

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 38, Folder 9, Moon, Sun Myung - Unification Church, 1976-1977.

POSTGRADUATE CENTER FOR MENTAL HEALTH

124 EAST 28th STREET, NEW YORK, N.Y. 10016 MUrray Hill 9-7700



March 18, 1977

Rabbi Mark Tanenbaum The American Jewish Committee 165 East 56th Street New York, New York 10022 Mark Dear Rabbi Tanenbaum:

I thought you would like to take a look at a summary of a lecture I gave on a topic which A.J.C. has become interested in recently on the subject of the Reverend Moon Organization and youth.

I hope you are well, and I will be able to see you shortly. With all good wishes and regards.

Cordially yours,

Zanvel A. Liff, Ph.D. Director of Psychology

ZAL/1gh Enclosure

Center for New York City Affairs New School for Social Research

Henry Cohen, Dean



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March 18, 1977

Mr. Edward T. Hollander Deputy Commissioner for Higher and Professional Education

The University of the State of New York State Education Department Albany, N.Y. 12230

Dear Ted:

I am writing you about the application of the Unification Theological Seminary for a provisional charter. Many questions - political, educational, and financial - are being raised concerning this application. I should like to focus on only one issue.

In the copy of the application dated April 29, 1975, which I received from your staff, nine names were typed in of persons who were to be the first trustees. Of these nine names, three names were crossed out, including Sun Myung Moon, Bo Hi Pak, and Neil Albert Salomen.

Bo Hi Pak is a close associate of Sun Myung Moon, and has been President of the Korean Cultural and Freedom Foundation which was recently prohibited by the State Board of Social Welfare, from soliciting funds in New York State because they applied "less than 7 percent of \$1.5 million raised nationally in the year ended last June 30, for children's relief and other purposes for which its appeals were made." (New York Times, January 26, 1977).

A story in the New York Post, dated November 1, 1976 refers to Bo Hi Pak as a "retired South Korean intelligence officer identified by Justice Department sources as a member of a ring of South Korean Central Intelligence Agency operatives who have dispensed lavish presents and cash gifts to Congressmen and other U.S. officials in an effort to influence American policies toward Seoul." While Pak denies being a current member or collaborator of the KCIA, prudence would suggest that the Board of Regents wait until the Justice Department, the Internal Revenue Service, and the Congress complete their investigations. Congressman Donald Fraser is scheduling hearings on the Unification Church. Of course Pak's name has been excised as a Trustee of the Seminary, but that appears to be a current fiction. The skein of affiliates and subsidiaries of the whole Moon operation and the KCIA, (65 interrelated groups by Congressional count), has not been un-knotted yet. Furthermore the actions of the New York Board of Social Welfare and the New York Attorney General suggest the complexity and sordidness of the fund-raising and financial arrangements which engulf these efforts.

This is not a time to rush an affirmative decision. I am sure you feel some obligation to students already in the program; certainly you can work out some arrangement for them without chartering the Institution at this time.

Sincerely yours,

Dean

Henry Cohen

HC:1bd

Backgrounder

REV. SUN MYUNG MOON AND THE UNIFICATION CHURCH

by Rabbi Marc H. Tanenwaum

National Interreligious Affairs Director, American Jewish Commit tee

WHO IS REV. MOON?

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Rev. Moon was born in Korea in 1920. He claims that he was born clairvoyant, and that at the age of 16, he saw ^Jesus in a vision on Easter Sunday and was ordered by him to carry on Christ's unfinished business. Subsequently, Moon claims, he had visionary dialogges with Moses, Buddha and other saints andprophets who confirmed that he he is "themm one channel of God's contwinning revelations."

Rev. Moon was imprisoned by Communists in North Korea, and his imprisonment has become in the Unification Church Movement a Christ-like period of purification and a testing of Moon's "selfless love" for mankind. In his words, Moon attests:

"I was born in a remote village in the northern part of Korea, and at my birth nobody knew I would have such a great mission. And what I'm doing here is great and praised by the people....When I was under persecution and many difficulties and hardshipe, I always had to thank God, Because by onlyp putting me under hardship could <u>He cultivate</u> and train me to be the leader of the world." (Speech on True Parents' Birthday, Tarrytown, N. Y., Feb. 16, 1975) from <u>The Master Speaks</u>).

He was supposedly killed by North Korean Communists in 1948 and came alive again after three days.

IS REV MOON THE MESSAAR

REV. MOON

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IS REV. MOON THE MESSIAH?

Rev. Moon and his followers are coy and evasive about snwering this question. When asked by Newsweek magazine (June 14, 1976), "Do you consider yourself the new Messiah?", Rev. Moon replied:

"We are in a new Messianic age. But 2,000 years ago Jesus Christ never spoke of himself as a Messiah, knowing that would not serve his purpose. I am not saying, I am the Messiah. I am just fulfilling God's instructions."

Neverthaless, in The Divine Principle, the basic teaching of the Unification Church, asserts/ on page 16:

"With the fulness of time. God has sent His messenger to resolve the fundamental questions of lifeand the universe. His name is Sun Myung Moon." -

Both from the evidence contained in the texts of his secret speeches to his leadership xxix as well as from the testimony of ex-Moon followers, it seems conclusive that Moon regards himself as the Messiah, "The Lord of the Second Advent." Thus, Dr. George W. Swope, an ordained minister and professor of psychology at Westchester Community College in Valhalla, New York, whose daughter was once a Moonie, writes:

"Every Sunday morning about 6:00 a.m. in centers all over the world, Moonies get together in front of his picture. Three times from a standing position they get down on their knees and how all the way to the floor, stand up again, and then repeat the obeisance. They pledge their alleghance to him an a long, creedal statement. In the process the they are acknowledging his deity and giving him their loyalty, saying that they will die for him if called upon. Incidentally, they will not only die for him - they will kill for him, commit assassinations

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if he so directs. Hes control over them is complete."

(Christian Herald, Oct. 1976.)

Allen Tate Wood, who was a Moon cultist for four and a half years and who was appointed President of the Freedom Leadership Foundation, one of Moon's front groups that deals with anti-communist indoctrination, weight stated:

"Blind obedience to Moon is the only real sacrament of the Unification Church." He added, "He is no Messiah. He is merely a clever and powerful dictator." a self-proclaimed "demi-god."

(New Brunswick, N.J., June 27, 1976).

WHAT IS THE UNIFICATION CHURCH?

Rev. Moon founded the Unification Church at Pyong Yamg, North Korea, in 1946. It was one of many unorthodox Christian sects, distinguished by its ritual of "blood separation." Female members of the church were required ky to have sexual relations with Moon to clear themselves of "the taint of Satan." This began the formation of a new, untainted family, on the theological premise that, as the Messiah, Moon has perfect, untainted blood. This ritual was later sublimated and symbolically fulfilled in marriages within the church. Moon selects both spouses, and thus creates his own family, with himself as the father, "The True Parent."

In 1948, Moon was jailed twice for his activities. He chians it was because of his religious activity, though the Korean Presbyterian Church indicates it was because of sex orgies, one of the reasons for which he was expelled from the church if the other reason of hereby, in cluding his Alf produce of given is that he proclaimed himself the Messiah. In the Divine Pri <u>Principle</u>, not incidentallyk Moon states that "Christian doctrine holds this sin (adultery) to be the greatest of all sins. What a tragedy that today's Christian society cannot halt this degradation, into which so many people today are rushing blindly." (-.7)

In 1950, during the Korean War, Moon fled Hung Nam, and went south to the city of Pusan where he began propagaiting his Messianic doctrine. In the face of great misery brought on by the war, he preached spiritual comfort and his Church grew in size and began to send forth missionaries to enlarge its membership.

Today, the church is called "The Holy Spirit Association for Unification of World Christianity." Rev. Moon claims 210,000 disciples in Japan, 6,000 in West Germany, 7,000 core members in the United States, and 400,000 in South Korea (critics say # he has only one-tenth of that number.) His biggest push is in West Germany which Moon says is the "backbone of Europe" in the fight 22 against Communism. Monn groups there operate out of 40 houses in 30 cities and actively seek contact with anti-Communist political parties (apparently to the latters' embarrassment.) In England, the church owns fifteen properites centered mabily on university towns. In France, the Moon sect numbers only 400 and rents twelve centers.

The most prominent supporter of the Japanese Unification Church is an industrialist named Sasakawa. Sasakawa was convicted a Class 'A' war criminal at the end of World War II. He helped create the Japanese Kamekaze program, and he was instrumental in effecting the Hitler-Tojo pact. Sasakawa served as Honorary Chairman of the

World Anti-Communist Leage Conference sponsored by the political arm of the Japanese Unification Church.

In France, litigation has begun to expel the Moon church under charges for recruiting for a foreign army (San Francisco Chronècle, Jan. 24, 1976). In Bratain, the 'Church' has been subject to m questioning im Parliament, and to an investigation by the Director of Public Prosecution. (Manchester Guardian), May 20,1975.)

In 1954 the Church was established in the United States, in the P_gcific Northwest, by Young Oon Kim, an early Moon disciple. According to <u>Present Tense</u>, ("The Heavenly Deception," by David Silverberg, Autumn 1976), Unification Church doctrine claimed that the Second Coming was scheduled for 1967 - at which time the American branch was to comtain the Biblically-ordained number of 144,000 members.

When it became evident ikai in 1967 that the American Franch had failed to achieve the prophesied membership, Moon rescheduled the apocalypse for 1981 and started to restructure his church organization. In 1965, and again in 1969, he came to the U.S. for brief tours, each time confiding his activity mamily to amall mixed excert circles of his followers. In 1972, he began taking personal control of the American church. He began to create a more centralized, more aggressive organization, with a highly indoctribated hierarchy whose precondition for leadership was the literal worship of Rev. Moon as "Heavenly Father."

Prior to 1972, Moonies were quite different than they are today. Allen Tate Wood, expresident of Moon's anti-communist Freedom Leadership Foundation, said that "there were no political activities,

nor the quest to win the friendships of senators and congressmenk And no giant-frame fund-raising activities either. It was living communally studying andpe praying. ... I liked it very much."

After 1972, Rev. Moon intensified his economic, political, and funderaising activities. To finance facilities required for expansion, the Unffication Church Launched a variety of fund-raising activities. In the past few years, according to several ex-Moonies we interviewed, this acitivity has grown to such an extent that it practically dominates the life of the Church.

Disgusted with these developments, a number of American followers left the Church. In December 1973, for example, the Marylandbased commune left en masse.

WHAT IS REV. MOON'S "MISSION"?

In the texts of <u>The Master Speaks</u>, his addresses before his carefully-slected hierarchy ("the elite of the Heavenly soldiers"), as well as in his <u>Divine Principle</u>, Rev. Moon proclaims that the world since the days of Adam and Eve has fallen under the "sovereignty of Satan." Today "the sovereignty of Satan is represented by the Communist block." Rev. Moon declared himself to be the world leader of the forces af light against the forces of darkness, and he had katdx set forth a detailed political-ideological as well as economic program for saving the world. The outlines of his program are to be found in explicit detail in his private speeches to his loyal ldedership - 50 who are appointed for each state of the union, and 20 who head up specialized departments (the Biblical 70 elders):

"Someone, very possibly a religious personage, must prochaim to he World God's plan for saving mankind. But while the Christian

world has no such leader, this is precisely the mission of our Unificati ion Church, and we are going to save theworld in accordance with God's will." (Speech on True Parents' Birthday, Feb. 16, 1975).

Rev. Moon then claims he has sent/missionary groups of "three brothers" to 130 nations. "They will struggle hard with all their might to save bheir assigned nation, and then America will support them financially and with prayers. By doing that alone, American will accomplish the mission of saving the world, through these people if not directly."

From 1972 to 1975, Rev. Moon states that "the Japanese members (the Eve nation; Korea is the Adam nation; and the United States is the archangelic nation) have done the central mission" of working "on the worldwide scope on the spiritual level. But from now on, on the physical level, I want the American mémbêrs to play the major role."

Rev. Moon then spells out the American mission. "The ultimate and absolute mission of young Americans, because you are blessed by God with material abundance, is to use your money for the salvation of all mankind. If you don't you will be cursed, and you will perish. So, as we send out people to the unknown lands, if you pray hard for them, and use your money to support them, you will carry out your mission, even indirectly. That's what I want you to do.

"If our people go out to so many nations, then return to Amer ica with new members, these new people will turn thex tables and begin assimilating and influencing the American people. America is the melting pot of all the nationalities. If our missionaries go out and bring back the elite of so many nations, these new members will play the role of Abel to their compatriots already living in the United States. When xthe

those new immigrants come to build the Kingdom of God here, they will be like your forefathers, landing on this continent to create a new nation under God, and all Americans will be influenced by that."

Rev. Moon then details his programs for the next three years, 1975 to 1978:

"On both the spiritual and physical levels in the next three years, we are going to call forth our desperate effort in Winning the hearts of the people in this nation, While our missionaires to the 130 nations will do the same, establishing and expanding our territoty throughout the world.

"We have many vast projects to be carried out this years. This year we have to expand our U. N. campaign, work among all the Senators and Congressmen with our PR brothers and sisters, and we are going to establish a university. Another thing we are going to do is start a newspaper plant. Another important thing is that we are going to establish an international bank. During my 40-day visit back to Korea and Japan, I spent more than seven million dollars."

REV. MOON'S PLANS FOR THE ACADEMIC WORLD, THE COMMUNICATIONS WORLD, AND THE ECONOMIC WORLD.

"We must be able to guidethe scademic world including professors, the communications, world, and then the economic world. The missionaries being sent to 130 nations will first play the role of the reporter, they must assimilate thepeople of the academic world, and they will open avenues to commerce in those nations.

W. MOON'S NEWSPAPERS AS INTELLIGENCE AGENCIES

"From the first of January this year, in Japan, we began

THE SEVEN DAY FAST

The next thing I'm going to do is to snatch back all those great politic cal figures who are the target of Communist influence. We by succeeded in winning the favor of Prof. Reischauer forthis project and a Mr. Cohen (you know, he is a Harvard professor who was the first one to have visited North Korea) and Jack Anderson and another person by the name of Mr. Williams. With those people as the steering committee, I think they are going to influence Columbia University, which is more or less a center or a hotbed of Communism. We are going to win the people to our side, by winning 217 professors from that campus. Mnd we are going to reflect this to the UN Genral Assembly, and there if we win the favor of many nations represented, it is going to become a world question.

Most of you may know of a columnist, Jack Anderson. He's a syndicated writer and he is going to write a good article for us. If, he writes, some 900 newspapers will handle the articles, and without your knowing, I have already opened up channels to reach those people and they are all on our side. We have facts and material concerning the Kim Il Sung regime, and they are going to handle those in their articles. IN THE CONGRESS CENTERING ON THE SENATORS OUR PR MEMBERS ARE ENCOURAGING THEM TO WRITE LETTER TO PRIME MINISTER TANAKA OF JAPAN. IN ORDER TO MAKE THIS PROJECT A SUCCESS, I PLANNED AND MANAGED TO GO TO THE

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the newspaper called <u>World Maily</u>. All the missionaries will play the role of correspondent-reporter, and after some fixpersende, several will be summoned to Japan, retrained, and brought to CAmerica to start another newspaper. This will be an international paper, the same in every nation. While doing missionary work, each of our members in the those nations will collect materials for the newspaper articles. Our newspaper will have no equal, and will excel any other paper in the whole world because of the wealth of material from so many nations. It will be more than UPI and AP, for the currentness of the news, and its abundantness and depth. Waxhaws REV. MOON ON UNIVERSITIES AND SCIENCE

"We haven't had a board of directors of unidersities throughout the world. Under the name of the Unified Science Conference, we are gathering many noted professors in every field of science.

REV. MOON ON ECONOMICS

"On the economic front, we are going to earn money through our trade agencies in many nations, gather the money and make an international bank so that the currency will be freely coming - back andforth. This is our vision, and we have already put some of it into practice. Just envision our future ten years later."

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KOREA - ANTI-COMMUNISM (The Seven Day Fast, Master Speaks) "Be strong,"I said, "You must be stronger than Kim Il Sung. You must be stronger than Japan, and American." That's what I said. It is becaus unlessyou can do that, Korea cannot keep on playing therele of the Adem nation in the providence. I'me never once met with President Park, and have I never once received a penny from him. No aid is coming from him to me. I'm helping the regime because in the providence of God the regime must be strong. It just hurts me to hear Am rican people say I am the puppet of the Park regime, and even of the CIA. The Communists say that I am a puppet of the KCIA. In the providence of God I'm not in any position to be manipulated by the Park regime. I am putt ing things in order in the CHOSEN NATION andhelping the govt go the sam yay.

Now weq are situated in the urgent point of time where Korea as the Adam nation and Japan as the Eve nation and America as the archangelic nation must go hand in hand with each other in strong oneness to win the goal under God's providence. Northing else is in our mind. From the standpoint of Ko ea, Japan is in the position of Eve so Adam is going to save the nation of Eve. (Japanese women in North Korea)

POLITICAL_RELIGIOUS_SEXUAA SYMBOLISM

(Speech on True Parents birthday, Fe. 1975)

If our mission ries go out and ring back the elti e of so many nations, these new members will kxxxxkkxxtx phay the role of ABEL to their compatriots already living in the United States. When those new immigrants come to vuild the Kingdom of God here, they will be like your forefathers landing on this c ntinent tocreat e new nation under God, and all Americans will be influenced by that. After World War II, even though Japan (Eve) and Germany werefdefeated, they were blessed by God and could reconstruct their nations. They came to enjoy prosperity again, but they must realize their mission under God. This time in sending our missionaries, there issignficance in my hving chosen one brother out of Japan, one out of Germany, and another out of America. I want you to realize the significance of this.

THE SEVEN DAY FAST

Now wecare situated in the urgent point of time where Korea as the Adam nation and Japan as the Eve nation and America as the archangelic nation must bgo hand in hand with each other in strong oneness to win the goal under God's providency. Nothing else is in our mind. From the viewpoint of Korea, Japan is in the positi nof Eve so Adam is going to save the nation of Eve. In the satanic regime of North Korea, the men who marriedJapanese women cheated them by bringing them to North Korea, and they are now ill theated and persecuted under the regime; and we have got to restore those people back to their own nation. By my doing that in the position of Adam, to have saved those Japanese women out of theNorth Korean regime means to open the toll gate for doing the same to be people grabeed by the communist side, and restore them back to their original position.

Now by our going through the fast and protesting against North Korea's cheating the Japanese wives, if we are successful it means that we are going to bring into lifht and make naked the evil reality of what they are doing in North Korea and an all Communist regimes. THEN QUR MASTER AND KIM IL-SUNG WILLN YOU KNOW, ATTACK EACH OTHER CENTERING ON UNITED NATIONS. SYMBOLICALLY, IT IS THE TAKING OF A WOMAN, AND THE PSEMDO ADAM AND THE REAL ADAM ARE FIGHTING EACH OTHER FOR HER SAKE. BY RESOROING EVE AND BY LIBERATING EVE FROM THE HANDS OF THE EVIL POWER, WE CAN ANNIHILATE THE COMMUNIST WORLD. WE CAN TREAD DOWN UPON THE COMMUNIST POWERS. THEN TO THE WORLWIDE SCENE THE FACT OF THE COMMUNISTTS WORLD HAVING CHEATED ITS PEOPLE WILL BE BROUGHT TO LIGHT. AND ALL THE PEOPLE OF THE WORLD WILL COMETO HATE COMMUNISM. THE LASTER OF THE UNIFICATION CHURCH, REVEREND MOON, HAVING KNOWN ALL THE FACTS, HAS ENDEAVORED TO EXPOSE THEM, AND WE ARE NOW AT THE CULMINATION OF OUR ACTIVITIES. WE WILL REFLECT IT IN THE UN ASSEMBLY, AND WE ARE GOING TO BRING IT OUT ON THE SCENE OF THE WHOLE WORLD. I AM NOT DOING THIS AS A POLITICAN WITH AMBITION, BUT I AM DOING THIS FOR HUMANIATIAN PURPOSES UNDER THE WILL OF GOD. THAT'S ALL.

CARNEGIE METHOD: MIXTURE OF IDEALISM AND PERSONAL SUCCESS

Speech on True Parents Birthday, Feb. 16, 1975 Master Speaks

With all thesem visions in mind, you can see that you will be more successful in the Unification movement that elsewhere, wheareas you might have struggled hard to be successful in a worldly career, you mould not have become more successful than by btruggling hard here. If you are exhausted and frustrated and fall away from spiritual success here, then in ten years you will look back at our movement in repentance and say, "Oh, oh! Mr. Such and Such, who was just nothing then, is such a success, is now thepresident of such and such and such, a leading professor in the University, and things like that." And it will be too late for you to come back.

ASCESTICISM - PURITAN HARD WORK * DELAYED GRATIFICATION So you can never idele away your time Only after having saved the will whole world,/we have our Sabath. If you are so reyoleved as to struggle hard and to save the whole world without relaxation and without rest until you win the final victory then the world will be changed into a different place.

Well, with that in mind, are you happy you have joined the movement or not? All your happiness lies ahead of you in the future, not now. You are only on the sharting point towards the happiness. We are withou dou't going to dash forward on the straight road to the primised happiness. May God bless you!

THE SEVEN BAYFFAST - Barrytown, N.Y., Oct. 20, 1974, Master Speaks In our movement, everymember should go through a seven-day fast, at least...since the human fall, men of the world have not heen living on the things of nature which are under the cntrol of Fod, but INTERRACIAL UNITY (Speech on True Parents Birthday, Feb. 16, 1975, Mas The problem is how strongly you are united into one: balck hands, white hands, and yellow hands, joined together. If you clasp your hands in strong oneness, you can win over just anything. History has never witnessed such strength in unity. There has been unity among whites alone alone, perhaps. You can envision the world to come; not only areyour hands clasped together - black, yellow and white - but gou are interwove by international and interracial marriage. How wonderful it is. When we come to outnumber the American population, what will happen to the world? FROM THE ENDS OF THE WORLD, AT A SINGLE CALL FROM ME, ALL THESE YOUNG PEOPLE WILL COME TO THE UNITED STATES - AT ONCE. THAT IS PORTIBLE So you can never idle away your time. Only after having saved the whole world, will we have our Sabrath. If ANCESTOR (WORSHIP) p Speech on True Parents Birthday, Feb. 16, 75

You don't knos your ancestry, but very possibly you are of a good one to have joined our moevent. You are the totalization and fruit c of your ancestors, and what you do in the next three years will your anecestors to be elevated to a higher standard. If you are asked which part of the lineagex history of your lineage will be the most important, your answer should be these coming three years, because they offer the greatest opportunity for your anexestors and your descendants to be influenced in a better way. Your descendants will all be proud of you, their ancestors, for having laid a foundation for them to work upon. JESUS, CHRISTIANITY - ONLY ON THE SPIRITUAL LEVEL, NOT THE PHYSICAL (Speech on True Parents Birthday, Fe. 16, 1975, Barrytown)



PERIODIZATION OF HISTORY, SYMBOLIC USE OF NUMBERS (Parents Day 1974, Jackson, Miss.

seven-year course of history

Even here in America t ere is a confrontation between the God of the Abel forces and Communism, the tool of the Cain forces. Even though they might appear asthe Jesus people People, or Jesus Freaks, they organize battle everywhere. Though their actions look kild, they come to the forefront and confront us. AND BEHIND THEIR ACTIVITY THERE MUST BE A COMMUNIST KENKENXEXENX INFILTRATION.



DEMOCRACY - Parents Day, 1974, Jackson, Miss.

We have to bring things from the satanic world into God's world. We hav to desperately, and yet with the greatest tact andwisdom, restore people and thimgs - ohysically, spiritually, and materially. The preparation of our environment for the work has been really perfect. God has been working so hard to give you this environment; that is what deomocracy is all about. This is the foundationofn which God's people can move. You haveassured freedom of speech, freedom of assembly, freedom of publimation, and freedom of religion. The state and religion are separated so thatyou can go on as Heavenly forces without any barrier. God has given you all the territoty you could want. God created democracy so that in these final daysof the dispensation His people, His soliders, can freely move. This is the environment God prepared for 2,000 gyears so that we could work.

This is a transitional period. This is not the ultimate way of life. There is an ultimate, a perfected way of life to come; but this is the transitional path for this time. In the depocratic system thesky is the limit. Once we (grow) in power there is nothing we cannot do. You can elect the sovereign. For example, the President of this nation is elected. Once America is under God's sovereignty, the rest of the world would come under Him in not more than three years.

What is democracy? I want you to know clearly that this is a fift from God. Through democracy He can restore the heavenly sovereignty from satanic sovereignty without shedding blocd. This is really the form of governmet under which we could do it. Without the democractic sytem, we could not do it. VODLENT LANGUAGE (Speech on Brue Parents Birthday, Feb. 16, 1975

KEXEXEXEAX We'll be faced with many difficulties of course, but is we area strangy so strong as to become one bullet to explode among thepeople, their hearts will be curs, and we will make our projects a success

Speech on True Parents Day, Fer. 16, 1975

We are the elite of the Heavenly soldhers, and you must be determined to win the vitory in every battle in succession, with you as a bullet; whatever you pierce through will/either(be) killed or remade. We must shatter into pieces the satanic world which has long dominated godly people, and when we win the battle, we will see God's children frolic. That's our resolution, and tha's what I want you to accomphish.

This time our target is not Madison SquareGarden, but Yankee Stadium, and you must attack it with explosive power. If you make Y, nkee Stadium proejcte a success, there'll be no problem making the Washington Conference a success. There are going to be many difficult MEXEMEX financial problems, andlack of manpower will bea problem. But despite all those things, because we believe in the living God, we are sure that He will help us out. WE ARE EMPTYHANDED, BUT WITH THESE HANDS WE ARE GOING TO MAKE MONEY AND, AS NEEDED, WE ARE GOING TO BRING MEMBERS. IN THE NEXT THREE YEARS WE ARE GOIN TO ESTABLISH A FOUNDATION OF VICTORY WHICH NO OTHER RELIGIOUN HAS EVER MADE, AND NO REVOULTIONARY ARMY HAS EVER WON, AND WE ARE GOING TO LIFT HIGH A LIGHTHOUSE IN THE DARK SEA OF LIFE. I WANT EVERYONE OF YOU TO USE YOUR PHYSICAL BODY AS A BULLET, AND SHOORT AT THE HEARTS OF/PEOPLE (THE). That's the only way we are going to succeed. Then even if I have to die at the end ff these three years, I WILL BE A VICTOR, NOT A FAILURE. WE CAN MAKE GOD A VICTOR, AND MAKE THE WHOLE MANKIND TRIUMPHANT, ONLY BY DEDICATING CURSELVES LIKE BULLETS TO ARD THE HEARTS OF THE PEOPLE.

Parents Day, k974, Jackson Miss

we are accomptishing all these things through SPIRITUAL GUERILLA WABRARE.

SEVEN DAY FAST (ASCETISICIM)

INStead on natural things under the control of Satan. We have been living on the unmatural things. The nutriments taken from nature have not been those controlled by God but those under the domination of Satan. All through human history you have been living that way. Seen from the viewpoint of the Princople, we at some point of time must zome to be living by taking the natural things of God and by using things under the contr 1 of God, and by enjoying those things. So we are bound from that point, pixairw From the traditional point, wex are going over to God's side.

SACRIFICE (Speech on True Parents Birthday, Feb. 16, 1975)

If you are going to really celebrate the true significance ofmy birthday, I want you to sacrifice and invest yourselves both spirituall and physically for the great job ahead. And in thatw way alone you will in the true sense celevrate my birthday today. Are you confident of that? (yes) I'm going to believe you. Starting from New York, you will spread out to Washington and elsewhere throughout the country and work hard for that purpose.

IDEALISM (Parents Day 1974, Jackson Missi) The restoration of America is absolutely important. For this battle you have been chosen - selected by God as the champions, the front ling doldeers. This is your great honer, an historical privilege. God is giving you this opportunity to pariticpate, so that upon the occasion of that glorious vittory, you can become the true sons anddaughters of God and the True Parents. We are the parx champions for God s nationObuilding. Do you understand (yes.) DUALISM Parents Day 1974, Jacson, Miss. (catestials, barbarians?)

As we go aggressively further and further with a determined mind, the job will get easier and easier, because God will mobilize the entire spritiual world to come to our aid. WE SONS AND DAUGHTERS OF GOD ON EARTH, ARE GOING TO CONTROL THE ENTIRE SPIRITUAL WORLD - NOT THE REVERSE. YOU ARE THE MASTER. EVERYONE IN THE SPIRIT WORLD IS ON MY SIDE. YOU ARE ON MY SIDE. THE UNFFICATION CHURCH IS ON MY SIDE. THEN WHO IS AGAINST US? - THE REST OF THE WORLD. THE SPIRIT WORLD AND THE UNFICIA FIONE CHURCH ARE ON OUR SIDE. ONLY THE REST OF THE WORLD IS NOT QUITE YET ON OUR SIDE. THEY DO NOT POSSESS SPIRIT WORLD BECAUSE SPIRIT WORLD IS ALREADY LOST. THE DECISION HAS BEEN MADE IN SPIRIT WORLD THAT IS IS ON OUR SIDE. OUR OPPOSITION CANNOT CLAIM SPIRIT WORLD. THEREFORE THEIR IDEOLOGIES ARE BASED ON MATERIALISM.

Satan was expelled from spirit world. He has no power in the spiritual realm. Therefore, he established his power on earth. Satanic power, in the formof materialism, or Communism, started in 1917

FUND-RAISING (Carnegie method) Parents Day11974

So these activities - the Day of Hope tour, and the international IOWC teams - these form the vest heavenly college, or university there is. You can learn three things in the shortest possible time. You have to dealwith many people each day. YOU ARE ASKING FOR CONTRIBUTIONS, SO YOU HAVE TO REALLY TALK YOURSELF OUT, BEING REALLY& CONVINCIING. Second, in order to bring them, you have to be really persusasive as to why they must come to the lecture. You have to present yourself well. You must speak well, and approach a person diplomatically, If you do, then you gain their contributions. So three levels of training arecombined in one action. IF YOU ARE WELL TAINED IN THIS WAY AND SEND TO A NEW CITY, WITHIN SIX MONTHS YOU CAN EESILY WIN 20 MEMBERS. SUPPOSE YOU HAVE 20 MEMBERS, AND ALL 20 PEOPLE GO TO THE BANK, WITH THE GOAL OF BUYING A HOUSE AND ESBLISHING YOUR OWN CENTER. LET'S SAY YOU GAIN A \$50,000 LOAND FROM THE BANK. THEBANK IS INITIALLY VERY SKEPTICAL, BECAUSE YOU HON'T HAVE ANY ASSETS. BUT WITHIN ONE MONTH SUPPOSE YOU PAY BACK THE \$50,000 LOAN. EACH PERSON CAN EARN \$100 A DAY. TWENTY CAN EARN \$2,000 IN ONE DAY. IN ONE MONTH THEY CAN YARN \$60,000. THEN YOU CAN PAY BACK THE \$50,000 IN ONE MONTH. THE NEXT TIME YOU WALK INTO THE BANK, SAYING, "MR. PRESIDENT, I NEED \$100,000," HE WILL SAY, "YES, PLEASE SIGN. " THEN SUPPOSE YOU REPAY THE \$100,000 IN TWO MONTHS. THE NEXT TIME HOU WALK IN YOU SAY, "MR PRESIDENT, I NEED \$200,000" HE WILL SAY, "YES PLEASE SIGN. IN THRE MONTHS TIME YOU PAY BACK THE ENTIPE \$200,000. LATER ON, YOU MAY GO TO THE BANK AND SAY, "I NEED \$400,000" THERE WILL BE NO PROBLEM. SO WITHIN ONE YEAR, YOU HAVE CREATED FINANCIAL POWER. YOU CAN MOVE HALF A MILLION DOLLARS EASILY. THEN GO TO A MILLIONARIE IN THAT TOWN AND, ON A ONE TO ONE BASIS, STRIRE UP A PARTNERSHIP, SAYING, "ALL RIGHT, YOU AND I WILL DO BUSINESS." IT IS POSSIBLE. IN OUR MOVEMENT THIS IS NOT A DREAM. IT IS NOT A FAIRY TALE. IT IS POSSIBL IN OUR WAY OF LIFE, BECAUSE WE USE ALL THESE ACTIVITIES ON A SELFLESS PURPOSE. WHEN YOU SET UP A TRADETION LIFE THIS, AND YOU ARE DEALING WITH SEVERA DIFFERENT BANKS, YOU GAN REALLY HAVE A MILLION DOLLARS WITHOUT ANY PROBLEM. PEOPLE WILL SAY, "THAT YOUNG MAN WAS UNKNOWN, A VERY SIMPLE, AND INEXPERIENCED YOUNG MAN ONE YEAR AGO. IN A YEAR'S TIME, HE HAS GROWN INTO SUCH A POWERFUL PERSON. HE EVEN LOOKS DIFFERNT, HE IS TALLER, HANDSOME, AND MOR CONFIDENT. HIS EYES ARE SHINING. HE IS STRIKING UP PARTNERSHIPS ONLY WITH THE TOWN MILLIONARIES; " YOU WILL ACQUIRE THAT REPUTATION. DON'T YOU WANT TO DO THIS? (Yes)

Can you pledge this? I will never get tired. I will never let cur Heavenly Father de disappointed. PARENTS (Parents Day 1974)

Now I gill give you the secret of victory. So far, in this universe, no central parens have existed. We have only had false parents, who brogght elements (the) of distruct and betrayal day in andday out. Therefore, there have been no true brothers and sisters, and no true huswand and wife. True parents were not there, and true, sinless children were not there. In other words, the heavenly family was lost. The family is the center of that universe, representing the entire universe, all people, and theworld. Really, this one, Godcetered family is the axis or central point of the entire universe. Even God is looking for that central point, all of human history is aiming toward that central point, and all mankind is lookfing for towardxthatcenteral point(rallying)

you have true wrothrs and sisters....We will set the tradition of true bookher and asister which Adam and Eve failed to set in the Garden of Eden. The were supposed to be a God-centered brother and sister, representing true brothers and sisters. They were supposed to set that bradition. They failed. Now God is asking you to set that tradition. Do you unerstand (yes.)

What then is the fasic philosophy, or fasic principle in creating this tradition? It is service, SELFLESS SERVICE. Upon that tradition, when you bring the your own offspring, sons and daughters, into the world, they are free. THEY ARE AUTOMOATICALLY KONSXX CITIZENS OF THE KINGDOM OF HEAAVEN, ON EAREH, AND IN HEAVEN. True brothers and sisters must e exist before you receive the flessing as a hevenly couple. In our standard of mar iage there is no such thing as racial farriers, or language farriers. We will all transcend. Only true, trusted frother and sisterhood - this alone is the standard. That is the tradition wer are now setting, and it has to be set. It is not quite done yet; we are going it.

You are actually writing the constitution of what the family and bookhers and sisters should be like. All there people coming after us will live by that consitition. You will be united with your partner, an you will receive the blessing as the husband andwife, or one ideal couple. THEN YOU WILL BE GIVEN THE POWER TO FIVE BIRTH TO SINLESS CHILDREN. SUCH A COUPLE IS TRULY ONE WITH GOD, IN ABSOLUTE ONENESS WITH GOD, SO THAT S TANIC INFLITARIATION IS ABSOLUTELYIMPOSSIBLE. In a way, the principle is simple; because a man and woman united with Satan, they brought Satanic children into this world. If you go the opposite way, you become completely one with God, and can bring God's offspring (own) into the world. THE AMERICAN JEWISH COMMITTEE 165 East 56 Street New York, New York 10022

JEWS AND JUDAISM IN REV. MOON'S DIVINE PRINCIPLE

A REPORT

by

A. James Rudin, Assistant Director Interreligious Affairs Department

December, 1976

THE PERIL OF REV. MOON

There are several levels of significance implied for the American people, and, especially for the Jewish community, in this study of the basic text of the Rev. Sun Myung Mcon's movement -- the first systematic study, to our knowledge, that has been published of the "sacred scriptures" of Moonism.

The first is that Rev. Moon is contributing to a theologically reactionary mentality whose traditional fixations on anti-Semitism have been repudiated in recent decades by virtually every major Catholic, Protestant, Greek Orthodox, and Evangelical group and leader -- from Vatican Council II, the World and National Council of Churches, to Dr. Billy Graham and the Southern Baptist Convention. At a time when the majority of enlightened Christian leadership throughout the world is laboring to uproot the sources of the pathology of anti-Jewish hatred which culminated in the Nazi holocaust, Rev. Moon appears to be embarked on a contrary course of seeking to reinfect the spiritual bloodstream of mankind with his cancerous version of contempt for Jews and Judaism. On this level, therefore, this document is published as a clinical diagnosis intended to expose the Moon infection in order that both Christian and Jewish leadership will be vigilant to the need for combatting any effort of Rev. Moon and his followers to enter the mainstream of American religion and culture with his horrendous baggage of bigotry.

A second consideration is that we are now dealing not only with an ersatz spiritual phenomenon but one that has potentially serious political implications as well. The recent revelations that Rev. Moon and his Unification Church are allegedly involved as a front group for the South Korean Intelligence Forces in this country who are charged with illegal lobbying and bribery raise the serious issue of whether Moon's anti-Semitism is intended to be used for the ideological objectives of his political backers. If that is the case, then the American people must be alert to the emergence in the Moon phenomenon of an ideological campaign whose antecedents trace back to the Nazis and to Stalinist Communism. Those totalitarian movements consciously and cynically employed anti-Jewish hatred as a major vehicle for realizing their apocalyptic goal of undermining the Biblical and democratic values of Western civilization. The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes? Every American Congressman, Senator and public official who is approached by the Moon movement ought to be alert to this ideological land-mine of fanatic hatred when courted for support by Rev. Moon and his backers.

And finally, this document is intended for the consciences of Jewish young people who, most incredibly, have been enticed or seduced to become a "Moonie." It has been estimated that nearly thirty percent of the Moonies today are Jewish young men and women who have been subjected to this latest form of totalitarian brainwashing. During the Korean War, 1951-53, the Communists captured 3,778 American soldiers and subjected them to psychological coercion which involved, first, a "mind-conditioning" phase in which the American prisoners were intensively persuaded to hate their own country, and, second, a so-called "suction" phase in which they were taught that life was superior under Communism and they should spread the gospel of Communism. Whatever the psychological or sociological reasons for their attraction to Rev. Moon's movement, at some time in their search for personal meaning Jewish youth must confront the evidence of this document whose central message is that they are being asked to find salvation in a "third Messiah" whose gospel is the hatred for and destruction of their own people, their religion and culture, their very families. In the face of this understanding of what Rev. Moon is really teaching about Jews, a continued involvement in his movement can be nothing other than an exercise in self-hatred and self-debasement. Surely, young Jews and Christians have other, more humane alternatives for finding meaning for their existence and self-fulfillment.

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RABBI MARC H. TANENBAUM National Interreligious Affairs Director American Jewish Committee

December 1976

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memorandum

THE AMERICAN JEWISH COMMITTEE

date	December 28, 1976
to	A. James Rudin
from	George Salomon
subject	Story on Moonies

Here is the final copy for the next <u>Report from America</u>, with the story on the Unification Church. I thought you might like to see how it came out and perhaps share it with Marc.

I strongly hope no changes are necessary at this point, but if they are inevitable, they will have to be made without upsetting the line count.

Our deadline is Friday afternoon. If I don't hear from you, I'll assume everything is shipshape.

Vol. III, No. 3, January-February 1977 Edited by Sonya F. Kaufer

ACTIVISM PLUS ANALYSIS: THE JEWISH WOMEN'S MOVEMENT TODAY

After four or five years of hard-hitting activism, American Jewish feminism finds its organizational structure strained but its intellectual basis deepening. The 1,500-member Jewish Feminist Organization (JFO) has gone through an internal crisis that cost it half its directors; on the other hand, publications have sharply increased in number and scope. In institutional life, the picture is similarly mixed.

Women's drive for equality in the synagogue has reached a plateau, reports Anne Lapidus Lerner in the forthcoming American Jewish Year Book. In the Reform and Reconstructionist branches, a few women have recently become rabbis or cantors, and 35 of 215 Reform rabbis now in training are female. But with an oversupply of young rabbis, women find it especially hard to get appointments. Lay functions remain pretty well fixed: Men are ushers, women host the Oneg Shabbat. Most religious textbooks still show women only in home-bound, sex-linked roles.

About half the Conservative congregations now call women to the Torah and over one-third count them toward a *minyan*. On the other hand, Conservative women cannot yet become rabbis, and the Conservative youth movement has not carried out equal-rights policies recommended by its parent body. As for Orthodox congregations, a few now allow women to wear the *tallit* or set up a separate *minyan*, but segregation at services is actually growing stricter, and women remain barred from Talmud studies.

In synagogue lay leadership, women have merely inched forward; it was news last June when an Orthodox *shul* in New York elected its first woman trustee, and as of 1975, fewer than 5 per cent of Reform synagogue leaders and board members were female. More has been achieved in communal and philanthropic bodies, where the absence of women from decision-making jobs was documented in surveys by the Council of Jewish Federations and Welfare Funds and the American Jewish Committee in 1972-74. Women are now better represented in middle and top management; the American Jewish Congress and the American Section of the World Zionist Organization have had female top executives for some years.

The religious counterculture bubbles with innovation. In *havurot--informal* communities devoted to study and worship--women are wholly equal. Some universities have women-centered courses, often improvised, or women's *minyanim* that grapple with new ritual. At least four new *haggadot* have been written; new ceremonies celebrate pregnancy or the female cycle, or give ceremonial recognition to the birth of daughters. ("O sister! May you grow into thousands and myriads / May God make you as our mothers Sarah, Rivkah, Rachel and Leah.") A Jewish feminist quarterly, *Lilith*, made its debut last fall, with over 6,000 charter subscribers. In the first issue, Betty Friedan, the dean of American feminism, discussed the stifling of women's potential in the Jewish middle class ("You were supposed to marry the doctor, not be one"); other articles dealt with the impact of feminism on Jewish men and on the need to change women's status in *halakhah*.

Among the new books, The Jewish Woman in America, by Charlotte Baum et al., surveys the cultural and economic roles of immigrant women as mirrored in stories and novels. The Jewish Woman: New Perspectives, edited by Elizabeth Koltun, is an anthology of current writings. Judaism and the New Woman, by the first female rabbi, Sally Priesand, examines women's limitations in Jewish life to date and portrays some women who have made their mark as fully realized individuals.

In the view of some people, the women's movement threatens destruction to the Jewish family and community. Others note that feminism, even while challenging some of Jewry's traditional ways, appears to deepen its adherents' Jewish values. Whether they approve of the movement or fear it, more and more women and men realize that things will not be the same as they were decades--or millennia--before now.

Something for Everybody: Jewish Periodicals in the U.S.

Like everybody else in the United States, Jews get their news mainly from the general press, radio and television; but these media are supplemented by some 180 specifically Jewish periodicals. Ranging from amateurish to brilliant, from scholarly to fiercely activist, the Jewish journals reflect a community that is vital, self-analytical, terrifyingly articulate, and infinitely varied in its views and interests.

Commentary, published monthly by the American Jewish Committee, is one of the country's most influential opinion journals, reaching beyond the Jewish community to leaders in government and elsewhere. Political and social issues are also analyzed in AJC's *Present Tense*, the Theodor Herzl Foundation's *Midstream* and the independent *Moment*.

The Orthodox, Conservative and Reform communities all publish significant journals on religious affairs. National bodies like the American Jewish Congress, B'nai B'rith or Hadassah issue ambitious magazines for their membership. For dissenters from conventional opinion there are *The Jewish Spectator* (an enduring gadfly), the new *Lilith* (see "Activism...," this issue), and *Davka*, *Response* and *Interchange*, edited by young men and women with strong Jewish commitments. Many universities have Jewish student papers, served by a news bureau of their own.

Publications in Hebrew are few, though the weekly *Hadoar* has just been joined by a new daily, *Israel Express*, addressed mainly to the 350,000 Israelis in the U.S. Readers of Yiddish have a wider choice, for all that the imminent demise of the language is regularly predicted. Many of the older Jewish labor, political, cultural and research organizations publish all-Yiddish papers and several large groups give Yiddish some space in their publications, as do at least three children's magazines. In New York, two Yiddish dailies--the *Forward* and the *Morning Freiheit*--survive. (*Forward* readers often see stories by the world-famous Isaac Bashevis Singer before they appear anywhere in translation.) English dominates the 80 or more Jewish weeklies published in 32 states. Heavily dependent on local advertising, and varying in size from eight to 80 pages, they reach about a third of all Jewish families. Their front pages usually feature news of the Middle East or Soviet Jewry, often taken verbatim from Jewish Telegraphic Agency bulletins; the rest of the paper consists mostly of local news, columns on Jewish religion or history, book reviews, recipes, children's pages, stories on social and cultural events, and, of course, "personals" ("Shomer Shabbas gentleman in fifties seeks Shomer Shabbas lady; object matrimony").

New York has four such weeklies in English plus one in German (Aufbau), with a combined circulation in the hundreds of thousands. The most professional in format and style is Jewish Week--American Examiner, which doubles as the house organ for the New York campaign of the United Jewish Appeal and the Federation of Jewish Philanthropies. The biggest and most sensational, the Jewish Press, has an office in Israel and appeals to Orthodox Jews on the political right, with columns by Menachem Begin and Menachem Porush. The Jewish Post and Opinion is part of a nationwide chain of six; the Jewish Journal is a relative newcomer.

The more sophisticated American Jews tend to make light of the Jewish weeklies for failing to conduct investigative journalism or to print serious intra-Jewish criticism. Still, the weeklies continue to find a sizable audience, as do more prestigious journals, in a community with a virtually limitless appetite for the printed word.

"Moonies" and Other Cults: What's a Nice Jewish Kid Doing There?

At American airports these days, travelers often are accosted by young men and women aggressively soliciting funds for the Unification Church of the Reverend Sun Myung Moon, the Jesus People, the Hare Krishna, the Foundation Faith or some other eccentric religious group.

Most of these sects--the latest of many bizarre faiths that have had their day under American religious freedom--address themselves to educated white middle-class people under 30. Some of them are quite menacing: They have been accused of destroying their followers' independent will through "brainwashing," based on isolation, regimentation and overwork, and making them break all family ties for the cause.

Jews for Jesus teach that a Jew can accept the Christian messiah while remaining ethnically Jewish. The Unification Church preaches doctrines hostile to Jews and Judaism; yet, like some of the other sects, it seems to attract Jews in disproportionate, though not large, numbers.

The Unification Church is run with an iron hand by the Rev. Moon, a Korean who came to the U.S. in 1973. The number of his followers ("Moonies") is anyone's guess; estimates vary from 2,000 to 30,000. (A membership rally in New York last June fizzled and turned into a brawl.) Through dozens of front groups, the church is involved in various interreligious undertakings that lend it a measure of respectability.

Moon's church is rich--far richer than airport and street solicitors could make it, though many of them gross hundreds of dollars a day. It owns U.S. real estate worth millions, has bought into banks and is starting a daily newspaper in New York. Much of this wealth derives from businesses Moon owns in Korea; but some may come from the repressive South Korean government, which is suspected of using the "Moonie" operation as a cover for espionage and other illegal acts in the U.S. A Congressional investigation now threatens the Moon church's tax exemption.

Last December 19, in a full-page ad in *The New York Times* (cost: \$12,000 < to \$15,000), Moon offered friendship to his "Jewish brethren"--condemning anti-Semitism and the Holocaust, affirming Jewry's right to survive and recognizing Israel as a "haven." The ad was probably meant to answer an analysis by the American Jewish Committee, which had found a very different attitude in Moon's basic text, *Divine Principle*.

In that volume, the Jews are pictured with all the old myths presentday Christianity seeks to uproot: as faithless, corrupt and lacking spirituality; as Satan-inspired persecutors of Jesus; as a people from which God's heritage was taken away. (One formerly Jewish "Moonie," Dan Fefferman, says the Church considers the Holocaust victims a Jewish "indemnity" for Jesus' death--but insists it is not anti-Semitic!)

AJC has now challenged Moon to cleanse his teaching of anti-Jewish slurs; Christian and Jewish leaders have declared his church to be antidemocratic, anti-Jewish and in conflict with Christian teaching; parents of both faiths have organized to retrieve their children from Moon's sect and others--sometimes by questionable methods like kidnapping.

Why are Jews beyond their number involved in all this? Probably because Jews are overrepresented in the middle class, to which the sects appeal. The forces driving them are those other cultists also name: disenchantment with materialism or directionless freedom; boredom in humdrum jobs; a wish to integrate work, faith and fellowship; the security of discipline and defined goals; and a quest for direct religious experience.

Presumably, those who join the sects have not been taught, or have not taken the trouble, to look deeply enough into their own traditions for what they seek. How to make these traditions as meaningful to them as the offbeat cults is a question parents, educators and clergy, both Jewish and Christian, continue to ask themselves.

Briefs: Columbia University manpower expert Dr. Eli Ginzberg predicts American Jews will remain above average in socio-economic status, barring unforeseeable economic upheaval....A Museum of American Jewish History has opened in Philadelphia's historic district--a joint project of the 200-year-old Congregation Mikveh Israel, the city and the Bicentennial Commission...A teaching guide on the American Jewish experience has been prepared by the American Association for Jewish Education, for ethnic studies courses now given in many public high schools.

This newsletter, which seeks to provide some insights into American Jewish life not generally available in the Israeli press, is designed to deepen understanding between Jews in Israel and Jews in the U.S.--for the benefit of both. The views reported are not necessarily those of the American Jewish Committee or the Jacob Blaustein Institute. Your comments and suggestions will be most welcome. Please send them either to the Publications Service at American Jewish Committee headquarters in New York or to the Committee's Jerusalem office.



The Unification Church FOUR WEST 43RD STREET \diamond NEW YORK, N.Y. 10036 UNITED STATES HEADQUARTERS \diamond (212) 730-5750

January 10, 1976

Mr. Mark K. Stone, Sponsor Student Human Relations Committee Olney High School Front and Duncannon Philadelphia, PA 19120

Dear Mr. Stone:

Mr. Salonen had wanted to respond to your letter personally, but because of his many other obligations has now passed it on to us for a reply.

The persons who charged that passages in the <u>Divine</u> <u>Principle</u> are anti-Semitic have never seen fit to provide us with a list of the passages they so label, much less to discuss with us their charges. Therefore, there is no way for us to comply with your request for a list of those passages. We have never stated -- as has been misrepresented by those making unfounded allegations -that any such passages are "because of clumsy English." Here is the exact quotation from the press conference called by the Unification Church, at which President Salonen addressed this issue:

I would be more than willing -- as would all the leaders of the Unification Church -- to meet with anyone for however long it would take to clarify and explain our position, to make it very clear. And if it happened -- if we really can see that there are statements in the Divine Principle (which is a continuing translation and needs to be perfected -- not just because of comments that might exist such as the ones that have been referred to but because of other clumsy English usage and other things which must constantly be worked on to be improved) -- if there are such things that must be corrected we want to correct them. Because they don't accurately reflect the teaching of Reverend Moon or the belief and the practices of the Unification Church. We're more than willing to work in that spirit, and will continue to be. I don't find that spirit forthcoming from the socalled religious leaders of the community. I find

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St. 20, 2057

instead a near-hysterical reaction to the fact that members of their parishes and their synagogues are joining the Unification Church.

The task of making a flawless translation of the <u>Divine</u> <u>Principle</u> from Korean into English is still before us. It is a monumental undertaking. If we wait until the translation has been polished into irreproachability, we would be waiting decades to place this illuminating revelation in the hands of those who want to study it. To us, the truth contained in the entire work far outweighs any surface flaws it may bear, and anyone who reads it prayerfully and objectively cannot fail to see this.

The charge that the Unification Church is anti-Semitic is absurd when one considers that anti-Semitism means a hatred for the Jewish people. Members of the Unification Church feel nothing of that whatsoever. Those making the charge say in the same breath that 30 to 40 percent of our membership is Jewish. How can these two ideas be compatible? (In actuality, the percentage of Jewish members is less, more in line with the spectrum of the general population -- <u>less than 10 percent</u>.) The Unification Church teaches and lives the great value each man has before his Father, God. It teaches that all men are children of God, and therefore brothers. This is true of all races, all religions, all nations. There simply can be no anti-Semitism in such a context, and indeed there is none.

Theologically, we believe -- as does all of Christendom -that Jesus was the very Messiah whom the people of Israel had long awaited. We believe that from God's point of view it was indeed tragic that Jesus was rejected. We do not believe that the Jews who died under Nazi-ism deserved their fate. Rather, we feel that this was an instance of evil power in the world working against God, but that God was helpless to intervene. The degree of His helplessness, we believe, was in some degree affected by the condition made by the rejection of Jesus. The intensity of the evil power, we believe, was also in some sense increased by this rejection.

It is indeed my understanding that the Nazis executed people on the basis of race rather than religious belief. In fact, the Nazis themselves were not Christians, but were followers of a new pagan, occutt belief that pld great importance on racial lineage in a way neither Christinity in general nor the Unification Church in particular has ever done.

Hatred has no place in the heart of God or in the hearts of those who love Him. Therefore, inter-religious hatreds are among the worst of abominations. It is for this reason that we implore all men everywhere to refrain from fomenting religious hatred and its inevitable accompaniment: religious persecution.

Sincerely yours,

Aglina Hoston

Sylvia Norton (Mrs. George D.) Public Affairs Department

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ARCHDIOCESE OF NEW YORK

Office of Gommunications

Box 271, Lake Katrine, N. Y. 12449 = 914-382-1339 = 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 ITV 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

James JeBa

Rev. James J. LeBar

The World of the Cult

I have experienced a world in which there are no individuals but only a mass of obe-Ont, non-thinking robots doing the will of one man whom they believe to be the Messiah, the Second Coming of Christ; in easence 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.H.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 Owhile hitching through the Oakland-Berkeley area, I was approached on the street by a smiling, clean-cut guy. He in-

vited mo to haer with "entertainmont" and /a lecture with discussion on caucational 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 toid me that this was in no way religious.

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

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

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

At the end of the weekend it was revealed that this was in fact part of the Unification Church. My 'sponsor's' denial of any connection with the Caurch 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

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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 : 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. JThese 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 wore detached enough to sue how cloverly they had prepared us to accpet Nev. Moon as the Messiah. You couldn't help but appreciate their artful manipulation of people.

Later that day about fifty of us climbed a mountain in silence. After about an hour of climbing and struggling, we' reached the highest point of the land and looked out over

vonled" 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 Kev. Hoon 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. Moon) told you, you would live in everlasting hell. By this time we had been worked on so intensely and been so psychologically swung from joy to fear and back again that it was hard not to believe it.

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

For the next two weeks I was bombarded with the same lectures day in and day out, sometimes four 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 nows 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.

At this point I was sent out onto the street to sell flowers in homes, bars, and shops. Boa shock; a cultural shock in 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 nust 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 me. Instead the Church gave me less time to myself and started to drive me hard. They decreased my sleeping hours overnight from the normal eight hours to four hours a night. They also disrupted any semblance of regular meals by arranging it so I would miss dinner, the only real meal of the day. There were

only liquids at breakfast and perhaps a sandwich at lunch. There was very little protein in the diet and the food was almost totally carbohydrates (cookies, ice cream, cake, and peanut butter and jelly sandwiches).

I worked most of the time for ten hours a day or more, without pay. With the lack of 'sleep and food and with the work conditions the way they were, I regularly felt tired; too tired to think. This, of Juse was their purpose in ariving 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 Unificapn Church or connected with Nev. 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 Hev. 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 judgo it fairly and objectively despite my emotional attachment and concern for the people in the faurch. I sensed that my judgbent was impaired and I decided that putting my trust in my father was the right thing to do. I overcame the fear (instilled by the Church) of leaving the Church and still retained the ideals which had originally attracted me to it.

I left, but if I had stayed in the Church much longer, I know that I would have been unable to make this or any other . decision for myself. This was inevitable because I know my mind was brainwashed, hypnotized. and under the control of 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 that 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. Incse 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 relontloss 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 observation 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

"UNIFICATION THEOLOGICAL SEMINARY"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Thursday, March 24, in Albany, the New York Board of Regents will have before it an application for a charter submitted by the Unification Theological Seminary. That so-called Seminary, has been set up by the self-proclaimed Messiah, Rev. Sun Myung Moon, for the ostensible purpose of training teachers for the Unification Church. Should Rev. Moon's Seminary receive accreditation by the Board of Regents, that would not only confer on the Unification Church an aura of legitimacy, which it desperately seeks, but it would also enable munitions manufacturer Rev. Moon to obtain state and federal tuition grants for his students. In recent days, opposition to giving the accreditation has become strong and widespread, especially among education and seminary authorities in the Catholic, Protestant, Evangelical, and Jewish communities. That opposition has nothing to do with a supposed fear of competition. It has everything to do with the fact that recent studies of Rev. Moon's teachings document that his Unification Church's writings are filled with anti-Christian, anti-Jewish, and anti-democratic blas. Quite incredibly, the New York Board of Regents has declared that it is not its responsibility to be concerned about the content of Rev. Moon's teachings. All it cares about are technical matters, such as, personnel, library facilities, financing. By such unbelievable amoral and intellectually irresponsible standards, it is not inconcievable that the New York Board of Regents could accredit applications from the Nazi party and the Ku Klux Klan. Maybe you can help the Regents get some common sense on this issue, if you would let them know how you feel about it, before next Thursday.

*Rabbi Tanenbaum, who is National Director of Interreligious Affairs of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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St. 20, 2057

Jewish, Catholic and Protestant Leaders Join in Denouncing Moon as "Bigot"

NEW YORK: A group of Catholic, Protestant, and Jewish leaders have joined forces in denouncing the movement headed by the Rev. Sun Myung Moon for promoting "bigotry against Christians and Jews."

Declaring Rev. Moon's Unification Church to be "anti-democratic, anti-Jewish, and in direct conflict with basic Christian teaching," the Christian and Jewish leaders, each of whom had made an intensive study of the beliefs and methods of the Moon movement, called on the American people, especially young people, not to be misled by Moon's appeals to patriotism and national unity. They also called on the Congress to continue its investigation of Moon's involvement with South Korean intelligence forces in this country and their reported illegal lobbying and bribery.

The charges were made at a news conference at the national headquarters of the American Jewish Committee, chaired by Rabid Merey H. Tanenbaum, AJC's Nationer Director of Inter-religious Affairs. The speakers were the Rev. James J. LeBar, County Coordination of the Office mention of the Office County Coordina of Ca Catholic d No. Kork; Dr. Archdia Jorge Land and ion on Ner, Milling Coun-670 Faith and O cil of Churches of Christ in the U.S.A.; and Rebly A. James Rudin, Assistant Director of AJC's Department of Interreligious Affairs.

While concentrating on the "bigotry" expressed by Rev. Moon in his beed, Divine Principle, which serves as the basic text of his movement, the religious leaders voiced equal concern about other aspects of his activities. They were critical of his methods of indoctrination

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which have been reported by former Moonies who have defeted from the group.

Rev. LeBar announced that his office had sent earlier this year a letter to all priests in the Catholic Archdiocese of New York, warning them of "the acute dangers" that Rev. Moon's United cation Church represents.

"It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholin theology and, therefore, renders his movement suspect for Catholic participation," he said.

The Catholic official made public a list of 62 "front organizations of the Unification Church" and stated: "It is interesting to note that the Unification Church resorts to such methods. If their teachings and practices were that attractive, why would there be need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of the Commission on Faith and Order of the National Council of Churches on Rev. Moon's book, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept." He also charged that Rev. Moon "compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity."

The protestant theologian also pointed out that Moon's Divine Principle "fosters continuing Anti-Semitism".

Rabbi Rudin accused Rev. Moon of reviving the "worst traditions of theological and cultural anti-Semitism." Referring to his study of Moon's book, in which he documented 125 hostile references to Jews and Judaism, he stated that the Moon movement perpetuates such canards as "the entire Jewish people betrayed, rejected and crucified Jesus; Jewish suffering and persecution, through the present day, are punishment for the collective sin of the Christ-killers; God's heritage has been taken away from the Jewish people."

"Nowlere in Divine Principle dom flev. Moon acknowledge the authenticity and integrity of Jawn ar Judaism, either ancient or memory," Rabbi Rudin asserted. "From Abraham until the present day, Jews are seen only at purple devoid and emptied of any genuine faith and spiritual quarkets. The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a 'second Israel' who, interestingly enough, must soon be replaced by the 'third Israel'-the followers of Rev. Moon."

Sun Myung Moon Is Criticized by Religious Leaders

By DAVID F. WHITE

A panel of Roman Catholic, Protestant and Jewish leaders met yesterday and issued a stern statement that the writings of the Rev. Sun Myung Moon and the principles of his Unification Church were "anti-Jewish, anti-Christian and antidemocratic."

In presenting what was described as the first "line-by-line" religious analysis of Mr. Moon's book, "Divine Principle," which they said served as a basic text for the sect, the panelists charged that the book included writings that were heretical in the eyes of the Roman Catholic church and contained more than 125 anti-Semitic references.

They also said at a news conference at the office of the American Jewish Committee that copies of their findings would be forwarded to all members of Congress along with an appeal that a Federal invesigation be continued into Mr. Moón's aleged connection with the South Korean ntelligence agency and reports of South Korean influence-peddling on Capitol Hill.

"We are confronted with 125-plus examples of unremittingly anti-Jewish teachings," said Rabbi A, James Rudin, assistant director of the American Jewish Committee's department of interreligious affairs, who prepared the study of Mr. Moon's book.

. He said these examples included statenents that Jews were collectively responsible for the crucifixion of Jesus and that he holocaust, during which six million Jews died under the Nazi regime in World War. II, had been punishment for the rfucifixion.

Jewish Patrons Enraged

At the news conference, which was conducted by Rabbi Marc H. Tanenbaum, lational director of interreligious affairs or the American Jewish Committee, the Rev. James J. LeBar, county coordinator of the office of communications of the Catholic Archdiocese of New York, said hat statements contained in the book, such as an assertion that Jesus could not be considered God, were heretical in the system of the church.

Father LeBar also produced a list of 2 so-called "fronts" for the Unification Church that have been established to seek new members or funds, never identifying hemselves as being affiliated with the ect.

Rabbi Tanenbaum said that one such ront in San Francisco had organized a oncert by a group called "The Tel Aviv uartet" and advertised the concert so hat "the whole Image was that it was ponsored by a U.J.A. United Jewish Apeal chapter or a synagogue."

Substantial numbers of tickets were old to Jews, who became enraged when

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they discovered the concert had been organized by an affiliate of the Unification Church, he said.

"There's a lot of anger about the Unification Church and its deception," Rabbi Tanenbaum said, explaining why the meeting, which was said to be the first interfaith action against Mr. Moon, had been called.

"We know we're dealing with a phenomenon that is spreading around the country and we're getting more and more reaction from people who say 'you've got to deal with this," he said.

During the conference, at the national headquarters of the American Jewish Committee at 165 East 56th Street, Rabbi Tanenbaum also said that a full-page advertisement in The New York Times taken recently by the Unification Church to proclaim its brotherhood with Christians and Jews represented only "public relations pieties."

Another panelist, Dr. Jorge Lara-Braud, executive director of the Commission on Faith and order of the National Council of Churches of Christ in the U.S.A., another panelist, said that he was con-

cerned that the Unification Church posed a grave threat to families.

"I have a bulging file of painful letters, very thoughtful letters, written by anguished parents," he said. "I am not convinced that the teaching of the Unification Church is conducive to re-establishing relationships between church members and parents."

During the meeting, a staff member of one affiliate of the Unification Church, Shawn Byrne, who identified himself as an inactive Catholic priest, rose and said there had been "many exaggerated statements on anti-Semitism and anti-Christianity" at the conference.

He said Mr. Moon was not "anti-Christian or anti-Semitic."

"He is anti-evil," he said.

Rabbi Tanenbaum replied that the Unification Church should stop dealing in what he termed deceptive generalities.

A spokesman for the sect, which claims to have 30,000 followers in the United States, said the Unification Church was preparing a response to yesterday's conference, but would have no immediate comment



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AJC Accuses Rev. Moon Of 'Hostility to Jews'

Special to The Chroniele Dallas — In a study conducted by the American Jewish Committee, the Rev. Sun Myung Moon, the Korean born leader of the Unification Church, is accused of "unrelieved hostility to Jews and Judaism," and his teachings are described as a "breeding ground for fostering anti-Semitism."

Rabbi Marc H. Tanenbaum, national director of the AJC's Interreligious Affairs Department, made the study public at an opening session of the annual meeting of the Committee's National Executive Council here. The study was conducted by Rabbi A. James Rudin, assistant director of the Interreligious. Affairs Department.

The study charges that Rev. Moon's book, Divine Principle, first published in Korean nearly 20 years ago and expanded in a 1974 English-language edition, is "replete with hostile and vicious anti-Jewish stereotypes."

Rev. Moon, it says, employs the most hostile elements in the Christian tradition to describe the crucifixion of Jesus. Welcome changes on this subject, the study states, have taken place within the Christian community in the past 15 years, but Rev. Moon continues to foster hatred of the Jewish people.

The study contrasts Rev. Moon's doctrines with those of Protestants, Catholics, Evangelicals and other Christians who are meeting with Jews "in love and mutual respect." Rev. Moon, it declares, "perpetuates only hateful, destructive and divisive teachings about Judaism and the Jewish people." Nowhere, the study says, does Rev. Moon attribute any validity to Jews or Judaism, either ancient or modern.

Unification Church Denies Bigotry Is a Part of Its Basic Philosophy

New York Times December 30 ,7976 By EMANUEL PERLMUTTER

yesterday described as "hysterical" and "malicious" criticisms made Tuesday by Christian and Jewish leaders of the movement, which is led by the Rev. Sun Myung Moon.

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A panel of Roman Catholic, Protestant and Jewish spokesmen had called Mr. Moon's writings and the principles of his church anti-Christian, anti-Jewish and antidemocratic.

But representatives of the Unification Church said at a news conference that their views had been misrepresented and that far from being bigoted, their entire philosophy was based on respect for and unification of all faiths.

Anti-Semitic References Cited

Rabbi Marc H. Tanenbaum, director of the American Jewish Committee, and members of Protestant National Council of Churches and the Roman Catholic Archdiocese of New York had charged that "Divine Principle," the book that serves as the basic text for Mr. Moon's church was heretical to Catholics and contained 125 anti-Semitic references.

At the news conference yesterday in the national headquarters of the Moon movement at 4 West 43d Street, Neil A. Salonen, president of the church, said that if there were controversial statements in "Divine Principle" they were due to "clumsy English, and we want to correct them " to correct them.

"They do not accurately reflect the teachings and spiritualism of Reverend Moon," he declared.

Movement Is Defended

William Bergman, director of the New York churches of the movement, said that he, himself, was of Jewish background and that the followers of Mr. Moon "have a genuine love and compassion for all people of all races, religions and national-ities."

The Rev. Herbert Richardson, a Presbyterian minister who teaches at St. Mi-

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Spokesmen for the Unification Church chael's College of the University of esterday described as "hysterical" and Toronto, charged that Moon members were being kidnapped by foes of the movement and that the criticisms by Rabbi Tannenbaum and the Christian ministers helped to excuse "these crimi-nal acts."

Others who defended the Moon movement were Josef Hausner, a rabbi who teaches in the Unification Church seminary, and The Rev. Shawn Byrne, a Roman Catholic priest from Dublin. Rabbi Hausner, who had fled the Nazis in Rumania, said he had taught at a Jewish seminary in Israel before embracing the "unification" theories of the Moon church.

The Rev. James J. LeBar, county coordinator of the office of communications of the Catholic Archdiocese of New York, yesterday also questioned the Moon church's methods of recruiting members and raising money among high-school students. He asserted that the Unification Church used "front groups," or variously named organiza-tions, to lull unsuspecting teen-agers and brainwash them into church membership."

Mr. Salonen, however, denied that the organizations were "front groups." He said each group had been formed to accomplish a certain function. For example, he said, the World Freedom Institute "teaches the fallacies and evils of Communism."

Riegle Named to Fill Hart's Term

LANSING, Mich., Dec. 29 (AP)-United States Senator-elect Donald W. Riegle Jr. was appointed today by Governor William Milliken to finish 'the term of the late Senator Philip A. Hart, who died Sunday of cancer. Senator Hart, an 18-year veteran of the Senate, had not sought re-election. Mr. Riegle, a member of the House of Representatives, was elected to succeed him.

REMEMBER THE NEEDLEST!

Jewish Hendel Voice (160000) Study Says Rev. Moon Hostile to Jews

DALLAS, (JTA) - in a study conducted by the American Jewish Committee, the Rev. Sun Myung Moon, the Korean-born leader of the Unification Church, is accused of "un-relieved hostility to Jews and, Judaism," and his teaching is described as a "breeding ground for fostering anti-Semitism." Rabbi Marc H. Tanenbaum, national director of the AJCommittee's interreligious affairs department, made the study public at an opening session of the annual meeting of the Committee's national executive council, its top policymaking body. . .

The study charges that Moon's book, "Divine Principle" first published in Korean nearly 20 years ago and expanded in a 1974 English-language edition, is "replete with hostile and vicious anti-Jewish stereotypes."

Rev. Moon's Doubters

W HETHER Rev. Sun Myung Moon is taken as a huckstering mesmerizer of the gullible young, or as another sideshow in America's personality carnival, or as the Father of the Universe (Rev. Moon is comfortable with the third), it is now clear that the Korean evangelist has finally received some of the scrutiny he deserves. Leaders of three major Catholic, Jewish and Protestant organizations have denounced the ideology and principles of Rev. Moon and his Unification Church.

The religious leaders, doing a little book reviewing, paged through "Divine Principle," the Moon "bible," and found it somewhat less than inspired from on high. According to one of the unconverted, Rabbi Marc Tannenbaum of the American Jewish Committee, that book, and another, abound with examples of anti-Semitic and anti-Christian statements. This is the first real interfaith examination of Rev. Moon and

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the religious leaders have done well by their investigation. Questions have persisted about whether Rev. Moon is the humble worker in the Lord's vineyard he claims to be or is actually a South Korean political and financial operator. The mystery is anything but cleared up, but by offering their views on what they see as the Moon theology, the American religious leaders are saying, in effect, he isn't one of us. That assertion, in this ecumenical age, is significant.

What is Rev. Moon? We know that three years ago he was in the Oval Office praying over Richard Nixon and coinforting him with the exhortation, "Don't knuckle under to the pressure. Stand up for your convictions." Rev. Moon and his followers were waging at that time a "Forgive, Love, Unite" crusade in behalf of the beseiged Mr. Nixon. And about all you can say about that is whatever miracles Rev. Moon may have had in mind for saving his friend's career, none came off.

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Rev. Moon Called Anti-Semitic

DALLAS -- In a study conducted by the American Jewish Committee, the Rev. Sun Myung Moon, the Korean-born leader of the Unification Church, is accused of 'unrelieved hostility to Jews and Judaism," and his teachings are described as a "breeding ground for fostering anti-Semitism." Rabbi Marc H. Tanenbaum, national director of the AJCommittee's Interreligious Affairs Dept., made the study public at a recent session of the annual meeting of the committee's National Executivé Council, its top policy-making body. The study was conducted by Rabbi A. James Rudin, assistant director of the Committee's Interreligious Affairs Dept.

The study charges that Rev. Moon's book, Divine Principle, first published in Korean nearly 20 years ago and expanded in a 1974 English language edition, is 're-



Hard Krishinger Two leaders of the Hare Krishing movement in New York, Angus Murphy (second foamzight) and tlacold Conley (secout from left), heave the Queens Crinthal Court after being indicted on charges of unlawfully impotioning two members of the set, Eddle Shapiro, 22, and Marylee Kreshawer, 24. The two men acconstanting them in Swastaantified. In addition, Murphy and the International Society for Krishna Constantional Society for Krishna Charges of grave factors for work leged attempt to extort \$20,000 from Shapiro's father, a prominent

plete with hostile and victous anti-"Jewish stereotypes."

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The study contrasts Rev. Moon's doctrines with those of Protestants, Catholics, Evangelicals and other Christians who are meeting with Jews 'in love and mutual respect.'' Rev. Moon, it declares, "petpetuates only hateful, destructive and divisive teachings about Judaism and the Jewish people."

Nowhere, the study says, does Rev. Moon attribute any validity to Jews or Judaism, either ancient or modern. They are seen only as a people devoid of any genuine faith and spiritual qualities.

According to the AJCommittee study, "Rev. Moon's Divine Principle is a feculent breeding ground for fostering anti-Semitism. Because of Moon's unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major work. One can only speculate on what negative and anti-Jewish impact Divine Principlemay have upon a follower of Revs Moon." Founded in 1906, the AJCommit-

Founded in 1906, the A. Committee is this country's ploneer human relations organization. It combats bigotry, protects the civil and religious rights of people at home and abroad, and seeks improved human relations for all people everywhere.

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3 Major Faiths Mount Harsh Attack on Moon

12.29.76 By William Claiborne

Washington Post Staff Writer (1) NEW YORK, Dec. 28—Leaders of three major Protestant, Catholic and Jewish organizations today denounced the Rev. Sun Myung Moon's Unification Church as a "feculent breeding ground" for anti-Semitic, anti-Christian and anti-democratic beliefs.

In extraordinarily harsh verbal attacks on Moon's worldwide movement, some of the religious leaders said the Unification Church is an ideological campaign "whose antecedents trace back to the Nazis and to Stalinist communism."

The attack on Moon's movement, which claims 600,000 members worldwide, was launched by spokesmen for the American Jewish Committee, the 1.8-million-member Catholic, Archdiocese of New York and the National Council of Churches, whose 30 Protestant and Orthodox denominations represent 40 million U.S. churchgoers.

While criticism of Moon's movement by Christian and Jewish groups is not new, today's declarations at the New York headquarters of the AJC took on special significance because of the size of the organizations involved, and because of, the spokesmen's vituperation.

"The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes?" Rabbi Marc H. Tanenbaum, the AJC's national direction of interreligious affairs, asked.

The Rev. James J. LeBar, coordinator of the New York archdiocese's Office of Communications, said the Unification movement, with its "strange, and enticing appeal" to young people, "completely distorts the biblical texts and creates its own [religious] theo-

ries."

Dr. Jorge Eara-Braud, executive director of the National Council of

- Church's Commission on Faith and Order, assailed the Unification movement for "leaving behind the Scrip-

tures whenever it is necessary to make a case that the replacement of

the messiah will come only from South Korea."

While the three religious leaders advanced no specific proposals for countering the effects of Moon's

movement-other than proselytizing those already in the Unification Church and educating the publicthey said they plan to send to members of Congress and the U.S. Attorney General's office their own writing, inanalyses of Moon's major writings, including his "Divine Principle" and

cluding his "Divine Principle" and "Master Speaks." Those writings, according to Tanen-

I nose writings, according to Tanenbaum, contain hundreds of "pernicious" examples of anti-Semitic and anti-Christian philosophy, includig the implied contention that 6 million Jews were exterminated during the Nazi holocaust because Jews were responsible for the crucifixion of Jesus.

Rabbi Tanenbaum cited 65 specific references in the "Divine Principle" to the behavior of the Jews toward Jesus, including allegations that are "filled with ignorance "rebellion" ... and disbelief," toward God and that the Jews "betrayed" and "persecuted" Jesus.

The tone of the book, he said, is that a "failed" Jesus will be replaced as Messiah by Moon. LeBar's interpretation of the book is that it denies the Holy Trinity, advocates the destruction of family life and is "permeated by anti-Christian sentiment."

Tanenbaum, in response to a question, said that "a number of stimuli" rather than one incident prompted the religious leaders to join in a concerted attack on Moon.

He acknowledged that one of the factors was a full-page advertisement that appeared last week in The New York Times, in which Moon bitterly complained that his movement was being unfairly accused of anti-Semitism.

But more important. Tanenbaum said, was an exhaustive, schoiarly study by AJC researchers of Moon's "bible," the "Divine Principle," in which the self-described Korean messiah allegedly makes repeated references to the "betrayal" of Jesus by the Jewish people. He said the 536page book contains no less than 125 "hostile, pejorative references to Jews and Judaism."

Another contributing factor, he said, was an increasing number of appeals by parents whose children have become Moon followers. Tanenbaum Isaid upwards of 30 per cent of the

become Moon followers. Tanenbaum Isaid upwards of 30 per cent of the "Moonies" are Jewish youths. The AJC also complained that Moon's church, while pretending to be

religious in nature, is actually a thinly disguised political movement that seeks to install Moon as a world leader.

"I've never seen any messiah who lives on a 250 acre estate. Nor have i ever seen any messiah who has made millions in income based on arms manufacturing in South Korea ... Never has there been any [messiah] so engaged in the accumulation of material wealth." Tanenbaum declared.

Lara-Braud joined in similar criticism, assailing Moon's alleged thes to Agency and adding, "It's not surprising to me that the heroes of Sun, the Korean Central Intelligence Myung Moon are Richard, Nixon and President Park Chung Hee," the South Korean leader.

LeBar disclosed that his office had sent a letter to all priests in the New York archdiocese warning them of the "acute dangers" of the Moon movement, which, he said, "seeks to destroy the minds and free will of anyone" who joins.

LeBar released a list of 62 "front" groups he said the Unification Church operates for recruiting purposes. One of the groups, Tanenbaim asserted, posed in San Francisco as "Judiasm in Service to the World" and sought to "win unsuspecting members of the Jewish community by making contributions to Jewish charities." Rabbi A. James Rudin, assistant di-

Rabbi A. James Rudin, assistant director of the AJC's Interreligious Affairs Department, said, "This is an ominous political ideology clothed in religious garb. Its principles are hatred, bigotry and divisiveness."

Tanenbaum said that on Monday night, three members of Moon's group who heard about today's press conference approached him with "extreme anxiety" and asked for a "dialogue."

One Moon member, Sean Byrne, who described himself as an inactive Catholic priest from Dublin, Ireland, appeared at today's press conference and called the religious leaders' statements "exaggerated."

Byrne, who said he is the Unification Church's interfaith coordinator, said, "I refute this. Rev. Moon is attempting to establish absolute standards of God. He [Moon] is, not antianything except anti-evil."

3 Faiths Attack Rev. Moon as Fascist

By MICHAEL ORESKES

Catholic, Protestant and Jewish leaders launched an unusual joint attack yesterday on the Rev. Sun Myung Moon, denouncing the Korean evangelist as a fascist hiding in religious garb to push a package of anti-Semitic, anti-Christian and anti-democratic teachings.

The religious leaders accused Moon of using "deceptions and untruths" in a multimillion-dollar proselytising campaign in this country and released the names of 63 organizations that they said serve as fund-raising - and recruiting fronts for Moon's Unification Church.

The interfaith leaders, from the Catholic Archdiocese of New York, National Council of Churches and American Jewish Committee, said they were writing to all members of Congress to urge continuation of probes into Moon's alleged links to the South Korean Central Intelligence Agency and to illegal lobbying efforts.

"I'm afraid of the phenomenon of Rev. Moon," declared Rabbi Marc Tanenbaum. "It has all the earmarks of the Nazi movement, which also began as a small cult with a leader claiming to be the messiah."

. Tanenbaum said that the basic writ ... in this country.

ings of the Unification Church, the 535page "Divine Principals," were riddled with at least 125 anti-Semitic references, including sections that continue to blame Jews for the death of Christ, a position now rejected by most Christian faiths.

The Rev. Moon's teachings also were condemned by the Rev. James LeBar, communications coordinator for the archdiocese, who reelased a letter sent earlier this year to every pastor in the archdiocese warning of the "acute dangers for our young people" posed by the Unification Church.

The Rev. LeBar's letter listed the 63 groups he described as "front organizations" which, he said, often profess to have no connection with the Rev. Moon but in fact funnel money and members to his church of some 30,000 followers in this country. The groups include the Korean Folk Ballet, D.C. Striders Track Club and a San Francisco-based organization that calls itself Judaism in Service to the World, LeBar said.

The religious leaders, who also included Jorge Lara-Braud, executive director of the Commission on Faith and Order of the National Council of Churches, made their charges at American Jewish Committee headquarters, 165 E. 56th St.

A spokesman for the Rev. Moon saidthat the church, which has headquarters here in the old Columbia Club, 4 W. 43d St., would have no comment until officials had a chance to study the charges.

Moon was defended at his critics' press conference by a man who stood up in the back of the room and identified himself as the Rev. Shawn Byrn of Dublin. Byrn said he joined the Unification Church in 1974 and was no longer active as a Catholic priest.

he Rev. Moon and members ,000 followers anti-anything accept anti-evilness and anti-faithlessness."

LONG ISLAND PRESS WEDNESDAY, DECEMBER 29, 1976

Protestants. Catho

By GEORGE W. CORNELL

Protestant, Roman Catholic and Jewish officials Joined together yesterday to denounce the .Rev. Sun Myung Moon's Unification Church as fostering "bigotry against Christians and Jews:"", I: 7 His teachings 'are "anti-democratic, anti-Jewish and in direct conflict with basic Christian teachings," the religious leaders charged at a news conference.

The Rev. James LeBar, representing the Roman Catholic Archdiocese of New York, said the movement "hides behind various fronts" and "is dangerous to Catholics and everyone" in its tactics." "It contradicts basic Catholic teachings and seeks, to destory the minds and free will of everyone; who becomes a member," he said.

G Others expressing similar views, included the Rev, Dr. Jorge Lara-Braud of the National Council of Churches; Rabbi Marc Tanenbaum, national Interreligious affairs director of the American Jewishin Christian," he said. Committee and Rabbi A. James Rudin, the AJC's assistant Interreligious affairs director. The Rev. Dr. Lara-Braud also is an official of the interdenominational Council of Protestant and Orthodox · dim churches, and Sty - Will Y

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Each of the three religious groups conducted its appeals to pairfolism and unity and in the content of the Moon movement's They also urged congress to press its investiga-Speaks."

of the early period of Nazism and is pouring, "into At one point, "a staff member soft the Rev.TMr. the American blood stream periodous anti-lewish Moon's movement," Shawn Byrn, who identified him-

and anti-Christian teachings." The Rev. Dr. Lara-Braud said the Rev. Mr. Moon's 4 movement, takes a "totalistic approach" that is is that teachings were exagerated. "deceptive and repressing." He charged that the is that teachings were exagerated. cause, and to give, one version to insiders, another to outsiders. Noting that the Rey. Moon teaches that Jesus was a "failed messiah" and a "replacement messiah" must come from Korea, Moon's homeland, the Rev. Dr. Lara-Braud said the basic fraud was the unification church's claim to be Christian Fail and a start

"Let it be honest and acept the fact that it is post-Rabbl Rudin said the study of the 536-page "DIvine Principle" turned up 125 references that give a "demonic picture" of Jews, both, ancient, and modern. The Christian and Jewish leaders appealed to Americans not to be misled by the Rev. Mr. Moon's 11111 A CA HERE MAL WALL

main teaching texts, "Divine Principle" and "Master", tion of the Rev. Mr. Moon's alleged involvement

He said the movement was simply "anti-faithlessness" to God and was working for peace and a love.

Noting that the Rev. Mr. Moon, in a recent New York Times advertigement, condemned annti-Semitism and anti-Christian teaching," Rabbi; Tanenbaum? said a "systematic' removal" of such references in "Divine Principle": would help demonstrate that the denial was serious and "not simply public relations pieties." Ser Marting



daily news bulletin

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Thursday, December 30, 1976

No. 249

CONFIRMATION SOUGHT THAT SYRIA MAY HAVE LIFTED RESTRICTIONS ON JEWS By Tuvia Mendelson

JERUSALEM, Dec. 29 (JTA)--Information received here today indicated that Syria may have lifted some of the restrictions imposed on the 4500 Jews who live in that country. This may include freedom to travel inside Syria where Jews hitherto have been confined to ghettos in Damascus and other towns, but not to leave the country, sources here said. The Foreign Ministry and various agencies concerned with the condition of Jews in Arab countries are seeking confirmation and further information.

Reports from Paris and a dispatch published in the Kuwaiti newspaper Al Qabas yesterday said that the Syrian government has decided to permit Jews to travel, own property and work freely in Syria and otherwise enjoy the same privileges of other citizens. According to the paper, the decision was based on the findings of a high level committee named to examine the condition of the Jewish community.

Freedom to emigrate is not included, although sources here said that Syrian Jews would probably leave en masse if allowed to and that temporary "absorption centers" could be opened in Europe. About 300 Jewish women in Syria reportedly have requested exit visas because of the shortage of Jewish men of marriageable age. Emigration would provide their only chance to start a family.

Jewish Agency officials said today that the world-wide publicity given accounts of the cordition of Jews in Syria may have prompted the Damascus regime to ease up on its restrictions. This is also viewed here as a step in coordination with the current Syrian-Egyptian peace offensive intended to promote an image of Arab moderation. Nevertheless, relatives of Jews in Syria are expected to increase their pressure on Syrian authorities through various channels to lift all restrictions on Jews including the denial of emigration.

ALLON CALLS FOR THE INTENSIFICATION OF SETTLEMENTS IN THE JORDAN VALLEY

JERUSALEM, Dec. 29 (JTA)--Foreign Minister Yigal Allon indicated yesterday that he would press for implementation of the so-called Allon plan that would define Israel's future boundaries with Jordan. He told newsmen, after completing a tour of the region involved, that he would recommend to Premier Yitzhak Rabin the intensification of settlement projects west of the Jordan River and north of the Dead Sea.

Allon stressed that his tour could be linked to Israel's future security boundaries. It included a drive along the 22-kilometer road between Ma'ale Adumim and Ma'ale Ephraim and the road to Biet Shean across the Judaean and Samarian highlands paralleling the Jordan River. While he declined to discuss the political effects of the Allon plan on negotiations with Jordan, he observed, "We control the western bank of the Jordan River and the Hashemite Kingdom controls the eastern one. Things are quiet here. Tranquility is mutual."

The Allon plan was proposed nine years ago,

immediately after the Six-Day War by Allon who was then Deputy Prime Minister. It was never officially adopted by the Israeli government but was not rejected and is regarded by some circles as at least a tentative blueprint of Israel's future boundaries on the east. The plan would provide autonomy for the Arabpopulated areas of the West Bank, ringing them with a chain of Jewish security settlements on the western fringes and along the banks of the Jordan.

Allon's remarks conformed to the essentials of that plan. He said he would recommend that the new settlements of Ma'ale Adumim on the Jerusalem-Jericho road and Ma'ale Ephraim, overlooking the Damyah Bridge on the Jordan be converted into urban centers. He also called for more settlements on the eastern fringes of the West Bank and in the Gush Etzion and Rafah regions. He said such settlements could serve as a lever in Israel's political struggle.

PLO REP SAYS MEXICAN PLO OFFICE WILL BEGIN OPERATING NEXT YEAR

MEXICO CITY, Dec. 29 (JTA) -- "We have no problems with Jews, only with Zionists," Marwan Tahboub, the Palestine Liberation Organization representative in Mexico, today told the daily newspaper, Excelsior. He also announced that the PLO will be in full operation next year when they open their office and praised the Mexican government, President Lopez Portillo and former President Luis Echeverria for their policies toward the Middle East problems and the Arab-Israeli conflict. In addition to attacking Zionism, Tahboub also denounced "Israeli aggression" against the Arab people. A sharp attack against Zionist and Israeli policy also appeared today in El Nacional, the official daily of the Mexican government. The article was written by Sophie Margarinos, PLO supporter.

CATHOLIC, PROTESTANT, JEWISH LEADERS BLAST MOON FOR PROMOTING BIGOTRY AGAINST JEWS, CHRISTIANS

NEW YORK, Dec. 29 (JTA)--A Catholic and a Protestant leader joined with two Jewish spokesmen yesterday in denouncing the Rev. Sun Myung Moon and his Unification Church for promoting "bigotry against Christians and Jews." Speaking at a press conference at the American Jewish Committee national headquarters, the Christian and Jewish spokesmen called Moon's movement "anti-democratic, anti-Jewish and in direct conflict with basic Christian teaching."

The spokesmen, all of whom had made studies of the beliefs and methods of the Moon movement, urged Americans, especially young people not to be misled by Moon's appeals to patriotism and national unity. They called on Congress to continue its investigation of Moon's involvement with South Korean intelligence forces in this country and their reported illegal lobbying and bribery. They also criticized Moon's methods of indoctrination which had been reported by former Moonies who have defected from the group.

JTA Daily News Bulletin

Rabbi Marc H. Tanenbaum, national director of the AJCommittee's interreligious department, noting that Moon said recently he "categorically condemns anti-Semitism and anti-Christian attitudes," declared, "we trust" that these condemnations "will now result in concrete actions that will demonstrate that he means what he professes,"

Repeating his comments after Moon published a full page advertisement in the New York Times Dec. 19 condemning anti-Semitism, Tanenbaum said "a comprehensive and systematic removal of negative and hostile references to Jews and Judaism and to Christians and Christianity which abound in the 'Divine Principle' would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties." The book, "Divine Principle," written by Moon, serves as the basic text of his movement.

Earlier Welcome Was Too Strong

Responding to questions from the Jewish Telegraphic Agency today, Tanenbaum said when he originally saw the Moon advertisement he welcomed it more than it deserved. He said after closer study he found the ad to be nothing more than a "fraud" and "public relations" gimmick. He said the Unification movement in Moon's books and its other publications are full of anti-Semitic statements and in effect question the right of the Jewish people to exist.

Tanenbaum said that neither he nor other AJ Committee members would meet with Unification leaders to discuss their differences. He said his original statement Dec. 19 in which he said the AJ Committee had accepted an offer to meet with the Unification Theological Seminary to discuss issues was incorrect and he should have said the organization was considering accepting at the time.

The AJCommittee official revealed today that three Moonies had come to his office unannounced Monday, the day before the press conference, to urge him to meet with Moon and other Unification Church leaders. Tanenbaum said he told them he would never meet with them until they expunge all of their anti-Semitic material and end their prose lytizing of the Jewish community and their deceptive tactics.

Cites 62 'Front' Organizations

The Rev. James J. LeBar, county coordinator of the Office of Communications of the Catholic Archdiocese of New York, told the press conference yesterday that his office, through letters and a closed circuit television program had warned all priests in the Archdiocese of "the acute dangers" that Moon represents. "It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," LeBar said.

He noted that the Unification Church has 62 "front" organizations. "If their teachings and practices were that attractive," he said, "why would there be need to hide behind such fronts which often deny any association with Sun Myung Moon and his followers?"

Dr. Jorge Lara-Braud, executive director of the Commission on Faith and Order of the National Council of Churches, said that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" and "claim a deficiency for Christ's work which Christians could not accept." Rabbi A. James Rudin, assistant director of the AJCommittee's department of interreligious affairs, referred to his recent study of Moon's book in which he documented 125 hostile references to Jews and Judaism. He again accused-Moon of reviving the "worst traditions of theological and cultural anti-Semitism."

CARTER SAYS WHITE HOUSE COUNSEL-DESIGNATE IS MEMBER OF JEWISH CLUB

WASHINGTON, Dec. 29 (JTA)--Presidentelect Jimmy Carter said today that his designated White House Counsel, Atlanta lawyer Robert Lipshutz, is a member of a Jewish club that "I don't think has any members who are Gentile or are Blacks."

Carter's comment was made in an interview on the ABC-TV "Good Morning America" program in which the question of discriminating clubs was broached as a result of the complaints raised against Griffin Bell, another Atlanta lawyer designated to be the next U.S. Attorney General. Bell said he is resigning from two Atlanta clubs charged with barring Blacks, Jews and women.

Lipshutz was not available for comment. His law office told the Jewish Telegraphic Agency that Lipshutz, who managed the financial aspects of Carter's presidential campaign, was with Carter in his island retreat off the Georgia coast.

The director of the southeastern office of the Anti-Defamation League in Atlanta, Stuart Lewengrub, told the JTA that he did not know whether Lipshutz is a member of either of Atlanta's two Jewish clubs--the Standard and the Progressive,

Asked if Carter's statement was accurate, Lewengrub responded: "I think so, with one qualification--there might be non-Jewish spouses who are members of one club or the other. We don't approve of either type of discrimination," Lewengrub said with reference to the situation arising out of Bell's membership in the Piedmont and Capital City clubs in Atlanta which bar Blacks, Jews and women.

"Jewish clubs," Lewengrub added, "frequently were created because the other clubs in the community were exclusionary. That does not justify discrimination today but it does explain the historic rationale for these Jewish clubs."

A news report here claimed that Hershel Bloom, a Jewish partner in the Atlanta firm of King and Spaulding, said that Christian members of the firm could not be members of the Progressive Club. Bell and Charles Kirbo, Carter's closest friend, are members of that law firm. The JTA was informed that neither the Standard nor Progressive Clubs, by charter or regulation, specifically prohibits non-Jews from membership.

In discussing Bell, Carter told the television audience that the Attorney General-designate "has not been treated fairly so far....The major criticism of Griffin is that he had a membership in a private club. This is not a legitimate criticism, but it was raised because, you know, Griffin is from the South and because he is a friend of mine." (By Joseph Polakoff)

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HEALTH DEPARTMENT SEEKING TO CLOSE CONVENT (500)

TACOMA, Wash. (NC) — The Washington state Department of Social and Health Services (DSHS) is seeking to close Marymount Convent here on the grounds that it does not meet the standards required for a nursing home.

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The future of eight elderly Dominican Sisters, ranging in age up to 98, remains uncertain until the case is heard in Pierce County Superior Court or the state legislature, soon to convene, clarifies the law.

Acting on the complaint of an unnamed individual, the DSHS has filed for an injunction to prevent the operation of the convent, which has been used as a home for retired nuns since its closing as an academy.

Dominican Sister Pauline Igoe, business manager for the convent, said the order cannot possibly meet all the licensing requirements.

Dick Mattson, deputy secretary of DSHS, said the department, on receiving the complaint, sent an inspector to the convent who reported that it was serving as a nursing home. The matter was then turned over to the state attorney general's office.

Brian Coyne, assistant attorney general, said state law defines a nursing home as "any home, place, or institution which operates or maintains facilities providing convalescent or chronic care, or both, for a period in excess of 24 hours for three or four paients not related by blood or marriage to the operator, who by reason of illness or infirmity are unable to properly care for themselves."

The only exemption provided for by the law, Coyne said, is for homes or institutions "conducted for those who rely upon treatment by prayer or spiritual means in accordance with the creed or tenets of any well-recognized church or religious denomination."

"The state does not want to close the convent," Coyne said. "We feel that nuns are not second-class citizens and that they are entitled to the same nursing care as any other citizen. What we want is for the people operating the convent to apply for a nursing home license. They refuse to apply. Apparently the Dominican nuns do not understand the situation. They have maintained that they are not operating a nursing home."

Mattson of DSHS explained: "Apparently the law did not contemplate a sisterhood like this when it only exempted blood relations. The basic problem at Marymount is the physical plant. Until some action is taken and the situation clarified by legislation or otherwise, obviously we have to do what we have to do, but it really doesn't make much sense."

Stan Burkey, a Tacoma attorney representing the Dominican Sisters, said: "After the DSHS inspected the facilities the Sisters were notified that Marymount qualified as a nursing home and should be licensed. This would mean that a certain amount of nursing care would have to be available as well as doctors on the premises or on call. We contend that they are not operating a nursing home primarily because it is not open to the public and because the Dominicans are a religious society, an organization not covered by the definition."

The attorney added that the situation exploded in the media during the Christmas season although action has been taking place since June.

"The state continued to send out application forms for a nursing home," he said, "and the Sisters continued to return them." Then on Dec. 8 the state filed for an injunction to stop the Sisters from operating the convent portion for elderly nuns, he said.

Burkey said that since the nuns take vows, the "marriage" portion of the legal definition could possibly apply to their situation.

This, too, is the opinion of Sister Igoe, who said, "I don't think they understand who we are. We are a family, but not by blood or marriage."

The issue has attracted much attention nationwide, Burkey said, especially from religious orders who fear similar action in their states.

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CHRISTIAN, JEWISH LEADERS CHARGE UNIFICATION CHURCH WITH BIGOTRY (800) By Jo-ann Price

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NEW YORK (NC) — A former Irish priest, identifying himself as coordinator of the interfaith affairs committee of the Rev. Sun Myung Moon's Unification Church, challenged the claims of Catholic, Protestant and Jewish leaders here that the Unification Church is promoting bigotry against Jews and Christians.

At a crowded press conference chaired by Rabbi Marc Tanenbaum of the American Jewish Committee (AJC), whose speakers included Father James J. LeBar of the New York archdiocese and Dr. Jorge Lara-Braud of the National council of Churches (NCC), the 38-year-old former Dublin priest, Sean Byrne, defended the Moon cult. He said it was "not anti-Semitic and anti-Christian but anti-evil and anti-fathlessness."

Rabbi Tanenbaum responded by asking Byrne to answer in writing specific anti-Jewish and anti-Christian teachings in the Moon theology manual, "Divine Principle," and in speeches by the sect's leader. Byrne said he would.

Citing various references in the manual and statements charging Christian leaders with not acting at the time fo the Holocaust in Nazi Germany, Rabbi Tanenbaum asserted: "You can't dismiss them with general statements of God's love and charity."

In an interview, Byrne, who described himself as an unlaicized priest and not a practicing Catholic, said he had been with the Moon movement since April, 1970. He served as a teacher, prison chaplain and parish priest for 11 years in Ireland. He resides at the Unification International Center for Religious Studies in the former Hotel New Yorker here. "I see in it more possibility for the unification of cultures, nationalities and religions than in any other church," he said of the Moon movement.

Asked about concern for young converts articulated in a recent education program in the New York archdiocese, Byrne estimated that young Catholics form the "largest single group" of Moon followers.

Youthful Catholics, whose average age is "23 or 24 years," form 30 to 40 percent of Unification supporters in this country, Byrne said, with young Jewish converts coming next with 15 percent.

Catholics make good "Moonies," he continued, because "they are used to a code of morality, obedience to a hierarchy, and self-sacrifice, and we stress those principles."

At another point, the press conference was interrupted by an Episcopal Priest in the audience, the Rev. John Dorr, who said he had the permission of his bishop in Indianapolis to study and live at the Unification World Mission Center in an attempt to draw up a "job description" for ecumenical advisors to Unification International.

Referring to this, Rabbi Tanenbaum, director of the AJC's interreligious affairs department, insisted that a precondition for any religious dialogue with the Moon movement would have to be a point-by-point repudiation by Moon of every statement he has made denouncing Jewry as "having no reason to exist" and Christianity as "a failure."

During the news conference, Father LeBar described the New York archdiocesan effort, believed to be unique, to educate clergy and parents by letter and educational TV about the "acute dangers" in the Rev. Moon's teachings.

A letter from the archdiocese communications office to all priests last May warned that Unification Church teachings "are in direct conflict with Catholic theology and, therefore, render this movement suspect for Catholic participation." Father LeBar distributed a list of 62 "front organizations" of the Unification Church.

If the teachings were so attractive, he asked, why should it have to hide behind front groups?

Father LeBar cited the common concern of the major faiths for family life as the antithesis of the Unification theology which, he alleged, said children should be willing to kill their parents for the progress of the Unification Church.

Rabbi A. James Rudin, assistant director of the AJC interreligious affairs department, another participant, accused the Rev. Moon of reviving "the worst traditions of theological and cultural anti-Semitism" in 125 pages of the 539-page "Divine Principle."

NC NEWS SERVICE

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Wednesday; December 29, 1976

The Jewish people are depicted as collectively responsible for the crucifixion as allies of Satan," he said. "They have been replaced by a 'Second Israel' who, interestingly enough, must soon be replaced by the 'Third Israel' — the followers of the Rev. Moon."

Dr. Lara-Braud quoted from a working paper of the NCC faith and order commission, of which he is executive director. He said that the doctrines of the Moon movement deny the classic Christian understanding of Jesus Christ in salvation.

He said that "Divine Principle" and other Unification documents insist on such themes as "Jesus Christ is not God Himself" and that Jesus was a "failed Messiah." At best, he said, the Unification Church is "a post-Christian movement" making way for a "replacement messiah who would come from Korea."

He said the Unification Church makes "total claims" on people, and supports the political ideology of the South Korean regime against what it calls the "forces of evil" in North Korea and throughout the world.

The religious leaders said they would urge the incoming Congress to continue the investigation of the Rev. Moon's involvement with South Korean intelligence forces in this country and their reported bribery of congressmen.

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RELIGION WRITERS CALL WOMEN'S ORDINATION YEAR'S TOP STORY (540)

HARTFORD, Conn. (NC) — The Episcopal Church's decision to permit ordination of women has been selected as the top story of 1976 by the Religion Newswriters Association, beating out Jimmy Carter's election as President and the Call to Action conference which recommended major changes in the Catholic Church.

The only other story to receive substantial support from the 45 religion writers was the growing split in the Lutheran Church-Missouri Synod which has resulted in the loss of over 100 congregations by the denomination.

Results of the poll were made public on the heels of a similar survey conducted by NC News Service, which asked editors of Catholic diocesan papers for their choices.

In the NC poll, the Episcopal Church decision to permit ordination of women finished ninth. The Call to Action conference was picked as the top story of the year by NC's respondents.

Other common threads running through the polls included the International Eucharistic Congress in Philadelphia, which finished second in the Catholic editors' survey; issues related to the political campaigns, and the Karen Quinlan case.

The September ordination vote by the 2.8 million member Episcopal Church was ranked first or second by 35 of the writers who participated in the religion newswriters' poll. All participants work for secular newspapers, magazines or wire services.

President-elect Carter finished a close second because of widespread attention paid to his evangelical religious beliefs.

The Call to Action, which finished third, was a bicentennial project of the American Catholic bishops. Held in Detroit in October, the conference drew 1,300 delegates, including some bishops, priests, Religious and others. The group passed resolutions calling for changes in the Catholic stands on ordination of women, sexual morality and divorce.

Fifth through ninth place in the poll went to the controversy surrounding Korea's Sun Myung Moon and his Unification Church; the International Eucharistic Congress in Philadelphia; abortion as an election issue; the New Jersey Supreme Court decision allowing Karen Quinlan to be taken from her respirator and placed in a nursing home; a Gallup report that over a third of all Americans claim to have been born again; and the growing movement for change in the Catholic Church's teaching on divorce and remarriage — which finished in a tie with the Gallup report.

A poll of staff members conducted by the United Presbyterian Church's information office ranked a decision not to ordain practicing homosexuals and a budget cut of \$3.5 million as the top stories from that denomination in 1976.

Third place in the church's poll went to the death of the Rev. Gordon Skadra, chief mission officer, and his replacement by the Rev. G. Daniel Little.

Other Presbyterian stories in their order of finish were:

- A proposal for restructuring all General Assembly units into one mission agency;

- Cuts in financial aid for the Church's minority educational institutions;

— A Church committee's decision to ask for a 1978 vote on a proposed merger between the 2.6 millionmember denomination and the 850,000-member Presbyterian Church in the United States;

- The continuing decline in Church membership, which dropped by over 65,000, and the increase in contributions, up \$32 million to \$474 million;

A membership study which gave 24 recommendations for building up membership;

- The Church anti-hunger program, which spent \$1.4 million;

- A Church loan of \$25,000 to the NAACP, made after a court ordered the civil rights group to post bnd in a damage suit arising from a boycott.

5 - 12/29/76

ADVERTISING PAYS AT BELLARMINE COLLEGE (600) By J. Herbert Silverman

LOUISVILLE, Ky. (NC) — Using techniques more commonly associated with soap than sociology, Bellarmine College here has produced a balanced budget.

The small (1,500 students) Catholic college this year will run in the black despite a small endowment.

When physicist Eugene Petrik took over as president three years ago he feared Bellarmine was headed for a pauper's grave. The 25-year-old school had debts, enrollment was slipping, and the physical plant was deteriorating.

In his short stewardship Petrik has turned the independent liberal arts school around, using tools that are normally in the province of private industry.

"One of our faults was that, even in the Catholic community, we were invisible," he pointed out. To remedy this shortcoming Bellarmine instituted an extensive advertising and public relations campaign which has been successful.

The school uses magazine and newspaper ads, colorful billboards, radio spots, "product" publicity and special events such as "dial-a-course" programs.

The school takes a direct, if sometimes lighthearted, approach to letting the community know about its academic treasures. A highway billboard uses cartoon characters to announce that Bellarmine is the "affordable" alternative (its tuition is \$1,850) and then offers as an "adorable" alternative, commuting or living on campus.

Radio spots, aimed not only at entering freshmen, also emphasize the college's role in the community. They promote a community education summer program and suggest the possibility of obtaining a business administration degree in classes scheduled at night, on Saturdays and during the summer.

Bellarmine advertising focuses on women's interests. One 30-second audio spot suggests that "whether you're a housewife who discontinued your education...or a career woman who needs to enhance or redirect career interests, the college's Center for Community Education can provide the support your need to reenter the educational process."

Publicity and advertising aim at creating recognition for the college's "outreach program." This represents a consolidation of the former evening, summer and continuing education programs under the banner of the Center for Community Education.

A career development section has noncredit but professionally oriented classes in such areas as hospital management and real estate. The reflective learning and leisure section includes classes on bailbonding, calligraphy, karate and Louisville history.

STOP MOON NOW

THIRD DIRECTORS' CONFERENCE MASTER SPEAKS SIGNIFICANCE OF THE TRAINING SESSION (Translated by Mrs. Won Pok Choi)

The following quotations are taken from Sun Myung Moon's lectures to the core members of his movement. Moon refers to himself as Master.

- P 12 "If we have 500,000 members all over the country, under one command from Master, if they are told to come and live in New York, what would happen? Upon my command to the Europeans and others throughout the world to come live in the U.S., wouldn't they obey me? Then, what would happen? We can embrace the religious world in one arm and the political world in the other. With this great ideology, if you are not confident to do this, you had better die. Are you resolved for that, and confident for that? (YES!) Are you resolved?"
- P 12 "The State Representative is only 23 years old now; but after three years or more, perhaps senators will come to take him to their place in a luxurious car, and they will put themselves at his disposal. That's what is happening in Korea."
- P 12 "If the U.S. continues its corruption, and we find among the senators and congressmen no one really usable for our purposes, we can make senators and congressmen out of our members. Would you want to be wives of senators and congressmen? The male members --- wouldn't you like to be senators? If you have confidence, you will make it possible and I will make you that. I have met many so-called "famous" senators and congressmen, but to my eyes they are just nothing; they are weak and helpless before God."
- P 12 "If our foundation has been laid, are we going to be confident persons or not? (YES!) Then we will win the battle. This is our dream, our project --- but shut your mouth tight, have hope and go on to realize it."

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- P 12 "My dream is to organize a Christian political party including the Protestant denominations, Catholics, and all the religious sects."
- P 12 "We must have an automatic theocracy to rule the world. So, we cannot separate the political field from the religious."

	SIGNIFICANCE OF THE TRAINING SESSION, CON'T.
P 12	"We have to purge the corrupted politicians, and the sons of God must rule the world. The separation between religion and politics is what Satan likes most."
P 12	"I am not going to send you into the political field right away but later on when we are prepared."
P 12	"The present U.N. must be annihilated by our power."
P 4	"Those who judge me will be judged by me in the future. They will fall into misery."
P 4	"You may have to die or be killed. Would that be all right? There may be casualties by tens of hundreds and thousands, but if you are not ready to die for the cause, you cannot live and save the world."
P 5	"I am a thinker. I am your brain."
P 6	"You must call to the nation, 'Come on, U.S. and the whole world I will attack and win over you. Come on, State of Wyoming, State of Texas!'"
	"You must be confident that you are better than Jesus."
P 7	"The whole world is in my hand, and I will conquer and subjugate the world."
	"If teams of 40 members each are stationed in each of the 50 states, that means 2,000 people. In the future, in each state, four mobile units will be the ideal number that means 160 in each state, and in 60 states, '8,000. If that number of members are working in 50 states, we can do anything with senators and congressmen; we can in- fluence them. Even senators representing that state will have to beg the help of our State Representatives."
24 7 - 2 14 - 4	FOURTH DIRECTORS' CONFERENCE MASTER SPEAKS OPENING TALK - MORNING SESSION (Translated by Mr. David S.C. Kim)
1	"So, in case of war, we have to train ourselves, for the rainy day, for the war to come, train yourselves. Sometimes you have to sleep sitting up."

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40 - DAY TRAINING SESSION MASTER SPEAKS

UNTITLED ADDRESS ON TRAINING PLANS (Translated by Mrs. Won Pok Choi)

P 6 "When senators are linked with our Master, the Center Directors and senators will be close. If the top-level leaders are united with Master, then all the people will be united with our church. Because of this work, Master needs much money. Also, Master needs many goodlooking girls --- 300. He will assign three girls to one senator --that means we need 300. Let them have a good relationship with them. One is for the election, one is to be the diplomat, one is for the party. If our girls are superior to the senators in many ways, then the senators will just be taken by our members."

MASTER SPEAKS FEBRUARY 14, 1974 INDEMNITY AND UNIFICATION

- P 15 "So from this time of peak every people or every organization that goes against the Unification Church will gradually come down or drastically come down and die. Many people will die --- those who go against our movement."
- P 16 "And even on earth, whoever goes against you, that man must be subjugated and he will be subjugated."
- P 19 "So now this is the beginning of the physical activity. Now no one will oppose Unification Church, except maybe communism. When all the communists die, then we and we alone will remain."

JACKSON, MISSISSIPPI MASTER SPEAKS PARENTS DAY, 1974 (Translated by Mr. Bo Hi Pak)

P 2 "God has been waging guerrilla warfare. An all-out war has not been fought yet; but it is coming. We are pushing toward that event ---- a spiritual hot war. Therefore mobile team activities are like guerrilla warfare; hitting one place, moving to another, attacking another, and moving on. We don't have any home base; from one day to another we are moving."

PARENTS DAY, 1974, CON'T.

P 7 "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."

- P 9 "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."
- P 9 "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."

HOW YOU CAN HELP STOP MOON NOW

- Write to your U.S. Congressman and your U.S. Senators in Washington, D.C., demanding a full and thorough investigation of Sun Myung Moon and his movement. Ask them what they are doing to STOP MOON NOW! Also contact your local and state political leaders.
- Alert students to avoid HARP (High School Association for the Research of Principles) and CARP (Collegiate Association for the Research of Principles) which are campus extensions of Moon's movement. Do not attend Moon affiliated lectures, rallies, and film showings.
- 3. Kindly pass this on to a friend.

JAMES E. GOODNOW - BARBARA H. STEPHENS

CITIZENS AWARENESS

GRAND CENTRAL STATION P.O. BOX 2027 NEW YORK, NEW YORK, 10017

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DAILY NEWS CHICAGO, IL C 382,581 D

DEC -29-76

Anti-Jewish teaching charged Rev. Moon a bigot -- clerics

NEW YORK (UPI) - Catholic;;; Protestant and Jewish leaders Tuesday accused Korean evangelist the Rev. Sun Myung Moon and his Unification Church of promoting bigotry against Christians and Jews. Accusing Mr. Moon of being

Arrested in fatal fire TOKYO (URD -/ Police Tuesday arrested a 21-year-old salesclerk who allogedly set a tavern fire that killed 15 persons because he was angry at the price of drinks.

Moon to cease "replanting these poisonous weeds which so many faithful people havelabored over, decades to uproot."

Rabbi Tanenbaum, a director with the American Jewish Committee, led the attack on Mr. Moon at a news conference at the American Jewish Committee's headquarters.

He was joined by Jorge Lara-Braud of the National Council-

and in direct conflict with basic J. LeBar of the Roman Cath-Christian teaching," Rabbi olic Archdiocese of New York Marci Tanenbaum urged Mr. and Rabbi A. James Rudin of the American Jewish Committee.

tee. THE CLERGYMEN said they studied the evangelist's religious teachings and found them full of "bigoted" statements.

They charged that Mr. Moon's "Divine Principle," the basic text of his Unification Church, shows 125 hostile references to Jews and Judaism. Rabbi Tanenbaum said, "We church.

"anti-democratic, anti-Jewish of Churches, the Rev. James trust that the Rev. Moon's public condemnations of anti-' Semitism and anti-Christian teachings will now result in concrete actions that will demonstrate that he means what he professes."

Mr. Moon's church, which is shrouded by secrecy, has a following of millions of young people around the world. Parents have accused Mr. Moon of "kidnaping" their children by "brainwashing" them to leave their family and friends for a life devoted totally to his



Rev. Sun Myung Moon

MT



The Unification Church

December 22, 1976

Mr. Bert Gold American Jewish Committee 165 East 56th Street New York, NY 10022

Dear Mr. Gold:

We are dismayed to find that the American Jewish Committee has issued a denunciation of the Unification Church without ever seeking discussion with Unification Church officials.

The report "Jews and Judaism in Rev. Moon's <u>Divine Principle</u>" by Rabbi A. James Rudin and the preface by Rabbi Marc H. Tanenbaum, "The Peril of Rev. Moon," are replete with error and distortion. Perhaps our beliefs have been deliberately misrepresented to you; but now these falsehoods carry the endorsement of your organization.

I hope some attempt will be made to correct this serious error. If you have any questions concerning the beliefs or practices of the Unification Church, we would be happy to discuss them with you.

Sincerely,

vand.

DANIEL C. HOLDGREIWE Director of Public Affairs

DCH:sn

THE ASSOCIATED PRESS SO ROCKEFELLER PLAZA NEW YORK, N. Y. 10020

Dec. 30, '76

Rabbi Marc Tanenbaum AJC

Dear Marc:

Realizing your interest in the Unification Church affair, I'm sending along here copies of what we've put out in the last couple of days.

blessings,

George

GEORGE W. CORNELL RELIGION WRITER TEL. (212) 262-6070 a 257

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AM-Moon, Correction, a245, 60 NEW YORK, to correct that the Rev. Dr. Laura-Braud is affiliated only with the National Council of Churches and to describe council, sub 6th graf: Others expressing . . . Orthodox churches.

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Others expressing similar views included the Rev. Dr. Jorge Lara-Braud of the National Council of Churches, including Protestant and Orthodox denominations; Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee and Rabbi A. James Rudin, the AJC's assistant interreligious affairs director.

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AM-Moon - 2 Takes, 440-700 By GEORGE W. CORNELL AP Religion Writer NEW YORK AP - Protestant, Roman Catholic and Jewish officials NEW YORK AP - Protestant, Roman Catholic and Jewish officials joined together Tuesday to denounce the Rev. Sun Myung Moon's Unification Church as fostering "bigotry against Christians and Jews. "

His teachings are "anti-democratic, anti-Jewish and in direct conflict with basic Christian teachings, .. the religious leaders charged at a news conference.

They said they based their criticisms on studies made of the beliefs and methods of the Moon movement, which they termed deceptive and

fostering hatred and the breakup of families. The Rev. James LeBar, representing the Roman Catholic Archdiocese of New York, said the movement "hides' behind various fronts", and "is dangerous to Catholics and everyone", in its tactics.

"It contradicts basic Catholic teachings and seeks to destroy the minds and free will of everyone who becomes a member, ", he said. Others expressing similar views included the Rev. Dr. Jorge Lara-Braud of the National Council of Churches; Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee and Rabbi A. James Rudin, the AJC's assistant interreligious affairs director. The Rev. Dr. Lara-Braud also is an official of the interdenominational Council of Protestant and Orthodox churches.

Each of the three religious groups conducted its own study of the content of the Moon movement's main teaching texts, "Divine Principle , and "Master Speaks. ,

Rabbi Tanenbaum said the movement smacks of the early period of Nazism and is pouring "into the American blood stream pernicious anti-Jewish and anti-Christian teachings. "

The Rev. Dr. Lara-Braud said the Rev. Mr. Moon's movement takes a "totalistic approach , that is "deceptive and repressing. , He charged that the movement holds that "the okay to tell lies , for the cause, and to give one version to insiders, another to outsiders.

Noting that the Rev. Moon teaches that Jesus was a "failed messiah", and a "replacement messiah" must come from Korea, Moon's homeland, the Rev. Dr. Lara-Braud said the basic fraud was the unification church's claim to be Christian.

"Let it be honest and accept the fact that it is post-Christian, " he said.

Rabbi Rudin said the study of the 536-page ""Divine Principle " turned up 125 references that give a "demonic picture" of Jews, both ancient and modern.

The movement, he said, "is an ominous political ideology clothed in religious garb that is exporting to this country hatred, bigotry and divisiveness. ,,

More 1642pES 12-28 a245 ra byluivvyx AM-Moon. 1st Add. 260

NEW YORK: divisiveness. "

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The Christian and Jewish leaders appealed to Americans not to be misled by the Rev. Mr. Moon's appeals to patriotism and unity.

They also urged Congress to press its investigation of the Rev. Mr. Moon's alleged involvement with the South Korean central intelligence agency and reported illegal lobbying and bribery.

At one point, a staff member of the Rev. Mr. Moon's movement, Shawn Byrn, who identified himself as an inactive Catholic priest from Ireland, rose to say the charges of anti-Jewish and anti-Christian teachings were exaggerated.

He said the movement was simply "anti-faithlessness; to God and was working for peace and love.

Rabbi Tanenbaum replied that the charges were based on specific content analysis and challenged Byrn to deal with the concrete details, rather than "pious generalities. "

Father LeBar, coordinator of the archdiocesan office of communications, made public a list of 62 "front organizations, " which, he said, were used by the movement.

He added: "If their teaching and practices were that attractive, why would there be n

ed, to hide behind such fronts? ...

Noting that the Rev. Mr. Moon, in a recent New York Times advertisement, condemned anti-Semitism and anti-Christian teaching, Rabbi Tanenbaum said a "systematic removal", of such references in "Divine Principle", would help demonstrate that the denial was serious and "not simply public relations pieties." The Rev. Mr. Moon's movement claims 10,000 fulltime members in this country and 50,000 parttime supporters. 1647pES 12-28 a 021 r a czc bylzvt

PM-Moon, 470

NEW YORK AP - Leaders of Protestant, Roman Catholic and Jewish organizations have denounced the Rev. Sun Myung Moon and his Unification Church as "anti-democratic, anti-Jewish and in direct conflict with basic Christian teachings. "

At a news conference here Tuesday, leaders of the religious groups accused the Rev. Mr. Moon of fostering hatred and bigotry against Christians and Jews and encouraging the breakup of families.

Appearing at the news conference were the Rev. James J. LeBar of the Roman Catholic Archdiccese of New York; the Rev. Dr. Jorge Lara-Braud of the National Council of Churches, which includes Protestant and Orthodox denominations; Rabbi Marc H. Tanenbaum; and Rabbi A. James Rudin of the American Jewish Committee.

Shawn Eyrn, a Moon movement staff member who identified himself as an inactive Catholic priest from Ireland, rose to defend the Rev. Mr. Moon as a proponent of peace, love and "antifaithlessness," to God. He said anti-Jewish and anti-Christian teachings of the Rev. Mr. Moon's church were exaggerated.

Rabbi Tannenbaum, national interreligious affairs director for the committee, said the Rev. Mr. Moon's movement smacks of Nazism. Rabbi Rudin, the committee's assistant interreligious affairs director, said that a study of the Unification Church's 536-page "Divine Principle', turned up 125 references that give a "idemonic picture of Jews.", He said the movement "is an ominous political ideology clothed in religious garb that is exporting to this country hatred, bigotry and divisiveness.",

Father LeBar, coordinator of the archdiocesan office of communications, said the movement "hides behind various fronts," and he made public a list of 62 "front organizations" which he said were used by the movement.

He called the Unification Church "dangerous to Catholics and everyone", and said its leaders try to "destroy the minds and free will of everyone who becomes a member.",

The Rev. Dr. Lara-Braud called the Moon movement "deceptive and repressing", and said it holds that "it's okay to tell lies" for the cause and to give one version to insiders, another to outsiders.

The religious leaders urged Congress to press its investigation of the Rev. Mr. Moon's alleged involvement with the South Korean central intelligence agency and reported illegal lobbying and bribery. They called for Americans to reject the Rev. Mr. Moon's appeals to patriotism and unity.

Rabbi Tanenbaum said that "systematic removal" of "Divine Principle", references he called anti-Jewish would help demonstrate that the Rev. Mr. Moon's recent advertisement in The New York Times condemning anti-Semitism and anti-Christian teachings was "not sim public relations pieties."

The Rev. Mr. Moon's movement claims 10,000 full-time members in country and 50,000 part-time supporters. 0247aES 12-29

a 282 r a hylryrbyl AM-Rev. Moon - 2 Takes, 420-740 By GEORGE W. CORNELL AF Religion Writer NEW YORK AP - Leaders of the Rev. Sun Myung Moon's Unification. Church said Wednesday that criticisms of it by Protestant, Roman Catholic and Jewish officials were distorted and unfair. 'We are shocked by the highly offensive, highly distorted attack, '' said Meil Salonen, U.S. president of the Moon movement. ''The whole spirit of the attack was hateful.'' He said it was ''simply not true', that the movement is anti-Christian, anti-Semitic and anti-democratic, as charged by the Christian and Jewish leaders here Tuesday. ''We teach not just tolerance, but respect for all religious groups, '' Salonen told a news conference, adding that the Unification

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groups, ", Salonen told a news conference, adding that the Unification Church has always taken a "strong position", in support of Israel's right to exist.

As for the differences of Moon's teaching from classical Christianity and Judaism, Salonen said the Korean founder and head of the movement is 'a prophet and receives revelation. Much of what he presents is new. ,,

Others defending the movement at its mid Manhattan headquarters included three other staff members, of various religious backgrounds, and a United Presbyterian theologian who occasionally lectures at the group's seminary.

Joseph Hausner, who termed himself an Orthodox Jewish rabbi who teaches at the group's seminary, said accusations against the group were based "not so much on facts, but on selective statements", from its central guidebook, "Divine Principle."

He said that what the Christian and Jewish officials "consider

anti-Semitic are actually quotations and excerpts from the gospels, mainly from the gospel of John. '' Salonen, referring to the critics' charge that the movement teaches' that Jews are collectively responsible for Christ's crucifixion, a view repudiated by major Christian churches, said: 'We believe in the doctrine of collective responsibility. We believe it to be the truth. '

He compared it to the Oriental law of Warma that "everything must be atoned for, "adding that this "is not to assign blame for the past, "but to warn against past mistakes being repeated. He said there also were Moslems, Romans, Greeks and others who rejected Christ.

Salonen also denied claims that the movement separates youngsters from their parents, saying, "We do not in any way teach alienation from parents. We teach close relationship of children and parents, an many enjoy that relationship. .. MORE

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AM-Rev. Moon, 1st add, 320 NEW YORK: that relationship. , The Rev. Herbert Richardson, a United Presbyterian theologian at St. Michael 's College of the University of Toronto and an occasional lecturer at the Moon seminary, said the criticisms sought to 'ghettolze and isolate ', the movement, which is 'what happened in

Nazi Germany. . . "The general attack on the Unification Church is serving to justify the criminal activity of kidnaping which is going on in our society, ", he said, referring to abductions of various members of new religions to "deprogram", them.

religions to "deprogram", them. Illegal kidnapings were specifically repudiated in the joint Jewish and Christian criticisms of the movement. The objections were based on detailed studies of Mcon's teachings. As for charges that the group "thides behind;, various fronts, Salonen said the purpose of the numerous affiliated organizations is that they "can best fulfill separate single purposes;, of the group that are shared by others, who would not go along with the group; entire teachings.

Shawn Eryne, the movement's interfaith coordinator identified as an inactive Catholic priest from Ireland, likened the movement to historical "forerunners in truth who are condemned by those of accepted views. "

He dismissed differences over doctrine as a ""little irrelevant, " saying the prime concerns are peace and unity and there are "no contradictions between what the Unification movement stands for and what Jews and Christians stand for.",

Several of the Moon spokesmen protested that the Christian-Jewish criticism had come without consultation with the group to get its explanations.

Fabi Marc Tanenbaum, who presided over the Jewish-Christian panel in its criticisms, said there could be no basis for dialogue so long as the Moon movement upheld such teachings as those justifying the Nazi slaughter of Jews. 2100pED 12-29

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77m-Hoon: 950

NEW YORK (AP) - LEADERS OF KOREAN EVENCELIST SUN AVUND HODA'S UNIFICATION EMURCH CALL UNFRIR AND DISTORTED CHARGES THAT THE SECT IS ANTI-SEMITIC: ANTI-EMRISTIAN; ANTIDEMOCRATIC AND RACIST AND Deliberately alienates youthful members from their families. The latest salve at Hoda's group was fired by Protestant; Roman Eatholic and Jewish officials on Tuesday.

Spokesmen for moon said the criticiens were leveled without consulting the Unification sect. But Rabbi Marc Tannenbauns who presided over the Jewish-Umristian panel in its criticisms; said there could be no basis for dialogue while the Moon movement upheld such terchings as those justifying the Nazi slaughter of Jews.

NEIL R. SALENENS U.S. PRESIDENT OF HOON'S GROUPS SHID HIS PEOPLE Were 'Schockid by the Highly offensives Highly Distorted RTTACK'' by The Religious, officials. He saids 'The whole spirit of the attack was Hateful.''

SALONEN SAID THE CHARGES WERE "SIMPLY NOT TRUE."

"WE TERCH NOT JUST TOLERANCE: BUT RESPECT FOR ALL RELIGIOUS GROUPS:" SALONEN TOLD A NEWS CONFERENCE REDNESDAY. HE ADDED THAT NOON'S SECT HAS ALWAYS TAKEN A "STRONG POSITION" IN SUPPORT OF Israel's right to exist.

ÜTHERS DEFENDING THE MOVEMENT AT ITS MID-MANHATTAN HEADQUARTERS INCLUDED & MAN DESCRIBED AS AN ''INACTIVE'' DATHGLIC PRIEST FROM IRELANDS & UNITED PRESBYTERIAN THEOLOGIAN WHO DECASIONALLY LECTURES AT THE SROUP'S SEMINARYS AND AN URTHODOX JEWISH RABDI.

THE RADBIS JOSEPH HAUSNERS SAID ACCUSATIONS ACRINGT THE SECT HERE DASED ""NOT SO MUCH ON FACTS BUT ON SELECTIVE STATEMENTS"" FROM 175 CENTRAL GUIDEBOOKS ""DIVINE PRINCIPLE.""

ME SAID THAT WHAT THE UNRISTIAN AND JEWISH OFFICIALS "CONSIDER ANTI-SEMITIC ARE ACTUALLY RUOTATIONS AND EXCERPTS FROM THE SDSPELS: MAINLY FROM SDSPEL OF JOHN."

ERLONEN DENIED CLRIME THAT THE MOVEMENT SEPARATES YOUNDSTERS FROM PARENTS; SAYING: "WE DO NOT IN ANY WAY TEACH RLIENATION FROM PARENTS. WE TEACH CLOSE RELATIONSHIP OF CHILDREN AND PARENTS; AND MANY ENJOY THAT RELATIONSHIP."

THE REV. HERBERT RICHARDSONS & UNITED PRESBYTERIAN THEOLOGIAN AT ST. Michael's College of the University of Toronto and an occasional Licturer at the Moon seminarys said the criticisms sought to 'Ghettoize and isolate'' the movements which is ''what happened in Nazi Germany.''

""THE GENERAL ATTACK ON THE UNIFICATION UNDER IS SERVING TO JUSTIFY THE CRIMINAL ACTIVITY OF KIDNAPING WHICH IS GDING ON IN OUR SOCIETY," HE SAID; REFERRING TO ABDUCTIONS OF VARIOUS MEMBERS OF NEW Religions to ""Deprogram"? Them and return them to their Homes. Honever; illegal Kidnapings Nere Specifically Repudiated in the Joint Jewish and Unristian Criticisms of the Movement. The Objections Were based on Detriled Studies of Moon's teachings. 0813AED 12-30

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FLORIDA REGION

NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC. 308 TAMPA STREET - ROOM 341 TAMPA, FLORIDA 33602 A/C 813, 223-1905

December 30, 1976

Dear Marc: Knew you would want to see this editorial comment on Moois group Hope our patte cross in 1977. Joan Frice

LEE J. PRICE Associate Director

-

A VIEW OF THE UNIFICATION CHURCH

Presented by Rabbi A. James Rudin, Assistant National Director of Interreligious Affairs, The American Jewish Committee At the American Academy of Religion Convention

San Francisco, C_alifornia December 29, 1977 Even as the Unification Church has every right in our pluralistic society to present its claims in the religious marketplace of ideas, so do we have every right to examine and analyze those claims in the light of our own studies, experiences, and faith commitments. I deeply believe that a religious movement must be judged not only by what it teaches but also by what it does; the deed is just as important as the creed. The Unification Church is no exception.

RUDIN

My paper will thus examine two.aspects of the Unification Church: 1) Its specific teachings about Jews and Judaism and 2) the impact and results that the Unification Church's teachings have had upon a significant number of its members.

In my study entitled "Jews and Judaism in Reverend Moon's <u>Divine Principle</u>", prepared for the American Jewish Committee in December of 1976, I assert that my "systematic analysis of this 536-page document (<u>Divine Principle</u>) reveals an orientation of almost unrelieved hostility toward the Jewish people, exemplified in pejorative language, stereotyped imagery, and sweeping accusations of col&ective sin and guilt. Whether he is discussing the 'Israelities' of the Hebrew Bible or the 'Jews' as referred to in writings of the New Testament period, Reverend Moon portrays their behavior as reprobate, their intention evil (often diabolical), and their religious mission as eclipsed. There are over thirty-six specific references in <u>Divine Principle</u> to the Israelites of the Hebrew Bible--every one of them pejorative." Three examples citing collective faithlessness make the point: "The Israelites <u>all</u> fell into faithlessness (p. 315), "<u>All</u> the Israelites centering on Moses fell into faithlessness" (p. 319), and "The Israelites <u>repeatedly</u> fell into faithlessness " (p. 343). (Emphasis added)

Unification Church supporters claim that such references actually reflect the Hebrew Bible and present a fair description of early Israelite communal life. For me, it is a limp and defensive argument. In all cases of alleged Israelite errors and stubborness, the hope of redemption and atonement was always present. The Hebrew Bible credits the people with the ability to repent. <u>Divine Principle</u> seeks to discredit the ancient Israelites in order to xemexe transfer God's heritage to another people. Incidentally, the words "faithless" and "faithlessness" nowhere appear in the Hebrew Bible.

In similar fashion, <u>Divne Principle</u> records some sixtyfive specific examples and references reflecting the attitudes it^es and behavior of the Jewish people towards Jesus and **kkeix** role in his crucifixion--again, every one of them is hostile and anti-Jewish. A few examples will suffice: ". . .due to the Jewish people's disbelief in Jesus, all were destined to hell" (p. 146),

- 2 -

RUDIN

... "we can see that Jesus' crucifixion was the result of the ignorance and disbelief of the Jewish people. .. (p. 145)", "As a matter of fact, Satan confronted Jesus, working through the Jewish people, centering on the chief priests and scribes who had fallen faithless, and especially through Judas Iscariot, the disciple who had betrayed Jesus (p. 357)", "Nevertheless, due to the Jewish people's rebellion against him, the physical body of Jegus was delivered into the hands of Satan as the condition of ransom for the restoration of the Jews and the whole of mankindb back to God's bosom; his body was invaded by Satan (p. 510)". The last two statements, linking the Jews to Satan, go beyond even the infamous deicide charge--"Christ killer"-that has been hurled for so long aginst the Jewish people.

Apologists for the Unificatin Churchclaim that the <u>Divine Principle</u> passages dealing with this controversial subject have only indicted the "Jewish priests and Leaders", not the people. Yet the record speaks otherwise: the "Jewish people" in their collectivity are implicated time and time again in <u>Divine Principle</u>. The four examples cited here are illustrative of many other selections.

The anti-Jewish thrust of this tebological document carries forth into an interpretation of Jewish history and of the current status of Jews and Judaism. There are nearly thirty

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such references and all are hostile, generally reflecting the worst aspects of traditional Christian displacement theology, and viewing the persecution of the Jews across the ages as punishment for their sins. Thus "Due to the Israelites' faithlessness, the Jewish nation was destroyed (p. 431)." "God's heritage has been taken away from the Jewish people (p. 519), and the "chosen nation of Israel has been puns@#Mod for the sin of rejecting Jesus and crucifying Him (p. 226)." Reverend Moon brings the readers up to modern times:

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Jesus came as the Messiah; but doe to the disbelief of and persecution by the people he was crucified. Since then the Jews have lost their qualification as the chosen people and have been scattered, suffering persecution through the present day. (p. 147)

Indeed, Moon declared in 1971, "Because the Jews crucified one man (Jesus), 2,000 years ago, 6,000,000 of them had to die as indemnity." In Moon's linkage of the Nazi holocaust to the Jewish rejection of Jesus we have the total obscenity, the wicked result of a system of indemnity gone wild. This statement is a murderous update of the ancient malevolent deicide charge.

But there is more. Last December, the <u>New York Times</u> carried a full page advertisement signed by Reverend Moon in which Moon notes that if only the Jews had been members of the Unification Church they would have been apred Hitler's actions. So, even in their death, the 6,000,000 slaughtered Jews are treated as theolgoical pawns to be moved about on a Unification Church chessboard.

Thus, in Divine Principle and in other Unffication Church documents, we are confronted with over 130 examples of an unrelenting litany of anti-Jewish teachings. Nowhere in Divine Principle dees Reverend Moon acknowledge the continuing validity end authenticity of Jews and Judaism. From Abraham until the present day, Jews are seen as a people devoid of any genuine faith and spiritiual qualities. "The inner contents are corrupt (p. 532)", Moon says of Judaism. He depicts the Jewish people as collecitvely responsible for the crucifixion of Jesus as allies of Satan. Jews have been replaced by a "second Israel" (who, interestingly enough, must soon be replaced by the "third Israel", the followers of R verend Moon). Furthermore, the Jews have lost God's "heritage" and are still being "punished" for their many sins. The Unfication Church's basic teachig document is a feculent breeding ground for fostering and fomenting anti-Semitism.

The Unification Church's responses to my report blandly noted "Because there are almost no Jews in Korea, there was no danger of a careless phrase (sic!) abetting anti-Semitism as it might in other countries. ... I believe I have The Unification Church's response to my charges of anti-semitism blandly noted that "Because there are almost no Jews in Korea, there was no danger of a careless phrase (sic!) abetting anti-Semitism as it might in other countries. . ." I believe I have shown that the anti-Semitism in <u>Divine Principle</u> is more than a "careless phrase", and total insensitivity to the Jewish people is patently clear in this tepid defense. XXX Apparently it is all right to malign a group that does not dwell in one's midst.

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One must ask why the Unification Church has the need to transmit such hostility and anti-Semitism. In its announced attempt to build a new religious order, the Church states that "When a brighter light appears, the mission of the old one fades. Today's religions have failed to head the present generation out of the dark walley of death into the radiance of life, so there must now come a new truth that can shed a new light." (p. 10) But as a student or religious history, and as a Jew, I must ask "What does the Unification Church intend to do first in a theological way and then, in a political way with those religious communities who have seen the "brither light" but who have chosen to remain faithful to their "mission of the hold?" Historically, Hews and Judaism have often stood alone against many of the world's "brighter lights", and many times the price for such an action was death. That is why I, unlike some other observers of the Unification Church, am appalled and deeply concerned about the extant anti-Semitism in the Church's teachings. Although it claims to wish to unite the human family in love and truth, the Unification Church continues to transmit in its sacred text

and in other writings the same teachigs about Jews and Judaism that have historically resulted in expulsions, pogroms, and murder.

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Surely, w e have the right to demand that the Unification Church, which professes a "New Adam", a new life, not teach the same pathological untruths that earlier forms of Christianity did. If the Unification Church truy seeks to heal the human family, then its first obligation is to prevent the spread of anti-Semitism in all its forms. What is needed now is a complete revision of <u>Divine Principle</u> that eliminates every restige of anti-Jewish teaching. No religion can bring harmony and peace to the world if its own soul is corrupted and filled with the poison of anti-Semitism.

KXXXXXXXXX And what about the non_Jewish world that does not accept the "new light of the Unification Church mission. Does the Unification Church, which uses the principle of religious pluralism to justify its right to exist itself allow for pluralism of belief? The private statements of Reverend Moon are not encouraging. In an article in the New York Daily News of November 30, 1975, it is reported that Reverend Moon made the following statement: 1 i- private gathering:

> So from this time, every people and organization that goes againt the Unification Church will gradually come down or drasictally come down and die. Many people will die--those who go against our movement.

So much for the creed of the Unification Church; now let us look at the deed. What is the impact of the teachings of the Church on its members? How are the ideals of improving the world, of uniting mankind, carried out in the concrete a ctions of the Church and its followers?

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I am convinced that the Unification Church ises dihonest recuriting techniques, sefucing the unsuspecting person behind one of the nearly seventy gront groups, of which "Collegiate Association for the R search of Principle," "Creative Community Project", and "New Education Development Systems, Inc." are three of the best known. Recruiters never identify themselve s with Reverend Moon or the Unification Church until the potential member has already made a commitment. By the time the recruit realizes what he is really involved in, he is often so confused and disoriented from intensive weekend retreats, long seminars, sleeplessness, constant frenzied activity which is tightly supervised, non-nutricious food, and "love-bombing" that he may not have the will or strength to refute the demands of the group at that point. The skillful Unification Church mebers play on the recruit's guilt, forcing him to renounce and remove himself from his past life, inclding job and school and family. They weaken his identity, then, with strong uilt-oreinted and approvaloriented sanctions, remake his identity according to Unification Church theology and role models.

- 18x-- 9 -After his initiation the new recruit is frequently put to work in what is called a "Mobile Fund-raising Team." He may work up to 18 hours a day, 7 days a week, collecting funds from the public, using what is termed "heavenly deception" upon the generous and unsuspecting public. The new Unification Church member may lie by stating that the funds he collects are for various social welfare projects when, in fact, the large amounts of money collected go directly to Reverend Mooon's New York City bank to support the Church's many real estate and media operations. Much of it goes also to support an increasigly luxurious life style for Reverend Moon and his chief aides, while the new Church members lives in almost abject poverty, without privacy, often without adequate medical or dental care, and without proper nourishment. Berklety psychologist Dr. Margaret Singer has interviewed over 250 former Uniffication Church members. Her most shocking finding was the "pshychological turning off of the hormoal rpocess." She has seen "repeated cases of an menstruation ceasing in women and of men's beards ceasing to grow." Dr. Singer concludes: "These young adults have narrowed down their thought processes, constricted their vocabulary, . . . and wouldn't let their negative feelings show because of extreme pressure from those around them."

The Unification Church's theology and ideology has produced some disturbing actions among its members. Ellen Galligan remembers her MFT speeding across Michigan on a remote highway where one might another vehicle perhaps only once they presend an accident and It was early morning when the MFT van encountered an hour. a "person flagging us down. Another man was standing there with blood all over his face. Our driver woke up our team leader, who said, 'Don't stop. Keep on going.' You see we had to drive the whole night to get to the city the next morning for fund raising, and it was more important to keep going. I guess we just There was never any concern about other people. considered it was idemnity for salvation for them." In case after case, it is clear that the Unification Church's zealous preoccupation with raising money transcends every other activity, even one of stopping on a lonely highway to assist an injured person.

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Tony Gillard, a former Church member, "worked the ghettos. I would go in a migrant camp and take the last dollar from a poor family," he says. "I did the same thing on Indian reservations." Gillard, a black, was once brought before Rev. Moon for special praise because of his outstanding fund raising ability. "The Unification Church had its 'house nigger'", Gillard notes, and her now considers the Church racist.

The record of forced sparations of parents from children, monitored telephone conversations, intercepted mail, and even the threat of violence is now too well documented over and over again by former Church members to be dismissed as the usual "sour grapes" ohat any former group member may feel. The following story has been repeated by other Church members.

A CARP leader became involved in a serious

automobile accident because of sheer fatigue (a common condition among many members). Faced with the possible loss of his legs and a serious operation, the Unification Church "Family" felt it could no longer tend to the young man's needs. The Church called his parents, the "agents of Satant", and they came to help their son. The Unification Cjurch's theology of love and caring apparently does not translate itself into the real world of accidents, illnesses, and medical operations.

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Why do I deal with specific names and cases? What do they have to do with the cosmic theological claims of the Unification Church? I believe a clear pattern has emerged that shows the Unification Church, in its actual practice, to be a selfish organization that is obsessed with raising money by means of "heavenly deception", and through the efforts of thousands of drone-like members.

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Sarlier in this paper I called for the Unification Church to completely revise all its teaching materials in order to erradicate itself on every vestage of anti-Semptism. I have two additional proposals to make. I urge that the Unification Church open its financial records to the general public and submit them to an independent audit so that the Church's members as well as others can clearly learn how the Unification Church's funds are raised and how they are spent. Only in this way can it begin to gain the credibility it so obviously and desperately seeks. Only in this way can the serious questions of fiscal integrity be resolved. If the Unification Church seeks to participate in our pluralistic religious society, these basic steps of openess and candor are absolutely necessary. Anything less than total public disclosure will only fan the flames of doubt and suspicion, and will prevent the Unification Church from gaining the sense of public legitimacy it craves.

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I would also urge that a high level "blue ribbon" commission be appointed to investigate fully the many charges of human rights carried out against violations by the Unification Church momands its members. Such an independent commission would be composed of academic, legal, medical, and religious leaders who would undertake a comprehensive investigation of the Unification Church's recruiting and educational methods and practices, as well as the Church's treatment of its members. Even as we profess our deep commitment to the cause of human rights throughout the world, so, too, we must be just as vigorous in our own land in this struggle. If the Unification Church is, in fact, violating the human rights of any of its members, and if it is using coercive measures, then immediate legal remedial steps must be taken. If the alleged violations are not taking place, then I would be aimong the first to call for a cesation of the structure and countercharges that are currently swirling about the Unification Church. if false Such charges do a grave disservice to all parties concerned.

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As I indicated earlier, the Unification Church is free to proclaim its version of religious truth. It is free to press its claims and its doctrines. It is not free, however, in our society to perpetuate and transmit any form of anti-Semitism to its members. That grotesque polution of the human spirit will continue to erode the Unification Church's foundation. It is also not free to collect summs of money in America without any public acountAbility or disclosure. Such a closed system as currently practiced runs counter to the spirit of our open and pluralistic society. Finally, the Unification Church is not free to violate the human rights of any potential or actual member? This is totally unacceptable, and it flies in the face of the Church's professed doctrine of justice, love, and compassion, thus undermining the theological basis of the Church.

In <u>Divine Principle</u> we read: "Todays religions have failed to lead the present generation out of the dark valley of death into the radiance of life, so there must now come a new truth that can shed a new light."(p. 10) That is the claim of the Unification Church, but I am deeply convinced that no new truth can emerge from a group whose teachings foster anti-Semitism, whose financial dealings are hidden from public view, and whose methods and style violate the human rights of others. THE UNIVERSITY OF THE STATE OF NEW YORK THE STATE EDUCATION DEPARTMENT ALBANY, NEW YORK 12234

SECRETARY, BOARD OF REGENTS 518: 474-5889, 474-5880

November 25, 1977

SUBJECT:

Attached Report on the Petition of the Unification Theological Seminary

FROM: William J. Carr

The Honorable Louis E. Yavner has asked that we provide you with the attached copy of the Report of the Regents Committee on the Petition of the Unification Theological Seminary. The Report was received by the Board of Regents at their November 18 meeting.

Attachment

WJC: jaw William J. Jan

AMERICAN JEWISH

REPORT OF THE COMMITTEE ON THE PETITION OF UNIFICATION THEOLOGICAL SEMINARY

> Willard A. Genrich, Chairman Louis E. Yavner Joseph Bongiorno

November 18, 1977

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REPORT OF THE REGENTS COMMITTEE ON THE PETITION OF UNIFICATION THEOLOGICAL SEMINARY

I. INTRODUCTION

The Board of Regents has pending before it a petition for the issuance of a provisional charter to the Unification Theological Seminary. The seminary is a sectarian, nondegree-granting institution; its sponsors seek a charter which will permit it to offer a curriculum leading to the degree of Master of Religious Education.

On April 29, 1977, the Regents took the following action:

<u>VOTED</u> "that the Regents authorize the Chancellor to appoint a panel of Regents to make, or cause to be made, a study of the issues connected with the petition of the Unification Theological Seminary for a charter and Master Plan provision to establish a program in religious education leading to the degree of Master of Religious Education. Such study shall include, but not be limited to, all academic questions as well as questions arising from Section 216 of the Education Law and Section 3.21 of the Regents Rules. The panel shall submit a status report for the Regents July 1977 meeting and a final report to the Board of Regents no later than November 1977 for action by the Board of Regents at their December 1977 meeting."

Chancellor Black appointed a panel consisting of Regents Genrich (Chairman), Yavner, and Bongiorno. Throughout their review of the seminary's request for a charter, the panel took great care not to impinge on or otherwise impair the principle of religious toleration. This principle was enunciated in a statement made by Chairman Genrich and adopted by the Board of Regents at their February 1977 meeting. This report summarizes the information which the panel has thus far obtained under the charge given to it, and is based on the data furnished by staff of the State Education Department.

II. REVIEW OF ACADEMIC QUALITY

This section of the report deals with the extent to which the Unification Theological Seminary meets the criteria for academic quality which are normally applied in the evaluation of graduate-level programs. The information was obtained primarily from the reports of departmental evaluators and consultants. Consultants were: Dr. George Peck, Dean, Andover Newton Theological Seminary; Dr. Campbell Wyckoff, Princeton Theological Seminary, and Dr. James E. Dittes, Chairman, Department of Religious Studies, Yale University.

A. <u>Resources</u> (Education Law, Section 218; Commissioner's Regulations, Section 52.2(a)).

Section 218 of the Education Law Fiscal resources. 1. requires that an institution must establish, to the satisfaction of the Regents, that it has resources of at least \$500,000 before the Regents may incorporate it as a degree-granting institution. UTS occupies a facility with an estimated value of \$1.5 million. The UTS petition indicated a budget of \$736,000 for its first (1975) year of operation; except for \$120,000 in contributed services, the sole source of funds is the Unification Church. The seminary negotiated a rental agreement with the Unification Church of New York in order to formalize the church's support. If the transfer of property and lease-back agreement are closed, the petitioner will have the required net worth. However, questions, have subsequently been raised about the corporate status of the Unification Church of New York. That matter is discussed on page 14 of this report.

2. <u>Classrooms, libraries, auditoriums and other physical</u> <u>facilities</u>. The seminary's physical facilities are adequate for the conduct of its educational program. They include offices, dormitory space, gymnasium, recreational fields, chapel, auditorium, classrooms, library, heating plant, cooking and dining facilities, gardens and storage space. In his review, Dr. Peck noted the absence of a bookstore for students. A bookstore was installed; Dr. Charles Meinert, Associate in Higher Education, SED, found it to be "modest but adequate." Dr. Dittes stated that "physical resources, on all counts, seem abundant."

3. <u>Library</u>. Dr. Wyckoff reported that the library was "a remarkable collection for having been brought into existence only a year and one-half ago," even as he noted that further growth was needed in order to make it the equal of established theological seminary libraries. He stated that its "wellorganized basic collection" was expanding rapidly. Dr. Peck termed it "small but growing" and indicated that its content was sound. Dr. Dittes later found the library to be "exceedingly strong as a theological teaching library" with "an impressive depth" in support of the seminary's curriculum. He stated that it "appears to be comparable to that of any seminary in the country, and probably better than many, with regard to the teaching needs for a first theological degree."

B. Administration (Commissioner's Regulations, Section 52.2(b)).

The consultants described the administrators as competent and dedicated. Their roles are adequately defined. Records are properly maintained. Dr. Peck commented upon the lack of a formal grievance procedure; the seminary later presented a written description of its grievance procedure. Grading practices

appear to be comparable to those followed at established institutions engaged in postsecondary education.

C. Faculty (Commissioner's Regulations, Section 52.2(c)).

The full-time faculty consists currently of two professors, three associate professors and one assistant professor. Dean Peck found that the faculty have the capability "to maintain a satisfactory level of academic performance." He felt that the full-time faculty are "equipped to hold teaching positions in graduate theological schools in America." Dr. Wyckoff stated that "The faculty consists of persons who are recognized scholars in their fields," with "very fine scholarly credentials." Dr. Dittes stated that "The faculty appears to be well trained, continuingly alert and informed in their fields, and competent teachers." He characterized the faculty as "knowledgeable about journals and professional meetings in their fields," and considered "the vitality and sophistication with which they are able to discuss curricular and ecclesiastical and theological issues" as "evidence of obviously continuing growth and vitality." He judged the two full-time faculty members in Bible and the two in history as capable of providing "a strong core of basic theological studies." He considered them to be "well and broadly trained" and "to have maintained a wide alertness to issues in their field." He considered the faculty in preaching and education to be "quite competent for offering elementary courses in their field," but suggested that the seminary seek faculty who

have "more imaginative and vigorous commitment in adapting /their fields7 to the special needs of the church." He felt that, in comparison to the fields of Bible and history, there is "not as ample full-time and broadly trained strength in theology and philosophy." He commented upon the high degree of competence which Dr. Richardson brings to the area of theology but noted that he is part-time at the seminary; Dr. Dittes characterized the other faculty member who teaches in the area of theology, Dr. Kim, as "narrowly trained." Dr. Matczak, who teaches philosophy, is not full-time at the seminary. Therefore, although Dr. Dittes' evaluations of the faculty in general are quite positive, he does see need for improvement in some areas. When contacted by telephone for further elaboration, Dr. Dittes stated that the need is not critical; he views the present faculty as competent to conduct the program in religious education.

Teaching loads are not excessive. Faculty appear to have adequate time for broadening their professional knowledge, preparing course materials, and counseling students. The facultystudent ratio is acceptable: six full-time and eight part-time faculty members for 106 students. The consultants reported that faculty appear to have a high degree of academic freedom and that they have adequate responsibility for curricular decisions. The lack of a tenure policy is apparently not a deterrent to their full participation in curricular decisions. Seminary officials indicated that a tenure policy will be developed when the seminary has the assurance of continued existence as evidenced by the issuance of a charter.

Dr. Peck raised the question during his visit whether the faculty who are listed as full-time are in fact full-time at the seminary. The team which later visited the seminary found that the teaching loads of the six faculty members, their time spent on campus, and extent of participation in non-teaching activities of the seminary (e.g., committee assignments and counseling students) gave adequate evidence of their full-time status.

D. Admissions (Commissioner's Regulations, Section 52.2(d)).

Enrollees have baccalaureate degrees, generally in fields other than religious education. Dean Peck noted that a number of enrollees had lower grade-point averages (GPA) than the school expected, but he did not consider the matter to be of significance because the GPA expectation (2.75) is "fairly high."

A question was raised concerning the English proficiency of students from foreign countries. The team which visited most recently learned that the TOEFL (Test of English as a Foreign Language) is administered diagnostically to foreign students. Those whose English skills are judged deficient receive special help until they attain adequate proficiency to pursue the curriculum.

Another question concerned the eligibility for admission of applicants who are not members of the Unification Church. The 1977-78 bulletin does not stipulate church membership as a condition for admission, although all current students are members of the church. The prospective applicant attends a weekend seminar conducted by the seminary "to acquaint /him7 with the teachings

and activities of the Unification Church and to help him decide if he wishes to apply for admission" (1977-78 Bulletin, p. 28). Seminary officials said that non-members would be considered for admission after the charter is granted.

If UTS were granted a charter, students would not be eligible for tuition assistance payments (TAP); neither would the seminary be eligible for funds under Section 6401 of the Education Law (Bundy Aid). Students would be eligible for State Guaranteed Student Loans which are administered by the State according to Federal quidelines. Past experience at other seminaries indicates that seminary students do not seek these loans in appreciable numbers. Students would also be eligible for National Direct Student Loans; the State has no part in administering these loans.

E. Curriculum (Commissioner's Regulations, Section 52.2(e)). The seminary intends to require two years for the Master of Religious Education. The curriculum is structured as follows:

Biblical Studies Church History Philosophy Theology Free Electives TOTAL

9 credits of which 3 are elective 9 credits 9 credits of which 6 are elective 9 credits Religious Education 21 credits of which 7 are elective 23 credits 80 credits

A comprehensive examination is required. A research component is not required, although elective opportunities in research are available. Curricula at theological seminaries are not normally required to meet the stipulation for research which is made in Section 52.2(e) (4) of the Regulations. Elective opportunities are available in each of the five areas listed above. Additional electives are offered by the Departments of Biblical & Oriental Languages and Religion & Society.

The amount of credit awarded for each course was deemed appropriate for the amount of scheduled class time.

All three consultants found the curriculum to be adequate and comparable to that of typical Christian theological seminaries offering a Master of Religious Education. They expressed surprise that the curriculum is not more specifically related to the objectives, mission and needs of the Unification Church.

III. RELATED ISSUES

The concern has been expressed as to whether the Unification Theological Seminary conforms to the provisions of Section 216 of the Education Law and Section 3.21-3.22 of the Rules of the Board of Regents in having "approved purposes...of educational or cultural value deemed worthy of recognition and encouragement by the university /of the State of New York/" and demonstrating "usefulness and character satisfactory to the Regents." This section of the report responds to questions relating to that concern which are not addressed specifically in the foregoing section.

A. Governance and Financing.

Questions have been raised about the relationships between the seminary and the Unification Church, between the seminary and the Reverend Sun Myung Moon, and between the Reverend Moon and the Korean Central Intelligence Agency. . Some of these questions relate to the financing of the seminary.

1. <u>Relationships between the Seminary and Reverend Moon's</u> Church.

The seminary has a legal existence separate from the church, but it is clear that the seminary owes its existence to the church. The seminary identifies the church as the sole source of income for the seminary. The members of the board of trustees of the seminary are either directors of the church or close associates of the Reverend Sun Myung Moon. The Reverend Moon is listed as "founder and chairman of the board". Neil Salonen, the President of the Church, is also listed as a board member. Dr. Dittes felt that "the relationship between the church and the seminary is comparable to that prevailing in other seminaries which are closely identified with particular denominations." The administrative structure appeared to him to foster the "healthy, vigorous and free intellectual forum" which he found to exist.

The question was asked whether the Reverend Moon could summarily dismiss the trustees after the charter is issued and replace them with other trustees. It is possible that under the influence of its founder and chairman the trustees could replace some members of that board once the Regents grant a charter.

The Reverend Moon, Bo Hi Pak, Mr. Salonen and Joseph A. Tully were originally named as petitioners to the Board of Regents and as members of the proposed board of trustees but their names were crossed out and they did not sign the petition. The petitioners have advised us that the Reverend Moon, Mr. Salonen, and Mr. Tully are intended future members of the board of trustees.

The guestion was also raised, "Could the Reverend Moon decide that the school should cease to function and effectively wind up its activities?" It is possible that the board of trustees, under the influence of its chairman, could vote to terminate the seminary's activities. It is also possible that the directors of the church, under the influence of the Reverend Moon, could decide that the church should no longer support the seminary. Although the seminary's dependence upon Reverend Moon, his church and related organizations is to some extent typical of the pattern found at other religiously oriented colleges, the record of activity of the church over a period of time does not dispel reasonable doubt as to the staying power of this seminary. We have information that an educational corporation incorporated in California by Mr. Michael Young Warder and other followers of the Reverend Moon, was closed after only one year of operation and after a large portion of the student body summarily withdrew. We are asking Mr. Warder for verification and further information.

2. Allegations of involvement with the Korean Central Intelligence Agency.

The Subcommittee on International Organizations of the Committee on International Relations of the House of Representatives, (Representative Donald M. Fraser, Chairman) has been investigating

activities of the Korean Central Intelligence Agency in this country. This investigation includes "allegations that organizations closely associated with the Rev. Sun Myung Moon are linked to the Government of the Republic of Korea." Staff has obtained and reviewed testimony taken before that subcommittee and has consulted with the subcommittee's staff. Our staff has no evidence linking the proposed seminary or the petitioners, or any of the persons originally named as petitioners, with activities on behalf of the Korean Government or the K.C.I.A. The investigation is not yet completed and testimony has been taken which is not available to us at this time.

3. The seminary's financial plan.

A key ingredient of the financial plan for the proposed seminary, as submitted to the Department by the petitioners and their legal counsel, is a proposed lease from the seminary to Unification Church of New York of a portion of the premises at Barrytown, New York, title to which would be transferred to the seminary by The Holy Spirit Association for the Unification of World Christianity. In early June, 1976, the petitioners provided the Department with a copy of a resolution of the board of directors of the Unification Church of New York, certified by Michael Runyon, secretary of the corporation, authorizing the execution of such a lease by Unification Church of New York within thirty days after the issuance by the Board of Regents of a provisional charter to the seminary. It has recently come to the attention of Department staff that Mr.Runyon has been

quoted as stating that the Unification Church of New York is "currently inactive," and that a majority of its activities have been taken over by The Holy Spirit Association. At the end of October, counsel for the petitioners was asked to advise the Department immediately, and in detail, as to the current operating status and financial condition of the Unification Church of New York. No response to that request has yet been received.

B. The Charge of "Brainwashing."

There have been numerous allegations that the Unification Church engages in "brainwashing." Departmental personnel and the consultants who visited the seminary's campus stated that they saw no evidence of "brainwashing" even though they were alert to the possibility of its existence. The question was raised as to whether the church might make use of the facilities which it rents from the seminary to carry out "brainwashing." Michael Warder, Dr. Ang and Dean Stewart have stated that the church expects to conduct workshops at the seminary and that those workshop's are expected to be of the nature of retreats leading to spiritual rejuvenation. Workshops are expected to involve discussions and a study of theology. No church-sponsored workshops were in session during the most recent evaluative visit, and none is currently on the calendar. A possible frequency of "one weekend every four to six weeks" was suggested, with the likelihood of greater frequency during the summer when there would be less disruption of the academic schedule.

Counsel Stone's inquiries of the staff of the Subcommittee

on International Organizations of the U.S. House of Representatives Committee on International Relations, and of the State Department of Law, the Bureau of Criminal Investigation of the Division of State Police, and the Dutchess County District Attorney have not produced any indication that any person or organization associated with the Unification Church has been convicted of or charged with any crime related to "brainwashing." The Department of Law did indicate that it has had "a number of inquiries from parents who are concerned that the organization and its leaders engage in alleged 'brainwashing' of young people and have alienated them from their families and friends," but the Law Department has had no occasion to initiate any investigation.

C. The Status of Foreign Students.

The seminary advances as one of its reasons for requesting a charter that foreign students cannot get visas to attend the seminary while it lacks accreditation. The seminary cites the international emphasis within its program. The question has been raised as to the status of foreign students who are currently attending the institution and the status for which they would be eligible if a charter is granted. Helen Glass of the Unification Church states that most of the current students entered the country on visitor's visas (B-1: visitor on business, or B-2: visitor for pleasure). If the seminary receives a charter, students will presumably be eligible for a non-immigrant student visa (F-1). Only students at accredited institutions are eligible for this type of visa.

The church petitioned the United States Immigration and Naturalization Service for visas for several hundred of its members as missionary trainees (H-3 visa). The petition was denied. In rejecting the petition, the Immigration and Naturalization Service found that Unification Church training centers at Tarrytown and Barrytown, New York, were not primarily educational institutions and that students were absent from schools and engaged in other activities for extended periods of time. That determination has been sustained by the United States District Court for the District of Columbia, and is on appeal to the Circuit Court of Appeals. Staff is advised that a new application based upon revised programs is pending before the Immigration and Naturalization Service.

From the decision of the District Court and from the public testimony before the House Subcommittee, it appears that students at training centers operated by the Unification Church have devoted a substantial portion of their time to fund raising and political activities.

D. Alleged deceptive practices ·

We have become aware of affidavits from former adherents of the Reverend Moon in which it is stated that there has been a policy of teaching and practicing deception in the recruitment of new followers and in fund-raising activities. One affidavit states that the Reverend Moon's"teachings include that his church policies and utterances are above the secular law and breach of the secular law of this country is justified under what is referred to as heavenly deception." Evidence of the solicitation of funds under false pretenses was presented in a proceeding before the Tax Commissioner of the City of New York. We are continuing our inquiries into these alleged deceptive practices.

E. Questions concerning language in the petition.

Among the proposed corporate purposes enumerated in the charter petition is the language "To participate in, to visit, to partake of, tô travel to, to establish in 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." At the request of the Regents Committee, counsel for the petitioners has been asked to provide us with an explanation of the kinds of activity which are contemplated by that language. No response to that request has yet been received.

F. Improper announcement of the offering of the degree of Master of Religious Education.

The seminary published a brochure announcing that it was offering the degree of Master of Religious Education. SED staff wrote a letter informing the seminary that it was contrary to the provisions of Section 52.1 of the Commissioner's Regulations to advertise or offer degree programs in New York State unless such programs are first registered by the Education Department. Seminary officials wrote a response apologizing for their error, stating that they were rescinding the publications and that they were informing their students of the correction.

IV. INQUIRIES MADE BY SED OF OTHER AGENCIES:

A. New York State Agencies:

1. Department of Law: In response to a request for information made to the Attorney General in July 1975, the Assistant Attorney General in charge of the Law Department's Charity Frauds Bureau advised that although the Department of Law has had "a number of inquiries from parents who are concerned that the organization and its leaders engage in alleged 'brainwashing' of young people and have alienated them from their families and friends," the Law Department had had no occasion to do any investigation. A recent check with the Law Department indicates that the Department has had no subsequent occasion to initiate any investigation.

2. <u>State Board of Social Welfare</u>: On January 12, 1977, the Board of Social Welfare cancelled the registration of The Korean Cultural and Freedom Foundation, Inc., for the reason that the Foundation failed to file an annual report due on December 31, 1976. Staff was advised that in addition to the Foundation's failure to file required reports, the Board determined that the Foundation employed fund raisers not registered by the Board, as required, and that funds raised by the Foundation were used for purposes other than those for which they were solicited. Upon inquiry of the Board, staff was also advised that so far as the Board could determine, there was little if any relationship between the Foundation and The Unification Church. The Board found no financial contributions from the Foundation to the Church.

3. Division of State Police, Bureau of Criminal Investi-

gation: In July, 1975, staff asked the head of the BCI whether they had any information concerning The Unification Church or Unification Theological Seminary, or concerning any persons associated with those organizations, which would be relevant to the matter before the Regents. Staff was advised by the head of BCI that a check of their own records, and of the records of the State Division of Criminal Justice Services and of the FBI revealed no criminal records on file, other than the Sheeran complaint referred to below, pertaining to The church, the seminary or Sun Myung Moon. In response to a recent request made by Department

staff to the BCI for a further record check, the BCI reports that the only criminal records in its files or reported by the New York State Division of Criminal Justice Services or the Federal Bureau of Investigation involve an arrest on May 5, 1977 of Sun Myung Moon, Richard P. Sirny and nine other individuals for trespass on the grounds of Bard College, which charges were dismissed on June 24, 1977 with the consent of the Dutchess County district attorney and the complainant; and the arrest of Richard Sirny on March 6, 1977, as reported below under the heading <u>Dutchess County District Attorney</u>.

B. Local Agencies:

1. <u>Dutchess County District Attorney</u>: In October 1975, staff learned that the Dutchess County District Attorney was conducting an investigation of an incident at the Barrytown

facility. The investigation resulted from an alleged assault on James Sheeran, Jr., who was then the New Jersey Superintendent of Insurance. Sheeran's charge of assault was later withdrawn. In a recent check with the Dutchess County District Attorney's office, staff was advised that one additional matter has since arisen. On March 6, 1977, one Richard Sirny, identified as director of general affairs of the international training center of The Unification Church was arrested by the Division of State Police at the Seminary at Barrytown on a charge by a Town Justice in Dutchess County of criminal contempt and obstructing governmental administration. Staff was advised that a Mr. and Mrs. William Morris of Connecticut had gone to the Barrytown facility for the purpose of visiting their daughter, Christine, who was attending a training workshop at the facility. The Morrises were armed with an order from the Town Justice, pursuant to Mental Hygiene Law section 31.43, directing the international training center to produce the Morris girl before the Judge. Sirny, upon being presented with the order, declined to produce the daughter or to inform the parents where she might be found. As a result of those events, and at Sirny's request, the matter was transferred to the Dutchess County Court. The charges were presented to a grand jury, and on August 10, 1977, Sirny was indicted for criminal contempt in the second degree. That indictment is still pending.

Federal Agencies:

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1. Federal Bureau of Investigation:

Staff has asked the FBI for any information which would assist the Board of Regents in determining whether a charter should be issued. Thus far, no information has been made available. We will continue to pursue this matter with the FBI.

2. Subcommittee on International Organizations of the House of Representatives Committee on International Relations:

Staff has reviewed extensive public testimony given before the Subcommittee on International Organizations of the Committee on International Relations of the House of Representatives, and our staff has contacted the Subcommittee staff. The Subcommittee's mandate is to investigate the activities of agencies, officials, employees and agents of the Government of the Republic of Korea in this country, including the activities of persons and organizations acting on behalf of, under the direction of, or in cooperation with such agencies, officials, employees or agents. The investigation includes activities of the Reverend Sun Myung Moon and organizations connected with him.

The Subcommittee has publicly stated that it has indications of operational ties between the Korean Central Intelligence Agency and organizations headed by the Reverend Moon, of charity fraud by an organization in the United States headed by an associate of the Reverend Moon who is alleged to be a

South Korean intelligence agent, and of political activities by the Reverend Moon and his followers including the organization of and participation in demonstrations, lobbying in Congress on behalf of South Korean interests and work in election campaigns for candidates favored by the Reverend Moon. The Subcommittee has not given us the evidence on which it based this statement. The Subcommittee's investigation is not complete, and some of the testimony before it has been taken in executive session, or has been edited for security reasons. At this time, we have no evidence of illegal activity by or at the seminary.

However the individuals named in the pending application are and have been active in numerous other activities of the Unification Church and of other organizations associated with Rev. Moon. We do not know whether further disclosures resulting from the Subcommittee's investigation will involve them.

V CONCLUSION

During the coming month, we will continue to review the unresolved questions discussed above, and any additional relevant facts which may come to our attention. We are giving the petitioners an opportunity to respond to those questions which have not previously been brought to their specific attention.

THE WASHINGTON POST, DECEMBER 29, 1976

3 Major Faiths Mount Harsh Attack on Moon

By William Claiborne <u>Washington Post Statt Writer</u> (1) NEW YORK, Dec. 28—Leaders of, three major Protestant, Catholic and Jewish organizations today denounced : the Rev. Sun Myung Moon's Unifica-

the Rev. Sun Myung Moon's Unification Church as a "feculent breeding ground" for anti-Semitic, anti-Christian and anti-democratic beliefs.

In extraordinarily harsh verbal attacks on Moon's worldwide movement, some of the religious leaders said the Unification Church is an ideological campaign "whose antecedents trace : back to the Nazis and to Stalinist communism."

The attack on Moon's movement, which claims 600,000 members world: wide, was launched by spokesmen for the American Jewish Committee, the l.8-million-member Catholic Archdiocese of New York and the National Council of Churches, whose 30 Protestant and Orthodox denominations represent 40 million U.S. churchgoers.

While criticism of Moon's movement by Christian and Jewish groups is not new, today's declarations at the New York headquarters of the AJC took on special significance because of the size of the organizations involved, and because of the spokesmen's vituperation.

"The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes?" Rabbi Marc H. Tanenbaum, the AJC's national direction of interreligious affairs, asked.

The Rev. James J. LeBar, coordinator of the New York archdiocese's Office of Communications, said the Unification movement, with its "strange and enticing appeal" to young people, "completely distorts the biblical texts and creates its own [religious] theoDr. Jorge Lara-Braud, executive director of the National Council of Church's Commission on Faith and Order, assailed the Unification movement for "leaving behind the Scriptures whenever it is necessary to make a case that the replacement of the messiah will come only from South Korea."

While the three religious leaders advanced no specific proposals for countering the effects of Moon's movement—other than proselytizing those already in the Unification Church and educating the public they said they plan to send to members of Congress and the U.S. Attorney General's office their own written analyses of Moon's major writings, including his "Divine Principle" and "Master Speaks."

Those writings, according to Tanenbaum, contain hundreds of "pernicious" examples of anti-Semitic and anti-Christian philosophy, includig the implied contention that 6 million Jews were exterminated during the Nazi holocaust because Jews were responsible for the crucifixion of Jesus.

Rabbi Tanenbaum cited 65 specific' references in the "Divine Principle" to the behavior of the Jews toward Jesus, including allegations that are "filled with ignorance ... rebellion ... and disbelief' toward God and that the Jews "betrayed" and "persecuted" Jesus.

The tone of the book, he said, is that a "failed" Jesus will be replaced as Messiah by Moon.

LeBar's interpretation of the book is that it denies the Holy Trinity, advocates the destruction of family life and is "permeated by anti-Christian sentiment."

Tanenbaum, in response to a question, said that "a number of stimuli" rather than one incident prompted the religious leaders to join in a concerted attack on Moon.

He acknowledged that one of the factors was a full-page advertisement that appeared last week in The New York Times, in which Moon bitterly complained that his movement was being unfairly accused of anti-Semitism.

But more important, Tanenbaum said, was an exhaustive, scholarly study by AJC researchers of Moon's "bible," the "Divine Principle," in which the self-described Korean messiah allegedly makes repeated references to the "betrayal" of Jesus by the Jewish people. He said the 536page book contains no less than 125 "hostile, pejorative references to Jews and Judaism."

Another contributing factor, he said, was an increasing number of appeals by parents whose children have become Moon followers. Tanenbaum said upwards of 30 per cent of the "Moonies" are Jewish youths.

The AJC also complained that Moon's church, while pretending to be religious in nature, is actually a thinly disguised political movement that seeks to install Moon as a world leader.

"I've never seen any messiah who lives on a 250-acre estate. Nor have I ever seen any messiah who has made millions in income based on arms manufacturing in South Korea ... Never has there been any [messiah] so engaged in the accumulation of material wealth," Tanenbaum declared.

Lara-Braud joined in similar criticism, assailing Moon's alleged ties to Agency and adding, "It's not surprising to me that the heroes of Sun the Korean Central Intelligence Myung Moon are Richard Nixon and President Park Chung Hee," the South Korean leader.

LeBar disclosed that his office had sent a letter to all priests in the New York archdiocese warning them of the "acute dangers" of the Moon movement, which, he said, "seeks to destroy the minds and free will of anyone" who joins.

LeBar released a list of 62 "front" groups he said the Unification Church operates for recruiting purposes. One of the groups, Tanenbaum asserted, posed in San Francisco as "Judiasm in Service to the World" and sought to "win unsuspecting members of the Jewish community by making contributions to Jewish charities." Rabbi A. James Rudin, assistant director of the AJC's Interreligious Affairs Department, said, "This is an ominous political ideology clothed in religious garb. Its principles are hatred, bigotry and divisiveness."

Tanenbaum said that on Monday night, three members of Moon's group who heard about today's press conference approached him with "extreme anxiety" and asked for a "dialogue."

Tanenbaum said he set as a condition for any such talks "Rev. Moon's repudiation of every one of the anti-Jewish, anti-Christian and anti-Democratic teachings of the 'Divine Principle.' There is no basis for a dialogue as long as [their] central thesis is that Jews have no right to exist."

One Moon member, Sean Byrne, who described himself as an inactive Catholic priest from Dublin, Ireland, "appeared at today's press conference

and called the religious leaders' statements "exaggerated."

Byrne, who said he is the Unification Church's interfaith coordinator, said, "I refute this. Rev. Moon is attempting to establish abcolute standards of God. He [Moon] is not antianything except anti-evil."

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OVER

Rev. Moon's Doubters

WV HETHER Rev. Sun Myung Moon is taken as a huckstering mesmerizer of the gullible young, or as another sideshow in America's personality carnival, or as the Father of the Universe (Rev. Moon is comfortable with the third), it is now clear that the Korean evangelist has finally received some of the Korean evangelist has finally received some of the scrutiny he deserves. Leaders of three major Catholic, Jewish and Protestant organizations have denounced the ideology and principles of Rev. Moon and his Unification Church.

The religious leaders, doing a little book reviewing, paged through "Divine Principle," the Moon "bible," and found it somewhat less than inspired from on high. According to one of the unconverted, Rabbi Marc Tannenbaum of the American Jewish Committee, that book, and another, abound with examples of anti-Semitic and anti-Christian statements. This is the first real interfaith examination of Rev. Moon and

> the religious leaders have done well by their investigation. Questions have persisted about whether Rev. Moon is the humble worker in the Lord's vineyard he claims to be or is actually a South Korean political and financial operator. The mystery is anything but cleared up, but by offering their views on what they see as the Moon theology, the American religious leaders are saying, in effect, he isn't one of us. That assertion, in this ecumenical age, is significant.

What is Rev. Moon? We know that three years ago he was in the Oval Office praying over Richard Nixon and comforting him with the exhortation, "Don't knuckle under to the pressure. Stand up for your convictions." Rev. Moon and his followers were waging at that time a "Forgive, Love, Unite" crusade in behalf of the beseiged Mr. Nixon. And about all you can say about that is whatever miracles Rev. Moon may have had in mind for saving his friend's career, none came off.

munications for the Roman Catholic Archdiocese of New York, produced a list of 62 front organizations which the Moon movement has used either to raise funds or to draw in new menbers. "There is a lot of anger about the Unification Church and its deception," said Rabbi Marc H. Tapenbaum, national. director of interreligious affairs for the American Jewish Committee.

Well there should be, we believe, for an increasing number of reports by journalists who have examined the Moon movement's doings reveal a system, scattered throughout America, of drawing young people into disciplined servitude, alienating them from friends, family and community.

The most powerful antidote to emotional exploitation is reason. From time to time, one comes across Mr. Moon's followers, who have come to be called "Moonies," peddling candy or passing out flyers or the like.

Next time you do, we suggest you ask them if they really believe, as Mr. Moon has written, that the butchery of 6 million Jews by the Nazis was righteous punishment for the crucifixion. Or, if you are a Christian, inquire whether they really believe, as Mr. Moon has written, that Jesus cannot be considered God — ostensibly because Mr. Moon himself is well on the way to that exclusive identity. And, if you are met with evasion, or a glazed-over stare, ask your Moony to lunch and a thoughtful talk about human values

A profoundly important element of the United States' guarantees of liberty is the prohibition against the government embracing or interfering with the exercise of religion. On that ground it is unthinkable that there should be official action against the sect led by Sun Myung Moon, the South Korean evangelist and arms merchant. That gives increased emin

phasis, however, to the importance of

private, independent outrage about the increasingly sinister "Unification

Church" and its vast scheme of front

organizations. With credit to their courage and sense of social responsibility, an impressive panel of Roman Catholic, Jewish and Protestant spiritual leaders in New York has condemned the Moon movement as, among other things, "anti-Jewish, anti-Christian and antidemocratic."

We shall leave to those priests. rabbis and ministers the theological matters on which they challenge Mr. Moon, who styles himself as a new Messiah. One person's orthodoxy is another's heresy. The case is strongly made, however, that the Moon organization, parading under the banner of a religious movement, is deeply involved with the political intrigues of the despotic South Korean government and that it has used, in the U.S., an outrageous system of deceit and exploitation of the young, naive and fragilely disenchanted to serve its own profit and power.

One of the panelists, the Rev. James J. LaBar, county & fordinator of com-

OVER .

Take a Moony to lunch

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M. TUE DAY, DECEMBER 28, 1976

NEW YORK, Dec. 28....A group of Catholic, Protestant, and Jewish leaders joined forces today in denouncing the movement headed by the Rev. Sun Myung Moon for promoting "bigotry against Christians and Jews."

Declaring Rev. Moon's Unification Church to be "anti-democratic, anti-Jewish, and in direct conflict with basic Christian teaching," the Christian and Jewish leaders, each of whom had made an intensive study of the beliefs and methods of the Moon movement, called on the American people, especially young people, not to be misled by Moon's appeals to patriotism and national unity. They also called on the United States Congress to continue its investigation of Moon's involvement with South Korean intelligence forces in this country and their reported illegal lobbying and bribery.

The charges were made at a news conference at the national headquarters of the American Jewish Committee, chaired by Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs. The speakers were the Rev. James J. LeBar, County Coordinator of the Office of Communications, Catholic Archdiocese of New York; Dr. Jorge Lara-Braud, Executive Director of the Commission on Faith and Order, National Council of Churches of Christ in the U.S.A.; and Rabbi A. James Rudin, Assistant Director of AJC's Department of Interreligious Affairs.

Elmer L. Winter, President; Richard Maass, Chairman, Board of Governors; Maynard I. Wishner, Chairman, National Executive Council; Theodore Ellenoff, Chairman, Board of Trustees Bertram H. Gold, Executive Vice President

Washington Office: 818 18th St., N.W., Washington, D.C. 20006 • European hq.: 30 Rue la Boetie, Paris, France 75008 • Israel hq.: 9 Ethiopia St., Jerusalem, Israel 95149 So. Amer. hq.: Bartolome Mitre 1943, Buenos Aires, Argentina • Brazil: Av. Rio Branco 18, s/1109, Rio de Janeiro • Mexico-Cent. Amer. hq.: Av. E. National 533, Mexico 5, D.7. CSAE 1707 While concentrating on the "bigotry" expressed by Rev. Moon in his book, <u>Divine</u> <u>Principle</u>, which serves as the basic text of his movement, the religious leaders voiced equal concern about other aspects of his activities. They were critical of his methods of indoctrination which have been reported by former Moonies who have defected from the group.

Rev. LeBar announced that his office had sent earlier this year a letter to all priests in the Catholic Archdiocese of New York, warning them of "the acute dangers" that Rev. Moon's Unification Church represents.

"It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," he said.

Both in his letter and in a special television presentation over the Archdiocesan closed circuit network, Father LeBar urged all priests to "inform the people of your parish of the dangers implicit in this movement."

The Catholic official made public a list of 62 "front organizations of the Unification Church" and stated: "It is interesting to note that the Unification Church resorts to such methods. If their teachings and practices were that attractive, why would there be need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of the Commission on Faith and Order of the National Council of Churches on Rev. Moon's book, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept." He also charged that Rev. Moon "compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity."

The Protestant theologian also pointed out that Moon's <u>Divine Principle</u> "fosters continuing anti-Semitism" in that it claims that "Christ failed because the Jews did not believe in him and put him to death." He termed that teaching "double indemnity" against the Jews.

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Rabbi Rudin accused Rev. Moon of reviving the "worst traditions of theological and cultural anti-Semitism." Referring to his study of Moon's book, in which he documented 125 hostile references to Jews and Judaism, he stated that the Moon movement perpetuates such canards as "the entire Jewish people betrayed, rejected and crucified Jesus; Jewish suffering and persecution, through the present day, are punishment for the collective sin of the Christ-killers; God's heritage has been taken away from the Jewish people."

"Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern," Rabbi Rudin asserted. "From Abraham until the present day, Jews are seen only as a people devoid and emptied of any genuine faith and spiritual qualities. The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a 'second Israel' who, interestingly enough, must soon be replaced by the 'third Israel'--the followers of Rev. Moon."

Referring to recent statements by Rev. Moon in which he said that he "categorically condemns anti Semitism and anti-Christian attitudes" Rabbi Tanenbaum said: "We trust that the Rev. Moon's public condemnations of anti-Semitism and anti-Christian teachings will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism and to Christians and Christianity which abound in the <u>Divine Principle</u> would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties."

Rabbi Tanenbaum concluded: "In light of the fact that all major Christian bodies and religious authorities -- from Vatican Council II to the World and National Council of Churches, to Dr. Billy Graham, to the Southern Baptist Convention -- have unambiguously repudiated these anti-Jewish canards, and major Jewish bodies which have rejected anti-Christian and other forms of relgious and racial bigotry, we call upon Rev. Moon to stop replanting these poisonous weeds which so many faithful people have labored over decades to uproot."

76-960-47 12/27/76 A, REL, EJP, CP, PP

THE NEW YORK TIMES,

WEDNESDAY, DECEMBER 29, '76

Rev. Moon Strongly Criticized by Religious Leaders

By DAVID F. WHITE

A panel of Roman Catholic, Protestant and Jewish leaders met yesterday and issued a stern statement that the writings of the Rev. Sun Myung Moon and the principles of his Unification Church were "anti-Jewish, anti-Christian and antidemocratic."

In presenting what was described as the first "line-by-line" religious analysis of Mr. Moon's book. "Divine Principle," which they said served as a basic text for the sect, the panelists charged that the book included writings that were heretical in the eyes of the Roman Catholic church and contained more than 125 anti-Semitic references.

They also said at a news conference at the office of the American Jewish Committee that copies of their findings would be forwarded to all members of Congress along with an appeal that a Federal investigation be continued into Mr. Moon's alleged connection with the South Korean intelligence agency and reports of South Korean influence-peddling on Capitol Hill.

"We are confronted with 125-plus examples of unremittingly anti-Jewish teachings," said Rabbi A. James Rudin, assistant director of the American Jewish Committee's department of interreligious affairs, who prepared the study of Mr. Moon's book.

He said these examples included statements that Jews were collectively responsible for the crucifixion of Jesus and that the holocaust, during which six million Jews died under the Nazi regime in World War II, had been punishment for the crucifixion.

Jewish Patrons Enraged

At the news conference, which was conducted by Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, the Rev. James J. LeBar, county coordinator of th eoffice of communications of the Catholic Archdiocese of New York, said that statements contained in the book, such as an assertion that Jesus could not be considered God, were heretical in the eyes of the church.

Father LeBar also produced a list of 62 so-called "fronts" for the Unification Church that have been established to seek new members or funds, never identifying themselves as being affiliated with the sect.

Rabbi Tanenbaum said that one such front in San Francisco had organized a concert by a group called "The Tel Aviv Quarter" and advertised the concert so that "the whole image was that it was sponsored by a U.J.A.(United Jewish Appeal) chapter or a synagogue.

Substantial numbers of tickets were sold to Jews, who became enrag d when

they discovered the concert had been organized by an affiliate of the Unification Church, he said.

"There's a lot of anger about the Unification Church and its deception," Rabbi Tanenbaum said, explaining why the meeting, which was said to be the first interfaith action against Mr. Moon, had been called.

"We know we're dealing with a phenomenon that is spreading around the country and we're getting more and more reaction from people who say 'you've got to deal with this'," he said.

During the conference, at the national headquarters of the American Jewish Committee at 165 East 56th Street, Rabbi Tanenbaum also said that a full-page advertisement in The New York Times taken recently by the Unification Church to proclaim its brotherhood with Christians and Jews represented only "public relations pieties.

Another panelist, Dr. Jorge Lara-Braud, executive director of the Commission on Faith and order of the National Council of Churches of Christ in the U.S.A., ference, another panelist, said that he was con-

cerned that the Unification Church posed a grave threat to families.

"I have a bulging file of painful letters, very thoughtful letters, written by an-guished parents," he said. "I am not con-vinced that the teaching of the Unification Church is conducive to re-establishing relationships between church mem-

bers and parents." During the meeting, a staff member of one affiliate of the Unification Church, Shawn Byrne, who identified himself as an inactive Catholic priest, rose and said there had been "many exaggerated state-ments on anti-Semitism and anti-Christianity" at the conference.

He said Mr. Moon was not "anti-Christian or anti-Semitic." "He is anti-evil," he said.

Rabbi Tanenbaum replied that the Uni-fication Church should stop dealing in what he termed deceptive generalities.

A spokesman for the sect, which claims to have 30,000 followers in the United States, said the Unification Church was preparing a response to yesterday's conference, but would have no immediate

REV. MOON'S STATEMENT IN N.Y. TIMES AD

STATEMENT BY RABBI MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS DIRECTOR OF THE AMERICAN JEWISH COMMITTEE

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In apparent response to the American Jewish Committee's recent study of his basic teachings, the Rev. Moon has categorically condemned anti-Semitism and has declared his support of the State of Israel's right to secure existence as set forth in the full-page advertisement in the New York Times of Sunday, Dec. 19. ("Statement on Jews and Israel, Reverend Sun Myung Moon.")

We trust that the Rev. Moon's declaration that the Unification Movement "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred" will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism which abound in his <u>Divine Principle</u>, the basic teachings of the Unification Movement, would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties.

Rev. Moon attributes the murder of six million Jews during the European Holocaust to "political short-sightedness and lack of moral responsibility on the part of Germany's political and religious leaders, and statesmen from among other nations, in the period between the Two World Wars." While these realities cannot be denied, the actual foundation-blocks for the Holocaust were laid centuries before that, and the destruction of European Jewry cannot be viewed apart from a tradition of theological and cultural anti-Semitism which dehumanized Jews, heaped contempt upon them, and justified their persecution on "religious grounds".

The numerous references to Jews and Judaism documented in the American Jewish

Committee study of the <u>Divine Principle</u> - especially the teachings that the entire Jewish people betrayed, rejected, and crucified Jesus; that Jewish suffering and persecution "through the present day" are punishment for the collective sin of the "Christ-killers"; that God's heritage has been taken away from the Jewish people - all conform to that invidious tradition, and, in fact, reinforce it.

In light of the fact that all major Christian bodies and religious authorities - from Vatican Council II to the World and National Council of Churches to Dr. Billy Graham to the Southern Baptist Convention - have unambiguously repudiated these anti-Jewish canards, we call upon Rev. Moon not to be guilty of replanting these poisonous weeds which so many faithful people have labored over decades to uproot.

Since the American Jewish Committee study was confined to a content analysis of the <u>Divine Principle</u>, we have restricted this response mainly to the issues of anti-Semitism. That concentrated focus should not be taken to mean that the American Jewish Committee is not equally concerned about the proselytizing activities and the reputed "mind-conditioning" methods of indoctrination practiced by Rev. Moon and his followers, as well as their ideological stance which appears to be a religious justification of regimes that practice oppression and denial of human rights.

(Copies of the AJC study, "Jews and Judaism in the Divine Principle of Rev. Moon," prepared by Rabbi James Rudin, are available by writing to the AJC Interreligious Affairs Department, 165 East 56th Street, New York, New York 10022.)

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Unification Church Is Hit By 3 Major Faiths AMST. NEWS AT

By GEORGIA SHERMAN

A group of Catholic, Protestant, and Jewish leaders joined hands this week in denouncing the movement headed by the Rev. Sun Myung Moon for promoting "bigotry against Christians and Jews."

Declaring Rev. Moon's Unification Church to be "anti-democratic, anti-Jewish, and in direct conflict with basic Christian teaching," the Christian and Jewish leaders called on the American people, especially young people, not to be misled by Moon's appeals to patriotism and national unity.

They also called on Congress to continue 'its investigation of Moon's involvement with South Korean in-.

telligence forces in this country and their reported illegal lobbying and bribery.

The charges were made at a news conference at the national headquarters of the American Jewish. Committee, chaired by Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs. The speakers were the Rev. James J. LeBar, County Coordinator of the Office of Communications, Catholic Archdiocese of New York; Dr. Jorge Lara-Braud, Executive Director of the Commission on Faith and Order, National Council of Churches of Christ in the U.S.A.; and Rabbi A. James Rudin, Assistant Director of AJC's

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-Unification church

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Department of Interreligious Affairs. The statement by Rabbi Tanenbaum said the Rev. Moon is contributing to a "Theologically reactionary mentality whose traditional fixations on anti-Semitism have been repudiated in recent decades by virtually every major Catholic, Protestant, Greek, Orthodox and Evangelical group and leader—from Vatican Council II, the World and National Council of Churches, to Dr. Billy Graham and the Southern Baptist Convention."

Father Shawn Byrne, a Catholic Priest from Dublin Archdiocese, who is a member of Rev. Moon's Unification Church, and who attended the press conference, sharply differed with Rabbi Tanenbaum. Father Byrne denied that the Unification movement is anti-Semitic or anti-Christian, and said the criticism of the Unification Church is being made on the basis of conventional religious thinking and not on the basis of the Divine Principle, (the teachings of the Unification Church).

Rabbi Rubin charged that Jewish people are depicted in the Unification Church's Divine Principle as being collectively responsible for the crucifixion of Jesus.

"They have been replaced by a second Israel (who interestingly enough, must soon be replaced by the Third Israel)" he said.

Lara-Braud's View

In his attack on the Unification Church Dr. Lara-Braud of the National Council of Churches said:

"The eschatology of Divine Prin-

ciple 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 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?"

Father John Dorr, an Episcopal priest from Indianapolis, who with the permission of his Bishop is currently becoming a part of the Unification Church in order to build a bridge between Unification and other churches attended the conference.

He introduced himself and asked anyone who wished to help him build such a bridge to consult with him after the press conference.

A Follower Of Rev. Moon Defends Her Religion

By GEORGIA SHERMAN

As a member of the Unification Church, I would like to say that the association of our church to the South Korcar: government is totally false. We consider Korea as the Fatherland of our faith and we are concerned that and all nations remain free na-

> false to say that Rev. Moon has washed, or has members under .-d labor. On the contrary, his

teachings have inspired thousands of young people to feel responsible and work for bringing about one unified world under God as our Father.

The teachings of Rev. Moon go far beyond the barriers of race and creed.

I feel that a lot of these accusations stem from jealousy and racism. The fact that a Korean, or Yellow man, who doesn't speak English could have accomplished so much in America infuriates these religious leaders who at this press conference, themselves admitted the failures within their own

Ms. Georgia Sherman, a member of Rev. moon's Unification Church, covered the press conference held by four major religious faiths last Tuesday which sharply criticized the Unification Church.

Here is her reaction to the criticism:

churches to stimulate youth towards loving God.

I'd like to quote from Acts 5:38 which says:

"And now I say unto you, refrain from these men and let them alone: for if this council or this work be of man, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

In regards to our Church separating families and teaching members to hate their parents, this is a total lie. The biggest problem in American is family breakdown and those members who had bad relations with their parents, had them long before they joined Unification Church. My family and many others who have taken the time to investigate deeply into our movement, have been totally inspired by the teachings of Rev. Moon and the change for the better in their children. Rev. Moon has encouraged all members to write and visit their parents.

I felt from the conference that Rabbi Tanenbaum was being over dramatic saying that Rev. Moon teaches hating the Jews. His statement shows that they have only picked up odd phrases out of context from the Divine Principle and not taken the time to truly study the whole message of the Divine Principle.

I could not help feeling very disappointed at the response of the representative of the World Council of Churches who constantly accused the Unification Church of having so much money. I asked him about the money of the Catholic Church.

The point, however, is not how much money one has, but to what purpose it is being used. In my opinion, we do not have enough money. We would like to build universities and other institutions to establish God's Kingdom here on Earth.