Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 38, Folder 11, Moon, Sun Myung - Unification Church, 1977-1981.





THE AMERICAN JEWISH COMMITTEE - 165 EAST 56 STREET, NEW YORK, N.Y. 10022 - PLOZS 1-4000 - MURRAY POLNER, Editor - HANNA F. DESSER, Executive Entitle

FOR IMMEDIATE RELEASE

NEW YORK, Nov. 3. . . By luring a number of Jewish young men and women away from their religion, the Rev. Sun Myung Moon's Unification Church has become a source of great concern to Jews.

So says David Silverberg, a writer who investigated the controversial Korean religious leader, in an article entitled "Heavenly Deception: Rev. Moon's Hard Sell," appearing in the Autumn issue of Present Tense: The Magazine of World Jewish Affairs, which has just been published.

An especially tragic aspect of the Moon movement, Mr. Silverberg says, is what happens to the Jewish families involved. Says one father of a former Moonist: "You are concerned that you may never see your child again. All the relationships built up over 20 years are gone. You're talking to a stranger and there is no way to get through. The feeling is as though someone died."

Adds Mr. Silverberg: "These feelings of loss, panic and terror have driven parents to get their children out of the Church by whatever means possible, including kidnapping. It has also forged them into pressure groups determined to destroy Moon's organization."

<u>Present Tense</u>, whose editor is Murray Polner, is published by the American Jewish Committee and is sponsored by the Bergreen Institute of Foreign Policy Studies and Publications.

Mr. Silverberg is inclined to credit the Church's claim that it is not formally anti-Semitic, but he quotes a Unification Church leader who admitted the Moon Church believes that "the 6,000,000 Jews who perished in the Holocaust were paying indemnity for the crucifixion of Christ." Another Church adherent repeated the familiar formula that "Jews control everything--the media, the government, business."

-more-

The Moon theology is bizarre indeed, according to Mr. Silverberg: "Its major tenets are these: God created Adam and Eve to produce perfect offspring and populate the earth. But Eve had sex with Satan and thus tainted the blood of all her children. Ever since, God has attempted to restore man to this original state of purity and innocence."

The Moon Church is extraordinarily rich, Mr. Silverberg says, and "where the money comes from has been the subject of endless conjecture in the press and elsewhere. A good deal of each Church member's time is spent soliciting money from people on the street for various bogus programs."

The Moon Church claims it has 7,000 full-time members in the United States, Mr. Silverberg says, about half of them Jewish, but he believes the figures are exaggerated. The movement, he says, has been in decline for some time, "partly because the seamier side of its life has been frequently exposed."

The underlying significance of the moment for Jews, Mr. Silverberg believes, is that it points up the emptiness of life and the lack of belief among many young people. Without this vacuum, he thinks, the movement could not have existed. He quotes a former Church member: "I've seen a lot of parents and people from churches and temples try to get their children back immediately into their old Christian way, their old Jewish way-but that's what the children rejected originally. And if they still present it in the old way, then to me that's no alternative."

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76-960-121 11/2/76 EJP, REL ECLIPSE is an association of free people concerned with Sun Myung Moon, his Unification Movement, the Creative Community Project, and their many front organizations. We believe that Moon and his followers pose a very real and severe threat to our freedoms as citizens; that the Creative Community Project and the Unification Movement use lies and deceit to recruit new people into their movement; that they exploit their members financially, spiritually, and psychologically; that they wish to gain more support and power by whatever means are necessary; and that if they do achieve a position of power such as they now enjoy in South Korea, they will use it to crush whatever opposition is fomented against them.

From ELCIPSE - 1976

1570 Sutter Street Room 303 San Francisco, California 94109

QUOTATIONS FROM SUN MYUNG MOON

The followers of Sun Myung Moon and his Unification Movement claim that all the negative publicity and the documented evidence against Mr. Moon are lies. This would lead us to conclude that the Free Press of the United States, Japan, and Europe are engaged in a vicious and coordinated slender campaign against the Moon movement. This is rather hard to believe, but if the press was indeed using nothing but lies against Mr. Moon and his movement, why have they not been taken to court and convicted of slander and of defamation of character?

We believe that the single greatest source of information about Mr. Moon and his political intentions come from the words and speeches of Mr. Moon himself. The following quotes come directly from a public speech that Moon gave at a rall: in South Korea, and from a collection of his private speeches—called Master Speaks—originally intended to be read and studied only by devout followers of Mr. Moon, and which have been made available to the general public by persons who dropped out of the Moon movement.

"OUT OF ALL THE SAINTS SENT BY GOD, I THINK I AM THE MOST SUCCESFUL ONE ALREADY, AS IT NOW STANDS. DON'T YOU THINK SO? (Yes!) EVEN SEEING THAT, YOU CAN TRUST ME AS YOUR LEADER. YOU MUST KNOW THAT THIS WORK OF OURS IS A THING OF TREMENDOUS VALUE. IF AND WHEN WE HAVE A NATION OF OUR OWN RESTORED TO GOD'S SIDE, HOW FAST WILL OUR MISSION BE REALIZED? BY THAT TIME WE CAN STIR UP THE WHOLE WORLD. WON'T THAT BE TRUE? (Yes!) I AM A THINKER, I AM YOUR ERAIN. DON'T YOU THINK I HAVE BEEN THINKING OVER AND OVER AGAIN, AND CHOOSING THIS WAY? EVEN THOUGH I MAY BE REJECTED BY GOD, I CHOOSE THIS

"IF WE CAN TURN THREE STATES OF THE UNITED STATES AROUND, OR IF WE CAN TURN SEVEN STATES OF THE UNITED STATES TO OUR SIDE, THEN THE WHOLE UNITED STATES OF AMERICA WILL TURN. LET'S SAY THERE ARE 500 SONS AND DAUGHTERS LIKE YOU IN EACH STATE. THEN WE COULD CONTROL THE GOVERNMENT. YOU COULD DETERMINE WHO BECAME SENATORS AND WHO THE CONGRESSMEN WOULD BE. FROM THE PHYSICAL POINT OF VIEW, YOU CAN GAIN NO FASTER SUCCESS THAN IN THIS WAY. Parent's Day, 1974; Master Speaks, 3-24-74, p7

"Question: Well --most of us have come from Christian backgrounds-and a question which has really been bothering me is: exactly
how much did Jesus accomplish --because it seems like he accomplished very little. I just wondered how much he really
did accomplish.
Answer: (Mr. Moon) NOTHING. THERE WAS BUT ONE THING LEFT. HE
DIED FOR GOD AND HEAVEN --THAT IS THE ONLY THING HE ACCOM
PLISHED. HE DIED 'NOT MY WILL, BUT I'LL DIE FOR GOD' --THAT
IS THE ONLY THING HE LEFT. NOTHING WAS ACCOMPLISHED, NOBODY,

NO DISCIPLES AT ALL, NOTHING, JUST DEATH. CHRISTIANITY STARTED AFTER HIS DEATH ANYWAY."

--4th Director's Conference, Master Speaks, 7-4-73, p3

"ARE YOU BETTER THAN JESUS? YOU MUST BE BETTER THAN HIM.
YES, YOU MUST BE CONFIDENT THAT YOU CAN DO BETTER THINGS
AND YOU CAN BE BETTER THAN JESUS, BECAUSE JESUS DIED AND
COULD SAVE THE WORLD ONLY ON THE SPIRITUAL LEVEL. BUT YOU
ARE GOING TO SAVE THE WORLD BOTH ON THE SPIRITUAL LEVEL AND
THE PHYSICAL LEVEL. YOU MUST BE CONFIDENT THAT YOU ARE
BETTER THAN JESUS. THE WHOLE WORLD IS IN MY HAND AND I WILL
CONQUER AND SUBJUGATE THE WORLD. I WILL GO BEYOND THE
BOUNDARY OF THE U.S., OPENING UP THE TOLL GATE, REACHING OUT
TO THE END OF THE WORLD. I WILL GO FORWARD, PIERCING THROUGH
EVERYTHING. ARE YOU WITH THAT ATTITUDE? WITH THAT ZEAL
AND COURAGE? ARE YOU NOT SCARED? YOU MUST BE WITH STRENGTH
HERE. UNLESS YOU ARE LIKE THAT, YOU CANNOT GO OVER AND WIN
IN THE JUDGEMENT OF PERSONALITY."

--3rd Director's Conference, Master Speaks 5-17-73, p7

"SOME DAY IN THE NEAR FUTURE, WHEN I WALK INTO THE CONGRESS MAN'S OR THE SENATOR'S OFFICES WITHOUT NOTICE OR APPOINTMENT, THE AIDES WILL JUMP OUT OF THEIR SEATS, AND GO TO GET THEIR SENATOR OR CONGRESSMAN, SAYING HE MUST SEE REVEREND MOON."
"THE TIME WILL COME, WITHOUT MY SEEKING IT, THAT MY WORDS WILL ALMOST SERVE AS LAW. IF I ASK A CERTAIN THING, IT WILL BE DONE. IF I DON'T WANT SOMETHING, IT WILL NOT BE DONE. IF I RECOMMEND A CERTAIN AMBASSADOR FOR A CERTAIN COUNTRY, AND THEN VISIT THAT COUNTRY AND THAT AMBASSADOR'S OFFICE, HE WILL GREET ME WITH THE RED CARPET TREATMENT."

--Parent'S Day, Master Speaks, 3-24-74, p9

"OUR STRATEGY IS TO BE UNIFIED INTO ONE WITH OURSELVES, AND WITH THAT AS A BULLET WE CAN SMASH THE WORLD."

--from Psychology Today, January 1976

Sun Myung Moon in a speech at a rally in S.Korea on June 7, 1975: "IT IS THE WORLD MEMBERS OF THE UNIFICATION CHURCH WHO BELIEVE KOREA IS THEIR RELIGIOUS FATHERLAND AND THEIR HOLY LAND...THIS MEANS THAT THE WORLD MEMBERS OF THE UNIFICATION CHURCH LOVE KOREA AS THEIR OWN PHYSICAL BODIES...THEY BELIEVE IT IS GOD'S WILL TO PROTECT THEIR RELIGIOUS FATHERLAND TO THE LAST, TO ORGANIZE THE UNIFICATION CRUSADE ARMY AND TO TAKE PART IN THE WORLD AS A SUPPORTING FORCE TO DEFEND BOTH KOREA AND THE FREE WORLD."

--From The Washington Post, Aug 24, 1975, pl

Mr. Moon demonstrates an interesting opinion about the fate of European Jews during the Second World War:

"BY KILLING ONE MAN, JESUS, THE JEWISH PEOPLE HAD TO SUFFER FOR 2,000 YEARS. COUNTLESS NUMBERS OF PEOPLE HAVE BEEN SLAUGHTERED. DURING THE SECOND WORLD WAR, 6 MILLION PEOPLE WERE SLAUGHTERED TO CLEANSE ALL THE SINS OF THE JEWISH PEOPLE FROM THE TIME OF JESUS."

-- "How God is Pursuing his Restoration Providence"

Master Speaks, 12-22-71, p5

FORMER MEMBERS OF THE CREATIVE COMMUNITY PROJECT AND THE UNIFICATION MOVEMENT

It may prove interesting and informative to investigate what former members of the Moon cult have to say about their experiences with the Moon "family."

Mike Egart was recruited by the CCP and spent one month with the "family." He has been active exposing Moon and the CCP ever since, participating in an organization called "MOONWATCHERS."

(The day Mike left the family): "...they were reading from'Master Speaks' (a collection of Moon writings). It was about the failure of Jesus, because he didn't build heaven on earth, and that Moon would. I left immediatly and went to the Jesuit Theological Seminary in Berkeley and talked to the first priest I could get a hold of."

Denise Peskin spent two months with 'the family' and this is what she told the press:
"We were told we were the chosen people selected to save

the world, that the Messiah was here, and that the Messiah was Sun Myung Moon, but we were not to tell anyone because they couldn't understand, especially our parents who were outside in the world of Satan." 2

Ann Gordon spent two and one half years with the C.C.P. and the Unification Movement. Her parents finally decided to contract a professional deprogrammer' by the name of Ted Patrick to bring her out of the psychological prison which they believed their daughter to be in. Ann had this to say to reporters after she returned to what she calls 'a normal state of mind.'

"Do not contribute money to them because they are taking minds away from people." J

The Santa Rosa News Herald reports that Ann "likens the gospel according to Sun Myung Moon to the 'double-speak' of George Orwell's totalitarian society in 1984. Moonies are taught one thing --that they are serving God's cause-- and

The News World



NEWS WORLD COMMUNICATIONS INC. 401 FIFTH AVE. NEW YORK, NEW YORK 10016 PHONE 212/532-8300

OFFICE OF THE PRESIDENT AND PUBLISHER

September 21, 1981

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs The American Jewish Committee 165 East 56th Street New York, New York 10022

Dear Rabbi Tanenbaum,

It was a joy and great honor for me to have had the opportunity of meeting you at Mr. Kieval's office at Technion last Wednesday, September 16th. I had been longing for such a meeting to take place, and I feel this opportunity has finally come at the God-appointed time. I am first of all grateful to God Almighty, and secondly I thank you for your gracious generosity, in giving your precious time for our much-needed dialogue.

I found that hearing of your high reputation and your distinguished scholarly work and career cannot compare to meeting you in person. I was instantly drawn to your brilliant personality, and I feel there was a genuine rapport between us, without any barrier or obstacle. I feel that you are a leader chosen by God and destined for historical achievement. I have no doubt that our initial dialogue has at least opened the door and brought us a step closer to one of many historical things you are destined to fulfill.

Before leaving for Washington, D.C. for a few days, I wanted to express my deep gratitude and to register with you my genuine feeling after our meeting. In one word, that is "hope".

Warmest personal regards

President and Publisher



AMERICAN SOCIETY FOR ISRAEL INSTITUTE OF TECHNOLOGY, INC. NEW YORK METROPOLITAN REGION

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Rabbi Marc Tannenbaum American Jewish Committee. 105 East 56 Street New York, N.Y.

Dear Marc,

I am a Fellow of the American Orthopsychiatric Association. As such I receive all their journals and publications and try to go to some of their meetings.

Enclosed is the summary of one of the sessions on Cults at the 1981 National Conference.

Galanter's analysis of the Moonies' constituency may be somewhat at variance with some of our notions.

If you cannot secure a copy of his paper (and if you are interested), I would be glad to phone Marian Lauger and ask her how I could secure it.

Best Regards. L'SHANA TOVA.

Cordially

Howard A. Kieval Director - New York Metropolitan Region.

September 23, 1981

Enclosure.





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September 22, 1981

Mr. Bo Hi Pak The News World Mundo 401 - 5th Avenue New York, N.Y. 10016

Dear Colonel Pak:

I have your letter of September 21st. I am honored and flattered at your expressions of warmth and respect.

My own feeling is that we are engaged in a dialogue of great importance. It would be my judgement that we cannot afford the luxury of failure.

I shall see to it that your sealed message is delivered to our mutual friend.

Cordially,

Howard Kieval, Director, New York Metropolitan Region

HK/cbc

BCC: Rabbi Marc Tannenbaum



The News World



NEWS WORLD COMMUNICATIONS INC. 401 FIFTH AVE. NEW YORK, NEW YORK 10016 PHONE 212/532-8300

OFFICE OF THE PRESIDENT AND PUBLISHER

September 21, 1981

Mr. Howard A. Kieval Director, New York Region American Society for Technion 271 Madison Avenue New York, New York 10016

Dear Mr. Kieval,

I would like to express my heartfelt appreciation for your interest and concern in developing the relationship between the Jewish community and the Unification Church. Whether or not we succeed in this historical task, I already feel deeply indebted to you for your genuine endeavor, springing from your care and concern for your fellow man.

At the same time I am inspired by your enlightening, kind and brilliant personality. I was deeply impressed by the work Technion is doing. Your organization has been largely responsible for building Israel into the strong country it is today. There is so much we could do together once we have a meeting of minds between our movement, your organization and the Jewish people, for the benefit of all mankind.

I am truly grateful to you for arranging a meeting for me with such highly esteemed leaders of the Jewish community, and for making possible our open and sincere dialogue.

Warmest personal regards,

Bo Hi Pak

President and Publisher

THE AMERICAN JEWISH COMMITTEE

date January 3, 1977

to Jim Rudin

from Brant Coopersmith

subject

Enclosed is an article by William F. Willoughby, Religious Editor of the Washington Star, which appeared in the January 1st edition of that paper taking a vigorous exception to the statements about the Unification Church. Could you please advise with respect to an answer? May I suggest that you do the writing?

If you write, you should know that we plan to honor the publisher of the <u>Star</u> within the next 60-days. - but there has as yet been no announcement.

Regards,

encl

cc: Harold Applebaumi/

[start] AMERICAN JEWISH Original documents



2 Things You Wait for, the

"I.I., THE FIRST of the year has .. and three things haven't hapd: (1) I still haven't gotten that from Plains offering me a job on White House staff; (2) I haven't n burned at the stake for doing my here at the newspaper; and (3) Lord hasn't returned.

was hoping for Nos. 1 and 3 and way expecting No. 2, Nos. 1 and 2 related. No. 3 is the escape valve. by dream was that the telephone from Plains would ask me to be liaison officer for the President h the churches, since in this job as ion news editor one qualifies riself. He learns how to walk on ecdiastical eggs without breaking too y of them.

MMY, IT'S NOT as easy to do as might think, especially if a fellow that to take a stand now and then. me people don't read with care . tone writes before they sound off others are so simplistic in their hin; that they think a person is mistic because he hasn't adopted y new wind of doctrine that the "crowd parrots so glibly.

Jesides, a fellow's bound to break a tholic or a Nazarene egg occasiony, and sometimes those hard-"led Baptists are pretty thinled if you happen to write or say ething they don't agree with.

But why should I be telling you se things? Has my old friend Wally. swell down in Dallas ever forgiven for that Playboy interview?

'o withstanding all the perils of gion reporting, I escaped the stake that on the White House staff I just nt know. Some of Washington's . Idian angels have complained he security over at 1600 Pennsyl-

vania Avenue is too hard for them to crack.

The only real scrapes over here on Virginia Avenue this year on the religion beat came from those who don't like my views on deprogramming, ordination of women to the priesthood, transcendental meditation, abortion, legislated-from-the-top ecumenism, ersatz neo-Protestant and neo-Catholic scholarship and my conviction that evangelical, or historic, Christian theology - Adam, Eve. Satan. the whole bag - still is where it's at.

AMONG THE LOT of them, there ought to be plenty of occasions for a good old-fashioned heretic roast;

But those were among the really big religion stories this year, things that I worked hard to report and interpret. And you, Jimmy, played a mighty big part in one of them — the story that I have to rank as the most important religion story of the year the rising of evangelicalism's star. I could see it rising long before you made born again a household word, but you definitely put it over the hori-

You brought about a profound interest in evangelicalism - bringing it from almost minus zero in the standings right up to the top, even ahead of the controversy over the cults and deprogramming, which I rank a very solid second. Admittedly, some stillthink all evangelicals are holy rollers. or snakehandlers, but how does one fight that kind of ignorance in this day of The Enlightenment?

The abortion issue is the story I rank third and the ordination of rank fourth. Since I rate the discovery of the Ebla civilization in Syria and its documents in with the rising fortunes

important story, I'll give the fifth place to something else - the rising concern of Christians for the welfare of persecuted Christians and other people of faith around the world.

It is not in the least bit unrelated to the story I ranked second, the persecution of the cults and deprogramming in the United States.

THIS OUESTION of persecution and concern about it truly is significant in my eyes. The whole question of human rights is a powerful story. The incarceration and torture of Christians, Jehovah's Witnesses and Jews in the Soviet Union, the murder of Witnesses in Malawi and the closing of their churches in Argentina and . far it is merely words - albeit badly misguided words.

HAVING STUDIED Unification theology pretty thoroughly and being the first newspaper writer to reveal numerous of the theological nuances for public consumption, I wouldn't touch Unification theology with a 10foot pole for my own personal beliefs. And there may be non-theological things that Moon's group is doing that are wrong. Nobody has proven this for sure yet. If Unification's actions are proven to be wrong, appropriate corrective measures should be taken

But church leaders are grossly mistaken when they say they brand the Unificationists as anti-Semitic and anti-Christian or like Moon's fol-

rate Americans United for Separation of Church and State's challenge concerning, whether Transcendental Meditation is a secular version of Hinduism qualifying for government subsidy as tenth.

No disagreements? Good, A further escape from the stake.

I haven't overlooked the Eucharis. tic Congress, the Catholic Call to Action in Detroit, or the split-off in the Lutheran Church-Missouri Synod. They're notable, but the impact isn't all that lasting or sweeping. There are numerous other stories that are important, in this very, very busy beat.

Locally, of course, the top story was William Cardinal Baum's elevation, followed by the progress on Washington Cathedral, and then the snafus of the Rev. William A. Wendt with Bishop William F. Creighton. The Wendy Shelander trial involving deprogramming also ranked high.

IF YOUR FAVORITE story doesn't show up in my list, it probably is because I have included it as part of another story as being of much the same genre, as I did with the Ebla discoveries in Syria, augmenting the good fortunes of evangelicalism. Among other things in the Ebla discovery is confirmation in something other than the Bible or Hebrew literature places such as Sodom and Gomorrah and names like Abraham Helps lend authenticity to the Good Book, which, of course, helps evangelicalism and devalues the demythologizers' currency.

The continued vitality of the charismatic movement is lumped into my first-ranked story, and the publishing of Dr. Carl F. H. Henry's first two volumes of "God, Revelation and Authority," just off the press as the most definitive work on biblical theology in this century, fits into it, too. Dr. Harold Lindsell's book "Battle Over the Bible" is included in the package that makes up the story I rank first.

BUT ENOUGH RANKINGS, Back to the waiting game again. Waiting for the Lord to return. Waiting for that call from Plains. Whatever happens, or doesn't happen, appropos those two, I'll be happy, Couldn't lose on the first one. Possibly could end up singing "Amazing Grace" with Jimmy at the White House on the second one and that would be a fine note.

But as an old war horse of a newsman who dearly loves his job. I can hardly wait to see what big stories the new year brings. These are the days. my friends, and I hope you're as happy as I am in whatever you're doing, Happy New Year, And keep away from the fire.

William F. Willoughby

Cuba are matters of international concern, whether we like the other person's religion or not.

Similar actions continue in Botswana against Lutheran leaders, in South Korea against liberal, activist Christians and members of otherfaiths, in Peru, Argentina, Brazil, The Philippines. Often it is against church leaders in whom there is no clearcut evidence of danger to the state as a whole because of religio-political points of view. Incidences of intense persecution are growing at an alarming rate.

The scene in New York the other day against the Rev. Sun Myung Moon's Unification Church by reprewomen to the Episcopal priesthood I . sentatives of the Archdiocese of New York, the National Council of Churches and a Jewish umbrella group is part of the same disgraceful of evangelicalism as part of the most syndrome, milder, only because so

lowers to Nazis. Could it be in this case the kettle calling the pot black? Whatever it is, it sounds to me like echoes of ecumenical McCarthvism coming from New York and it is dangerous.

I would list the peace movement in Northern Ireland as a hopeful sign, and because it is hopeful, as the sixth story. The question over euthanasia and the right to die, I believe, ranks seventh; the growing concern over homosexuality is eighth; and the combination concerns over divorce and the family is ninth.

TWO THINGS ARE about even for tenth place. I rate Scientology's successful use of the Freedom of Information 'Act, which, among other things, has led to a continuing investigation of Interpol, the international private police agency, as 10th, I also

The Washington Star

SATURDAY, JANUARY 1, 1977

[end]

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ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

315 Lexington Ave., New York, N.Y. 10016 MUrray Hill 9-7400

> Lynne Ianniello Director, Public Relations

FOR IMMEDIATE RELEASE

New York, NY, March 16....Jewish youth most susceptible to evangelical missionary efforts are those between 15 and 22 years of age who have emotional, home or parental problems and may be into the drug culture, according to an Anti-Defamation League of B'nai B'rith survey. The findings reveal, however, that attempts to convert young Jews by evangelicals and religious cults have largely failed.

The ADL survey, based on responses from some 200 rabbis from 136 cities in 32 states, includes recommendations on countering missionary attempts. According to Nat Kameny, chairman of the League's national program committee, most of the rabbis reported that few of those influenced "came from stable homes, where one or both parents were active in some aspect of Jewish communal life."

In analyzing the responses, Theodore Freedman, director of the League's program division, said that 85% of the responding rabbis described evangelical efforts in their communities as unsuccessful and ineffective. Less than 10% reported having had any "meaningful experience" with evangelical attempts.

However, Mr. Freedman continued, 44% of the rabbis reported that their congregants and other members of the Jewish community have expressed anxiety over the assumed success of evangelical movements and seek information and assistance for counteracting evangelical efforts.

Most of the rabbis made creative suggestions as to the role

ADL and other Jewish groups can play in countering conversion attempts among Jewish youth. These included:

Establishing youth and information centers and coffee houses, workshops and programs on Jewish education and self-identification, Jewish hostels for troubled youth, advertisements with Jewish answers to evangelical promotions, development of materials with emphasis on the mystical aspects of Judaism, exposing attempts at conversion, strengthening Jewish youth movements and training adults to counteract evangelicals.

Mr. Freedman said many of the rabbis suggested meaningful dialogue with Protestant clergy to "make clear that conversion attempts among Jews are not appreciated" and to seek their cooperation in dealing with evangelicals and cults.

Mr. Freedman said that ADL would increase its efforts to provide background information on evangelical movements and expose those which are anti-Semitic. He noted that while ADL and other Jewish groups have relationships with "main line Christian denominations" on the question of "mission and witness" and the authen-

ticity of Judaism, little, if anything, has been done with "evangelical fundamentalists" or "born again Christians," a factor which must be remedied.

"We should be prepared to test the water with confidence," he declared.

Another area he singled out for "urgent attention" is the Jewish family and home. He said that "until we are prepared to confront the disintegration of the Jewish family and home, our kids will be fair game for the cults."

On the basis of the survey results, Mr. Freedman said, "Christian evangelicals currently constitute no threat to Jewish survival. What is a threat to Jews, and non-Jews, are the demands of living in a technoscientific society which places a greater premium on our walking on the moon, developing ICBM's and instant gratification, than it does on the cultivation of the minds, character and creative vigor of its young."

Rubbi Muc Vanentai

My Board Newslette

PROTEST CHARTER OF UNIFICATION THEOLOGICAL SEMINARY

On MARCH 24, 1977, the New York State Board of Regents is scheduled to render a decision on granting a charter to the Unification Church to establish a theological seminary. It is imperative that rabbis contact their legislators, e.g., state senators, assemblymen, councilmen and above all, members of the Board of Regents to urge them to request that action by the Board of Regents be suspended until a more comprehensive evaluation and study be undertaken of the Unification Church's program. Certainly, an important issue such as this necessitates, at the least, a public hearing. Point out that it is a political movement; its educational strategy is anti-democratic and coercive; it instills into its adherents a hatred for persons whose thinking is not in consonance with their own; psychiatric testimony has disclosed that its teachings are a malevolent influence on young people, and its source of funds has, as yet, not been determined. We do not know what the forces are behind this extremely affluent movement.

Radio & TV Programs

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-19- THURSDAY, MARCH 17, 1977

"We are afraid that lurking between the lines of the Gilbert opinion is the outdated notion that women are only supplemental or temporary workers, earning 'pin' money or waiting to return home to raise children full-time," they said.

The Williams-Bayh-Hawkins legislation would simply add a new subsection to Title VII which explicitly provides that the term "sex discrimination" within the civil rights act includes discrimination based on "pregnancy, child-birth or related medical conditions," the lawmakers said.

An amendment to the Civil Rights Act, their bill would also require employers to treat "women affected by pregnancy, child-birth or related conditions...as other persons not so affected but similar in their ability or inability to work."

The lawmakers noted that 14 states already require private employers to pay disability benefits to women disabled by pregnancy in the same amounts and for the same length of time as benefits extended to workers with other disabilities.

In a separate statement, Sen. Jacob K. Javits (R-N.Y.), one of the 86 co-sponsors, pointed out that this legislation "does not mandate compulsory disability coverage, but would require those employers who do provide disability coverage to treat pregnancy-related disability the same as any other non-work related disability with regard to benefits and leave policies."

The measure is "absolutely necessary," he said, "if we are serious about equal treatment without regard to sex for all members of the labor force in the United States."

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ACCREDITATION A PROBLEM FOR MOON SEMINARY

By Religious News Service (3-17-77)

BARRYTOWN, N.Y. (RNS) -- The Rev. Sun Myung Moon-sponsored Unification Theological Seminary here, which began its second year of operation in September, continues to have accreditation problems.

The school has applied for an academic charter from the State of New York but has not received it to date. Seminary officials have charged that the state is discriminating against the school because of its affiliation with the controversial Mr. Moon and the Unification Church.

There have been reports here that several religious bodies will oppose the seminary's bid for accreditation.

The seminary currently offers a two-year program leading to the degree of Master of Religious Education. Some 120 students are enrolled.

COMMISSION ON FAITH AND ORDER NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Excerpts from a working paper on

Divine Principle of the Unification Church

(The working paper is in the process of further development and refinement. The Executive Committee of the Commission on Faith and Order, however, is in agreement with its substance and theological findings.)

Jorge Lara-Braud

Executive Director

Commission on Faith and Order

December 28, 1976

Theologically the work fails to provide a unifying rationale for the "truth of religion." From the viewpoint of classical Christianity Divine Principle differs from normative Christianity at several points: 1. The denial that Jesus Christ provides complete and adequate salvation claims a deficiency for Christ's work which Christians could not accept. 2. The assertion that Jesus is a second god compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity. 3. The view of God presented in Divine Principle is deistic. "God cannot ignore the laws which He has set up." (p. 512). God will not interfere with anything which is not of the divine principle (p.96). Sin and fall are not of the principle; therefore, God requires that man make reparation for his own mistakes. At this juncture Divine Principle has reached a logical and theological cul-de-sac. If God requires man to be responsible for the indemnity due and man cannot pay the indemnity and God will not interfere in man's responsibility -how can the situation be resolved? Classical Christianity has always affirmed that incarnation was the identification of God with his fallen creation. Divine Principle has no provision for such an incarnational theology. 4. 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 on 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. 5. The Unification church's view of man and his sin is extremely simplistic and overly literal. Neither Christianity nor any other world religion has regarded adultery as the worst of all sins. It is a travesty against sin to indicate that the root of sin is the fact that our first parents "had an illicit blood relationship with an angel symbolized by a serpent." (p. 75). 6. The eschatology of Divine Principle is ambiguous. It does not relate the second coming of the Lord of the Advent with Jesus (continued)

of Nazareth. Nor does the Lord of the Second Advent really conclude anything. In Divine Principle the Kingdom of God will be brought in by man's efforts, and the question remains as to what exact purpose the Lord of the Second Advent serves. How precisely will be bring man physical salvation?



THE UNIVERSITY OF THE STATE OF NEW YORK

THE STATE EDUCATION DEPARTMENT

ALBANY, NEW YORK 12230

DEPUTY COMMISSIONER FOR HIGHER AND PROFESSIONAL EDUCATION

February 28, 1977

Mr. Richard Ravitch
President
Jewish Community Relations
Council of New York
111 West 40th Street
New York, New York

Dear Mr. Ravitch:

At their February meeting the Committee on Higher and Professional Education of the Board of Regents discussed at length the charter application of the Unification Theological Seminary. After considering the issues raised the Committee voted unanimously not to hold public hearings. Instead, they deferred action on the proposal in order to receive, study and consider any written statements from the public that are addressed to the question of whether or not the Seminary meets the requirements and conditions laid down by statute and rules governing the temporary chartering of institutions that provide instruction toward earning degrees in religion.

The Committee members expressed the view that the issue being discussed was not a question of whether or not the teaching of the Seminary is "proper" or "salutary." The content of the teaching is not constitutionally the responsibility of the Regents. The paramount question for the Regents is whether or not the Seminary fulfills teaching personnel requirements, whether it has sufficient library and other facilities and whether or not it has sufficient financing to carry out the courses it wishes to undertake. The Committee is asking for clarification of information on this question alone.

The Regents would welcome your written statements concerning the qualifications of the institution with respect to the issue of whether or not the Seminary meets the requirements and conditions laid down by statute, Regents Rules and Commissioner's Regulations.

Mr. Richard Ravitch -2- February 28, 1977

The Regents deferred action on the petition in order to afford members of the public the opportunity to submit written statements prior to the March 23-25 meeting of the Board.

If you wish to submit a written statement, I would appreciate it if you would do so by March 15.

Sincerely,

T. Edward Hollander

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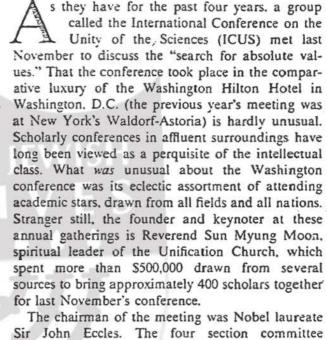
The American Jewish Committee Date 3/16/77

FROM:	RABBI A. JAMES RUDIN
TO:	Rabbi Marc Tanenhaum
	For approval
XX	For your information
	Please handle
	Read and return
	Returned as requested
	Telephone me
	Your comments, please
REMARKS:	

SCIENCE, SIN, AND SPONSORSHIP

by Irving Louis Horowitz

Why not accept a fat fee, a few nights on the cuff at one of America's snappiest hotels, and a chance to rub elbows with some of America's intellectual giants? Here's why not.



The chairman of the meeting was Nobel laureate Sir John Eccles. The four section committee chairmen were Frederick Sontag, representing philosophy; Morton A. Kaplan, representing social science; Kenneth Mellanby, the biological sciences: and Eugene P. Wigner, Nobel laureate and keynoter for the physical science section. The list of group chairmen and American and international advisers reads like a Who's Who of the scholarly world-or better, one section of that world-including Sir Karl Popper. Herman Wold, Willis E. Lamb, and Frederick Seitz. Attending were such eminent figures in social science as Daniel Lerner of MIT. Harold Lasswell of Yale University, and Dan V. Segre of the Hebrew University. The philosophy talent included Richard L. Rubenstein, Archie J. Bahm, Eliseo Vivas. Michel Dufrenne, and Geoffrey Parrinder. On the international advisory board are Arthur Koestler. Paul A. Weiss from biology, U. S. Von Euler from medicine, and Gerhard Herzberg and Willis Lamb, both Nobel laureates in physics. But once beyond this stellar list of sponsors, the fall-off is striking. Participants included everyone from consciousnessraising entrepreneurs to self-styled experts on Korean history. For these people, the motive for attending was probably less ideological than fiscal. With the decline in university-supported travel funds, all-expenses-paid trips to Washington are all but irresistible.



Rev. Sun Myung Moon

However, what each participant stands for is of less concern to the sponsors than the legitimation the participants provide to the Unification Church. Legitimacy can be gained in two ways—by earning it over time or buying it in a hurry. Moon's way is the latter. More than 30,000 devoted followers of Reverend Moon, averaging twenty-four years of age, can now point with pride to people the age of their parents (but presumably brighter) who share their religious values. Thus, whatever the intent of the participants, their impact strengthens the Moon commitment.

Conference participants were divided into three categories: eminent people for whom "all expenses are paid for travel, hotel and official meals"; prominent persons holding positions of leadership outside of the academic community, who must "pay their travel expenses" but for whom "hotel expenses and official meals are paid"; and the promising neophytes who "must pay their own travel and hotel," but for whom "official meals are paid." A fourth category of people are so important—either organizationally or intellectually—that they received a considerable honorarium (reportedly as much as \$3000) for their participation.

The participation of such a distinguished group inhibits criticism, but what the sponsors clearly were not about to reveal was the number of academics like myself who were contacted but refused to participate. From an informal sample, I know that such leading scholars as Seymour Martin Lipset, Amitai Etzioni, and Elise Boulding in sociology; Ernest Nagel and Abraham Edel in philosophy; Kenneth Boulding in economics; and Saul Mendlovitz in law and international relations, declined their invitations. What are the ground rules for conference participation and organizational affiliations? What is the proper relationship between either a private or government donor and a scientific recipient, since what is often transacted is not funds but services?

In this case I can think of several powerful reasons for not participating in the activities of this conference, and for scrutinizing its sponsorship.

he Reverend Sun Myung Moon has made no effort to deny a number of crucial points. First, Reverend Moon is engaged in arms production in South Korean tool factories. A New York Times article claims that 10 percent of the production in his factories is dedicated to armaments. Second, this industrial conglomerate in South Korea has sales of \$15 million annually. Third, in the wake of the Watergate scandal, Reverend Moon organized a media campaign of support for the then beleaguered President Richard M. Nixon, including

full-page advertisements in American newspapers, telling Americans that "God has chosen Mr. Nixon to be President and, therefore, only God has the authority to dismiss him." Fourth, through the person of Lieutenant Colonel Pak Bo Hi, Moon's translator and closest associate, a clear line seems to run between President Park Chung Hee and the Korean CIA. Pak is also a member of the board of directors of the International Cultural Foundation. And this board and its officers represent the real ruling body of ICUS.

Reverend Moon operates much more than the Unification Church in this country. Through political mechanisms such as the Freedom Leadership Foundation, he lobbies for United States military and economic support to South Korea. His American Youth for a Just Peace was a crucial conduit aiding right-wing Republicanism during the final years of the Nixon Administration. Through Pak Bo Hi, and other Korean associates such as Park Tong Sun, Reverend Moon controls nearly half the stock in the recently formed Diplomat National Bank of Washington, D. C. It has branches in twelve Western democracies (plus Korea) with "world headquarters" at the Moon Center in Tarrytown, New York. The International Cultural Foundation represents Reverend Moon's penetration of the intellectual community. These support foundations, like the Unification Church itself, are tax exempt and are declared adjuncts to religious institutions registered as nonprofit educational organizations. In this fashion Reverend Moon has been able to control considerable assets, estimated at more than \$20 million in the United States alone. His financial resources have permitted his organization to engage in congressional lobbying and other forms of political activity that may or may not be compatible with a tax-exempt status.

Moon's ideology is organized around the theme of crude, unadorned anticommunism. Among the key points made by Reverend Moon in a rare interview given to Newsweek is that messianic salvationism is central: "The Unification Church is not another denomination. It is a movement to save the world." The three ills that God presumably has commanded Reverend Moon to cure are "moral corruption, division within Christianity, and communism as the primary evil force in the world."

Reverend Moon is clearheaded enough not to claim directly that he is the Messiah. He does add: "I am just following God's instructions."

In true messianic fashion, Moon claims to have been "ordered to act as were many prophets in history." Beyond that, he assures his flock that he is "in daily communication with God." hen I became aware of the sponsorship and nature of this conference I registered my unwillingness to participate with Michael Young Warder, identified as secretary-general for the Fifth International Conference on the Unity of the Sciences. Warder's primary responsibility is to serve as director of the "Moonie" training center at Tarrytown, New York. The center has been the object of many complaints by parents that authoritarian psychological techniques are employed there to gain adherence and converts.

In response to my letter bringing to his attention that the founder of ICUS is Reverend Sun Myung Moon, and asking for some clarification of Reverend Moon's role, Warder informed me that freedom of speech would be maintained and that Reverend Moon's participation would be restricted to giving an initial convocation of the gathering. Coincidentally, in the letter of invitation, the first paragraph mentions not Reverend Moon but rather Sir John Eccles, Nobel laureate, who served as chairman of the 1976 conference at the Washington Hilton Hotel. Only by the most careful perusal does one come upon the name of Reverend Moon, since it does not appear on the preliminary agenda. He is listed on one of the sheets governing the organization of the ICUS meetings, and there as founder. Interesting too, of all participants, he alone is not provided with any category of interests or any place or institu-

As a social scientist, I did take the liberty of contacting those members of the U. S. advisory board and international advisory board who were most closely linked to the social and behavioral sciences. The responses I received represent a cross section of American scholarship. Frederick Sontag, professor of philosophy at Pomona College, and currently working on a biography of Sun Myung Moon, represented the dominant thinking of those who replied:

Since I have been consulted about the formation of the Vth ICUS and the questions to be discussed, as well as those invited to participate, I can say that Rev. Moon's role is that of sponsor. Those organizing the conference have had every assistance but also every liberty to structure the conference according to the topics selected by those involved. I have myself seen no way in which the conference is as such linked to the Rev. S. M. Moon's own religious doctrine. I think perhaps the best answer I can give is that I know of no agenda except the questions and topics announced by

the group charged with planning the conference, and I know of no formal discussions planned except those generated by the invited papers.

The Distinguished Professor of International Relations at the University of Chicago, Morton A. Kaplan, expressed a sincere appreciation for my concerns and those of others, but indicated his own experience to be as follows:

I participated last year as a Section Chairman and also as a Committee Chairman. In no respect was there any effort by Mr. Moon to control the intellectual content of the conference apart from his own tenminute Sponsor's presentation. I see no reason to believe that this will change and hope very much that you will be able to participate.

The distinguished Nobel Prize physicist at Princeton University, Eugene P. Wigner, assured me that "Reverend Moon did not try to influence the substance of the last meeting, the one I attended." Dr. Wigner went on to say: "Reverend Moon in his opening speech said that everyone should give his opinion as clearly as he can and should not feel influenced." As if to lend weight to this, Professor Wigner, long known as a strong anticommunist, noted, "Frankly, I do not put much weight on the sponsorship of the conferences I attend. In fact, I have attended conferences sponsored by communist governments."

Paul Weiss, a biologist at the Rockefeller University, also saw the previous meeting of ICUS as being "quite constructive and wholly unprejudiced." But more, he indicated a philosophical appreciation for what this conference was about.

From a personal point of view, perhaps the most interesting letter came from a friend and colleague, Daniel Lerner, currently in residence at the East-West Center in Hawaii, who headed a sociological section of the conference. Lerner pointed out that worthy causes had been supported in the past by others, such as Carnegie, Ford, and Rockefeller, about whose saintliness critics were at least divided. Lerner's only insistence is that "the financial sponsor does not tamper with the product in any way," and in his four years' experience with the ICUS programs, he insists. Moon's influence has not been visible in any degree. Lerner claims that his role in past conferences has been precisely what it would have been at meetings of the American Association for the Advancement of Science or the American Political Science Association.

On some occasions, however, support from the Carnegie, Ford, or Rockefeller Foundation probably ought to be scrutinized. And to draw an analogy between the International Conference on the Unity

Irving Louis Horowitz is professor of sociology and political science at Rutgers and editor-in-chief of Society magazine.

of the Sciences and participation in a session of AAAS or APSA entirely misses the point. The latter are associations of professional scientists. They are, at least in considerable measure, governed by laws and norms made by professional scientists. This is not the case in respect to the International Conference on the Unity of the Sciences. Professional leverage, beyond one's own personal predilections, seems to be the missing ingredient in Moon's ICUS conference. Advisory boards hardly qualify as more than window dressing. I doubt seriously that any of them would claim that their advisory role permits, much less encourages, a wider organizational role. Indeed, I doubt that any of these esteemed gentlemen would want such a role, given the sponsorship of this organization. Therefore, to view ICUS as one more professional association is at best a misperception, and at worst, misanthropic.

Further, and not incidentally, since when has AAAS or APSA ever offered "all expenses paid for travel, hotel and meals" to present a paper? This is, for the most part, the responsibility of the scholar, the university, or the agency wishing the results of a project to be shared collegially.

final viewpoint on supporting the Moon conference was expressed by a dean of political science, and unquestionably one of its handful of towering innovators, Harold Lasswell, professor emeritus at Yale University. His position amounts to a demand for a "smoking gun"—or irrefutable evidence with respect to Moon's reputed involvement with agents of the Korean CIA and top government officials.

In a conversation in early autumn of 1976, Lasswell argued that no hard facts on Korean rightwing political support of Moon activities have been presented; and that as a result, the urgings to have him remove himself from the Washington conference are little more than an unwarranted rejection of new organizational forms and innovative evangelical movements. This was before the Washington Post published a series of articles by Scott Armstrong and Maxine Cheshire detailing the linkages between Park Tong Sun of the Korean government and Pak Bo Hi, chief aide to Sun Myung Moon, in the purchase, through conduits, of nearly half the stock in the Diplomat National Bank of Washington. Professor Lasswell's position was also expressed prior to revelations before a House subcommittee headed by Representative Donald Fraser that South Korea's central intelligence agency inspired the 1974 demonstrations by Moon's followers against the impeachment of Richard Nixon.

n a different political context, Harold Orlans noted a decade ago that the basic source of ethical problems involving research sponsors and investigators has to do with funding. "Money is not a free good, available for any scholarly purpose, and those with funds to dispense do so for purposes and under conditions of their own choosing. This is inevitable and it is fruitless to lament it." Orlans urged us not to confuse politics and morality at the risk of demeaning both. In concrete circumstances, fine-line distinctions can be easily blurred. Yet, his conclusion is hardly subject to such doubt. "If you disagree with the objectives of an agency, don't decry the morality of its staff but try to change their objectives and, in the interim, don't take their money."

I am not alone in feeling that Reverend Moon's role in this conference was, to put it mildly, carefully screened if not entirely muted. Marshall McLuhan, director of the Centre for Culture and Technology, in a communication to me, indicated that he, too, until receipt of my letter of inquiry to Mr. Warder, was unaware of the Moon sponsorship, although he is listed as a member of the international advisory board.

I am very grateful to you for revealing the sponsorship of the Fifth International Conference on the Unity of the Sciences. The "Moon" name had not surfaced in the initial invitations, so far as I can recall. In the light of the dubious Reverend Moon's activities. I shall be glad to withdraw my endorsement.

That a feeling of unease has settled in even amongst the advisory board of the Moon-sponsored ICUS meetings is reflected in a communiqué from Dr. Seymour S. Kety, chief of the department of psychiatry at Massachusetts General Hospital. His letter to Sir John Eccles makes it clear that Marshall McLuhan's reconsideration is not an isolated event.

Although I declined the invitation and honorarium to serve as a Committee Chairman for the Fifth International Conference on the Unity of the Sciences, I agreed to have my name listed as one of the American advisors. I did this because of my respect for John Eccles and others on the International and American advisory board whom I know as outstanding scientists and defenders of the dignity and political freedom of human beings. I was also motivated by the theme of the next conference, "The Search For Absolute Values: Harmony among the Sciences," and by the generally salutary recollection of my participation in a previous conference which was marked by an entirely free exchange of ideas among scientists.

Since that time I have seen a number of articles in the public press regarding the Unification Church and its founder with which the International Cultural Foundation is associated, which have been a cause of great concern to me. Serious charges have been made regarding the motivation and policies of the church and its founder which I have neither the time, the means, nor the disposition to attempt to evaluate. Yet my continued appearance as an American advisor implies that I support the International Cultural Foundation in spite of these charges. This I cannot in good conscience do and I must therefore ask you to remove my name from the list of American advisors in subsequent mailings and publications.

The persistence of Reverend Moon's associates is well known to anyone who has been accosted on the street by his followers; but it extends to the higher reaches as well. Despite earlier refusals to participate, people such as Saul Mendlovitz, director of the Institute for World Order, continue to be plagued by invitations. Mendlovitz's response again indicates the wide scope of opposition to the conference which has been building up, and the ideological force it represents.

I must confess that I am somewhat surprised that you continue to persist in these invitations. You will recall, no doubt, that when you were organizing the 1974 conference, that despite offers of relatively high amounts of remuneration and accommodations for my family, I was unwilling to participate in that conference. My reason for not doing so was based as I then told you on my net judgment that Reverend Moon's activities represented forms of religious, social and political action which I find repugnant. In fact I shared these thoughts with Professors Richard Falk and Elise Boulding both of whom then, you will undoubtedly recall, saw fit to distribute letters on their unwillingness to participate in the conference based on their negative assessment of Reverend Moon and his organizational activities. So, once again, I would like to respectfully decline participation in this event sponsored by the International Cultural Foundation which promotes the work of Reverend Moon.

The courageous and self-critical letter from Elise Boulding, professor of sociology at the University of Colorado, reminds us all that ideas have consequences, and that people are still consequential.

When I accepted a co-convener role with Kenneth Boulding for one of the Conference Sections, it was on the strength of the Conference purposes and other known participants. The published proceedings of the previous year's Conference and the roster of persons committed to participating in 1975 include persons for whom I have the highest respect. It seemed at the time we agreed to participate like a fine opportunity for

world-minded scholars to further the common enterprise of creating world community we are all concerned about. It did not seem inappropriate to me that an evangelical sect might choose to fund such a conference. I now have further understanding about the nature and activities of the sect, and no longer feel that it is an appropriate sponsor for an international scholars' conference. The moral purposes of the Unification Church, of the Holy Spirit Association for the Unification of World Christianity, are obscure to say the least. I am in particular concerned over the following points:

1. At a time when a number of leading Christians of South Korea are in jail because of their opposition to the Park government. Rev. Moon not only enjoys friendly relations with the government, but apparently operates an anti-communist training school for government employees. 2. Rev. Moon publicly opposed the impeachment of President Nixon and announced that he ruled by divine right. 3. His anticommunist activities and religious activities seem to be closely intertwined and they are supported by a variety of funding operations which have triggered an Immigration Service investigation, but brought no clarity about his mode of working. The list of business. religious, scholarly and cultural organizations through which he works have no explicable relation to one another. 4. His teachings include elements of demonism and spiritual tyranny which are dangerous for the emotional and spiritual welfare of his disciples, and destructive of family values and the spirit of community service.

The need for a dialogue among scientists, social scientists, philosophers, and writers on the nature and purpose of their activities has never been greater. In this sense, the most shocking aspect of the Moon ICUS conference is its inadvertent demonstration of the failure of nerve of one professional association after another, one esteemed scientist after another, to inquire about the larger meanings of research, and what such activities signify. Ultimately, this professional failure accounts for the Moon group's success. Still, we run the risk of a failure of rationality itself; an inability, if not a downright unwillingness, to inquire as to when one ought or ought not to participate with those who rule, or those who would presume to rule, the universe. Until the scientific community as a whole, and in its parts. candidly addresses itself to its own role in contributing to authoritarian agencies and sponsors, it will not be able to lay claim to being the force for liberation that is such a constant theme in the literature of science.

R10-19-76

THE UNIVERSITY OF THE STATE OF NEW YORK THE STATE EDUCATION DEPARTMENT ALBANY, NEW YORK 12234

ASSISTANT COMMISSIONER FOR ADMINISTRATIVE SERVICES

October 15, 1976

Mr. Henry Cohen, Dean Center for New York City Affairs 68 Fifth Avenue New York, New York 10011

Dear Dean Cohen:

Dr. Hollander has referred your request for information concerning the Unification Theological Seminary to me. I am enclosing a copy of their application for a provisional charter.

Please feel free to contact me if I can be of further assistance.

Sincerely,

Robert Moon

RM:p Encs.

cc: T. Hollander

Assistant Records Access Officer

AMERICAN JEWISH ARCHIVES

APPLICATION OF

UNIFICATION THEOLOGICAL SEMINARY

TO THE REGENTS OF THE UNIVERSITY OF THE STATE OF NEW YORK

FOR A PROVISIONAL CHARTER

LAW OFFICES
TOBIN AND DEMPF
100 STATE STREET
ALBANY N Y 12207

[start] AMERICAN JEWISH Original documents



In the Matter of the Application of UNIFICATION THEOLOGICAL SEMENARY

For a Provisional Charter

TO THE BOARD OF REGENTS OF THE UNIVERSITY OF THE STATE OF NEW YORK:

We, the undersigned, all being persons of full age, and at least two thirds of our nember being citizens of the United States and one a resident of the State of New York, desiring to form a corporation under the Education Law, do hereby apply to the Regents of The University of the State of New York, for a Provisional Charter to be granted pursuant to the provisions of Section 216 of such law, and do make, sign and acknowledge the following statement:

FIRST: The name of the proposed corporation is:
UNIFICATION THEOLOGICAL SEMINARY

SECOND: The purposes for which such corporation is formed are:

a. To provide a masters level degree in reliqious concetion to full-time resident students to make effective Christian educators and leaders with students primarily, but

not crelusively, from the Unification community.

- b. To provide a course of spiritual and academic quality for a Master of Religious Education degree.
- c. To develop the student's character and intellect
 so that they will be effective as directors of education and
 missionary activity in Churches throughout the country and world.
- d. To purchase, receive, acquire, hold, use, own, sell, mortgage, pledge, lease, convey and otherwise acquire or dispose of property of every kind and nature, real and personal or mixed, for any one or more of the purposes of the corporation and to maintain any and all buildings, grounds and equipment owned or used in connection with the operation of the corporation.
- e. To obtain funds or gifts needed for any one or more of the purposes of the corporation by lavying tuition fees, by voluntary subscription or otherwise in conformity with the laws of the State of New York.
- f. To contract with others and to employ agents, comployees and teachers and to make and perform contracts, lesses, licenses and agreements for any lawful purposes or any of them.

g. To participate in, to visit, to partake of, to travel to, to establish or in any other way to make use of, community resources and other auxiliary services, to enhance the learning experiences provided by this corporation, and to provide for the necessary arrangements to make said experiences possible.

THIRD: The proposed corporation is to be a nonstock corporation organized and operated exclusively for religious and educational purposes, and no part of the net earnings of the corporation shall inure to the benefit of any individual; and no officer, member or employee of the corporation shall receive or be entitled to receive any pecuniary profit from the operations thereof, except reasonable compensation for services.

FGURTH: The institution to be maintained by the proposed composation is to be located in Barrytown, County of Dutchess, State of New York. The address is: Barrytown, New York 12507.

FIFTH: The number of Trustees is to be between 5 and 25.

SIXTH: The names and post office addresses of the first Trustees are as follows:

SUI - AUNG - MOON

723 South Droadway Teorytown, New York 14591 DAVID S.C. KIM

723 South Broadway Tarrytown, New York 10591

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EDWIN ANG, PH.D

711 West 21st Street Austin, Texas 78705

MICHAEL YOUNG WARDER

723 South Broadway Tarrytown, New York 10591

JOSEPH A. TULLY

18 East 71st Street New York, New York

WILLIAM BERGMAN, MD.

2269 Washington Street SanFrancisco California 94115

MOSE DURST, PH. D

6502 Dane Street Oakland, California 94609

SEVENTH: The Commissioner of Education is designated as the representative of the corporation upon whom process in any action or proceeding against it may be served.

IN WITHESS WHEREOF, we have made, signed and acknowledged this application on this $29^{\frac{16}{3}}$ day of April, 1975.

Steer Agreement to the

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Center for New York City Affairs New School for Social Research

Henry Cohen, Dean



66 Fifth Avenue New York, N.Y. 10011 Phone: 212-741-7921

January 5, 1977

TO: Rabbi Marc Tannenbaum

FROM: Dean Henry Cohen

I have been asked to examine into the matter of the application of the Unification Theological Seminary to the New York State Regents for a provisional charter. To assist me in this review and to explore the possible grounds for opposing this application, I am scheduling a meeting in my office for Tuesday, January 25, at 4:00 P.M. We will adjourn by 6:00 P.M. My office is at 66 Fifth Avenue, (between 12th and 13th Streets), Seventh Floor. My telephone number is 741-7921. Would you please let me know whether you can come.

Henry Cohen, Dean

HC: 1bd

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COMMISSION ON FAITH AND ORDER NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Excerpts from a working paper on Divine Principle of the Unification Church

(The working paper is in the process of further development and refinement. The Executive Committee of the Commission on Faith and Order, however, is in agreement with its substance and theological findings.)

Jorge Lara-Braud
Executive Director,
Commission on Faith and Order
December 28, 1976

Theologically the work fails to provide a unifying rationale for the "truth of religion." From the viewpoint of classical Christianity <u>Divine Principle</u> differs from normative

Christianity at several points: 1. The denial that Jesus Christ provides complete and adequate salvation claims a deficiency for Christ's work which Christians could not accept. 2. The assertion that Jesus is a second god compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity. The view of 3. God presented in Divine Principle is deistic. "God cannot ignore the laws which He has set up." (p. 512). God will not interfere with anything which is not of the divine principle (p. 96). Sin and fall are not of the principle; therefore, God requires that man make reparation for his own mistakes. At this juncture Divine Principle has reached a logical and theological cul-de-sac. If God requires man to be responsible for the indemnity due and man cannot pay the indemnity and God will not interfere in man's responsibility-how can the situation be resolved? Classical Christianity has always affirmed that incarnation was the identification of God with his fallen creation. Divine Principle has no provision for an incarnational theology. 4. 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 on 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

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Jesus Christ. 5. Unification church's view of man and his sin is extremely simplistic and overly literal. Neither Christianity nor any other world religion has regarded adultery as the worst of all sins. It is a travesty against sin to indicate that the root of sin is the fact that our first parents "had an illicit blood relationship with an angel symbolized by a serpent." (p. 75). 6. The eschatology of Divine Principle is ambiguous. It does not relate the second coming of the Lord of the Advent with Jesus of Nazareth. Nor does the Lord of the Second Advent really conclude anything. In Divine Principle the Kingdom of God will be brought in by man's efforts, and the question remains as to what exact purpose the Lord of the Second Advent serves. How precisely will he bring man physical salvation?

Office of Communications

Box 271, Lake Katrine, N. Y. 12449 # 914-362-1339 # County Coordinator:-Rev. James J. LeBar

May 28, 1976

Reverend and Dear Father:

For some time now the activities of the Unification Church, led by the Rev. Sun Myung Moon, have been making frequent headlines. Charges and counter charges of coercion, brainwashing and kidnapping have been made against its members and against those who seek to retrieve youth from this movement.

The Unification Church has a strange and enticing appeal to many of our youth, particularly those attending colleges and universities. Statistics indicate that a large percentage of recruits are Catholics or of Jewish heritage.

Because this movement and others like it create acute dangers for our young people, I am sending to you information on the Unification Church together with some information and suggestions on how to deal with problems concerned with Rev. Moon.

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. The priest who is on the staff is presently on leave of absence from his priestly duties. His presence does give rise to confusion but in no way does it indicate approval of any kind. Since he is not functioning as a priest, his decision to teach for the Unification Church is his own. So that you will be well informed on this matter, I recommend you read the enclosed material. You may wish to use some of it to inform the people of your parish of the dangers implicit in this movement, and others like it.

Please note also that there do exist people ready and willing to help parents who have had children enticed into

May 28, 1976 Page #2

this movement. If people come to you for help, you can refer them to C.E.R.F. (Citizens Engaged in Reuniting Families), P.O. Box 112-H Scarsdale, N.Y. 10583, Telephone 914 761-7668.

As a further educational effort, there will be a special presentation on <u>ITV</u> about the Unification Church and similar cults, produced especially for priests. It will be shown on:

Mon. June 7th 9-10 a.m. (Ch 12) 12:30-1:30 p.m. (Ch 12) 8-9 p.m. (Ch 8, 10, 12)

Tues. June 8th 10-11 a.m. (Ch 12) 1-2 p.m. (Ch 12) 7:45-8:45 p.m. (Ch 8, 10, 12)

Wed. June 9th 11-12 (Ch 12) 1:30-2:30 p.m. (Ch 12) 8:15-9:15 p.m. (Ch 8, 10, 12)

Thurs. June 10th 9:30-10:30 a.m. (Ch 12) 2:30-3:30 (Ch 8) 7:30-8:30 p.m. (Ch 8, 10, 12)

Fri. June 11th 10:30-11:30 a.m. (Ch 12) 3-4 p.m. (Ch 8)

The program is one hour long and is shown in 2 parts.

Sincerely yours in Christ

Rev. James J. LeBar

FRONT ORGANIZATIONS OF UNIFICATION CHURCH

Aladdins Coffees, Teas & Kindreds, Oakland* Aladdin Warehouse, Oakland American Youth for Just Peace Center for Ethical Management and Planning Inc., Berkeley* Christian Crusade* Collegiate Association for the Research of Principle Committee for Responsible Dialogue Creative Community Project* D.C. Striders Track Club Day of Hope Tour (One World Crusade) Eden Awareness Training Center* Epoch Maker Magazine* Ethics and the Environment Conference* Freedom Leadership Foundation* I Shin (or Il Shin) Stoneworks Company I Wah (or Il Hwa) Pharmaceutical Company International Conference on Unity of the Sciences International Cultural Foundation International Federation for Victory Over Communism International Ideal City Project* International Exchange Maintenance* International Exchange Press* International Exchange Union 76 * International Friendship Banquet (IRF) * International Karate School* International Pioneer Academy* International Prisoner Re-Education Foundation International Re-Education Foundation (IRF) * Holy Spirit Association for the Unification of World Christianity Judaism: InService to the World* Jusancha Ginseng Tea* Korean Folk Ballet Korean Cultural Freedom Foundation Little Angels of Korea, Little Angels Korean Folk Ballet Ministry of Ecology New Age Orchestra (IRF) + New Education Development Systems, Inc. New Hope Singers International One World Crusade Professors Academy for World Peace Project Unity Re-Education Band* The Rising Tide (Publication of the Freedom Foundation) The Rising Tide Bookstore (Wash. D.C.) The Rose Shop (Leamington Hotel, Oakland) * San Francisco Day of Hope Committee* Seno Travel Service, Inc. (150 Powell Street, S.F.)* Sun Myung Moon Christian Crusade Sunburst (Rock Band) * Tae Han Rutile Company Ton Wha Titanium Company Tongil Seigei Monthly Tong I (or Tongil) Industry Company Unification Church* Unification Church International Unification Thought Institute Unified Family* Universal Voice Newspaper Way of the World Magazine The Weekly Religion World Family Movement (IRF)*

World Freedom Institute

National Prayer and Fast for the Watergate Crisis

^{*}San Francisco Bay Area

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 your "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 your child is a product of your love, training, heredity and home environment. These 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 over this nation. It affects families of all religious, economic and family backgrounds.
- STABLISH and continue an association with an organized group of parents with similar problems.

[start] AMERICAN JEWISH Original documents



The World of the Cult

I have experienced a world in which there are no individuals but only a mass of obeont, 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 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 Rev. 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. Moreever, 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 hitching through the

Oakland-Berkeley area, I was
approached on the street by a
smiling, clean-cut guy. He in-

vited mo 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.

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 quentions 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 Courch 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 discusion, by the overwhelming and
mesmerizing enthousiasm of the people. It certainly felt wonderful to be served, given such
tention, 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 lowkeyed 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 : 12 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 lessiah they spoke about was lev. Moon, because of my con--act with 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 Mev. 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 clabing and struggling, we reached the highest point of the land and looked out over

venled" to un that Rev. 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 Rev. 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 (Rev. hoon) 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 or 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.

onto the street to sell flowers in homes, bars, and shops. Bo-

which I was unable to deal with reality. My isolation by the Church had 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 occured 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 with 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 posessed 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 Rev. 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 practices 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 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, but I never had the time off and I know now they never intended to give it to Ee.

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, Bleep and food and with the work conditions the way they were. I regularly felt tired; too tired to think. This, of use 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 Unificaon Church or connected with hev. Moon because all those Satanic influences in the outside world had given the Church and Rev. Moon a bad name.

They justified denying connection to the Unification Church and Rev. 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 () 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 lucky 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 time to write letters or to try to think.

My Escape from a Hell

I did mange 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 a half weeks, I was able to think myself without conflicting_pressure from Church members. I was able to see how much the Church had 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 Rev. Moon preaches as a Godly way of life, and what he demands not only of myself, but of 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
fourth. I sensed that my judg—
Bent was impaired and I decided
that putting my trust in my
father was the right thing to
do. I overcame the fear (in—
stilled by the Church) of leav—
ing 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 Rev. 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 a totally obedient, non-thinking robot. I was experiencing the future world of "1984" right here, in knat 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 Tyled 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 nomeono 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 Rev. Moon and his Church.

This is the first of a series of articles. My carervation of yet another cult, the cults of meditation, the nature and attraction of cults, and the need and 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 the publication or to:

Paul Engel

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THE MOON PEOPLE AND OUR CHILDREN

This sermon was given by Rubbi 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 Com-munism. 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 Myoong 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 Pyungan 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 secand coming of Christ.

And this really is the gist of the message: Lhat Adam failed as the perfect man when Eve was literally seduced by Salan, 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 Felen - in the year 1980, Revorend 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 doc-trine 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 sen-

tences of fifteen years.

But Sun Myoong 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 lighting 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 larrytown 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 him-self 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 headquarter 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 tifty came from Circat 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?

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

Oh, does Reverend own the Tea Company?

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 inter-

est?

Oh no, the 70% is owned by the Church. The money, apparently, comes from a great many sources. It comes from kids selfing 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 lifteen million dollars. He is the head of a conglomorate 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 athliated organizations are those set aside for political action. Under the banner of the Freedom Leadership Foundation, they spend-accord-

Continued on page 2 /

mg 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 Sixon must not be impeached. His reasoning is that the Office of the Presidency is dixinely 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 Unitedition 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 readity, so totally under the sway 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. The cannot be my disciple." That is when I thought of their posters promising to head 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 itrationality. 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 peanuls, 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 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 lowa 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 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 fut 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 negativem 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 patents 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 patents, how my patents 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 indoubt.

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 Revered 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, tather 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 cyll, and dangerous, I hold Revctend Sun Myoong Moon to be a charlatan and a manipulater of people. I hold his inner 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 ail, 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 subline commitment. And all it demands in return is total submission, submission of hody 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 Earl-woode 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 Tarrytowa 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 fulfil? 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 show enough of our love? Is it that we do not share with our childen 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.

[end]

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pied pipers and would-be messiahs

BY A. JAMES RUDIN AND MARCIA R. RUDIN

For over 2,000 years, would-be messiahs, self-proclaimed prophets and religious pied pipers have occasionally attracted Jews into their fold. Especially in times of bitter oppression and persecution, masses of Jews could be swept up into fervent messianic movements that later turned out to be false. Today, Jews in the West, and particularly in America, are living in freedom and equality, yet pied piper movements echoing vague messianic hopes seem to have some appeal for certain young people. The influence of such movements upon young Jews is a cause of growing concern within the Jewish community. What are some of these movements in America today, and what do they preach?



THE REVEREND MOON

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The Reverend Sun Myung Moon, founder

of the Unification Church, is a Korean-born

Presbyterian-trained minister who

moved to the United States in 1973. In

the past year or so, he has become the

center of intense public controversy

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holdings; his over sixty "front groups;"
his alleged ties to the Korean Central
Intelligence Agency (which, according to
recent investigations, has been spending
millions here to buy influence for the
dictator of South Korea); his demonstrations against the impeachment of former
President Richard Nixon; and his campaign
of aggressive recruitment of new members.

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Estimates of the Unification Church's membership vary from 2,000 to 30,000.

Followers work full-time for the movement.

All money they earn goes to the movement, and frequently members have donated their own personal funds. They must renounce all ties to their former lives, including their families, and live with other followers in isolated Unification Church centers under Moon's control. Some critics charge that young men and women in the group are brainwashed.



Moon claims that both Judaism (the "First Israel") and Christianity (the "Second Israel") have failed. A "Third Israel" is now needed to save humanity. The

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from Korea, and his followers will acknowledge and worship him -- Moon -- as
the true Parent, as "the Lord of the
Second Advent," and, ultimately, as the
Messiah.

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Moon's basic beliefs are found in his 536-page tract, Divine Principle. There are over 125 examples of anti-Jewish teachings in this book. Moon does not accept the authenticity and integrity of the Jewish people or of Judaism. He sees Jews as a people devoid and emptied of any genuine faith or spiritual qualities, and of Judaism, he says, "The inner contents are corrupt." He claims that the Jewish people are collectively guilty for the crucifixion of Jesus, having acted as allies of Satan. Jews have been "faithless." They have lost God's "heritage," and are still being "punished" for their many sins. He says:

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.

Arthur Robins, 22, a Jewish former "Moonie," says he was taught that Hitler had to kill six million Jews as an "indemnity" because they did not accept Jesus as the Christ. Robins ominously warns, "Moon is building an army, not a church."

"JEWS FOR JESUS" AN JEWISH

The "Jews for Jesus" movement represents a continuation of the first century theological dispute among the early followers of Jesus, in which the issue was: Can one believe in Jesus as the Messiah and still be a Jew? According to both Judaism and Christianity, the answer is "No." One cannot be both a Jew and a Christian at the same time. For Jews, neither the Messiah nor the Messianic Age he would usher in has yet come; for Christians, Jesus is the Messiah.



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In the intervening nineteen centuries, certain Christian groups have sought to convert Jews, claiming that Jesus is the fulfilment and culmination of Judaism, which they view as being marely the

Some Jews who did convert to Christianity undertook personal campaigns to attract other Jews as well. Today's "Jews for Jesus" movement follows that ancient pattern of missionizing for converts, but with some modern touches, such as slick brochures, wall posters, taped telephone responses, warm-up jackets with the movement's name emblazoned on the back, and radio and TV programs.

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"Jews for Jesus" claim that one does not have to desert the Jewish ethnic community (Israel, holidays, family, food, Hebrew language, humor and history) to accept Jesus as the Messiah. Their appeal calls for no radical break with one's Jewish roots and background. They say it is "comfortable," "Kosher" (!), "warm as a bagel" to be a "Jew for Jesus" and that it is not necessary to join a Christian church.



However, a closer study of this movement reveals that its ultimate aim is, in fact, to bring Jews into the established Christian Church. Moishe Rosen, a "Jew

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for Jesus" national leader, recently
expressed his group's strategy in a
letter to Christian pastors: "As we
won people to Christ, we have followed
the policy of referring these converts
to the local church. Where possible, we
like to be able to refer these new
Christians to evangelical congregations."
Thus, behind the Jewish ethnic appeal,
the coffee houses and rock music groups,
the "rap sessions" and the media campaign,
"Jews for Jesus" are part of an age-old
attempt to end the Jewish people's
existence as a unique religious community.

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"Jews for Jesus" represent a religious
"no man's land," for they are deeply
resented and resisted by the Jewish
community, and many Christians are
wary and suspicious of the group's
attempt to remain Jewish while professing the
classic Christian belief in Jesus as the
Messiah. One leading Christian pastor
objects to the group because it "treats
Judaism as some kind of incomplete
religion."

HARE KRISHNA



In 22 cities across the United States, and throughout the world, the sight of young people with shaven heads and dressed in yellow robes ringing bells and chanting on street corners has become familiar.

They are members of the International Society for Krishna Consciousness, better known as Hare Krishna.



The group, headed by Bhativedanta Swami
Prabhupada, who brought his ideas from
India in 1965, claims over 2,000 members
in the United States. More than 90 per
cent are 25 years old or younger; many
joined while they were in their early teens.



They want to develop "Krishna Consciousness" by completely surrendering themselves to Krishna, a popular Hindu God.
Believing that it will automatically
deepen one's love both of God and of
humankind, the members try to spread
"Krishna Consciousness" to others
through complete devotion of their lives
to service of Krishna.

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Concrete practical methods rather than abstract philosophical speculation will attain "Krishna Consciousness." One must follow 64 rules as set down by Hindu scripture, with four minimal requirements: 1) Meat, fish and eggs are forbidden. All Hindu dietary law must be observed, and one cannot eat food which has not first been offered to the gods; 2) Gambling and sexual activities outside of marriage are prohibited; 3) The use of drugs or other intoxicants, including coffee, tea, or colas, is forbidden; and 4) One must chant sixteen rounds on prayer beads every day, repeating names for, and praises of Krishna.

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Although a small number are permitted to live outside of the group and to hold jobs, most Hare Krishna members live together in small enclaves numbering between twelve and twenty-four. Their lives are strictly disciplined according to an unvarying schedule which regulates nearly every minute of the day. Rising at 3:45 AM, their time is among divided heleman the study of Mindu scriptures, chanting, praying, preparing

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pied pipers - 9

food offerings for and symbolically dressing and Sintus
bathing statues of Krishna and his
consort Radha, and spreading the group's
teachings to others.



Although celibacy is encouraged, they
may marry another member. The marriage
cannot be terminated. Sexual activity
is only for the purpose of producing
children, who must be raised within the
group in order to develop their "Krishna
Consciousness."



In October, 1976, two top leaders of the Hare Krishna movement in New York were indicted on charges of unlawful imprisonment of two members and of attempting to extort \$20,000 from the father of one of the members.



THE TM MOVEMENT

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You are assigned your own secret mantra

(a Sanskrit word), and if you repeat it

and neditate upon it for 20 minutes twice

a day, you can overcome tensions and

anxieties and renew your psychic energy.

Such is the claim of the Transcendental Meditation, or TM, movement.



Since 1959, when an Indian mystic known as Maharishi Mahesh Yogi transported these ideas to the United States, TM has attracted, according to one estimate, a total of 800,000 followers here. There are presently 454 students, 13 per cent of whom are Jewish, at the new Maharishi International University in Fairfield, Iowa. There are over 400 other TM centers in the U.S., and hundreds of groups centered on college campuses.



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The newest leader of the movement is an 18-year-old Indian, Guru Maharj Ji, who five years ago founded his "Divine Light Mission." At its peak, the group claimed 50,000 adherents in the U.S., but with only 575 living in communes called "Ashrams." Now that the Guru's followers are growing older, many have opted for traditional family structure and outside jobs, and the Ashram Sopulation has declined to about 300. Marahaj Ji himself has modified his formerly luxurious

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authority over the mission branches, and has dissolved many of the group's business holdings. His adherents no longer claim that he is "Perfect Master" or "God incarnate" (God in human form).



The TM movement has recently become embroiled in the constitutional issue of the separation of church and state. The Federal government has funded research projects centered around TM and sponsored a teacher-training program. TM has been taught in some public schools throughout the country. Critics maintain that it is a religion and hence should not be practiced in the public schools or be given public funds. Supporters maintain that although TM draws upon ancient Hindu words and symbols, it is a secular psychological "self-help" method and is compatible with all religious faiths.



ZEN BUDDHISM



Another group of Eastern origin, Zen Buddhism, has been popular in the U.S. since the 1950's, due primarily to the

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Rinzal branch, one uses the "Koan" (a short, illogical statement such as "What is the sound of one hand clapping?") in order to come to insights about Reality. In the Soto method, one sits quietly for long periods, sometimes up to six hours, with a straight posture and regulated breathing. This meditation is called "Zazen."

GHIVES

There are over 100 Zen groups in the U.S. Some students live full-time in communes and monasteries; others attend study centers in their leisure time.



WHY?

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Why do these are various movements

attract adherents? Why are some
young people, including Jews, turning
to them? It is impossible, obviously,
to interview each of the sect members
for personal answers. Still, it is
some
possible to frame/general conclusions.



We know that many young men and women today have come to realize that unlimited personal freedom and the acquisition of



material possessions do not always bring happiness. Some may wish to cast off the responsibility of earning a living and coping with daily problems; they choose a sect which offers shelter and isolation.

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Many young people today want clearly defined values. They seek meaning in their lives and commitment to goals which they haven't found (or perhaps may not have sought) in their own religious heritages. They search for answers to the ultimate philosophical questions concerning the meaning of life and purpose in the universe. In the case of Jewish students, we cannot know if they first explored Jewish philosophy (which is concerned with those large questions) before trying elsewhere.

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Frequently, some of the young papple who join these sects want a definite step-by-step guide to personal happiness, rigid regulation of their lives, and the security that comes from strict discipline and submission to strong authority. Nor can we overlook personal longings for fellowship, family and community.

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ments as a sort of passive social protest. While the youth of the 60's wished to correct the world through active social change, some of today's young people desire to withdraw — temporarily or permanently — from the world and to concentrate on achieving their own personal happiness and well-being.

With others, there may be a search for a utopia, a perfect world. If the Sukray are for a utopia, a perfect world, perhaps they feel they may find it in a miniature setting.

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The emotionalism and anti-intellectualism of these movements are also appealing to certain people. Some young men and women have concluded that factual knowledge does not lead to personal fulfilment, and so seek the different kind of knowledge that comes from intuition. Others want direct religious experience of a kind they have not found (or perhaps sought) in their heritage.

KNOWLEDGE AND SELF-KNOWLEDGE



Yet most young Jews have been able to resist the appeals of these groups, even at times in the face of strong peer pressure. Why? Perhaps they think more independently and do not wish to subject themselves to religious authoritarianism and to rigid regulation of their lives. Also, through a deeper study of their own Jewish tradition, they are discovering that Judaism does provide from within its own rich and diverse tradition the satisfactions they seek. Many young Jews are finding meaning in their lives through the creative adaptation of ritual as prescribed by Jewish law and practice. Many young Jews are reaping the joy and emotional rewards found, for example, in Hasidism.

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Those young people who are knowledgeable about Judaism and the variety of alternative lifestyles that it offers are better able to judge and to resist the temptations of today's would-be messiahs and spiritual pied pipers.

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about the authors

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Rabbi A. James Rudin is National Assistant

Director of Inter-Religious Affairs for
the American Jewish Committee. Marcia

R. Rudin is a free-lance writer. She

formerly taught philosophy and comparative

religion at William Paterson College.

AMERICAN JEWISH ARCHIVES 00000

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-6-

WEDNESDAY, JANUARY 5, 1977

Would Add 'Non-Transcendental' Philosophies

NEW DEFINITION OF RELIGION URGED FOR 'RELIGIOUS TIME' ON NETWORK

By Religious News Service (1-5-77)

SYDNEY (RNS) -- An interreligious conference under the auspices of the Australian Broadcasting Commission (ABC) Religious Broadcasts Department has recommended that the department's scope include "non-transcendental" philosophies which do not embrace a belief in a supreme being.

The ABC invited 14 Christians, two Jews, a Muslim, and five leaders of various rationalist and humanist societies to the meeting. The Rev. James Peter, department head, said the conference recommended also that the department name be changed to Department of Religions and World Views.

In a paper prepared for the conference, Mr. Peter said the department "understands religion to be any set of practices and/or ideas which one believes will lead to liberation or fulfillment of one's being, and it understands also that for many people an essential expression of religion is communal."

Such a definition was contested by the Council of Churches of New South Wales and Bishop Edward Clancy on behalf of the Roman Catholic hierarchy of the Australian state in the Fall of 1975.

There were those then advocating the merger of the department into a broader department dealing with general cultural activities. Then head of the Australian Senate Committee into Broadcasting, James McClelland, supported such a move. He wrote in a Humanist Society publication that the ABC religious programs appeal to people of "stunted growth."

The Rev. Kevin Burton, director of the Catholic Communications Centre here, and a conference participant, said he thought the conference proposals would make Roman Catholic leaders "very angry."

Another participant, Russell Rollason, publicity officer of the Australian Council of Churches, said he thought the proposals would not be regarded as a "sell-out by the churches," and that they are in line with ACC philosophy about the pluralist nature of Australian religious life.



Office 631
Biology Department
City University of New York
Convent Avenue and 138th St.
New York, New York 10031

PROGRAM COORDINATORS:

Kurt Johnson (University of Wisconsin Museum of Natural History; Allyn Museum of Entomology)

Eric L. Quinter (American Museum of Natural History)

THEOLOGICAL COORDINATORS:

P. Brian Wigeratne (Cambridge University Collegiate Society, Cambridge University Philosophical Society)

D. Dadachanji (Yale University)

SCIENTIFIC COORDINATORS:

Craig Johnson (Microbiology; Southern Illinois University)

Stuart B. Hill (Ecology; McGill University)

GRADUATE STUDENT COORDINATOR:

Richard Breen (Chemistry; University of Delaware)

Dr. Jorge Lara-braud Dr. Rabbi Tannenbaum Rev. James J. LeBar

Dear Sirs:

I want to share a few thoughts with you, precipitated by my own conversations with Fr.'s John Dorr and Shawn Byrne after the recent news conference.

Some of you know me. This fall, under some pressure. I became director of the Interfaith Committee of the Unification Church. I was formerly with the Orderof the Holy Cross (Episcopa) and am presently an instructor and concluding my PhD at City University of New York.

1. Concerning "heavenly deception": I have never agreed with that or seen it approved in th Unification Movement. Let me cite some examples how this impression must come about based on already present suspicion about our movement:

Various organizations are conveniently labe led 'front groups' by some critics, whereas in reality they comprsie an entire spectrum of members and non-members and differ in structure not one bit from that of the CUNY basketball tea with CUNY or the Cathedral Choir with the Cathed of St. John the Divine. The society of which I am a part, for instance, receives no money from the Unification Church; less than one quarter of active participants are Unification Church members but instead are scientists or scholars whos interest in Unification ideology stems from, amo other things, the ICUS conference which is staff by Unification Church personnel. I should inform you that the non-Unification Church members of SCI have consulted counsel concerning any listing of that organization as a front.

During the drafting of the "Hendricks repor I was on two occasions telephoned by Dr. Cyril Richardson and in one case he read to me content of a letter to him from the Committee, asking me if my impressions of "apparent motives" seemed correct. Though I know nothing of other exchange between those of us who became critics of that report, I can only imagine that such exchanges, which might be called by you "heavenly decption", could have occurred in the same context. After all, none of the persons who contacted me knew exactly what or when in the sense of the report, and there was some desperation, since the results of such an issuence to the press would be the same as those from your recent press conference.

Certainly you must see the parallel between your accusations that historical statements recorded also in the Gospels concerning Jesus, as well as in the <u>Divine Principle</u>, are "anti-Semitic" in their possible social impact is no different than the social impact of your "innocent" statements to the press concerning the Unification Church. I see no Unification Church defense league ready to "act" on statements in the Gospel of John; I do however see a defense league waiting to act on the use of your own public statements. Likewise, you must be aware, academically, that their is more variance between the theologies of Judaism and traditional Christianity, that between either and that of <u>Divine Principle</u>. Also, if you see fit to mention brainwashing after this matter has been cleared in court twice, you certainly must not be able to accuse any organ of the Unification Church as "immoral."

It is this kind of thing that only strengthens our outside connections with those who understand the movement well enough to not be moved by the reintroduction of "horror stories." I could find as many horror stories from drop-outs of the Holy Cross novitiate! You defeat your own hopes of credibility and objectivity in this regard and this rallies credible people to the side of the Unification Church. It also leads inevitably to your own division.

As regards letter writing by the Society for Common Insights, let me answer frankly. By the time I received bad reports concerning what was suspected of the Hendricks study. I had a group of scholars who could understand Unification Thought and its validity, but who could not all agree that they could write on it, or get involved on a controversial level. A minority of these were my colleagues; some were away for the summer. I drafted some letters, sent others out to be signed, sent others, bore the brunt of their retorts and disapproval: but did live to see the day that the misrepresentations or misunderstandings of Divine Principle in regard to evolution were recognized by Dr. Hendricks. I lost a major contributor to the journal over that, but truth prevailed. I still feel confident that Unification Thought and Divine Principle are the seed of a relational theology that can and will unify science and religion in the future, despite the minority . of proponents recognizing this now. It will happen in the same way Phylogenetic Systematics revolutionized Evolutionary Biology, though it took a decade for western scientists to understand what Hennig was sayingl

In this regard, the Society will be hosting two major symposia concerning Religious Solutions to Minority Problems in Western Culture, and Relational Theology and Unity of Science in the near future.

2. Concerning the relations of members of the Unification Church and your organizations. All of us, you and we, are good people. We are on the end of differing positions that seem to come from basic perhaps even ontological assumptions about reality. God. God's ideal. and God's design. I know of noone amoung the hierarchy of the Unification Church that does not deal with criticism in a compassicate and even self-critical way. We are always able to see our own sin and we know that such is the realization of all religious people. Since I have sat in the room where Rev. Moon himself talked about these recent events to a small number of persons, I can assure you that he, more than anyone views it all as a tragedy. I have only to look at the naivete of the average Unification Church member in relation to the content of Divine Principle to know how much food for misunderstanding there is at the public level. We do desire dialogue; there is as much honest suspicion in us of your motives as you claim to have of ours. We all pray to the same God. You should realize that we have many friends in the clergy who are similarly immune to the "horror" approach. Many of them can do nothing, because of their hierarchies, but their willingness to do so only becomes greater by the nature of our opposition.

The biggest mistake you could make is "writing us off" as not credible or worthy of dialogue. We have nothing to fear from any investigation, review of our ideology, methods, or such. We have only to gain, in this sense, by any reactionary criticism. For instance when I first read "Master Speaks" (before I was a movement member) I thought Rev. Moon was the biggest paranoid in history. I didn't realize that they are transcriptions of tapes which are full of whole segments of banter and kidding amoung the "family." Lifted out of context, they indeed sound horrible. Let me give you a famous example --"I will conquer and subjegate the world." I was there at that speech. Quotations of this phrase never note that Rev. Moon speakis of the "I" as the image of God in each of us. Many of his sermons deal with "I" and God, "I" and Restoration. It has been everyones hope since the beginning of time that this "I" would conquer and subjegate the world, Satan's world. Similarly, when brainwashing is used by you, it is at the same time the most common joke-word in the movement. We've even thought of sealing brainwashing kits, e.g. a Bible. Our clegy attending the Yale Conference came home with the conclusion that the real "brainwashing" was going on amoung the parents in CERF, not the other way around. Likewise, our system of obedience differs not one wit from that in any monastic community on the continent. Similarly, the list of "pathological" signs bitted by the Yale psychiatrist consisted of all the Religious virtues or those mentioned by Thomas Merton as the paths to obedience. This is why the result of such criticism is, to us, so inevitable.

Sincerely yours,

Kunt Johnson





6505 Wilshire Boulevard, Suite 315 • Los Angeles, California 90048 • (213) 655-7071

March 8, 1977

TO: NEIL SANDBERG, RABBI MARC TANENBAUM, RABBI ALFRED WOLF, LEONARD GOLDHAMMER, MR. AND MRS. RICHARD GUNTHER FROM:RITA WEISSMAN

SUBJ.: A TWO HOUR VISIT WITH TWO YOUNG WOMEN WHO WERE MEMBERS OF THE UNIFICATION CHURCH FOR 21/2 - 3 YEARS.

I spent a considerable amount of time talking to one of these women so that I personally could have a clear insight into the motivation of her joining the church and the reasons for leaving. I wanted to check by personal discussion the general profiles that we have been receiving. The most recent in depth one that I read came from New York.

The young woman I met is 23 years old and lives here in Los Angeles after leaving the church 6 months ago. She was born and reared in Ithaca, N.Y. where there is one synagogue attempting to meet the spiritual needs of t he orthodox, conservative and reform Jews in that city. In the years that she was growing up, there was a frequent turn-over in rabbis. Her parents, divorced, are reform Jews. There are 3 children in the family, the girl I spoke to, a brother one year younger, and a sister 12 years younger than the brother. This young woman explained to me that she has been searching for true relationships, "trying to understand my own creativity, what makes me create. I believe there is a God, a living reality, who has the power of predetermining my own destiny. My difficulty with Judaism was disillusionment between the spiritual teachings of Judaism and the reality and conflicts of Jewish lifestyle and behavior. As a young person I have had trouble committing myself to a group of people, - intimately relating. What I was looking for was more understanding about my roots, my heritage and how my own creativity as an artist related to my spiritual quest."

At the time she joined the Unification Church, she was 20 years old, living in a commune, I am not sure what kind. She was a practicing artist, teaching, doing independent study under a program sponsored by the State of New York. She indicated at this point that she didn't respond to a structured agenda at the state school. She was having an unhappy love affair. She had visited other churches, tried Yoga, and decided to go to Boston to see her brother who was a member of the Pentacostal movement. He had changed remarkably since he had joined the Pentacostals, becoming more

gentle, more loving to the family, particularly the parents, more serene. He advised her to "give her love to Jesus Christ". Her reaction was that that sounded like a cop out to her because she didn't believe that Jesus Christ was the son of God. Nevertheless she began to study Christian teachings from what she calls a non-defensive posture. She had had some anti-Semitic experiences in high school, but her approach to Christianity as a result of the anti-Semitic incident was a defensive posture.

Her study of Jesus Christ - she appears to be a serious student, highly intelligent, extraordinarily sensitive - made her see that Jesus was a revolutionary, a brilliant teacher, but that Fundamentalism was too narrow in its interpretation for her to be comfortable. The thing that impressed her most about Jesus' teachings was the concept of love. She could see why people admired Jesus so much. She began to discuss the metaphysical and the importance of ESP because there is so much that is unanswerable in the universe.

At this point she rejected - and I think continued to reject - Jesus Christ. She accepted him as a very great teacher and she clearly defined that God was the source of all creative power. Her living arrangements began to break up, the love affair broke up, and she reached out to friends who were in the Unification movement. She never ever refers to these as the "Moonies" or Rev. Moon's group, only Unification movement. These friends of hers had something distinctive, she felt, to offer. They challenged her. She was looking for something that she could give herself to completely, wholly and without reservation. She went to a series of meetings. She began to get involved in workshops, in weekend retreats. She studied a lot. She responded to the strict discipline. She traveled. She related deeply and profoundly to her own group of members composed of many races. many religions from all over the world. She says that "she was thrown into circumstances where she did not think she could possibly relate". She learned to love these people and to this day she is profoundly appreciative of all that was given to her and is very very close to many members who are still members of the Unification Church.

She left the movement, and this is very hard for me to understand, because the movement heightened her own quest for her Jewish identity. She has always seen herself as a Jew. I think that she sees her participation in the Unification movement as part of the spiritual journey. She now sees that she went into the movement because she was immature, that she was profoundly inspired that "a Korean Evangelist could create so much love, so much dedication and so much living brotherhood -- and a need for joy-ful experience in a new kind of way that led to a purposefulness and a meaningfulness in life that I never had before." She now has a more hopeful view of life. She herself is turned on to the highest ideals that Judaism can answer. She sees Judaism as part of an interdependence of faith groups all over the world, "a connecting of relationships that can provide an opportunity to relate morally, ethically, spiritually on a global level.

After this discussion, the three of us spoke, her friend speaking for the first time. Her friend has a very different background and a whole other set of reasons for joining the Unification Church. My value judgments after this very long interview are as follows:

- 1. If these two young women are typical of the participants in the movement, I would take a very dim view of itxand the coercive tactics that are used to wean these kids away. It seems to me that it will only stiffen resistance. The smartest thing that can be done is what these parents did with their kids, which is to hold on to them, love them, stand by and not break off their relationships.
- 2. The young women's search for spirituality and meaningfulness and brotherhood as they found it embodied in Moon's interpretation is a 'Christian kind of love". I am not sure what this means as far as Jewish teachings except to be convinced that these kids never had any real Jewish teachings.
- 3. There are an awful lot of other factors operative other than religious factors in attracting these young women into the Moon movement. They are obviously psychological. I don't know if even a strong Jewish background would have been enough to deter these kids. Maybe yes, maybe no.
- 4. I guess that what I am feeling is just the beginning of an understanding as to how complex this issue really is. Certainly it is religious, but it's religion within the context of our times, and that is a pretty big order.

STATEMENT ON JEWS AND ISRAEL Reverend Sun Myung Moon

Tewish Brethren

n September 18, 1976, at our God Bless America Festival at the Washington Monument, in the presence of an estimated 300,000 people; we stated:

[Judaism, Christianity and the Unification Movement] are indeed three brothers in the Providence of God. Then, Israel, the United States and Korea, the nations where these three religions are based must also be brothers. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the U.N.

Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

(cf. our advertisement in The New York Times, Sept. 24, 1976)

And yet, in spite of this clear and explicit statement, we were attacked repeatedly and accused of anti-Semitism. Our views were distorted, our struggle, its meaning and

objectives misrepresented.

On the occasion of these Hanukkah Days, the Festival of Light and commemoration of your victory over the forces of darkness and evil, we wish to clarify our genuine convictions and express our honest and sincere feelings toward you, Jewish Brethren.

Towards this end and purpose we publish herewith and bring to your attention the document signed on August 10, 1976.

n the course of their history the people of Israel and Korea have experienced suffering and persecutions by neighboring enemies and expanding imperialistic powers.

As a son of the Korean people, living in this blessed by God land of America, I extend to you, Jewish Brethren, my hand of friendship and wish to state the principles which are guiding the activities of our Movement, especially those regarding the problems and difficulties confronting the Jews of the World and Israel at this crucial juncture of our common human history.

The Unification Movement categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred. We regard the murder of six million Jews in Europe the result of 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. Ignoring the basic teachings of the Scriptures, they acted too late to block Hitler's ascent to power, they postponed the action for his downfall, and they did nothing to rescue the victims who were the captives of his satanic plans and designs. Only a unified front of all Christian and Jewish forces, inspired by the principles of the Divine Commandments and guided by the concept of human brotherhood, would have been able to prevent the Holocaust, the implementation of the "Final Solution," —a Cain-inspired action, carried out by the Nazis between 1933 and 1945.

The Unification Movement recognizes the divine and natural right of the Jewish people to physical survival and preservation of its specific religious traditions, the marks of its distinctive historical entity. These fundamental human rights must be secured everywhere, especially for Jews living in the lands of the Diaspora.

The Unification Movement regards the Land of Israel as a haven for the Holocaust survivors and sanctuary for all those individual Jews who are trying to escape physical persecution and religious, racial or national oppression. The demand for free emigration —the undeniable and inalienable right of every human being—must become the stated policy of the United States in her dealings with foreign countries, and particularly in her relations with the Soviet Union.

The Unification Movement, in its efforts to resolve conflicts among nations and harmonize antagonistic social-economic and political interests, will work toward the creation of political conditions necessary for an acceptable accommodation between the Arabs and Jews, and to achieve a genuine and lasting peace in the Middle East, one of the most important corners of the world.

The Unification Movement believes that religious and free people throughout the world must cooperate in building a spiritual and organizational unity among nations which will be capable to contain Soviet imperialism, which continues to inflict hardship and suffering upon its own people and is spreading the poison of hatred and dissension among nations of the world, with the ultimate purpose of political global subjugation and enslavement.

The Unification Movement is grateful to God, to His true and righteous prophets and saints of our common spiritual tradition who prepared the foundations on which we stand and organize our struggle. We consider ourselves to be the younger brother of our Jewish and Christian brethren, all of whom are children of our Heavenly Father. We regard it as our duty to respect and serve the elder sons of our Father, and it is our mission to serve Judaism and Christianity by promoting Love and Unity among all the children of

The Unification Movement teaches the Principle and strives toward the establishment of a Unified World Family of Nations guided by the concepts of Unity and Brotherhood expressed in the Divine Commandments, the foundations of our common spiritual heritage. It is our conviction that we must unite in order to attain this Divine and Sublime Historical Objective.

Sun Myung Moon

Belvedere, Tarrytown, New York December 1976 Hanukkah, Kislev 5737

Reverend Sun Myung Moon

Ealled dangerous

Moon's church hit as 'anti-Christian'

NEW YORK (RNS) — Despite recent public denials by the Rev. Sun Myung Moon, Christian and Jewish leaders here have denounced his Unification Church as "anti-Christian, anti-Semitic and anti-democratic."

The charges were made at a press conference by officials of the American Jewish Committee, the National Council of Churches (NCC) and the Catholic Archdiocese of New York.

Statements and supportive evidence were offered by the Christian and Jewish groups as "empirical evidence" that the Moon movement is a "deceptive" and "dangerous" organization.

THIS IS THE first time in New York City that the three major faiths have joined in attacking the Unification Church.

However, Dr. Jorge Lara-Braud, executive director of the NCC's Commission on Faith and Order, said similar unified fronts have been publicly expressed across the nation in "more than 100 communities" and also worldwide.

Father James J. LaBar, county coordinator of the Office of Communications, New York archdiocese, said the Moonies have become widely known as controversial figures; but the public has very little factual information about them.

He expressed the hope that massive public information will be provided to clarify the doctrines of the Unification Church and show specifically how they conflict with accepted Christian beliefs.

RABBI MARC Tanenbaum, national director of interreligious affairs of the American Jewish Committee and chairman of the meetings, charged that the Unification Church is deceptive when it projects itself as a religion of "love and reconciliation."

He said the Unification Church is divisive and "contributes to teaching anti-Jewish, anti-Semitic, anti-Christian, and fundamentally anti-democratic attitudes." Rabbi Tanenbaum charged that the Moon organization uses some "60 front groups" in the nation and uses "deception and untruth" to "penetrate the Jewish community."



REV. SUN MYUNG MOON

Rabbi Tanenbaum cited a Moon group calling itself Judaism in Service to the World which reportedly worked in San Francisco, "presenting themselves as a Jewish group and offering a \$1,000 contribution to the Jewish community" in an apparent attempt to gain an entry to the community.

Rabbi A. James Rudin, assistant director of the American Jewish Committee's Department of Interreligious Affairs, said a "line by line analysis of the 536-page Divine Principle (basic text of the Unification Church) shows 125 hostile anti-Jewish statements."

DR. LARA-BRAUD, referring to the working paper on the Moon movement of the Commission on Faith and Order, declared that Mr. Moon's doctrines "deny the classic Christian understanding of Jesus Christ" by depicting Him as a "failed Messiah, half-savior who saved us spiritually but not bodily."

"Let us not be deceptive, let us be more honest," Dr. Lara-Braud said, disputing the Unification Church's claim to be a "Christian Church." He held that the Unification Church is "at best a post-Christian movement."

Father LeBar said Mr. Moon's "teachings are in direct conflict with Catholic theology and, therefore, render this movement suspect for Catholic participation."

ONE MEMBER of the Unification Church was present at the press conference and made a short rebuttal from the floor at the close of the question and answer period. He was Shawn Byrne, 38, who identified himself as a Catholic priest formerly from Ireland and now working as coordinator of interfaith activities for the Unification Church here.

Mr. Byrne denied the charges of anti-Semitism and anti-Christian attitudes and said he joined the Unification Church because he believed it offered the greatest possibility for world unity and serving God's ideals.

Later, leaders of the Korean evangelist's church called the charges unfair and untrue. "We teach not just tolerance, but respect for all religious groups," said Neil Salonen; U.S. president of the Unification Church. The Church has always taken a "strong position" in support of Israel's right to exist, he added.

Salonen said Moon's teaching differs from traditional Christianity and Judaism because Moon is "a prophet and receives revelation. Much of what he presents is new." A United Presbyterian theologian and an Orthodox Jewish rabbi who teach at the church's seminary also defended the Unification Church.

Record number

129 Catholics now members of congress

WASHINGTON (NC) — A record number of Catholics — 129 — will serve in the newly-elected 95th Congress, according to a survey conducted by Christianity Today, an evangelical Protestant magazine published here.

Buckley (R-Cons.-N.Y.), Philip Hart (D-Mich.), Mike Mansfield (D-Mont.), John Pastore (D-R.I.) and John Tunney (D-Calif.).

Three new senators are Catholic: Dennis DeConcini (D-Ariz.), John