the late Yang You Chan, a former South Korean ambassador to the United States. When Colonel Pak resigned, Mr. Yang reportedly wrote to a number of top Korean officials to the effect that the colonel could be of greater service to his country by generating good will and friendship with the United States through the means of a private foundation.

The first honorary chairman of the cultural foundation was Kim Jong Pil, founder of the Korean C.I.A., an associate of Yoshio Kodama and, from 1971 until last December, Prime Minister of South Korea.

Some six years after his departure from the Korean Embassy, Colonel Pak still apparently had access to the embassy's highest communications channels, according to a statement by Jai Hyon Lee, chief cultural and information officer of the embassy from 1970 until 1973, who defected to the United States in 1973 when he could no longer support the increasing authoritarianism of the Park Government.

In 1970 or 1971 the Korean Ambassador, Kim Dong Jo, in Mr. Lee's presence, approved the sending of a message from Colonel Pak to Seoul through a cable channel that went only to the President, the Foreign Minister, or the head of the Korean C.I.A.

And a former American Government official recently told the Fraser subcommittee in executive session that he had seen an intelligence report identifying Colonel Pak as one of a group of individuals, including President Park, at a meeting in the Presidential mansion in connection with raising money for a cultural foundation project, the Radio of Free Asia.

Subsequently, according to this official, in October 1970, President Park sent out a letter, on official Korean Government stationery, to at least 60,000 prominent Americans soliciting contributions for the radio project, whose Washington-produced anti-Communist broadcasts were beamed to the Communist nations of Asia.

The letter, which also stated that the South Korean Government was leasing its broadcasting facilities to Radio of Free Asia, and the intelligence report

prompted the State Department in December 1970 to ask the Justice Department to investigate whether the cultural foundation was indeed a private American organization or an agent of the Park Government, and as such in violation of the Foreign Agents Registration Act, which requires all agents to register with the Attorney General.

The act, which imposes severe criminal sanctions for failure to comply, defines an "agent of a foreign principal" broadly, to include any person who acts "at the order, request, or under the direction or control, of a foreign principal or of a person any of whose activities are directly or indirectly supervised, directed, controlled, financed, or subsidized in whole or in major part by a foreign principal."

It further defines as a foreign agent anyone who "engages within the United States in political activities for or in the interests of such foreign principal" or who "solicits, collects, disburses, or dispenses contributions, loans, money" for a foreign principal.

Persons engaged solely in religious pursuits are exempt from the registration requirement, unless they engage in political activities. These, according to a Justice Department spokesman, are defined broadly to include the dissemination of political propaganda or attempts to influence the formulation of American policy.

In July of 1971, in response to a State Department request, the Justice Department agreed that the evidence suggested that Radio of Free Asia was "acting under the direction of and control of the Korean Government," as the Justice Department memorandum put it, and an investigation was undertaken.

On March 16, 1972, the Justice Department advised the State Department that the "allegations could not be confirmed by competent evidence," and the case was dropped. Soon after, the foundation discontinued the broadcasts from Seoul.

According to a spokesman for the Justice Department, there have been no investigations of any persons or organizations connected with Mr. Moon since that incident for violations of the Foreign Agents Registration Act, and there are no reports in the files of the case directly linking Mr. Moon or Colonel Pak with

President Park or any other South Korean Government official.

The spokesman said he could shed no light on why the earlier investigation had been fruitless, because virtually all the members of the internal security division at that time had since left the department.

The Justice Department's concern about South Korean political maneuvering in the United States is currently focused not so much on Mr. Moon as on the activities of the Korean diplomatic community here, which has allegedly been involved in attempts to influence American politicians and to intimidate and silence Korean émigrés who are critical of the Park regime.

In the summer of 1974, for example, a member of the South Korean National Assembly offered, through John E. Nidecker, a Presidential aide, to contribute to any Congressional election campaign selected by the White House. The offer was refused, according to Mr. Nidecker, now a Washington consultant.

Title 18, Section 613 of the United States Criminal Code makes it a crime for any foreign national to contribute or promise to contribute to any

candidate for political office in this country.

Jai Hyon Lee, a 20-year veteran of the Korean civil service, who is now a professor of journalism at Western Illinois University, states that in the embassy in 1970 or 1971 he saw Ambassador Kim, who later became Foreign Minister stuffing \$100 bills into an attaché case. When asked where he was going, Mr. Kim said, "to the Capitol," according to Mr. Lee.

Last September, the South Korean Consulate in Los Angeles covertly organized a fund-raising dinner for Senator John V. Tunney, who had not been particularly sympathetic to Korean-aid bills in the past. According to a member of the California Democrat's staff, his office canceled the event when it found out the consulate was arranging it.

Chun Kang, in the consulate's cultural and information office, said that the counsel general's secretary had made the arrangements for the dinner. But when asked about the affair, the secretary said that she had not arranged it, that she thought it had been arranged by the city, and that she did not remember a thing about it. Asked again, Mr. Kang said, "We don't remember who arranged it."

Key Activities in New York

Much of the Moon organization's current expenditures in this country are concentrated in New York City. The church is spending more than \$1 million, according to Colonel Pak, preparing for its "God Bless America" rally in the Yankee Stadium on June 1.

The church also announced the purchase of the New Yorker Hotel in Manhattan for "more than \$5 million." Colonel Pak confirmed that some of the money to buy the building had come from the overseas churches.

Last year Mr. Moon told Miss Gordon that income from the worldwide churches and his many businesses amounted to \$60 million.

According to Colonel Pak and other Koreans here the South Korean Government now is as eager to prove that it has no connections with the Moon organization as the organization is eager to demonstrate that it is a purely spirit-

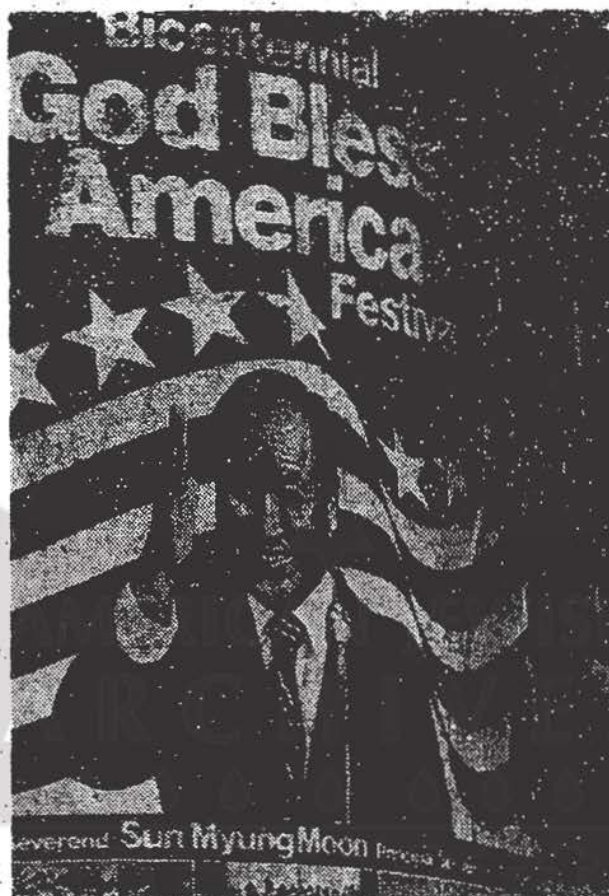
ual movement. Colonel Pak was asked why the Korean Government would take such a stance, particularly in view of the fact that, as the colonel himself conceded, the regime was pleased with the Moon movement's aggressive anti-Communism. He indicated that the Government did not want to antagonize the traditional Christian churches in Korea by identifying too closely with their rival.

However, a former Korean embassy official, who asked to remain anonymous, said that the Korean Government had been embarrassed by press hints of an affiliation between the Park regime and the church, and had ordered the embassy staff to avoid overt contact with Moon associates. "It doesn't matter to Colonel Pak," he added. "He knows the ambassador is only a pygmy. He would rather deal with the President directly."

Reprinted from

The New York Times, May 25, 1976.

City Church Group Rejects Moon's Sect



By KENNETH A. BRIGGS

The Unification Church, headed by the Rev. Sun Myung Moon, last week lost its second bid to gain membership in the Council of Churches of the City of New York.

By a 31-to-8 margin, the council's board of directors, meeting at the Interchurch Center at 475 Riverside drive, agreed to accept the recommendation of its executive committee to exclude the Korean-based church. In February, a similar proposal lost by two votes.

Membership would have conferred a degree of establishment status as well as influence and visibility. Claiming to represent 1,700 Protestant and Orthodox churches, the council is the largest ecumenical body in the city. The church says its purpose in seeking entry was to help provide a united Christian front.

The debate over the church's application has gone on for several months. Controversy centered on the council's standards of membership, considered flexible, and whether Mr. Moon's theology and practice fit within those criteria.

Backers of the application argued that tolerance should

be granted toward unorthodox views and that the church's uniqueness had made it an object of unjust derision.

Opponents urged exclusion on the ground that Mr. Moon's doctrines — particularly those concerning Christ and salvation — were too far removed from acceptable thought.

Mr. Moon's critics also charged that the application was an attempt to add legitimacy to the church's campaign of intensive street evangelism.

"I don't think ours should be the first Council of Churches to give approval," the Rev. Kenneth Folkes, council president here, said during the half-hour debate.

Mr. Folkes said the church had threatened legal action if its membership was not approved. "I call that plain and simple blackmail," he said. "Let them put up or shut up."

Aidan Barry, leader of the New York branch of the church, said he would be "surprised" if the church took the council to court. He attributed the defeat to a threat caused by the church's rapid growth.

"This church started 20 years ago with five people," he said. "Now it has perhaps two million. Some people get afraid

of something like that."

Mr. Barry said there were 3,000 to 5,000 church members who met at the 10 centers in the metropolitan area.

Board members could not recall a similar rejection in council history and some were clearly upset by prospects of rebuff.

"This is a shallow, indefensible resolution for a council like this," said the Rev. Leonard Chapman of Grace Congregational Church in Harlem. "We ought to take them in, whatever our reservations."

Others vehemently denounced the church. An American Baptist official, the Rev. Edward Gunther, labeled Mr. Moon's doctrine of salvation "a frightful injustice to the whole Hebraic-Christian tradition" and his views of Christ "atrocious."

"I don't want to be a party to endorsing that kind of theology," Mr. Gunther said. He added that some Baptist churches had threatened to withdraw from the council if the Unification application were approved.

The executive committee of the Council met June 5 and voted 9 to 1 against the application after hearing results of a theological study of Mr. Moon's beliefs.

300 Parents of Reverend Moon's Followers Meet in Washington to Seek Federal Investigation of Group

By ELEANOR BLAU
Special to The New York Times

WASHINGTON, Feb. 18—Coordinating their efforts for the first time, more than 300 parents from groups throughout the country gathered here yesterday in an attempt to persuade Government officials to investigate the Unification Church and other groups.

They contend that the groups are deceptive and dangerous, and have brainwashed their children.

At a meeting arranged by Senator Robert Dole, Republican of Kansas, the parents and some 300 other spectators jammed a Senate caucus room while spokesmen presented their case to representatives of the Internal Revenue Service, Department of Labor and other agencies.

"Senator Dole, ladies and gentlemen," said Rabbi Maurice Davis of White Plains, "the last time I ever witnessed a movement that had these characteristics—with a single authoritarian head, fanatical followers, absolute unlimited funds, hatred for everyone on the outside, suspicion against their parents—was the Nazi youth movement, and I tell you I am scared."

Rabbi Davis, who helped found a parents' group in White Plains after two members of his congregation joined the Unification Church, contended that the group, whose leader is the Rev. Sun Myung Moon, is not really a religion. He and other speakers asked the Government officials the following questions:

Q Could a movement such as this legally have tax-exempt status?

Q Could it qualify for funding from the Health, Education and Welfare Department?

Q If it is true that Moon followers are selling flowers on the streets by falsely asserting that the money raised is supporting a drug program, is that not illegal?

For the most part, the officials replied that they would be glad to receive reports and documents about any group but that they could not give general answers.

'50% Schizophrenic'

The speakers included parents, young people who had left the movement and various specialists, including a psychiatric social worker, Jean Merritt, who asserted that the Moon movement was one of the "extremely important mental health considerations of the time."

Mrs. Merritt said she had seen more than 150 young people who had left the movement and that "50 percent were schizophrenic or had borderline psychosis," presumably as a result of their indoctrination.

One young woman, Martha Lewis, told the officials that, as a member, she had "sold candy and dried flowers for a nonexistent drug program and nonexistent program for underprivileged children." Moon followers, she said, are taught that because Satan deceived God's children, they are justified in deceiving Satan's children, a doctrine she said was known as "heavenly deception."

Cynthia Slaughter said she had raised funds 18 hours a day, had lied to increase her sales and had extended her efforts to bars, having been told "to use my fallen nature" to get money.

Dr. George W. Swope, a psychology and sociology professor at Westchester Community College in Valhalla, N. Y., read passages from what was asserted to be a training manual for teachers in the movement.

"The whole world is in my hand and I will conquer and subjugate the world," he read, explaining that he was quoting Mr. Moon.

"We can do anything with Senators and Congressmen," Dr. Swope continued, reading from the document. At another point he read: "The present United Nations must be annihilated by our power" and "the time will come when my words will almost seem as law. If I want something it will be done. If I don't want something, it will not be done."

Mr. Dole stressed that the proceedings were an informal forum, not a hearing, investigation or debate. He had requested use of the room, he said, just as Representative Bill Chappell Jr., Democrat of Florida, had made the House Caucus Room available to Mr. Moon for a speech two months ago.

Mr. Dole said he had received hundreds of inquiries about the Moon group and that some 30 other senators—including James L. Buckley, Conservative-Republican of New York, who joined him at the forum—and 42 representatives had also made inquiries about the group.

House and Senate aides were among the spectators, as were members of the Unification Church and some of their parents, most of whom stood at the back of the sweltering room.

In a statement, Neil Salonen, president of the church, denounced the meetings as a "trial-by-media" that would have a "chilling effect on the free exercise of our First Amendment rights to practice the religion of our choice."

The church sent telegrams to Mr. Dole with names of what it said were 800 parents who supported their children's membership and 117 clergymen of different denominations, objecting to the meeting. None of the persons named were identified by address or affiliation.

Speakers at the forum stressed their respect for the First Amendment and focused on finding possible illegalities to investigate.

At a meeting last night to plan strategy for their appearance today, the parents were urged to remain cool and refrain from reacting, to demonstrate that their anger was in control.

They sat quietly through most of the more than two-hour session today, but broke into strong applause several times toward the end, particularly after Rabbi Davis had spoken.

The parents hope to develop an information center to coordinate their efforts further.

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AMERICAN JEWISH
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know how to answer...



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KNOW HOW TO ANSWER

THE PHARISEES

As in all periods, no complete uniformity existed among Jews in the age of Jesus. The descriptive literature speaks of various "sects," such as the Phari-ees, the Essenes, and the Sadducees. Yet contemporary Judaism is more closely related to the Pharisees than to the other groups of the age of Jesus. And, in the view of many, the Pharisees are the ancestors of Rabbinic Judaism. Jews naturally feel a spiritual kinship to the Pharisees. It therefore comes as something of a shock to Jews to discover that the gospel literature in the New Testament portrays the Pharisees in very unflattering terms. In Matthew 23 they are called "hypocrites and blind guides, who strain out a gnat and swallow a camel," or, even worse, a "brood of vipers." Even in modern English dictionaries, the word Pharisee appears with a definition of hypocrite.

Why does the New Testament literature speak so disparagingly of the Pharisees? Who were the Pharisees?

The Pharisees emerged, apparently, about two centuries before the time of Jesus. As a group, they challenged the authority of the older group, the Sadducees, an aristocratic, priestly class which centered in the Temple in Jerusalem. This new group was greatly concerned "to make of the Bible . . . a living, contemporaneous institution." These were laypeople, not priests; they centered . . . "in the synagogue, the common man's house of prayer and study. (Samuel Sandmel, A Jewish Understanding of the New Testament, p. 24.) On some religious issues there was a direct clash, quite apart from the social differences: the Perushim (in English,

Pharisees) did not regard the written Bible, that is, the Torah, as the only source of authoritative legislation. They held that there was another source of religious authority, the Oral Torah. The Oral Torah, though ultimately written down, was a body of material that clarified Biblical matters. Where Biblical law lacked specifics, oral interpretation applied the general legislation to contemporary life. Where Biblical law seemed ambiguous, the Oral Torah resolved the difficulties. In some instances, it even expanded the Biblical tradition. For example: At a time when Palestine was militarily occupied first by Greeks and then by Romans, when the people lived in poverty and despair, it was the Pharisees who offered a new hope to the people by teaching and preaching the radical notion of resurrection, unknown in the Biblical tradition. Further, by their teaching they sought to, and did, liberalize laws relating to capital punishment, and gave a new, broadened status to women. The Pharisaic revolution, and a revolution it was, declared that Judaism belonged to the people, not to the priests. The priests were to be but the deputies of the Jewish people.

The religious theory behind the Oral Torah held that simultaneous with the revelation of the Written Torah to Moses at Sinai, there was revealed the explanatory Oral Torah. The attitude of the Sadducees, on the other hand, was that of a strict literalism. They would not admit any need of interpreting the Written Torah. The end result was that in the Sadducean view, the Bible was an ancient legacy, without any adaptability to changed conditions. The Pharisees, on the other hand, recognized the need for change and adaptation. It is not exaggerating too much to speak of the Sadducees as ultra-conservatives, and of the Pharisees as liberals.

How, then, shall we understand the situation in the Gospels in which the Pharisees are the targets of attacks that are sometimes no less than vituperative?

First of all, the stringent practices of the Pharisees led them to elevate the most knowledgeable and observant followers of the law to an elite status within their society. Along with this great respect for the scholar came a disdain for the non-educated individual, the ignoramus or am-ha-aretz. Early Christianity, on the other hand, found a receptive audience among those unschooled individuals who had neither the capacity nor the desire to enter the Pharisaic aristocracy of learned men. An attack negating the value of Pharisaic knowledge and accusing them of hypocrisy in their ritual practice was, therefore, a shrewd method of attracting converts to a new faith which made far fewer demands in either area.

The relative proximity of Pharisees and early Christians to each other may have led to this hostility, with the writers of the Gospel lumping all Pharisees together, and describing them as a group in totally negative terms.

A second explanation is a bit more complicated. After the destruction of the Temple in the year 70, of the Common Era, the Pharisees were virtually the only Jewish sect that survived. To outsiders, Pharisees and Jews became synonymous. As Christianity separated from Judaism, it needed to set forth the "why" of that separation. Its Jewish roots were too deep for it to attack Jews and Judaism directly and universally; rather, "Pharisees" served as a substitute for "Jews" in Mark,

Matthew and Luke. In John, however, the opponents of Jesus are called, simply, the Jews. One must recall that at the same time this process was taking place, Christians were explaining the crucifixion of Jesus by the Romans as something for which the Jewish people were responsible.

Thus, the blame was deliberately and carefully shifted from the Romans to the Jewish people. Since the Pharisees were, by the time of Jesus, predominant in the life of the Jewish people in Palestine, New Testament writers blackened their name and their image.

Is what the New Testament tells us about the Pharisees the total that we know? The answer is that it is not. There is an abundance of additional literature, such as Josephus and the Rabbinic writings from which information can be gleaned. It is a credit to modern Christian scholarship that much of the distorted picture of Jews and Judaism, and of the Pharisees, as found in the New Testament, is undergoing drastic revision. A good example of such literature by Christians is Donald C. Riddle's Jesus and the Pharisees.

In sum, what we are told about the Pharisees in the New Testament is neither the total to be known, nor is what is told free from a partisan bias.

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I am indebted to Professor Samuel Sandmel, Distinguished Service Professor of Bible and Hellenistic Literature, Hebrew Union College-Jewish Institute of Religion, for his guidance in the preparation of this material.

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KNOW HOW TO ANSWER

"ORIGINAL SIN"

The concept of inherited moral blemish or of inherited guilt is foreign and antithetical to Judaism. Jewish teachings clearly do not support a notion of Original Sin. "Original Sin" is mentioned neither in the Mishnah nor in any Rabbinic code.... Nowhere is the Jew summoned to atone for an inherited burden of guilt. No sacrifices were ever offered in the Temple to expiate such a sin; no rite of.... penance was ever prescribed for it." (Abba Hillel Silver, Where Judaism Differed, p. 166). In a word, there is no Jewish counterpart for a Christian view contained in the couplet: "In Adam's fall/ We sinned all."

When we analyze Jewish literature, we find that, far from advocating a doctrine of Original Sin, Judaism subscribes to a supposition of Original Goodness. Though not developed as a special dogma, the notion that a person is good and not evil by nature permeates the literature. For example, we read in the prayer book:

The soul which Thou, O God
has given unto me came pure
from Thee.

A section of the Talmud states:

Why was only a single man created first?
That virtue and vice might not be seen
as hereditary. (Tosefta: Sanhedrin, 8:4)

According to Rabbinic teachings, people come into the world innocent, but with two yetzers, or inclinations. One is the good inclination, the other the evil inclination. The bent of people, to follow the one or the other, is subject to a persons control. Man and woman are born with the growing capacity to maximize the good inclination and master the evil inclination. If they sin, they can repent for their trespasses. They do so directly to God without intermediary, and attain forgiveness as a result of their own personal petition, prayer, and corrected course of action.

The tradition was not content to view the veil inclination as reprehensible beyond remedy. Indeed, in its tolerance for the frailty of human beings, it made

provision for the possibility of a good sequel even to an evil action. The observation that the sex drive could involve people in tragic consequences led the tradition to classify it as evil, but to understand its possible turn into beneficence. We see this in a significant rabbinic statement:

Without the Evil Inclination, no man would
build a house, take a wife, beget a family,
and engage in work.
(Samuel b. Nahaman. Genesis Rabbah. 9,7)

Our tradition views sin as an act, not as an innate or prevailing condition of humanity. Our tradition states that man and woman may atone for a sin at any time quite apart from the annual New Year-Day of Atonement possibility, and God will forgive. It insists that people come into the world blameless and pure, able to make of their ethical life what they will, for good or ill. "We Jews, cognizant that all men sin, nevertheless do not conceive of man as a sinner." (Samuel Sandmel, We Jews and Jesus, p. 46)

In Judaism, people have the freedom and the responsibility to meet the challenge of a moral choice. We find this states in the words of Moses:

I have set before you life and death,
blessing and curse. Therefore choose
life. (Deuteronomy 30:19)

Our religion affords us moral choice, and with it, moral responsibility.

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KNOW HOW TO ANSWER
Isaiah 7.14

Isaiah 7.14 is a verse frequently cited to "prove" that the Hebrew Bible predicts that Jesus would be born of a virgin. Such "proof-texting" -- that is, "proof" supplied by citing from the Bible (often out of context), supposedly proves that the prophet Isaiah, who flourished in the eighth century B.C.E., specifically predicted that which is alleged to have taken place seven hundred years later.

Such "proof" does not rest on what is in the original Hebrew of Isaiah 7.14, but on the way in which that verse was translated into the Greek. The correct translation of the Hebrew, found now even in the Protestant Revised Standard Version, reads:

Therefore, the Lord Himself shall give you a sign; behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel.

The Hebrew for young woman is almah. The rendering in the Greek translation, however, is parthenos, which means virgin.

Why did those who translated the Bible from Hebrew into Greek use the word virgin rather than young woman in this passage from Isaiah? Was it just a mistake? And what is the real meaning of this strange and somewhat confusing sentence?

The background of this verse (and of the passage in which it occurs) is this: a military coalition of the northern kingdom of Israel with the Arameans was pressuring the southern kingdom of Judah.

Ahaz, the King of Judah, had either to join that coalition whose two kings he neither liked nor trusted, or seek outside help to withstand them, perhaps even by entering into a treaty with the more powerful and more feared Assyria. In the midst of this

dilemma, Ahaz is confronted by the prophet Isaiah, somewhere on a battlement or tower in Jerusalem. Isaiah counselled against any outside entangling alliances. Rather, "trust in God, be quiet, and keep calm." The kings of Syria and Israel are "smoking firebrands" (Isaiah 7:8), no real threat, and will soon be destroyed. Do not fear them. An alliance with Assyria is against God's will, as is the alliance of Syria and Israel. Assyria will overthrow them both.

Seeing that Ahaz neither accepted nor believed in this religious counsel, the prophet offered to show the king "proof" of its truth. He would give a "sign" dramatically to confirm the truth and power of God's word spoken to the prophet. "Choose any device you wish, Ahaz, God will use it as His sign." Ahaz refuses. Exasperated by the king's sacrifice of faith on the altar of what he thought was political expediency, Isaiah tersely announced: God will give you a sign - the birth of a child, whose name will be Immanuel (God is with us) by a young woman already or soon to be pregnant. Even before he reaches an age where he can choose between good and evil, the coalition you fear will have come to an end. The precise translation of the full passage 7:14-16 is as follows:

Therefore the Lord Himself will give you a sign.
Behold, a young woman shall conceive and bear a son,
and shall call his name Immanuel. He shall eat curds
and honey when he knows how to refuse the evil and choose
the good. For before the child knows how to refuse the
evil and choose the good, the land before whose two kings
you are in dread will be deserted.

Nothing in the passage focusses on virginity, or supposes that a virgin birth is involved. Even in the Greek, there is no suggestion that the

woman, if at one time a virgin, retained her virginity in marriage. Much later (700 years), certain Christians, on coming to believe in a miraculous, virgin birth of Jesus, sought to prove that this was predicted earlier by quoting out of context the Greek version of Isaiah 7:14. Of this, the Biblical scholar, Dr. Robert Pfeiffer, has written in his authoritative text, Introduction to the Old Testament:

As for the Gentile Christians, they found in the Greek Bible (the Septuagint) their defensive and offensive weapons in the controversy with the Jews. They proved the virgin birth of Jesus through the incorrect rendering of Isaiah 7:14 (cf. Matt. 1:23)*. On the basis of the Greek text, they did not hesitate to accuse the Jews of falsifying the Scriptures by expunging from it much that favored the Christians (p. 79).

Before our time, renderings of the Hebrew Bible into English substituted the Greek of Isaiah 7:14 for the Hebrew of this verse. This has not been the case with such recent translations as the Revised Standard Version of 1946 (though a footnote recalls the older practice of using "virgin") or the New English Bible of 1970. In these recent translations, Isaiah 7:14 is translated as it should be: "young woman."

To accept Isaiah 7:14 as proof of the virgin birth of Jesus, one must:

- a) hold that Isaiah, writing about 725 B.C.E., knew about the birth of Jesus 700 years before the event;
- b) disregard the passage as a whole and focus on a single word.

* The Gospel according to Matthew 1:23 quotes Isaiah 7:14 in support of the virgin birth, but quotes the Greek, not the Hebrew. The Hebrew verse, probably unknown to the author of Matthew, would not have provided

the support he wanted. Matthew was written in Greek. In Matthew 1:23 an accurate translation of the inherited text which utilized the Greek translation of Isaiah 7:14, naturally presents "virgin."

- c) Use the Greek translation, not the Hebrew, and focus attention almost exclusively on the words "almah" - "parthenos" --- which even the Greek translators had no need to do since they could not foresee that the accidental word on which they fixed would, centuries later, be used to "prove" the virgin birth of Jesus.

For further reading:

- ANDERSON, B. Understanding the Old Testament.
(N.J.: Prentice-Hall, Inc., 1957) pp. 265-271.
- PFEIFFER, R. Introduction to the Old Testament.
(N.Y.: Harper and Brothers, 1941) pp. 75; 425-426
- SANDELMAN, S. The Hebrew Scriptures: An Introduction to their Literature and Religious Ideas.
(N.Y.: Alfred A. Knopf, 1963) pp. 86-87

I am indebted to Professor Samuel Sandmel, Distinguished Service Professor of Bible and Hellenistic Literature, Hebrew Union College-Jewish Institute of Religion for his guidance in the preparation of this material.

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KNOW HOW TO ANSWER

Law and Love

A most unfortunate misconception held by many uninformed or biased Christians is that "Judaism is a religion of law, while Christianity is a religion of love." This startling distortion of the real nature of Judaism sometimes serves those who proceed thereafter to denigrate Judaism, dismissing it as harsh and mechanical "legalism" unresponsive to the human condition.

In Judaism, law and love are not mutually exclusive categories. Law does not exclude love. As a matter of fact, the giving of law at Sinai is seen as evidence of God's love for people. The Jewish prayerbook proclaims God's love for humanity "With everlasting love Thou hast loved the house of Israel, Thy people." It sets forth too, how that divine love is manifested in the world: "Torah and commandments, statutes and ordinances hast Thou taught us. Therefore, o Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes: we will rejoice in the words of Thy law and in Thy commandments forever; for they are our life and the length of our days, and we will meditate on them day and night. Mayest Thou never take Thy love away from us. Blessed art Thou, o Lord, Who lovest Thy people Israel."

In Judaism, law reflects and evidences God's love, for adherence to that law brings people closer to God, without intermediaries. Each woman and man confronts God on their own. Law and love, then, go hand in hand.

The law, moreover, is not a harsh and mechanical legalism. There is ample room for, and historic expressions of mercy, compassion, and forgiveness.

Finally, it is important to realize that the Hebrew term Torah,

which yields the English word law, has a much different ring: it means divine instruction, or teaching. Jewish law, hence, is instruction, designed to regulate life and to enhance the quality of that existence; it includes law; it is more than mere law.

Whence the misunderstanding and distortion? Some early Christians saw love and law as incompatible, for example, Paul. Understanding law in a more narrow sense, he believed that the Law stood in the way of true belief. For Paul, law implied a responsibility on the part of human beings to do specific things; but, he held, people were unreliable to the point of virtual incapacity, and hence it was beyond the individual's ability to obey the Laws of Moses. Human beings were helpless to achieve anything; if a person was to be "saved," it was not because of what the person did, but because of God's grace. In principle, accordingly, Paul declared the Laws of Moses obsolete and annulled. Paul was a most influential voice in early Christianity, but not the only voice; contrast Matthew 5:17-18, wherein Jesus says, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, til heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." If law was so bad, why did Jesus endorse it, and insist on its complete fulfillment?

Christianity is saddled with the dilemma of views both disparaging law and endorsing it. Those Christians who scorn Judaism as a legalism are citing only one theme in Judaism, and not the totality of it.

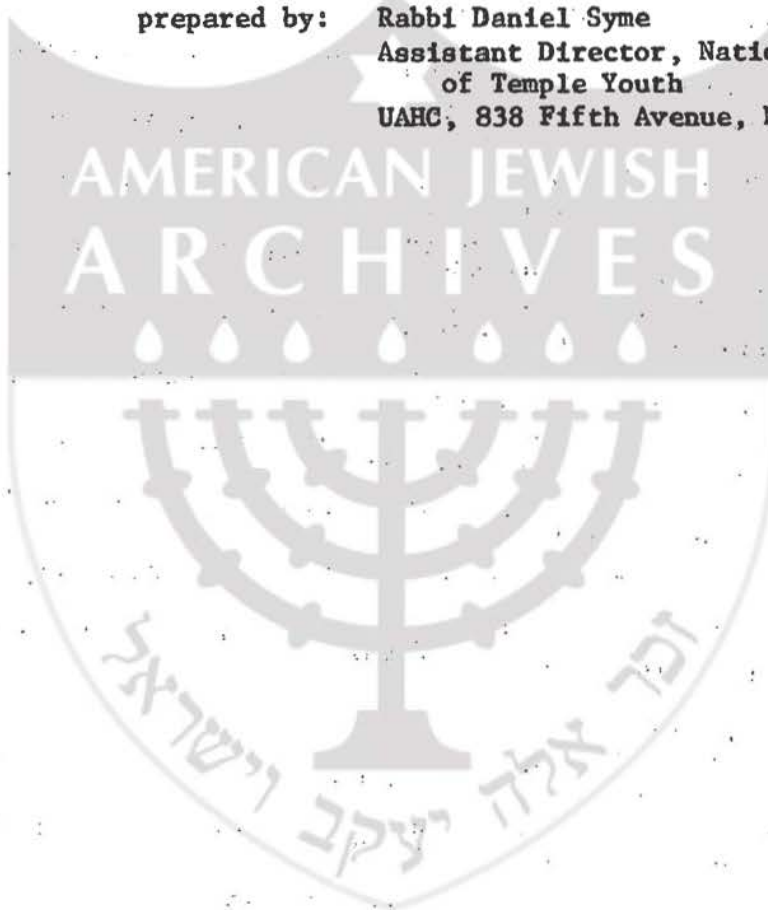
At the point where Christianity scorns law and lacks all confidence in humanity, Judaism and Christianity part company.

In Judaism, it is not sufficient to say: Be Charitable. Help the poor and needy. Be just. Lead an ethical life. Justice and a healthy society emerge from laws which guide people in the proper direction. Judaism cannot accept a society in which "faith" and "divine grace" suffice. Judaism is a way of life, with Torah as the guide, or at least the text-book. To quote the late Rabbi Morris Adler: "In every legal system great attention is of necessity paid to methodology, to precedent, to correct procedure. For the law seeks to bring order into man's life, guiding and liberating it by rule and code. Proper procedure is, in a society of law, the best safeguard of the rights of man. Law at its best has its eyes upon a purpose beyond itself, namely, the improvement of the lot and the advancement of the welfare of the people for whom it legislates. . ."
(Morris Adler, The World of the Talmud, Schocken Books, New York 1958, pp. 51-58).

Judaism holds fast to the belief that law is fundamental to the existence of humanity. But adherence to law in no way rules out the existence of divine love. Law and love are both principles of Judaism. There is in Judaism no echo of the disparagement of law found in aspects of Christianity. The Jewish view is well expressed in Psalm 119:41-48: "Let Thy steadfast love come to me, o Lord, Thy salvation according to Thy promise; then shall I have an answer for those who taunt me, for I trust in Thy word. And take not the word of truth utterly out of my mouth, for my hope is in Thy ordinances.

I will keep Thy law continually, for ever and ever; and I shall walk at liberty, for I have sought Thy precepts. I will also speak of Thy testimonies before kings, and shall not be put to shame: for I find my delight in Thy commandments, which I love. I revere Thy commandments, which I love, and I will meditate on Thy statutes."

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KNOW HOW TO ANSWER

Isaiah 53

In early Christianity, biblical passages were searched for a "prediction" of the advent of Jesus, and of his career and experiences. Foremost among the many passages fixed on was Isaiah 53. Most modern Christian scholars understand that this search for "proof-texts" took place, and they have receded from the view that Jesus is actually "predicted" in Hebrew Bible passages in general, and in Isaiah 53 in particular. This is not the case with either uninformed or rigidly traditionalistic Christians; for them Isaiah 53 remains a prediction of Jesus.

Though modern scholars do not have a single view of Isaiah 53, the following is the most frequently accepted:

The passage comes to us from an anonymous writer (referred to as Second, or Deutero-Isaiah) who lived during the time of the Persian, Cyrus the Great, liberator of the Jewish people from their Babylonian captivity: it is one of the "Suffering Servant" poems. The Suffering Servant represents not an individual, but the corporate Jewish people, as reflected in the following passages:

"And he said to me, you my servant Israel in whom I will be glorified" (49:3). Other texts from Deutero-Isaiah confirm this view (cf., 41:8-10, 43:8-13, 44:1-2, 44:21, 25:4, 48:12). In these passages the servant is clearly equated with the people, Israel, whose task is to be God's chosen people.

"Israel, my servant -- Jacob whom I have chosen" (Isaiah 41:8-10). The prophetic writer speaks of the covenant between God and the people. The covenant was established between God, who had shown divine deeds of benevolence, and God's servant (the people of Israel), whose responsibility

as (and is) to serve God, through the doing of mitzvot, in gratitude and reverence. The people are God's agent, endowed with God's spirit, who will bring justice to the nations (see Isaiah 42:1).

An occasional modern scholar will offer a modification, and will hold that within the servant poems, the servant is an individual who has a mission to Israel, to guide Israel so that the corporate people can become "a light unto the nations . . ." (see Chapter 49).

The Hebrew Bible recurrently portrays the individual as representing the whole community. Abraham is such an example. He was certainly portrayed as an individual, but he is also represented as the embodiment of the entire community. So when God speaks to Abraham, the people Israel are involved in the call and the promise through every age of its existence (see Isaiah 51:1-2). Thus, the "one" includes the "many" in a spiritual unity that binds all generations together. Deutero-Isaiah does the same thing with "Israel." Moreover, the most individualized images are applied to the community: a son in relation to his father, a wife in relation to her husband, a servant in relation to his lord (see Isaiah 46:3-4 and 54:4-8 for examples of this personal imagery). In other words, the community is considered as an individual. The prophetic material is replete with examples of this fluctuating use of singular and plural verbs and pronouns. In Hosea II, God begins by addressing Israel in the singular: "I loved him ... I called him my son." But in the very next line (verse 2), the language suddenly shifts to the plural: "The more I called them, the more they went from me."

One modern Christian has written:

"The concept of the Servant in Isaiah vacillates between

portraying the servant as the people of Israel and seeing him as the personal servant who would perfectly fulfill Israel's mission . . .

In the prophecy of Second Isaiah, the servant is a person, although no single person, past or contemporary . . . The person also includes and represents Israel, the community that is explicitly designated as God's servant. In other words, the Servant is portrayed as the true Israelite and as true Israel" (Bernard Anderson, Understanding the Old Testament, p. 421).

To suggest that Isaiah 53 or any part of the Servant poems were in any way actually predictive of the coming of Jesus, who in fact did not appear on the Palestinian scene for another five hundred years, is a special, idiosyncratic Christian view of long ago, which responsible Christian scholars no longer hold--

We Jews have seldom known, and never accepted, that ancient Christian practice of reading special Christian meanings into passages of the Hebrew Bible. To regard Isaiah 53 as predictive of Jesus was not universal, but peculiar to ancient Christians. We Jews never understood Isaiah 53 in that way. We insist, too, that it ought not to be understood in that way, for that way is misunderstanding.

prepared by:

Rabbi Balfour Brickner

Commission on Interfaith Activities
UAHC

838 Fifth Avenue, New York, N.Y. 10021

CONFERENCE ON "HOW TO COMBAT THE MISSIONARY THRUST IN SUFFOLK"

sponsored by The Suffolk Board of Rabbis

Sunday, February 13th, 1-4:30 PM

at the

Huntington Jewish Center, 510 Park Avenue, Huntington

Chairman - Dr. Tobias Rothenberg

Coffee and cake in the Social Hall - 12:30-1:00 PM

P R O G R A M

Welcome	Mr. Jerry Kaye, Pres. HJC
Introductory Remarks	Rabbi Morris Shapiro, Pres. Suffolk Bd Rabbis
Updating on the Missionary Activities	Mr. Hesh Morgan, Anti-Missionary Institute
A Personal Experience - How We Emerged	Larry Cohen and Rifka, Hineni
Introduction of Guest Speaker	Rabbi Stanley Wernick, Past Pres. Suffolk Bd Rabbis
Address - "Evangelism & the Jew- Constructive Alternatives"	Rabbi Marc Tanenbaum American Jewish Committee
Introduction to Teaching Demonstration	Rabbi Bart Shallat, Secy Suffolk Bd Rabbis
How We Can Combat in the Classroom the Missionary Effort!	Rabbi Lawrence Colton, Union Reform Temple, Freeport
What We Are Doing Already in Suffolk	Rabbis & Laymen
Introduction of a Guest Speaker	Dr. Tobias Rothenberg
Our Best Response-Better Education More Extensive Outreach	Dr. Alvin Schiff, Exec V.P. Board of Jewish Education of NY, a Federation Agency
Call To Action	

4:30 PM - Shalom!

Thanks to the Huntington Jewish Center for the use
of its facilities and to the Sisterhood for the
gracious serving.

C A L L

T O

A C T I O N !

RECOMMENDATIONS

1. That a Task Force on "The Jewish Community and Evangelism" comprising members of the Board of Rabbis and interested persons be formed to deal on an ongoing basis with the Missionary programs.
2. That a Series of four County-wide Youth Conclaves be organized to acquaint our teen-agers with each other, and to teach them what to answer when accosted, and to stimulate their Jewish Identity, pride, and self-knowledge.
3. That instruction on Comparative Religion be initiated in the Religious School on the High School level.
4. That suitable curricula be worked out for the Bar/Bat Mitzvah age level to teach our youngsters how to answer the Missionary.
5. That coffee houses for our older teen-agers and college-age young people be set up in various areas by individual synagogues or by several acting in concord.
6. That a Panel of Rabbis who are professionally trained in counseling be formed to work with young people who are involved with the missionary groups.

C A L L

T O

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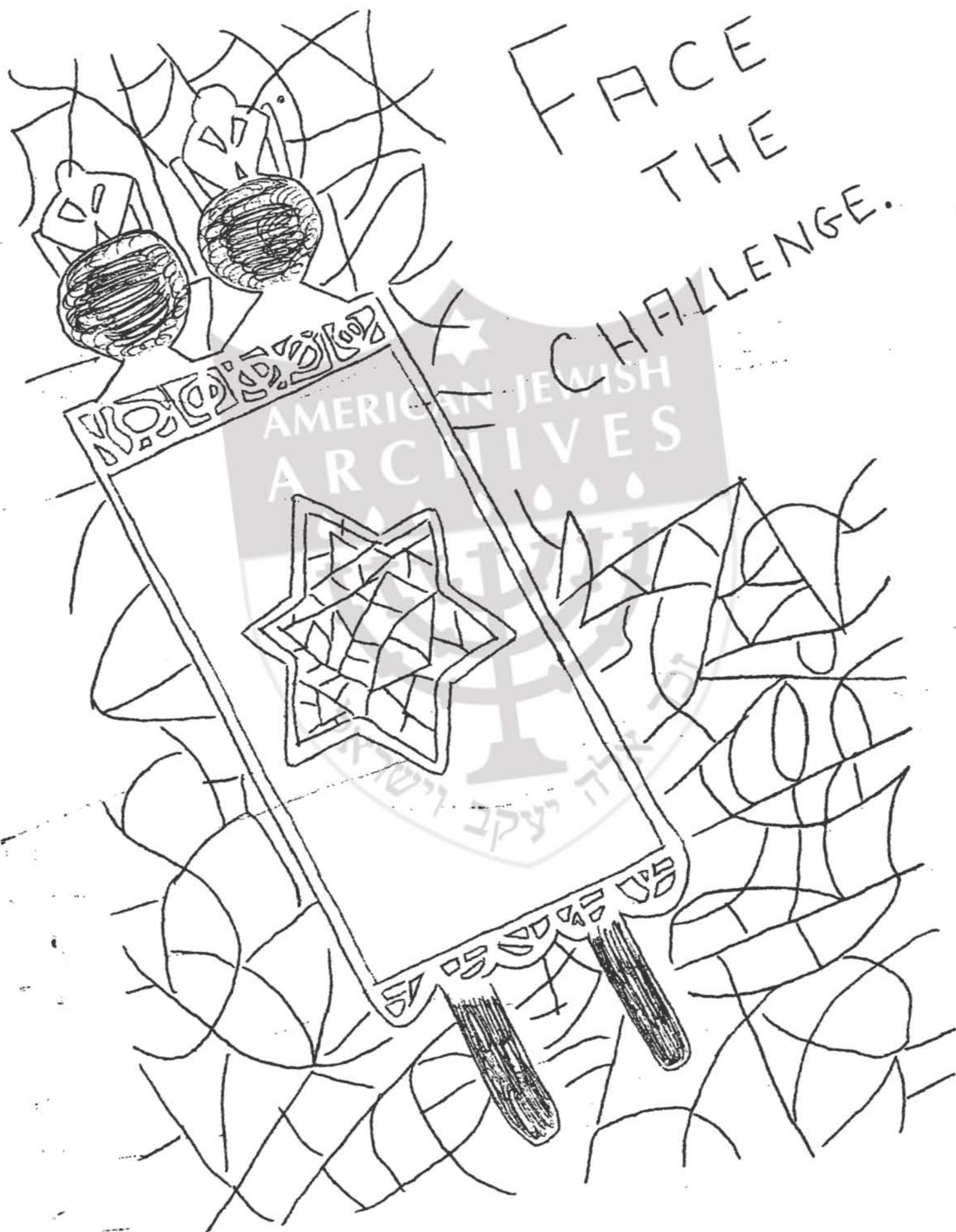
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FACE
THE
CHALLENGE.

AMERICAN JEWISH
ARCHIVES



FACING THE CHALLENGE

BY

Rabbi Lawrence M. Colton

AMERICAN JEWISH
ARCHIVES

A Teaching Unit for the Jewish Teenager in
Response to Missionaries Who Seek to Convert
the Jew Away From His Faith.



Rabbi Colton

is

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Long Island Public Affairs Council of the New
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FACING THE CHALLENGE

By Rabbi Lawrence M. Colton

A Teaching Unit for the Jewish Teenager in Response to Missionaries Who Seek to Convert the Jew Away From His Faith.

Introduction

Our teenagers are increasingly asking questions relating not to their own faith, but to the faith of others. In part, even in junior high, they are aware of, and respond to the influence of such pressure groups as the Unification Church, the Hebrew-Christian Missionaries and other charismatic cults of the divine religious person.

It is the aim of this teaching unit to help our young people think through their convictions and to come to grips with an identity as Jews in relation to the claims of these subcultural unorthodox religious cults. These groups may only be a passing instance of the continuing missionary effort to which Jews are exposed. Our youth should be able to face such approaches from a positive position; choosing Judaism not merely because they are born Jews, but because it has a positive meaning to them.

The material outlined is divided into three teaching areas; each with three suggested teaching lessons:

I. The teacher, in terms of general background, must understand the operational procedures of such groups! In order to understand these movements, the groups most often operating, must be divided into two main groups:

A. The unorthodox religious cult:

- a. The Unification Church.
- b. Divine Light Mission.
- c. Hara Chrishna.

These groups operate so as to exalt and develop a cult of allegiance to a divine religious personage. This individual becomes the master who must be obeyed, whose will must be done, whose favor is sought as salvation. Hence, any means usable, in terms of physic persuasion, including mind-altering techniques, are employed. Followers of the cult are

prepared to blindly follow; to raise money for the movement; in short, to create personal estates for the central teacher. The theological basis for those groups, if allowed to stand by itself without these devious techniques, would fail to attract our youngsters. In fact, some of the groups in this category are even linked to foreign international interests!

B. Hebrew-Christian Missionaries:

1. American Missionaries to the Jews, American Messianic Mission.
2. Beth Yeshua.
3. Christian Bible Union.
4. Messenger of the New Covenant
5. Groups such as Beth El Yeshua of East Meadow-Massapequa, N.Y.; Hebrew Christian Movement called Beth Shalom and other groups in your locality.

These groups are more difficult to deal with! They do not use "mind-devices" nor do they support central cultic figures blindly, or at least, not openly. Depending on separating the more organized, functional religious groups as listed above, from the irresponsible, less sophisticated street-corner fringe operations, these groups believe themselves to be logically correct and theologically valid. Their structures are so organized as to suggest the models of the major organized religious movement in America. Their ministers are mostly men of principle and do not abuse their followers. This makes these types of groups hard to accuse. While we must quarrel with their theology, it is mainly their recruiting techniques, their missionary zeal and devices, which we find objectionable. Some of these groups utilize any means to befriend a Jew (and Christians for that matter, too), never telling them beforehand who they are or what they stand for! They infiltrate public school Hebrew classes, assemblies, and group meetings without fully disclosing who they are--or that they intend to actively convert. They are friendly, loving beings who believe they must missionize the world. Our concern is for the natural preservation of our own community.

II. Methodology: 3 units, 3 lessons, each.

1. Unit one - "How do I identify representatives of these groups?"

2. Unit Two - "Is it possible to be a Hebrew-Christian?"
3. Unit Three - "How do I find my Judaism helping me?"

III. Unit One:

- A. Teacher's Aim: To instill in the teenager an awareness and a need for being alert to strangers who seek to befriend and counsel. To impart a measuring device whereby scepticism and the eagerness and challenging experiences can be balanced.
- B. Teenager's Aim: "I can choose meaningfully without being submissive, but with caution, those who seek to meet me and make my acquaintance. This is my right." (I can be selective.)

Lesson 1:

AMERICAN JEWISH

Motivation: View an evangelistic-type movie, either direct propaganda and then breaking into action groups within the class (groups) the following key theme questions:

1. How can a young-thinking, clear-minded person be persuaded to believe this apparent propaganda?
2. Do they really leave their homes, their families and their allegiances and follow religious leaders such as the Reverend Moon, doing blindly whatever he chooses?
3. What is the Unification Church?
4. What is a Hebrew-Christian Missionary? These groups operate under many names.

Possible Source for Movie: "Freedom Rider" - featuring the Rev. Bob Harrington. 16mm-full color-30 minutes "On a man-hunt for God. Leading men to Christ. Inspiring boldness." It's fun being saved. Ministry of Bob Harrington, Box 2408, New Orleans, La. 70176.

Lesson 2:

Motivation: Prepare leaflet materials such as the enclosed samples and distribute to the class. Be sure to collect these leaflets at the end of the session. If you mimeo these materials, stamp them sample, only for instructional purposes. And explain to group at the end of the session that this is only a teaching tool, not an endorsement.

As the group leader attempt to hawk and sell the rational to the teenagers as a salesman selling at a Carnival side show say "Here read this brother-sister, or my man, how about reading this - it will blow your mind----after 15 minutes, discuss with your group these questions:

1. Where might they approach me?
2. What am I supposed to do if they do?
3. How do I handle such a scene?
4. Is it right for me to turn them off?

Lesson 3:

Motivation: Using the straight approach of "now I want to tell you how to handle the scene" - discuss:

1. Why do I feel that my Judaism does not prepare me to be able to effectively defend my religion? Should I be able?
2. What does my Judaism teach me regarding brotherhood and greeting the stranger? Does the stranger have any responsibility towards me? What about my rights?
3. Does the Constitution defend these people? Do they have freedom of speech? Do I?
4. What should my school do when religious groups ask to speak to the student body?
5. Can my Rabbi, my Temple and my family provide the same things as these people seem to offer?

IV. Unit Two:

- A. Teacher's Aim: To impart basic knowledge of the distinctiveness of Judaism and Christianity as two separate faiths and systems of beliefs.
- B. Teenager's Aim: "I know that Judaism and Christianity cannot be linked together. I cannot be both a Jew and a Christian."

Lesson 1 and 2:

Motivation: Will entail spending two lessons based upon this motivation:

Again, breaking into buzz groups, through the role-playing device of enacting the circumstances surrounding the death of Jesus and the charge of deicide, which continues in many quarters to serve as the basis for missionary work; we will discuss the following key-theme questions with our young people: See appendix two.

1. What are the basic differences between Judaism and Christianity?
2. Are we merely the same faiths with different words?
3. Christians tell us that Jesus' coming was foretold in the prophecies of our own Hebrew bible (e.g. Isaih 53). How would you answer?
 - a. By accepting Jesus, they say, we become better Jews, for we have our Judaism plus its fulfillment in Jesus. How would you answer?
 - b. Those who do not believe in Jesus, we are told, are doomed to everlasting punishment in hell! How would you answer?

Lesson 3:

Motivation: Again, using the straight approach of "now I want to tell you how to answer those who say you can be both a Christian and a Jew", because they say Judaism needs the clarification of Christianity, discuss:

1. Judaism is a religion of law; Christianity a religion of love, or so they say.
2. Judaism is a religion of strict justice, Christianity a religion of forgiveness, or so they say. How would you answer?
3. The miracles attributed to Jesus are cited by Christians as proof of his divinity. How would you answer?
4. How can we answer the charge of blaming the Jews "for having killed Jesus?"

V. Unit Three:

- A. Teacher's aim: Convey to the teenager an understanding of the unfolding processes of "Torah", of "Prayers" and of the exercise of kindness as an understanding response

to contemporary Jews: "Upon three things does the world stand upon- Torah, Prayer, and the sharing of kindness"--The three things.

B. Teenager's Aim: "My Judaism can help me!"

Lesson 1:

Motivation: Instruct the teenagers to wash their hands spotlessly. Take them into the Sanctuary. Arrange the group sitting Indian fashion, two rows facing each other, with palms turned upward. Spread a Torah across their laps. Caution them not to allow the Torah to touch the floor. Say: "This is the Torah. You hold it upon your laps! It is yours! What is it all about? History? Yes! Life of a people? Yes! Laws? Yes! Love and warmth? Yes! Spend the session discussing the warmth of the yoke of Torah.

Lesson 2:

Motivation: Play the tape: Trial in Heaven, the Jewish Audio Theatre, Adventures in Judaism Series, available UAHC. After listening to a cassette recording of this affirmative Jewish response, discuss with your groups a possibility for a positive charismatic Jewish response. The key questions are:

1. Are there Jews who are high on Judaism?
2. What is a havurah? What is chassidism? Is there a Reform Jewish guru?
3. How can I use the rituals and holiday experiences as expressed by Reform Judaism to fit my needs for religious experience? Can my family help? Can my Rabbi help? Can my synagogue and religious school help?

Lesson 3:

Motivation: Allow the group to sponsor with careful planning, a session with first graders in your religious school. Let the teenagers present an Arts and Crafts Experience project for the first graders. Using a holiday theme, break into project groups with supplies provided to accomplish sub-projects of:

1. Clay molding.

2. Paper crafts.
3. Dance and music responses.
4. Cooking.
5. Painting a mural on the inside of a classroom window.

Each craft related to the theme of the holiday chosen.

After the session, as a theme wrap-up, discuss with your group their appreciation of the first graders response to a "doing" and "living" Judaism. Can Judaism be vital and useful for them if they learn to share it?



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Appendix One

(Prepare for mimeo distribution)

What do I do if

Rabbi Lawrence M. Colton

If a person, not known to you before, suddenly approaches you - BEWARE. If he or she begins to talk to you about such matters as "Love", "God", "Kindness", "belonging", and "loneliness" consider who this individual is; what group does he represent.

If you are suddenly invited to a party or just a gathering - BEWARE. Many Hebrew-Christian groups and others use this technique to befriend you! They never tell you who they are, at least, not in the beginning.

If any of this happens to you, ask these questions: (Remember, you have the right to ask... A TRULY NEW FRIEND WILL NOT OBJECT TO THESE QUESTIONS. DO NOT BE EMBARRASSED!)

1. Who are you? Do you go to this school? Where do you live? What church do you attend? Where is your church located?
2. Why suddenly approach me? What do you want from me?
3. Why are you doing this? Where is the party? Who is hosting it? What will we do there?
4. Hey, do you belong to one of those groups like the Moonies? Are you a Hebrew-Christian?

If they will not answer; if they say that they belong to a group with a Hebrew name, don't assume it's the Synagogue down the street. If their Church is located in another town, or a distant part of your city; if they tell you that they are interested in befriending you because it's God's way; if they can't explain why they selected you or if they say that a friend told them about you; BE CAUTIOUS! Ask them question #4. Be sure you get an answer!

Check these "new friends" with your parents, your Rabbi, and your school principal. Report any strangers to the school office. You are not doing something wrong. EVEN AFTER ALL OF THIS - MOST OF THESE PEOPLE ARE CLEVER - YOU MAY NOT BE ABLE TO TELL!

BE CAREFUL!

APPENDIX TWO

Your task as leader is to chair a meeting of the Court of the Sanhedrin. The defendant Jesus is on trial. His offense is that it is alleged that he proclaims himself to be the Messiah. This claim has led to massive disruption in the daily routine of Jewish Living. How is Jesus to be dealt with?

The court is comprised of the representatives of four groups.

-----tear here-----

- A. A group of Jews who are in favor of Jesus and his claim to be a Messiah. They will agree that:
1. He is the Messiah sent by God? He believes that the present Jewish Leadership is corrupt, and should be replaced.
 2. Life under the teachings of Jesus will be better than before. Poverty will be erased and goodness and happiness will prevail.
 3. Jesus is not guilty and is unjustly accused.
 4. This is strictly a Jewish question, not a Roman matter. Jews have to clean their own house.

-----tear here-----

- B. A group of Jews who believe Jesus to be a fraud. They are not sympathetic to Jesus. They will argue that:
1. He is an opportunist who likes to mislead people. He is not a Messiah sent by God.
 2. He is only interested in using people and political power for selfish reasons of power and control.
 3. Jesus will enslave the people and increase their hardship.
 4. Jesus is guilty and ought to be punished.
 5. The Romans should be used to carry out the need to rid the Jewish Community of this troublemaker, by any means.

APPENDIX TWO (continued)

- C. A group of Jews who believe that he is a misguided honest man who has to be protected against himself. They will argue that:
1. While he believes himself to be the King of the Jews--this is only a symptom of his illness.
 2. A person who is not responsible for his action always blames others for their faults.
 3. A leader who is unstable can only harm people.
 4. Jesus is neither guilty nor innocent, he needs help.
 5. While the Romans are concerned lest there be trouble in keeping peace amongst the Jews; Jesus is only a temporary problem which can be handled.

-----tear here-----

- D. A group of Jews who believe Jesus to be generally correct in what he says, but too extreme in what he wants to do. They will argue that:
1. He is only a human being, whose enemies falsely claim that he is the Messiah.
 2. He is only asking for men to mend their ways and return to the "Ten Commandments of Moses."
 3. "Love thy neighbor as thyself" is his creed.
 4. Let us listen to him and benefit by his true teachings of love and peace.
 5. The Romans should not be alarmed nor fearful, because we will take care of our own problems.

Allow each group to discuss their position, preparing to argue their case via a representative to the court. Let each representative state his position, and counter-position, then ask for a verdict; and vote on it. Now review the trial with the total group, as per the questions on the outline sheet.



Hineni News

"You are a Jew. . . a member of a priestly kingdom, a holy nation. Live your life with this awareness. . ."

VOL. 3 NO. 2

FEBRUARY 1977/SHEVAT – ADAR 5737



THOUGHTS TO PONDER

By Rebbetzin Esther Jungreis

Once there lived a marvelous musician whose playing was of magical quality. The sounds produced by his fiddle were of such beauty that all who heard him could not restrain themselves from dancing.

One day, a man passed by and saw this fiddler surrounded by a group of people who seemed to him to be hopping about like madmen. Surely, they must be demented to jump around like that, he thought. And he shrugged his shoulders and continued on his way.

Alas, poor man, he could not comprehend the joy which prompted these people to jump and to dance. He could not comprehend their elation and exultation. . . for you see, he was deaf. His ears were closed to the sweet, magical sounds emanating from the fiddle.

Who is the deaf man if not the Jew of the 20th Century? To have stood at Sinai and to be deaf to G-d's call. . .

To have been chosen by G-d to be His special treasure, and to be unaware of it. . .

To have been given Eretz Yisrael and to be indifferent to it. . .

Every day, a voice goes forth from Sinai, a sweet sound of music calling upon the nation to come home. But our spiritual wave lengths are jammed. We have become deaf from the tumult that surrounds us. We can no longer hear. . . We can no longer perceive. And by chance, should we come across a Jew who does hear, whose ears are open, we look at him as the deaf man looked at the fiddler. Surely, this Jew must be mad! What on earth would prompt him to carry on like that, we sigh with embarrassment.

CAN THERE BE A GREATER CATASTROPHE THAN TO BE A JEW AND TO BE UNAWARE OF IT?

Open your eyes, sensitize your ears – **YOU HAVE BEEN CHOSEN!**

Every day, when you arise, shout with joy:

**"ATA BACHARTANU" –
YOU HAVE CHOSEN US!**

"THE MAGIC OF SHABBOS"

By Yisroel Neuberger

I'll never forget my first Shabbos. My wife, Leah, and I were in Eretz Yisroel two and a half years ago with Rebbetzin Jungreis at the beautiful Kibbutz Lavi near the Sea of Galilee. We were a group of 16, coming to speak to the soldiers of Israel, to impart to them the strength which we had gained from the Torah, and to share with them the wondrous stories of the Hineni revolution.

That first night, as we welcomed the Shabbos in the kibbutz synagogue, I felt terribly uncomfortable. I was not familiar with the prayers; I didn't know the people; and the land was strange to me. I fidgeted. "Let me just get out of here," I thought.

On the way to the dining hall, as we walked along the tree lined path, I expressed my feelings to Rebbetzin Jungreis.

"Yisroel," she said, "your life is just beginning. A baby cries when he first sees the new world, and you too are unfamiliar with the way of life of your ancestors. But give yourself time, Yisroel, and soon you will feel the sanctity, the beauty of the Torah way of life. Your innermost soul will be filled with a marvelous calm, a light, and you will wonder how you ever lived without it."

The next morning was somewhat easier. I no longer felt so strange in the synagogue. But the real impact hit me after the morning kiddush.

Leah and I strolled off by ourselves and suddenly we were overcome by the stillness around us. It hit us. There were no cars, no radios, televisions or phonographs; there were no loudspeakers; there was only the sound of the wind, a sweet gentle breeze that carried on it the distant voices of children playing and the song of birds singing in the treetops.

There we were in the holy land of Israel, basking in its warm sun. We felt reborn, immersed in the sanctity of Shabbos. For the first time in our lives we were completely at peace. And that was our first Shabbos.

While we left Eretz Yisrael, we never left Shabbos. Its sweet fragrance remained with us. We knew that we could never again live without it, and so we moved to North Woodmere to live among Jews and become one with our people. Once again we experienced a first: the first Shabbos in our own home. We were nervous, confused, and very much perplexed. Rabbi, how do I make kiddush? What's the blessing for the hand-washing before bread? Leah wanted to know how to cook the meals and what specific roles our children would assume.

Yes, endless questions, and meanwhile, the packing crates still lined the hallway. It seemed as though we would never get ready. Erev Shabbos was just around the corner, and then a phone call. It was Rebbetzin Jungreis: "Can you accommodate a family for Shabbos? The father converted to Christianity and became a Christian minister, but he has done tshuva and found his way back to his people. He needs a place to stay with his wife and teenage son."

(continued on page 2)

"THE MAGIC OF SHABBOS"

"But Rebbetzin, wait! We don't know how to make Shabbos ourselves! And we're not even unpacked!"

"I have confidence in you," said the Rebbetzin; "you can do it. Whatever you have, share with them. Just as others shared with you so that you and your children might live, so you must share your newly gained insight with others so that they may live."

And so, we welcomed three guests into our home.

That Shabbos was the beginning of a beautiful tradition, and since then it has become the most meaningful event in our lives. We have come to live our lives in anticipation of Shabbos.

It is well over two years since we first opened our home, even as our father Abraham opened his tent, to our brothers and sisters, and since then we have welcomed Jews from every part of the globe, representing every philosophy and tradition, Jews from Persia and Borough Park, from Hari Krishna and the Jews for Jesus, from the Lower East Side to the plush suburbs, from Orthodox Yeshivot to Reform congregations, singles and families, they have come. Even newly arrived Israelis and Russian Jews have discovered the meaning of Shabbos with us.

But perhaps you are wondering what is so special about a Hineni Shabbos?

It begins with the idea of collective responsibility, the compulsion to share with your brethren the insight and beauty of the Torah way of life. Today it would be impossible for us to imagine Shabbos without our precious guests, for even as they are grateful to us, we are grateful to them for having enabled us to experience the unbounded joy which comes to those who worship G-d together.

And so, every Wednesday at Hineni School, we gather our group for the coming Shabbos. They arrive carrying a thousand and one cares on their shoulders, tired, nervous, and at times, ill at ease. But as if by magic, with the lighting of the candles, all tensions dissipate. The crisp white cloth bedecks the table, the aroma of freshly baked challah fills the air, the silver candelabra gleams with a radiant glow, and suddenly we are all transformed. Our home becomes a palace, and we become princes and princesses, children of the Almighty G-d. We come home from the synagogue in the company of angels. We bless the children and one another. Tonight, no one is a second class citizen, but we are all united in the knowledge that we are descendants of prophets, a priestly kingdom, a holy nation, participating in the greatest celebration that G-d has bestowed upon us.

Many who say they can "never get a good night's sleep", for the first time, sleep like babies. Others prefer to stay up until the early hours of the morning studying or discussing their innermost thoughts which until this day, they had difficulty in articulating. Time stands still. There is no place to rush to. The phone may ring, but we do not answer. The newspapers lie unopened; television and radios remain shut. It is Shabbos, and we are discovering our souls.

In the synagogue, as the holy scrolls of the Torah are being chanted, a wondrous thought overwhelms you. Suddenly you realize that at this very moment, Jews all over the world are reading these very same words. Jews in Africa, Asia, Europe, America... Jews from every part of the globe are one.

Rabbi Theodore Jungreis, the Rebbetzin's husband, speaks, and through his sermon we drink deeply from the eternal well of wisdom which is the Torah. We gain new insights and renew our commitment to our people, to our land, and to our G-d.

We return home, our hearts filled with a joy that can be experienced only by those who have tasted the sweetness of Shabbos. The delicious Shabbos meal awaits us. We linger at the table, every moment is precious, every second must be savored.

(continued from page 2)



The Neuberger family and guests gather around Yisroel Neuberger as he makes Havdallah.

And then, Chaya Sora Jungreis comes to teach us the Torah portion. By this time, we are joined by countless young people from the neighborhood. The sun is setting, the Sabbath is beginning to take leave of us. . . The Rabbi joins us and leads us in some beautiful mystical melodies that are special for Shalosh seudas, and then he presents us with a gift: Another word of Torah to keep us going through the week. It is dark now, the stars are beginning to appear.

We return once again from the synagogue. But alas, it is so difficult to bid farewell to Shabbos. And so we kindle the Havdallah light, the light which separates the six days of the week from the seventh, the holy from the profane, Israel from the nations of the world.

It is very dark. Only the glow of the Havdallah candle illuminates the room. You pass around the spice box and take a deep breath, savoring the delicious aroma of Shabbos. Then a final prayer: May the real Shabbos come very soon, in our day; the Sabbath of Eternity - the Sabbath of Messiah. Eliahu HaNovi, Elijah the Prophet, may you come speedily in our day! A gut voch! A good week! A blessed week!

You are invited for a Hineni Shabbos. Join us. The doors are open.

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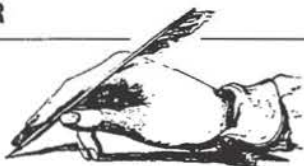
(516) 791-7493

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THE REBBETZIN'S CORNER

By Esther Jungreis



"A Precious Gift From G-d to You"

Once, on a Sabbath day, a Roman emperor visited the home of a great sage. He was overwhelmed by the delicious aroma of the Sabbath dishes which were served. When the sage offered him some of these delicacies, he expressed sheer delight, and quickly ordered his cooks to learn how to prepare them so that the same menu might be served at his own table.

But lo and behold, when the very same dishes were served at the emperor's table something was missing. . . It was just not the same.

In a fury, the emperor sent his emissaries to the home of the Rabbi to demand why he had been duped. Patiently, the sage explained that no one had tried to deceive him. . . The recipe was accurate, but, the Rabbi had to concede that there was something missing. Unfortunately, however, that ingredient could not be packaged. It had to be lived, experienced. . . and only thus could the food absorb this magical flavor, making every meal an unforgettable and delectable delight. And the name of the special ingredient was SHABBOS.

Yes, it is all true. And if you are doubtful, try eating gefilte fish on a Thursday, challah on a Monday, cholent on a Wednesday, and chicken on a Tuesday, and you will understand. The food is flat, flavorless — the magic ingredient of Shabbos is missing.

But what is this magic which Shabbos can lend to a meal? It is the blessing of G-d, for it is written: "And G-d blessed the seventh day and hallowed it."

But modern man, whose spiritual sensibilities have been stifled, is no longer capable of differentiating between the days. To him, one day is like another — all are blurred by frenzied activity.

And so, in his ignorance, he has exchanged the sublime holiness of Shabbos for a "day off" at the country club or the track. In desperation, he runs, searching for nirvana, but no matter how far he runs, he can't escape. Peace and contentment continue to elude his grasp.

Poor man, if only he knew that Shabbos can soothe the pain in his soul. . . that Shabbos can alleviate the stress placed on his heart. If only he knew that Shabbos has been chosen as the day to bestow the blessing of G-d. The tragedy of modern man: to have exchanged G-d's gift, Shabbos, for the frenetic madness of 20th Century life.

If you wish, you can make a change in your life today. You can find peace and blessing by discovering the "secret ingredient" of the Jew — Shabbos.

How to Welcome the Queen

Shabbos is called "Shabbos HaMalka" — "Queen Sabbath." If you prepare for her as you would for royalty, she will enter your home with her accompanying angels and bless you with an inner joy that will enable you to transcend the mundane.

- 1) During the week, should you see something particularly delectable, purchase it for Shabbos.
- 2) Be extravagant in honor of Shabbos. If possible, invest in a silver candelabra or some other ritual object which will become a family heirloom to be passed down from generation to generation.
- 3) Set your table with your finest china and most beautiful white cloth, and wear your most festive clothing. In my own family, it is the custom of the women to wear long dresses in honor of the Sabbath Queen.

- 4) Be sure that all your work is completed before sunset. This includes cooking, cleaning, shopping, etc., for once you kindle the lights and Queen Sabbath enters your abode, all your attention must focus on her.

The men return from synagogue accompanied by an entourage of angels. You welcome them by singing "Shalom Aleichem," by making kiddush, and in their presence you bless the children.

Entertain the Queen royally. Do not hurry away from the table, but intersperse zmirot (songs of the Sabbath) and discussions from G-d's holy Book between each course.

Shabbos is always more meaningful when it can be shared with others, and so, the Shabbos menu is especially designed to accommodate as many guests as join the family at the table. One of the marvelous Sabbath dishes which can be stretched to accommodate extra guests is CHOLENT. . . and it is with genuine delight that I share with you my own dear mother's cholent recipe. Once you make it, it's guaranteed that you will never spend a Shabbos without it.



SHABBOS CHOLENT

Friday Afternoon: Take a mixture of all sorts of beans: large lima, kidney, pinto, navy, pearl barley (about ½ cup of each). Mix with one package of Goodman's onion soup, minced garlic, minced onion, 2 lbs. of flanken, and ½ dozen frankfurters. Cover with water, bring to a boil, and simmer in a covered pot on an asbestos pad overnight. Serve for lunch when you return from synagogue on Shabbos morning. Cholent can cook for 24 hours and should not be taken off the stove. . . but it should be stirred once in a while.

We of Hineni are aware that there is a great gap between theory and pragmatics. We are aware that it is one thing to tell a person to make kiddush and sing zmirot, and something else to bring all this to reality. Therefore, we of Hineni are prepared to help you. . . to demonstrate to you how to make Shabbos an integral part of your personal life. Indeed, we are prepared to show you how to entertain a Queen in your home. So take us up on our offer and come for a Shabbos.

Try it just once and you'll be "turned on" for a lifetime. For reservations, call Hineni, (516) 791-2131 or 791-7493.

"GROWING UP IN BROOKLYN – SCHOOLYARD HEROES"

By Robert J. Rubenstein



Inside the little nooks and crannies of the rectangular public schools, we grew up like bent rods in a blistering wind. If we were Jews, we would never know it, as the so-called learning texts idealized the rogues, bandits, and assorted Christian moralists. It was a hodgepodge of immaculate deception.

Later, when we taught in these same institutions, we did not think it particularly odd that their "history" text for sixth graders did not include the atrocities committed against the Jew, although it was quite ironic that the district superintendent was a Jew, the principal of the school was a Jew, the teacher was a Jew, and the students were all Jews.

So we learned the Bible from Charlton Heston, and we escaped our heritage through the passing and thunderous heroes of the television screen. Having an inherent need to follow the Perfect, we were duped by a "man of steel" who "flew" across the Metropolis. I am testimony to the fact that many small children were caught on window ledges of Brooklyn apartments, ready to imitate this amazing feat.

At six years old, we ran out into the schoolyard coated with a transparent shield of invincibility because, like our hero, "Superman," we, too, were boundless. We were now ready to be caught up in the deadly mire of competition and, above-all-else, sameness and assimilation.

We watched as grown men beat animal skins with bats, or ripped and clawed each other for a piece of pig, during thunderous baseball and football games. We were mesmerized and spent our Saturdays roaming the streets and gutters, a lawless breed unknowingly forsaking and desecrating the Holy Sabbath.

A generation of modern Jewry transfixed itself toward an almost idolatrous relationship with false heroes whom we tried to emulate. These baseball and football men of renown – what were their characters? Many times the newspapers exploded with their exploits. Once a headline proclaimed still another barroom brawl among idolized baseball players, and we Jews who now marched to the tune of our imperfect masters step for step, were later led into the local taverns and degraded morality that we thought acceptable, even praiseworthy.

In the cinema, our "heroes" shone with the false light of moral decay. I "adored" Marlon Brando, and imitated him on motorcycles, and even wore ripped T-shirts. In the genre of James Dean (who died on a motorcycle), a counter-culture of Beatniks and later, Hippies, emerged in Jewish communities. Jews like Robert Zimmerman found it fashionable to change their names to the like of "Bob Dylan" and instantly became immortalized as "super-heroes" singing their lyrical but spiritually repressive self-love/hate to huge, adoring audiences. There was Phil Ochs, a beautiful and gifted singer for social change – he hanged himself to death. There were Janis Joplin and Jimi Hendrix, who were caught up in the "spiritual quest for Truth," and are now martyrs to contemporary youth. They died under questionable circumstances, from self-inflicted drugs, forever tainted with the sin of suicide.

But even now, trying to learn to become an observant Jew, the call from the cinema is almost overwhelming, and when Marlon Brando graces the screen, I pay my money along with the rest to catch a glimpse of my hero. In his last few movies, he played the part of a sodomist, a Mafia chieftain, and a perverted cowboy who enjoyed... kissing his horse!

One might find it humorous to suggest that that little cartoon character, Mickey Mouse, is an enemy of the Jewish people, but as you witness thousands of little children braced in worship beside a television tube, wearing mouse ears and singing mouse songs, developing a mouse mentality, you begin to believe that this is the case. There are others: Bugs Bunny, Daffy Duck. The list is endless and even includes... Porky Pig.

These characters, however, are but a shell "created" by their masters for incredible profit. To the profiteers, the perpetuation of this kind of illusion ensures the continuance, from generation to generation, of their own amassed wealth while simultaneously exhorts its young followers to become caricatures, driven to romance, fantasy, and illusion.

And the warehouse for all these fantasies is the home, and is perpetuated, even encouraged in the public schools. In the name of "reading, writing, and arithmetic," and "separation of church and state," they embrace their curriculum with gusto, helping not only to discourage, but to destroy the one immutable fact of this universe, "Hashem Echod."

Slowly, methodically, they help to foster a cult that is Anti-G-d. The assimilated Jew studies assimilated trash... the risen Jewish professionals who come from the ranks of these abysmal institutions become, yes, doctors, lawyers, professors, but what kind of spiritual substance are these men made of... these products of Mickey Mouse?



MELAVE MALKA – A NEW HINENI EXPERIENCE



On Saturday night, when the Queen Sabbath departs, the Jew is reluctant to allow his honored guest to leave. He realizes, however, that he cannot hold time back... that the Sabbath Queen must go, and he must find a fitting way to bid farewell to her majesty as she departs.

And so, we hold a Melave Malka to accompany the Queen as she makes her exit. A candle is lit, sweet melodies are chanted, and the holy books are studied to discover the eternal wisdom of our Torah... A mystical moment, filled with beauty and sanctity.

Hineni is proud to announce the formation of its new Melave Malka learning program to take place every Saturday evening. If you would like to participate, please call: (516) 791-2131.

HINENI MAZEL TOVS

THERE IS ALWAYS A SIMCHA AT HINENI SCHOOL IN BROOKLYN...



Rebbetzin Esther Jungreis dances with daughter Chaya Sora, whose engagement to Rabbi Shlomo Gertzulin was announced this month.

All photos by Barbara Janov.



Rebbetzin Jungreis congratulates Mr. & Mrs. Seymour Schneider, shown here with daughter Robin and chosen, Danny Cohen.

Mazel tov to:

Mr. & Mrs. Andrew Friedman of L.A.,
on the birth of their second son.

Mr. & Mrs. Irving Franklin,
on the birth of their granddaughter.

Mr. and Mrs. Joseph Wohl,
on the Bar Mitzvahs of their grandsons Roddy Brickell and Douglas Becker.

Mrs. Ellie Brickell
on the Bar Mitzvah of Roddy.

Mrs. Nancy Drake
on the Bar Mitzvah of Douglas.

Mr. and Mrs. Jesse Salem
on the Bar Mitzvah of their son Sammy.

Mr. and Mrs. Jack Terzi,
on the Bar Mitzvah of their son Sammy.

"A HINENI SIMCHA"

This past week a joyous celebration took place at Hineni School in Brooklyn, New York. Danny Cohen became engaged to Robin Schneider.

But this is not simply the story of a boy and girl eagerly anticipating and planning marriage, for Danny and Robin's joy is the simcha of the Jewish people, and their story is proof of the constant and miraculous regeneration of our nation.

It was just two and a half years ago that Rebbetzin Esther Jungreis, founder and president of the Hineni movement, first came in contact with Danny Cohen. Danny, a native of Virginia, had become involved in Christianity through his girlfriend. His mentor in Christian theology, David Chansky, was a Baptist minister who had been born into an Orthodox Jewish family and had converted to Christianity 20 years ago while serving in the army.

In her efforts to bring back the lost youth of this generation, Rebbetzin Jungreis encountered this meshumed minister and his disciple, Danny. She invited them to a Hineni Shabbaton at the Pine View Hotel. They came determined to prove to the Rebbetzin that her Torah beliefs were erroneous and that Christianity was the proper road for all Jews to follow. But instead of debating with them, Rebbetzin Jungreis informed them that she never dis-

(continued on page 6)

"A HINENI SIMCHA"

(continued from page 5)

cusses business on Shabbos. She indicated, however, that she would be happy to answer all of their questions after the Sabbath ended. Later, the Rebbetzin explained her reason to the puzzled guests: "Once a Jew tasted the majesty, sanctity, and holiness of Shabbos, he would automatically 'return home.'" she said. Shabbos would dissipate all doubts... resolve all problems.

And so, that Shabbat eve at the Pine View Hotel, two lost Jews, for the first time in many, many moons, heard the sweet melody of "Shalom Aleichem" and the beautiful chanting of the Kiddush. And then slowly, the miracle occurred; a change started to take place. Tears welled in their eyes, and then David turned to the Rebbetzin and said "There is a song that I remember from my childhood. It is called 'Heveinu Shalom Aleichem.' Do you think the people could sing it tonight?"

By the time the Hineni Shabbaton drew to a close, Danny as well as his teacher returned to their people. Sunday morning they put on tefillin, and Rabbi Jungreis, Shlita, gathered an assembly of Jews before whom Danny and David publically repudiated Christianity and asked to be re-accepted by the Jewish people. Thus, in front of a large gathering they sanctified the Name of G-d. Amidst much joy, singing, and dancing, Danny and David were carried into the dining room; it was a celebration that none of the guests of the Pine View would ever forget.

David Chansky returned to his home to begin a new life. He enrolled in a course of Torah study and became an insurance salesman, and Danny Cohen joined the Hineni family in North Woodmere, Long Island.

And so, for the past two and a half years Danny has studied and developed until he has become an outstanding leader of Hineni as well as one of the finest students at Yeshiva University. When you meet Danny today, you behold a young man who is a "Ben Torah" (a son of the Torah), a "Ba'al Midos" (an individual possessed of compassion, generosity of spirit, and other fine qualities), and a source of pride to all who come in contact with him.

Only a very special girl, a girl of equal merit, a girl who possesses inner as well as outer beauty would be a fitting bride... but where to find her?

The Almighty G-d in His great mercy arranges a proper shidduch (a perfect mate) for every individual. And so, one day, a wonderful couple, Mr. & Mrs. Seymour Schneider, came to Hineni School. They were concerned about their daughter Robin, who had many questions about her Jewish roots and was searching for answers.

The Rebbetzin spoke to them and opened the eyes of their lovely sensitive young daughter to the infinite wisdom which can be found if only one drinks deeply at the well of Torah. Not only did Robin become part of Hineni, but her joy and exuberance at her new-found Torah way of life infected her parents with the same enthusiasm. The entire family began to study at Hineni School. Danny koshered their home; they became observant of the commandments, an inspiration to all those who come in contact with them, and a source of strength to the Hineni movement.

And then, last week Mr. & Mrs. Schneider joyously announced that their daughter Robin-Rivka had become the kallah (betrothed) of Danny. A great celebration took place at Hineni School... Surely the angels in the heavens above were dancing. It was truly a "Yiddishe simcha"... Joy and tears intermingled as the Rebbetzin told the story of Rivka and Danny. All those present were overcome by a feeling of awe and wonderment at the miracle of it all.

Danny and Rivka pledged to continue in the noble path of their ancestors. They committed themselves to the establishment

of a home of Torah which will become yet another link in the glorious history of the Jewish people. To know Danny and Rivka is to experience the eternal greatness of the Jewish people. For a moment you may think that a Jew is lost, but then he comes back. He becomes a flame through which the entire world is illuminated... a source of blessing to all those who may bask in its light. And so, this Hineni Mazel Tov is a Mazel Tov for every Jew who loves his people and believes in G-d.

MIAMI HINENI MAKES HEADLINES!

(Reprinted from the Miami Herald)

About 40 Miami-area Jews marched outside the French Consulate office Sunday in protest of France's release of Abu Daoud, accused of masterminding the 1972 massacre of 11 Israeli athletes at the Munich Olympics.

The group, a mixture of young and old led by Joseph Platnick, Miami coordinator of the Hineni movement (a Jewish revival organization) chanted "boycott France" and "Be a mench - Boycott French."

Last week, French authorities released Daoud, a Palestinian leader who was being held on a West German warrant identifying him as a key figure in the 1972 massacre. The release caused widespread criticism of France by the U.S. and other countries.

"This is not just a Jewish thing, it's an affront to humanity," said Rabbi Bidnick, education director for Hineni. "We must speak out."

The protesters stopped traffic passing the building and handed out leaflets urging a boycott of travel to France and French merchandise.

Said Norvin Dearson, a Hineni board member, "We've suffered at the hand of injustices too many times."

FOR INFORMATION ON THE PROGRAM OFFERED BY
HINENI OF FLORIDA CALL:
JOSEPH PLATNICK - 932-1010

We are proud to announce another new Hineni Publication:

"INTERMARRIAGE - CAN IT WORK?"

Whether you or your acquaintances are personally faced by this problem makes no difference. You will want to have a copy of this booklet so that you may know how to confront American Jewry's most pressing problem intelligently.

\$1.50 a copy

MEET REBBETZIN JUNGREIS PERSONALLY
EVERY WEDNESDAY EVENING AT:

HINENI SCHOOL
1234 East 87th Street
Brooklyn, N.Y.

THE REBBETZIN ON CAMPUS



Rebbetzin Jungreis addresses students at Brooklyn College.

As part of an all out campaign to reach college and high school students on campus, Rebbetzin Jungreis spoke to students and youth groups at Brooklyn College, the Hebrew Academy of Nassau County, Yeshiva University High School, the North Shore Jewish Center, etc., at special "Yom Iyun" (Day of Introspection) programs. As a result of the overwhelmingly enthusiastic response on the part of the students, Hineni has organized follow-up programs to be led by Chaya Sora Jungreis, Yisroel and Leah Neuberger, Danny Cohen, Rivka Schneider and Sharon Dobular.



HINENI PROUDLY ANNOUNCES PUBLICATION OF AN HISTORIC DOCUMENT:

"ZIONISM — A CHALLENGE TO MAN'S FAITH"
By Rebbetzin Esther Jungreis

An amazing compendium of information with in-depth treatment of such crucial topics as: Zionism and Christianity, the Arabs and Zionism, the Arab refugee problem, the Jew and Zionism, and Zionism and America.

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HINENI ANNOUNCES APPOINTMENT OF LOS ANGELES EDUCATIONAL DIRECTOR



Rabbi Raphael Rose, newly appointed L.A. Hineni Educational Director.

Mr. Andrew Friedman, prominent L.A. attorney and West Coast Coordinator of Hineni, has announced the appointment of Rabbi Raphael Rose as the Educational Director of the Los Angeles Hineni program. The Los Angeles School meets every Monday evening at Beth Jacob Congregation, 9030 West Olympic Blvd., Beverly Hills.



Andrew Friedman, West Coast Coordinator of Hineni, introduces Rebbetzin Jungreis at a meeting at Beth Jacob Congregation on Mrs. Jungreis' last visit to the West Coast. The Rebbetzin, accompanied by Hineni Executive Director, Barbara Janov, will be in L.A. on Sunday evening, February 27, for a program at Shaarey Zedek Congregation on Chandler Blvd. in North Hollywood.



RESERVE THIS DATE!

TUESDAY EVENING, MAY 17

Fourth Annual Hineni Dinner
in the Grand Ballroom of the
PLAZA HOTEL
in
New York City

Michael Kellerman, Dinner Chairman
Alan Green, Associate Chairman



HINENI NEWS/HINENI, INC.

Rebbetzin Esther Jungreis President
Barbara Janov Executive Director
Yisroel Neuberger,
Sara Leah Dobular,
Reuben Rubenstein News Staff

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DISCOVER THE BIBLE
with
Rebbetzin Esther Jungreis

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North Woodmere, N.Y. 11581

Esther Jungreis President Barbara Janov Exec. Director

BRING THE BIBLE INTO YOUR HOME

Hineni takes pride in announcing the first in a series of Torah Tapes recorded "live" by Rebbetzin Jungreis at Hineni School in New York. Produced on finest quality tape cassette. Special introductory offer: \$3.00. This tape, the "Akedah," is a memorable lecture on the subject of the intrinsic meaning of sacrifice vis a vis the Jew.

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Sharing one's religious convictions is a basic component of many faith communities and is an acceptable practice in our pluralistic society.

Expressing one's faith through actions which promote the common welfare generally meets with approval. When, however, the sharing of faith is explicitly tied to the doctrines and tenets of a particular religious tradition, problems sometimes arise.

We make a distinction between the verbal sharing of one's convictions and the imposing of them upon others. Sharing must be done with mutual respect for each other's beliefs.

Misrepresentation of our own convictions or those of others is a betrayal of productive interreligious dialogue. For example, the pretense that one can be both Jewish and Christian at the same time is a denial of the basic tenets of both Judaism and Christianity. Also, serious problems occur when religious symbols are taken out of their traditional faith context and assigned meanings contrary to those originally intended.

More vicious forms of imposition include manipulation, brainwashing, subterfuge and harassment. We are particularly concerned when these are used in an attempt to coerce youth and other vulnerable people.

We also deplore the singling out of any one religious group as a target for conversionary activities.

A valid sharing of convictions will respect the sensitivities and integrity of people of different beliefs. When mutual respect exists, sharing can deepen both the understanding and faith of all

The Long Island Interfaith Council

P.O. Box 335
Rockville Centre
New York 11571
Telephone:
(516) 766-4760

Jan. 28, 1977

Memo to all Council members

From Pat McFaul, secretary

Enclosed is a copy of a statement drafted by a subcommittee appointed by the co-chairmen in response to the activities of the various Hebrew-Christian type groups on Long Island, and the publicity given them by Newsday.

It is asked that all Council members who approve the statement indicate their approval by signing their name at the bottom of this page and returning the signed page to me at the letterhead address. DEADLINE FOR RETURN OF SIGNED MEMOS IS FRIDAY, FEB. 4, 1977.

The statement will then be issued with an accompanying news release to the local press, radio and TV. Names of those Council members approving the statement will be indicated in the release.

APPROVAL OF THE TEXT OF THE STATEMENT IS TO BE MADE ON THE BASIS OF THE EXACT TEXT ENCLOSED -- NO CHANGES WHATSOEVER ARE TO BE MADE IN THE TEXT. MEMBERS ARE ASKED TO EITHER ACCEPT THE TEXT AS IT STANDS AND SO INDICATE BY SIGNING BELOW AND RETURNING THE MEMO TO ME OR TO REJECT THE STATEMENT BY TAKING NO ACTION.

If you have any questions, please call me during normal business hours at the above telephone number.

Thank you for your prompt cooperation.

participants. Only with this respect can diverse groups live harmoniously in a pluralistic society.



THE AMERICAN JEWISH COMMITTEE

165 East 56 Street

New York, New York 10022



A. James Rudin, Assistant Director
Interreligious Affairs Department

December, 1976

THE PERIL OF REV. MOON

There are several levels of significance implied for the American people, and, especially for the Jewish community, in this study of the basic text of the Rev. Sun Myung Moon's movement -- the first systematic study, to our knowledge, that has been published of the "sacred scriptures" of Moonism.

The first is that Rev. Moon is contributing to a theologically reactionary mentality whose traditional fixations on anti-Semitism have been repudiated in recent decades by virtually every major Catholic, Protestant, Greek Orthodox, and Evangelical group and leader -- from Vatican Council II, the World and National Council of Churches, to Dr. Billy Graham and the Southern Baptist Convention. At a time when the majority of enlightened Christian leadership throughout the world is laboring to uproot the sources of the pathology of anti-Jewish hatred which culminated in the Nazi holocaust, Rev. Moon appears to be embarked on a contrary course of seeking to reinfect the spiritual bloodstream of mankind with his cancerous version of contempt for Jews and Judaism. On this level, therefore, this document is published as a clinical diagnosis intended to expose the Moon infection in order that both Christian and Jewish leadership will be vigilant to the need for combatting any effort of Rev. Moon and his followers to enter the mainstream of American religion and culture with his horrendous baggage of bigotry.

A second consideration is that we are now dealing not only with an ersatz spiritual phenomenon but one that has potentially serious political implications as well. The recent revelations that Rev. Moon and his Unification Church are allegedly involved as a front group for the South Korean Intelligence Forces in this country who are charged with illegal lobbying and bribery raise the serious issue of whether Moon's anti-Semitism is intended to be used for the ideological objectives of his political backers. If that is the case, then the American people must be alert to the emergence in the Moon phenomenon of an ideological campaign whose antecedents trace back to the Nazis and to Stalinist Communism. Those totalitarian movements consciously and cynically employed anti-Jewish hatred as a major vehicle for real-

II

izing their apocalyptic goal of undermining the Biblical and democratic values of Western civilization. The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes? Every American Congressman, Senator and public official who is approached by the Moon movement ought to be alert to this ideological land-mine of fanatic hatred when courted for support by Rev. Moon and his backers.

And finally, this document is intended for the consciences of Jewish young people who, most incredibly, have been enticed or seduced to become a "Moonie." It has been estimated that nearly thirty percent of the Moonies today are Jewish young men and women who have been subjected to this latest form of totalitarian brainwashing. During the Korean War, 1951-53, the Communists captured 3,778 American soldiers and subjected them to psychological coercion which involved, first, a "mind-conditioning" phase in which the American prisoners were intensively persuaded to hate their own country, and, second, a so-called "suction" phase in which they were taught that life was superior under Communism and they should spread the gospel of Communism. Whatever the psychological or sociological reasons for their attraction to Rev. Moon's movement, at some time in their search for personal meaning Jewish youth must confront the evidence of this document whose central message is that they are being asked to find salvation in a "third Messiah" whose gospel is the hatred for and destruction of their own people, their religion and culture, their very families. In the face of this understanding of what Rev. Moon is really teaching about Jews, a continued involvement in his movement can be nothing other than an exercise in self-hatred and self-debasement. Surely, young Jews and Christians have other, more humane alternatives for finding meaning for their existence and self-fulfillment.

RABBI MARC H. TANENBAUM

National Interreligious Affairs Director

American Jewish Committee

December 1976

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The Rev. Sun Myung Moon is a Korean-born (1920) religious leader who moved to the United States in 1973. Since then, his teachings and beliefs have received extraordinary attention in the Western World as he embarked upon a widespread and highly visible campaign to gain new members for his Unification Church. It has been a campaign filled with bitter controversy, including a Congressional investigation of Rev. Moon's tax-exempt status and an acrimonious court case that was instituted by the parents of a new convert to his church. In the past three years nearly 30,000 Americans, most of them under thirty years of age, have flocked to Rev. Moon's banner and have become active and committed members of the Unification Church. Rev. Moon claims a worldwide membership of over 600,000.

While public attention has been focused on many aspects of his movement, very little has been said about his -- and the Unification Church's -- attitudes and beliefs regarding Judaism and the Jewish people as reflected in Divine Principle, the basic text of Rev. Moon's movement.

A systematic analysis of this 536 page document* reveals an orientation of almost unrelieved hostility toward the Jewish people, exemplified in pejorative language, stereotyped imagery, and sweeping accusations of collective sin and guilt.

Whether he is discussing the "Israelites" of the Hebrew Bible or the "Jews" as referred to in writings of the New Testament period, Rev. Moon portrays their behavior as reprobate, their intentions as evil (often diabolical), and their religious mission as eclipsed.

There are over 36 specific references in Divine Principle to the Israelites of the Hebrew Bible (Old Testament) -- every one of them pejorative. The "faithlessness" of the Israelites is mentioned four times on a single page (p. 330).

*The work has gone through several revisions and enlargements since it was first published in Korean nearly 20 years ago. This study is based on the 1974 English edition, published by the Holy Spirit Association for the Unification of World Christianity, 1611 Upshur St., N.W., Washington, D.C.

Moreover, the accusation is leveled collectively: "The Israelites all fell into faithlessness" (p. 315). "All the Israelites centering on Moses fell into faithlessness" (p. 320). "The Israelites repeatedly fell into faithlessness" (p. 343). (Emphasis added.)

In similar fashion, Divine Principle records some 65 specific references to the attitudes and behavior of the Jewish people towards Jesus and their role in his crucifixion --again, every one hostile and anti-Jewish. Thus, not only were the Jewish people of Jesus' day "filled with ignorance" (p. 162), "rebellion" (against God) (p. 359), and "disbelief" (p. 146 et passim), but they "betrayed" (p. 453), "persecuted" (p. 155), and "derided" Jesus (p. 135), finally "delivering him to be crucified" (p. 200). Rev. Moon goes even beyond the infamous deicide-"Christ killer" charge against the Jewish people. In two separate instances in Divine Principle (pp. 357 and 510), the founder of the Unification Church specifically links the Jews with Satan in bringing about the death of Jesus:

As a matter of fact, Satan confronted Jesus, working through the Jewish people, centering on the chief priests and scribes who had fallen faithless, and especially through Judas Iscariot, the disciple who had betrayed Jesus.

Nevertheless, due to the Jewish people's rebellion against him, the physical body of Jesus was delivered into the hands of Satan as the condition of ransom for the restoration of the Jews and the whole of mankind back to God's bosom; his body was invaded by Satan.

The anti-Jewish thrust of Rev. Moon's writings about the ancient Israelites and the Jews of Jesus' time carries forward into his interpretation of Jewish history and of the current status of Jews and Judaism in our own time. There are some 26 pertinent references in Divine Principle. Once again, in tone and in substance, they are viciously anti-Jewish, reflecting the worst aspects of traditional Christian displacement theology, and viewing the persecution of Jews across the ages as punishment for their sins. Thus, "The Jewish nation was destroyed" (p. 431); due to "the Israelites' faithlessness, God's heritage (has

been) taken away from the Jewish people" (p. 519), and "the chosen nation of Israel has been punished for the sin of rejecting Jesus and crucifying Him" (p. 226). Rev. Moon brings his teachings up to modern times.

Jesus came as the Messiah; but due to the disbelief of and persecution by the people he was crucified. Since then the Jews have lost their qualification as the chosen people and have been scattered, suffering persecution through the present day. (p. 147).

The sole mention of the Nazi Holocaust is found on page 485:

Hitler imposed the strict primitive Germanic religious ideology by concluding a pact with the Pope of Rome, thus founding a national religion, and then tried to control all Protestantism under the supervision of bishops throughout the country. Therefore, the Catholics as well as the Protestants were strongly opposed to Hitler. Furthermore, Hitler massacred six million Jews.

It is true that many of Rev. Moon's most virulent teachings about Jews and Judaism have their parallels (if not their sources) in a tradition of Christian anti-Jewish polemic which stretches from the early Church Fathers to the Oberammergau Passion Play. St. John Chrysostom (d. 407 C.E.) wrote of the Jewish people: "Of their rapine, their cupidity, their deception of the poor...they are inveterate murderers, destroyers, men possessed by the devil...they are impure and impious..." Tertullian (d. 222), another Church Father, attempted to refute Judaism, especially the permanent validity of the Mosaic covenant. St. Justin (d. 165), one of the first Christian leaders to link the Jewish people with the crucifixion of Jesus, wrote: "The tribulations were justly imposed upon you, for you have murdered the Just One." St. Hippolytus (d. 235 or 236) taught that Jews will always be slaves because "they killed the Son of their Benefactor." Origen (d. 254), echoed the deicide and punishment theme: "We say with confidence that they will never be restored to their former condition. For they committed a crime of the most unhallowed kind, in conspiring against the Saviour of the human race..." Chrysostom believed the rejections and dispersion

of the Jews was the work of God, not history: "It was done by the wrath of God and His absolute abandon of you." A fourth century Christian historian, Sulpicius Severus, wrote: "Jews are beheld scattered through the whole world that they have been punished on no other account than for the impious hands which they laid on Christ."

All of these themes -- the "faithlessness" of Israel, the abrogation of the Covenant, collective guilt and punishment -- come together in the Oberammergau Passion Play, which is presented every ten years in Germany. Thus, Jesus is represented as renouncing Judaism: "The Old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end." (1970 version, pp 41 f.) In the Bavarian pageant, the Jewish crowd cries, "Drive him with violence that we get on to Calvary.... On, drive him with blows...He deserves crucifixion..." (1970 version, pp. 106 and 109.) The so-called "blood curse" is clearly directed at the entire Jewish people:

"Chorus: Jerusalem! Jerusalem!
The blood of His Son will yet avenge on you the Lord.
People: His blood be on us, and our children!
Chorus: Be it then upon you, and your children" (1970 version p. 99.)

These and many other examples attest to the anti-Jewish sources in Christian tradition from which Rev. Moon has obviously drawn. But in recent years, Christian church leaders have made vast efforts to come to grips with this anti-Jewish legacy, to repudiate its most negative and hostile elements, and to affirm the ongoing validity of God's covenant with the Jewish people.

Thus, the Roman Catholic Church in its Declaration on non-Christian Religions (1965), affirmed that responsibility for Jesus' death could not be laid to the Jews of his time or to the Jews of today, and asserted: "...the Jews should not be presented as rejected or accursed by God, as if this followed from Holy Scriptures." The Lutheran Council in the USA, representing three Lutheran bodies, advised in

1971: "Christians should make it clear that there is no Biblical or theological basis for anti-Semitism. Supposed theological or Biblical bases for anti-Semitism are to be examined and repudiated." The twelve-million member Southern Baptist Convention resolved in 1972 "...to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who along with all other men, are equally beloved of God." The newly-revised Book of Confession of the Presbyterian Church in the United States affirms:

We can never lay exclusive claim to being God's people as though we have replaced those to whom the covenant, the law and the promises belong. We affirm that God has not rejected His people, the Jews. The Lord does not take back His promises.

The Archdiocese of Cincinnati, in 1971 guidelines, declared: "The Jewish people is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah. The Jewish people is not damned, nor bereft of its election. Their suffering, dispersion, and persecution are not punishments for the crucifixion or the rejection of Jesus..."

These are among the many indications of a growing sense of responsibility among Christian leaders to teach positively and fairly about Jews and Judaism. It is profoundly unfortunate that these developments find no echo and no acknowledgement in Rev. Moon's teachings. Having drawn upon the most anti-Jewish elements in Christian tradition, Rev. Moon has totally ignored the conscientious efforts of Christians to correct them.

Moreover, the Holocaust, when one-third of the Jewish people was murdered by the Nazis, is gratuitously mentioned by Rev. Moon, and nowhere in Divine Principle do we find any calls for repentance or for self-examination in the face of six million dead. The United Methodist Church, in a 1972 statement, expressed "clear repentance and a resolve to repudiate past injustice and to seek its elimination in the present." But not Rev. Moon.

Two leading Christian bodies, the National Council of Churches and the Roman Catholic Archdiocese of New York are sharply critical of Rev. Moon's teachings.

A working paper prepared by the Faith and Order Commission of the NCC asserts that many principles of the Unification Church differ substantially from accepted Christian theology and the Commission finds serious fault with Rev. Moon's major beliefs:

Divine Principle contains a legalistic theology of indemnity in which grace and forgiveness play little part. The central figures of providence fail even when they are not believed -- a vicarious failure is certainly not central to Christian affirmation. That is, Christ failed because the Jews did not believe in Him and put Him to death. That is double indemnity indeed, and its penalties are continuing anti-Semitism and the requirement that another savior come to complete the salvation of Jesus Christ.

Dr. Jorge Lara-Braud, a member of the Presbyterian Church in the U.S. and the Faith and Order Commission's Executive Director, and Dr. William L. Hendricks of the Southwestern Baptist Theological Seminary in Fort Worth were the principal authors of the working paper.

The Roman Catholic Archdiocese of New York has warned its priests about the "acute dangers" that the Unification Church presents for believing Christians. "It is important to bear in mind that several points of Rev. Moon's teaching are in direct conflict with Catholic theology, and therefore render his movement suspect for Catholic participation," Father James L. LeBar, an official of the Archdiocesan Communications office, said in a letter to pastors.

When referring to Jews and Judaism, we are confronted with over 125 examples of an unremitting litany of anti-Jewish teachings. Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern. From Abraham until the present day, Jews are seen only

as a people, devoid and emptied of any genuine faith and spiritual qualities. "The inner contents are corrupt " (p. 532.) The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a "second Israel" (who interestingly enough, must soon be replaced by the "third Israel": the followers of Rev. Moon.) Further, the Jews have lost God's "heritage" and are still being "punished" for their many, many sins.

Rev. Moon's Divine Principle is a feculent breeding-ground for fostering anti-Semitism. Because of his unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major work. One can only speculate on what negative and anti-Jewish impact Divine Principle may have upon a follower of Rev. Moon.

Rabbi A. James Rudin

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3 Major Faiths Mount Harsh Attack on Moon

12.29.76

By William Claiborne
Washington Post Staff Writer (1)

NEW YORK, Dec. 28—Leaders of three major Protestant, Catholic and Jewish organizations today denounced the Rev. Sun Myung Moon's Unification Church as a "feculent breeding ground" for anti-Semitic, anti-Christian and anti-democratic beliefs.

In extraordinarily harsh verbal attacks on Moon's worldwide movement, some of the religious leaders said the Unification Church is an ideological campaign "whose antecedents trace back to the Nazis and to Stalinist communism."

The attack on Moon's movement, which claims 600,000 members worldwide, was launched by spokesmen for the American Jewish Committee, the 1.8-million-member Catholic Archdiocese of New York and the National Council of Churches, whose 30 Protestant and Orthodox denominations represent 40 million U.S. churchgoers.

While criticism of Moon's movement by Christian and Jewish groups is not new, today's declarations at the New York headquarters of the AJC took on special significance because of the size of the organizations involved, and because of the spokesmen's vituperation.

"The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes?" Rabbi Marc H. Tanenbaum, the AJC's national director of interreligious affairs, asked.

The Rev. James J. LeBar, coordinator of the New York archdiocese's Office of Communications, said the Unification movement, with its "strange and enticing appeal" to young people, "completely distorts the biblical texts and creates its own [religious] theories."

Dr. Jorge Lara-Braud, executive director of the National Council of Church's Commission on Faith and Order, assailed the Unification movement for "leaving behind the Scriptures whenever it is necessary to make a case that the replacement of the messiah will come only from South Korea."

While the three religious leaders advanced no specific proposals for countering the effects of Moon's movement—other than proselytizing those already in the Unification Church and educating the public—they said they plan to send to members of Congress and the U.S. Attorney General's office their own written analyses of Moon's major writings, including his "Divine Principle" and "Master Speaks."

Those writings, according to Tanenbaum, contain hundreds of "pernicious" examples of anti-Semitic and anti-Christian philosophy, including the implied contention that 6 million Jews were exterminated during the Nazi holocaust because Jews were responsible for the crucifixion of Jesus.

Rabbi Tanenbaum cited 65 specific references in the "Divine Principle" to the behavior of the Jews toward Jesus, including allegations that are "filled with ignorance . . . rebellion . . . and disbelief" toward God and that the Jews "betrayed" and "persecuted" Jesus.

The tone of the book, he said, is that a "failed" Jesus will be replaced as Messiah by Moon.

LeBar's interpretation of the book is that it denies the Holy Trinity, advocates the destruction of family life and is "permeated by anti-Christian sentiment."

Tanenbaum, in response to a question, said that "a number of stimuli" rather than one incident prompted the religious leaders to join in a concerted attack on Moon.

He acknowledged that one of the factors was a full-page advertisement that appeared last week in The New York Times, in which Moon bitterly complained that his movement was being unfairly accused of anti-Semitism.

But more important, Tanenbaum said, was an exhaustive, scholarly study by AJC researchers of Moon's "bible," the "Divine Principle," in which the self-described Korean messiah allegedly makes repeated references to the "betrayal" of Jesus by the Jewish people. He said the 536-page book contains no less than 125 "hostile, pejorative references to Jews and Judaism."

Another contributing factor, he said, was an increasing number of appeals by parents whose children have become Moon followers. Tanenbaum said upwards of 30 per cent of the "Moonies" are Jewish youths.

The AJC also complained that Moon's church, while pretending to be religious in nature, is actually a thinly disguised political movement that seeks to install Moon as a world leader.

"I've never seen any messiah who lives on a 250-acre estate. Nor have I ever seen any messiah who has made millions in income based on arms manufacturing in South Korea . . . Never has there been any [messiah] so engaged in the accumulation of material wealth," Tanenbaum declared.

Lara-Braud joined in similar criticism, assailing Moon's alleged ties to Agency and adding, "It's not surprising to me that the heroes of Sun the Korean Central Intelligence Myung Moon are Richard Nixon and President Park Chung Hee," the South Korean leader.

LeBar disclosed that his office had sent a letter to all priests in the New York archdiocese warning them of the "acute dangers" of the Moon movement, which, he said, "seeks to destroy the minds and free will of anyone" who joins.

LeBar released a list of 62 "front" groups he said the Unification Church operates for recruiting purposes. One of the groups, Tanenbaum asserted, posed in San Francisco as "Judaism in Service to the World" and sought to "win unsuspecting members of the Jewish community by making contributions to Jewish charities."

Rabbi A. James Rudin, assistant director of the AJC's Interreligious Affairs Department, said, "This is an ominous political ideology clothed in religious garb. Its principles are hatred, bigotry and divisiveness."

Tanenbaum said that on Monday night, three members of Moon's group who heard about today's press conference approached him with "extreme anxiety" and asked for a "dialogue."

Tanenbaum said he set as a condition for any such talks "Rev. Moon's repudiation of every one of the anti-Jewish, anti-Christian and anti-Democratic teachings of the 'Divine Principle.' There is no basis for a dialogue as long as [their] central thesis is that Jews have no right to exist."

One Moon member, Sean Byrne, who described himself as an inactive Catholic priest from Dublin, Ireland, appeared at today's press conference and called the religious leaders' statements "exaggerated."

Byrne, who said he is the Unification Church's interfaith coordinator, said, "I refute this. Rev. Moon is attempting to establish absolute standards of God. He [Moon] is not anti anything except anti-evil."

OVER.....

Take a Moony to lunch

A profoundly important element of the United States' guarantees of liberty is the prohibition against the government embracing or interfering with the exercise of religion. On that ground it is unthinkable that there should be official action against the sect led by Sun Myung Moon, the South Korean evangelist and arms merchant. That gives increased emphasis, however, to the importance of private, independent outrage about the increasingly sinister "Unification Church" and its vast scheme of front organizations.

With credit to their courage and sense of social responsibility, an impressive panel of Roman Catholic, Jewish and Protestant spiritual leaders in New York has condemned the Moon movement as, among other things, "anti-Jewish, anti-Christian and antidemocratic."

We shall leave to those priests, rabbis and ministers the theological matters on which they challenge Mr. Moon, who styles himself as a new Messiah. One person's orthodoxy is another's heresy. The case is strongly made, however, that the Moon organization, parading under the banner of a religious movement, is deeply involved with the political intrigues of the despotic South Korean government and that it has used, in the U. S., an outrageous system of deceit and exploitation of the young, naive and fragilely disenchanted to serve its own profit and power.

One of the panelists, the Rev. James J. LaBar, county coordinator of com-

munications for the Roman Catholic Archdiocese of New York, produced a list of 62 front organizations which the Moon movement has used either to raise funds or to draw in new members. "There is a lot of anger about the Unification Church and its deception," said Rabbi Marc H. Tannenbaum, national director of interreligious affairs for the American Jewish Committee.

Well there should be, we believe, for an increasing number of reports by journalists who have examined the Moon movement's doings reveal a system, scattered throughout America, of drawing young people into disciplined servitude, alienating them from friends, family and community.

The most powerful antidote to emotional exploitation is reason. From time to time, one comes across Mr. Moon's followers, who have come to be called "Moonies," peddling candy or passing out flyers or the like.

Next time you do, we suggest you ask them if they really believe, as Mr. Moon has written, that the butchery of 6 million Jews by the Nazis was righteous punishment for the crucifixion. Or, if you are a Christian, inquire whether they really believe, as Mr. Moon has written, that Jesus cannot be considered God — ostensibly because Mr. Moon himself is well on the way to that exclusive identity. And, if you are met with evasion, or a glazed-over stare, ask your Moony to lunch and a thoughtful talk about human values.

W HETHER Rev. Sun Myung Moon is taken as a huckstering mesmerizer of the gullible young, or as another sideshow in America's personality carnival, or as the Father of the Universe (Rev. Moon is comfortable with the third), it is now clear that the Korean evangelist has finally received some of the scrutiny he deserves. Leaders of three major Catholic, Jewish and Protestant organizations have denounced the ideology and principles of Rev. Moon and his Unification Church.

The religious leaders, doing a little book reviewing, paged through "Divine Principle," the Moon "bible," and found it somewhat less than inspired from on high. According to one of the unconverted, Rabbi Marc Tannenbaum of the American Jewish Committee, that book, and another, abound with examples of anti-Semitic and anti-Christian statements. This is the first real interfaith examination of Rev. Moon and

the religious leaders have done well by their investigation. Questions have persisted about whether Rev. Moon is the humble worker in the Lord's vineyard he claims to be or is actually a South Korean political and financial operator. The mystery is anything but cleared up, but by offering their views on what they see as the Moon theology, the American religious leaders are saying, in effect, he isn't one of us. That assertion, in this ecumenical age, is significant.

What is Rev. Moon? We know that three years ago he was in the Oval Office praying over Richard Nixon and comforting him with the exhortation, "Don't knuckle under to the pressure. Stand up for your convictions." Rev. Moon and his followers were waging at that time a "Forgive, Love, Unite" crusade in behalf of the besieged Mr. Nixon. And about all you can say about that is whatever miracles Rev. Moon may have had in mind for saving his friend's career, none came off.

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M.
TUESDAY, DECEMBER 28, 1976

NEW YORK, Dec. 28....A group of Catholic, Protestant, and Jewish leaders joined forces today in denouncing the movement headed by the Rev. Sun Myung Moon for promoting "bigotry against Christians and Jews."

Declaring Rev. Moon's Unification Church to be "anti-democratic, anti-Jewish, and in direct conflict with basic Christian teaching," the Christian and Jewish leaders, each of whom had made an intensive study of the beliefs and methods of the Moon movement, called on the American people, especially young people, not to be misled by Moon's appeals to patriotism and national unity. They also called on the United States Congress to continue its investigation of Moon's involvement with South Korean intelligence forces in this country and their reported illegal lobbying and bribery.

The charges were made at a news conference at the national headquarters of the American Jewish Committee, chaired by Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs. The speakers were the Rev. James J. LeBar, County Coordinator of the Office of Communications, Catholic Archdiocese of New York; Dr. Jorge Lara-Braud, Executive Director of the Commission on Faith and Order, National Council of Churches of Christ in the U.S.A.; and Rabbi A. James Rudin, Assistant Director of AJC's Department of Interreligious Affairs.

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While concentrating on the "bigotry" expressed by Rev. Moon in his book, Divine Principle, which serves as the basic text of his movement, the religious leaders voiced equal concern about other aspects of his activities. They were critical of his methods of indoctrination which have been reported by former Moonies who have defected from the group.

Rev. LeBar announced that his office had sent earlier this year a letter to all priests in the Catholic Archdiocese of New York, warning them of "the acute dangers" that Rev. Moon's Unification Church represents.

"It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," he said.

Both in his letter and in a special television presentation over the Archdiocesan closed circuit network, Father LeBar urged all priests to "inform the people of your parish of the dangers implicit in this movement."

The Catholic official made public a list of 62 "front organizations of the Unification Church" and stated: "It is interesting to note that the Unification Church resorts to such methods. If their teachings and practices were that attractive, why would there be need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of the Commission on Faith and Order of the National Council of Churches on Rev. Moon's book, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept." He also charged that Rev. Moon "compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity."

The Protestant theologian also pointed out that Moon's Divine Principle "fosters continuing anti-Semitism" in that it claims that "Christ failed because the Jews did not believe in him and put him to death." He termed that teaching "double indemnity" against the Jews.

more...

Rabbi Rudin accused Rev. Moon of reviving the "worst traditions of theological and cultural anti-Semitism." Referring to his study of Moon's book, in which he documented 125 hostile references to Jews and Judaism, he stated that the Moon movement perpetuates such canards as "the entire Jewish people betrayed, rejected and crucified Jesus; Jewish suffering and persecution, through the present day, are punishment for the collective sin of the Christ-killers; God's heritage has been taken away from the Jewish people."

"Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern," Rabbi Rudin asserted. "From Abraham until the present day, Jews are seen only as a people devoid and emptied of any genuine faith and spiritual qualities. The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a 'second Israel' who, interestingly enough, must soon be replaced by the 'third Israel'-- the followers of Rev. Moon."

Referring to recent statements by Rev. Moon in which he said that he "categorically condemns anti-Semitism and anti-Christian attitudes" Rabbi Tanenbaum said: "We trust that the Rev. Moon's public condemnations of anti-Semitism and anti-Christian teachings will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism and to Christians and Christianity which abound in the Divine Principle would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties."

Rabbi Tanenbaum concluded: "In light of the fact that all major Christian bodies and religious authorities -- from Vatican Council II to the World and National Council of Churches, to Dr. Billy Graham, to the Southern Baptist Convention -- have unambiguously repudiated these anti-Jewish canards, and major Jewish bodies which have rejected anti-Christian and other forms of religious and racial bigotry, we call upon Rev. Moon to stop replanting these poisonous weeds which so many faithful people have labored over decades to uproot."

Rev. Moon Strongly Criticized by Religious Leaders

By DAVID F. WHITE

A panel of Roman Catholic, Protestant and Jewish leaders met yesterday and issued a stern statement that the writings of the Rev. Sun Myung Moon and the principles of his Unification Church were "anti-Jewish, anti-Christian and antidemocratic."

In presenting what was described as the first "line-by-line" religious analysis of Mr. Moon's book, "Divine Principle," which they said served as a basic text for the sect, the panelists charged that the book included writings that were heretical in the eyes of the Roman Catholic church and contained more than 125 anti-Semitic references.

They also said at a news conference at the office of the American Jewish Committee that copies of their findings would be forwarded to all members of Congress along with an appeal that a Federal investigation be continued into Mr. Moon's alleged connection with the South Korean intelligence agency and reports of South Korean influence-peddling on Capitol Hill.

"We are confronted with 125-plus examples of unremittently anti-Jewish teachings," said Rabbi A. James Rudin, assistant director of the American Jewish Committee's department of interreligious affairs, who prepared the study of Mr. Moon's book.

He said these examples included statements that Jews were collectively responsible for the crucifixion of Jesus and that the holocaust, during which six million Jews died under the Nazi regime in World War II, had been punishment for the crucifixion.

Jewish Patrons Enraged

At the news conference, which was conducted by Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, the Rev. James J. LeBar, county coordinator of the office of communications of the Catholic Archdiocese of New York, said that statements contained in the book, such as an assertion that Jesus could not be considered God, were heretical in the eyes of the church.

Father LeBar also produced a list of 62 so-called "fronts" for the Unification Church that have been established to seek new members or funds, never identifying themselves as being affiliated with the sect.

Rabbi Tanenbaum said that one such front in San Francisco had organized a concert by a group called "The Tel Aviv Quarter" and advertised the concert so that "the whole image was that it was sponsored by a U.J.A. (United Jewish Appeal) chapter or a synagogue."

Substantial numbers of tickets were sold to Jews, who became enraged when

they discovered the concert had been organized by an affiliate of the Unification Church, he said.

"There's a lot of anger about the Unification Church and its deception," Rabbi Tanenbaum said, explaining why the meeting, which was said to be the first interfaith action against Mr. Moon, had been called.

"We know we're dealing with a phenomenon that is spreading around the country and we're getting more and more reaction from people who say 'you've got to deal with this,'" he said.

During the conference, at the national headquarters of the American Jewish Committee at 165 East 56th Street, Rabbi Tanenbaum also said that a full-page advertisement in The New York Times taken recently by the Unification Church to proclaim its brotherhood with Christians and Jews represented only "public relations pieties."

Another panelist, Dr. Jorge Lara-Braud, executive director of the Commission on Faith and order of the National Council of Churches of Christ in the U.S.A., another panelist, said that he was con-

cerned that the Unification Church posed a grave threat to families.

"I have a bulging file of painful letters, very thoughtful letters, written by anguished parents," he said. "I am not convinced that the teaching of the Unification Church is conducive to re-establishing relationships between church members and parents."

During the meeting, a staff member of one affiliate of the Unification Church, Shawn Byrne, who identified himself as an inactive Catholic priest, rose and said there had been "many exaggerated statements on anti-Semitism and anti-Christianity" at the conference.

He said Mr. Moon was not "anti-Christian or anti-Semitic."

"He is anti-evil," he said.

Rabbi Tanenbaum replied that the Unification Church should stop dealing in what he termed deceptive generalities.

A spokesman for the sect, which claims to have 30,000 followers in the United States, said the Unification Church was preparing a response to yesterday's conference, but would have no immediate comment.

REV. MOON'S STATEMENT IN N.Y. TIMES AD

STATEMENT BY RABBI MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS
DIRECTOR OF THE AMERICAN JEWISH COMMITTEE

* * * * *

In apparent response to the American Jewish Committee's recent study of his basic teachings, the Rev. Moon has categorically condemned anti-Semitism and has declared his support of the State of Israel's right to secure existence as set forth in the full-page advertisement in the New York Times of Sunday, Dec. 19. ("Statement on Jews and Israel, Reverend Sun Myung Moon.")

We trust that the Rev. Moon's declaration that the Unification Movement "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred" will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism which abound in his Divine Principle, the basic teachings of the Unification Movement, would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties.

Rev. Moon attributes the murder of six million Jews during the European Holocaust to "political short-sightedness and lack of moral responsibility on the part of Germany's political and religious leaders, and statesmen from among other nations, in the period between the Two World Wars." While these realities cannot be denied, the actual foundation-blocks for the Holocaust were laid centuries before that, and the destruction of European Jewry cannot be viewed apart from a tradition of theological and cultural anti-Semitism which dehumanized Jews, heaped contempt upon them, and justified their persecution on "religious grounds".

The numerous references to Jews and Judaism documented in the American Jewish

Committee study of the Divine Principle - especially the teachings that the entire Jewish people betrayed, rejected, and crucified Jesus; that Jewish suffering and persecution "through the present day" are punishment for the collective sin of the "Christ-killers"; that God's heritage has been taken away from the Jewish people - all conform to that invidious tradition, and, in fact, reinforce it.

In light of the fact that all major Christian bodies and religious authorities - from Vatican Council II to the World and National Council of Churches to Dr. Billy Graham to the Southern Baptist Convention - have unambiguously repudiated these anti-Jewish canards, we call upon Rev. Moon not to be guilty of replanting these poisonous weeds which so many faithful people have labored over decades to uproot.

Since the American Jewish Committee study was confined to a content analysis of the Divine Principle, we have restricted this response mainly to the issues of anti-Semitism. That concentrated focus should not be taken to mean that the American Jewish Committee is not equally concerned about the proselytizing activities and the reputed "mind-conditioning" methods of indoctrination practiced by Rev. Moon and his followers, as well as their ideological stance which appears to be a religious justification of regimes that practice oppression and denial of human rights.

(Copies of the AJC study, "Jews and Judaism in the Divine Principle of Rev. Moon," prepared by Rabbi James Rudin, are available by writing to the AJC Interreligious Affairs Department, 165 East 56th Street, New York, New York 10022.)

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What is Hineni?? Read this report on the Rebbetzin's recent trip to San Francisco.

Her Aim: A Jewish 'Revival'

Oakland Tribune

By MARINA GOTTSCHALK

Long ago, God called to man. Only one, Abraham, answered. "Hineni—Here I am."

But who will answer so today?

Very few, according to Esther Jungreis, an Orthodox rabbi's wife from New York. And that is why she began "Hineni" more than three years ago—to bring Jews back to Judaism, especially the young people.

As the president of Hineni, she travels around the country speaking to Jews, reminding them of who they are, spreading the word of God. She may speak to as few as 10, to as many as 10,000 people in Madison Square Garden. It makes no difference, if she can help one person believe again.

Esther spoke at Temple Isaiah in Lafayette Sunday, at Temple Rodef Sholom in Marin last night, and tonight she will speak at Temple Sherith Israel in San Francisco.

"I am not going after the people in the temples," she said at a press conference yesterday. "They are already committed, or at least, partially. I'm going after those who have cast their religion aside, who have forgotten who they are."

The Prophet Amos, she said, declared there would be hunger in the land, "not for food, or for water, but for word from God. There is a hunger in the land today.

"Young people are searching for God, for value. Success, in spite of what you've been taught, is not what you have in your pocket, but what you have in your heart, in your soul, in your mind."

Esther has been called a Jewish revivalist and a Jewish Billy Graham. This is not a comparison she would have made, but it is not an insult in the sense that Esther imbues in her followers the spirit that Graham does in his.

And hers is a faith not easily destroyed. It was not destroyed when, as a young child, she was imprisoned in the concentration camps in Bergen-Belsen and Auschwitz, when she was lined up with other children to be shot, and was one of the few who wasn't, or when the Nazis cut off her father's beard. He was the chief rabbi in Szeged, Hungary.

Esther calls herself "a graduate of the concentration camps. To have survived them means to have seen the extinction of my brothers and sisters. I mean my people, the Jews. The remnant that survived exists for those who disappeared."

The Jews in the United States are being assimilated, she charges, and "the young people are disappearing into spiritual gas chambers. Every time I see a person who doesn't know what it means to be a Jew, I think that person is disappearing."

Temples, she said, are "bar mitzvah factories," and this generation is being raised in homes deprived of Jewishness. The holidays and religious rites of Judaism are observed superficially. "Young people cannot abide duplicity. Their parents don't know enough about Judaism to transmit it to their children—intellectually, emotionally or spiritually."

"We are living in an age of specialization. For the right arm you go to one doctor, for the left, another. Parents are the same. They have transferred their responsibility to the rabbi, the temple, the school. This generation has gained expertise in everything...but Judaism."

Esther charges parents today with making the same mistakes as their parents. "Nothing is changing. The children are living in a vacuum. They don't know who they are. They have no Jewishness."

Young Jews have turned away from their religion, she said, and toward cults such as Jews for Jesus, Hare Krishna, the occult. She calls these obnoxious. The Jews for Jesus movement, she says, "copies us, our literature. We broke them in New York and in Miami," and there is no doubt that she will continue to combat them.

But Esther's main concern is the indifferent Jew. "They are our main problem. In Hineni, we

give a spiritual shock treatment. We make a Jew look into his heart, his soul.

"We're really only visitors on this earth, here for only a short time. We must ask where we came from, who we are. Jews have survived for over 4,000 years. Will our children be the last in our family?"

If Jews deny God, said Esther, then they deny themselves. "If God doesn't exist, then the Jews don't exist. Jews gave the Bible to the world. Other religions are based on Judaism."

The most dramatic moment in the history of the Jews, Esther said, was their return to their

homeland—to Israel. "The Jews are no longer in exile. And their mission is to spread the word of God. That must be Israel's export to the world."

Maimonides, a Jewish sage, said if man wants to change his ways, he must first discover what is wrong with him. Hineni, said Esther, "is a Jewish introspective experience. It is not intimidated by anyone. We tell the truth, about Judaism, about God. Honesty is the only thing that young people respect."

And all Jews, she said, want to know what Judaism says to them.

The Talmud, a collection of ancient Jewish rabbinic writings constituting the basis of religious authority for traditional Judaism, says that if you speak from the heart, then you will enter the heart of another person.

Esther Jungreis speaks from the heart.

Who will answer?



"A Hineni Happening"

Ida Ketchener

July 15, 1977

Mr. Jimmy Jones,
State Editor,
Arkansas Gazette,
Little Rock,
Arkansas 72201

Dear Mr. Jones:

I have read some of the articles from the Arkansas Gazette exposing some of the activities of the Alamo Christian Foundation.

Our own organization works closely together with organizations and community groups of all faiths. We find that all of these groups are concerned about those that exploit and manipulate young people in the name of religion.

While it is important to preserve the freedom of the First Amendment allowing people the right to choose, it is also important that people be fully informed so that they can choose wisely. Without truth people do not have the freedom to choose. Therefore it is important that newspapers such as yours continue your investigation so that we can have the true facts that allow us to choose wisely and responsibly.

I commend you and your reporters for a thorough and fair report on the activities of this Foundation and I hope that other newspapers will follow your lead.

Sincerely yours,

JO/cm

Jeff Oboler

AMERICAN JEWISH CONGRESS

Parents Say Cult Members Beat Them

NEWSDAY
By Joy Allen

July 13/77

A North Valley Stream couple who have been trying for six years to persuade their son to quit a fundamentalist cult said last night they were beaten up when they attempted to see their son at the cult's Arkansas headquarters Friday.

Frances and William Cunneen said that half a dozen men assaulted them and threw them out when they went to visit their 25-year-old son, Mark, at a restaurant-nightclub where he works as a cook. The restaurant, in Alma, Ark., is run by the Tony and Susan Alamo Christian Foundation, an eight-year-old fundamentalist sect headed by Tony Alamo and his wife, Susan. The Cunneens said they would attempt to press charges today.

"They twisted my arm and threw me up against a wall," Mrs. Cunneen said by telephone from Oklahoma, where she said she, her husband and their son, Stephen, 10, were in hiding from the Alamos. "They are intimidating us," she said.

A spokesman at the Sparks Regional Medical Center in Ft. Smith, Ark. said the Cunneens were treated for cuts and bruises and released and a spokesman for the local sheriff's department confirmed that there had been a "scuffle" outside the Alamos' restaurant complex. He said other persons, who also said they were parents of members of the cult, were involved.

Mrs. Cunneen said the parents of Joseph Orlando, 23, of Brooklyn and Arlene Gonzales, 27, of Encino, Calif., also tried to enter the restaurant and were

ejected. After the alleged altercation the parents returned to the the Kings Row Inn in Ft. Smith where they were staying, Mrs. Cunneen said.

There, she said, they were met by two dozen members of the cult who carried signs with such inscriptions as, "Mommy wants to see her baby. Cry, Mommy, cry."

"If I'd known what they were planning to do, I wouldn't have let that happen," said Mo Brown, manager of the motel. He said the demonstrators had been checked into the motel by Sam Sexton, the attorney for the Alamos.

Brown said the demonstrators dispersed after he called Sexton's room and asked him to stop the picketing.

Flushing, New York
July 31, 1977

To Whom It May Concern:

I am the mother of a young man who has been in a religious cult (The Tony and Susan Alamo^{Christian} Foundation) for nearly eight years, and whom I have been prevented from seeing during all this time.

Being Jewish, my son, Bob, had Hebrew religious training and was bar-mitzvahed at thirteen years of age.

At the age of eighteen he joined the Alamo Foundation in Los Angeles, California, in February, 1969, after involvement in New York with drugs like "pot" and LSD. He obtained the drugs when he was a high school senior, and then as a freshman at Stony Brook State College on Long Island, in the fall of 1968. He had intended taking a leave from college for only one semester, but he has never returned.

Before going on drugs and joining the cult he was an excellent student, a musical talent, and a compassionate human being. Since joining the Alamo Foundation, however, he has been taught to hate everyone in his past, especially his immediate family.

During his first year in California he would telephone me collect, urging me to convert to his kind of religion. He was very fearful that the world was coming to an end, so why should he go back to school or strive for anything? He kept quoting the scriptures as though he were a religious machine, where one would merely push a button to hear all sorts of irrelevant and irrational talk. He also told me he worked very hard on Sunset Strip, witnessing for the organization, writing music for them, and leading

a very austere life. This so alarmed me that I telephoned Susan Alamo herself, and asked her to please release my son, since I was a single, working parent and had a younger daughter who needed care and guidance. My children and I had always been a close-knit, loving family. Mrs. Alamo replied, "He's mine now and he will never return to you."

At the beginning, Bob would write very long, rambling letters that were completely irrational.

Soon after, the letters stopped, and Bob called less and less frequently. When I asked to see him, he replied that a meeting would have to take place on the Foundation grounds, so I could view the "good" life he was leading. This I refused to do, but offered to meet with him on neutral ground, which he refused. (I did not know at the time that he was not permitted to leave the Foundation, except with another cult member or two, and under the strictest supervision.) Several of my relatives and friends in California visited Bob over the years, reporting to me that he seemed to be brainwashed and completely alienated and unreasonable.

By this time the cult had moved to Saugus, California, and the phone calls stopped altogether. This necessitated my calling the cult person to person for about two or three weeks periodically, and harassing the other cult members until they relayed the message for Bob to call me.

In the meantime, Bob and the other young people in the cult were working very hard for the Alamos for no pay, while the Alamos were piling in thousands of dollars for their own personal use.

About three years ago, when Ted Patrick and others were successful in rehabilitating some cult members who were "captured" by

them, Bob asked me over the phone if I intended to kidnap him. I replied that after all he was an adult, doing what he believed in, so what right did I have to force him out of there? All this time I believed that my son was there of his own free will, but now I know he has been brainwashed all these years, and has turned into a robot that is constantly programmed to do the Alamos' bidding, for their own personal gain.

Most of the cult members, including Bob, moved to Arkansas and Tennessee about three years ago, and Bob stopped phoning me collect, so that he could keep his whereabouts secret. On the very rare occasions that he called he would never tell me where he was, and he was uncommunicative. It was not until I read the New York Post article of July 1st, and the Newsday article of July 2nd of this year that I learned of the change of the cult's location.

After reading about the June action in court by other parents, I wanted desperately to see my son. Since the Foundation is not listed with the Telephone Company, I called the police department of Fort Smith, Arkansas, telling them about the immense difficulty I had in locating him, since the cult would not give me any information about him. A police captain there told me the cult operated out of a restaurant in Alma, fifteen miles away, and that I was to call him back if the cult was uncooperative. When I called the restaurant on July 3rd, the man who answered denied knowing my son, and further denied the existence even of the Foundation. I replied that in that case I would ask the police to help me locate him.

Within ten minutes Bob called me, full of venom and rage. He had never spoken to me this way before. He became very abusive

because he was certain that I was trying to hurt the Foundation, and nothing I said could abate his anger. When I told him that I only wanted to see him he replied that if I came to Arkansas he would have me destroyed, and that I was never to write or speak to him again. After speaking to other parents, I am convinced that Bob was programmed to say these terrible things.

Since all contact with Bob has been temporarily halted, and I know that he has been brainwashed, I am now free to publicize the terror and abuse that exists at the Foundation, so that it can be exposed for the money-making, unchristian, maniacal cult that it is. The cult breaks the Ten Commandments repeatedly, especially the one "Honor thy father and thy mother." Hopefully, other parents will be alerted to the location of their children and the evil things being done to them.

There is a special trust fund set up for needy parents who cannot afford legal fees and travelling expenses. It is called: "Save Our Children Trust Account," First National Bank, Sixth and Garrison, Fort Smith, Arkansas.

Please help us by publicizing what is going on at the Alamo Foundation.

Sincerely,

Ida Kitchener

Ida Kitchener
152-72 Melbourne Avenue
Flushing, New York, 11367

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**THE MISSIONARY
AT THE DOOR —
OUR UNIQUENESS**

ARCHIVES

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A selection of readings in response to missionary challenges — with workbook to be used at the 1972 International United Synagogue Youth Convention.

Edited by Rabbi Benjamin J. Segal

A publication of the Youth Commission, United Synagogue of America

THE MISSIONARY AT THE DOOR — OUR UNIQUENESS

AMERICAN JEWISH
ARCHIVES
A selection of readings in response to missionary
challenges — with workbook to be used at the
1972 International United Synagogue Youth
Convention.

Edited by Rabbi Benjamin J. Segal

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TABLE OF CONTENTS

Preface	5
UNIT I The Law	7
Introductory word	8
Chapter 1 The Challenge	9
Responses from the writings of:	
Chapter 2 Marvin Fox	10
Chapter 3 Hans Joachim Schoeps	11
Chapter 4 Morris Adler	12
Chapter 5 Abraham J. Heschel	13
Chapter 6 An Appreciation of the Shabbat Laws	14
Chapter 7 Final Quotations	15
UNIT II Challenges from Here and There	17
Introductory word	18
Chapter 8 On Sin	19
Chapter 9 On Salvation	20
Chapter 10 On Body and Soul	21
Chapter 11 On Love	22
Chapter 12 On Peoplehood	24
Chapter 13 On History	25
Chapter 14 On Jesus	26
Chapter 15 On the Bible	28
Chapter 16 Final Quotations	30
UNIT III The Basics of Uniqueness	31
Introductory word	32
Chapter 17 Differences Far-Reaching	33
Chapter 18 The Non-Negotiable	34
Chapter 19 Separate and Equal	36
Chapter 20 Final Quotations	38
UNIT IV A Jewish Guide to the Missionary Problem	39
Introductory word	40
Chapter 21 For Proselytization	41
Chapter 22 ... But not for the Jews	42
Chapter 23 Against Proselytization	43
Chapter 24 You Have Chosen Us	44
Chapter 25 For Particularism	46
Chapter 26 Final Quotations	47
Epilogue	49
Bibliography	50
Addendum: Workbook to be used at the 1972 USY International Convention in Boston, Massachusetts	51

PREFACE

In March of 1972, a full-page advertisement in newspapers across the country invited Jews to "find" Jesus through reading the life stories of others who had already found him. During that same year "Jews for Jesus" posters began to appear on many college campuses. The "Jesus Movement," as the varied collection of groups centered around Jesus came to be known, took hold in many places, often with direct or indirect appeals to Jews to join.

Was a new trend beginning? The Synagogue Council of America began a study. The American Jewish Committee initiated an education campaign. In April, 1972, the Massachusetts Rabbinical Court of Justice (Beth Din) ruled that one born Jewish "abdicated his rights as a member of the Jewish faith" if he joined an organization of Jews who had embraced Christianity.

The subject of all this discussion, however, was certainly not new. "To the Jews First" and "Why Evangelize the Jews?" are titles of gospel tracts that have been in print for a long time. Missionary appeals to the Jews, in fact, go back two thousand years. No, the subject is old. Only the increased interest makes it particularly relevant at this time. As sections of the Christian community in America participate in several evangelical programs and campaigns (attractively titled "Explo '72," "KEY '73," and the like), the Jewish community in America pauses to take careful note of Christian missionary work, and its direction, if any, toward the Jewish community.

The dual purpose of this source booklet is reflected in its title: "The Missionary at the Door: Our Uniqueness." On the one hand, we would acquaint you, the reader, with the basic challenges most often posed to Judaism by the missionary. On the other hand, it is our conviction that the best of all possible responses to such appeals is a clear understanding of the uniqueness of Judaism, that is, those elements that differ from other religions, particularly from Christianity.

One might ask, "Why not deal with the challenges of missionaries with direct answers? Would not the best aid be some form of question-and-answer book?" In a word, "No." No matter how many particulars are covered, there will always be another question of detail.

A question, or challenge, is always phrased in its own terms of reference. The best answers to some questions are not direct, but indirect, explaining that the terms of reference are wrong. For example, if a salesperson tries to convince me that he has for sale the best pens in the world, I can turn down his offer either by denying his claim (directly, countering his contention) or by explaining that I prefer pencils (his terms of reference are wrong). I can turn down a car insurance salesperson either by rejecting his policy (countering his contention) or by noting that I use public transportation (terms of reference). Similarly, I can counter the claims of the missionary at the door argument by argument, or I can know that I have a viable system, complete in its own right, but different from his—unique. It is this that the missionary often does not understand, and it is this that we must understand.

There are idle claims we shall not discuss at all. Thus, though one missionary tract finds evidence of Jesus in the Bible ("Old Testament") by finding the root of his Hebrew name hundreds of times, we shall not deal with the claim at all.

We shall, however, deal with those challenges which seem of major import, but each in terms of what Judaism offers, not what it rejects. Thus, the charge of overemphasis upon the law, the most frequent of all charges, will be dealt with at length in the first unit, as we attempt to trace the positive aspects of our observance of Jewish law. In Unit II, we counter the charge that we do not understand man's sinfulness with the Jewish appreciation of man; the challenge of overemphasis on nationalism with reasons for that nationalism; the charge of lack of an ethic of love, with a description and appreciation of our ethic; etc.

Our third unit represents the efforts of three authors, under different circumstances, to list those elements which most clearly distinguish Judaism from Christianity. The final unit will introduce the debate, "To proselytize," with its great implications for group relations and our own concept of our uniqueness. It is hoped that these selections will lead the reader to a greater appreciation of the unique aspects of his Judaism, and thereby, to the finest possible response to the missionary challenge.

A word is due on what this booklet is not about. This is not a study in comparative religion. In no way do we intend to present a balanced comparison of Judaism and Christianity. To restate that point in a blunter, but clearer, fashion, there is neither an extensive nor fair treatment of the Christian religion in this work. The Christian viewpoints cited are chosen because either (a) they are typical of the missionary challenge; (b) they are included in an excerpt that is necessary for our work. It must be remembered that Christianity is seen by the overwhelming majority of Jewish sources as a non-pagan, monotheistic religion, and that we have no desire to draw Christians to Judaism. It would therefore be totally false to Jewish values, as well as to the thrust of this booklet, to extract from this work negatives about the Christian religion. The fact that no defense of Christian points of view is presented is simply the result of our purpose, the defense of unique Jewish views. In order better to help you recall this very important point, reminders that we are not studying Christianity have been placed in various chapters throughout this work.

A second warning is in order, lest the reader make another unfortunate equation. There is no necessary link between the views of one devoted to missionary work and the anti-Semite. Anti-semitism is an important object of Jewish concern, but it is essentially different from our concern here. At no time should the reader assume that the missionary approaches the Jew out of hatred or ill will. There is legitimate room for debate on the possible effects of the missionary posture on a society's views of Jews and Judaism, but that is a complex subject we do not approach in this work.

Warnings having now been given, we proceed to the format of this booklet, the terms used and suggested methods of study.

As you will have noticed, the name "Jesus" will be used in this booklet, as will the full name, Jesus Christ, on occasion. Needless to say, this is done not because the editor, or the sources quoted, accept Jesus as the Messiah ("Christ" means "anointed one," or "Messiah"), but because this is the appellation accorded the man throughout literature. It is hoped that all readers will understand and accept this usage.

Similarly, the use of "New Testament" for those books held to be part of the Christian Bible (as opposed to our own canon) does not imply acceptance of the validity of this "new" testament, nor the assumption that it has superseded the "Old Testament." (To further clarify, "Bible" will be used to signify the Jewish Bible.)

The excerpts which are quoted are exactly that—excerpts. The reader is cautioned that a one or two page selection taken from an entire article or book stands a very good chance of being somewhat misrepresentative of the author's view. One should not assume that he understands an author's viewpoint by having read some brief selection here. (If the author could have said it all in one page, he would have.) The editor, of course, takes the responsibility for representing the author's intent authentically. Still, caution is in order.

Following the selections will be "Points of Discussion," intended to clarify passages, draw your attention to particular points, force you to evaluate the author's contentions (nothing should be automatically accepted as truth) and bring related matters to your attention. At all times you should feel free to confront this material—challenge it, work with it, let it challenge you. The questions are not intended to be rhetorical (calling for one specific response). They are usually open-ended, and many responses are "right."

At the end of each unit is a collection entitled "Final Quotations." These are brief selections related to the material in that unit. In many instances, however, these quotations are "loaded," including some new twist or viewpoint that can be appreciated only through careful consideration. Read these chapters carefully and slowly, and challenge each quotation as you did in the longer sections.

Ideally, this book will be used with a group, for a sharing of reactions can add tremendous depth to your appreciation of these passages. There is a leader's discussion guide available, to help one who would assume such a role. However, in absence of a group, careful reading and consideration can bring you much of what the book has to offer.

Finally, but foremost, I wish to acknowledge my indebtedness to the several individuals who have helped in the preparation of this text. Michael Greenbaum is not only responsible for the original conception and formulation of the subject, he has also been a most valued editor and coordinator. His careful consideration and sharp insight have been most helpful. To Rabbi Paul Freedman and Stephen Garfinkel go my thanks for reviewing the material at several stages and contributing valuable suggestions. I also wish to express my appreciation to Congregation Kol Emeth of Palo Alto, California, which not only allows, but encourages, its rabbi to pursue study, research and teaching. Above all, I am indebted to my wife, Judy, whose love, patience, suggestions, encouragement and appreciation of Judaism have all made this work possible.

Enough of words—on to learning, with the assurance that learning will lead to where we know it must lead, to understanding, right action and peace between men.

B.J.S.
October, 1972
Heshvan, 5733



INTRODUCTORY WORD

"If a man is content with the limited perspectives that are offered by the law, the law serves as a barrier to keep him from heights and depths of experience that are for the Christian included in the word 'God.'" So writes Bishop Stephen Neill in defending missionary work to the Jews.

Certainly "the law" stands out as a unique Jewish standard; and just as certainly, the missionary approach to the Jews, since the time of Paul, has criticized this standard as inadequate, at best, and counter-productive, at worst. Indeed, the charge is serious. What place have laws, when man's approach to God must be through faith, and his approach to his fellow man must be through love? Why laws?

Because law stands out as the most unique aspect of Judaism, we here devote the entire first unit to that subject. The challenge is presented in the words of the original critic—Paul, who spread the word of Jesus. None of the chapters labeled "In Response" was written directly to respond to Paul's arguments, but the selections serve our purpose well. The order of the responses is somewhat random, the only priority given based on the directness of the response to Paul's writings (as selected here). (Chapters 4 and 5, in particular, respond to challenges other than those given by Paul.) Chapter 6, on the Shabbat, is included as an example of an appreciation of one specific group of laws. "Final Quotations" follow at the end, as always.



Chapter 1 – The Challenge

“The written code kills, but the Spirit gives life.” – Paul, II Corinthians 3:6

Reading: The New Testament: The Letter of Paul to the Romans 4:13–16; 7:7–20; 8:1–6:

(4:13) The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. (14) If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. (15) For the law brings wrath, but where there is no law there is no transgression.

(16) That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants – not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all

Points of Discussion

1. Why does Paul go back to Abraham, rather than Moses, to stress his claim that faith, not law, is basic. (After all, Moses gave the Torah.)?
2. Why go back at all? Why doesn't Paul just state that a new order is being established, to replace the old promise (rather than going back to the promise to Abraham, 1,500 years old)?
3. Verse 15 will be further explained in passages below. However, in order to sharpen your understanding, try to explain it as best you can before going on in the reading. How does the law “bring wrath?”
4. What is “it” in verse 16? That is, what is it precisely that Paul says some people think is the result of law, but is really the result of “faith” and “grace?” (A word of caution – Paul may reject the law because he does not understand the real reason for keeping it. For a parallel, you might note that some people reject the practice of kashrut because we do not need it any more to guarantee cleanliness, while the real reasons for keeping kosher have almost nothing to do with health.) In your opinion, do Jews today observe the laws to achieve the purpose of which Paul speaks?

Reading, continued:

What, then, shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, “You shall not covet.” But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived and I died; the very commandment which promised life proved to be death to me. For sin, finding opportunity in the commandment, deceived me, and by it, killed me. So the law is holy, and the commandment is holy and just and good.

Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

Points of Discussion

5. Paul states that the law is “Holy and just and good,” and yet that it leads to sin. In Paul’s eyes, what is good about the law, and what is bad? In what way does the law help cause evil? (To help test your understanding, explain how Paul would probably view the following incident, and how one might argue with him: A five-year-old is told by his mother not to touch the candy. When his mother leaves the room, the child takes the candy. Now consider the validity of Paul’s approach for adults, as opposed to children.)
6. Paul seems to want to do one thing, but does another. Why? Who gets credit for his desires, and who for his actions? What does he propose as a solution to his dilemma?

Reading, continued:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do; sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be ful-

filled in us, who walk not according to the flesh, but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

Points of discussion

7. Clarification: What replaces the law? Why is this replacement superior?
8. Under Paul's system how does one know how to act? What is the guide if there are no laws? What problems could you list that could arise with this method in dealing with daily situations?
9. To review your understanding of this chapter, you should be able to explain two quotations. The first is from *Commentary*, 42:2, p.91, by Dr. Marvin Fox –

In one of its major deviations from Judaism, Christianity has sought to overcome the law. Though the ancient controversy was usually expressed in terms of the conflict between the letter and the spirit of the law, the real issue is law versus no law.

The other quotation is the one with which this chapter began.



Chapter 2 – In Response (Marvin Fox)

Reading: Marvin Fox, Commentary, August, 1966, p.91:

As a Jew, I stand firmly inside a tradition that is more concerned with the act than with the attitude. Only with fixed norms of behavior can we guarantee the essential decencies of the human community. In the name of the abstract ideal of love, unimaginable cruelty has often been perpetrated. Jews have all too frequently been the victims of such perverted love. It is our conviction that unless love is guided by the law it can easily become demonic. Moreover, we know that human need cannot wait to be served only by the inspired moment of love. Instead our tradition requires a man to do his duty no matter what his inner state. This may not result in magnificent poetic outbursts, but it does save us from the delusion that all is permissible so long as it is done from love. To take just one concrete case—contemporary Jewish ways of eliciting charity still reflect the old tradition that we are obligated to give in order to help those in need. Our fund-raising is sometimes crude and abrasive. We demand, we cajole, we embarrass people into giving. We hope that the gift is given with love, with deep and humane concern for those who depend on us. But if not, the gift still feeds the hungry, clothes the naked, and brings healing to the sick. For the law requires that we give, and those who are in need cannot wait until the spirit moves us. This is a fundamental principle of all Jewish practice—that the deed must be done when and as the law prescribes. Nothing less is acceptable. I believe that we have nothing more valuable to teach the world today, no lesson more characteristic of Jewish faith or more desperately needed by humanity.

Points of Discussion

1. What are the dangers of the love ideal, according to Fox? (Note: there are several.) Can you think of historical situations in which such an ethic resulted in “unimaginable cruelty?” Was it a result of the ethic, at least partially? How would a proper law ethic have avoided those situations?
2. Law “may seem less edifying than the appeal to love alone,” Fox states. Why does it seem that way? Does the “love ethic” appeal ring true to you, at least initially? If it does, would you attribute that to Jewish or non-Jewish influences?
3. Paul felt that the “sin that dwells within” is too strong for the law. Fox says that the law is there to be followed by man, “no matter what his inner state.” What basic differing attitudes do the two have toward the power of “inner forces?” Can you think of personal experiences that support the view of one, or the other, or both? (If you can cite “proofs” for both, then both are at least partially “true.” The difference would then not be one of truth. What would be the difference?)

Chapter 3 — In Response (Hans Joachim Schoeps)

Reading: Hans Joachim Schoeps, *The Jewish-Christian Argument*, Holt, Rinehart and Winston (New York, 1963), pp. 41–44:

What is the actual point of the Pauline view, the Christian evaluation of the law? Seen from a vantage point within Judaism, it is a misconception of monstrous proportions; for all Christian polemic — and especially modern Protestant polemic against the law — misconstrues the law of the Jews as a means of attaining justification in the sight of God (so-called “justification by works”). . . .

And all this because, after his experience on the road to Damascus, Paul was no longer able to understand what he, as a scholar, had surely known previously: that the law of the Torah was given, not to make the Jews righteous and acceptable before their Father in Heaven, but precisely because it proclaims the holy will of their Father in Heaven. . . . The rabbinic praises of the law can be understood only in this sense of fulfilling God’s will, and never in the sense of some ethics of merit, no matter how fashioned. . . .

For the law of the covenant is by no means intended to reconcile anyone with God; God Himself is the one who reconciles.

Points of Discussion

1. Review question 4 in chapter 1.
2. How, in Schoeps’ eyes, did Paul misunderstand the purpose of the law? What is the purpose of the law? Is a law system based only upon doing what is right (“fulfilling God’s will”), rather than on meriting a reward, a workable system?
3. In this reading, Schoeps counters Paul’s claim that the law is useless because, in Paul’s words, “a man is not reckoned righteous by works of law.” (New Testament, Letter of Paul to the Galatians 2:16). Note carefully Schoeps’ last sentence. Does he agree or disagree with Paul’s argument? If he agrees, what is the reason for observing God’s law? (Recall your answer to question #2, above.)

Reading, continued:

There is a famous passage in the *Pirke Abot*, which we mention only parenthetically, in which the question whether or not Judaism teaches the merit of works as the purpose of the law is considered: “Be not like servants who serve their Lord in order to obtain reward, but be like servants who serve their Lord *without* intending to obtain a reward. Let only the fear of God be upon you” (1,3). In Romans 7:18 f., Paul says, “I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do.” The rabbinic reply can only be that this is man’s unwillingness to give God the glory, for in his Torah it is written, “This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’ Neither is it beyond the sea, that thou shouldest say: ‘Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?’ But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deut. 30:11–14). In answer, Paul replies: “For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members” (Rom. 7:22–23). In the situation of a debate, the rabbinic answer would surely have been a reference to Genesis 4:7: “. . . sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it.”

Points of Discussion

4. Restate the basic difference in your own terms. In which system does the man have more power? . . . more responsibility?
5. Can a man, in fact, practice the law perfectly? If not, is not Paul right? (Is the following statement a fair parallel to Paul’s views? — “We can never hold a totally honest election; therefore, we should not hold elections.”)
6. Rabbi Zalman Schachter, writing in *Commentary* magazine, 42:2, (August, 1966), repeats much of Schoeps’ view, in a totally different idiom. For interest’s sake, we here include an excerpt:

(3) Judaism stands between the fatal seriousness of the West and the dreamy frivolity of the far East. It is not just a dream of Brahma’s mind, it is a covenant — a collusion between G-d and man. There is a game in progress, and it has rules — *and here is our emphasis on Law and rules*: every move counts and G-d is the scorekeeper, and the game has a terminal point at the end of the sixth millennium and the judgment will be offered, yet the players will all be rewarded for the way in which they played their respective roles. In Christianity there is only one player — the Christ.

Note that (as in Schoeps) (a) the rules are kept because they are the rules; (b) they are God's rules, given us as part of the covenant; and (c) everything takes place on an understandable, achievable scale (the rules are not beyond our ability to keep).

Chapter 4 – In Response (Morris Adler)

Reading: Morris Adler, *The World of the Talmud*, Schocken Books (New York, 1958), pp. 51–58:

The supremely significant place which Halacha occupies in the economy of Judaism has helped give currency to the charge that it is a faith dominated by legalism and a legalistic spirit. That this spurious allegation is repeated by a variety of sources and has endured for centuries proves once again that an error is often both contagious and sturdy. . . .

Legalism implies that the law becomes its own end and that the mass of legal technicality and procedure obscures the end to which the law is properly a means. The legalist does in the realm of law what the fanatic, according to Santayana, does in the sphere of life, namely, redouble his efforts as he forgets his aim. In every legal system great attention is of necessity paid to methodology, to precedent, to correct procedure. For the law seeks to bring order into man's life, guiding and liberating it by rule and code. Proper procedure is, in a society of law, the best safeguard of the rights of man. Law at its best has its eyes upon a purpose beyond itself, namely, the improvement of the lot and the advancement of the welfare of the people for whom it legislates. . . .

Points of Discussion

1. What is legalism, and why does Judaism contain the potential for the charge of legalism? Would any person who was scrupulous about every detail of the law be a "legalist"?
2. Why is detail necessary to law? In answering this question, you might try to picture a general law ("You shall observe the Passover," for example) accompanied by no details. What problems could you see arising over the generations, or within the same generation, from one place to another? What would your reaction be if given such a law?

Reading, continued: –

What worship does sporadically on festive occasions the Rabbis sought to achieve as a constant influence. Service of God was for them not only the utterance of the lips in moments of exaltation, but the faith by which we normally live, expressed through act, effort, deed. Religion is not a matter of living on the "peaks" of experience. That is for the saint and the mystic. More fundamentally, *religion must mean transposing to a higher level of spiritual awareness and ethical sensitivity the entire plateau of daily living by the generality of men*. Idolatry is defeated, not by recognition of its intellectual absurdity alone, but by a life that expresses itself in service to God. Selfishness and greed are overcome, not by professions of a larger view, but by disciplines that direct our energies, our wills, and our actions, outward and upward. Study and learning are not to be left to the happenstance of leisure or to the occasional upsurge of interest or curiosity, but are to be made part of the daily regimen of religious activity.

Points of Discussion

3. In this section, Adler not only praises some of the results of observing the law, but also implies some criticisms of a less organized approach (such as Paul's). What are the criticisms? Do you agree with them?
4. Clarification: In what ways, according to Adler, does the law function to improve us?

Reading, continued: –

The law was therefore no meaningless and dull burden for the Jew, since it was both opportunity and privilege. The traditional Jew through the ages would not have comprehended such judgments as "the curse of the Law," "the dead weight of the Law," "the letter that killeth the spirit." He spoke of "simha shel mitzvah," the joy of personal fulfillment that comes from observing the Law. God in his love of Israel multiplied commandments. The Law not only linked the Jew to God, but likewise integrated him in a community. It filled his life with festive occasions and exalted moments and provided him with a redeeming and blessed instrument by which to rise above the routine and prosiness of daily existence. To this day the morning worship service includes the words, "Happy are we! How goodly is our portion, how pleasant our lot and how beautiful our heritage."

Points of Discussion

5. What kind of "joy" can be had in having obligations? (Is this only a rationalization?) Can you describe situations outside the bounds of Jewish law (i.e., not directly covered) where the term "joy of obligation" might legitimately apply? (In the home? In school?)

Reading, continued: –

The Rabbis saw the prescriptive law as the best means of introducing, through discipline and daily obligations, higher motivations and loftier purposes into the consciousness of man. Through deed, the will is mobilized and fortified. Even if one do a good act out of an unworthy motive, says an ancient teacher, he will, if he persists, come to be governed by a right motive. An admiring nonbeliever once said to Pascal, "I wish that I had your faith so that I might lead a life like yours." Pascal replied, "Lead my life and you will acquire my faith."

Points of Discussion

6. See question 3 in chapter 2. In chapters 1 and 2 we saw that Paul felt man's inner compulsions were too strong for the law, while Dr. Fox held that law could control them. Adler now goes one step further. What, according to Adler, is the effect of law on these "inner forces"? Do you think a pattern of behavior can change attitudes?

Chapter 5 – In Response (Abraham Joshua Heschel)

Reading: Abraham Joshua Heschel, Between God and Man, edited by Fritz Rothschild, Free Press (New York, 1959), pp. 156–158:

The dichotomy of faith and works which presented such an important problem in Christian theology was never a problem in Judaism. To us, the basic problem is neither what is the right action nor what is the right intention. The basic problem is: what is right living? And life is indivisible. The inner sphere is never isolated from outward activities. Deed and thought are bound into one. All a person thinks and feels enters everything he does, and all he does is involved in everything he thinks and feels.

Spiritual aspirations are doomed to failure when we try to cultivate deeds at the expense of thoughts or thoughts at the expense of deeds. Is it the artist's inner vision or his wrestling with the stone that brings about a work of sculpture? Right living is like a work of art, the product of a vision and of a wrestling with concrete situations. . . .

Man's power of action is less vague than his power of intention. And an action has intrinsic meaning; its value to the world is independent of what it means to the person performing it. The act of giving food to a helpless child is meaningful regardless of whether or not the moral intention is present. God asks for the heart, and we must spell our answer in terms of deeds.

Points of Discussion

1. Why, according to Heschel, does Judaism stress action over intention, and why, despite this, is Judaism not open to the charge of "legalism"?

Reading, continued: –

Religion is not the same as spiritualism; what man does in his concrete, physical existence is directly relevant to the divine. Spirituality is the goal, not the way of man. In this world music is played on physical instruments, and to the Jew the mitzvot are the instruments on which the holy is carried out. . . .

Those who call upon us to rely on our inner voice fail to realize that there is more than one voice within us, that the power of selfishness may easily subdue the pangs of conscience. The conscience, moreover, is often celebrated for what is beyond its ability. The conscience, is not a legislative power, capable of teaching us what we ought to do but rather a preventive agency; a brake, not a guide; a fence, not a way. It raises its voice after a wrong deed has been committed, but often fails to give us direction in advance of our actions.

The individual's insight alone is unable to cope with all the problems of living. It is the guidance of tradition on which we must rely, and whose norms we must learn to interpret and to apply. We must learn not only the ends but also the means by which to realize the ends; not only the general laws but also the particular forms.

Points of Discussion

2. "Spirituality is the goal, not the way, of man." What precisely does this mean? How might the observance of law lead to spirituality?
3. What is Heschel's alternative to "insight alone"? Why would this indicator work where conscience might not?

Chapter 6 — An Appreciation of the Shabbat Laws

Reading: Erich Fromm, *You Shall Be As Gods*, Holt, Rinehart and Winston (New York, 1966). pp. 195–198:

A more detailed analysis of the symbolic meaning of the Sabbath ritual will show that we are dealing not with obsessive overstrictness but with a concept of work and rest that is different from our modern concept.

To begin with, the concept of work underlying the biblical and later Talmudic concepts is not one of physical effort, but it can be defined thus: "*Work*" is any interference by man, be it constructive or destructive, with the physical world. "*Rest*" is a state of peace between man and nature. Man must leave nature untouched, not change it in any way, either by building or by destroying anything. Even the smallest change made by man in the natural process is a violation of rest. The Sabbath is the day of complete harmony between man and nature. "*Work*" is any kind of disturbance of the man-nature equilibrium. On the basis of this general definition, we can understand the Sabbath ritual.

Any heavy work, like plowing or building, is work in this, as well as in our modern, sense. But lighting a match and pulling up a blade of grass, while not requiring any effort, are symbols of human interference with the natural process, are a breach of peace between man and nature. On the basis of this principle, we can understand the Talmudic prohibition of carrying anything, even a little weight, on one's person. In fact, the carrying of something, as such, is not forbidden. I can carry a heavy load within my house or my estate without violating the Sabbath law. But I must not carry even a handkerchief from one domain to another – for instance, from the private domain of the house to the public domain of the street. This law is an extension of the idea of peace from the social to the natural realm. A man must not interfere with or change the natural equilibrium and he must refrain from changing the social equilibrium. That means not only not to do business but also to avoid the most primitive form of transference of property, namely, its local transference from one domain to another.

The Sabbath symbolizes a state of union between man and nature and between man and man. By not working – that is to say, by not participating in the process of natural and social change – man is free from the chains of time, although only for one day a week.

The full significance of this idea can be understood only in the context of the biblical philosophy of the relationship between man and nature and the concept of the messianic time.

The Sabbath is the anticipation of the messianic time, which is sometimes called "the time of the perpetual Sabbath"; but it is not purely the *symbolic* anticipation of the messianic time – it is its real precursor. As the Talmud puts it, "If all of Israel observed two Sabbaths [consecutively] fully only once, the messiah would be here" (Shabbat 118a). The Sabbath is the anticipation of the messianic time, not through a magic ritual, but through a form of practice which puts man in a real situation of harmony and peace. The different practice of life transforms man. This transformation has been expressed in the Talmud in the following way: "R. Simeon b. Lakish said: 'On the eve of the Sabbath, the Holy One Blessed Be He, gives to man an additional soul, and at the close of the Sabbath He withdraws it from him'" (Beitzah 16a).

"Rest" in the sense of the traditional Sabbath concept is quite different from "rest" being defined as not working, or not making an effort (just as "peace" – *shalom* – in the prophetic tradition is more than merely the absence of war; it expresses harmony, wholeness). On the Sabbath, man ceases completely to be an animal whose main occupation is to fight for survival and to sustain his biological life. On the Sabbath, man is fully man, with no task other than to be human. In the Jewish tradition it is not work which is a supreme value, but rest, the state that has no other purpose than that of being human.

Points of Discussion

1. Would Fromm's understanding of the Sabbath have been possible if only the general commandment, "Rest on the Sabbath," had been given, with no details? Why?

2. In your own practice, do you tend to try to develop an understanding of the thrust of laws (such as those of the Sabbath) through practice, or do you tend to proceed from some principle(s) to decide which laws to observe? (Be careful to consider several examples here, such as Sabbath rest, Passover food restrictions, kashrut, Friday night kiddush, etc.) Evaluate your own practice in terms of the way Fromm came to his appreciation of the Shabbat.
3. To better understand the process of appreciating the laws, take some other examples (Blessing over candles, . . . over bread, Hanukah lights, megillah reading on Purim) and try to understand the purpose from the laws as you know them. (Such an "off the cuff" discussion will of course suffer from lack of depth, but it is the direction of thinking that concerns us here.)

Chapter 7 – Final Quotations

1. "The law was the most eloquent sign of God's love for His people Israel. . . The Mitzvot have no other function from man to God, than to increase man's holiness." – A. Marmorstein, *Studies in Jewish Theology* (London, 1950), p. 209.
2. We are taught: It is not so much that yearning for God will lead to the good life, as that the good life will bring man nearer to God.

Judaism is a law-centered religion. The Law gives direction to life; the fulfilment of the Law lifts man, the child, to the Father who beckons. We do not wait until we are overwhelmed with the desire to do right. We dare the deed, assured by the faith that the good deed will fashion noble desire, which in turn will produce the exalted deed.

– Abraham J. Karp, *The Jewish Way of Life*, Prentice Hall (New Jersey, 1962,) pp. 86f.
3. Life dominated in every area and for every individual by constant reference and response to divine commandments is qualitatively different from an existence generally committed to religious goals. The Jew's whole life is permeated by an awareness of his relation to God. . . .

The *halakha*, through its numerous laws concerning various areas, directs the Jew in the sanctification of himself and his environment. It suffuses his life with spiritual significance, and integrates his activity into a divinely ordered whole. It gives the Jew a sense of purpose – and of God's purpose.

– Abraham Lichtenstein, in *Commentary*, August, 1966, p. 114.
4. "The Jew who fails to understand the importance of law misses the very essence of his people's contribution to humanity." – S. Goldman, in *Reflex*, December, 1927, p. 19.
5. We can see the tendency of the Talmud to have the patriarchs be most strict in keeping all the ritual and ceremonial laws, together with the even more difficult rabbinic regulations, saying that although they did not yet know of them, they foresaw them. As is well known, this goes so far that not only does Abraham keep the Torah before it exists (M. Kiddushin IV, 14) – according to the Talmudic way of thinking, how could he otherwise have been the model of Jewish piety? – e.g., occupying himself with tefillin and rabbinic regulations (Ber. Rabbah 49; and *passim*), but God himself learns from his Torah ('Abodah Zarah 3b; and *passim*). All this is certainly not to be taken literally. Those who taught it in order to combat Christian attacks on the law were well aware of its allegorical nature. Nevertheless, from all of it, there speaks that high esteem for the Torah which was the real Jewish reply to Paul.

– H. J. Schoeps, *The Jewish-Christian Argument*, p. 51.



UNIT II
Challenges From Here and There

INTRODUCTORY WORD

Having now discussed the very basic difference of approach to the law, we proceed to consider other differences which have been cited as weaknesses of Judaism. Our attempt, of course, will be to distinguish those elements which are unique to Judaism, and to determine their strengths. You are reminded that we are not comparing Judaism and Christianity, though some of the excerpts are taken from works which did have that purpose.

We begin with the related charges that man is born into sin (Chapter 8), and that he therefore needs an intermediary to be saved before God (Chapter 9). Judaism rejects both contentions, carving a unique understanding of the place of man in the world. The unique aspects of man's "internal" relations, body to soul, are explored in the tenth chapter, and the eleventh chapter will give you a chance to compare two differing Jewish responses to the challenge that our ethics, our guide in relations between man and man, are not sufficiently based upon love.

If we are a "people," as opposed to a religion, then a missionary might justifiably claim that we have the option of becoming "Jewish-Christians." (On this, note again the first two paragraphs of the Preface.) The place of "peoplehood" is therefore explored in Chapter 12. Differing Jewish views are again presented, though each would agree that Jewish peoplehood is a unique formulation of that concept. Finally we shall explore the well known missionary appeals to the sad historical fate of the Jews as a proof of their rejection, and to Biblical quotations as proof of the truth of the New Testament.



Chapter 8 – On Sin

“Sin came into the world through one man . . .”—Romans 5:12.

Reading: New Testament, Letter of Paul to the Romans 5:18f:

(18) Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. (19) For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

Reading: “Decrees of the Council of Trent (1545 – 1563),” as cited in *Encyclopedia of Religion and Ethics*, IX, 562:

The decrees of that Council affirm that the Fall caused loss of original righteousness, infection of body and soul, thralldom to the devil and liability to the wrath of God; that such original sin is transmitted by generation, not by imitation; that all which has the proper nature of sin, and all guilt of original sin, is removed in baptism.

Reading: Abba Hillel Silver, *Where Judaism Differed*, Macmillan (New York, 1956), pp. 167f.:

Judaism's primary concern was to teach man not how sin came into the world, but how to avoid sin and how to repent of sin once having succumbed to it. All men are capable of sinning because all men are endowed with free will.

Judaism did not caricature life into something banal and absurd, fallen and tragic, to make room for some miraculous redemption. It placed no such burdens and handicaps and introduced no such apprehensions and despair into man's moral life. If man has committed a sin, he may repent and be forgiven. The initiative, however, must come from man, not from God. God's love will meet man more than halfway, or, to use the superb imagery of Judah Halevi, “When I go forth to seek Thee, I find Thee seeking me.” The Psalmist too finds that “God is near unto all who call upon Him, who call upon Him in truth” (Ps. 145:18). But the call must come from man. “Return to me, and I will return to you, says the Lord of Hosts” (Mal. 3:7; Zech. 1:3). The slightest effort on the part of man is met by God's ready and gracious cooperation. “God says to Israel, open the door of repentance even if only the width of the eye of a needle, and I will open it for you wide enough for carriages and wagons to pass through.” Redemption begins with self-redemption, but man's anxiety for a sin committed may properly end there. “Wash yourselves, make yourselves clean . . . though your sins are like scarlet, they shall be white as snow” (Is. 1:16 – 18).

Dr. Niebuhr may be correct in stating that the central message of the Gospel deals with sin, grace, forgiveness, and justification. The central message of Judaism, however, deals with “doing justly, loving mercy and walking humbly with your God” (Micah 6:8). . . .

Judaism applied itself to the task of helping men to face and overcome their specific and individual sins, as well as the specific social evils which result from their collective misdeeds. On the Day of Atonement men are summoned to confess and to enumerate these sins, one by one, before God and to seek forgiveness for “having turned away from Thy good commandments and ordinances to our hurt.” Man is never confronted with the fact of a total and irrevocable depravity demanding total regeneration — rebirth into a new man. Men do fall into sin, but Man, the race, has not fallen. Judaism thinks of Man as rising from imperfection to higher levels.

Points of Discussion

1. Is any individual perfect? Given that none such exists, is it not therefore logical to declare that men are “born into sin”? What positive results might accrue from seeing man as born into sin? What negative results might accrue?
2. What is Silver's implied criticism of the concept of man born into sin?
3. What is the Jewish parallel to the Christian victory over sin through belief in Jesus? In what ways are the two systems of overcoming sin alike, and in what ways are they different?

Chapter 9 – On Salvation

“There is salvation in no one else . . .” – Acts 4:12.

Reading: “What Judaism Lacks,” a conversionary tract by Stanley R. Olsen:

The reason we want to “bother” the Jews with the Gospel is because there is no salvation in Judaism, because they do not recognize the Savior.

Reading: The Gospel According to John 14:6:

Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by me.”

Reading: Abba Hillel Silver, *Where Judaism Differed*, p. 173:

Man does not need saviours. Nor does man need mediators between himself and God. “No one comes to the Father, but by me” (John 14:6) is a concept alien to Judaism. Man needs help in his moral struggles – encouragement, hope, confidence. Such help comes from turning to God, and it is at all times available. Through repentance and amendment man’s moral effort becomes the channel for the in-flow of the grace of God.

“Blessed are ye Israel,” declares R. Akiba, “before whom do you purify yourself from your sins and who purifies you? Your Father Who is in Heaven.” “If trouble befalls a man let him not pray to Michael or Gabriel, let him pray to Me, and I will answer him at once.”

Points of Discussion

1. Given that God is so different from man, why does Judaism insist that we have direct access to Him? In ancient times, in many societies, only a few could approach the king. All others had to send messages through them. If it was once so for earthly kings, one would think it should be even the more so for the King of Kings. How, then, might you defend the Jewish position of direct accessibility?

Reading: Eliezer Berkovits, *Commentary*, August, 1966, p. 79:

Monotheism is not yet the possession of the overwhelming majority of mankind. The God of monotheism, who tolerates no mediator between Himself and man, is not the deity that by its very nature necessitates a mediator. Man, too, is understood by monotheism in a manner vitally different from the way he is seen by Christianity. The man of monotheism can only confront God without a mediator; in Christianity, man cannot confront God except by way of the mediator. From the point of view of Jewish monotheism, God’s relation to man and the world is essentially different from the relation which is affirmed by Christianity. The entire position and purpose of man in the monotheistic scheme of things is greatly different from the Christian interpretation.

Points of Discussion

2. Berkovits claims that the Jewish concept of monotheism cannot co-exist with the notion that one must approach God through a mediator. State as clearly as possible why the two ideas could not co-exist. How might a Christian author defend the Christian stand?

Reading: Andre Neher, *The Student World*, 1959, #1, p. 85:

Judaism *affirms* life, its nobility, its purity, its significance; it is not marked as for Christianity with a minus; it needs no redemption from without. Life is transfigured from within by the constructive effort of men who fulfil the law of God. Community of Law, Judaism entrusts the effort of obedience and edification to the global man. No rent in the nature of man, as Christianity has it; no mistrust of matter, of the flesh, of the letter. All holds together organically, and nothing is to be despised.

Points of Discussion

3. You will note that this passage does not deal directly with the idea of an intermediary, but with concepts of life and man. Why would such a concept need no intermediary before God (as opposed to the concept that man was born into sin)? What are the dangers inherent in this Jewish concept? (It is important that you answer this last question carefully, for your answer should be both the basis for outside criticism of the Jewish view and a warning to the Jew as to that of which he must be cautious in maintaining this viewpoint.)

Chapter 10 – On Body and Soul

“Respect your own body as the receptacle, messenger and instrument of the spirit.” – Samson Raphael Hirsch, *Nineteen Letters*, #11.

Reading: Milton Steinberg, *Basic Judaism*, Harcourt, Brace and Company (New York, 1947), pp. 71 – 74:

The tension between body and soul which so harrowed first the pagan world and then the Christian is relaxed in Judaism. To the age-old question: which shall a man gratify, his flesh or his spirit, Judaism answers simply, “both.”

But what of conflicts between the two? What about the times, and these not infrequent, when impulse turns one way and conscience another, when between “want” and “ought” we are all but torn asunder?

From this spiritual predicament men have in the main taken one of two exits: they have given in to the body, forgetting the soul; or deferred to the soul, suppressing the body. Neither course has served them particularly well.

Sensuality has rarely made men happy and often left them sick. This has been so whether the indulgence was reckless and gross after the pattern of the Sybarites of all ages, or prudent as recommended by Epicurus, or refined and exquisite as urged by Walter Pater.

The other tactic is asceticism, best represented in ancient paganism by Plato and Plotinus, and thanks to Paul of Tarsus a permanent element in historic Christianity. From this viewpoint, the flesh and its desires are evil, conducive only to ensnaring the soul in things carnal, amid which it is first corrupted and then destroyed, according to the saying of the old Greek mystics: *soma sema esti*, “the body is a tomb.” Wherefore man has no alternative except to deny the flesh.

Unfortunately this theory has functioned no better than its alternative.

In the first place it is impracticable. The body will not be suppressed. The attempt to coerce it involves so much self-policing that little energy is left for other occupations of the spirit.

Then, too, this course leads to self-contradiction. Universalized and pushed to its logical consequence, it would spell death for the individual and dissolution for society.

Finally, asceticism has encouraged pruriency, spurious innocence. Its influence on marriage and the love relationship has been especially unfortunate. Having degraded the sex impulse, it has caused many a man to despise himself for his desires and to be ashamed of their gratification. By presenting marriage as a concession to human weakness, it has turned into a second-best what is, properly regarded, the loveliest and most ennobling of all human associations.

Judaism has avoided both errors, the sensualist and the ascetic.

Thus, the Tradition has no sympathy with the unprincipled indulgence of desire. Indeed, so intensely did the ancient rabbis disapprove of it that they converted the word “Epicurean” into an epithet for the man capable of every impiety and crime.

But if Judaism will have no traffic with sensualism in one direction, it turns away from asceticism in the other. In its view, the body, no less the work of God than the soul, cannot be inherently evil. Self-negation is not necessarily virtuous. On the contrary, it may be thoroughly sinful, either by offending against physical health and mental stability, or by rendering happiness inaccessible. For, the Tradition insists, it is man’s obligation to enjoy life; part of religion’s function is to help him do so. Pleasure then must be not only legitimate but mandatory.

Points of Discussion

1. “Self-negation . . . may be thoroughly sinful.” Why? In what ways, precisely? Are there not elements of self-negation in Judaism? If so, how would they differ from “sinful” practices of self-negation? (For example, clearly Judaism does not look upon fasting on Yom Kippur as sinful.)
2. Why would asceticism, if “pushed to its logical consequence” spell death and dissolution? Some Christian elements support asceticism as a way of life for the chosen few (monks, priests, nuns, etc.), but not as a requirement for the masses. What effect does this have on the group as a whole, and does that arrangement solve the problems that Steinberg mentions?

Reading, continued –

. . . Judaism’s special contribution to the problem emerges.

The Tradition holds that a man should seek neither to thwart his body altogether nor to glut it, but to sanctify it. By which is meant:

— First, that he shall accept upon himself the ethical principles laid down by the Torah: its “yoke,” as the Tradition names it. Having so subordinated himself to a moral code, he shall then allow it to decide between flesh and spirit, permitting himself whatever it sanctions, foregoing what it forbids.

— Second, that he shall invest everything he does, no matter how menial or carnal, with *Kedushah*, or holiness; that is to say, with intimations of the divine and ideal.

It is right and good that he shall eat with relish. But let his meal be more than the appeasing of hunger. Let it serve as an occasion for the strengthening of family ties, for the association of friends, for the exchange of “words of Torah and wisdom.” Let it be hallowed further with religious exercises. So a man may eat ever so zestfully and still be no beast. His table is an altar.

Sex, too, is sanctified in the wedlock marked by love. Nor is marriage commended merely on the sorry theory that it is to be preferred to burning. On the contrary, the Tradition looks on the love relationship as a high adventure of the human spirit; an opportunity for a man and woman to make a oneness of their separateness, confirm each other in strength and support each other in weakness, be schooled in unselfishness and compassion, and help to hand on from their generation to the next the sacred things of their community.

3. Clarification: What is Judaism’s “special contribution” to the problem? How does it work? Illustrate with the natural desires of eating and sex.
4. Discuss the laws of eating and/or sex relations of which you are aware. How do they serve to add “holiness” to these aspects of life?
5. Distinguish between the joy of eating, as ideally appreciated by the observing Jew, and the joy of eating of a glutton.

AMERICAN JEWISH ARCHIVES

Chapter 11 — On Love

“If we only had love . . . we could conquer all space, the sun and the stars.” — Jacques Brel, in the song “If We Only Had Love.”

Reading: “Between Two Viewpoints” here translated from the Hebrew, as found in *Kawl Keetvay Ahad Ha-Am* (Jerusalem, 1961), pp. 370 – 372, (essay written, 1910):

It is often and commonly said that Jewish ethics are based on justice; New Testament ethics, on love. It seems to me, however, that not all have understood this matter. Most understand the difference as a matter of degree, on the same ethical “efficiency scale.” Both approaches seek to combat man’s egoism (self-centeredness), and while Christians claim their system reaches higher on the scale, the Jews disagree. Thus, Christian scholars view with pride the positive phrasing of the New Testament’s “Whatever you wish that men would do to you, so do to them,” (Matthew 7:12, Luke 6:31) as compared to Judaism, which has only Hillel’s negative statement, “What is hateful for you, do not practice.”

However, a closer look at this matter will demonstrate that the difference is not one of degree, but a fundamental difference as to what constitutes the basis of morality. Hillel’s formulation was not an accident, for Judaism cannot accept the positive formulation.

At the root of this matter is the tendency of Judaism to opt for concrete bases. New Testament ethics start from where man is, in his natural relations to himself and others, and it seeks to re-focus personal concern from one’s self to others. That is to say, it switches from egoism to “reverse egoism,” for indeed New Testament altruism is reverse egoism, inasmuch as it also does not see the objective, inherent moral worth of man. Both egoism and altruism make men the means to a subjective goal: egoism makes others the means of helping one’s self; and altruism makes one’s self the means of helping others. Judaism, on the other hand, chose to avoid a subjective basis for its ethics, and instead chose a clearly objective basis: namely, it rests on absolute justice that sees “man” as an independent ethical value, not differentiating between oneself and another person Thus, just as I have no right to destroy another’s life for the sake of my own, so I should not destroy my own life for the sake of another. (Editor’s note: Ahad Ha-Am elsewhere excludes martyrdom and the saving of several other lives.) For we are both human, and our lives are equally valid before the seat of justice

So we see that Judaism cannot accept the New Testament’s positive formulation, “Whatever you wish that men would do to you, do so to them,” for Judaism wishes to make central not the other person, but pure justice, which equates oneself and others.

Points of Discussion

1. In the foregoing and following essays, we have two answers to the challenge that Judaism does not base its ethic on love. How does Ahad Ha-Am answer the challenge?
2. Clarification: Why, in Ahad Ha-Am's eyes, are New Testament ethics subjective, and why are Jewish ethics objective? Why could not Hillel use the New Testament formulation? Why is the difference between the two systems not one of degree, but one of kind?
3. Would you tend to support or reject the concept of giving your life for another human? Did you then choose the category that Ahad Ha-Am called based on love, or the one based on justice? If you chose the justice ethic, was it because of the fairness of the situation (all lives are equal), or for some other reason? If you chose the love ethic, do you feel, as Ahad Ha-Am does, that it is not a "Jewish" position?

Reading: Abba Hillel Silver, *Where Judaism Differed*, p. 110f.:

There is no authority either in Biblical or in Rabbinic theology or ethics for the contention that the idea of absolute justice "lies at the foundation of Judaism." In Judaism it was always justice and love, with the accent, as a rule, on love. Jeremiah expressed the classic Jewish concept of God: "I am the Lord Who practices kindness, justice and righteousness on the earth, and in these things do I delight, says the Lord" (Jer. 9:24). So also the Psalmist: "Righteousness and justice are the foundations of Thy throne, loving kindness and faithfulness go before Thee" (Ps. 89:15). The prophet Jonah complained bitterly that God's love was so boundless as actually to interfere with the operation of the laws of justice (Jonah 4:2). In Rabbinic literature the term *Rahaman*, the Compassionate One, is often used as the name of God. He is the *Ab Ha-Rahamin* — the Father of Compassion.

Certainly "no man should ruin his own life for the sake of another," and "to preserve your own life is a nearer duty than to preserve your neighbor." But what is "one's own life?" What and whom does it include? When a man makes supreme sacrifices for wife or child or friend or country or an ideal, is he really ruining his life for the sake of "others," or is he fulfilling the deepest potentialities of his own being? Where are the boundaries of mine and thine? Some Rabbis characterized men who based their conduct on the principle: What is mine is mine, what is thine is thine, as belonging to "the common type," and others characterized them as belonging to "the type of Sodom." "The Torah begins with an act of loving kindness and ends with an act of loving kindness." It is the virtue of *gemilut hesed* — "the practice of kindness," altruism — which many Rabbis extolled above all other virtues. R. Judah, compiler of the Mishnah, declared: "He who repudiates the doctrine of *gemilut hesed*, it is as though he repudiates the cardinal doctrine of Judaism (the unity of God)." It is higher than justice; it is higher than charity, declared R. Eleazar. Men should not insist on the strict letter of justice but go beyond it. "Jerusalem was destroyed only because they based their judgments strictly upon Biblical law, and did not go beyond the requirements of the law."

Points of Discussion

4. How does Silver's answer to the challenge (see question #1, above) differ from Ahad Ha-Am's? Why does he differ?
5. Is the difference between the two authors great or small?
6. Note carefully the quotations that Silver cites. How would Ahad Ha-Am best counter the points, one by one?
7. Which author did you find more convincing? Is there any sense in which you could say, "they are both right"?

Chapter 12 – On Peoplehood

“Jewish religion without the Jewish people is like a rudder without a boat.” – Mordecai Kaplan, *Not so Random Thoughts*, Reconstructionist Press (New York, 1966), p.228:

Reading: Henry Siegman, in *Judaism*, Winter, 1972, p. 73:

If, historically, the term Judaism did not suffer the limitations of the Christian concept of religion, this was not because Judaism includes elements other than religion, but rather because the Jewish concept of *religion* encompasses areas not included in Christianity. While, in Christianity, religion classically pertained to the spirit life of the individual, as distinguished from his societal concerns, in Judaism it extended to both. In other words – culture, ethnicity, nationalism are all concepts that in Judaism are very much a part of *religion*. Those who argue against this notion, and insist that these various components are not part of religion, but elements of a larger civilization entity called Judaism, of which religion is but one element, are limiting religion to worship in the synagogue, to dogma and to ritual. It is therefore they, and not religionists, who are adopting Christian categories in defining the Jewish concept of religion.

Points of Discussion

1. As indicated in the introduction to this unit, the purpose of this chapter is to understand that the call to be a “Jewish-Christian” (a Jewish national, believing in Jesus or Christianity) is logically absurd. How would this reading serve to answer that challenge?
2. Why, according to Siegman, is one who sees Jewish religion as part of Jewish civilization (rather than seeing the religion as the overall category) “adopting Christian categories”? (Precisely what is this Christian view of religion?)

Reading: Mordecai Kaplan, in *Commentary*, Winter, 1966, p. 109:

The Jewish religion is the most authentic religion in the world, for the following reasons:

It is *indigenous*, in that it is the natural expression of the concrete historical career of the Jewish people, in the same way as good and wholesome character is the expression of a person's reactions to the vicissitudes and experiences of his individual life. An *adopted* religion like Christianity is all too likely to be based upon some metaphysical or supernaturalist dogmas. When those dogmas become irrelevant, the church loses its *raison d'être*.

In contrast, the value-forming power of a people or nation does not cease when any of its dogmas become irrelevant. They can be given new meaning which enables the people to resume its function of providing its members with wisdom in the art of living. Being indigenous, Jewish religion can afford to evolve, without jeopardizing its continuity, when a new universe of discourse replaces the one in which its values happen to be articulated. That is the case because its *continuum* is a living people, with a social heritage, or civilization, which it transmits from generation to generation. As the people evolves, its religion matures together with its civilization.

Points of Discussion

3. Kaplan's viewpoint clearly differs from Siegman's. State the differences as best you can. Which viewpoint do you tend to favor?
4. From what you have read, why would Kaplan hold the combination “Jewish-Christian” to be impossible?
5. What, according to Kaplan, is the great strength that results from Jewish identity being primarily a matter of peoplehood? Consider an “adopted religion” carefully? Do you agree with Kaplan that it is less likely to change to the demands of time?

Chapter 13 – On History

“The Jews have always and ever been cursed and castigated.” – From “The Hated Jew,” a gospel tract by Hyman J. Appelman.

Reading: from “The Time of Jacob’s Trouble,” a gospel tract by H. M. Mael, p. 2:

Almost two thousand years ago, the Lord God sent into this sin-cursed world Israel’s Saviour-Messiah (Isa. 9:6, 7; 7:14; Matt. 1:18-25). But Israel, as a nation, rejected the Holy One of Israel, saying: “. . . We will not have this man to reign over us,” and “they hated Him without a cause” (Luke 19:14; Psalms 35:1; John 15:2). As a result, Israel’s history has been written in blood, sweat and tears, and the end is not yet.

Reading: from “The Hated Jew,” H. J. Appelman, pp. 10 f.

There is another reason why the Jew is hated that we who study the Word of God cannot overlook. The reason is to be found in the penalty God imposed upon His people for rejecting the Lord Jesus Christ. As a nation they have never repented. Here a voice, there a cry, has been raised among them, passionately pleading for a return to God, for a reconsideration of the injustice to and the misunderstanding of Jesus, but, seemingly to no avail The Jews are still a hard-headed people. They will not listen to our preaching Their very intolerance, their blindness of eyes, their hardness of heart have been the stumbling blocks on which they have been shattered.

. . . The Jews have always and ever been cursed and castigated. There is not a country, a continent, a clime, under God’s bright stars, that has not witnessed the pain, the agony, the tears, the sweat, the blood of the Jew. Man’s inhumanity to man has beggared itself in devising ways and means to wreak its brutality on the defenseless, helpless Jew. A stream of blood, wide as the Mississippi, poured out of myriads of tormented Jewish bodies, courses its crimson tide across the annals of history. Great has been the sin of the Jews, but fearfully great has been their punishment. Oh my soul, what a price, what a price, what a fearful price have the Jews paid for their unbelief! Men, women, little children – none have been spared.

Points of Discussion

1. Why, according to these passages, do the Jews suffer (in history)?
2. Could the history of the Jews support the argument here presented? If so, what arguments could be used to counter this view? Can you guess what the traditional Jewish viewpoint holds? (It follows in the next selection, but try to picture it for yourself first.)

Reading: Isaac Ben Abraham of Troki (1533–1594), “Hizzuk Emunah” (“Faith Strengthened”), as translated in Jacob R. Marcus, *The Jew in the Medieval World*, Harper Torchbooks (New York, 1965), pp. 422f.:

A certain Greek once addressed me in the following words: “Do you know wherefore you have no longer a king of your own people? It is because you have rejected the faith of Jesus Christ and His kingdom, for He was the king of Israel. On this account the empire of Israel has been destroyed.”

I replied to him: “It is known and evident from the words of the prophets that, in consequence of our manifold iniquities, our kingdom was destroyed in the time of Nebuchadnezzar, King of Babylon, when this king led Zedekiah, King of Judah, captive to Babylon.

This event took place more than four [almost six] hundred years before the existence of Jesus. The Jews were then successively subjects of the Babylonians, Medes, and Greeks. Long before the birth of Jesus we had been kept in servitude by the Romans. You may see that proved in your Gospel of Luke 3:1: ‘In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, etc.’ See also John 19:15: ‘Pilate saith unto them, Shall I crucify your king? The chief priests answered, ‘We have no king but Caesar.’ Now, as to your ascribing to Jesus the government of Israel, we are at a loss to know who made him king, and where he ruled over Israel, seeing that the authorities sentenced him to death as they would the humblest person. As a matter of fact the Roman kings were responsible for his death and the death of his disciples and apostles, and in spite of this the Roman state still persists.

“But you, the people of Greece, were the first to acknowledge Christianity and you still continue your faith in him; and nevertheless, your government has been destroyed, and you have no longer a king of your own people: for a Mohammedan ruler, the Turkish sultan, who is now in possession of the Holy Land, extends his sway over Greece.

Points of Discussion

3. Does the author accept the notion that God guides history and has punished the Jews? If he accepts it, wherein does he differ from the previous selections? What arguments does he bring to prove his point?
4. Would you tend to argue in a manner similar to this selection? If not, how would you counter the claim of the first selections?
5. Can you understand why a well-established and secure Jewish independent community, particularly in Israel, might upset those holding the views expressed in the first selections quoted? Explain why. How could Isaac Ben Abraham deal with renewed Jewish independence?

Reading: Hans Joachim Schoeps, *The Jewish-Christian Argument*, p. 34:

Shabbat 119b gives eight different answers to the question of *why* the temple was destroyed and the miseries of exile brought upon the Jews. As Arthur Marmorstein has clearly shown, these had the homiletic purpose of combating the Church doctrine that Jesus' death had been the cause of the destruction of the temple and of the exile. These are the reasons contained in the replies: (1) they had profaned the Sabbath; (2) they had failed to recite the Shema' every morning and evening; (3) they had neglected the instruction of their children; (4) they no longer had any fear of evil; (5) they had made small and great equal; (6) they did not admonish each other; (7) they looked down upon the scribes; (8) men of faith had disappeared. Finally, in another passage (Yoma 9b), the senseless mutual enmity of the Jews of the period is given as the major reason for the destruction of the second temple.

Points of Discussion

6. We have in these passages an assumption shared by challenger and defender alike — that Jewish suffering is due to sin. Ancient pagan societies often saw the defeat of a country as the defeat of its gods. Monotheism, believing only in one God sees such a defeat as either (a) the work of God, or (b) an act committed without interference from God (in that he does not act in history, or chose not to do so in the given instance). Can you now explain why the arguments presented at the beginning of this chapter will never be convincing to the Jews, by listing all the alternative understandings that a Jew can apply to the situation?
7. In terms of the specifics cited in the Talmud, why is each chosen? Evaluate each in terms of its importance, recalling that at least one view holds that that particular sin was bad enough to bring about the exile.

Chapter 14 — On Jesus

"Many Jews are turning now to Jesus, not in rejection of their Judaism, but as a fulfillment of their Judaism." — Billy Graham, speaking on Johnny Carson's Tonight Show, September, 1972.

Reading: Stephen Neill, *Christian Faiths and Other Faiths*, pp. 29f.:

Our second question to our Jewish friends must relate to their willingness or unwillingness to take another look at Jesus of Nazareth.

In a very real sense, since the day of Calvary the Jews as a people have never looked at Jesus Christ.

The Jews encountered Christ once at a single moment in history, encountered him as a people, and as a people acquiesced in the rejection of him by their leaders. From that moment in history onward, all that concerned Christ was carefully withheld from the following generations, as parents withhold a painful and terrible secret from their children. Generation after generation united in an unspoken pledge of silence: the painful and terrible secret must be kept from the children. Of course 'the children' were living in the world and news of this 'secret' was bound to reach them, and reach them it did, not as good news, but as 'bad news', not as a message of love, but all too often as a message of hate. In this way, for hundreds of years generations grew up encountering Christ only as an 'excuse' for the neighbours to despise or destroy them which of course was not an encounter with Christ at all, rather with the devil.

This statement has overtones of poetry; yet it is not far from literal truth. It is unusual for Jewish books on the history of Israel to contain such simple factual information about Jesus of Nazareth as will be included on David and Hezekiah. The Jew is brought up to approach the subject with a closed mind.

But to-day all that seems to be changing. From the Jewish side there are remarkable evidences of a new openness, a willingness to consider the story of Jesus of Nazareth objectively, even perhaps to re-instate him as one of the greatest of Jewish teachers.

Points of Discussion

1. "The Jew is brought up to approach the subject with a closed mind." In your opinion, is this statement accurate?
2. Certainly we reject many, many ideas with little or no consideration. What are some of the justifications for not considering an idea in depth? Could the reasons you have proposed explain a Jewish "closed mind" on Jesus?

Reading: from an advertisement placed by the Beth Sar Shalom Fellowship of Christian Jews, printed in many newspapers on Tuesday, March 14, 1972:

Perhaps it is because of the times we live in that so many Jewish people are now opening the door to this Divine Guest. Or perhaps the reason is supernatural . . . a still small voice within. In any case, it is not uncommon at all these days to find many Jewish men and women and children acknowledging the Great Jew, as the Messiah.

In doing so, we are not giving up being Jews, we are in fact adding a beautiful new dimension to being Jewish. Becoming more so. And the Christian church is being enriched by adding Jewish Christians . . . as Jews, and not causing us to assimilate.

Points of Discussion

3. Are the last two sentences double-talk? Explain how the authors of this ad understand their concept of Jewish-Christian. Advance what you believe to be the best possible argument against this concept.

Reading: Samuel Sandmel, *We Jews and You Christians*, Lipincott (New York, 1967), p. 70f.:

Christianity came to a different view of man from that which we Jews had, and have. Specifically, Christianity held that Adam, the forefather of all humanity, who sinned in Eden, transmitted to all his descendants the guilt for his trespass. Hence, sin (and evil) is inherent in all men, and as a result, a man is by nature unable, alone and unaided, to rise above sin. Abraham rose above sin, through his total submission to God, and God graciously reckoned Abraham's "faith" as righteousness; it is God alone who can redeem man from sin. The coming of the Christ was God's way of providing mankind's redemption from Adam's sin, for when the Christ died on the cross, that death was an "atonement" for man's sinful nature, available to all men who had "faith," that is, who submitted themselves completely to God. Thus, while Jews held that a man could by his deeds achieve religious rightness, Christians, especially those to whom Paul had been the guiding voice, have held that it is only the grace of God which can bring man to his rightness. To the Christian, the man who has not experienced the supernatural grace of God remains unredeemed; the career of the Christ Jesus is held to have brought salvation to previously unredeemed man. To the Jew, man was never lost in sin, and hence not in need of salvation in this sense. This is what I meant by the statement that in Judaism there is no such role for Jesus which exists, as it were, for the Christ in Christianity.

Points of Discussion

4. You may want to see chapters 8 and 9 again, to review some of the points made there in reference to original sin and the accessibility of God. Sandmel bases much of his argument on those points of view.
5. Clarification: Sandmel claims that the function that Jesus fulfills for the Christian does not even exist within the Jewish system. Precisely what is this function? Why does the Jew not need it? (Understand that you are now articulating a particular uniqueness of the Jewish religion.)
6. Can you now better justify why Jews might not closely investigate Jesus?

Reading: Hans Joachim Schoeps, *The Jewish-Christian Argument*, pp. 165f.:

Thus God was forced to create another bond of unity; out of his infinite love for mankind, he came down into flesh (an idea which, in our view, has real truth as far as the non-Israelite is concerned). Such talk, directed at the Jews with the intention of proselytizing them, can be answered by the Jewish faith-consciousness only by the following statement, if we may formulate the matter quite sharply for the moment: God's love for man resides precisely in the fact that he does not become flesh, but *remains* God; that, as Lord over heaven and earth, he does not die on the cross as a forsaken man. If the love of God is to be brought into the discussion, it will not permit such a grotesque mockery of man as is effected by the abrogation of God's very transcendence.

Points of Discussion

7. Note that Schoeps is careful not to attack the Christian idea generally, but only insofar as it is directed as an argument toward the Jews. As noted in the introduction, this is also our purpose. We are not evaluating Christianity (and our presentation would be considered very unfair, if that were our purpose), but explaining certain Jewish stands that are not well understood.
8. One might say that Silver argues that the Jewish concept of man leaves no room for Jesus, while Schoeps argues that the Jewish concept of God leaves no room for Jesus. Explain.

Chapter 15 – On The Bible

"I urge you to study the demonstrated fact that Jesus fulfilled hundreds of predictions made as the Messiah in your scriptures."
— Alexander Patterson, in "Why Jews Should Study Jesus," a gospel tract.

Points of Discussion

1. Editor's note: From New Testament times and on, literally hundreds of verses from the Bible ("Old Testament") have been cited as proofs that the Bible prophesied the arrival, career and death of Jesus. As the claim most often put forward by missionaries to the Jews, we cannot overlook it here. However, each verse is properly handled in its own right, a task far beyond our limits of space. Some verses are misquoted (even within the New Testament), many more are taken out of context and some are mistranslated. In many cases the proposed meaning is "possible," but much better interpretations are available. Because of our inability to handle all the texts here, we list below several representative excerpts, which point to some of the mistakes that are made. Interested readers are directed particularly to chapter 11 of Rabbi Bokser's work, quoted below, which deals at length with several well known "Old Testament citations." The reader might wish to know that the first two excerpts are the work of Christian scholars.

Reading: W. C. Davies, in *Harvard Theological Review*, April, 1968, p. 99:

Throughout the New Testament appeal is made to the Old. The life, death, and resurrection of Jesus of Nazareth and the emergence of the Church are understood in terms of the Old Testament as its fulfilment. But although the New Testament writers draw upon the Old Testament to illumine what had happened in the Gospel, they do not draw on all the Old Testament indiscriminately. There were some prophecies which they ignore and others which they modify. Not all Old Testament expectations were suitable for the events which they were interpreting. The New Testament is not dominated by the Old. It is the Gospel itself that provides the pattern for the understanding of the Old: the New Testament interprets the Old in the light of Christ. It does not merely interpret Christ in the light of the Old Testament. To put the matter in another way, the New Testament does not paint a picture of its Lord out of all the colours found in the Old Testament. It used the Old Testament selectively, in a creative way; it rejected some colours and used others in the light of Jesus, the Christ.

Reading: J.C. Fenton, *The Gospel of Saint Matthew* (Baltimore, 1963), pp.17f.:

Matthew believed that the events which he was describing had been foretold by God, many years before they happened, in the Old Testament. There, through the prophets (and by 'the prophets' Matthew would understand not only the authors of the books which we call prophetic, but all the Old Testament writers), God had announced beforehand what he would do in the last days; now, with the coming of Jesus, these last days had come, and the events of his life were the events about which the Old Testament writers had been speaking

Moreover, so sure was Matthew of the truth of this relationship between the Old Testament and the life of Jesus that he would sometimes change the details of an event as they were recorded in his source, in order to bring out more clearly the correspondence to a prophecy; as in the example given above, where he changed Mark's *myrrh* to *gall*, to make clear the fulfilment of the Greek version Ps. 69:21.

Modern study of the Old Testament does not support Matthew's understanding of it, nor the use he made of it when he was writing his Gospel. It is now seen that the Old Testament was not a collection of detailed foretellings of future events, which could only be understood centuries later: the Old Testament writers were in fact writing for their contemporaries in a way which could be understood

by them, and describing things that would happen more or less in their own lifetime. Thus Matthew's use of the Old Testament, though it was no doubt of first-rate importance to Matthew's original readers, and continued to be helpful until modern historical study enabled us to see the Old Testament in a new way, is now a stumbling-block to the twentieth-century reader of his Gospel.

Reading: Ben Zion Bokser, Judaism and the Christian Predicament, A. Knopf (New York, 1967), pp. 265, 263f.:

We quote another passage from Acts (3:19–24): "Repent, therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.' And all the prophets who have spoken, from Samuel and those who came afterward, also proclaimed these days." In this passage Moses is made to prophecy the coming of Jesus! The verses quoted in the name of Moses appear in Deuteronomy 18:9–10, 15–16. A simple examination of the context indicates clearly that the application of this prophecy to Jesus represents a gross misinterpretation. The passage deals with the problems which were due to face the Israelites after entering Canaan

The Christological interpretation of Psalm 16:8–10 is a good illustration of numerous biblical texts which were emptied of their original sense and turned into prophecies concerning Jesus.

As quoted in Acts 2:25–28 these verses read: "I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore, my heart was glad, and my tongue rejoiced; moreover, my flesh will dwell in hope. For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption."

A careful study of this psalm makes it clear that its theme is not immortality or resurrection after death. It is rather the deliverance from premature death, due to perils which the author knows might otherwise have destroyed him. And he sings in gratitude to God whom he credits with his deliverance.

This meaning emerges more clearly when we read the same lines in their original source, in the Book of Psalms, in the same Revised Standard Version of the Bible: "I keep the Lord always before me; because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my soul rejoices; my body also dwells secure. For thou dost not give me up to Sheol, or let thy godly one see the Pit."

William R. Taylor, commenting on this psalm in *The Interpreter's Bible*, makes it very clear that the New Testament interpretation misreads the clear intention of the psalmist. As Professor Taylor succinctly puts it: "The Psalmist fills out the allotted span of years, shielded from wasting sickness and sudden death. . . . There is no reference to a resurrection after death. . . . *Thy Godly One*, is the Psalmist himself."

Points of Discussion

2. Why, in your view, was it important for the authors of the New Testament to find predictions of Jesus in the Bible?
3. Do you feel that mistakes in quotation, context, etc. were made purposely or innocently? Why do you so think?
4. It is particularly important, in terms of your possible encounter with future missionary efforts, that you consider how you might reply to quotations that are thrown at you. Assuming you cannot master them all (a fair assumption), what, in fact, is the best answer to the "missionary at the door"? How can you use the material here presented? . . . the bibliography? To what degree is interpretation of verses discussable at all? (Note: the epilogue will take up some of these questions again.)

Chapter 16 – Final Quotations

1. Jews do not expect to pass their lives entirely without sin — for no man can be perfect. And there is a healthy caution, in Jewish tradition, against brooding over one's own sinfulness. "Be not evil in thine own esteem," the *Talmud* tells us in advice not too far removed from the teachings of modern psychology.
— Morris N. Kertzer, *What Is A Jew?* (New York, 1953), p. 12.
2. Three unique interrelated religious perceptions of Judaism have conditioned its distinctive response in the sphere of ethics:
 - (a) The world is created imperfect and incomplete. Consequently, Judaism is not given to counseling conformity with the world as it is, or to proposing acquiescence in natural law. . . .
 - (b) Man is assigned the role of ally of God in perfecting and repairing the incomplete world (*tikkun olam*). Man is not helplessly fallen but endowed with an *imago dei*; he is called upon to exercise his moral freedom and responsibility in this world. . . .
 - (c) The entire people of Israel is entered into the moral covenant with God. Social involvement is not the concern of some individuals but of the entire community.
— Harold M. Schulweis, in *Commentary*, August, 1966, p. 141.
3. "What distinguishes the Jew from other believers is only that he is a Jew; his ethical sensibilities have been modified in the guts of the generations. He has never been hung up on a spirituality that evades responsibility for this world." — Arnold J. Wolf, *Commentary*, August, 1966, p. 157.
4. "In the hereafter, man will be called into account for all that his eye saw, but he did not taste (for all enjoyment he declined without sufficient cause)." — Rav, Jerusalem Talmud, Kiddushin 4:12.
5. "The Jews may be willing to acknowledge the greatness of Christ, but they only seek thereby to emphasize the greatness of Judaism, for they vindicate Jesus as their greatest son. If they would recognize Him as their Messiah and Savior, they would no longer be able to be Jews. . . ."
— Otto Piper, *God in History* (New York, 1939), p. 106.
6. "I am stronger than you! This is the Jewish answer to sin, and Jews therefore have never resorted to any other weapon against the evil inclination except the good impulse and the power of ethical choice." — Trude Weiss-Rosmarin, *Judaism and Christianity: The Differences* (New York, 1943), p. 51.
7. "For Judaism, faith is more a confidence in God, a consciousness of the intimacy of man's relation with God For the Christian, faith in the Word of God is a means of salvation; for the Jew, faith is following in the ways demanded by Torah." L. Harshbarger and J. Mourant, *Judaism and Christianity: Perspectives and Traditions* (Boston, 1968), p. 147.



INTRODUCTORY WORD

The three sections that follow deal with two questions we have yet to ask. The first is, "Which differences are basic, and which are peripheral"? All the selections approach this question, each in its own way, and it is hoped that you, the reader, will now be prepared adequately to evaluate the positions put forth. The second question is somewhat more complex, and while dealt with in the second and third selections, really requires (and has received) extensive consideration of its own. The question referred to is, "Could the two religions, Judaism and Christianity, be seen as one?" Aspects of this question will be dealt with in the fourth unit as well.

Because of the "overview" nature of this unit, several matters covered in the preceding two units are again brought into the discussion. However, we are concerned with the thrust of these articles, not each detail. Still, to the extent that claims of uniqueness not mentioned before are included, we shall take the opportunity of drawing your attention to them through the "points of interest."

We note again that we are not studying comparative religion, but the uniqueness of Judaism. The reader is again warned not to draw any conclusions about the practices, beliefs and viewpoints of Christianity from our excerpts.

Due to the length of the selections in this unit, and the unusually large number of "skippings" required for our excerpts, each reading is preceded by a note explaining the context of the passage. As in the previous units, the "Final Quotations" provide additional food for thought and challenges.



Chapter 17 – Differences Far-Reaching

"These differences are far-reaching and enduring . . ." – Robert Gordis, *Judaism in a Christian World*, McGraw-Hill (New York, 1966), p. 159.

(Note on context of reading: The following excerpts are taken from a chapter in which Dr. Gordis supports the reality of the phrase, "Judeo-Christian Tradition." He cites the differences we record here to put his contention into perspective. Our interest, however, is in isolating the differences, and so we take the prerogative of using only half of Dr. Gordis' chapter.)

Reading: Robert Gordis, *Judaism in a Christian World*, pp. 157–159, 162f.:

The differences between Judaism and Christianity are genuine and profound. That both Judaism and Christianity are rooted in the Hebrew Scriptures and share many other elements of a common background is undeniable, but even the same sources have developed far-reaching variations. Truth, Renan reminds us, lies in the nuances. Given subtle differences in emphasis and in timbre, a new individuality emerges. While the Hebrew Scriptures, to be sure, are sacred to both religions, Judaism accords primacy to the Torah over the Prophets, while Christianity stresses the Prophets. For Judaism, the Prophets are a vital commentary on the Torah, which is the fountainhead of the life of faith. For Christianity, the Law has been superseded by the New Covenant and it is the Prophets that constitute the most significant element of the Old Testament.

This difference may be sharpened still further. For classical Judaism, obedience to the Law is the unique and indispensable instrument for the fulfillment of the will of God. On the other hand, classical Christianity, in the formulation of Paul, is strongly antinomian, denying the validity and authority of the Torah. . . .

No matter how much one may reduce the importance of loyalty to the Law in Judaism and stress the value of law in Christianity, a substantial margin of difference will remain.

Points of Discussion

1. React to the following quotation from Martin Buber in terms of the material you just read. "What have you (Christians) and we (Jews) in common. . . ? . . . a book . . . To you, the book is a forecourt; to us, it is the sanctuary. But in this place, we can dwell together, and together listen to the voice that speaks here."

Reading, continued: –

Closely linked to this far-reaching difference is the divergent role of the Messiah in the two religions. . . .

. . . The two concepts are poles apart. Traditional Judaism sees in the Messiah the future redeemer, who will succor the Jewish people from exile and mankind from oppression and violence, ushering in the reign of universal justice, brotherhood, and peace. . . .

For Christianity, the Savior offers redemption to the individual soul that would otherwise be doomed to damnation because of Adam's primal sin. Moreover, in Christian thought, the Savior has no special function to perform for the Jewish people.

There is a third fundamental difference. Christianity regards itself as the heir of Old Testament Judaism, and legatees generally inherit only after the death of the testator. It is needless to add that the Jewish religion has never agreed that it is moribund and therefore in need of an heir.

(Editor's note: To restate the last paragraph, Gordis contends that since Christianity views itself as the "New Israel," it must view the "Old Israel," the Jewish people, as a "dead people." The Jews, obviously, would disagree.)

Points of Discussion

2. Note the connection of the Messianic expectation to people as opposed to individuals. Can you think of other aspects of Judaism that seem directed to the group, as opposed to similar aspects for individuals in Christianity or other religions?
3. Given Gordis' last comment, can you see any way of the two groups co-existing, that is, as accepting each other as valid? (This subject will be further explored later, but try to clarify your thinking at this point.)

Reading: continued (Editor's note: In his chapter, Dr. Gordis now proceeds to "less significant" differences, stressing the use and interpretation of Biblical verses, as we discussed above in chapter 15. He then continues as follows.) –

With regard to the ideas taken over from Judaism, there were elements which Christianity accepted but many which it modified, others which it discarded or overlooked, and still others which it re-interpreted or replaced entirely. Such Christian doctrines as the Fall of Man, Original Sin, the

superiority of asceticism, and vicarious atonement are, it is true, slightly adumbrated in Judaism, and some few passages may be adduced to support them from Jewish sources. But the student who is truly at home in Judaism recognizes that they are not in the mainstream of the tradition, being secondary in character. In addition, there were of course many basic dogmas which became uniquely characteristic of the Christian faith, such as the Virgin Birth, the Incarnation, and the Passion. These beliefs, which have no counterpart in Judaism, have added immeasurably to the individuality of Christianity.

Points of Discussion

4. Gordis notes that some "Christian" doctrines might find support in one or two "Jewish" quotations, here or there. How could this happen, if they are not "Jewish"? How much or little can a few quotes prove? If the same ideas are found in the two groups, but with vastly different emphases (as to which are majority views, and which minority views), are we dealing in a difference in kind (two different groupings) or degree (basically one grouping, with different emphases)? Is there a clear line? (It might be best to deal with this question by trying to describe what such a line would be.)

Reading, continued: –

It has been one of the great merits of Christianity to focus attention upon the fate of the individual and the means available to him for his salvation. This is not to deny the existence of a deep and ongoing interest in the needs and problems of society. Conversely, while the individual soul has certainly never been lost sight of in Judaism, the genius of the tradition has placed at the heart of its concern the destiny of the group, be it the family, the nation, or the human race. As has been noted, this is one of the basic differences between the Messianic doctrine in Judaism and Christianity.

It is therefore by no means accidental that the Founding Fathers of the United States found inspiration for a free society of equals primarily in the Old Testament rather than in the New.

Points of Discussion

5. Explain and justify the last sentence quoted.
6. Would this last selection imply that the idea of a "Jewish nation" makes more sense than that of a "Christian nation"? Several countries have bound themselves, in varying degrees, to given forms of Christianity, and the State of Israel is bound to a degree to Judaism. Theoretically, how much conflict and what sorts of conflict would arise in each situation?
7. What were the three differences that Gordis identified as basic (first part of this chapter)? Would you agree that these are the basic differences? Would you eliminate some, or add others? Would you feel that one difference is more basic than any other?

Chapter 18 – The Non-Negotiable

"There is a Christological factor in Christianity which is non-negotiable." – W.C. Davies.

(Note on context of reading: Dr. Davies, a Christian scholar well acquainted with Jewish sources, was reacting to a paper that contended that the proper term for the Jewish-Christian relationship is "schism," implying an historical split that can be healed. In rejecting that idea, Dr. Davies has occasion to dwell on what he considers basic differences. In fairness to his entire article we should note that Dr. Davies feels that the New Testament, as opposed to later Christianity, is not anti-halachah, (and that that particular aspect of the split could be healed by Christian return to its halachic roots.)

Reading: W.C. Davies, "Torah and Dogma: A Comment," Harvard Theological Review, April, 1968, pp. 87–105:

The theme of our section of the Colloquium is entitled *Torah and Dogma*, and it is no doubt intended that the two terms in the title should stand for Judaism and Christianity respectively. Such a designation is understandable, but by no means unproblematic. It is important to recognize its implications and limitations. It implies that the characteristic mark of Judaism is *Halakah* or *Torah* and that of Christianity *Dogma*. The one religion is primarily concerned with the "way to live" – *halak*, "to walk" – the other with the way to believe, with the proper creedal formulations. . . .

It is probably true to claim that the *dominant* position still among Jewish scholars is that in Judaism not opinion, doctrine, or dogma matter primarily, but practice, observance in trust and joy. The peculiar genius of Judaism is expressed not in creeds, but in a law book, *The Mishnah* . . .

In fact, Christianity in the course of time did develop into a dogmatic system in a way which Judaism did not

And the most obvious reason why Christianity developed into a dogmatic system is that, as the Palestinian faith, without the benefit of a full-blooded unmistakable fence, such as the Jewish Torah, spread throughout the Graeco-Roman world, it had to define itself over against the various forces that threatened it

Christianity, more exposed to the winds of the world, perhaps, has had to fight more the meaninglessness of things, and this fight is one of the sources of its dogmatic evolution. It had to impose a meaning, a creed, a dogma on meaninglessness in a way the more rooted Synagogue could afford to neglect.

Points of Discussion

1. Do you agree with Dr. Davies' contention that Christianity turned to dogma, rather than halachah, because of its increased spread through the pagan world? What other factors might have been important? For each factor you consider try to determine why Judaism would not be affected as was Christianity.

Reading, continued: -

Let us turn to the next point. Broadly speaking only, I have suggested that it is justifiable to think of Christianity in terms of *Dogma* and of Judaism in terms of *Torah*. A concomitant of this is a point which, more than any other, I think, has always impressed me very forcibly. It is the absence in Judaism of a *crippling* sense of sin and guilt

True, the sense of sin is not absent from the Old Testament, as in the familiar Psalm 139 and elsewhere

The evil *yeşer* is recognized; the fall of Adam was momentous in its consequences; everything is determined. Yes: but free will is given (cf. *Abot* 3:19). I do not recall any Rabbinic passage where there is a prevailing sense of the *miasma* of sin or anything like a doctrine of original sin

The air that Judaism breathes is that of the commandment — direct, fresh, simple. There is in Judaism, as compared with Christianity, little introspection, little preoccupation with conscience, for which it has no word, comparatively little torturing of the soul. Asceticism, for example, is largely alien to Judaism, and is condemned by the rabbis.

How different is the history of Christianity where Sin, with a capital S, has been recognized as "exceeding sinful" from the beginning, where "the bondage of the will" is a familiar doctrine. I suggest that where "optimism" of the kind that pervades Judaism, despite the tragedies of its history, is dominant, *Dogma* is likely to be secondary. It is the awareness of Sin that makes the theologian. *Dogma* develops where there is torture, moral and intellectual.

Points of Discussion

2. You might want to look back at chapter eight and re-read some of Abba Hillel Silver's observations on sin as viewed by Judaism.

3. "It is the awareness of sin that makes the theologian." Why does Davies say that? Do you agree that where one has an optimistic view of life, there is likely to be less demand for dogma? Do you agree that optimism "pervades Judaism"? What elements of belief or practice would tend to support this contention? . . . to counter this contention?

Reading, continued: -

What then is the essential dogma that has replaced the Torah of Judaism? As I argued in my work *Paul and Rabbinic Judaism*, it is the claim that the Torah now is Jesus of Nazareth, the Christ. There is a new ultimate in Jesus: the finality of Christ replaces the finality of Torah. To claim that the gulf between Judaism and Christianity is merely a schism is to imply that this new finality can be expressed in terms consonant with Judaism. Can this really be asserted? . . .

I would merely ask the question, in conclusion, whether the New Testament itself supports the notion that the relation between Christianity and Judaism is that of a "schism." The New Testament presents that relationship in at least three ways.

First, there are documents in which there is little awareness of any essential break between Judaism and Christianity

At the opposite extreme, we find, in certain documents of the New Testament, the claim that the relation of Christianity to Judaism is one of sharp antithesis

To some, then, the Gospel is a revision, if not a radical one, of Judaism; to others it supersedes Judaism as its antithesis. The third attitude is best represented perhaps in Matthew and in Hebrews. It may be expressed in terms of Matthew 5:17: "I came not to destroy but to complete."

The New Testament, then, presents us with three main alternatives, only one of which, the first mentioned above, justifies the use of the term "schism." I think it must be clearly recognized that there came a point when the two faiths — conceptually as well as historically — had to part company, radically and not merely schismatically, that is, where Christian dogmatic developments made the gulf between the two religions so deep that the term "schism" becomes inapplicable. As long as Jesus was interpreted in strictly Messianic categories and, indeed, in terms of Torah, a merely schismatic relationship between Judaism and Christianity is conceivable. But once Jesus is claimed to be God incarnate, and this is already the case in parts of the New Testament itself, then the Rubicon has been crossed and Christianity stands completely outside the conceivable confines of Judaism, the quintessence of which is expressed in the *Shema* No Christian who has ever engaged in even the slightest discussion with Jews can doubt this. The doctrine of the Incarnation is the Rubicon between the two faiths.

Points of Discussion

4. For what reason, then, would Davies be likely to deny the logical existence of a group called "Jews for Jesus," or the like? Re-read the Sandmel excerpt in chapter fourteen. Why would Sandmel deny the logical existence of such a group? Are the reasons essentially the same or different?
5. Re-evaluate now your position on the basic differences between the two groups. (See question 7 at the end of the preceding chapter.) Has your answer changed?

Chapter 19 — Separate and Equal

"Judaism and Christianity are two parallel lines drawn through the panorama of human history." — Monford Harris.

(Note on context of reading: In the article from which the following excerpts were taken, Dr. Harris holds that Judaism and Christianity do not really challenge one another. Each side need only make the attempt to understand the other. While our interest is in the author's concept of Jewish uniqueness, several paragraphs of his description of Christianity are included, for clarity's sake. There is no attempt here, however, to present that view fully. Harris begins by noting that the student must first take account of the functions of the two religions. Judaism, for its part, has an "existential function," that is, a purpose directed toward living life in this world.)

Reading: Monford Harris, "Two Ways: Halakhah and Charisma," *Judaism*, January, 1952, pp. 80–84:

Pharisaism has an existential function. Its operative meaning is the creation of a disciplined way — a halakic way — so that a "witnessing people" can be at one and the same time in the world but not of it. The Jew can never be of this world — that is forbidden him — but neither can he take himself out of this world, for then he would have no role or function in history. It is the halakic way which enables him to live in time and history, and yet also beyond time and history. The halakic way has its own characteristic outlook. . . .

It understands the Prophets as the Great Recallers, calling man back to the God of the Pentateuchal discipline.

Points of Discussion

1. Clarification: To summarize Harris' view: Since Jews serve as a witness for God, they are somewhat "unworldly." They therefore need an exact guide, which is halachah, to instruct them how to be witnesses while yet living in this world. (This selection is basic to the rest of the article. Re-read it, making sure you understand it.)

Reading, continued: —

And normative Christianity, too, has its function. Its meaning is the creation of a charisma, a divine transforming power in man, so that the pagan may be freed from his pagan discipline and give

himself to the God of Israel. The pagan is, from birth, caught and held by a discipline. But it is the wrong discipline; it is a *pagan* discipline. He must be pulled out of his pagan heritage. This cannot be done simply by setting up a counter discipline. Only a freeing charisma can wrench the pagan out of his pagan discipline – a freeing charisma that brings a new “halakah”, a new way, with its person-centeredness. . . .

The Prophets become either announcers of doom or vehicles of prefiguration of the great Charismatic One. Here there is no *recall* to the God of Pentateuchal halakah. . . . For these are the two different tasks: *He who is not of the world must be in the world. He who is of the pagan world must be brought out of that world.*

Points of Discussion

2. Clarification: What is the function of Christianity? Why does this necessarily lead to charisma instead of halakah?
3. How do the two religions differ on their view of prophecy? Why?

Reading, continued: –

Of course, charisma and halakah are to be found in both Judaism and Christianity. They constitute the two focal points of each. But much depends on which pole is characteristic and decisive. This, in Judaism, is halakah, the holy discipline of life; in Christianity, it is charisma, the free and unregulated “gift” of God.

This fundamental distinction helps to account for the difference in temper and pulse between normative Judaism and normative Christianity. There is an intense excitement about Christianity. It is feverish, tense, nervous. The New Testament is a short, tightly packed, agitated document. Normative Judaism is the opposite. There is a sort of “Confucian” calm about it. The Talmud is an extensive, sprawling, slow-moving work, encompassing many persons, places, and things. And on the surface, at least, the Talmud is dispassionate.

Points of Discussion

4. Do you agree that Judaism is not as “exciting” or “charismatic” as Christianity? What charismatic elements do exist in Judaism? Would you consider the excitement of “Jesus enthusiasts” truer to Christianity than the excitement of Hasidism is to Judaism? (The reader is asked to excuse this very uneven comparison. The question is meant to deal only with the level of excitement in the two groups.) How might Harris explain Hasidism as a part of Judaism?

Reading, continued: –

The basic ethical values of Judaism and Christianity are the same. . . .

But what is striking is the different *temper* characterizing these two basically similar outlooks. Christianity is always driven to perfectionism. Judaism is not. . . .

The charismatic life, emphasizing, as it must, the individual and his perfection – its essential task is to free men from pagan commitments – is always tempted to perfectionism and utopianism. The halakic way, on the other hand, strives to discipline the individual for his task *in* the world, and this defines the character of the Jewish ethic.

Points of Discussion

5. Do you agree with Harris’ view on the difference in terms of perfectionism? Attempt to apply these differences, as Harris might, to several areas: pacifism, limiting self-satisfaction, charity, etc.
6. Re-read the Ahad Ha-Am selection in chapter eleven, and take note of his points concerning egoism, reverse egoism (altruism), and objective justice. Ahad Ha-Am refers to the duty of not offering one’s life in place of another. Into what context would Harris place this?
7. What is your reaction to Harris’ description of the ethical differences? If you don’t quite fit into his “Jewish” ethic, what is your reaction?

Reading, continued: –

Both Judaism and Christianity proclaim a covenant. The Christian does not stand in isolation from the members of his covenant group any more than does the Jew. But the Christian starts out as a pagan; he *becomes* a member of the covenant people only *after* he has been freed from the discipline of paganism and thus led to discover his individuality; then, and only then, does he enter the Christian covenant. He loses his singleness only *after* he has first discovered it.

The Jew, on the other hand, does not have to take the long journey. He is a member of his covenant-folk from birth; nay, he was present, so a classic haggadic statement runs, at Sinai. No charisma is to draw him from his people; on the contrary, his discipline, the halakic discipline, aims to keep him there, in the body of his folk.

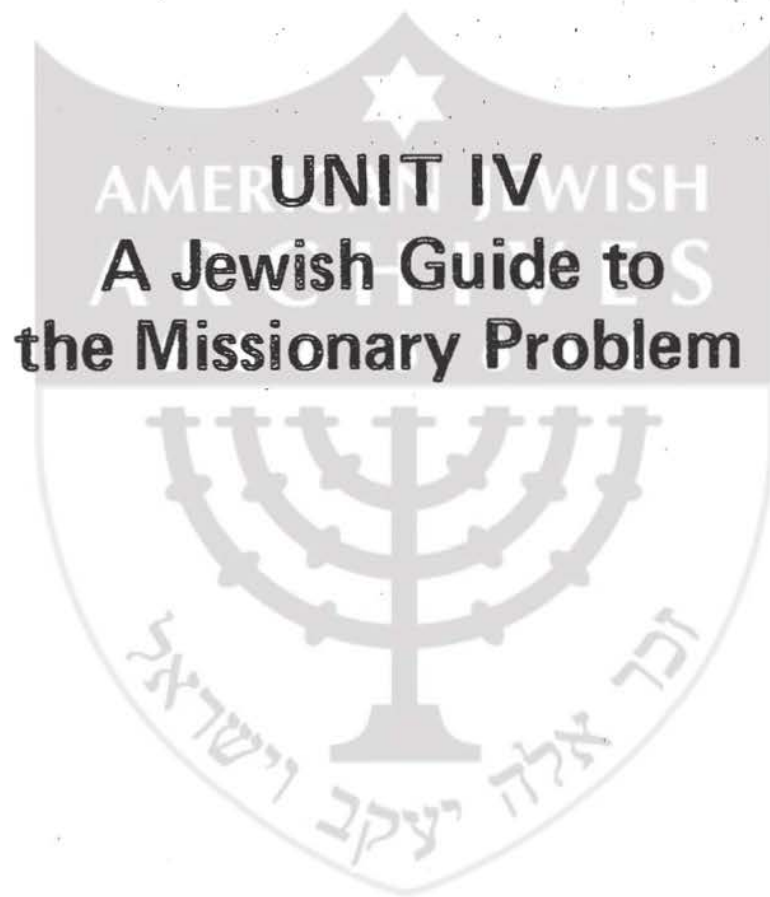
This is the reason for the greater emphasis on the individual in normative christianity.

Points of Discussion

8. Restate the preceding in terms of Jewish uniqueness. ("The reason for the emphasis on the group in normative Judaism is...")
9. From Harris' point of view, what function would each religion have in terms of proselytization (making converts)? Would it be legitimate for the two groups to hold exactly opposite approaches? (We shall explore this possibility in chapter 22, in readings from Franz Rosenzweig, whose position Harris adopts, but you should try to picture Harris' view now.)

Chapter 20 – Final Quotations

1. "It (Judaism) saw in Christianity . . . fatal eschatological (messianic) overemphasis, an irrational antinomianism (opposition to the law) and an attenuation (thinning) of monotheism in the concept of God-man. It resolved to go its own way." – Abba Hillel Silver, *Where Judaism Differed*, p. 76.
2. Christianity is a branch of Judaism. Three-fourths of our Bible is the same as your Scriptures. We agree with you in three-fourths of what we teach. The great fundamental truth of the one living and true God is our first great truth and this is the great truth of Judaism. . . .
Jesus taught, and we teach, the law of Moses. The ten commandments of the Jew are taught by us to our children. So also all your Scriptures we hold true.
– from the missionary tract, "Why Jews Should Study Jesus," by Alexander Patterson.
3. "Paul left Judaism when he preached 'sola fide' (by faith alone) and thereby wound up with sacrament and dogma." Leo Baeck, *Judaism and Christianity*, Harper (New York, 1958), p. 177.
4. "Judaism remains significantly different from Christianity, if only by rejecting much of what Christianity added." – Bernard J. Bamberger, *Commentary*, August, 1966, p. 77.
5. The central "vehicles of revelation" of Judaism and Christianity – the people-Israel-as bearers-of-the-Torah in the one case, and Christ in the other – are radically different; the two communities are different; their roles are different. But the content of the two faiths, as regards man's proper relationship to God and his fellow man, is – despite differences in emphasis, tone, and mood – basically the same. Christianity can properly be viewed as a second and equally valid form of God's covenant with Israel – the missionary arm of Israel, serving to bring under the covenant those who, unlike the Jewish people, are not yet under it.
– Herschel J. Matt, *Commentary*, August, 1966, p. 119.
6. "It was not the rejection of the rabbinic law which made of Christianity a Gentile faith; the Sadducees had also rejected it, and centuries later, the Karaites, who remained, however violently opposed, a minority within the borders of Judaism. . . . It was the rejection of all authority to the Law and the idea of a God incarnate which placed Christianity outside the bounds of Judaism. Here was the fork in the road. – Abba Hillel Silver, *Where Judaism Differed*, p. 106.



INTRODUCTORY WORD

The strange title of this unit calls for both explanation and justification. As indicated in the introduction to this booklet, there is no unanimity of opinion within the Christian community as to whether Christians should seek to convert Jews. While this would seem, to some extent, to be an internal Christian concern, it involves us both because we, as Jews, are often the objects of missionary appeals, and because we, as a religious group, must take our own stand vis-a-vis other religious groups. We therefore study this unit better to understand what others would do for (or to) us, and what we would do for (or to) others.

The first three chapters present the three basic positions taken within the Christian community today: that proselytization (seeking converts) proceed apace; that it proceed, but not toward the Jews; and that it not proceed at all. The subject of dialogue, or interfaith discussions of matters of importance to the faiths, is mentioned in the readings, and therefore briefly discussed.

The next selections consider the Jewish concept of chosenness, a subject of some debate within the Jewish community in the last generation. The related question of maintaining group identity of any sort is then approached, at least briefly. From all these readings we hope the reader will come to an understanding of the unique Jewish approach to chosenness and relations to other religions, and of the developing parallels in the Christian community.

Because each section (at least the first three) holds to one point of view, some elements of contrast, comparison and evaluation are held for later parts of the unit. For this reason, the "Final Quotations" chapter is somewhat longer than the previous similar chapters, and the reader is asked to take care in reacting to and evaluating the chosen quotations.



Chapter 21 — For Proselytization

"I believe that this is the time for us Christians, for all of the friends of Israel, to engage in a crusade to win the Jew for Christ." — Hyman Appelman in the missionary tract, "The Hated Jew," p. 13.

Reading: Stephen Neill, *Christian Faith and Other Faiths*, Oxford University Press (New York, 1970), pp. 16, 28f., 38:

Christian faith claims for itself that it is the only form of faith for men; by its own claim to truth it casts the shadow of falsehood, or at least of imperfect truth, on every other system. This Christian claim is naturally offensive to the adherents of every other religious system. It is almost as offensive to modern man, brought up in the atmosphere of relativism, in which tolerance is regarded almost as the highest of the virtues. But we must not suppose that this claim to universal validity is something that can quietly be removed from the Gospel without changing it into something entirely different from what it is. The mission of Jesus was limited to the Jews and did not look immediately beyond them; but his life, his methods and his message do not make sense, unless they are interpreted in the light of his own conviction that he was in fact the final and decisive word of God to men. . . .

So the Christian has still a witness to bear to the Jew. His approach must be made with the utmost reverence and humility. Christendom as a whole has never adequately repented of what it has done to the Jews. The Christian who meets a Jew must in his own person incorporate that profound penitence which can never be fully expressed. At the same time he must be moved by deep respect for one who stands for that ageless and timeless faithfulness that finds expression in every synagogue service. But still he has a duty — to ask himself whether there are certain things in the picture that so far he has missed.

Points of Discussion

1. Is the Christian concept of exclusive validity, as Neill understands it, "offensive" to you? Why or why not?
2. At this point, what arguments, if any, could you bring to counter Neill's argument?
3. Do you understand Neill's sense of "duty" to the Jew? How would you react to it in person?

Reading, continued —

If the Christian holds this view, he cannot do otherwise than wish to share his experience with all men, Jew and Gentile alike.

This does not rule out the possibility that the nature of his approach may have to be carefully thought out afresh in relation to new situations. The old term 'Missions to Jews' has fallen under the displeasure that now attaches almost everywhere to the terms 'mission' and 'missionary'. To the Jew of to-day the word seems to speak of that time when Jews were weak and poor and Christians were rich and strong; of patronage, and of charity in the bad sense of the term. A better formulation was reached when the International Missionary Council sponsored the International Committee on the Christian Approach to Israel. Yet even here there is a certain onesidedness — a certain suggestion that the Christians are the givers and the Jews the destined receivers. In our day we have to move forward a step further; we can think and speak only in terms of the dialogue between Jewry and the Church, between the old Israel and the new.

This formulation, however, at once gives rise to some further considerations. In what circumstances does genuine dialogue become possible; Dialogue is not the same thing as dispassionate and academic discussion; it implies an element of engagement, of rival claims to certain common territory, of perhaps unexpressed hostility, of the desire to win. All this of course can be carried through in the truest spirit of friendship and mutual respect, as it is for the most part in the dialogues of Plato. But it is the inner tension that gives life and vitality to the discussion; this is a life and death struggle in which the prize of victory is the truth.

Points of Discussion

4. For Neill, is the difference between "dialogue" and "mission" one of goal, method or both? Why is dialogue necessarily a "life and death struggle" for Neill?
5. In the 1967 "Guidelines for Catholic-Jewish Relations," the United States Roman Catholic Hierarchy "forbade its flock to look upon current conversations with Jews as a means of making converts" (*Newsweek*, April 3, 1967). How would Neill view this directive? How do you view it? Could the Church, having made this declaration, still hope to convert Jews?

Chapter 22 — . . . But Not The Jews

"Jews and Christians both have vocations from God. We are God's people, and not two different people." — Archbishop Fulton J. Sheen, quoted in *Newsweek*, April 3, 1967.

Reading: Reinhold Niebuhr, *Pious and Secular America* (New York, 1958), p. 108.

Our analysis assumes that these (missionary) activities are wrong not only because they are futile and have little fruit to boast for their exertions. They are wrong because the two faiths despite differences are sufficiently alike for the Jew to find God more easily in terms of his own religious heritage than by subjecting himself to the hazards of guilt feeling involved in conversion to a faith which, whatever its excellencies, must appear to him as a symbol of an oppressive majority culture. . . . Practically nothing can purify the symbol of Christ as the image of God in the imagination of the Jew from the taint with which ages of Christian oppression in the name of Christ have tainted it.

Points of Discussion

1. What would you consider the "positive" reasons offered by Niebuhr for not proselytizing the Jews, and what the "negative" reasons?
2. Neill, in replying to Niebuhr, states that Niebuhr's position "would rule out almost every Christian attempt anywhere to win any adherent of another religion to faith in Christ" (p.27). Would this be so?
3. A. Roy Eckhardt, in the *Journal of Religion* (30:4, 1950, p. 236) states that "Christianity and Judaism have a relationship lacking between Christianity and other religions." He therefore calls for an end to the "mission to the Jews." Do you agree that this special relationship exists? (The reading that now follows goes even one step further, defining a proposed special relationship of Judaism and Christianity not in terms of similarity, but in terms of complementary roles.)

Reading: Franz Rosenzweig, a letter, quoted in *Franz Rosenzweig: His Life and Thought*, edited by Nahum Glatzer, second edition, Schocken (New York, 1961), pp. 341–343:

Christianity acknowledges the God of the Jews, not as God but as "the Father of Jesus Christ." Christianity itself cleaves to the "Lord" because it knows that the Father can be reached only through him. With his church, he remains as the "Lord" for all time, until the end of the world, but then he will cease to be the Lord, and he too will be subject to the Father who will, on this day, be all in all. We are wholly agreed as to what Christ and his church mean to the world: no one can reach the Father save through him.

No one can reach the Father! But the situation is quite different for one who does not have to reach the Father because he is already with him. And this is true of the people of Israel (though not of individual Jews). Chosen by its Father, the people of Israel gazes fixedly across the world and history, over to the last, most distant time when the Father, the One and Only, will be "all in all." Then, when Christ ceases to be the Lord, Israel will cease to be the chosen people. On this day, God will lose the name by which only Israel calls him; God will then no longer be "its" God. But until that day dawns, the lifework of Israel is to anticipate the eternal day, in profession and in action, to be its living presage, to hallow the name of God through its, Israel's, own holiness and with its Law as a people of priests. . . .

The synagogue, which is immortal but stands with broken staff and bound eyes, must renounce all work in this world, and muster all her strength to preserve her life and keep herself untainted by life. And so she leaves the work in the world to the church and recognizes the church as the salvation for all heathens in all time. The synagogue knows that what the works of its ritual do for Israel, the works of love do for the world outside of Israel. . . .

And the church, with unbreakable staff and eyes open to the world, this champion certain of victory, always faces the danger of having the vanquished draw up laws for her. Sent to all men, she must nevertheless not lose herself in what is common to all men. Her word is always to be "foolishness and a stumbling block." . . .

That is why, whenever the church forgets she is a stumbling block and desires to become reconciled with what is "common to all men," the synagogue confronts the church as a silent warner who is not seduced by what is common to all men and knows only of the stumbling block. Then the church again turns to affirmation and utters the word of the cross."

Points of Discussion

4. Clarification: What are the separate roles of Judaism and Christianity? What role does Christianity play for Judaism, and what role does Judaism play for Christianity?

5. Rosenzweig elsewhere states that "Israel can bring the world to God only through Christianity." He seems thus to feel that Jews should support Christian missionary efforts (other than to Jews, of course). Could you see yourself doing so? If not, why? Do you disagree with Rosenzweig's analysis? (You might wish to note and consider the following quotation from a critique of Rosenzweig's position by Dan Clawson in *Judaism*, Winter, 1970, pp. 90f.) —

This doctrine of the relation between Judaism, Christianity, history and the Kingdom seems to me completely contrary to classical Jewish and Christian thought. The reverse of Rosenzweig's position is much nearer to classical conceptions these two religions have of themselves and of their places in history. It is the Torah which invented the idea of history and of history as having purpose. In Biblical times Israel was very much involved in history. . . . In Christianity, on the other hand, Jesus said that "My kingdom is not of this earth." His definitive statement on politics was "Render unto Caesar that which is Caesar's." The coming of Jesus as the Christ signifies the end of history. And Jesus as the Messiah brings not the establishment of an earthly kingdom but rather an eternal life after death in a heaven.

Chapter 23 — Against Proselytization

"All the higher religions are also revelations of what is right and true." — Arnold Toynbee, *Christianity Among the Religions of the World* (New York, 1957), p. 99.

Reading: Paul Tillich, *Christianity and the Encounter of World Religions*, Columbia University Press (New York, 1963), pp. 77f., 83, 95:

We tried to show a long line of Christian universalism affirming revelatory experiences in non-Christian religions, a line starting in the prophets and Jesus, carried on by the Church Fathers, interrupted for centuries by the rise of Islam and of Christian anti-Judaism, and taken up again in the Renaissance and the Enlightenment. This principle of universalism has been under constant attack by the opposite principle, that of particularity with the claim to exclusive validity. . . . Christianity has in its very nature an openness in all directions, and for centuries this openness and receptivity was its glory. . . .

Christians feel that it is a questionable thing, for instance, to try to convert Jews. They have lived and spoken with their Jewish friends for decades. They have not converted them, but they have created a community of conversation which has changed both sides of the dialogue. Some day this ought to happen also with people of Islamic faith. Most attempts to convert them have failed, but we may try to reach them on the basis of their growing insecurity in face of the secular world, and they may come to self-criticism in analogy to our own self-criticism.

Finally, in relation to Hinduism, Buddhism, and Taoism, we should continue the dialogue which has already started and of which I tried to give an example. . . . Not conversion, but dialogue. It would be a tremendous step forward if Christianity were to accept this! It would mean that Christianity would judge itself when it judges the others in the present encounter of the world religions.

Points of Discussion

1. Tillich's teacher, Ernst Troeltsch, long ago proposed to replace missionary attacks with "cross-fertilization." Explain that term as best you can, assuming that Tillich is carrying out his teacher's purpose.
2. Neither Tillich nor the authors cited in chapter 22 would make missionary appeals to Jews. How do their bases differ? Do you prefer one or the other?
3. Tillich, as opposed to Neill (chapter 21), clearly distinguishes "dialogue" from "mission" (conversionary attempt). Is this possible? Why do the two disagree? Would a religious dialogue held with one of these men be essentially different from a dialogue held with the other? Why or why not?
4. Tillich obviously rejects the "claim to exclusive validity." Is it at all possible to hold such a claim, and still not pursue proselytization? (Could such a stand be justified, and if so, how?)
5. Note the quotation from Toynbee at the beginning of this chapter. It will interest you to know that Toynbee does support missionary efforts. How might this quotation fit with his viewpoint?
6. Having now read three basic positions (that Christians seek all converts, . . . all except Jews, . . . seek no converts), which position do you think you would prefer if you were a Christian? Which position do you prefer as a Jew (i.e., which position would you prefer that all Christianity adopted)?

Chapter 24 – You Have Chosen Us

“It is only the privilege of the first born which the Rabbis claimed for Israel . . . not the exclusion of other nations.” – Solomon Schechter, *Aspects of Rabbinic Theology*, Schocken (New York, 1961 [1909]), p. 62.

Reading: Abraham J. Karp, *The Jewish Way of Life*, pp. 180–185:

When the Torah is read in the synagogue, a number of men come to the pulpit at stated intervals to pronounce the Benediction:

Blessed art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us Thy Torah. Blessed are Thou, O Lord, giver of the Torah.

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל העמים, ונתן לנו את תורתו. ברוך אתה, יי, נותן התורה.

When the Jew affirms that he is a member of a chosen people, what is he in effect saying?

No concept has been more misunderstood by friends, and none more mischievously used by enemies. This benediction, like other statements of chosenness, is not said as a boast against others but as a challenge to ourselves. A more faithful rendering of the spirit of the blessing would read:

. . . who has chosen us from all peoples by giving us Thy Torah.

The obligations imposed by the demands of the Torah laws have made us a “chosen people.” As Edmond Fleg has stated:

In charging itself with the burden of His law, Israel feels itself chosen not as a master, but as a servant.

The same sentiment has been variously expressed in our tradition. Maimonides, in his *Letter to the Jews of Yemen*, reminded them that “God had made us a unique people through His laws and precepts.” The Rabbi of Apt spoke it in a homily:

When God bade Abraham leave his father's house, He promised to make him a “great nation.” The Evil Urge observed with what eagerness he prepared himself for the journey and whispered to him:

“You are doing the right thing. A great nation – that means power, that means possessions!”

But Abraham laughed at him. “I understand better than you,” he said. “A great nation means a people that sanctifies the name of God.”

To the people of the Kingdom of Israel, inclined in this day toward chauvinism, the prophet Amos spoke God's words:

Are ye not as the children of the Ethiopians unto me, O children of Israel!

And he taught them what chosenness means:

You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities.

Israel's chosenness is that of a beloved gifted child, of whom the Father demands most in effort and accomplishment. The understanding child accepts it, not as a privilege, but as a responsibility. Samson Raphael Hirsch explained:

The Bible terms Israel “God's own people,” but that does not imply Israel's exclusive possession of divine love and favor. On the contrary, it means that God has exclusive claim to Israel's service.

The relationship of God and Israel is through a Covenant. “I will take you to be my people, and I will be to you a God.” The Covenant relationship as it is spelled out is conditional. We are His people, so long as we proclaim Him through our lives to be our God. He has chosen and we have also chosen. Rabbi Johanan ben Nappaha taught:

The Holy One offered the Torah to all nations, and none but Israel accepted it.

It was the conscious choice of accepting for itself the demands and discipline of the Torah that made Israel a chosen people. Its response to God's call conferred upon Israel its distinction. Since Israel is in constant confrontation with God, it must continue to reaffirm its choice at Sinai. "A chosen people," said Zangwill, "is really a choosing people." It is of God that Israel is a chosen people, yet it must through its will and life make itself God's "peculiar treasure" among the nations. Here again the paradox of man's relationship to God: that which is of God, must yet become so through man.

"How odd of God to choose the Jews," mused a cynic. To which the reply: "It's not so odd. The Jews chose God."

Points of Discussion

1. Mordecai Kaplan writes (*Not So Random Thoughts*, New York, 1966, p. 197), "To interpret divine chosenness as chosenness for service makes as much sense as being proud of one's humility." Is he correct? How could Karp reply? Is the concept "proud of one's humility" absurd as it initially sounds?
2. Is the chosen people concept, as Karp describes it, likely to lead to a sense of superiority for one's own religion? If not, why not? If so, could you estimate the degree of such a feeling?
3. Karp indicated that God choosing Israel is half a "deal," (covenant), with Israel also choosing God. Describe the two sides of the "deal" as best you can.
4. Do you see yet any clear differences between Karp's explanation and the Christian views expressed in the earlier chapters in this unit? Are any of those views parallel to the Jewish chosen people concept, as described by Karp? If not, which would be closest?

Reading, continued: -

Why does not Judaism promote missionary activities? The answer was given by Moses Mendelssohn almost two hundred years ago:

Since . . . according to the rabbis, the just and virtuous of every nation shall enjoy eternal felicity hereafter, the reason for proselytizing falls to the ground.

Mendelssohn was referring to the rabbinic dictum:

The righteous of the nations of the world have a share in the world to come.

One does not have to be a Jew to "enjoy eternal felicity." Salvation is not for the select. It is for all who have earned it. Who then are worthy of "a share in the world to come"? For gentiles the rabbis set standards which are called "Seven Commandments for the Sons of Noah." They enjoin the establishment of a system of civil justice; and forbid blasphemy; idolatry; incest or adultery; murder; stealing; inhumane acts, such as eating flesh torn or cut from a living animal. A gentile who abides by laws of justice and refrains from immorality, idolatry, bloodshed, and cruelty can gain salvation "outside the synagogue." . . .

Judaism would not consider the other religions as equally true or good. Of its daughter religions it would object to Christianity's departure from pure and unqualified monotheism, and would look askance at Islam's fatalism and moral standards. But it would also consider them as partners in doing God's work.

Points of Discussion

5. Karp holds that Judaism, while not proselytizing, "objects" to certain aspects of other religions. How do the two facts go together?
6. The standards for gentiles are not accepted by some individuals (as well as some religions). What are the possible Jewish approaches to such groups? Which would you think proper?

Reading, continued: -

Truth to tell, there was proselytizing activity in ancient times. We read of successful missionary activity in Talmudic days. The collection of ethical teachings, *Abot de Rabbi Nathan*, suggests that:

Every Jew should endeavor to bring men under the wings of the Shekhinah (Divine Presence) even as Abraham did.

A people to whom God's word was revealed and who through experience had discovered how to serve Him, felt it an obligation of love to his fellows who knew not the one God, to share the revelation and the discoveries. Those who chose to share this faith and way of life became Jews.

Points of Discussion

7. Close to which view in chapters 21, 22 and 23 is Karp's justification of early Jewish proselytization?
8. Does the absence of current Jewish proselytization efforts (as opposed to Talmudic times) mean that our attitude toward other religions has changed? (Try to formulate both the "yes" and "no" answers to this question.) If you feel it has not, what then might account for the change in practice? If you feel the attitude has changed, would you find support in that change for the expectation that Christian missionary efforts might someday cease?

Chapter 25 – For Particularism

"It is impossible to reach the level of moral perfection without the wholehearted love of one's nation." – Rav Kook, *Azkara I*, 1937, p. 90.

Reading: Abba Hillel Silver, *Where Judaism Differed*, p. 21:

Judaism saw no inconsistency between religious universalism and nationalism. It believed that the independent existence of nations was within the plan of God, and that He assigned to each nation, as to each individual, a distinct task and responsibility. National identities were not, however, irreconcilable, and did not preclude international cooperation and universal brotherhood.

Reading: Paul Tillich, *Christianity and the Encounter of World Religions*, p. 96f.:

This leads to the last and most universal problem of our subject: Does our analysis demand either a mixture of religions or the victory of one religion, or the end of the religious age altogether? We answer: None of these alternatives! A mixture of religions destroys in each of them the concreteness which gives it its dynamic power. The victory of *one* religion would impose a particular religious answer on all other particular answers. The end of the religious age – one has already spoken of the end of the Christian or the Protestant age – is an impossible concept. The religious principle cannot come to an end. For the question of the ultimate meaning of life cannot be silenced as long as men are men. Religion cannot come to an end, and a particular religion will be lasting to the degree in which it negates itself as a religion. Thus Christianity will be a bearer of the religious answer as long as it breaks through its own particularity.

The way to achieve this is not to relinquish one's religious tradition for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion, in devotion, thought and action. In the depth of every living religion there is a point at which the religion itself loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence.

Points of Discussion

1. How might Tillich, who, as we saw before, rejects Christianity's claim to "exclusive validity" justify his call for each to "penetrate into the depth" of his own religion?
2. Look at the last paragraph of the Alaynu prayer. In what ways does it form a parallel to the last part of the Tillich quotation, and in what ways is it different?
3. Particular loyalties have often been involved in the great conflicts and wars of the world. Silver claims that such loyalties do not preclude cooperation and brotherhood. What factors, then, might Silver single out as the causes of these conflicts? (You should be able to list a few alternatives.) Would you agree that these factors are at fault, rather than the particular loyalties?

Reading: Mordecai Kaplan, *The Future of the American Jew*, (New York, 1967 [1948]), p. 94f.:

The sense of peoplehood is the awareness which an individual has of being a member of a group that is known, both by its own members and by outsiders, as a people. Neither those within nor those without, as a rule, give much thought to the question of what makes the group into a people. Those

within are satisfied with the "we-feeling," which they have with regard to all who belong to their people. That "we-feeling" is more inclusive than the "we-feeling" of family, clan, or tribe, and yet definitely excludes others who have a like feeling about their own people. Everyone yearns to be a member of some people, and deems it a catastrophe to have no people to which to belong.

Why is it a catastrophe? Because, as human beings, there are two states or conditions we cannot do without. We cannot do without being needed, and without something of which we are proud. This is why we need this "we-feeling" to embrace a group inclusive enough in time and space, inclusive of a sufficient number of generations to render certain that our being desired or needed is not ephemeral, and that all of us, no matter how commonplace, can recall some person, event, or achievement we can be proud of.

Reading: Jacob Katz, *Judaism*, Summer, 1968, p. 314:

There is, however, no surer way to obliteration than blending symbols or ideas which, by their historical connotations, are inimical to each other. The symbols of the Christian and those of the Jewish religion are such mutually exclusive elements. Communal worship of Christians and Jews, attempted in certain places, leads perforce to the omission from both religions of what was most meaningful to both communities. On the other hand, retention of controversial symbols may so inhibit reactions as to countermand the very purpose of communal worship.

Points of Discussion

4. It has been argued that any attempt to destroy our particular groupings would simply result in other groupings. Would Kaplan agree? Do you agree?

5. "It is time to drop all the old divisions and get it all together. 'Humanity' is the name of the game, not 'religion.'" How would you respond to such a statement?

AMERICAN JEWISH ARCHIVES

Chapter 26 – Final Quotations

1. The Synagogue continues to look forward to that day when all men, of all countries, colors, and beliefs, will become spiritually united. Since all universals are attained only through particulars, the Synagogue is committed to the perpetuation of itself against all forms of dissolution. It understands "the election of Israel" as imposing on it a heavier obligation to God, not as an unseemly preferment. It welcomes into its midst all those who voluntarily wish to enter. It does not seek to dissolve the institutions of its offspring, nor does it cherish, as a proximate or remote goal, the abandonment by Christians of their Christian loyalties. Rather, it desires that its offspring attain and maintain the spiritual heights which they often nobly expressed.

The Synagogue envisages the unity of mankind in a lofty spiritual bond, enabling men both to preserve the institutions which they hold sacred and to transcend them.

– Samuel Sandmel, *We Jews and You Christians*, pp. 145f.
2. Only as we give convincing evidence to our Jewish neighbors that we seek for them the common rights and dignities which God wills for His children, can we come to such meeting with them as would make it possible to share with them the best which God has given us in Christ.

– Declaration, First Assembly, World Council of Churches, Amsterdam, 1948.
3. The General Board urges that the members of the constituent communions seek that true dialogue with the religious bodies of the Jewish community through which differences of faith can be explored within the mutual life of the one family of God – separated, but seeking from God the gift of renewed unity – knowing that in the meantime God can help us to find our God-given unity in the common service of human need.

– Resolution, National Council of Churches of Christ, 1964.
4. "It's all very well for the Catholic bishops to say they have no desire to convert me. But they have a need to do so. Their faith requires that I should ultimately become a Christian." – Rabbi Emanuel Rackman, as quoted in *Newsweek*, April 3, 1967.
5. There is one "strong but negative tie linking Jews throughout the world." It is "the refusal to convert to Christianity." – Dr. Gerson Cohen quoted in *What's The Difference?*, by Louis Cassels, Doubleday (New York, 1965), p. 37.

6. "As a professing Jew, I obviously consider Judaism the only true religion, just as I would expect the adherents of any other faith to defend a similar claim for their religion." – Rabbi Emmanuel Jakobovits, *Commentary*, August, 1966, p. 106.
7. The claim of any religion to exclusive possession of truth seems to me untenable. This position arises from the fact that the major object of truth in any religious system is God, who by definition and nature is knowable only fragmentarily to man. Even Moses, who according to our tradition shared the supreme relationship of intimacy with God attainable to man, understood that one could never see "the face of God" but only as it were "His back" – i.e., that all human knowledge of God, including his, must always remain limited. Moreover, how much truth, how much value a given insight into the nature of the divine would contain, depended on the condition of the human being who sought to understand something of God.
- All knowledge of God, all truth concerning Him, is relative. No one person nor any religion may, therefore, claim to have the truth about God and thus to be the one true religion. . . . But I am not particularly interested in proving that Judaism is best. It's mine; it's sufficient for me.
- Rabbi H. E. Schaalman, *Commentary*, August, 1966, p. 136.
8. Consequently the encounter of Christianity with other religions, as well as with quasi-religions, implies the rejection of their claims insofar as they contradict the Christian principle, implicitly or explicitly. But the problem is not the right of rejecting that which rejects us; rather it is the nature of this rejection. It can be the rejection of everything for which the opposite group stands; it can be a partial rejection together with a partial acceptance of assertions of the opposite group; or it can be a dialectical union of rejection and acceptance in the relation of the two groups.
- Paul Tillich, *Christianity and the Encounter of World Religions*, p. 29.
9. The notion that Judaism and Christianity, to maintain harmonious relations, must be "truly, basically one," is really a totalitarian aberration. For democracy is predicated on the conviction that dissimilarities and differences are no cause or justification for inequality. The democratic solution is that those of different views and beliefs should respect the dissimilar views and beliefs of their neighbors. After all, we don't demand that all Americans vote for the same ticket in order to promote national unity. On the contrary, we encourage political differences while expecting that those who differ will do so in a civilized and constructive manner.
- Trude Weiss-Rosmarin, *Judaism and Christianity: The Differences*, pp. 11f.
10. Christians are not called upon to abandon their hope for a world converted to the Gospels, any more than traditional Judaism has given up the Prophetic faith that the day will come when "the Lord shall be one and His name one." If the election of Israel, which is basic to the Christian claim, has any meaning, it must be that men must leave to God the achievement of His purpose through and with His people at "the end of days." Men must learn to express their hopes in a spirit of humility, always conscious that His thoughts are not our thoughts and His ways are not our ways.
- Robert Gordis, *Judaism in a Christian World*, p. 145.
11. "The gates of God are open to all. The Christian need not pass through Judaism, nor the Jew through Christianity, in order to come to God." – Martin Buber, in religious dialogue, Jewish Academy, Stuttgart, Germany, January, 1933.

EPILOGUE

The Missionary at the Door

All having been said and done, there is one subject which we have only just touched upon and which deserves some consideration. When approached by the missionary, be he "at the door" or "on the campus," be he a "professional" or a new enthusiast, be he dressed in a suit or jeans, how does one reply? How do you react in the immediate situation?

Our own suggestion begins with the assumption that the missionary's mind is not as open to other ideas as is your own. By the very nature of your basic stances, you accept his religion as valid for him, while he will not extend the same courtesy to you. Thus, true dialogue is an impossibility.

Second, we might also assume that no matter how well we have delved into the material in this booklet and our Jewish heritage altogether, we will not have at our fingertips the immediately necessary facts, opinions and information that the trained missionary or the enthusiast (who makes up for training through his enthusiasm) will have. The usual progress of such discussions is a movement from point to point, in rapid order, until you cannot answer the next question, from either tiredness or lack of knowledge. Thus, true equal debate is impossible.

Should one then avoid the discussion entirely? Not exactly. You have now a fund of knowledge that serves as a firm basis of conviction in the validity of your own life style. You can enter such discussions sure of yourself and your stance. In addition, failure to confront the challenges at all might well reinforce the missionary conviction that Jews do not believe only from lack of knowledge, thus spurring on his efforts.

Our own suggestion would be to view such a confrontation as a brief effort to impress and educate the "missionary" who approaches. Brief references are all that are required. Particularly impressive is the knowledge (1) that there are Christian scholars who disagree with the Christological interpretation of the Bible ("Old Testament") and (2) that many Christians purposely avoid proselytizing the Jews. Past a few comments, your position should be that the missionary is not sufficiently well acquainted with the relevant information (a truth, in fact), and that if he really wants to discuss the issue, he should do some reading (at which point you recommend this booklet and works in the bibliography).

In short, neither avoidance nor great involvement serve you well. A brief encounter to let the missionary know how wrong he is by approaching you is all that is called for.

We close, as all study should, with a look forward to more study, with a bibliography. We hope that this booklet achieves, if nothing else, a desire on your part to learn more about your Judaism and your uniqueness. If that has been achieved, any failings are secondary matters at worst, and perhaps, irrelevant.

A Very Brief Bibliography

Because this collection had a very specific purpose, and because of its composite nature, the best suggestion for continued reading is that you follow through the bibliographical information accompanying selections that interest you. The following six books deserve specific mention only because they touch upon so much of the material covered, and because they all provide excellent reading. The student is cautioned that these texts were written for the adult, rather than the school audience, but none are beyond the abilities of the careful reader. The last work is listed because it represents, in paperback form, the material found (and often quoted here) in *Commentary* magazine, August, 1966.

Ben Zion Bokser, *Judaism and the Christian Predicament*, Alfred A. Knopf (New York, 1967).

Robert Gordis, *Judaism in a Christian World*, McGraw-Hill (New York, 1966).

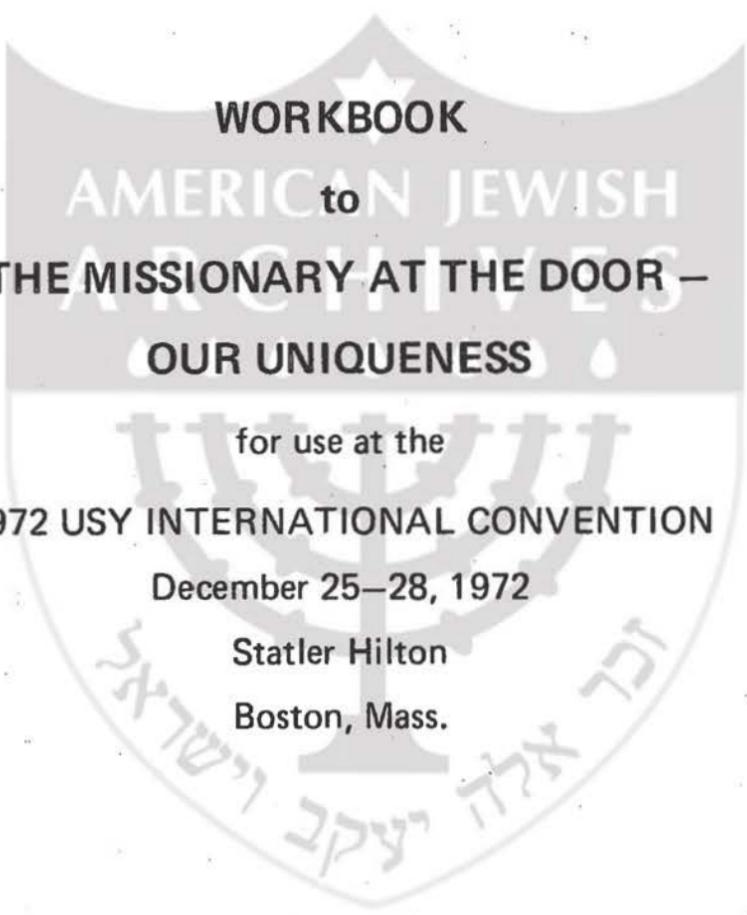
Samuel Sandmel, *We Jews and You Christians*, Lippincott (New York, 1967).

Abba Hillel Silver, *Where Judaism Differed*, Macmillan (New York, 1961).

Trude Weiss-Rosmarin, *Judaism and Christianity: The Differences*, Jewish Book Club (New York, 1943).

The Condition of Jewish Belief — a symposium, Macmillan (New York, 1966).





WORKBOOK
to
AMERICAN JEWISH
ARCHIVES
THE MISSIONARY AT THE DOOR —
OUR UNIQUENESS

for use at the
1972 USY INTERNATIONAL CONVENTION
December 25–28, 1972
Statler Hilton
Boston, Mass.

Edited and arranged by
Rabbi Benjamin J. Segal

Preface

(From the Preface to the Book of Readings)

In March of 1972, a full-page advertisement in newspapers across the country invited Jews to "find" Jesus through reading the life stories of others who had already found him. During that same year, "Jews for Jesus" posters began to appear on many college campuses. The "Jesus Movement," as the varied collection of groups centered around Jesus became known, took hold in many places, often with direct or indirect appeals to Jews to join.

Was a new trend beginning? The Synagogue Council of America began a study. The American Jewish Committee initiated an education campaign. In April, 1972, the Massachusetts Rabbinical Court of Justice (Beth Din) ruled that one born Jewish "abdicated his rights as a member of the Jewish faith" if he joined an organization of Jews who embraced Christianity.

The subject of all this discussion, however, was certainly not new. "To The Jews First" and "Why Evangelize the Jews?" are titles of gospel tracts that have been in print for a long time. Missionary appeals to the Jews, in fact, go back two thousand years. No, the subject is old. Only the increased interest makes it particularly relevant at this time. As sections of the Christian community in America participate in several evangelical programs and campaigns (attractively titled "Explo '72," "KEY '73," and the like), the Jewish community in America pauses to take careful note of Christian missionary work, and its direction, if any, toward the Jewish community.

The dual purpose of this convention study unit is reflected in its title: "The Missionary at the Door — Our Uniqueness." On the one hand, we would acquaint you, the participant, with those challenges most often posed to Judaism by the missionary. On the other hand, it is our conviction that the best of all possible responses to such appeals is a clear understanding of the uniqueness of Judaism, that is, those elements that differ from other religions, particularly from Christianity.

One might ask, "Why not deal with the challenges of missionaries with direct answers? Would not the best aide be some sort of question-and-answer book?" In a word, "No." No matter how many particulars are covered, there will always be another question of detail.

A question or challenge is always phrased in its own terms of reference. The best answers to some questions are not direct, but indirect, explaining that the terms of reference are wrong. For example, if a salesperson tries to convince me that he has for sale the best pens in the world, I can turn down his offer either by denying his claim (directly, countering his contention) or by explaining that I prefer pencils (his terms of reference are wrong). I can turn down a car insurance salesperson either by rejecting his policy (countering his contention) or by noting that I use only public transportation (terms of reference). Similarly, I can counter the claims of the missionary at the door argument by argument, or I can know that I have a viable system, complete in its own right, but different from his—unique. It is this that the missionary often does not understand, and it is this that we must understand.

We shall, therefore, deal with those challenges which seem of major import, but each in terms of what Judaism offers, not what it rejects. Thus the charge of overemphasis upon the law will be dealt with by an attempt to trace the positive aspects of our observance of the law. We shall try to counter the charge that we do not understand man's sinfulness with the Jewish appreciation of man; the challenge of overemphasis on nationalism with reasons for the nationalism; the charge of a lack of an ethic of love with a description and appreciation of our ethic; etc. It is hoped that this approach will lead the participant to a greater appreciation of the unique aspects of his Judaism, and thereby, to the finest possible response to the missionary challenge.

A word is due on what this study project is not about. This is not a study in comparative religion. In no way does the convention intend to present a balanced comparison of Judaism and Christianity. To restate the point in a blunter, but possibly clearer, fashion, you will hear neither an extensive nor a fair treatment of the Christian religion during this convention. The Christian viewpoints cited are chosen because either they are typical of the missionary challenge or they help clarify a unique Jewish position. It must be remembered that Christianity is seen by the overwhelming majority of Jewish sources as a non-pagan, monotheistic religion, and that we have no desire to draw Christians to Judaism. It would therefore be totally false to Jewish values, as well as to the thrust of this study project, to extract from the learning unit negatives about the Christian religion. The fact that no defense of Christian points of view is presented does not indicate that they do not exist. It is simply the result of our purpose, the defense of unique Jewish views.

A second warning is in order, lest the participant make another unfortunate equation. There is no necessary link between the views of one dedicated to missionary work and those of the anti-Semite. Anti-semitism is an important object of Jewish concern, but it is essentially different from our concern here. At no time should the reader assume that the missionary approaches the Jew out of hatred or ill will. There is legitimate room for debate in the possible effects of the missionary posture on a society's views of Jews and Judaism, but that is a complex issue we do not approach here.

On, then, to the material.

To The Participant

This workbook has been designed for use at the USY International Convention, December, 1972, focusing on the theme of "The Missionary at the Door — Our Uniqueness." This workbook makes no sense if read consecutively, or even if "glanced through" in search of some piece of knowledge. The selections, questions and references are all coordinated with the plans for the discussion sessions to be held at the convention. Looking ahead at the material will neither obviate your need to attend these sessions in order to gain their content, nor will it help you better understand those sessions. To the contrary, it might have the effect of diverting some of your interest. You are therefore asked *not* to read or work in the workbook ahead of its own pace. (Each section is labeled according to the proper time for use.) Readings in the "Book of Readings" which was given you are suggested for additional work following each discussion session. If you have any time for extra reading at the convention, you are encouraged to pursue those sections.

After the First Discussion

By the time you receive this workbook, you will have heard and seen an introduction to the theme of the convention, and you will have participated in a discussion session in which the activities and arguments of the "missionary at the door" have been explored. Hopefully, those sessions have already set you thinking about the challenges presented. The following material is intended to present a convenient summary of matters covered for your further consideration. In short, it is review. It can be thought about for seconds or hours, depending on your preference. Additional reading in the "Book of Readings" is suggested at the end of the review material.

What, then, are the missionary challenges you are most likely to face? We believe that they are those that here follow. As you read each, consider what response you would be likely to give, and what response would serve you best. (The two are not always the same.)

1. "Judaism is a religion of law, which is not only a useless pursuit (following laws), but also a counter-productive one. In the first place, it's hypocritical. Nobody obeys the laws anyway. (Six hundred and thirteen—wow!) Second, what God really wants is for me to be a good person, and that's "love," not "law." Third, we are weak — like babies, really — and telling us 'No' just makes us want to do those things more (just like prohibition, or the marijuana laws). Last, most of the laws are outdated, anyway. What you need is a religion of love, warmth and relevance." — Your response?
2. "God is a God of Love. He couldn't be anything else. Yet look at your God in the Old Testament — angry, always punishing, always threatening, carrying guilt to children and grandchildren of sinners. Jesus taught the world the true essence of God — Love. Why don't you join us, and see?" — Your response?
3. "Are you perfect? Of course you're not. Nor is anyone. When you get right down to it, we are all moral failures — railing at our friends, being less than honest with ourselves and certainly not doing the best for the world. That's the difference between Judaism and Christianity. Judaism is blind to the very message that Jesus came to bring, that we are all born into sin, and we can't get out without super-human help. That help is Jesus, who is the only way to the Father. Don't you see that you can't do it yourself?" — Your response?
4. "Jesus was a Jew, like you. He preached the same ten commandments, and he lived the same Jewish life. Lots of Jews are finding Jesus, not by becoming Christians, but as a fulfillment of their Judaism. You don't have to assimilate to accept Jesus." — Your response?
5. "Think about it for a minute. Have the Jews had a moment's rest since they rejected Jesus? For two thousand years they have suffered — from Rome back then to Russia today, from the war of Bar Kochba to World War II. Nowhere could they stay for more than a few hundred years, and no matter what efforts the best intentioned of men made in their behalf, they eventually suffered, and suffered severely. Surely, this is punishment. It all began in the year 70, when the Temple was destroyed, approximately the time by which it was clear that the Jews had totally rejected the Messiah. Isn't that proof enough? Isn't it time you brought suffering to an end?" — Your response?

6. "The Bible says so. Isaiah 7:14 says that 'a virgin shall conceive, and bear a son . . .' That's Jesus! Moses, in Deuteronomy, (18:14) says, 'The Lord will raise up for you a prophet from your brethren as he raised me up; you shall listen to him. . . ' That's Jesus! Over and over the Bible predicts Jesus' coming. If your own Bible does that, how can you reject him?" – Your response?

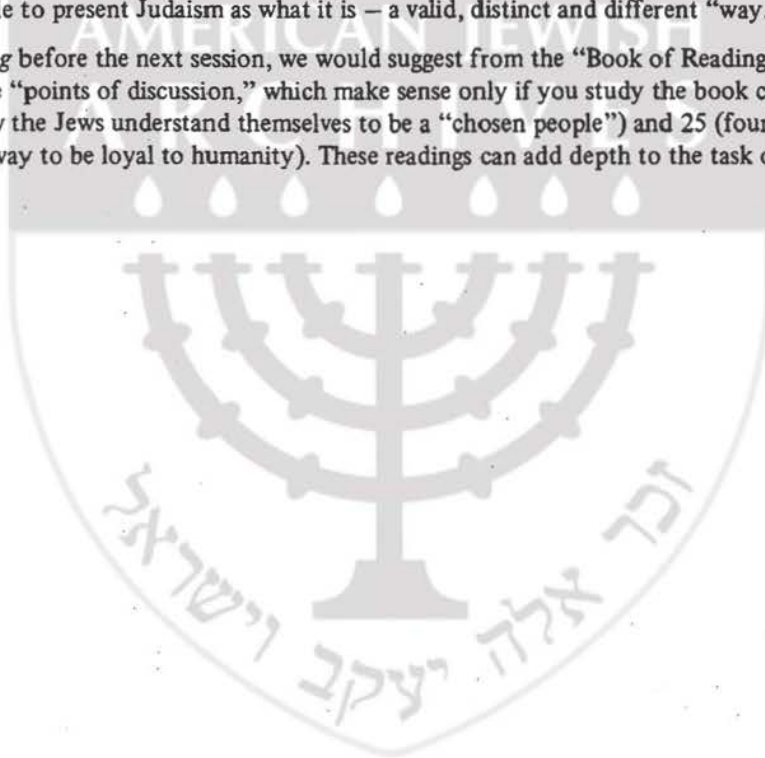
„העלמה הרה וילדת בן" (ישעיה ז, יד)

„נביא מקרבך מאחיד כמוני יקים לך ה' אלקיך אליו תשמעון" (דברים יח, טו)

You probably cannot answer all of the above challenges fully, nor will you be "fully" able to answer them by the end of this convention. This, of course, does not mean that the challenges are correct, only that not all answers are known to you at present. The questions, then, are presented to help you. By defining the challenges before we proceed to the answers, perhaps you can better understand the problem. By attempting to articulate your answers as you would now give them, perhaps you can appreciate the importance of knowing certain of the basic unique aspects of your religion, those aspects which are subject to challenge from the outside.

Before you go to the next session, allow us a reiteration of the thrust of these sessions. You will be exploring the uniqueness of Judaism, that is, those aspects of Judaism that differentiate our religion from others. We choose this method of responding to the missionary challenge because we are convinced that if one can understand and explain those aspects of Judaism which differ, he can validly and effectively close the door on the missionary standing there (who does not appreciate Judaism as a separate but equal religion). It is of the essence of the missionary that he knows only of the "one way" to God; it is our task to be able to present Judaism as what it is – a valid, distinct and different "way."

For additional reading before the next session, we would suggest from the "Book of Readings" which you have received the "readings" (but not the "points of discussion," which make sense only if you study the book consecutively) in chapters 24 (Abraham Karp, on how the Jews understand themselves to be a "chosen people") and 25 (four scholars, in support of loyalty to one's group as the best way to be loyal to humanity). These readings can add depth to the task of searching out the uniqueness of your Judaism.



At The Second Discussion

The following material is intended for use at the second discussion. You are requested to await that session to cover this material. At that time, the discussion leader will provide introductory matter and instructions that will convert these sections into an organized unit.

Saturday

Sunday



Saturday

Sunday

The following reading is taken from Erich Fromm's *The Forgotten Language*. Dr. Fromm is a world famous psychiatrist, author and lecturer.

"Work is an interference by man, be it constructive or destructive, with the physical world. Best is a state of peace between man and nature. Man must leave nature untouched, not change it any way, neither by building nor by destroying anything; even the smallest change made by man in the natural process is a violation of rest. The Sabbath is the day of peace between man and nature; work is any kind of disturbance of the man-nature equilibrium. The Sabbath symbolizes a state of complete harmony between man and nature and between man and a man. By not working – that is to say, by not participating in the process of natural and social change – man is free from the chains of nature and from the chains of time, although for only one day a week. The relationship of man and nature and of man and man is one of harmony, of peace and of non-interference. Work is the symbol of conflict and disharmony; rest is an expression of dignity, peace and freedom."

Questions on The Fromm Reading

1. State, in your own words, Fromm's understanding of rest on the Sabbath.

AMERICAN JEWISH
ARCHIVES



2. How does that definition differ from the definition you would have given (or perhaps still would give) of Sabbath rest?

3. Which terms among those that the discussion group suggested for summarizing and/or typifying the Saturday Sabbath fit Fromm's description? Would you now add any?

4. What details of Sabbath observance seem particularly appropriate to Fromm's understanding?

Having completed the questions above, wait now to discuss your responses with the group.

Activities



Identifying Word

Additional Reading, # 1. The following is a brief excerpt by Professor Abraham Joshua Heschel in *The Sabbath*, Harper & Row (New York, 1962), p. 13, in appreciation of the Sabbath. Professor Heschel is among the most highly respected Jewish thinkers of our time:

Ancient religions worshipped things in space; a tree, a stone, idols, a mountain, a star. In modern civilization we also tend to worship things in space: machines, cars, home and possessions. Judaism never discouraged space. But we also emphasize time. The Sabbath is a protest against man's unconditional surrender to space and to enslavement by things. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. Six days a week we wrestle with the world, bringing profit from the earth; on the Sabbath, we especially care for the seed of eternity planted in the soul. Six days a week we try to dominate the world, on the seventh day we try to dominate the self.

For group discussion

1. Heschel, in this excerpt, does not mention Sabbath rules, yet his description is clearly dependent upon them. Can you explain how?
2. Heschel and Fromm give different accounts of the Sabbath. In your opinion, do the two views conflict, or can they be blended? Justify your answer.
3. Could Heschel have written the same about the Sunday Sabbath? Why?

Additional Reading, #2. The following was written by Rabbi Morris Adler, in *The World of the Talmud*, p. 64, in attempting to describe the basic Jewish approach to law:

The law was therefore no meaningless and dull burden for the Jew, since it was both opportunity and privilege. The traditional Jew through the ages would not have comprehended such judgments as "the curse of the Law," "the dead weight of the Law," "the letter that killeth the spirit." He spoke of "simha shel mitzvah," the joy of personal fulfillment that comes from observing the Law. God in his love of Israel multiplied commandments. The Law not only linked the Jew to God, but likewise integrated him in a community. It filled his life with festive occasions and exalted moments and provided him with a redeeming and blessed instrument by which to rise above the routine and prosiness of daily existence. To this day the morning worship service includes the words, "Happy are we! How goodly is our portion, how pleasant our lot and how beautiful our heritage."

For group discussion

1. What, precisely, is the challenge that Adler's piece is answering?
2. What kind of "joy" can be had in having obligations? Is this only a rationalization?
3. Can you describe situations outside the realm of Jewish law (i.e., not directly covered) where the term "joy of obligation" might legitimately apply? (... in the home? ... in the school?)

After the Second Discussion

In whatever time you can afford after the second discussion session, we recommend the following readings for your consideration.

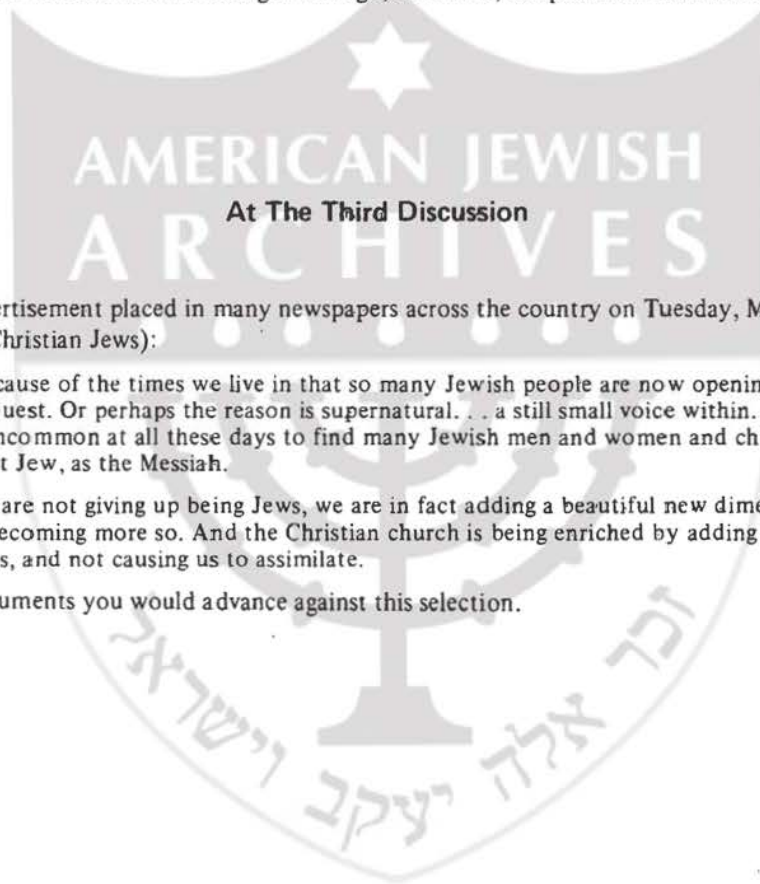
1. If your discussion group did not cover the two additional readings in the workbook at the session, we recommend you read them, and consider the questions that follow them.
2. The following is the Mishnah's (*Shabbat* 7:2) listing of the basic categories of "work" as defined for purposes of Shabbat. How well do they correspond to Fromm's understanding of the Shabbat? ... to Heschel's understanding of the Shabbat?

The main classes of work are forty save one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, cleansing crops, grinding, sifting, kneading, baking, shearing wool, washing or beating or dyeing it, spinning, weaving, making two loops, weaving two threads, separating two threads, tying (a knot), loosening (a knot), sewing two stitches, tearing in order to sew two stitches, hunting a

gazelle, slaughtering or flaying or salting it or curing its skin, scraping it or cutting it up, writing two letters, erasing in order to write two letters, building, pulling down, putting out a fire, lighting a fire, striking with a hammer and taking out aught from one domain into another. These are the main classes of work: forty save one.

ב אבות מלאכות ארבעים חסר אחת: הזרע, והחורש, והקוצר, והמעמר; הדש, והזורה; הבורר, הטוחן, והמרקיד, והלש, והאופה; הגוזז את הצמר, המלבנו, והמנפצו, והצובעו, והטווה, והמסך, והעושה שני בתי נירין, והאורג שני חוטין, והפוצע שני חוטין; הקושר, והמתיר, והתופר שתי תפירות; הקורע על מנת לתפור שתי תפירות; הצד צבי, השוחטו, והמפשיטו, המולחו, והמעבד את עורו, והמוחקו, והמחתכו; הכותב שתי אותיות, והמוחק על מנת לכתוב שתי אותיות; הבונה, והסותר; המכבה, והמבעיר; המכה בפטיש; המוציא מרשות לרשות — הרי אלו אבות מלאכות ארבעים חסר אחת.

3. The entire first unit of the "Book of Readings" is on the theme of law as interpreted by Judaism. The introduction to that unit will give you a good overview of the material. While it is all very worthwhile, it is doubtful you can cover all at the convention. We would suggest the following order of chapter readings: four, two, five and seven. We would suggest *not* trying to do these with the "points of discussion," for these often make no sense unless the chapters are read in order. If you do read the unit straight through, of course, the points of discussion will be very valuable to you.



Reading #1. (From an advertisement placed in many newspapers across the country on Tuesday, March 14, 1972, by the Beth Sar Shalom Fellowship of Christian Jews):

Perhaps it is because of the times we live in that so many Jewish people are now opening the door to this Divine Guest. Or perhaps the reason is supernatural. . . a still small voice within. In any case, it is not uncommon at all these days to find many Jewish men and women and children acknowledging the Great Jew, as the Messiah.

In doing so, we are not giving up being Jews, we are in fact adding a beautiful new dimension to being Jewish. Becoming more so. And the Christian church is being enriched by adding Jewish Christians . . . as Jews, and not causing us to assimilate.

Below, record whatever arguments you would advance against this selection.

Hebrew School

Reading #2. (From Samuel Sandmel's *We Jews and You Christians*, Lipincott, New York, 1967, pp. 70f.):

Christianity came to a different view of man from that which we Jews had, and have. Specifically, Christianity held that Adam, the forefather of all humanity, who sinned in Eden, transmitted to all his descendants the guilt for his trespass. Hence, sin (and evil) is inherent in all men, and as a result, a man is by nature unable, alone and unaided, to rise above sin. Abraham rose above sin, through his total submission to God, and God graciously reckoned Abraham's "faith" as righteousness; it is God alone who can redeem man from sin. The coming of the Christ was God's way of providing mankind's redemption from Adam's sin, for when the Christ died on the cross, that death was an "atonement" for man's sinful nature, available to all men who had "faith," that is, who submitted themselves completely to God. Thus, while Jews held that a man could by his deeds achieve religious rightness, Christians, especially those to whom Paul had been the guiding voice, have held that it is only the grace of God which can bring man to his rightness. To the Christian, the man who has not experienced the supernatural grace of God remains unredeemed; the career of the Christ Jesus is held to have brought salvation to previously unredeemed man. To the Jew, man was never lost in sin, and hence not in need of salvation in this sense. This is what I meant by the statement that in Judaism there is no such role for Jesus which exists, as it were, for the Christ in Christianity.

Below, now, record in your own words why, according to Sandmel, Jesus does not "fit" into the Jewish system. After doing so, await class discussion.



The Christian polemic became more offensive when it turned the Hebrew Scriptures against the Jewish people. The prophetic denunciation of the Jews, because they did not reach the high moral standard set for them by the prophets, was turned by Christian apologists into the evidence that the Jews had always been obdurate and their old failures were of a piece with their new failure in having rejected Jesus. The prophecies that spoke glowingly of Israel's destiny as God's servant were appropriated by Christians to their own community. Isaiah's fifty-third chapter, which idealizes the Jewish people as the suffering servant of the Lord, the custodian of the Covenant, the source of light by which all mankind would find its way to God, was given a new interpretation, applying it to Jesus. And when Roman power destroyed the last vestiges of Jewish independence and brought the Jerusalem Temple to ruins, Christian spokesmen, forgetting the lesson of Job – that a man may suffer in innocence – took the disaster which befell the Jewish people as sure proof of their guilt. The doctrine was expounded that the Jewish dispersion and persecution were really a merited punishment, visited by a righteous God against the Jews for the frightful crime of "deicide." The Jews were deemed a people under a curse, rejected by God, doomed to wander, and to suffer for having turned their backs on the Savior.

The Christian utilization of the Hebrew Bible in the polemic against Judaism, as we have noted previously, took on another equally grievous form. It became accepted Christian doctrine that the "Old" Testament was a preparation for the New Testament, that the new faith was the completion and perfection of the old. This led to a twofold development. Christians, though they admitted the Hebrew Bible to their canon of Scriptures, nevertheless felt constrained to contrast the two Testaments, always showing the higher spiritual reach of the New as compared with the Old. A common attack was that the God of the Old Testament is a God of justice, while the God of the New Testament is a God of love. Justice without love would indeed be tyranny, even as love without justice is no more than sentimentality. The truth of course is that the writers of the New Testament also knew how to invoke God's wrath on sinners, even as writers of the Hebrew Bible knew how to speak tenderly of God's love. Is there a nobler exposition of God's love than the Book of Hosea, the Book of Jonah, and the greater number of the Psalms?

This phase in the polemic use of the Hebrew Bible also moved in another direction. It was centered in the quest for proof texts from the Old Testament, which allegedly anticipate Christian doctrine or incidents in the career of Jesus. We have analyzed some of these proof texts and have noted the distortions of the Hebrew text involved by them. Innumerable such proof texts have been invoked by missionaries directing their appeal to Jews. Those who do not know the original Hebrew text, and those who forget the boundaries of the centuries that separated the authors of the Hebrew Bible from the events of the New Testament, may sometimes find such proof texts impressive. For those who are familiar with the original, the continued use of these proofs is a clear falsification of truth in the service of sectarian expediency.

Below, isolate and list the misuses of the Bible ("Old Testament") made in certain Christian polemics.

After the Third Discussion

In whatever time you have available at the convention after the third discussion session, we recommend that you pursue the following readings.

1. If you did not complete the readings above in the discussion session, you should do so on your own.
2. In all probability, your group did not get to discuss the unique Jewish view of body-and-soul (i.e., of natural functions). You can pursue this in chapter 10 of the "Book of Readings."
3. You have now covered a basic overview of Jewish uniqueness, highlighting those pieces of information needed to meet the missionary challenge. Unit III in the "Book of Readings" consists of three approaches to the question of what is basic in that uniqueness. To the extent that you have time at the convention, we suggest you cover these readings, in the order presented.

After the Convention

No matter how much care, preparation, good presentation and concentrated student effort is put into a learning unit, only a limited amount can be achieved in a limited time. The "Book of Readings" is intended to guide you through much of the argument and information you have touched upon at the convention, but at much greater depth. Even if you have taken the opportunity to read some of these selections while at the convention, we strongly encourage you to now pursue the book consecutively, pausing to consider each "point of discussion." Ideally, you can form a study group to cover the book together, chapter by chapter. (Participants need not have been at the convention. A discussion leader's guide is available through the USY International Office.) Reading the book by yourself, however, can bring you much of what it has to offer.

At the very least, it is hoped that you go forth from this convention with an awareness that the missionary at the door challenges because of his misunderstanding and his lack of insight into the Jewish religion. His challenge is therefore less to be answered than understood as the misunderstanding that it is.

Isaiah 53, *The Holy Scriptures*, Jewish Publication Society (Philadelphia, 1955), Vol. II, pp. 1078-1080:

53 'Who would have believed our report?

And to whom hath the arm of the LORD been revealed?

'For he shot up right forth as a sapling,

And as a root out of a dry ground;
He had no form nor comeliness,
that we should look upon him,
Nor beauty that we should delight in him.

'He was despised, and forsaken of men,
A man of pains, and acquainted with disease,

And as one from whom men hide their face:

He was despised, and we esteemed him not.

'Surely our diseases he did bear, and our pains he carried;

Whereas we did esteem him stricken, Smitten of God, and afflicted.

'But he was wounded because of our transgressions,

He was crushed because of our iniquities:

The chastisement of our welfare was upon him,

And with his stripes we were healed.

'All we like sheep did go astray,
We turned every one to his own way;

And the LORD hath made to light on him

The iniquity of us all.

'He was oppressed, though he humbled himself

And opened not his mouth;

As a lamb that is led to the slaughter,

And as a sheep that before her shearers is dumb;

Yea, he opened not his mouth.

'By oppression and judgment he was taken away,

And with his generation who did reason?

For he was cut off out of the land of the living,

For the transgression of my people to whom the stroke was due.

'And they made his grave with the wicked,

And with the rich his tomb;

Although he had done no violence,
Neither was any deceit in his mouth.'

נ

י' מ' האמין לשמעתנו

חזוה ידוה על-מי עולה:

ז' העל כיוצק לפניו

וכשרש מארץ ציה

לא-חאר לו ולא הדר

הראוה ולא-מראה ונהמרה:

ז' נהה חרל איש

איש מקאבות ודוע חלי

ובמסתר פנים ממו

נהה ולא חשבנה:

א' אבו חללו הוא ושא

ומבאנו סבלם

ואנה חסבה נע

מבה אלהים וקטנה:

ז' והוא מחלל מבשעני

מדבא משחורני

מוכר שלולנו עליו

ובחברה נרפא-לנו:

א' בלנו כלא חשני

איש לדרבו בננו

נהה חבנינו בו

את ענו בלנו:

ז' נש והוא ננה

ולא יפתח-פיו

כשה לנכה יקל

ובדל לבנו ננה נאלמה

ולא יפתח פיו:

ז' מעור ומשכט לקח

ואת-חורו מי יחנה

פי ננה כארץ חיים

מבשע עני ננה למו:

ז' חנו את-דשנים קברו

ואת-עשה במנה

על לא-הכס עשה

ולא מרנה בביו:

¹⁰ Yet it pleased the LORD to crush him by disease;

To see if his soul would offer itself in restitution,

That he might see his seed, prolong his days,

And that the purpose of the LORD might prosper by his hand:

¹¹ Of the travail of his soul he shall see to the full, even My servant,

Who by his knowledge did justify the Righteous One to the many,

And their iniquities he did bear.

¹² Therefore will I divide him a portion among the great,

And he shall divide the spoil with the mighty;

Because he bared his soul unto death,

And was numbered with the transgressors;

Yet he bore the sin of many,
And made intercession for the transgressors.

י' נהה הפז רבא חלי

אם-השם אדם נפשו

יראה נרע יארה ימים

ותפז נהה בקרו יצלה:

י' מעמל נפשו יראה ישבע

בדעו יצדיק צדיק עבדי לרבים

ותתם הוא יסבל:

י' לבו אהל-קלו כרבים

ואת-עצומים וחלק שלל

תחת אשר הערה לפנה נפשו

ואת-פשעים נמנה

הוא חסא-רבים נשא

ולפשעים יפניע:

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Some Wait for the Messiah—For Others He Has Come

By Louis Stein

Of all the claims calculated to confuse the naive, the statement by certain Christian missionaries that a person can be both a Jew and a Christian is probably the most deceptive. To gloss over fundamental and often irreconcilable historic and doctrinal differences between Judaism and Christianity is as misguided as it is simplistic. It does a great disservice to both faiths, whose parting of the ways occurred nearly two millennia ago and whose subsequent development followed such diverse paths.

Historically, Jews have been particularly vulnerable targets for Christian missionary activity. Though we may resent the intrusions and methods in this day and age, we must respect the rights and admire the convictions of the Christian who feels compelled to exert himself to convince others of the truths he holds dear.

Down through the centuries, some Jews have left the fold and embraced Christianity, attracted by the promise of professional opportunity, civil advancement or social convenience. Some may have even accepted Christianity because of personal ambition or religious conviction. Others could not withstand the persecution. They succumbed and became Christians by virtue of force, an ignominious chapter in Christian history.

Only during two periods in Jewish history was it possible for some Jews to lay claim to a hyphenated existence as Hebrew-Christians: nearly 2,000 years ago when a small band of loyal followers of Jesus, even after his death, remained observant Jews; and in this century, when we witness a revival of the phenomenon of some Jews who are urged to retain their Jewish identity but to add to it the new ingredient of a belief in Jesus.

It is impossible to be a devout Jew and a believing Christian at the same time. In spite of the claims of those zealous adherents of proselytizing sects, who attempt to conceal the profound differences, Judaism and Christianity are two separate and distinct religions each with its own history, holidays, rituals and beliefs.

Most Jews respond with a conditioned reflex action to appeals for outright conversion to Christianity. The message of the Hebrew-Christian missionaries has a disarming quality about it in that the Jew is asked not to abandon his ancestral faith, but to add to it a belief in Jesus. However, the addition of a belief in Jesus cannot be divorced from such Christological doctrines as virgin birth, incarnation, resurrection, salvation and trinity. These doctrines have always been viewed by Jews as contrary to the Judaic concept of monotheism.

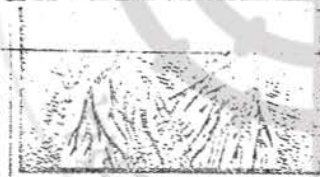
An acceptance of a belief in Jesus includes his role as Messiah. To the Christian, Jesus is that divine being born of a virgin who took for a time the form of a man, died in accordance with a predestined plan as an atonement for the sins of mankind, was then resurrected and returned to divine state and will come again some day to complete the mission. To the Jew, this is a distortion of Hebrew prophecy and a theologically unacceptable foreign concept. And yet, this is the Jesus without whom, for all practical purposes, Christianity disintegrates, for, after all, most Christian teachings, practices and holidays are predicated upon this belief.

A belief in Jesus also includes an acceptance of views taught in his name at variance with Jewish teachings. Here are but two examples: Je-

sus taught a doctrine of nonresistance to evil while Judaism teaches that evil must always be resisted; Jesus taught that morality and politics are two separate realms of experience, whereas Judaism teaches that morality must enter into every sphere of life including politics.

On the other hand, the appeal of the Hebrew-Christians is coupled with the reminder that Jesus was born, lived and died as a Jew and the most precious ethical and spiritual insights of Christianity are inextricably rooted in Judaism. This assertion, in large part, is correct. The ethical imperatives of Jesus were Jewish in origin and, indeed, these teachings predated his own career by several centuries. If this is the Jesus that Hebrew-Christians would have us add to our own traditions, their plea is, to say the least, superfluous. It amounts to urging Jews to accept a carbon copy of Judaism when the original is already in our possession.

A large scale incursion by several Hebrew-Christian groups is expected in the Long Island area in coming months. Our tradition teaches us to view these anticipated experiences optimistically—"This, too, may be for the best." Their presence may make Jews more conscious of their Judaism and send many casual Jews back to their studies in order to become better informed and better able to respond



to challenges to their beliefs, something they would not have done if left alone.

The presence of the Hebrew-Christians may familiarize more Christians with their origins, their Jewish roots, as it were, before the parting of the ways. Many knowledgeable Christians, sophisticated about their faith and sensitive to Jewish history and feelings, may become more vocal in their opposition to the methods of those few evangelical groups who rely on simplistic slogans and who dilute Christian beliefs to achieve dubious goals. Their incursion into our area may well encourage us to reach out into the community—we Jews who for two millennia were not a missionizing people—in order to supply the information and satisfy the gentle imagination which is occasionally haunted and bemused by curiosity about Jewish neighbors.

Cooperation is possible in so many areas of mutual concern and, in particular, in the amelioration of social ills. There is no need for both faiths to coalesce in order to achieve this goal. More can be achieved by mutual candor, reverence, respect and understanding than by the unnecessary and, indeed, impossible theological blending of two diverse faiths. □

Louis Stein, rabbi of Temple Beth Elohim of Old Bethpage, is also vice president of the LI Board of Rabbis.

By Stephen Campbell

Shalom in the name of the Lord.

I have been asked by Newsday to write an article concerning the increase of Jewish people believing in Yeshua (Jesus of Nazareth) as the Messiah of Israel. Before I begin, let me say this very kindly. If your attitude is such as, "Don't confuse me with the facts, my mind is already made up," then this article is not for you. But, if you are willing to put aside all prejudice and preconceived ideas and, most of important of all, listen to the Holy Scriptures with an open heart, then please read on and may God reveal unto you the truth of His word.

There has been much concern recently in both the Jewish and the so-called Christian communities concerning this "new religion." I say so-called Christians because the truth is many of these people are not Christians according to the biblical definition. There is a vast difference in being a Christian and being born a gentile. As the old saying goes, "just because a mouse is in a cookie jar, it doesn't make him a cookie," so it applies here, just because someone goes to church, it doesn't by any means make him a Christian. To most of our Jewish people, "Billy Graham is a good Christian, Adolph Hitler was bad Christian." This just isn't so, and I say this to answer the age-old question, "What about all the Christians who have murdered our Jewish people?" Gentiles, yes; but believers—true Christians—no.

We believe wholeheartedly that a Jewish person who believes in Yeshua not only remains Jewish, but in most cases ~~adds to his Jewish~~

heritage so much more. We see this as being the most natural, wonderful and, above all, spiritual thing that can happen to a Jewish person. Unfortunately, we find that most of the religious communities on Long Island (and most of the world for that matter) don't quite see what we call biblical Judaism in this same way. The truly amazing thing about it all is that while they are telling us that what we are doing is against God and against His Word, the Bible, they are not using the Bible to back up their criticisms. Instead, they base it all on prejudice, traditions and the unspiritual teachings of their religious leaders which are blinding them from the truth of God's Word.

I never cease to be astonished at the lack of knowledge of God's Word by these religious leaders, and yet turning to the Scriptures we find that this is exactly what God told us would happen. For example, in the Tanach (Old Testament), the prophet Isaiah has this to say: "Therefore the Lord said, forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore . . . the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13,14) And again the Scriptures say, "They shall turn away their ears from the truth and shall be turned unto fables."

Perhaps you think we are much too harsh in saying these things about the religious leaders, but please try to understand that in the same way God loved His people Israel so very much that He warned them to watch out for these things, so we too love dearly both the Jewish and gentile people

even now and plead with you to heed the same warning. We, too, have been confronted with the contradictions between what men say and what the Bible says. We have chosen to believe God; my dear friend, who do you believe?

What do the various religions say about biblical Judaism? In the Jan. 2 issue of Newsday, Father Daniel Hamilton of the Diocese of Rockville Centre was quoted as saying, "If you are a Jew, you do not accept the principal claims of Christianity. If you do, that means you are no longer a Jew." To those both Jewish and gentile who hold this position, we must ask these questions. First of all, what did the apostle Paul mean when he said: "Has God cast away his (Jewish) people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Romans 11:1) Again, he calls himself "a Hebrew of the Hebrews."

If there was ever anyone who accepted the claims of Jesus, it was Paul (many people claim he is responsible for starting Christianity) and yet, except for Yeshua Himself, there was no one who loved Jewish people more or who was more Jewish than Paul. Besides this, the writers of the writers of the Brit Hadasha (New Testament) were all Jewish, as were practically all of the first believers. Everything about Yeshua is completely Jewish. If Yeshua is the Messiah of Israel as He claimed to be, what could be more Jewish than to believe in Him?

Yes, but how do you know Jesus is the Messiah? In the Tanach we are given many specific prophecies concerning the Messiah, where He would

death, burial, resurrection and many other things. Yeshua fulfilled over 300 of these prophecies in a way that only the Messiah could, proving beyond any shadow of a doubt that He is the Holy One of Israel. God tells us that our sins have separated us from Him: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all together become filthy: there is none that doeth good, no not one." (Psalm 14:2,3) And again He says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isaiah 64:6)

But God tells us He has a wonderful plan for us: "For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." (Leviticus 17:11)

Dear friend, where is your atonement today? We are told that the Messiah would shed His blood for our atonement: "Messiah shall be cut off [killed], but not for Himself." (Daniel 9:26)

Finally, please read the 53rd chapter of Isaiah and you will see that Yeshua laid down His life for you: "When you shall make His soul an offering for sin, you will see that He bares the sin of man and made intercession for the transgressors." The prophet Isaiah also said, "Seek ye the Lord while He may be found, call ye upon him while He is near." (Isaiah 55:6). □

Stephen Campbell is director of the outreach program of the American Messianic Mission whose LI headquarters are in Patchogue.

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