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Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 38, Folder 10, Moon, Sun Myung - Unification Church, 1976-1981.

Calvin College



EST. 1876

August 10, 1981

President Ronald Reagan
The White House
1600 Pennsylvania Avenue, N.W.
Washington, DC 20500

Dear Mr. President:

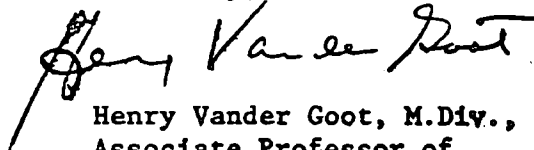
I have heard recently through several sources, particularly an ABC evening news broadcast, that the Immigration and Naturalization Service is investigating whether the resident status of the Rev. Sun Myung Moon and his wife of the Unification Church was obtained properly. I am not a member of the Unification Church; in fact I hold religious views that differ substantially from the views of this group. But I know enough about this church and its adherents as well as about its critics in powerful media and government positions to be extremely suspicious of these new efforts to pursue (harass?) Rev. and Mrs. Moon and the Unification Church. The mass media have proved themselves disreputable by trumpeting across the nation baseless allegations of every kind. That government agencies and officials would become privy to such abuse of power and authority to pursue groups and persons whose religious convictions may not be ours seems to me especially troublesome. Government agencies such as the Immigration and Naturalization Service as well as the Department of Justice must not be allowed to use the powerful resources at their disposal to foster or aid and abet religious bigotry and discrimination. Often it seems that the secularized media establishment and secularized persons working in career positions in governmental agencies use these means of power and influence to suppress the unfamiliar, especially the unfamiliar that does not accept liberal establishment values in America. I sincerely hope that you will inform yourself about this apparent serious threat to the religious liberties of the leader of the Unification Church and that you will sternly rebuke those who seek to use government power to harass religious minorities in our country.

Let me say moreover, I suspect that the proper protection of the religious liberties of the Unification Church in the USA will be of benefit not only to the nation's constitutional commitments on this matter but to your administration. I understand that members of this group support your presidency strongly through proper political channels. I respect this group especially for its intelligent criticism of Marxist Communism. As a religious group the Unification Church is unique in this regard, for most establishment denominations in the US are being increasingly duped by anti-anti-Communist rhetoric. I appeal to you to protect the rights of Rev. and Mrs. Moon and to do all within your power to secure the free exercise of religion in the US in this matter.

President Ronald Reagan
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Specifically I appeal to you to intervene in efforts initiated by the Immigration and Naturalization Service to investigate and possibly deport Rev. and Mrs. Moon. To my knowledge and information, the charges publicly voiced against the Moons by the media (apparently being investigated by government agencies) are baseless. It seems that they are being used as a screen to whip up popular sentiment against the Unification Church and to make freedom of life in the US difficult for this group.

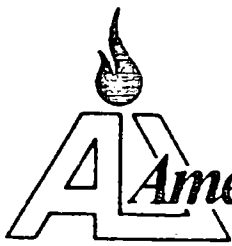
Sincerely,



Henry Vander Goot, M.Div., Ph.D.
Associate Professor of
Religion and Theology

HVG/cjh

cc: Attorney General William French Smith
Ms. Doris Meissner, Director, Department of Immigration
Senate Judiciary Committee:
Immigration & Refugee Policy Subcommittee
The Honorable Alan Simpson, Chairman
The Honorable Strom Thurmond
The Honorable Charles Grassley
The Honorable Edward Kennedy (Ranking minority member)
The Honorable Dennis DeConcini
Judiciary Committee:
Subcommittee on Immigration, Refugees, & International Law
Representative Romano L. Mazzoli, Chairman
Representative Sam Hall
Representative Patricia Schroeder
Representative Barney Frank
Representative Hamilton Fish, Jr. (Ranking minority member)
Representative Daniel Lungren
Representative Bill McCollum



Americans United for Separation of Church and State

8120 FENTON STREET • SILVER SPRING, MARYLAND 20910 • (301) 569-3707

August 6, 1981

Attorney General William French Smith
Department of Justice
10th and Pennsylvania Avenues, NW
Washington, DC 20530

Dear Mr. Smith:

Concern has been expressed to me and the organization I lead about the situation surrounding the possible deportation of Reverend Sun Myung Moon.

Americans United does not sit in judgment of any religious group as to its faith and practice unless such beliefs and actions threaten the First Amendment to the United States Constitution.

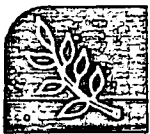
I make no claim to having substantial knowledge of the process initiated by the Immigration and Naturalization Service relative to the possible deportation of Reverend Moon. He must abide by the laws of our land just as any other resident. I am not questioning the role of the Immigration and Naturalization Service but I do urge those involved in the process to take every precaution that there is no religious harassment or discrimination involved in the process.

Sincerely,

R. G. Puckett
Executive Director

RGP:zf

cc: President Ronald Reagan; Ms. Doris Meissner, Dept. of Immigration; members of the Senate Judiciary Committee; Members of the House Judiciary Committee



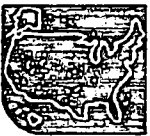
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

DIVISION OF CHURCH AND SOCIETY

475 Riverside Drive, New York, N.Y. 10115 Room 572

M. William Howard, President

Claire Randall, General Secretary



August 5, 1981

The Honorable William French Smith
Attorney General of the United States
Department of Justice
Washington D.C.

RE: Sun Myung Moon

Dear Sir:

In running through newspaper clippings pertinent to my work in the area of religious liberty, I have come across widely reprinted versions of a news story apparently originating with the N.Y. Daily News reporting that "the U.S. government is preparing a deportation case against the Rev. Sun Myung Moon."

The statement is attributed to a "Justice Department source" who declined to be identified.

I have no brief for Mr. Moon. If he has not complied with U.S. laws, then he should be prosecuted, like anyone else. If he has not met U.S. standards for permanent residence, then he should be deported.

But let it be done by due process of law, not by sneaky leaks to the news media from a Justice Department source who declines to be identified. That is nothing short of scurrilous, and I hope that you will publicly repudiate that kind of anonymous hit-and-run tactic unworthy of a government based on law rather than vendetta.

Cordially,

Dean M. Kelley
Director, Religious and Civil Liberty

DMK/pcb:



STATE OF FLORIDA

Office of the Public Defender

FIFTEENTH JUDICIAL CIRCUIT

13th Floor Harvey Building

224 Datura Street

West Palm Beach, Florida 33401

RICHARD L JORANDBY
Public Defender

Telephone: (305) 837-2100

July 31, 1981

President Ronald W. Reagan
The White House
1600 Pennsylvania Avenue
Washington, D.C.

Dear President Reagan:

As the elected Public Defender for the Fifteenth Judicial Circuit for the State of Florida, I am naturally interested in the rights of people residing in the United States. And further, being one of your supporters early in your Presidential quest (Miami, 1968), I share your concern with how government bureaucrats, unchecked, can create havoc and harassment in the lives of good people. This often is further exacerbated by the arrogance and ignorance of government agents.

I now refer to the present predicament of the Reverend Sun Myung Moon and his wife. As I am sure you are aware from media reports, the Immigration and Naturalization Service is contemplating deportation proceedings against Rev. Moon and his wife. The central charge appears to revolve around Mrs. Moon not having cooked professionally while residing in the United States. Surely this rationale for action by the INS is bureaucracy gone berserk. It is a perfect example of what you yourself have been fighting to eliminate in our society. Not having a true basis for its action, government simply goes off the deep end to accomplish an objective.

Not being affiliated with the Unification Church or sharing its philosophy, I have taken the time to research what Moon and his followers believe in and

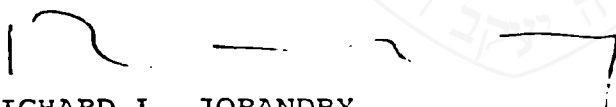
President Ronald W. Reagan
July 31, 1981
Page Two

have done in America. What I find is that Moon has in addition to promulgating his religion, sponsored innumerable projects nationwide providing services and often times food and clothing to the elderly, needy and young people. Intertwined in his philosophy is a deep anti-Marxist position and he often sponsors gatherings of scholars to discuss moral alternatives to Marxism. My research, including sources hostile to Moon's philosophy, reveals nothing whatsoever detrimental in Moon's character or behavior which would trigger the INS to any action, Mrs. Moon's failure to cook professionally notwithstanding.

Unless America suffers from some type of national malaise, I would think we would welcome productive, intelligent men of goodwill -- not discourage or deport them -- particularly during this difficult era when, as you yourself have stressed, we are at the crossroads where all of our people must rally to those principles designed to keep America strong and free.

I would suggest to you that at this crucial time America needs the Moons of this Earth.

Sincerely yours,



RICHARD L. JORANDBY
Public Defender

RLJ:mls



Baptist Joint Committee on Public Affairs

200 MARYLAND AVENUE, N. E. WASHINGTON, D. C. 20002
(202) 544-4226

John W. Baker
General Counsel

July 29, 1981

The Honorable Alan Simpson
United States Senate
Washington, D.C. 20510

Dear Senator Simpson:

It is easier for governmental bureaucracies to take action against small or unpopular religious movements than against the so-called "mainline" churches. This should not be the case -- under the First Amendment, government may not prefer one religion over another or treat religions differently.

You know this, of course, and I do not want to sound as if I were lecturing you. However, my attention has been called to assertions of "leaks" of information that the Immigration and Naturalization Service was investigating the possible deportation of the Rev. Moon. He is, as are all persons in this country, subject to the law. If any alien has violated the immigration laws, he or she should have a review of his or her status in a nondiscriminatory manner with adequate protection of the due process of the law.

I do not know many of the facts of the INS investigation of the Rev. Moon's status. However, may I request that your Subcommittee on Immigration & Refugee Policy check to make certain that the actions of the INS in handling this case do not reflect religious discrimination.

Sincerely,


John W. Baker

JWB/rb

Copies to members of the Senate Subcommittee on Immigration & Refugee Policy and the House Subcommittee on Immigration, Refugees, & International Law; the President; the Attorney General; and the Director of the Department of Immigration.

STATEMENT ON JEWS AND ISRAEL



**Reverend
Sun Myung Moon**

Jewish Brethren:

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

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

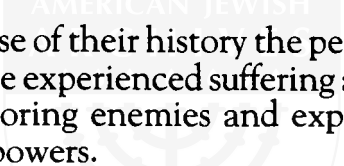
Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

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

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

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

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

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

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

1. The Unification Movement categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred. We regard the murder of six million Jews in Europe the result of political short-sightedness and lack of moral responsibility on the part of Germany's political and religious leaders, and statesmen from among other nations, in the period between the Two World Wars.

Ignoring the basic teachings of the Scriptures, they acted too late to block Hitler's ascent to power, they postponed the action for his downfall, and they did nothing to rescue the victims who were the captives of his satanic plans and designs. Only a unified front of all Christian and Jewish forces, inspired by the principles of the Divine Commandments and guided by the concept of human brotherhood, would have been able to prevent the Holocaust, the implementation of the "Final Solution," —a Cain-inspired action, carried out by the Nazis between 1933 and 1945.

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

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

4. The Unification Movement, in its efforts to resolve conflicts among nations and harmonize antagonistic social-economic and political interests, will work toward the creation of political

conditions necessary for an acceptable accommodation between the Arabs and Jews, and to achieve a genuine and lasting peace in the Middle East, one of the most important corners of the world.

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

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

7. The Unification Movement teaches the Principle and strives toward the establishment of a Unified World Family of Nations guided by the concepts of Unity and Brotherhood expressed in the Divine Commandments, the foundations of our

common spiritual heritage. It is our conviction that we must unite in order to attain this Divine and Sublime Historical Objective.

Sun Myung Moon

Reverend Sun Myung Moon

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





For more information, write:
Belvedere Estate
723 South Broadway
Tarrytown, New York 10591

A Statement by Jewish Organizations in Support
of Reverend Moon's Right to Religious Freedom

We have often heard the old saying that those who refuse to learn the lessons of history must relive them. Nowhere is that more true than in the field of religion. From the standpoint of American history we have seen the Puritans driven from England, Roger Williams driven from the Massachusetts colony, and the Mormons driven from the east and their leader murdered, to mention a few examples of intolerance.

The greatest case of religious intolerance in modern times was the holocaust perpetrated against the Jews in Hitler's Nazi Germany.

How do rational people become involved in these activities? In most cases it is a mass hysteria which has been organized by a few irrational bigots who twist and contort facts, then propagandize them by word of mouth and through the media. The bigots use fear to arouse hysteria in the masses. From that point on, people act irrationally. Persecution of a minority could not exist if responsible people spoke out against the bigots at the beginning of the persecution.

One of the great attributes of the American system is the principle of non-interference by the government in religious affairs. We, who have been persecuted for over 4,000 years because of our Jewish faith, have become experts at detecting persecution by governments and others. With the eyes of experience we now see this oppression again. Not against our own faith does this manifest, but against the faith of another - the Unification Church founded by the Reverend Sun Myung Moon. This church is unpopular in many quarters, but we know what it is to be unpopular, a condition which has been with us throughout our history.

We don't subscribe to the theology of the Unification Church, but we support completely its right to exist unmolested, especially by the government.

And what has our government done so far? The Unification Church has been investigated by the Securities and Exchange Commission, I.R.S., F.B.I., a sub-committee of Congress, the Justice Department, and the Immigration and Naturalization Service. After all these years of investigations no evidence of wrong-doing has been found. Obviously, the Unification Church has been the object of harassment, which continues even now. The New York Daily News of June 26, 1981, contains this statement:

"The first part of the case, according to the investigation source, involves deportation proceedings against Moon, and the second part is an examination of the evangelist's financial empire, which includes large real estate, fishing and jewelry interests."

All of this information was immorally leaked to the press by government sources. Such action could only have been done by a person wanting to further hurt the church's position in our society.

Why is the Unification Church being harassed by our government? As we see it, there are some individuals who are filled with hate, fear and jealousy - we know them well - who want to discredit the Unification Church and its founder, Rev. Moon. To accomplish this end they are using our government.

We have learned that if we don't speak out for those less established than ourselves, then we may be harassed next. Pastor Martin Niemoller saw our plight and that of others in Nazi Germany and failed to speak out. You can hear the ring of regret in his words:

"In Germany, the Nazis came...for the Jews and I did not speak up because I was not a Jew. Then they came for the trade unionists and I didn't speak up because I was not a trade unionist. Then they came for the Catholics and I was a protestant, so I didn't speak up. Then they came for me...by that time there was no one to speak up for anyone."

We, as members of the Jewish community, will not relive history. We speak to our fellow Americans in support of the right of the Unification Church to practice its religion. We ask Americans of every race, creed, and religion to join with us in denouncing this misuse of government power. We ask that you join us to let our government know that we want no interference in our right of establishment and free exercise of religion, whether that religion be old or new, popular or unpopular.

Let's be responsible. Get the government off the back of religion!

הצהרה על היהודים וישראל

אחינו היהודים

בשמונה עשרה לספטמבר 1976 בזמן חגיגת "אלוהים יכרך את אמריקה" ברושינגטון מוניומנט, בנוכחות 300,000 איש הצהרנו:

(היהדות, הנצרות ותנועת האיחוד) הן שלוש אחיות בתכנית האלוהית. לכן מדינת ישראל, ארצות הברית וקוריאה - המדינות בהן שלוש אמונות אלו מבוססות - צריכות גם הן להיות אחיות. מאחר ולשלוש מדינות אלו יש יעוד משותף המייצג את הצד האלוהי, הגוש הקומוניסטי המייצג את הצד השטני, מנסה לבודדן ולהרסן באומות המאוחדות.

לכן צריכות שלוש מדינות אחיות אלו לשתף פעולה במאמץ לשקם את האומות המאוחדות למטרתן ותפקידן המקורי. מדינות אלו צריכות לתרום באופן רוחבי פזימי לאיחוד דתות בעולם, ובאופן פיזי חיצוני לאיחוד העולם עצמו. (ראה את מודעתינו בניו-יורק סיימס ב-24 לספטמבר 1976)

אף על פי כן, ולמרות הצהרתינו הברורה והמפורשת, הותקפנו והואשמו באופן מתמיד באנטישמיות. השקפותינו עוותו, ומאנקינו, משמעותו ומטרותיו סולפו.

בהזדמנות זו של ימי החנוכה, חג האורים והנצחת נצחונכם על כוחות האופל והרוע, אנו רוצים להבהיר את השקפותינו האמיתיות, ורגשותינו הישרים והכנים כלפיכם, אחינו היהודים.

למטרה זו אנו מפרסמים כיום ומביאים לידיעתכם מסמך זה החתום בעשירי לאוגוסט 1976.

במשך ההיסטוריה שלהם, התנסו עם ישראל והעם בקוריאה בסבל ורדיפות על ידי סכנים עוינים וכוחות פולשים ומשתלטים.

בבן העם הקוריאני, החי על אדמת אמריקה, המבורכת על ידי האלוהים, אני מושיט את ידי שלום וידידות לאחינו היהודים. רוצה אני להצהיר את העקרונות המכוננים את פעולת תנועתנו, במיוחד אלו הנוגעים בבעיות ובקשיים העומדים בפני יהודי העולם וישראל בנקודת צומת גורלית זו, של ההיסטוריה האנושית הכללית.

1. תנועת האיחוד מוקיעה באופן עקרוני את האנטישמיות כצורה האכזרית והאיומה ביותר של שנאה. אנו רואים את רצח ששת מליון היהודים בארופה, תוצאה של קוצר ראות פוליטית וחוסר אחריות מוסרית מצדם של המנהיגים הפוליטיים והדתיים בגרמניה, ושל מדינאים מארצות שונות בתקופה שבין שתי מלחמות העולם. בהתעלמות מהעקרונות היסודיים של התנ"ך, הם פעלו מאוחר מדי למניעת עלייתו של היטלר לשלטון, דחו את הפעולה להדחתו, ומנעו ידם מלהציל את קורבנות השואה שנפלו שבי לתכביות השטניות. רק חזית מאוחדת של כל הכוחות הנוצריים והיהודים, בהשראת העקרונות האלוהיים והאמונה באחווה האנושית, יכולה היתה למנוע את השואה וההוצאה לפועל של "הפתרון הסופי" מעשה קין שבוצע על ידי הנאצים בין 1933 ל 1945.

2. תנועת האיחוד מכירה בזכות האלוהית והטבעית של העם היהודי, לקיום פיזי, לשמירת מסורתו המסוימת המייצגת את מהותו ההיסטורית המיוחדת. הזכויות האנושיות הבסיסיות חייבות להשמר, אעבור היהודים היושבים בגולה.

3. תנועת האיחוד רואה את אדמת ישראל כמקום מפלט לשארית השואה, ומקלט מבטחים לכל אותם היהודים הרוצים להמלט מרדיפות גופניות ודתיות, ומדכוי גזעני ולאומי. הדרישה לחפש הגירה - זכותו ההכרחית והבלתי ניתנת להכחשה של כל בן אדם - חייבת להיות המצע המוצהר של ארצות הברית במשאה ומתנה עם ארצות חוץ, ובמיוחד ביחסיה עם ברית המועצות.

4. תנועת האיחוד כמאמציה לפתור מצבי קונפליקט בין עמים ולהביא לידי הרמוניה יחסים כלכליים, חברתיים ופוליטיים בוגדים, תפעל לקראת יצירת התנאים הפוליטיים ההכרחיים לישוב הבעיות בין הערבים והיהודים, ולהשגת שלום אמיתי ומתמיד במזרח הקרוב, שהוא אחד מפינות העולם החשובות ביותר.

5. תנועת האיחוד מאמינה שאנשים דתיים וחופשיים בכל העולם חייבים לשתף פעולה בבניית אחדות רוחנית וארגונית בין העמים, שיהיה בכוחה להתמודד עם ההשתלטות הסובייטית, שממשיכה לכפות קשיים וסבל לעמה, והמפיצה את ארס השיבאה בין עמי העולם, ושמטרתה העליונה היא השתלטות ושיעבוד פוליטי עולמי.

6. תבועת האיחוד מודה לאלוהים, לנביאי האמת והצדק ולצדיקים של מסורתנו הרוחנית המשותפת, אשר הכינו את היסודות עליהם אנו עומדים כיום ומארגנים את מאבקינו. אנו רואים את עצמינו כאח הצעיר לאחינו היהודים והנוצרים, שגם כולם בני אבינו שנשמיים. אנו רואים זאת כחובתנו לכבוד ולשרת את הבנים הבכורים של אבינו, וזאת היא שליחותנו לשרת את היהדות והנצרות. על ידי עידוד האהבה והאחדות בין כל ילדי האלוהים.

7. תבועת האחדות מלמדת את העקרון וחרתת לקצאת, והקמת משפחת עמים עולמית מאוחדת, המודרכת על ידי רעיונות אחדות ואחווה הבאים לידי ביטוי במצוות האלוהיות, שהן היסודות למורשתנו הרוחנית המשותפת. זוהי אמונתנו שעלינו להתאחד כדי להגשים את החזון הדסטורי האלוהי העליון.

סן מינג מרן
AMERICAN JEWISH
ARCHIVES
כלבדיר, סריטארן,
ניו-יורק
דצמבר, 1976
חצובה, כסליו 5737



גילוי דעת לעמיתינו האמריקאים

פעמים רבות שמענו את האימרה הידועה - אלו המסרבים ללמוד את ליקחי ההיסטוריה, יצטרכו לחיות מחדש. בשום מקום אין אימרה זו בכוונה יותר, מבשטח הדת. מבקודת המבט של ההיסטוריה האמריקאית חזינו בגרוש הפיוריסנים מאנגליה, בהדחתו של רוג'ר וויליאמס ממושבת מסצ'וסטס, בהדפסת המרמונים וגרושם מהחוץ המזרחי ורצח מנהיגם, כדוגמאות אחדות של חוסר סובלנות.

הדוגמא הקיצונית ביותר של חוסר סובלנות דתית בזמן המודרני, היא השואה בגרמניה הנאצית תחת שלטון היטלר.

איך אנשים רציונליים יכולים לקחת חלק נמעשים כאלה? ברוב המקרים זוהי היסטוריה המונית המוצתת על ידי מספר אנשים אי-רציונליים, קנאים המעוותים ומסלפים עובדות, ומפיצים את רעיונותיהם בתעמולה דרך המילה המדוברת, הכתובה ודרך אמצעי התקשורת. קנאים אלו משתמשים בפחד כדי ליצור את ההיסטוריה בהמונים. מבקודה זו והלאה, אנשים פועלים בחוסר היגיון. רדיפות של מיעוטים לא היו יכולות להתקיים אם אנשים בעלי אחריות היו יוצאים כנגד הקנאים מתחילת פעילותם.

אחת התכונות החשובות של המערכת האמריקאית, הוא עקרון אי ההתערבות של הממשלה בענייני דת, אנו שברדפנו למעלה מארבעת-אלפים שנה בגלל דבקותינו בדתה היהודית, התמחינו בגילוי רדיפות על ידי ממשלות או על ידי גופים אחרים. בעינינו מבורות אנו חוזים עתה שוב, בדיכוי דומה, לא נגד אמונתנו, אלא נגד אמונתם של אחרים - כבסיית האיחוד שיוסדה על ידי סאן מיאנג מון. בחוגים רבים כבסיה זו איננה מקובלת, אך מי כמונו מכיר את ההרגשה של מיעוט בלתי מקובל - מצב שהיה חלקינו משך כל תולדות עמנו.

איננו מזדהים עם התיאולוגיה של כבסיית האיחוד, אך אנו תומכים לגמרי בזכותה להתקיים ללא הפרעה, במיוחד על ידי הממשלה.

מה עשתה ממשלתנו עד כה? כבסיית האיחוד עמדה תחת חקירה על ידי ועדת הבטחון של הממשלה, סוכנות מס ההכנסה (IRS), שרות הבטחון והחשאי (FBI). ועדת-בת בקונגרס, מחלקת המשפטים ושרות ההגירה וההתאזרחות, אחרי שנים של חקירות לא נמצאה שום ראיה לעבירה על החוק. באופן ברור כבסיית האיחוד נמצאת תחת מסע הצקות שנמשך עד עצם היום הזה. הניו-יורק דיילי-ניוס מ 26 לינואר 1981, פרסם תוכן זה:

"החלק הראשון של העניין הברדון, בהתאם למקור המקדחה, כולל הליכי שילוח מן הארץ נגד מון, והחלק השני הוא בחינת האימפריה הכספית של המסיף אשר כוללת בכסי קרקעות רבים, עסקי דיג ותכשיטים"

אינפורמציה זו הודלפה בדרך לא מוסרית לעיתונות על ידי מקורות ממשלתיים. מעשה כזה יכול היה להתבצע רק על ידי אדם המעוניין לפגוע במעמד הכבסייה בעיני החברה.

מדוע מציקה הממשלה לכבסייה זו? כפי שאנו מבינים את זאת ישנם מספר אנשים מלאי שבאה, פחד וקנאה - שאנו מכירים היטב - המעוניינים לעורר אי-אימון כלפי כבסיית האיחוד ומיסדה סאן מיאנג מון, והם משתמשים בממשלה כדי להרציא את מטרותם לפועל.

בוכחצו לדעת שאם לא נצא להגבת אלה הפחות מבוססים מאיתנו, אנו עלולים להיות המטרה הבאה לרדיפות מסוג זה. הכומר מרסין נימולר ראה את מצוקתנו ומצוקת אחרים בגרמניה הנאצית, אך לא יצא לעזרה. ניתן לשמוע את טון החרטה במילותיו:

"בגרמניה, הנאצים באו לקחת את היהודים ואני לא אמרתי דבר, כי לא הייתי יהודי. לאחר מכן באו לקחת את אנשי האיגודים המקצועיים, ואני לא אמרתי דבר כי לא הייתי חבר איגוד. אחר זאת יצאו אחר הקתולים ואני הייתי פרוטסטנטי, לכן לא דיברתי דבר. ואז באו לקחת אותי – אך אז לא נותר אף אחד לדבר עבור איש."

אנחנו חברי הקהילה היהודית, לא ניתן להיסטוריה זו לחזור. אנו עומדים לצד כבסיית האיחוד. אנו פונים לעמיתינו האמריקאים בשמה. אנו מבקשים אמריקאים בני כל הגזעים, מורשות ודתות להצטרף אלינו בהוקעת שמוש לרע של כוח ממשלתי. אנו פונים אליכם להצטרף אלינו ולכתוב לנציג הקונגרס, הסנאטור שלכם והנשיא רייגן שאיננו רוצים בהתערבות בזכותינו לקיום ולחופש דתי. בין אם הדת עתיקה או חדשה, מקובלת או לא מקובלת. הבה נישא באחריות לשחרר את הדת מהתערבות ממשלתית.



A Statement on Religious Persecution

By Catholic and Protestant Leaders

We, members of the religious community, are especially sensitive to interference by government in religion. We have witnessed throughout history the alliances created by governments with one church favored over the others, the direct persecution by governments of religious minorities, and, in some cases, the total subjugation of all religious practices, even in the home.

Indeed, our own history in the United States is replete with examples of government meddling in church affairs. We remember Roger Williams being driven from Plymouth Plantation, the imprisonment of Baptists in Virginia, the flogging and even crushing to death of Quakers in Massachusetts, "witches" being put to death in Old Salem, Jews undergoing scorn even in Washington's day.

Then came our Constitution. One of the great political events of world history happened when the Founding Fathers insisted upon the Bills of Rights to the Constitution. The First Amendment states, in part: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;..."

We'd like to think that what happened in the colonial days, long before we had that document of personal liberties, is something of the past. Instead, religious persecution continued, long after the ink on our Constitution had dried. Only about 100 years ago, Mormons were not allowed to hold office and for awhile they were not even allowed to vote in their own Church meetings. They were forced from the East and their leader was murdered. Numerous others were slain just for being Mormons. Jehovah's Witnesses have had to take to the courts to gain the right to practice their religion. The Shakers were dragged long distances over rough terrain; their homes burned. The Old Order Amish have been badgered over and over again by state governments as they have sought to maintain the simplicity of their beliefs. The Know-Nothing Party made sport of persecuting Catholics. All of the persecution was committed either by the government or with its tacit approval.

Nor are all the troubles over yet. Far from it. The only difference is that in many cases the intrusion is more sophisticated and in this sophistication lies much mischief for us all. Only recently the United Methodist Church reported more than 10,000 pages of files have been retrieved from government surveillance agencies. The National Council of Churches has been threatened with loss of its tax-exempt status and so have individual denominations also felt this same threat. Within the last three years, the Internal Revenue Service has even taken it upon itself to list 14 points for determining when a congregation is a bonafide church and

A Statement on Religious Persecution
By Catholic and Protestant Leaders

presumes to determine what is or what isn't a legitimate ministerial function of a church.

We have all witnessed and have spoken out against the forced deprogramming of members of religious organizations, we have witnessed Senator Robert Dole's informal hearing on "cults", we have seen conservatorship bills creep up in state legislatures around the country. We have also witnessed the takeover of the Worldwide Church of God by the state of California.

Most recently, the Unification Church, founded by the Reverend Sun Myung Moon, has been subjected to harassment by both the Executive and Legislative branches of our government. There exists a longstanding investigation into the financial matters of the Church. Now, as if this were not enough, the Unification Church is again under attack, this time by the Immigration and Naturalization Service (INS) - with a view towards deporting Reverend Moon and his wife (even though five of their twelve children are American citizens by birth). Not only is the present government investigation of the Unification Church disturbing to the religious community, but so, too, concerning the matter in which the public was informed. Instead of confronting the Church with the allegations to determine if there was any truth to them at all, a government source "leaked" scurrilous information to the press. This can only be construed as an act calculated to harm Reverend Moon, the Church, and its members. Such irresponsible action has whipped up unfavorable opinion toward the Church and has inhibited the free exercise of religious rights established by the First Amendment to the Constitution.

Because the United States has been a world leader in the concept of religious freedom, we Churches owe a special debt to generations unborn. We must ensure that future generations shall enjoy the fruits of religious liberty which we, ourselves, enjoy today.

How do we pay this debt?

We join with the Unification Church and all other persecuted and harassed religions to fight the oppressive actions of our government. Let it be clearly understood that we do not endorse the theology of the Unification Church, but each of us understands the necessity to speak out for the free exercise of religion without governmental interference.

We are asking all Americans, regardless of religious preference to join with us in writing our President, Senators, and Congressmen to object to the constant government intrusion into the affairs of the Unification Church.



OFFICE OF
THE PRESIDENT
AND PUBLISHER

July 20, 1981

Dear Rabbi Hager,

I received the letter given you in which you were confirmed as a rabbi, signed by two most eminent rabbis and scholars, Rabbi Yoseph Elizer Henkin and Rabbi Eliyahu Hazan Haleui. I had it translated from Hebrew into English and have read it several times.

It is a truly heartwarming and inspirational letter, and above all it is a great testimony to your extraordinary caliber as a man equipped in every way to serve God and serve your great faith. I have seldom encountered such a brilliant document which carries testimony to one individual in such extraordinary terms, and also it is very rare for eminent scholars to bear testimony to an individual in such absolute and unreserved terms. I see now you have been living up to these two rabbis' prophetic testimony, and surpass their expectation. My heartfelt congratulations go out to you.

It is my great honor to come to know such an extraordinary man of God of our time. It is sheer pleasure for me to learn from and associate with you. Also, it is absolutely clear to me why God has chosen you as a champion who shall become instrumental to bring the historical alliance between two faiths: Jewish Orthodoxy and the Unification Church. I know and believe in your capability, that this providential mission will be absolutely successful. It will then become a historical, monumental achievement which no one could accomplish in the last 2,000 years.

Before I see you tomorrow for another meeting, I wanted to express my deep sentiment and emotion felt by reading this great document.

Most sincerely yours,

Bo Hi Pak

BHP/sg

RESPONSE TO A. JAMES RUDIN'S REPORT "JEWS AND JUDAISM IN REVEREND MOON'S *DIVINE PRINCIPLE*"

Prepared by

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March 1977

PREFACE

In the course of preparing this response to the report "Jews and Judaism in Reverend Moon's *Divine Principle*" by A. James Rudin of the American Jewish Committee, various limitations inherent in the report have kept this response from becoming either as comprehensive or as reconciliatory as would otherwise be desirable.

Considerations of length have prohibited the taking up of any issues other than those introduced by Rabbi Rudin in his citations from *Divine Principle*. As a result several serious issues have been omitted, which the Unification Church would have preferred to discuss.

Also the spirit of reconciliation with which the Unification Church would like to enter into dialogue has been hampered by the hateful tone of Rudin's attack. This report was not given to the Unification Church to stimulate dialogue but was issued to the public and the press without the Church having been even informed that a study was in progress. Furthermore, the report is filled with sweeping denunciations of the Church and attacks on the personal character and motivation of Reverend Moon.

We ask that all who read this response will be indulgent toward its limitations, and realize that it is not a definitive pronouncement but only a first step toward a dialogue of reconciliation.

INTRODUCTION

The members of the Unification Church learned with shock and surprise in December, 1976, that a report issued under the name of the American Jewish Committee had denounced them as anti-semitic. This accusation was so far from the day-to-day attitudes and beliefs of Unification Church members that it was difficult at first even to take it seriously—much less to believe it was made by honest or well-intentioned persons.

Later it became apparent that the study of the American Jewish Committee was conducted in a vacuum: no evidence was included about the attitudes (anti-semitic or otherwise) of Unification Church members; or about the content of Unification Church lectures, seminars, and training sessions (an oral tradition that is the primary source and expression of the Church's teachings); or about various books, pamphlets, and proclamations explaining Church positions. Instead the study was limited to one text, written twenty years ago in Korea.

The *Divine Principle* was not written by Reverend Moon, rather it represents the efforts of several members of the Unification Church of Korea to systematize the teachings of Reverend Moon (whom the Church believes to be a prophet) within the context of post-war Korean Christianity. As the most complete expression of those teachings available, it remains the basic text of the Unification Church.

Because there are almost no Jews in Korea, there was no danger of a careless phrase abetting anti-semitism as it might in other countries; however, the AJC report ignored the social context in which the book was written.

The *Divine Principle* does not teach anti-semitism; to do so would contradict its basic message of the universal brotherhood of men. Yet it can be argued that in countries where anti-semitism is a danger, social responsibility calls for positive steps against anti-semitism. The Unification Church is ready to recognize and participate in positive action against anti-semitism, and to clarify its teachings so that they can never be misused to justify hatred of Jews.

It is deeply regrettable that no one contacted the Unification Church about such actions before unleashing a hate-campaign in the national press.

RESPONSE TO A. JAMES RUDIN'S REPORT "JEWS AND JUDAISM IN REVEREND MOON'S *DIVINE PRINCIPLE*"

OUTLINE

- I. The Criticisms of *Divine Principle* itself in the Rudin report
 - A. *Divine Principle* citations in the report
 - B. The alleged lack of positive references to Judaism in the *Divine Principle*
- II. Portions of the Rudin report which do not refer to *Divine Principle*
 - A. References to anti-semitic elements in Christian tradition
 - B. References to various repudiations of anti-semitism by Christian Churches
 - C. References to other criticism of the Unification Church
 - D. Undocumented allegations against the Unification Church and Reverend Moon

SECTION I: THE CRITICISM OF *DIVINE PRINCIPLE* IN THE RUDIN REPORT

A. *Divine Principle* citations in the Report

Allegation 1—Page 1, paragraph 5 of the Rudin report

The "faithlessness" of the Israelites is mentioned four times on a single page (p. 330).

Response:

On that page in *Divine Principle* two stories of faithlessness of the Israelites under Moses are given. In the first instance, Moses struck a rock twice in rage against the faithlessness of the Israelites. In saying this, *Divine Principle* accurately summarizes the Jewish Scriptures, specifically Numbers 20:1-13.

Now there was no water for the congregation; and they assembled themselves together against Moses and against Aaron. (v. 2) And why have you made us come up out of Egypt, to bring us to this evil place? It is no place for grain, or figs, or vines, or pomegranates; and there is no water to drink. (v. 5) And Moses and Aaron gathered the assembly together before the rock and he said to them, "Hear now, you rebels; shall we bring forth water for you out of this rock?" (v. 10)

In verse 11 Moses strikes the rock twice and in verse 12 the Lord reproves him, saying that therefore he would not bring the people into the promised land. The lack of faith is clear in the Scriptures, which also add the fact of rebellion. The anecdote is referred to in a paragraph which centers on the fact that when people lacked faith in Moses, Moses could still give them water, but could lead them only spiritually and not physically into Canaan. This whole story is told as a parallel to the later story that when people lacked faith in Jesus he also could give them spiritual leadership but could not physically lead them to a Messianic Kingdom. The paragraph occurs during fifty pages of the book almost exclusively concerned with relating the events during Moses' life. Therefore, it was necessary to give the Biblical account as to why Moses was not at the head of Israel when it entered Canaan.

Divine Principle on page 342, in a paragraph concluding the whole discussion of Moses and the Israelites with him, points out that God gave the grace of the water from the rock (Num. 20:8) on the merits of the Israelites' faithful suffering for forty years in the wilderness. This is to show God's love and patience with His people, even in their momentary doubting. *Divine Principle* considers it of great importance that the Israelites did establish a nation in Canaan.

The report suggests this telling is "perjorative." It would appear that *Divine Principle* is milder than the Biblical account. Moses, according to Deut. 9:24, said to all Israel: "Ye have been rebellious against the Lord from the day that I knew you."

The second story referred to on p. 330 of the *Divine Principle* concerns faithlessness of the Israelites which resulted in God's sending fiery serpents to them to bite them to death. This also accurately summarizes a passage in Numbers, Num. 21:6-7:

Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord, that he take away the serpents from us."

This story is told in a paragraph concerning God's redemption of those who repent of faithlessness and believe in God's redemption. A parallel is drawn: After Jesus' crucifixion, some came to believe this a redemptive act of God and repented of previous lack of faith; similarly, Moses made a bronze serpent on a pole, and the repenting and believing people were saved. The lesson is also being drawn that it would have been better to believe in the flesh-and-blood Moses (and the living Jesus) than in the bronze serpent (and crucified Jesus). Again, in the concluding summary of p. 342, the emphasis is on the fact that the people did repent and acknowledge Moses and God when they were bitten, and so received the grace of the healing bronze serpent.

Again, *Divine Principle* is less harsh than Jewish Scripture, as it emphasizes the repentance of the people and God's love and grace, where Moses in Deuteronomy remembers only the "rebelliousness."

Allegation 2—Page 2, continuation of paragraph from page 1:

The accusation is leveled collectively: "The Israelites *all* fell into faithlessness" (p. 315). "All the Israelites centering on Moses fell into faithlessness" (p. 320). "The Israelites *repeatedly* fell into faithlessness" (p. 343). (Emphasis added.)

Response:

The quotation cited as being on page 320 of *Divine Principle* appears actually on page 319. The passage gives a mild and accurate summary of the episode reported in Exodus 32. "So all the people" (verse 3) gave Aaron their earrings for his making into a metal calf which they then worshipped and around which they danced naked. In verse 9 the Lord says, "I have seen this people, and behold, it is a stiff-necked people." And in verse 10 the Lord would dispose of all the people and let Moses alone be ancestor of a new people.

The story is told in the center of the history of the journey from Egypt to Canaan. The overall story of that journey, as told in the Bible and in *Divine Principle* is a mixed one in which God, the leadership of the people, and the people in groups and as a whole show varying degrees of unity and disunity. *Divine Principle* is highlighting the aspect that when there was full unity, the journey progressed. When there was severe disunity, it halted; but that any previous unity in the journey remained a foundation for later advance even if there were intervening setbacks. Thus the very next sentence in *Divine Principle* after the one cited reads, "Since they were already on the foundation of having drunk the water from the rock at Rephidim (Ex. 17:6). . . God could appear again to Moses, after he had broken the two tablets of stone and tell him to cut two tablets like the first." The book has made it clear that the partaking of the water is indication of the basic faithfulness and election of the people. This story in *Divine Principle* is relating how the tabernacle with its tables and ark was finally established, through Moses' patience and sacrifice and through the people's repentance and service to the Lord, as is told on the next page of *Divine Principle*.

Again, the telling is less harsh than the Bible's. *Divine Principle* emphasizes not the character of the people but their lack of understanding of God's providence. Thus it is Exodus 32:8 that is reported in *Divine Principle*, and not verses 7 and 9. Also, the telling downplays the orgiastic aspect of the pagan moment and plays up the fact that progress in the journey was made, that the incident was a momentary lapse in faith and was compensated by Moses' second 40-day fast and the people's true worship.

The citation from page 315 shows that *Divine Principle* is accurately reporting Exodus 16:1-6. The previous sentence in *Divine Principle* has recounted how God miraculously led the Israelites through the Red Sea; it summarizes the events recorded in Exodus, Chapters 5 through 15. Thus, the sentence cited may be located as condensing the opening of Exodus 16. Ex. 16:2: "And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness." In verse 3 it is clear that the murmuring is due to lack of faith that there will be enough food, and in verses 4-6 the Lord's response is to promise them food so that they will have faith and know that the Lord is God.

Here *Divine Principle* desires to explain why the establishment of the tabernacle with its ark and tablets was the will of God. If a people can unite around God and practice in faith the standards of conduct which he has shown (in revelation and by the standards of life demonstrated by providential persons) there would be no need for external forms and reminders of these standards. Where there is division, then, as *Divine Principle* points out in the paragraph under consideration, God sets up the external forms so that the survival of the group's faith and mission does not depend on specific humans, but that as long as one person is faithful and honors the external reminder then others may gather around him. The whole congregation doubted, and even Moses might conceivably fail, but so long as there is "one man of absolute faith," God can work His providence of election.

The citation from page 343 refers to a sentence in *Divine Principle* explaining why there is no lasting unity of God's people from the time of leaving Egypt to the destruction of the temple by Rome. Ascribing the cause of division and disaster to repeated infidelity to the Lord accurately reflects the view of Jewish Scriptures. Deuteronomy 9 recounts repeated infidelities in the wilderness. Thereafter, countless prophets and narrative texts describe how the people worship strange gods. In I Kings 19:10, Elijah reports that "the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left." Isaiah 30:9: "For they are a rebellious people, lying sons, sons who will not hear the instruction of the Lord." Isaiah 59:4: "No one enters suit justly, no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and bring forth iniquity." Hosea 10:13: "You have plowed iniquity, you have reaped injustice, you have eaten the fruit of lies. Because you have trusted in your chariots and in the multitude of your warriors." Neh. 9:26-27: "Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and killed thy prophets, who had warned them in order to turn them back to thee, and they committed great blasphemies. Therefore thou didst give them into the hand of their enemies, who made them suffer." (This chapter recounts a whole history of infidelity and forgiveness.) Finally, II Chronicles 36:14-16 reports as history that "All the leading priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations; . . . till there was no remedy."

Why does *Divine Principle* make this observation? The didactic purpose of the passage is the same message given by Moses in Deuteronomy 9, namely, that we must all be humble before God and not think we are chosen for our great steadfastness. The passage is ultimately used in warning all persons today, especially Christians (including Reverend Moon's own followers) to be firm in faith to God.

Historically, its purpose is to explain the pattern of endurance amidst disunity and to account for the fact that Jesus found such division as is known to have existed in his time; so that, according to *Divine Principle's* teaching, God needed a prophet (who should have been John) to unify the people in faith and inspire them to recognize Jesus as the Messiah.

Commentary on 1 and 2:

This concludes Rabbi Rudin's criticism of the *Divine Principle* account of the history of Israel prior to the coming of Jesus.

Out of the more than 150 pages of *Divine Principle* which discuss the history of Israel prior to Jesus, Rabbi Rudin has cited as offensive passages on only four pages. In each case, the *Divine Principle* reference is an accurate summary of Jewish scriptures; and is often less pejorative than the original. Also, Rabbi Rudin neglects the many times when *Divine Principle* teaches that the faithfulness and obedience of the Jewish people enabled God to advance His providence.

This last point is most significant: *Divine Principle* teaches that God can accomplish His will only when man fulfills his own portion of responsibility (pp. 55-60). Therefore, the parting of the Red Sea was accomplished on the foundation of the Israelites' faithfulness in following Moses out of Egypt (p. 309), and the eventual entry into Canaan was accomplished on the foundation of the Israelites' faithfulness during the 40 years of wandering in the wilderness (p. 323). Every success in God's providence from Abraham to John the Baptist is a testimony to the faith of the chosen people according to the *Divine Principle* view; even the coming of the Messiah was made possible by the faithfulness of Israel during the period from the rebuilding of the temple until Jesus' birth (p. 397).

Allegation 3—Page 2, paragraph 1:

the Jewish people of Jesus' day (were) "filled with ignorance" (p. 162)

Response:

The words "filled with ignorance" do not, in fact, appear on page 162. The word "ignorance" appears on page 162 in the following context:

In the passage, "From John the Baptist until now, the Kingdom of Heaven has suffered violence," Jesus was not referring to the failure of the people in general, but that of John the Baptist himself. If John had acted wisely, he would not have left Jesus, and his deeds would have remained for eternity as righteousness; but, unfortunately, he blocked the way for the Jewish people to go to Jesus, as well as his own way.

Here, we have come to understand that the greatest factor leading to the crucifixion of Jesus was the failure of John the Baptist. Paul lamented over the ignorance of the people, including John the Baptist, who crucified Jesus, saying:

None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. (1 Cor. 2:8)

The ignorance (lack of understanding) referred to by St. Paul, is linked in the book with a speech of Jesus recorded in Matthew. The emphasis is on the fact that those who were best able to judge (John, the leaders of the community, and the Roman authorities), and who might have known that Jesus was God's agent, did not understand. Thus, the desertion and even the crucifixion of Jesus did not occur through malice but through lack of understanding (as Jesus is reported to have prayed while on the cross, "they do not know what they are doing".) Another level of ignorance is also being discussed and that is the ignorance of the people in general. The passage says that the people were unable to believe that Jesus was Messiah, because John "blocked the way."

Allegation 4—Page 2, paragraph 1:

the Jewish people... "persecuted" (p. 155)... Jesus

Response:

The *Divine Principle* text reads:

This young man emerged unknown, calling himself the Lord of the Sabbath, and yet violated the Sabbath which the Jews strictly observed (Matt. 12:1-8). Therefore, Jesus came to be known as one who wanted to abolish the law, which was the symbol of salvation to the Jews (Matt. 5:17). Therefore, Jesus was persecuted by Jewish leaders and had to gather fishermen to be his disciples.

As in the previous citation, this passage in *Divine Principle* records the opposition of the religious leaders to Jesus. In doing so, it accurately summarizes and quotes Christian scriptures. Matthew 26:3-4:

Then the chief priest and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and took counsel together in order to arrest Jesus by stealth and kill him.

Jesus himself is cited in the same passage of *Divine Principle* as having said, according to Matthew 21:31, "the tax collectors and the harlots go into the Kingdom of God before you (the Jewish leaders)." Therefore, the paragraph is not a criticism of the

common people. More importantly, the section of *Divine Principle* in which the passage occurs is exculpatory towards the events recorded in the New Testament. i.e., *Divine Principle* is saying that if the people judged Jesus by any traditional standards they could not find him credible. However, John was very credible. Therefore, when Jesus and John disagreed as to whether or not John was the second advent of Elijah, "it was only natural" to believe John and therefore to think Jesus an impostor. Then Jews who thought that Elijah must return before the Messiah would come (as predicted in Malachi) "were compelled to choose the way of disbelief in Jesus."

Commentary on 3 and 4:

Rabbi Rudin claims that *Divine Principle* attributes "ignorance" and "persecution" to the "Jewish people of Jesus' days." In fact, the cited passages clearly refer to "John the Baptist" and "Jewish leaders."

Secondly, the claim that such passages are "viciously anti-Jewish" is irreconcilable with the exculpatory nature of these passages: i.e., that the Jewish people are not to blame because the failure of specific individuals made it all but impossible for the rest of the people to accept Jesus.

Allegation 5—Page 2, paragraph 1:

The Jewish people... "derided" Jesus (p. 135.)

Response:

The *Divine Principle* text reads:

Christ will come again at the close of the New Testament Age as the center of the new heaven and earth, and will give us new words for the building of the new age. (Rev. 21-7). Therefore he is apt to be rejected and persecuted by Christians at the time of the Second Advent just as Jesus was persecuted and derided at his coming by the Jews, who said he was possessed by Beelzebub, the Prince of Demons (Matt. 12:24).

Therefore, Jesus predicted that first the Lord must suffer many things and be rejected by the generation at the time of the Second Advent. (Luke 17:25).

Commentary on 5:

Matthew refers to "Pharisees" while the *Divine Principle* account uses the generalization "Jews." The use of such a generalization arises out of the fact that this is a brief reference to first century Judaism in a section primarily concerned with the generalization "Christians."

If such a generalization holds the danger of inadvertently encouraging anti-semitism, the Unification Church is eager to make whatever clarifications are necessary to render such misinterpretations impossible.

Allegation 6—Page 2, paragraph 1:

The Jewish people (were) filled with... "rebellion" (against God) (p. 359).

Response:

This quotation from *Divine Principle* is different from the ones cited above. The former focus on specific groups of people rejecting Jesus. The present paragraph concerns the fate of the Jewish people as a whole. Not only is the word "rebellion" used, but the paragraph opens up many other weighty matters.

God had been with the chosen nation of Israel until the time when Jesus appeared as the Messiah. Nevertheless, from the moment of their rebellion against Jesus, who appeared as the Messiah, God was compelled to deliver them, His elect, into the hands of Satan. Thus, God, together with His son, who was betrayed by the Israelites, had to abandon and turn against His chosen nation. Nevertheless, God's purpose of sending the Messiah was to save not only the chosen nation but also the whole of mankind. Therefore, God intended to save the whole of mankind, even though He might have to deliver Jesus into the hands of Satan. On the other hand, Satan tried to kill one man, Jesus, the Messiah, even if he might have to hand over to God the whole of mankind, including the chosen nation, which was now on his side. This was because Satan thought that he could break the purpose of the whole providence of God by killing the Messiah, for he knew that the first purpose of God's 4,000-year providence of restoration had been to set up one man, the Messiah. Thus, God finally handed Jesus over to Satan, as the condition of indemnity, in order to save the whole of mankind, including the Jewish people, who turned against Jesus, and were now on Satan's side. (p. 359, par. 2)

According to this paragraph, God had been working through one nation in a way unique from the ways He had been working in all other nations. He had been guiding this chosen people to establish a nation, a community, where God's word would be law and God's way would be practiced. God is said to be "with" the nation that is responding to His word and power; that nation is said to be "on God's side." Other nations—although peopled by humans all created as God's children—not being directly associated with God's providence, are said to be "on Satan's side." Satan's side is where all humanity has generally been after

Satan seduced the first human ancestors. In the chosen nation of God's side, God intended to raise up one man to be Messiah. According to this paragraph, God did just that: Jesus appeared in Judah among God's elect. God's purpose in sending the Messiah is to "save" His chosen nation and "also the whole of mankind." God's line of salvation goes first through His Messiah, then through His chosen people or Israel (victors of faith), and thence to all the world. Once the Messiah has come, God must work through Him. If, for whatever reason, the chosen people are not united with the Messiah they are as the *Divine Principle* puts it in "rebellion" against the Messianic mission and against God's providential will. Then God must recognize that that nation is no longer special but is like all the other nations, "on Satan's side." The paragraph closes by saying that God still intended to save all mankind, including the Jewish people.

By no means does the paragraph indicate any special humiliation of the Jewish people or nation or religion. The value of the Jewish nation and religion is in no way denied. The paragraph denies only that Judaism continues to hold a particular providential role, namely, that of being the nation chosen to receive the Messiah.

Divine Principle strongly teaches that God will again send Christ to earth; and that Christ will not come on literal clouds but will appear among humanity on earth. Therefore, he must first appear to some nation. This paragraph lays the ground for saying that Israel has no longer has the claim, once valid, for assuming that she will be that nation. In later chapters of the book, it is taught that since Jesus became a spiritual leader, the chosen nation came to be a spiritual nation of Christians throughout the world who carried on the tradition of Abraham and Jacob according to Jesus's leadership. There is nothing to indicate that the Jewish people, religion, or nation are not beloved by God.

Allegation 7—Page 2, paragraph 1:

[The *Divine Principle*] specifically links the Jews with Satan in bringing about the death of Jesus [p. 510]:

Nevertheless, due to the Jewish people's rebellion against him, the physical body of Jesus was delivered into the hands of Satan as the condition of ransom for the restoration of the Jews and the whole of mankind back to God's bosom; his body was invaded by Satan.

Response:

The material in this quotation is fully covered in the discussion of the citation immediately above.

Commentary on 6 and 7:

Rabbi Rudin does not make clear his objection to these passages; rather he is content to take a few words out of context in an effort to support his allegation that *Divine Principle* teaches hatred of Jews.

These are deep theological issues upon which many opinions are possible. The question of anti-semitism, however, is more circumscribed:

- Are these statements motivated by hatred of Jews? Unequivocally they are not.
- Are these statements part of a belief-structure which includes hatred of Jews? Again, this is unequivocally not the case.
- Might the *Divine Principle* text induce hatred of Jews or be used to justify anti-semitism? No one could simultaneously embrace *Divine Principle* and anti-semitism because *Divine Principle* teaches love for all races, peoples, nations, and beliefs. (p. 12, 101, 189, etc.). If however, there exists some danger that persons not sharing this belief could take statements out of context to justify religious hatred, then the Unification Church is eager to clarify its position so that such misuse of its teachings becomes impossible.

Allegation 8—Page 2, paragraph 1:

The Jewish people [were] filled with... "disbelief" [p. 146 et passim].

Response:

These references to the disbelief with which Jesus was met occur in a section of the book whose message is that if Jesus had met with belief he would *not* have been crucified, and that it was his will and God's original plan that Jesus *should* be received with belief. The specific reference by the report is to the top paragraph on page 146 of the *Divine Principle* which repeats the parallel discussed earlier in this paper, between the doubts of Israelites who then were bitten by fiery serpents and saved by belief in a bronze serpent and those who doubted Jesus and were saved by faith in the crucified Messiah. Jesus is said to be "deeply sorrowful" over this. There is no anger, but sorrow that salvation was not swifter and more complete as would have been the case if the living Messiah had been accepted. However, the use of the term "disbelief" in this larger section of *Divine Principle* has wider application than it does on page 146. On page 144, *Divine Principle* states:

Jesus lamented over the disbelief and stubbornness of the people, saying:

O Jerusalem, Jerusalem killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! (Matt. 23:37)

As noted above, "disbelief" is applied to those who met and rejected Jesus, and lack of belief is the necessary fate of those who are kept from finding out about him.

Commentary on 8:

The report cites only the word "disbelief," which as the context makes clear, means disbelief in Jesus. Surely Rabbi Rudin does not contend that the Jewish people of that time believed Jesus to be the Messiah. The report, however, does not clarify that disbelief in Jesus is meant; rather it encourages the misinterpretation that *Divine Principle* accuses the Jewish people of Jesus's time of disbelief in God.

Allegation 9—Page 2, paragraph 1:

[The *Divine Principle*] specifically links the Jews with Satan in bringing about the death of Jesus:

As a matter of fact, Satan confronted Jesus, working through the Jewish people, centering on the chief priests and scribes who had fallen into faithlessness, and especially through Judas Iscariot, the disciple who had betrayed Jesus.
[p. 357]

Response:

In *Divine Principle* Satan is considered to be the root cause of all disunity opposed to God's work. *Divine Principle*, page 84, says: "Satanic power, conveyed by evil spirits, results in the evil physical activities of earthly men." Evil activity is any activity in which God's word is not heard and which results in the absence of a foundation through which God can develop His creation (or re-creation). The passage in *Divine Principle*, page 357, referred to by the report continues to say that as the result of Satan's work as described, the people had no foundation to receive Jesus as Messiah and did not.

This passage tells well-known New Testament history, but it also recognizes that Satan has already been working: people do not fail in a vacuum. If anyone rises above his limitation and follows God's call, he is worthy of great praise; if he fails, God will be sorrowful, but cannot assign the blame to the individual alone. *Divine Principle* recognizes that Jesus was very obscure in his time; the failure of people to believe in him, while representing a huge opportunity lost, is understandable as one more example of Satan's work of which there are so many examples. *Divine Principle* emphasizes that the people of Jesus's time thought they were doing God's will.

Commentary on 9:

The implication of Rabbi Rudin's text is that *Divine Principle* portrays the Jews as uniquely linked with Satan; the truth is exactly opposite: *Divine Principle* teaches that prior to the coming of Jesus, the Jews were the only people *not* on "Satan's side." When Jesus was not accepted by the people they again became "linked to Satan" only in the sense that all men in the fallen world are under Satan's rule. (p. 83ff.)

Allegation 10—Page 2, paragraph 1:

The Jewish people... "betrayed" (p. 453)... Jesus.

Response:

The *Divine Principle* text reads:

"As already discussed in the previous chapter, if the Jewish people had become one centering on Jesus by believing in him, the Roman Empire of that time could have become the Messianic kingdom centering on Jesus. If so, Hebraism could have absorbed Hellenism, thus forming a worldwide Hebraic cultural sphere at that time. Nevertheless, this will was not fulfilled because of the Jewish people's betrayal of Jesus, and Hebraism remained under the control of Hellenism."

The major point of the paragraph and of the two pages in which it lies is to state that Hebraism is superior to Hellenism as an interior perspective to one exterior. The next page of *Divine Principle* notes that the representation of the two world-views continued into modern times. The thesis that Judaism would have become dominant in the Mediterranean if the Jewish people had become united by believing in Jesus and centering on him is raised here to indicate why there has been the delay in the total victory of Hebraism. (*Divine Principle* indicates that a Hellenistic viewpoint is still present in atheistic communism.) Thus there is not yet a world-wide Hebraic cultural sphere, which God wills. The fact that Jesus was not followed is here condensed to the words "the Jewish people's betrayal."

Commentary on 10:

The harsh connotations of the English word "betrayal" seem unnecessary to the meaning and purpose of the passage and inconsistent with the treatment of this topic elsewhere in the *Divine Principle*.

Allegation 11—Page 2, paragraph 1:

The Jewish people... "delivered him to be crucified." (page 200)

Response:

This is a passing reference to the non-acceptance of Jesus in a section dealing with predestination. New Testament foundation for the wording can be found in Matthew:

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. (Matt. 27:1-2)

Commentary on 11:

The teaching that the Sanhedrin handed Jesus over to Pilate to be crucified originates in the New Testament, not *Divine Principle*. If there is danger that this passage might be used to justify or arouse hatred of Jews, it could be clarified to make such misinterpretation impossible.

Allegation 12—paragraph 4:

"The Jewish nation was destroyed" (p. 431)

Response:

This is one of several passages which link the destruction of Jerusalem to the failure of the people to accept Jesus as the Messiah. The context reads:

The Roman Empire, which had persecuted Christianity, finally...decreed Christianity as its national religion. However, if in the beginning the Jewish people had become one in faith and service to Jesus as the Messiah, the ancient united world on the Mediterranean Sea, centering on the Roman Empire...would have erected a kingdom centering on Jerusalem; exalting Jesus as their king. However, due to the Israelites' faithlessness, the Jewish nation was destroyed, and the Roman Empire, which was to be the foundation for the kingdom of the Messiah, began to decline...

This interpretation of history is based on Jesus's account reported in Luke 19:41-44:

And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

It is important to understand why this history and these dynamics are taught in *Divine Principle*. God sends leaders such as Moses and Jesus neither to do everything for the people nor to be rejected by them; rather, all men are responsible to seek out God's agents and believe them. When God again sends the Messiah, the religious leaders, especially Christians, are responsible for perceiving him and attending him. They might, however fail to do so and in that case, people must not follow them blindly, but judge for themselves where God is working.

Divine Principle affirms the standard Christian view that Jesus accomplished spiritual salvation, but it teaches that the full work of restoration was obviously not accomplished. This is why God must send Christ again. The whole of mankind, individually and collectively, must be responsible for uniting with each other and for receiving God's message.

Allegation 13—Page 2, paragraph 4:

Due to "the Israelites faithlessness, God's heritage (has been) taken away from the Jewish people." (p. 519)

Response:

This passage does not appear on page 519, although the same general topic is discussed:

Therefore, the Bible clarified that the center of God's providence of restoration has been shifted from the Israelites to the Gentiles (Acts 13:46), by saying, "Through their (the Jews) trespass, salvation has come to the Gentiles, so as to make Israel jealous." (Rom. 11:11) Therefore, we may understand that the chosen people of Israel, who are to establish the foundation for the Messiah of the Second Advent, are not the lineal descendants of Abraham, but the devout Christians who have taken up the faith of Abraham.

This is a concept taught by Paul, most extensively in his Letter to the Romans. As understood by *Divine Principle* it means only that the special status of "chosen people" was shifted from Judaism to Christianity. In no way does *Divine Principle* teach that the Jewish people have a status inferior to the rest of mankind. "Chosen people" refers to special status as immediate agent of God: it does not refer to the general heritage of all mankind, nor to a heritage of land and religion. God uses a nation as his special agent when it is in a position to serve Him by leading in the spreading of His word. To say that his mission was transferred from Israel could not be "anti-Jewish," for in the light of the discussion above about chosen nations, *Divine Principle* readers will understand that a nation losing its special role in no way becomes sub-normal but simply normal. Moses says strongly in

Deuteronomy 9 that the Israelites are chosen not because they are any better than others, but because God can use them: a chosen people endowed with God's special blessing is not any better in themselves than other people. Therefore, transference of the special mission does not downgrade the people. This in no way denies the unique heritage of the Jewish people: either in the sense of the land promised to Abraham, or in the sense of the religious insights which the Jewish people were uniquely prepared to receive.

Commentary on 12 and 13:

Rudin's criticism of these points is unjust in two ways:

—It is unjust to criticize *Divine Principle* or "Christian anti-Jewish polemic" for doctrines found in the New Testament.

—It is unjust to imply (without the slightest attempt at providing evidence) that these beliefs are somehow anti-semitic. Neither in Christianity as a whole nor in *Divine Principle* in particular, do these beliefs imply hatred of Jews or justification for persecuting them.

Allegation 14—Page 2, paragraph 4:

"The chosen nation of Israel has been punished for the sin of rejecting Jesus and crucifying Him." (p. 226)

Response:

The *Divine Principle* passage reads:

"The next thing we must know is how to set the condition of indemnity. When we are to restore anything to its original status from the circumstance of having been perverted from the original position and status, we must set a condition to indemnify, taking a course to reverse what we have gone through. For example, the chosen nation of Israel has been punished for the sin of rejecting Jesus and crucifying Him. Therefore, in order for them to be restored to the position of the elect, having been saved from sin, they must reverse their position, love Jesus, and even bear the cross and follow Him (Luke 14:27). This is the reason Christianity became a religion of martyrdom."

A doctrine is set forth that where there is failure in one attempt those who make the next attempt face harder circumstances. Those who met Jesus before his crucifixion might have followed him without the cost of martyrdom; upon their failure Jesus was crucified; then those who met him later, spiritually, had to bear martyrdom in order to follow him. Thus the punishment has fallen on the Christians who take the responsibility for following a crucified Lord. *Divine Principle* is concerned that today's Christians may have forgotten this. This paragraph in *Divine Principle* sets forth a striking parallel to the one cited by the report: Jesus himself was punished on account of the sin of Adam; "Here lies the complex reason why God had to forsake Jesus when he was crucified."

Commentary on 14:

This passage contradicts Rabbi Rudin's allegation by calling the martyrdom of Christians indemnity for the crucifixion of Jesus. This is an example of the *Divine Principle* teaching that *all men*—not only Jews—are collectively responsible for the crucifixion of Jesus. Rabbi Rudin badly distorts this teaching when he states, "The Jewish people are depicted as collectively responsible for the crucifixion of Jesus." (p. 7, cont. of paragraph from preceding page)

The subject of collective responsibility, the difference between responsibility and blame, and the meaning of this responsibility in the modern day are areas in which the Unification Church is eager to dialogue. Properly expressed, the *Divine Principle* teachings will offer no basis for anti-semitism; the contribution of Jewish and Christian leaders toward that expression are most welcome.

Allegation 15—Page 2, paragraph 4:

Reverend Moon brings his teachings up to modern times:

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

Response:

Two subtle theological points should be made about this paragraph:

—The *Divine Principle* understanding of the diaspora is based on the view that the purpose of the chosen nation was to receive the Messiah. On the one hand, since the Messiah came and was not received, the chosen nation lost its reason to exist; on the other hand, God's promises are eternal and His providence is to save all men. Therefore, the *Divine Principle* sees the reestablishment of Israel as a sign of the last days.

—The suffering of Jews is not the will of God nor is their persecution justified. Rather, Satan has been the cause of their suffering, and every man who joins in their persecution will be punished for his crime. When the Jewish people did not fulfill their portion of responsibility (accepting Jesus), God became unable to prevent Satan from persecuting them. (p. 55)

Allegation 16—Page 2, paragraph 4:

The sole mention of the Nazi holocaust is on page 485:

Hitler imposed the strict primitive Germanic religious ideology by concluding a pact with the Pope of Rome, thus founding a national religion, and then tried to control all Protestantism under the supervision of bishops throughout the country. Therefore, the Catholics as well as the Protestants were strongly opposed to Hitler. Furthermore, Hitler massacred six million Jews.

Response:

Of related interest is the description of Hitler in *Divine Principle* (page 488):

Satan always realizes, beforehand, the world in a pattern similar to the world which Jesus intended to realize. Therefore, at the consummation of history, there will no doubt be realized a non-principled world. . . centering on a Jesus-type personage on the Satanic side. . .

The Jesus-type personage on the Satanic side was Hitler. Therefore, the life of Hitler was very similar to that of Jesus in the aspects of his thinking on a worldwide scale, his single life, his miserable death, and his missing corpse, though his will was exactly opposite to Jesus'. Consequently, Hitler of Germany, who provoked the Second World War, was the Adam-type personage on the Satanic side. . . . Thus, he realized the non-principled world in the pattern of having perfected the three great blessings on the growth level, centering on Satan.

Thus, the Holocaust is clearly shown to be an act of Satan—not the punishment of God.

Commentary on 15 and 16:

On examination, neither of these citations justifies persecution of Jews. Rather, the persecution of Jews is linked to Satan. An argument could be made that the former passage should be clarified to avoid misinterpretation or misuse; this would be an area of easy reconciliation.

Allegation 17—Page 6, paragraph 5:

From Abraham until the present day, Jews are seen only as a people, devoid and emptied of any genuine faith and spiritual qualities. "The inner contents are corrupt." (p. 532)

Response:

The *Divine Principle* states:

The period of the First Advent and that of the Second Advent are the periods of providential time-identity. Therefore, all the situations developing centering on the Christianity of today are similar to those which developed centering on the Judaism of Jesus' day.

To take examples: first, there is the point that today's Christianity, like Judaism, is attached to the authority and rites of the church, while the inner contents are corrupt. The leading class of people, the chief priests and rabbis of Jesus' day, enslaved by the conventional principles of the Mosaic law, were all corrupt in their spiritual lives. Therefore, the more conscientious the people were in their faith, the more they desired to relieve their spiritual thirst by following Jesus, who was at that time branded as a heretic. In like manner, the leading class of today's Christianity, including the priests and ministers, is captive to the traditional church rites and authority and is becoming spiritually darker every day. Therefore, it is the actual situation today that devout Christians are wandering in the spiritual mountains and plains in search of new leaders and true ways to experience the inner light of faith, apart from external circumstances.

The passage refers only to Judaism at the time of Jesus (not "from Abraham to the present day"). Also, it distinguishes between "the chief priests and rabbis" who are called corrupt and the "people" who are called conscientious. The passage is a warning to Christians not to be guilty of the same superficiality of faith which Jesus describes in Matthew 23:13-36

Commentary on 17:

Here Rudin has obscured the clear distinction between certain Jewish leaders at the time of Jesus and the people as a whole. His inclusion of Judaism "from Abraham until the present day" is contradicted both by the cited passage itself and by the *Divine Principle* teaching that the Jews were the chosen people and the *only* nation on God's side prior to the time of Jesus. (p. 280 ff)

Concluding commentary on the citations:

Rabbi Rudin makes reference to over 125 examples of "an unrelenting litany of anti-Jewish teachings" (page 6, paragraph 6). How Rudin arrived at that figure is unclear, as he cites only 22 passages from *Divine Principle*.

In four of those 22 passages, Rudin distorts outright the *Divine Principle* teaching (3, 4, 14, 17); in four more, he obscures the content of the passage to draw inferences which the full text would never justify (6, 7, 8, 9). All seven of the citations dealing with Israel prior to the coming of Jesus are accurate summaries of Jewish scripture (1, 2), and three more are solidly based on the New Testament (11, 12, 13). One reference (16) even Rabbi Rudin does not call anti-Jewish.

Presumably Rabbi Rudin chose the best 22 of the alleged 125 references; yet on examination only 3 out of these 22 citations even superficially support his charges.

An additional criticism must be made of Rabbi Rudin's methodology: He deals with semantics rather than with meaning. Instead of compressing criticism of as many as 9 out-of-context words into one paragraph, Rabbi Rudin should have inquired into the meaning and substance of *Divine Principle's* teaching on Jews and Judaism.

B. The alleged lack of positive references to Judaism in the *Divine Principle*

Rabbi Rudin repeatedly asserts that the *Divine Principle* contains not even one positive reference to Jews, whether ancient or modern:

A systematic analysis of this 536 page document reveals an orientation of almost unrelieved hostility toward the Jewish people. . . (page 1, paragraph 3)

There are over 36 specific references in *Divine Principle* to the Israelites of the Hebrew Bible (Old Testament)—every one of them pejorative. (page 1, par. 5)

Divine Principle records some 65 specific references to the attitudes and behavior of the Jewish people towards Jesus and their role in his crucifixion—again, everyone hostile and anti-Jewish. (page 2, par. 1)

(On modern Judaism) There are some 26 pertinent references in *Divine Principle*. Once again, in tone and in substance, they are viciously anti-Jewish. . . (page 2, par. 4)

Nowhere in *Divine Principle* does Reverend Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern. (page 6, par. 6)

Much of the emotional impact of Rabbi Rudin's report is achieved by these accusations. The following citations not only refute Rudin's charges but also raise the question of how his "systematic analysis" overlooked them.

Abraham, in obedience to God's command, left his father's house in Haran. (page 263)

At the time of offering Isaac as the sacrifice, Abraham had set up the condition of faith for the offering of Isaac by establishing the symbolic condition of indemnity to restore Adam's family, just as he had done at the time of his symbolic offering. (page 272)

Abraham's loyalty, combined with that of Isaac, which was not any less, caused the success of the offering of Isaac, thus enabling the separation from Satan to occur. (page 275)

Jacob . . . triumphed. . . restored. . . (and) received the blessing of God. (page 278)

With unchanging loyalty and fidelity to the lineage of the chosen nation, he (Moses) left the Palace, preferring to suffer with God's people rather than to enjoy the sinful ephemeral pleasure of Pharaoh's house. (page 298)

Joshua kept and exalted the tablets of stone, the tabernacle, and the ark with unchanging faith. (page 329)

The internal Israelites, born during their life in the wilderness when they exalted and served the tabernacle, could cross the Jordan bearing the ark of the covenant in utter loyalty. (page 338)

The Jewish people, after having returned to Canaan, their homeland, rebuilt the temple and walls, and thus stood as a nation to receive the Messiah according to the prophecy of Malachi the prophet. (page 397)

God, by choosing a special nation from among all the nations, and having it walk the typical providential course of restoration to receive the Messiah, directs the chosen nation to be the center of His providence and to lead the history of mankind. The nation chosen for such a mission is called the "nation of God's elect," or "God's chosen people." (page 406)

The Southern Kingdom of Judah, centering on Rehoboam, the son of Solomon, continued from King David to King Zedekiah in orthodox line, producing many righteous kings out of the 20 who ruled for 394 years. (page 417)

While the passages dealing with Jesus's time are critical of the chief priests and scribes, *Divine Principle* is exculpatory toward the people as a whole. (See responses 3, 4 and 17 in section A of this paper.)

The *Divine Principle* does not specifically discuss modern Judaism except to specify that the Messiah's second coming will be to a Christian rather than a Jewish nation. *Divine Principle* does teach that all religions are inspired of God to lead men to the knowledge of His truth. Modern Judaism, like Buddhism, Islam, Confucianism, etc. is therefore considered a valid and authentic religion, inspired by God. (p. 3-6, 9-10, 105-108, 189-190)

SECTION II. PORTIONS OF THE RUDIN REPORT WHICH DO NOT DEAL WITH *DIVINE PRINCIPLE*

A. References to Anti-semitic Elements in Christian Tradition

None of the anti-Jewish teachings cited on pages 3 and 4 of Rudin's report have any connection or relationship with the *Divine Principle*. In the absence of any effort by Rabbi Rudin to document such a connection, the inclusion of these passages appears to be an attempt to establish guilt by association.

B. References to Various Repudiations of Anti-semitism by Christian Churches

Rabbi Rudin is grossly unjust to conclude that Reverend Moon and the Unification Church give "no echo and no acknowledgement" to various Christian pronouncements on the basis of a book which was written before any of those pronouncements were issued.

The only fair basis for comparison would be the "Statement on Jews and Israel" signed by Reverend Moon on August 10, 1976. Had Rabbi Rudin made a simple inquiry, he could have received a copy of that document; but Rabbi Rudin never inquired about Unification Church documents. (After Rudin's study appeared, that statement with an introduction was published in the *New York Times*.)

C. References to Other Criticism of the Unification Church

Rabbi Rudin seeks to reinforce his criticism of the Unification Church by citing the statements of the Roman Catholic Archdiocese of New York and by individual persons associated with the National Council of Churches.

The statements by Father LeBar of the Catholic Archdiocese amounts to no more than that Unification theology differs in some points from Catholic theology, and does not relate to the question of anti-semitism.

The statement which Rabbi Rudin erroneously attributes to the National Council of Churches is in fact a working paper which the NCC has specifically refused to endorse. Its principal author, Dr. William L. Hendricks, is publicly linked to the campaign of religious intolerance which flourishes under the euphemism "deprogramming."

Furthermore, the excerpt of that paper quoted by Rudin is grossly inaccurate in its representation of Unification theology.

D. Undocumented Allegations Against the Unification Church and Reverend Moon

Rabbis Rudin and Tanenbaum have on several occasions (e.g., the Barry Farber Show, WOR radio, 1/6/77) attempted to excuse their failure to meet with Unification Church officials prior to issuing the Rudin report by claiming that the report was exclusively a "review" of the book *Divine Principle*. (Rabbi Tanenbaum's statement on the occasion cited was to the effect that one need not meet with the author to review the book.)

The following citations demonstrate that Rabbi Rudin's report and Tanenbaum's introduction to it go far beyond a "review" of *Divine Principle*. In fact, both make highly offensive statements about the Unification Church, which have the effect of legitimizing religious intolerance. Rabbi Tanenbaum insults the Unification Church and calls for its expulsion from American society.

theologically reactionary mentality. . .reinfest the spiritual blood stream. . .cancerous version of contempt. . .expose the Moon infection. . .horrendous baggage of bigotry. . .ersatz spiritual phenomenon. . .land mine of fanatic hatred. . .seduced to become a "Moonie". . .

Christians and Jewish leaders (should be) vigilant of the need for combating any effort of Reverend Moon and his followers to enter the mainstream of American religion and culture. . .

Rabbi Tanenbaum combines spurious allegations of political activities with spurious allegations of anti-semitic motives to link the Unification Church with ideological movements which the Church has repeatedly and consistently condemned:

The recent revelations that Rev. Moon and his Unification Church are allegedly involved as a front group for the South Korea Intelligence Forces in this country who are charged with illegal lobbying and bribery raises 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 clearly would trace back to the Nazis and to Stalinist Communism, those totalitarian movements in this century who 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.

Furthermore, Rabbi Tanenbaum slanders Reverend Moon by reference to unnamed "backers" and even stoops to include the "totalitarian brainwashing" charge, which has so often been used to justify harassment and persecution of the Unification Church.

Both Rabbi Tanenbaum and Rabbi Rudin are guilty of outright factual errors: Rabbi Tanenbaum overestimates the Jewish membership of the Unification Church by 300 percent; Rabbi Rudin alleges that there is a Congressional investigation "of Reverend Moon's tax-exempt status" when, in fact, there is none. Rudin's attribution of authorship of *Divine Principle* to Reverend Moon is similarly in error, as is his account of the "revisions and enlargements" of the original text.

Rabbi Rudin accuses the *Divine Principle* of "sweeping accusations," yet Rudin himself makes the following sweeping accusations which (as has been shown above) are not substantiated by his citations of *Divine Principle*:

...an orientation of almost unrelieved hostility viciously anti-Jewish. . .virulent teachings. . .(positive) developments find no echo and no acknowledgment in Reverend Moon's teachings. . .unremitting litany of anti-Jewish teachings. . .*Divine Principle* is feculent breeding ground for fostering anti-semitism. . .

These statements go far beyond a "review" of *Divine Principle*; they constitute an attack on the motivation, integrity, theology and practice of the Unification Church. The decision of Rabbis Rudin and Tanenbaum to issue such an attack without hearing the Church's response to their allegations; and without any openness to a dialogue of reconciliation, is inexcusable.





The Reverend Sun Myung Moon
Belvedere
Tarrytown, New York 10591

July 16, 1981

Rabbi Shlomo Hager
711 Crown Street
Brooklyn, NY 11213

Dear Rabbi Hager:

We are turning to you as a representative and Talmudic scholar to find the bridge to rebuild in order to form a spiritual alliance both with Jewish theology and orthodox faith which was handed down from Moses till these modern times to our Unification Church that a bond of understanding should be created to overcome all the resistance and barriers of the last 2,000 years. We of the Unification Church are interested in creating a new enlightenment that all the barriers should come tumbling down like the walls of Jericho.

We recognize your heritage, your tradition, your accumulated knowledge of religion over 3,000 years. We consider you people, Talmudic scholars, as our elder brothers.

We will do everything possible and are willing to cooperate with the great older people of the Talmud and create a historic event which has not occurred in the course of 2,000 years. If there is anything in our power, any way in the rules and regulations of communication that we could communicate to the ears and eyes of the leaders of the Jewish people that our intent and thoughts are constructive, positive and of good will with nothing "up our sleeve" to deceive any of your ways and thinking of the last 2,000 years, we will do so.

Truthfully, faithfully and constructively, for the betterment of humanity, we stand at your specification at any moment to meet and to undo the wrongs done to your people for the last 2,000 years and to demonstrate loyalty and self-sacrifice to your very eyes in reality, so you people, the leaders of Zion, will be convinced.

Most respectfully,

Bo Hi Pak
Special Assistant to Reverend Moon

BHP:eb

Encl: Reverend Moon's "Statement on Jews and Israel", December 1976.

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 Moon's movement -- the first systematic study, to our knowledge, that has been published of the "sacred scriptures" of Moonism.

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

A second consideration is that we are now dealing not only with an ersatz spiritual phenomenon but one that has potentially serious political implications as well. The recent revelations that Rev. Moon and his Unification Church are allegedly involved as a front group for the South Korean Intelligence Forces in this country who are charged with illegal lobbying and bribery raise the serious issue of whether Moon's anti-Semitism is intended to be used for the ideological objectives of his political backers. If that is the case, then the American people must be alert to the emergence in the Moon phenomenon of an ideological campaign whose antecedents trace back to the Nazis and to Stalinist Communism. Those totalitarian movements consciously and cynically employed anti-Jewish hatred as a major vehicle for real-

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izing their apocalyptic goal of undermining the Biblical and democratic values of Western civilization. The troubling question cannot be evaded: why are Rev. Moon and his political backers resorting to the Nazi model of exploiting anti-Semitism for ideological purposes? Every American Congressman, Senator and public official who is approached by the Moon movement ought to be alert to this ideological land-mine of fanatic hatred when courted for support by Rev. Moon and his backers.

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

RABBI MARC H. TANENBAUM

National Interreligious Affairs Director

American Jewish Committee

December 1976

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The Rev. Sun Myung Moon is a Korean-born (1920) religious leader who moved to the United States in 1973. Since then, his teachings and beliefs have received extraordinary attention in the Western World as he embarked upon a widespread and highly visible campaign to gain new members for his Unification Church. It has been a campaign filled with bitter controversy, including a Congressional investigation of Rev. Moon's tax-exempt status and an acrimonious court case that was instituted by the parents of a new convert to his church. In the past three years nearly 30,000 Americans, most of them under thirty years of age, have flocked to Rev. Moon's banner and have become active and committed members of the Unification Church. Rev. Moon claims a worldwide membership of over 600,000.

While public attention has been focused on many aspects of his movement, very little has been said about his -- and the Unification Church's -- attitudes and beliefs regarding Judaism and the Jewish people as reflected in Divine Principle, the basic text of Rev. Moon's movement.

A systematic analysis of this 536 page document* reveals an orientation of almost unrelieved hostility toward the Jewish people, exemplified in pejorative language, stereotyped imagery, and sweeping accusations of collective sin and guilt.

Whether he is discussing the "Israelites" of the Hebrew Bible or the "Jews" as referred to in writings of the New Testament period, Rev. Moon portrays their behavior as reprobate, their intentions as evil (often diabolical), and their religious mission as eclipsed.

There are over 36 specific references in Divine Principle to the Israelites of the Hebrew Bible (Old Testament) -- every one of them pejorative. The "faithlessness" of the Israelites is mentioned four times on a single page (p. 330).

*The work has gone through several revisions and enlargements since it was first published in Korean nearly 20 years ago. This study is based on the 1974 English edition, published by the Holy Spirit Association for the Unification of World Christianity, 1611 Upshur St., N.W., Washington, D.C.

Moreover, the accusation is leveled collectively: "The Israelites all fell into faithlessness" (p. 315). "All the Israelites centering on Moses fell into faithlessness" (p. 320). "The Israelites repeatedly fell into faithlessness" (p. 343). (Emphasis added.)

In similar fashion, Divine Principle records some 65 specific references to the attitudes and behavior of the Jewish people towards Jesus and their role in his crucifixion --again, every one hostile and anti-Jewish. Thus, not only were the Jewish people of Jesus' day "filled with ignorance" (p. 162), "rebellion" (against God) (p. 359), and "disbelief" (p. 146 et passim), but they "betrayed" (p. 453), "persecuted" (p. 155), and "derided" Jesus (p. 135), finally "delivering him to be crucified" (p. 200). Rev. Moon goes even beyond the infamous deicide-"Christ killer" charge against the Jewish people. In two separate instances in Divine Principle (pp. 357 and 510), the founder of the Unification Church specifically links the Jews with Satan in bringing about the death of Jesus:

As a matter of fact, Satan confronted Jesus, working through the Jewish people, centering on the chief priests and scribes who had fallen faithless, and especially through Judas Iscariot, the disciple who had betrayed Jesus.

Nevertheless, due to the Jewish people's rebellion against him, the physical body of Jesus was delivered into the hands of Satan as the condition of ransom for the restoration of the Jews and the whole of mankind back to God's bosom; his body was invaded by Satan.

The anti-Jewish thrust of Rev. Moon's writings about the ancient Israelites and the Jews of Jesus' time carries forward into his interpretation of Jewish history and of the current status of Jews and Judaism in our own time. There are some 26 pertinent reference in Divine Principle. Once again, in tone and in substance, they are viciously anti-Jewish, reflecting the worst aspects of traditional Christian displacement theology, and viewing the persecution of Jews across the ages as punishment for their sins. Thus, "The Jewish nation was destroyed" (p. 431); due to "the Israelites' faithlessness, God's heritage (has

been) taken away from the Jewish people" (p. 519), and "the chosen nation of Israel has been punished for the sin of rejecting Jesus and crucifying Him" (p. 226). Rev. Moon brings his teachings up to modern times.

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

The sole mention of the Nazi Holocaust is found on page 485:

Hitler imposed the strict primitive Germanic religious ideology by concluding a pact with the Pope of Rome, thus founding a national religion, and then tried to control all Protestantism under the supervision of bishops throughout the country. Therefore, the Catholics as well as the Protestants were strongly opposed to Hitler. Furthermore, Hitler massacred six million Jews.

It is true that many of Rev. Moon's most virulent teachings about Jews and Judaism have their parallels (if not their sources) in a tradition of Christian anti-Jewish polemic which stretches from the early Church Fathers to the Oberammergau Passion Play. St. John Chrysostom (d. 407 C.E.) wrote of the Jewish people: "Of their rapine, their cupidity, their deception of the poor...they are inveterate murderers, destroyers, men possessed by the devil...they are impure and impious..." Tertullian (d. 222), another Church Father, attempted to refute Judaism, especially the permanent validity of the Mosaic covenant. St. Justin (d. 165), one of the first Christian leaders to link the Jewish people with the crucifixion of Jesus, wrote: "The tribulations were justly imposed upon you, for you have murdered the Just One." St. Hippolytus (d. 235 or 236) taught that Jews will always be slaves because "they killed the Son of their Benefactor." Origen (d. 254), echoed the deicide and punishment theme: "We say with confidence that they will never be restored to their former condition. For they committed a crime of the most unhallowed kind, in conspiring against the Saviour of the human race..." Chrysostom believed the rejections and dispersion

of the Jews was the work of God, not history: "It was done by the wrath of God and His absolute abandon of you." A fourth century Christian historian, Sulpicius Severus, wrote: "Jews are beheld scattered through the whole world that they have been punished on no other account than for the impious hands which they laid on Christ."

All of these themes -- the "faithlessness" of Israel, the abrogation of the Covenant, collective guilt and punishment -- come together in the Oberammergau Passion Play, which is presented every ten years in Germany. Thus, Jesus is represented as renouncing Judaism: "The Old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end." (1970 version, pp 41 f.) In the Bavarian pageant, the Jewish crowd cries, "Drive him with violence that we get on to Calvary... On, drive him with blows...He deserves crucifixion..." (1970 version, pp. 106 and 109.) The so-called "blood curse" is clearly directed at the entire Jewish people:

"Chorus: Jerusalem! Jerusalem!
The blood of His Son will yet avenge on you the Lord.
People: His blood be on us, and our children!
Chorus: Be it then upon you, and your children" (1970 version p. 99.)

These and many other examples attest to the anti-Jewish sources in Christian tradition from which Rev. Moon has obviously drawn. But in recent years, Christian church leaders have made vast efforts to come to grips with this anti-Jewish legacy, to repudiate its most negative and hostile elements, and to affirm the ongoing validity of God's covenant with the Jewish people.

Thus, the Roman Catholic Church in its Declaration on non-Christian Religions (1965), affirmed that responsibility for Jesus' death could not be laid to the Jews of his time or to the Jews of today, and asserted: "...the Jews should not be presented as rejected or accursed by God, as if this followed from Holy Scriptures." The Lutheran Council in the USA, representing three Lutheran bodies, advised in

1971: "Christians should make it clear that there is no Biblical or theological basis for anti-Semitism. Supposed theological or Biblical bases for anti-Semitism are to be examined and repudiated." The twelve-million member Southern Baptist Convention resolved in 1972 "...to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who along with all other men, are equally beloved of God." The newly-revised Book of Confession of the Presbyterian Church in the United States affirms:

We can never lay exclusive claim to being God's people as though we have replaced those to whom the covenant, the law and the promises belong. We affirm that God has not rejected His people, the Jews. The Lord does not take back His promises.

The Archdiocese of Cincinnati, in 1971 guidelines, declared: "The Jewish people is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah. The Jewish people is not damned, nor bereft of its election. Their suffering, dispersion, and persecution are not punishments for the crucifixion or the rejection of Jesus..."

These are among the many indications of a growing sense of responsibility among Christian leaders to teach positively and fairly about Jews and Judaism. It is profoundly unfortunate that these developments find no echo and no acknowledgement in Rev. Moon's teachings. Having drawn upon the most anti-Jewish elements in Christian tradition, Rev. Moon has totally ignored the conscientious efforts of Christians to correct them.

Moreover, the Holocaust, when one-third of the Jewish people was murdered by the Nazis, is gratuitously mentioned by Rev. Moon, and nowhere in Divine Principle do we find any calls for repentance or for self-examination in the face of six million dead. The United Methodist Church, in a 1972 statement, expressed "clear repentance and a resolve to repudiate past injustice and to seek its elimination in the present." But not Rev. Moon.

Two leading Christian bodies, the National Council of Churches and the Roman Catholic Archdiocese of New York are sharply critical of Rev. Moon's teachings.

A working paper prepared by the Faith and Order Commission of the NCC asserts that many principles of the Unification Church differ substantially from accepted Christian theology and the Commission finds serious fault with Rev.

Moon's major beliefs:

Divine Principle contains a legalistic theology of indemnity in which grace and forgiveness play little part. The central figures of providence fail even when they are not believed -- a vicarious failure is certainly not central to Christian affirmation. That is, Christ failed because the Jews did not believe in Him and put Him to death. That is double indemnity indeed, and its penalties are continuing anti-Semitism and the requirement that another savior come to complete the salvation of Jesus Christ.

Dr. Jorge Lara-Braud, a member of the Presbyterian Church in the U.S. and the Faith and Order Commission's Executive Director, and Dr. William L. Hendricks of the Southwestern Baptist Theological Seminary in Fort Worth were the principal authors of the working paper.

The Roman Catholic Archdiocese of New York has warned its priests about the "acute dangers" that the Unification Church presents for believing Christians. "It is important to bear in mind that several points of Rev. Moon's teaching are in direct conflict with Catholic theology, and therefore render his movement suspect for Catholic participation," Father James L. LeBar, an official of the Archdiocesan Communications office, said in a letter to pastors.

When referring to Jews and Judaism, we are confronted with over 125 examples of an unremitting litany of anti-Jewish teachings. Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern. From Abraham until the present day, Jews are seen only

as a people, devoid and emptied of any genuine faith and spiritual qualities. "The inner contents are corrupt " (p. 532.) The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a "second Israel" (who interestingly enough, must soon be replaced by the "third Israel": the followers of Rev. Moon.) Further, the Jews have lost God's "heritage" and are still being "punished" for their many, many sins.

Rev. Moon's Divine Principle is a feculent breeding-ground for fostering anti-Semitism. Because of his unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major work. One can only speculate on what negative and anti-Jewish impact Divine Principle may have upon a follower of Rev. Moon.

Rabbi A. James Rudin

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For information about these publications, write to the Interreligious Affairs Department, American Jewish Committee, 165 East 56th Street, New York, New York 10022.

Protestant, Catholic, Jewish groups denounce Moon

By William Claiborne

Washington Post Special

NEW YORK — Leaders of three major Protestant, Roman Catholic and Jewish organizations Tuesday denounced the Rev. Sun Myung Moon's Unification Church as a "breeding ground" for anti-Semitic, anti-Christian and anti-democratic beliefs.

In extraordinarily harsh attacks on Mr. 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 the 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.

Rabbi Marc H. Tanenbaum, the AJC's national director of interreligious affairs, cited 65 references in Mr. Moon's

"bible," the "Divine Principal," to the behavior of the Jews toward Jesus, including allegations "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 Mr. Moon.

The Rev. James J. LeBar, co-ordinator of the New York archdiocese's office of communications, said the Unification Movement, with its "strange and enticing appeal" to young people, "completely distorts the Biblical texts and creates its own (religious) theories."

Dr. Jorge Lara-Braud, executive director of the National Council of Church's commission on faith and order, assailed the Unification Movement for "leaving behind the Scriptures whenever it is necessary to make a case that the replacement of the Messiah will come only from South Korea."

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

Principal" and his "Master Speaks."

The AJC also complained that Mr. Moon's church, while pretending to be religious in nature, actually is a thinly disguised political movement that seeks to install Mr. 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 arm's manufacturing in South Korea. . . . Never has there been an (messiah) so engaged in the accumulation of material wealth," Rabbi Tanenbaum said.

Don Holdgreiwe, a spokesman for the Unification Church, said that Mr. Moon would have no comment for the time being, but that the church would reply in a press conference in "a day or two." Holdgreiwe claimed the Moon organization received no "advance warning" of the allegations and "had no way to anticipate the charges."



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In This Issue

★ DISTRIBUTIVE justice as a concept in Christian ethics has been around for a long time — colonial Quaker John Woolman wrote eloquently on the subject as long ago as the 1750s. But application of the idea that goods and services should be distributed equitably so often founders on two obstacles: a belief by individual Christians that economics is too complicated a subject to be understood by anyone other than economists, and a feeling of helplessness when faced by the widespread and deeply rooted inequities that result in crushing poverty. Confronting the issues of distributive justice is one fearless Cristobulus Crock, the protagonist in Bertil L. Hanson's imaginative contribution to our "Rewriting U.S. History" bicentennial series. Dr. Hanson, a teacher of political philosophy and public policy, has twice won Fulbright awards and has researched and lectured abroad at Uppsala University and the University of Oslo. He is writing a book on alternative economic systems — real and imaginary.

The excitement over the '60s death-of-God theologies set forth by Thomas Altizer, William Hamilton and others has long since died down and has been succeeded by a "recovery of transcendence." But James W. Woelfel finds, ten years after the death-of-God furor, that God has died for him as well — not because of the secularity of the culture but because of his inability to resolve the concept of an all-powerful and personally caring God with "an old and permanent specter called evil." Dr. Woelfel's book *Borderland Christianity: Critical Reason and Christian Love* (Abingdon, 1973)

sought for alternative views of God that "preserved divine love at the expense of divine power." Finding problems too with a finite God, he returns to the death-of-God myth that portrays the incarnation as the transcendent Creator's dying to transcendence. Now "the only revelation of God is the faces of us unlikely human beings, his only worship our compassionate devotion to one another and to the needs of our earth." Influenced by Camus among others, he has written *Camus: A Theological Perspective* (Abingdon, 1975).

End-of-year kudos go this time to "little people" who acted; the lead editorial tells their stories. Following this close-up treatment of the little-known we discuss our choices for the "top ten" religious news items of 1976. Then Robert F. Drinan, priest and congressman (D., Mass.), speaks out on the necessity of bringing world attention to bear on the Soviet Union's refusal to allow Jews to emigrate. The piece is adapted from Father Drinan's keynote address to a November consultation in Chicago sponsored by the National Inter-religious Task Force on Soviet Jewry, which is co-chaired by Sister Margaret Ellen Traxler, executive secretary of the National Coalition of American Nuns; Rabbi Marc H. Tanenbaum, national director of inter-religious affairs, American Jewish Committee; and Andre LaCocque, professor of Old Testament at the Chicago Theological Seminary.

The second installment of a Special Report on today's Vietnam appears this week; author Barbara Fuller writes as one who was sent to Vietnam last spring by Friendshipment, a coalition of religious, humanitarian-aid and peace groups. She is on the national steering committee of Clergy and Laity Concerned.

Photo credits: Religious News Service, front cover; Eric L. Wheeler, pp. 1179-80; Robert Maust, back cover.

the christian CENTURY

AN ECUMENICAL WEEKLY

Established 1884. Named The Christian Century 1900. Refounded 1908 by Charles Clayton Morrison. Joined by New Christian 1970.

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Second-class postage paid at Chicago, Ill.
Published 43 times per year — weekly, except biweekly the first 2 weeks in Jan. and in Feb., and from the 2nd week in June through the 2nd week in Sept. — by the Christian Century Foundation.

407 S. Dearborn St., Chicago, Ill. 60605. Telephone: 312-427-5380.
Subscriptions: one year, \$12.00; two years, \$20.00; three years, \$27.00. Single copies, 40 cents.

Additional for foreign postage: to Canada & PUAS, \$1.00 per year. Others, \$1.50 per year.

The Century is indexed in the Reader's Guide to Periodical Literature and the Index to Religious Periodical Literature.

An index is published in the final issues of June and December. ISSN 0009-8281.

Helsinki's Broken Promises

✦ WE CAN be certain that 1977 will constitute a crucial turning point in the life of the Helsinki Accord. At the Helsinki Conference in August 1975, President Ford said: "History will judge this conference not by what we say today, but by what we do tomorrow; not by the promises we make, but by the promises we keep." Since that time, it has become increasingly clear that the Soviet Union does not intend to keep its promises to permit full religious and cultural freedom and to allow its citizens the fundamental human right to rejoin their families abroad. The Soviet government has apparently adopted a policy of ignoring the human-rights provisions of the Helsinki Final Act, unless international pressure forces compliance. Now is clearly the time to exert such pressure.

Since the ratification of the Helsinki Accord, each positive step taken by the Soviet authorities has been matched by one or more negative actions. The modest reduction in the exorbitantly expensive emigration fee was matched by a steep increase in the tax on parcels received from abroad. This policy, adopted last June, was clearly aimed at the more than 1,000 Jewish families who applied for permission to emigrate, lost their jobs as a result, and now require these parcels in order to support themselves and their families. The number of Jews and others permitted to emigrate has not increased. The systematic harassment of those who apply for exit visas and passports continues. In October, authorities brutally beat and arrested a number of Soviet Jews peacefully protesting Soviet policy.

Even in this action, however, the Soviet government demonstrated that it is by no means immune to pressure from abroad. The mass arrests precipitated a great deal of criticism from the West. Along with other elected officials and citizens of the United States, I expressed my outrage to Soviet officials. A subsequent announcement — that two of those imprisoned would not be released but would be prosecuted for a criminal offense carrying a prison term of five years — provoked a second wave of protest. The Soviet government dropped the charges and released the two men. This was the first instance in which criminal charges against dissident Soviet Jews did not result in trial, conviction and imprisonment. Intense international pressure clearly had some effect.

In the coming year, we must seize other opportunities to focus world attention on the Soviet Union's failure to adhere to the human-rights provisions of the Helsinki Accord. We must apply organized, systematic and continuing pressure. The con-

gressionally created Commission on Security and Cooperation in Europe has begun to exercise its responsibility to monitor, evaluate and report on compliance with the Helsinki Accord. Under the terms of the legislation that created the commission, the President is required to report to the Congress and the nation every six months on progress toward fulfillment of the goals and duties set by the Helsinki Final Act. The commission's activities and the presidential reports present us with new opportunities to emphasize the importance of the Helsinki Agreement and the U.S.S.R.'s inexcusable failure to comply with it.

President-elect Carter has stated his profound interest in international human rights in general and the plight of Soviet Jews in particular. He has also declared his firm intention to place America's traditional concern for individual liberty and human rights at the core of our nation's foreign policy. On November 24 William Scranton, U.S. ambassador to the United Nations, criticized the U.S.S.R.'s failure to adhere to the Helsinki Accord. At a speech before a U.N. General Assembly committee, Scranton warned the Soviet Union that the new administration would insist that Moscow live up to its promises on the free movement of people and ideas in considering "further normalization of relations with the Soviet sphere." He charged that the Soviet Union had engaged in destructive efforts to discredit the principles of individual human freedom, and he criticized the U.N. for its insensitivity to the U.S.S.R.'s "denial of freedom of thought, religious freedom, and emigration to its own citizens."

The incoming administration will, one hopes, elevate the human-rights provisions of the Helsinki Accord to a prominent position on the agenda of East-West relations, as part of our nation's fundamental commitment to the free movement of people and ideas. The U.S. and other nations should press for a thorough discussion of this issue in the U.N.

Still another opportunity to focus world attention on the human-rights section of the Helsinki Accord is presented by the first conference to review the Helsinki Act, scheduled to convene in Belgrade, Yugoslavia, in September 1977. A preliminary meeting to set the agenda for the conference will take place in June. The U.S.S.R. will undoubtedly attempt to demonstrate that it has complied with the agreement and to narrow the focus of the conference. The United States and the other Western signatories must be prepared to point out the Soviet Union's failure to live up to its obligations, and must draw the world's attention to the brutal denial of human rights in the U.S.S.R. The Belgrade Conference of all 35 nations which signed the Helsinki Agreement can serve as a forum to communicate to the Soviet Union and the rest of the world America's deep commitment to human rights.

In this context, it is essential that the U.S. comply

fully with the terms of the Helsinki Final Act. To the extent that we are in violation of any of the act's provisions, our moral position vis-à-vis the Soviet Union is compromised.

Unfortunately, there are several respects in which the U.S. is at least arguably in violation of the accord. The McCarran Act, which prohibits alleged communists from emigrating to the U.S., and the State Department's authority to prevent certain individuals from visiting the country are unjust and unnecessary laws which could be construed as violating the Helsinki Final Act. We must not undermine our ability to call for strict adherence to the terms of the accord by retaining such policies.

When I was in the Soviet Union last year, a young man who had tried unsuccessfully to emigrate to Israel and lost his job as a result told me, "If it were not for the Congress and the people of the United States, we would all be in Siberia by now." The responsibility which we bear is an enormous one — and it is particularly acute for Christians, who can assert that these fundamental moral issues transcend any one religion or people. At the Second World Conference on Soviet Jewry in Brussels, Belgium,

earlier this year, all Christians present issued a "Call to Christian Conscience," asserting that

this generation of Christians will not be silent as we raise our voices in support of the struggle to prevent the cultural and spiritual annihilation of the Jews of the Soviet Union. . . . We call upon the Soviet Union to implement those provisions of the Helsinki Agreement which relate to freedom of thought, conscience, religion, and belief, and to the right to emigrate. . . . We cannot remain silent or indifferent in the face of the continuing grave and dehumanizing injustices that have been inflicted upon the Jews and other groups in the Soviet Union.

Now, as the validity of the Helsinki Agreement remains to be determined, perhaps largely by the events of the coming year, none of us can remain indifferent. If we do all we can this year to encourage compliance, perhaps eventually we will witness the fulfillment of the biblical promise which concludes the Brussels Conference Call to Christian Conscience: "To open the eyes of the blind, to bring prisoners out from confinement, and from the dungeon, those who live in darkness" (Isa. 42:7).

ROBERT F. DRINAN.

Women Priests in Canada

The Canadian Anglican Church ordained its first women priests November 30. The six deacons ordained to priesthood were Mary Lucas and Beverly Shanley at Grace Church, St. Catharines, Ontario; Mary Laker Mills in the cathedral at London, Ontario; Virginia Briant and Elspeth Alley in the Vancouver, British Columbia, diocese; and Patricia Reed in the Cariboo, British Columbia, diocese. The Canadian church became the first "major" branch of the worldwide Anglican communion to allow women full parity with men in the ministry. The tiny Hong Kong diocese has had women priests since 1971. Although there has been considerable controversy over the Canadian church's endorsement of the ordination of women, more women deacons will be ordained to priesthood in 1977.

New Lutheran Church

The Association of Evangelical Lutheran Churches (AELC), a new denomination, held its founding convention December 3-4 at Rosemont, Illinois, thus formalizing a long-awaited split with the Lutheran Church-Missouri Synod. Con-

vention delegates, representing approximately 150 congregations with a reported membership of 75,000, came from four regional synods and one nongeographical synod. Resolutions were adopted committing the AELC to fellowship relations with the Lutheran Church in America and the American Lutheran Church as well as establishing membership in the Lutheran Council in the USA and the Lutheran World Federation. AELC officers were also instructed to study membership in the World and National councils of churches. Taking note that one of its regional units, the Pacific synod, had already approved the ordination of women to the ministry, the convention encouraged other synods to issue similar approval. The AELC will support Concordia Seminary-in-Exile, St. Louis. William Kohn, Milwaukee, was elected AELC president. Dr. Kohn resigned in 1974 as executive secretary of the Missouri Synod Board of Missions. Will Herzfeld of Oakland, California, was elected vice-president, and Susan Lewis of Atlanta, Georgia, secretary.

Events and People

People

Joanne Nesler Davis, newly named director of the Brethren Volunteer Service, is the first woman to hold that position. The Church of the Brethren organization works both nationally and internationally.

Norman Perrin, professor of New Testament in the divinity school of the University of Chicago and author of *New Testament: An Introduction*, a widely used text in colleges and seminaries, died on Thanksgiving Day in Park Forest, Illinois. He was 55. Dr. Perrin had just finished reading the proofs of his new book, *The Resurrection According to Matthew, Mark, and Luke*, which will be published this spring. A prolific writer and a pioneer in New Testament scholarship, Dr. Perrin was also the author of *The Kingdom of God in the Teaching of Jesus*, *Redaction Criticism*, *The Challenge of Bultmann* and other works. In 1973 he was elected president of the Society of Biblical Literature.

Unification
Theological
Seminary



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New York 12507
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December 14, 1976

Rabbi Marc H. Tanenbaum
Interreligious Affairs Department
The American Jewish Committee
165 East 56 Street
New York, New York 10022

Dear Rabbi Tanenbaum,

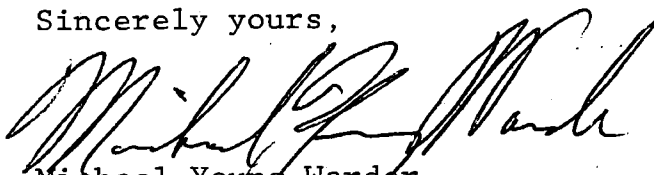
Your statement of December 1976 is in error. I would like to meet with you at your earliest possible convenience to discuss Reverend Moon's DIVINE PRINCIPLE with you.

I enclose a statement by Reverend Moon which will soon be made public. I hope you can see that Reverend Moon has a special regard for Judaism and Israel. He believes that the redemption of mankind could never be complete without the redemption of Israel.

When can we meet?

Thank you for considering this request.

Sincerely yours,


Michael Young Warder
Member of the Board
Unification Theological
Seminary

MYW:jn

Charge Made By NCC, Jewish, Catholic Officials

MOON'S CHURCH HIT AS 'ANTI-CHRISTIAN,
ANTI-SEMITIC AND ANTI-DEMOCRATIC'

By Religious News Service (12-28-76)

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

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

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

This is the first time in New York City that the three major faiths have joined in attacking the Unification Church.

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

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

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

Father LaBar said a five-member speakers bureau is now available at the New York archdiocese to speak to parish and other groups about the Unification Church.

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

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

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

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

He said the Moon organization 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."

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

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

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

He referred to the list of 62 "front organizations of the Unification Church" included as part of the information packet on the Moonies by the archdiocese.

"It is interesting to note that the Unification Church resorts to such methods," Father LaBar said. "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?"

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

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

Rabbi Tanenbaum, in a closing statement on behalf of all the main speakers, called on Mr. Moon for a "comprehensive and systematic removal of all negative and hostile references to Jews and Judaism and to Christians and Christianity which abound in the Divine Principle..."

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

NEWS COMMITTEE

FROM THE

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

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

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M.
TUESDAY, DECEMBER 28, 1976

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

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

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

While concentrating on the "bigotry" expressed by Rev. Moon in his book, Divine Principle, which serves as the basic text of his movement, the religious leaders voiced equal concern about other aspects of his activities. They were critical of his methods of indoctrination which have been reported by former Moonies who have defected from the group.

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

(more)

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CSAE 1707

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

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

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

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

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

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."

(more)

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

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

76-960-47

12/27/76

A, REL, EJP, CP, PP



According to Bishop Rausch, there have been warnings that "the violence of the Rhodesian government against its black people" might provoke counter-violence.

The following is the text of Bishop Rausch's statement:

With our fellow-Christians in Rhodesia, we in the United States deplore the unprovoked and brutal murder of Bishop Adolph Schmitt, Father Posenti Weggarten and Sister Maria van den Berg, on Dec. 5 in northwest Rhodesia.

The Rhodesian Catholic Commission for Justice and Peace, and especially its president, Bishop Donal Lamont, have for many years pointed out that the violence of the Rhodesian government against its black people is likely to result in counter-violence on the part of the oppressed. Neither the commission nor I condone murder or any other form of violence, whether against innocent blacks or innocent whites, whether done by the government or by adherents of the liberation movements. S.D. Maruza, chairman of the Rhodesian commission, wrote last year: "The whole body of our society is infected with a sickness...Violence and counter-violence leave no room for reconciliation, true justice and true peace which we seek for Rhodesia."

One can only hope that the tragic murder of the three missionaries, added to the innumerable other injuries and deaths which preceded them and which currently continue, will give impetus to the negotiations in Geneva, and that all parties there will work unselfishly and generously toward that reconciliation, justice and peace.

17 - 12/23/76

MOON'S REPLY TO AJC CHARGE BRINGS CALL FOR 'CONCRETE ACTION' (280)

NEW YORK (NC) — South Korean evangelist, the Rev. Sun Myung Moon, has declared that his Unification Church "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred."

Moon's statement, which appeared in a full page advertisement in the Dec. 19 edition of the New York Times, is apparently in-reply to an American Jewish Committee (AJC) report calling his chief theological work, "Divine Principle," a breeding ground for fostering anti-Semitism.

Rabbi Marc Tanenbaum, the AJC's national interreligious affairs director, expressed dissatisfaction with Moon's reply, saying it contained nothing but "sweeping generalizations." He called on the controversial evangelist to follow up the statement with "concrete actions," and suggested that "Divine Principle" be purged of its "negative and hostile references to Jews and Judaism."

Moon spoke of history, politics and religion in his statement, commenting on the Holocaust, the Middle East, the state of Israel and the oppression of Jews in the Soviet Union.

He attributed the murder of six million Jews by the Nazis to "political shortsightedness and lack of moral responsibility on the part of Germany's political and religious leaders." He called on the United States to promote free emigration of Soviet Jews to Israel. He pledged to work for an "acceptable accommodation between Arabs and Jews." And he urged the world's religions to unite against "Soviet imperialism."

Rabbi Tanenbaum said in his statement that the AJC's focus on Mr. Moon's alleged anti-Semitism does not mean that the agency is unconcerned about the Korean's other activities, including the controversial recruiting techniques of the Unification Church and its "ideological stance" which, Rabbi Tanenbaum said appears to support repressive regimes such as that of South Korean President Park Chung Hee.

The AJC report, which was made public in early December, has been sent to Congress and to Justice Department investigators probing alleged South Korean influence peddling on Capitol Hill.

18 - 12/23/76

(With NC Photos)

U.S. EPISCOPAL WOMEN TO BE ORDAINED IN JANUARY 750)

By Jo-ann Price

NEW YORK (NC) — When the Episcopal Church starts ordaining women to the priesthood after its new ordination canon takes effect Jan. 1, one of the largest groups of women priests will come from the 10-county diocese of New York.

The first woman nationally to cross the line into the formerly all-male domain is a Midwesterner, Jacqueline Means of Indianapolis. But 10 of an estimated 25 scheduled to receive Holy Orders across the country in January will be attached to New York, an Episcopal stronghold which has remained relatively calm throughout the recent storm over ordaining women. An additional three will be ordained later in the year.

Controversy has swirled around three of them. But for the most part, the 13 women now making ordination plans in New York have been quietly working as deacons in parishes or at hospitals or colleges.

"I'm sorry I had to wait," said the Rev. Carol Anderson of the staff of St. James Episcopal Church, who was ordained a deacon in 1971.

Ms. Anderson, a tall, athletic woman, and Chaplain Julia Sibley, 60, of the East Midtown Protestant Chaplaincy were admitted to the diaconate at the same time. They will become the first women to join the diocese's 440 priests when Ms. Anderson receives orders Jan. 3 at St. James and Chaplain Sibley on Jan 8.

Ms. Anderson and Chaplain Sibley did not take part in the ordinations of 15 women deacons in Philadelphia and Washington. These actions were termed "irregular" by the House of Bishops, which censured three participating bishops.

Last September they were happy when the Episcopal General Convention in Minneapolis voted to change the Church laws so they would allow women to be ordained.

One of the most painful things Ms. Anderson said she has had to do is counsel Catholic women, who feel they are called to be priests. They are torn between leaving the Catholic Church or remaining in the hope that women will be ordained to its priesthood, she said.

In an interview with NC News, Episcopal Bishop Paul Moore of New York outlined his plans for the Rev. Carter Heyward and the Rev. Emily Hewitt, who were ordained in 1974 in an "irregular" ceremony. Their orders, he said, would be "recognized" in a liturgical ceremony Jan. 9 at the Cathedral of St. John the Divine.

"I will say in the ceremony that since they were ordained and now have been recognized by the bishop and the standing committee, and since the Church has given permission to ordain women, they are now recognized as priests in good standing," he said.

The recognition of the Revs. Heyward and Hewitt, who live in Cambridge, Mass., will be part of a service at which Sister Mary Michael Simpson, a counselor on the Cathedral staff, will be ordained using the revised ordination rite.

Bishop Moore said that no New York parishes threatened to break away, no civil suits were brought against him and no clergy were tried as a result of women's ordination. This happened in other parts of the country. But there was tension over the issue. About 30 priests here have told him they are "vigorously opposed" to female priests.

"I'm not going to insist that they have them celebrate" in their churches, he commented. "Every rector has the right to refuse permission for this, apart from the question of whether the priests are women."

In the period after the irregular Philadelphia ordinations, relations became strained between Bishop Moore and the Revs. Heyward and Hewitt.

(MORE)

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.

While concentrating on the "bigotry" expressed by Rev. Moon in his book, Divine Principle, which serves as the basic text of his movement, the religious leaders voiced equal concern about other aspects of his activities. They were critical of his methods of indoctrination which have been reported by former Moonies who have defected from the group.

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

(more)

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

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

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

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

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

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."

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

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

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REL, EJP, CP, PP

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, JUNE 4, 1976

ARCHDIOCESE ISSUES WARNING
ABOUT UNIFICATION CHURCH

By Religious News Service (6-4-75)

NEW YORK (RNS) -- The Roman Catholic Archdiocese of New York has warned priests about the "acute dangers" it says the Rev. Sun Myung Moon's Unification Church presents to young people.

Informational packets on the cult have been mailed to all parishes and a special television presentation has been scheduled over the archdiocesan closed circuit network.

"It is important to bear in mind that several points of Rev. Moon's teaching are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," Father James J. LeBar, an official of the archdiocesan communications office, said in a letter to pastors.

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

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

The priest, who assists at a parish not far from a Barrytown, N.Y., estate where the Unification Church maintains a training center, advises priests to send parents of children "enticed" into the movement to Citizens Engaged in Reuniting Families (CERF), an anti-Moon group located in Scarsdale, N.Y.

Father LeBar, in his letter, indicated that the presence of a former priest on the staff of the Unification Church gives "rise to confusion but in no way does it indicate approval of any kind."

"The priest who is on the staff is presently on leave of absence from his priestly duties...Since he is not functioning as a priest, his decision to teach for the Unification Church is his own," Father LeBar stated.

(The priest was not further identified, but a spokeswoman at the Unification seminary in Barrytown said the reference was apparently to Dr. Frank Elmo, former professor at Fordham University.)

The hour-long television program "produced especially for priests" was scheduled for telecast at 14 different times over a five-day period.

Material accompanying the letter to pastors included a guide for "parents of children captured by unorthodox religious cults," and a list of 62 "front organizations of the Unification Church."

Father LeBar said the materials came from C.E.R.F.

DOMESTIC SERVICE

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WEDNESDAY, MAY 26, 1976

NCC Unit Examining Moon TheologyUNIFICATION CHURCH IS SEEN DISTORTING
CHRISTIANITY, PROMOTING ANTI-SEMITISM

By Religious News Service (5-26-76)

NEW YORK (RNS) -- Principles of the Rev. Sun Myung Moon's Unification Church differ substantially at key points from accepted Christian theology and foster anti-Semitism, according to the draft of a theological statement being prepared by the Commission on Faith and Order of the National Council of Churches.

The working paper, accepted in substance by the executive committee of the broadly ecumenical commission, moved in the direction of rejecting the Unification Church as a member of the Christian family.

"It is to be hoped that the Unification Church will not seek any dependency on the Christian community which it distorts so completely," the statement declares.

"The executive committee is supportive of both the substance as well as the conclusions of this working paper," said Dr Jorge Lara-Braud, executive director of the NCC commission.

The 13-page statement, which will undergo continuing revision, will be presented at a meeting next fall of the full commission, made up of representatives of 27 denominations, including Protestants, Roman Catholics and Greek Orthodox.

From the viewpoint of classical Christianity, the statement finds fault with the major teachings of the Unification Church as contained in its book, "Divine Principle."

It notes that the Unification Church teaches that all the major prophets, including Jesus Christ, were failures and that the world awaits a new messiah to be born in Korea.

"Divine Principle contains a legalistic theology of indemnity in which grace and forgiveness play little part," the statement says. "The central figures of providence fail even when they are not believed -- a vicarious failure is certainly not central to Christian affirmation. That is, Christ failed because the Jews did not believe in Him and put Him to death. That is double indemnity indeed, and its penalties are continuing anti-Semitism and the requirement that another savior come to complete the salvation of Jesus Christ."

The drafters of the statement pick up on five other theological points with which they say the Unification Church differs from "normative Christianity."

"The denial that Jesus Christ provides complete and adequate salvation claims a deficiency for Christ's work which Christians could not accept," they say.

(more)

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DOMESTIC SERVICE

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WEDNESDAY, MAY 26, 1978

Another point is "the assertion that Jesus is a second god." That teaching "compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity."

"Classical Christianity has always affirmed that incarnation was the identification of God with his fallen creation," according to the statement, which notes that "Divine Principle has no provision for an incarnational theology."

It adds that the "Unification Church's view of man and his sin is extremely simplistic and overly literal." Taking issue with the Unification Church belief that the archangel Satan "in the form of a serpent, seduced Eve and had physical sexual relations with her," the statement declares:

"Neither Christianity nor any other world religion has regarded adultery as the worst of all sins. It is a travesty against sin to indicate that the root of sin is the fact that our first parents 'had an illicit blood relationship with an angel symbolized by a serpent.'"

Lastly, the statement notes:

"The eschatology of Divine Principle is ambiguous. It does not relate the second coming of the Lord of the Advent with Jesus of Nazareth. Nor does the Lord of the Second Advent really conclude anything. In Divine Principle the Kingdom of God will be brought in by man's efforts, and the question remains as to what exact purpose the Lord of the Second Advent serves. How precisely will he bring man physical salvation?"

The statement asks:

"Are we to understand 'Divine Principle' as a declaration of John the Baptist who heralds the coming of a new messiah to be born in Korea, or is this a new gospel which speaks of a messiah who has already come from Korea?"

The statement complains that "there is incompleteness of illustrations in the discussion of totalitarianism" in Divine Principle.

"Mussolini, Hitler, the militarists of Japan are appropriate expressions" of totalitarianism, the statement declares, but asks: "Where is South Korea's Park Chung Hee?"

(Mr. Moon has been an avowed and ardent supporter of the authoritarian government of President Park Chung Hee of South Korea, where political dissent is stifled.)

Other criticisms of "Divine Principle" is that "it is the epitome of an esoteric, theoretical book" and that "no author is listed in conjunction with the work, although Sun Myung Moon's picture is featured as the frontispiece."

(more)

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Translated from the Korean, the book was copyrighted in 1973 (second edition) and was published by "The Holy Spirit Association for the Unification of World Christianity," the official name of the Unification Church. The address of the publisher is listed as 1611 Upshur St., N.W., Washington, D.C.

The principal authors of the draft statement were Dr. William L. Hendricks, professor at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Dr. Lara-Braud, a layman of the Presbyterian Church, U.S. (Southern).

Twelve persons serve on the executive committee of the NCC's Faith and Order Commission. Nine of them were present at a recent meeting in which they voted to accept "the substance as well as the conclusions" of the draft statement.

They were the Rev. Jeanne Audrey Powers, associate ecumenical officer of the United Methodist Church, New York, and chairwoman of the NCC's Faith and Order Commission; the Rev. Herman Harmelink III, a pastor of the Reformed Church of America, Poughkeepsie, N.Y.; Sister Agnes Cunningham, a professor of patristics at St. Mary of the Lake Roman Catholic Seminary, Chicago; Dr. J. Robert Nelson, professor of theology and ecumenism, Boston University School of Theology; the Rev. William Norgren of New York, assistant ecumenical officer for the Episcopal Church.

Also, Dr. Nicon D. Patrinos, director, Interchurch Relations and Social Concerns, the Greek Orthodox Archdiocese of North and South America; the Rev. Sharon H. Ringe, formerly a United Church of Christ pastor, now a doctoral candidate and teaching fellow at Union Theological Seminary; Dr. Robert G. Torbet, assistant general secretary for ecumenical relations, American Baptist Churches, Valley Forge, Pa., and the Rev. John T. Frazer, executive director of the Metropolitan Area Church Board, African Methodist Episcopal Church of Zion, Columbus, Ohio.

Dr. Lara-Braud explained that 27 denominations are represented on the Faith and Order Commission, which has a three-fold function: Meeting the pastoral needs of the churches, on-going involvement with theological concerns, and keeping alive the ecclesiological issue of conciliarity, or how the churches may one day meet in ecumenical gathering as in the early era of Christianity.

Of the 27 denominations represented on the commission, 21 are full members of the National Council of Churches. Six of them, according to Dr. Lara-Braud, are not NCC members but participate in the commission. For example, he noted, the Catholic bishops through their conference appoint five persons to serve on the commission, although the Catholic Church is not a member of the National Council of Churches.

The Southern Baptists, while not members, also cooperate as participants on the commission. Other non-NCC denominations serving on the commission are the American Lutheran Church, the Lutheran Church-Missouri Synod, the Christian Reformed Church, and the Church of God of Anderson, Ind.

Juridical, legal terms. I tried to explain that ours is the way of cooperation and support, of mutual respect and helpfulness, and a way that does not violate the established procedures of the American academic community."

The NCEA, in a carefully developed paper on "The Relationship of American Catholic Colleges and Universities with the Church," issued last spring, took the position that juridical and legal links with the Vatican by the U.S. institutions would render them ineligible for state aid, without which most of them would collapse.

An observer, Dr. S. Thomas Greenburg of the Institute of Catholic Higher Education, a U.S. organization, took a different attitude: "In a dialogue characterized by a continuing emphasis on collegiality, subsidiarity, decentralization, ecumenism and acculturation, one waits patiently for the same dialogue to identify the accountability and enforceability that undergird all meaningful and significant legislation, whether civil or ecclesiastical."

The matter of the five canonical faculties which have retained as teachers laicized priests who have married was not publicly discussed during the congress. The continuing employment of the 30 such ex-priests is contrary to present Church legislation. There were reports that private discussions were held with representatives of the faculties concerned.

An agreement between the four Dutch faculties employing laicized priests who married and the Congregation for Catholic Education is reported to allow these teachers to continue so as not to disrupt the schools. The same pastoral solution is said to have been given to the Canadian faculty with the problem. But the Vatican is said to insist that no more such priests be employed.

No comment was forthcoming from officials of the congregation on the matter.

Summing up his impressions of the congress on Vatican Radio, Cardinal Gabriel Garrone, prefect of the Education Congregation, said, "Our time at the congress has allowed us to sound out very profoundly the nature of our views and the possibility of closer collaboration in achieving the goals the Holy Father has held up to us."

19 - 12/6/76

JEWISH OFFICIALS CALL MOON BOOK 'ANTI-SEMITIC' (850)

By Cliff Foster

NEW YORK (NC) — Two top officials of the American Jewish Committee (AJC) have denounced the Rev. Sun Myung Moon's publication, Divine Principle, calling it anti-Semitic and indicating it may be involved in South Korean lobbying on Capitol Hill.

The charges by Rabbis Marc Tanenbaum and James Rudin of the AJC are based on a report asserting that the chief theological work of Rev. Moon's Unification Church contains more than 125 examples "of an unremitting litany of anti-Jewish teachings."

Rev. Moon's Divine Principle is a "breeding ground for fostering anti-Semitism," wrote Rabbi Rudin, assistant director of the AJC's interreligious affairs department and author of the seven-page report. "Because of his unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major

(MORE)

work. One can only speculate on what negative and anti-Jewish impact Divine Principle may have upon a follower of Rev. Moon."

Susan Reinbold, director of media relations for the Unification Church, said Dec. 6 Rev. Moon and other church officials are preparing a response to the report, but did not say when it would be made public.

Written by Korean disciples of Rev. Moon, Divine Principle reflects the teaching of the self-ordained South Korean evangelist whose 22-year-old church claims 2 million members worldwide, 30,000 of them in the United States. Rabbi Tanenbaum estimated that 30 percent of Moon's followers in this country are former Jews.

Rabbi Rudin's analysis of the work was based on the 536-page, 1974 English edition of Divine Principle published by the Holy Spirit Association for the Unification of World Christianity, the official name of the Unification Church. In a footnote to his report, the rabbi reported that the book has been revised and enlarged several times since it was first published nearly 20 years ago.

This summer the multi-denominational Commission on Faith and Order of the National Council of Churches issued a report criticizing the Unification Church for distorting Christianity and fostering anti-Semitism. Among other things, the South Korean evangelist teaches that both Judaism and Christianity failed to save mankind, but that the "final chapter of God's Providence" will be fulfilled by the Unification Church.

The AJC report, said Divine Principle displays an "unrelieved hostility toward the Jewish people," exemplified by what it describes as "perjorative language, stereotyped imagery and sweeping accusations of collective sin and guilt."

Among passages in Divine Principle which Rabbi Rudin found offensive were:

- 36 references to the Israelites as "faithless;"
- 65 references to the Jews' hostility to Jesus, including charges they "betrayed," "persecuted" and "derided" Jesus and finally "delivered him to be crucified." In two separate instances, both quoted at length in the report, Divine Principle links the Jews with Satan in bringing about the death of Jesus, according to Rabbi Rudin.

- 26 "viciously anti-Jewish" references to "the persecution of Jews across the ages as punishment for their sins." Rabbi Rudin quoted Divine Principle as saying: 'Jesus came as the Messiah; but due to the disbelief of and persecution by the people he was crucified. Since then the Jews have lost their qualification as the chosen people and have been scattered, suffering persecution through the present day.'

Rabbi Rudin attributed Moon's teachings on Judaism to the "tradition of Christian anti-Jewish polemic" of the early Church Fathers. But he pointed out that in recent years, "Christian leaders have made vast efforts to come to grips with this anti-Jewish legacy," citing as examples, the Vatican's 1965 Declaration on Non-Christian Religions, a 1972 resolution passed by the Southern Baptist Convention the newly-revised Book of Confession of the Presbyterian Church in the United States, and guidelines adopted by the Cincinnati archdiocese in 1971.

Rabbi Tanenbaum, the AJC's interreligious affairs director, said the report will be publicized widely and sent to members of Congress as well as to the Justice Department, which is currently investigating alleged

(MORE)

bribery of congressmen by South Korean agents in exchange for legislative action favoring South Korea.

Reportedly the multi-million dollar scheme was hatched in the late 1960s at a meeting attended by President Park Chung Hee, Tonssun Park — a key figure in the case who has left the country — and Bo Hi Pak, a former official of the South Korean Intelligence Agency and now chief aide of Rev. Moon.

Referring to what he called Moon's anti-Semitism, Rabbi Tanenbaum said in a preface to the report, "Every American Congressman, Senator and public official who is approached by the Moon movement ought to be alert to this ideological landmine of fanatic hatred when courted for support by Rev. Moon and his backers."

Congressman Donald Fraser (D-Minn.) has held hearing on the operations of the KCIA in this country and on Moon's political activities here. Unification Church members have denied any such involvement.

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

In sufficient response to the American Jew
The American Jewish Committee *should not* takes note of the Rev. Moon's categorical condemnation of anti-Semitism and his support of the State of Israel's right to secure existence as set forth in the full-page advertisement in the New York Times of Sunday, Dec. 19 ("Statement on Jews and Israel, Reverend Sun Myung Moon.")

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

Rev. Moon attributes the murder of six million Jews during the European Holocaust to "political short-sightedness and lack of moral responsibility on the part of Germany's political and religious leaders, and statesmen from among other nations, in the period between the Two World Wars." While these realities cannot be denied, the actual foundation-blocks for the Holocaust was 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 Divine Principle - especially

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

In light of the fact that all major Christian bodies and religious authorities - from Vatican Council II to the World and National Council of Churches to Dr. Billy Graham to the Southern Baptist Convention - have unambiguously repudiated these ~~XXXXXXXX~~ ~~XXXXXXXX~~ 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's study was confined to a content analysis of the Divine Principle, we have restricted this response mainly to the issues of anti-Semitism. That concentrated focus should not be taken to mean that the American Jewish Committee is not equally concerned about the proselytizing activities and ~~mix~~ 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. ~~We will deal with these other urgent issues at the appropriate time.~~

MARC H. TANENBAUM

Bert,

This is a draft of a statement on Moon. We talked with the Catholic and Protestant "specialists" on Moon, and they expressed interested in taking part in a press conference with us. They suggested the date of Dec. 28th, 11 a.m. (Mort's hour). They would be interested in releasing some their anti-Christian findings with ours.

If you approve, please let Mort Yarmon know. I will have to confirm it with

The Rev. Dr. Laura-brau, director of Faith and Order Commission of the NEC, author of their Moon study; and Rev. James L. LeBar, County Coordinator of Communications of the Archdiocese of New York.



TO: AJC AREA DIRECTORS, JCRCS

FROM: Rabbi Marc H. Tanenbaum

DATE: Dec. 20, 1976

RE: REV. MOON'S AD IN THE N. Y. TIMES "ON JEWS AND ISRAEL"

A full-page ad appeared in the News in Review section of the Sunday edition of the N. Y. Times yesterday setting forth the ~~views~~ views of Rev. Sun Myung Moon in which he "categorically" condemns anti-Semitism, and declares his regard for Jews, ~~and~~ and Israel. The ad appears to be an explicit response to the AJC's content analysis of the "scriptures" of the Unification Church which Rabbi James Rudin, Interreligious Affairs Department's assistant director, prepared.

As an immediate response to the ad, we have today circulated the enclosed statement. Except for JTA and Religious News Service, we have not sought press coverage for this statement, intending it mainly for internal clarification at this moment.

We ~~have~~ do want you to know, however, that we have planned a press conference for next Tuesday, Dec. 28, at our AJC building. Two key Christian personalities - one a Catholic priest representing the Archdiocese of New York, the other a Protestant scholar from the National Council of Churches - will be joining us in rejecting both the anti-Semitic and ~~anti~~ anti-Christian positions of Rev. Moon. The Christian leaders have each conducted serious studies of Moon's theology, and have independently condemned his anti-Jewish views.

We will send you whatever material emerges from that press conference. We would appreciate your sending us whatever material that might be available about the Moon activities in your community, especially as it relates to proselytizing Jewish youth.

Best wishes for Happy, Healthy Chanukah!

Bert,

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THE AMERICAN JEWISH COMMITTEE

FO-SFB
 date December 14, 1976
 to Rabbi Marc Tanenbaum
 from Ernest Weiner
 subject AJC'S ANALYSIS OF SUN MYUNG
 MOON'S PUBLICATION

Gerry Sherry, Editor of the Catholic Monitor, the diocesan newspaper in the San Francisco Bay Area, gave this outstanding coverage in the December 9 issue (see attached copy of page 3).

I have already called Gerry to thank him but a brief note from you and/or Jim would certainly be in order. I have had a number of comments, all positive, on AJC's "blowing the whistle" with this analysis.

When do I get a copy of the analysis?

cc: Rabbi James Rudin
 Harold Applebaum
 Milton Ellerin
 Neil Sandberg



Encl: 1

1- on tape
2- F. Moon

New Jerusalem Arts Room 604 139 Mathewson Street, Providence, Rhode Island 02903
Dec. 18, 1976

Rabbi Marc H. Tannenbaum
American Jewish Committee
165 East 56th Street
New York, N.Y.

Dear Rabbi Tannenbaum,

I have read the AJC report on Sun Myung Moon, and would like to thank you for having given this grave matter your attention. With Professor Chong Sun Kim of the University of Rhode Island, I have just completed a study of Moon called the "Unmasking of Sun Myung Moon", and I hope to include the findings of the American Jewish Committee in our text.

Although I concur with you completely on the subject of Moon's overt and pernicious anti-semitism, he has wrought actual suffering to the Korean democrats who oppose the dictatorship of Park Chung Hee, by both the soliciting of funds for the Korea lobby and acting as a mask for a political regime that is as heinous as Hitler's or Stalin's, with the imposing difference of being supported fully by the United States Government. Korean political prisoners in South Korea are in the position of Jews who hold true to the covenant, in that they refuse to bow before the dictums of a pathological ruler who has sold his country out to U.S. and Japanese business interests. The national poet of Korea, Kim Chi Ha, has been tortured and is facing a possible death sentence because he writes brilliant poetry that lampoons the savagery and corruption of Park's government. As Jews, I believe we should be the first people to oppose aid to Park's government and the first to appeal for the release of honest and loyal citizens who cling to the truth of conscience rather than the illicit laws of a tyrant.

I have spoken with Rabbi Maurice Davis who has counselled former converts to Moon's cult, and I have also talked with former members of the Unification Church myself. Although I do not doubt that strenuous and denigrating methods of indoctrination were used on Moon's followers, it is also true that they voluntarily submitted to these indignities in their quest to find fellowship and identity in a deceptive organization. Rabbi Davis believes that the parents of Jewish students who have joined the Church have neglected to show their children how much they tender their own faith. In all honesty, I cannot believe that those who have allied themselves with the Unification Church were Jews in anything but name only, and that they have suffered an acute spiritual deprivation by growing up in families that do not practice Judaism in their heart.

Sun Myung Moon could not "infect" a Jew who had been nurtured on scriptures, The Talmud, or the Tales of the Hasidim. One would hope that the iniquities of Sun Myung Moon's organization would point us back to our need to renew our own Jewishness, for the ease with which Moon has converted both Jews and Christians verifies Rabbi Abraham Joshua Heschel's statement that "religion declined not because it was refuted, but because it became irrelevant, dull, oppressive, insipid." The trite, stale, and heirloomed statements made in the Divine Principle can hardly be considered a refutation of Judaism, but are rather, emanations from a pathologically ill person. The fact that a college student of any faith can accept the puerile, warped views of Moon indicates that in some way they

are intellectually and spiritually ill and in dire need of healing.

Rabbi Davis told me that the theology of the Divine Principle is of no matter to the young followers, but it is the security and sense of purpose that attracts them to Moon's organization. However, I think there is an emotional attraction to Moon's twisted vision among his disciples, for they find it easy to project their own fears and evil impulses onto an outward form and seem to prefer total irresponsibility for their actions. The core of Moon's views is a black and white separation of good and evil, which is alien to Judaism - ~~as thought that does~~ and Rabbi Heschel has pointed out that the "mixture of good and evil is the central problem of history and the ultimate issue of redemption."

From the evil of Moon, we are able to see how our young are in need of a Jewishness they have lost (perhaps by living in overly affluent suburbs, where shopping centers become temples and idolatry is practiced daily without awareness that a commandment is broken).

It would seem fair to me that those young Jewish students who have left Moon's organization be given the opportunity to know the reality of the suffering that South Korean people have borne to achieve their dream of freedom and a restored democracy. I have translated the poetry and prison diary of Kim Chi Ha with Professor Chong Sun Kim, and it ~~would~~ will be published by Orbis books in 1977, and I would be happy to send a copy onto you. Kim Chi Ha writes with the voice of the Old Testament prophets, and he has been jailed for speaking the truth. Without the 160 billion dollars of U.S. Treasure the present South Korean government would not exist, and men such as Kim Chi Ha would not have suffered physical and psychological torture. As Americans who pay taxes to support Park Chung Hee, we are now in the position that the Nazi's were, and the South Korean people are suffering as the Jews did.

I am most grateful to you for having had a report on SunMyung Moon's anti-semitism made public. Moon is quite like Hitler in that he is ~~very~~ perilous to those who are predisposed to being infected, and those who are aware of our common tendency towards infection are truly obliged to practice preventive medicine. It is unlikely but possible that Moon may be deported from the U.S., but there is no way to deport our susceptibility to demagogues and liar who pose as prophets except by turning to the truth of the darkness in our own heart and the infinite love of God who can heal us.

It is my great hope that other theologians will begin giving attention to the issues that have been raised by Sun Myung Moon, since he is one of many pathological ill men who prey on the vulnerable who have become estranged from scriptures.

The House of Representatives Report on the KCIA by Congressmen Donald Fraser has excellent information on Moon's aid, Pak Bo-Hi and some pointed comments by Mr. Donald Ranard on the Unification Church. It is shocking that Moon is given tax-exempt status on the grounds of being a religious organization, and it is equally sad that a rabbi and noted theologians have taught at his ~~liberal~~ so called theological seminary in New York.

Best wishes and thank you again for your fine work,

Shelly Estrin Killen

Shelly Estrin Killen



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COMMENT ON THE CAMPUS: THE MOONIES AND THE RESPONSE OF THE JEWISH COMMUNITY

Samuel Z. Fishman

The emergence of yet another missionary program which threatens to induce young Jews to apostasy has set the alarm bells ringing once again within segments of the American Jewish community. Our last such experience, the Key '73 and Jews-for-Jesus scare, has been analyzed in depth in our publication on Jewish Students and the Jesus Movement (B'nai B'rith Hillel Foundations, Washington D.C., 1974). The current threat is embodied in the conversionary activity of Rev. Sun Myung Moon and his Unification Church, and the responses they evoke are rarely cool and objective. Those who have had personal encounters with the recruitment devices of the "Moonies" report in the strongest possible language on their authoritarian and devious techniques. Those who only know what they read in the papers or see on the street corners wonder, at least with respect to the Jewish people, what the excitement is all about.

The B'nai B'rith Hillel Foundations undertook a survey of selected colleges throughout the United States in an effort to discover the extent to which the Moonies have made inroads at the campus level, especially among Jewish students. We received responses from Hillel directors and counselors at approximately 75 schools, a cross-section of educational institutions that included urban campuses, large state universities, smaller private colleges, universities with national prestige, and local community colleges.

Were one to assume that the Moonie headquarters has a large map of the United States on the wall, our findings would indicate few pins in the map insofar as Jewish converts are concerned, and the relatively few that are there would be clustered in four or five places. Over sixty of our informants had absolutely nothing to report with regard to any substantial penetration by the Moonies. In a few instances they noted the presence of Moon workers and their practice of selling flowers, candy, and other trinkets for the benefit of the parent organization, but little activity to capture the attention of the campus community.

Some of the properties which the Unification Church has acquired are located near the schools which we surveyed. These include a training farm at Noble, Oklahoma, near the campus of the University of Oklahoma; houses near the campuses of Ohio State University in Columbus, Arizona State University in Tempe, and Yale University in New Haven; and a store-front center at the campus of the University of Missouri in Columbia. With the exception of certain urban centers, the vast majority of the American Jewish campus community is untouched, indifferent, and virtually unaware of the threats of Rev. Moon.

The exceptions are clustered around three or four major urban centers: the Berkeley-San Francisco area, New York and environs, and, possibly, Washington D.C., and Philadelphia. These are the cities in which the Moon people have directed an enormous amount of energy and resources toward the mounting of massive public rallies, and in which their message has been brought forcefully to the attention of the public and the media. As a result, some good investigative journalism has been undertaken, especially by the press in Washington and New York and by the staff of the weekly news magazines. Their reports portray the shady background of the Rev. Sun Myung Moon, expose the Unification Church's harsh training techniques for young people, describe

the sensational "deprogramming" which is required to rescue young people who have fallen under the spell of Moon-style "brainwashing," reveal some rather startling financial aspects of the movement and, generally, warn of the totalitarian make-up of the entire enterprise. These revelations should be taken seriously, and there are indications that the legality of certain aspects of the operation should be -- and are being -- examined by the proper public authorities.

Among the responses of the private sector of the community has been the organization of CERF (Citizens Engaged in Reuniting Families), a group which seeks to share information on legal and counseling approaches that may be used to regain authority over young people who have broken with their families because of the Unification Church. A leading figure in the work of CERF, Rabbi Maurice Davis of White Plains, New York, indicates that of the 600 families who belong to CERF "less than 10% of them are Jewish." He later raised his estimate to about 15%. This figure is in interesting contrast to the statistics attributed in the Anglo-Jewish press to Rabbi Bernard Spielman of Allentown, Pennsylvania, who speaks of a study of 7,000 Moonies of whom, allegedly, "45% were Jewish, 45% Catholics, and 10% Protestants." These figures have been widely quoted within Jewish circles (Reconstructionist, April 1976, and others), though we would express much skepticism regarding their validity. They seem to be based on self-serving figures put out by the Church, which claims a "membership of 30,000 members, 5,000 full-time." Missionary groups are notorious for their exaggerated claims of success, and often cite statements from within the Jewish community to substantiate their claims; hence this note of caution. (During the Jews-for-Jesus scare a Chabad worker in Los Angeles proclaimed, without substantiation, that "young Jews are converting to Christianity at the rate of six or seven thousand a year." The report, which was quoted widely, finally made Time magazine, and the echoes

continue to reverberate. Several years later, and far beyond the point of return, the author of the claim recanted.)

A recent report to the National Jewish Community Relations Advisory Council by Earl Raab, executive director of the San Francisco Jewish Community Relations Council, describes the deceptive techniques of two Jewish Moonies in San Francisco, young women who misrepresented themselves in order to make inroads into the local Jewish community. It is a sober and informative case study, though it too offers an opinion that "about a third or more of the young people in the movement are Jewish (perhaps 1,500-2,000 in number)." The statistic is unsubstantiated. The Hillel director at the University of California, Berkeley, reports a heavy counseling load because of the impact of the Moonies in the Bay area, including both Jewish and non-Jewish students.

The Raab report also illustrates the Moon organization's tactic of using front groups to conceal their real purpose and identity. Thus, for example, in San Francisco the two young women in his report represented themselves as members of a group called "Judaism: In Service to the World." Other front names in the Bay area are "The Creative Community Project," "International Reeducation Foundation," "New Education Development Systems," etc. The Jewish Community Council of Greater Washington has published a list of forty front organizations for Rev. Sun Myung Moon, ranging from "The Collegiate Association for the Research of Principles" to "The Committee for Responsible Dialogue." The Unification Church is also apparently tied in to some high level business and governmental scandals currently under investigation in Washington.

It is probably too soon to arrive at definitive conclusions about the impact of the Moonies on the well-being of the Jewish community or the free institutions of American life, but the evidence so far suggests a marginal effect at worst. The Jewish community traditionally expresses an extraordinary

degree of sensitivity and concern over reports of even one Jew committing the act of apostasy, and this may account for the current concerns. Such an action is undoubtedly a great personal tragedy with respect to the individual and his/her immediate circle -- family, rabbi, personal acquaintances. Yet, one must ask whether a concerted response at the communal or institutional level is justified in light of the other challenges -- religious and secular -- which may undermine the loyalty and commitment of our young people. Given the resources at our disposal -- financial and human -- one would have to argue that our collective energies had best be spent to increase the opportunities for Jewish youth of all ages to acquire Jewish knowledge and to enjoy the extracurricular programs of youth-serving agencies such as the B'nai B'rith Hillel Foundations. We must, in the words of one Hillel director, "lead from strength," emphasizing the qualities of Jewish life and stressing the satisfactions of Jewish experience and commitment. We must suppress the fascination and the distraction with marginal phenomena, and focus instead on the rich and unreachd potential of the majority of our Jewish youth, most of whom would prefer to lead meaningful lives within the broad framework of contemporary Jewish life.

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Nov. 1976

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 Executive 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-

plete 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, "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 Principle* may have upon a follower of Rev. Moon."

Founded in 1906, the AJCommittee is this country's pioneer 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.

QUEENS HOUSE OF DETENTION FOR MEN



Moon Hostility Cited By Study



RABBI TANENBAUM

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 "unrelieved hostility to Jews and Judaism," and his teaching are described as a

(Continued on Page 2)



Dr. James M. Dunn and Rabbi Marc H. Tanenbaum

... with the American Jewish Committee in Dallas

DALLAS — In a post mortem on the 1976 elections a noted Baptist religious leader and a nationally known rabbi warned that drives to establish "a religious test" as qualification for public office violated the U.S. Constitution and were contrary to the American tradition of religious liberty.

Dr. James M. Dunn, Director of the Christian Life Commission of the Baptist General Convention of Texas, and Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, cited especially those right-wing Evangelical groups who had campaigned in various parts of the country to elect "Christ-centered candidates last month on the national and state levels.

They made their remarks at a news conference in connection with the annual meeting of the American Jewish Committee's top policy-making National Executive Council, which continued through Sunday at the Fairmont Hotel here.

The "vote-Christian" movement, they pointed out, had been organized by "a loose coalition of organizations with common goals and interlocking directorates." Among these, they listed The Christian Freedom Foundation of Washington, D.C.; Third Century Publishers of Arlington, Va.; The Christian Embassy of Washington, D.C.; The Campus Crusade for Christ; and Intercessors for America.

Third Century Publishers, Rabbi Tanenbaum pointed out, in its latest News Bulletin expressed satisfaction with the fact that 21 of 54 "Christ-centered" candidates had won their election races, and cited this as an indication of the success of the "vote-Christian" campaign.

The Rabbi denounced the "concept that a person's religion was a qualification for political office, and that non-Christian believers, non-believers, or even Christians with a different religious commitment were

less qualified, trustworthy, or patriotic."

Dr. Dunn, pointing out that "Baptists and Jews have long been allies in their commitment to religious liberty" as well as in their "common dedication to the separation of church and state," warned that "we must guard against those subtle political-religious movements that would make religion the hand-

maiden of a specific political ideology."

"The insistence that candidates for public office speak the language of Zion, pass a 'born again' test or meet the demands of a right-wing questionnaire are not in the tradition of religious liberty as understood by Baptists or Jews," he declared.

Dr. Dunn noted that the intrusion of religion into the political picture had been a subject of discussion in the 1976 report of The Texas Baptist Christian Life Commission, which had gone on record as stating: "Christianity is not limited by or tied to any one form of political party or even any one form of government." It had also called on Texas Baptists to reject attempts to "baptize" any particular political philosophy.

Rabbi Tanenbaum also expressed concern over the publication of Christian Yellow Pages, which list only "born again, Evangelical Christian" businessmen and services as worthy of patronage. He noted that these supplements to the yellow pages of telephone books have been issued in 25 cities and have precipitated intergroup tension and resentments.

"If every religious, racial and ethnic group in America were to call upon their members to buy only from people in their own communities, we might well witness the Balkanization of America and the weakening of the American economy and the democratic system itself," he said.



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neighbors, just equate them. Speaking as one who chose to "adopt America" as his country, Bikel, a native of Vienna, urged the audience to become

"Just because a Jewish last name does not mean that you are a Jew," he added.
(See BIKEL—Page A27)

will also serve Israel's purpose because it would make clear that the Arabs are "prevaricating, befogging and throwing some screens" in the recent declarations about their

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Jewish News New York

AJ Committee Study Assails Moon's 'Unrelieved Hostility Toward Jews'

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 toward Jews and Judaism" and his teachings are described as a "breeding ground for fostering anti-Semitism."

Rabbi Marc H. Tanenbaum, national director of the American Jewish Committee's interreligious affairs department, made the study public last week at an opening session of the annual meeting of the AJ Committee's national executive council, its top

policy-making body, here. The study was conducted by Rabbi A. James Rudin, assistant director of the AJ Committee's 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.

Contrasts Doctrines
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. They are seen only as people devoid of any genuine faith and spiritual qualities.

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Jewish Officials Denounce Sun Myung Moon Publication

By CLIFF FOSTER

NEW YORK (NC) — Two top officials of the American Jewish Committee (AJC) have denounced the Rev. Sun Myung Moon's publication, *Divine Principle*, calling it anti-Semitic and indicating it may be involved in South Korean lobbying on Capitol Hill.

The charges by Rabbis Marc Tanenbaum and James Rudin of the AJC are based on a report asserting that the chief theological work of Rev. Moon's Unification Church contains more than 125 examples "of an unrelenting litany of anti-Jewish teachings."

REV. MOON'S *Divine Principle* is a "breeding ground for fostering anti-Semitism," wrote Rabbi Rudin, assistant director of the AJC's interreligious affairs department and author of the seven-page report. "Because of his unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major work. One can only speculate on what negative and anti-Jewish impact *Divine Principle* may have upon a follower of Rev. Moon."

Susan Reinbold, director of media relations for the Unification Church, said Dec. 6 Rev. Moon and other church officials are preparing a response to the

report, but did not say when it would be made public.

Written by Korean disciples of Rev. Moon, *Divine Principle* reflects the teaching of the self-ordained South Korean evangelist whose 22-year-old church claims 2 million members worldwide, 30,000 of them in the United States. Rabbi Tanenbaum estimated that 30 percent of Moon's followers in this country are former Jews.

Rabbi Rudin's analysis of the work was based on the 536-page, 1974 English edition of *Divine Principle* published by the Holy Spirit Association for the Unification of World Christianity, the official name of the Unification Church. In a footnote to his report, the rabbi reported that the book has been revised and enlarged several times since it was first published nearly 20 years ago.

THIS SUMMER the multi-denominational Commission on Faith and Order of the National Council of Churches issued a report criticizing the Unification Church for distorting Christianity and fostering anti-Semitism. Among other things, the South Korean evangelist teaches that both Judaism and Christianity failed to save mankind, but that

the "final chapter of God's Providence" will be fulfilled by the Unification Church.

The AJC report, said *Divine Principle* displays an "unrelieved hostility toward the Jewish people," exemplified by what it describes as "perjorative language, stereotyped imagery and sweeping accusations of collective sin and guilt."

Among passages in *Divine Principle* which Rabbi Rudin found offensive were:

- 36 references to the Israelites as "faithless;"

- 65 references to the Jews' hostility to Jesus, including charges they "betrayed," "persecuted" and "derided" Jesus and finally "delivered him to be crucified." In two separate incidents, both quoted at length in the report, *Divine Principle* links the Jews with Satan in bringing about the death of Jesus, according to Rabbi Rudin.

- 26 "viciously anti-Jewish" references to "the persecution of Jews across the ages as punishment for their sins." Rabbi Rudin quoted *Divine Principle* as saying: "Jesus came as the Messiah; but due to the disbelief of and persecution by the people he was crucified. Since then the Jews have lost their qualification as the chosen people and have been scattered, suffering persecution through the present day."

RABBI RUDIN attributed Moon's teachings on Judaism to the "tradition of Christian anti-Jewish polemic" of the early Church Fathers. But he pointed out that in recent years, "Christian leaders have made vast efforts to come to grips with this

anti-Jewish legacy," citing as examples, the Vatican's 1965 Declaration on Non-Christian Religions, a 1972 resolution passed by the Southern Baptist Convention, the newly-revised Book of Confession of the Presbyterian Church in the United States, and guidelines adopted by the Cincinnati archdiocese in 1971.

Rabbi Tanenbaum, the AJC's interreligious affairs director, said the report will be publicized widely and sent to members of Congress as well as to the Justice Department, which is currently investigating alleged bribery of congressmen by South Korean agents in exchange for legislative action favoring South Korea.

Reportedly the multi-million dollar scheme was hatched in the late 1960s at a meeting attended by President Park Chung Hee, **Tonssun Park** — a key figure in the case who has left the country — and **Bo Hi Pak**, a former official of the South Korean Intelligence Agency and now chief aide of Rev. Moon.

Referring to what he called Moon's anti-Semitism, Rabbi Tanenbaum said in a preface to the report, "Every American Congressman, Senator and public official who is approached by the Moon movement ought to be alert to this ideological landmine of fanatic hatred when courted for support by Rev. Moon and his backers."

CONGRESSMAN Donald Fraser (D-Minn.) has held hearings on the operation of the KCIA in this country and on Moon's political activities here. Unification Church members have denied any such involvement.



MOON'S SHINING MOMENT — The big moment at all rallies held by the Unification Church occurs when the Rev. Sun Myung Moon takes the stage and begins to preach.

'Deprogrammers' Save 'Moonies'

By CATHY TALLYN

BERKELEY, Calif. (NC) — The thought of some 30,000 young Americans cutting off ties to family and friends to labor full-time for a Korean evangelist is becoming increasingly frightening to more and more persons.

As a result, while Evangelist the Rev. Sun Myung Moon's Unification Church grows, so does the number of persons working to counter his gains.

A NEW PROFESSION has risen to counter the success of Mr. Moon—that of kidnapping and de-

someone to do the deprogramming.

THIS CAN involve flying out a professional team of deprogrammers, renting from three to five motel rooms a day for up to a week and paying for meals, telephone calls and from two to four weeks at a rehabilitation center at \$150 a week.

But first, there's the problem of getting the person away from the Moonies.

The conservatorship gives parents the legal right to restrain their child and even call the

goes through certain stages:

- Defense of Moon and an attempt to rationalize belief in the Unification Church.

- Extreme anger. Many times the individual will yell that he hates Moon and himself, she said.

- A tremendous release of emotion. "They begin to cry a lot. It's a traumatic experience to realize you've been used and weren't smart enough to pick this up," Mrs. Maxwell said.

- Getting back to living again which includes helping others

only thing done is to talk and talk and talk and open a crack and let it all out. It's like getting them out of jail," Maxwell said.

CHURCH MEMBER Smith reversed the analogy in a separate interview. "This is like something you read about in the Soviet Union: You'll be walking along and the next minute a van will pull up, and you'll be in prison. And that's no exaggeration."

How do you tell if your child is involved with the Unification Church?

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Independent Liberal Party, has already decided in principle to leave the government and its central committee is expected to take a final vote on the matter shortly.

Hopes Labor Will Get Strong Mandate

Some observers here expressed the view today that Rabin deliberately provoked a government crisis in order to have early elections that, he hopes, will give Labor a strong new mandate from the people. These observers say that the present government is too weak to go to Geneva to negotiate a peace settlement that inevitably will require substantial territorial concessions by Israel. They point to the Dec. 14 vote in the Knesset which came uncomfortably close to toppling the Rabin regime on a parochial issue that was of importance only to the religious minority.

Rabin, of course, will run serious risks in early elections, considering the precarious state of the economy, the recent exposure of high level corruption in Labor ranks and the rising wave of labor unrest. On the other hand, heavy political pressure is expected to be brought to bear on Israel to negotiate with the Arabs next year. This can only be done if the government has a united electorate behind it and Rabin has taken the first step to bring it about, the observers say.

SECOND THOUGHTS ON F-16S

TEL AVIV, Dec. 19 (JTA)--Israel is having second thoughts about whether it wants to purchase 250 F-16 jets from the United States. The reason, as hinted by Defense Minister Shimon Peres while in the United States earlier this month, is the steep increase in the price of the planes.

The F-16, which Israel hopes will be the leading warplane of the 1980s, originally was to cost \$7 million per unit, but now has climbed to \$11.5 million. This is without the necessary equipment and accessories which may bring the price of each plane up to \$20 million.

In addition, while the U.S. has agreed in principle to sell the planes to Israel, it has not approved allowing Israel to manufacture parts for the plane. This has now apparently become a major obstacle to Israel's final decision to buy the planes.

AJCOMMITTEE WELCOMES MOON'S CONDEMNATION OF ANTI-SEMITISM, SUPPORT FOR ISRAEL'S RIGHT TO EXIST

NEW YORK, Dec. 19 (JTA)--The American Jewish Committee today welcomed a statement by the Rev. Sun Myung Moon, leader of the Unification Church, in which he condemned anti-Semitism and supported the State of Israel's right to a secure existence. Rabbi Marc H. Tanenbaum, national director of the AJCommittee's interreligious affairs department, said the statement, which appeared as a full-page advertisement in today's New York Times, is a "constructive response to the issues raised in our recent study of" Moon's book the "Divine Principle."

However, Tanenbaum added, "Nevertheless, we hope the Rev. Moon's assertion that the Unification movement 'categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred' will lead to a conscientious effort to reform and revise the sources of anti-Semitism in the basic teachings of the Unification movement."

The AJCommittee in a study released at its national executive council meeting in Dallas earlier this month, accused Moon of "unrelieved hostility to Jews and Judaism" and described his teachings as a "breeding ground for fostering anti-Semitism." Tanenbaum said today that the AJCommittee has accepted an invitation from the Unification Theological Seminary to discuss these issues.

Critical Of 'Divine Principle'

Moon, in his statement, attributed the murder of six million Jews in the 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."

Tanenbaum noted that "while these factors cannot be denied, the groundwork for the Holocaust was laid centuries before that, and the destruction of European Jewry cannot be viewed apart from the centuries-long traditions of anti-Semitism which dehumanized Jews, heaped contempt upon them and justified their persecution on 'religious' grounds. The reference to Jews and Judaism documented in the AJCommittee study of the 'Divine Principle' conformed to that tradition and bolstered it."

Tanenbaum said "if Rev. Moon is sincere in extending his hand of friendship to the Jewish people and Israel, we urge him to re-examine the negative and hostile teachings in 'Divine Principle' and to temper his sweeping accusation of collective sin and guilt in the light of recent biblical scholarship and the precedents established by major church groups."

Moon in his statement also said his Unification movement "recognizes and divine and natural right of the Jewish people to physical survival and preservation of its specific religious traditions" and supported the right of Soviet Jews to emigrate to Israel.

JDL Hopes To Eclipse Moon

Meanwhile, the Jewish Defense League announced today that it will embark on a program of helping parents get back their children who have been lost to Moon's movement. The JDL said it "will now make the destruction of Rev. Moon's movement and the Unification Church a priority in as much as the organized Jewish community has failed to do so. Thousands of Jewish youths have been lost to Rev. Moon and the JDL will no longer sit by while this happens."

The initial move by the JDL took place this afternoon as some 100 militants lead by Rabbi Meir Kahane staged a demonstration against Moon at the New Yorker Hotel in midtown Manhattan, the headquarters of the Unification Church. They carried placards stating: "Save Jewish Youth"; "Unification Church is hell, led by satan Moon"; "We will not stand idly by while our brothers' souls are brainwashed"; and "Kill hate."

CARTER VOWS ACTION AGAINST BOYCOTT

MIAMI BEACH, Dec. 19 (JTA)--President-elect Jimmy Carter, reaffirming a campaign pledge to fight the Arab boycott, told the American Jewish Congress last night there was "no room in the international arena" for "foreign discrimination" against Americans "on grounds of their race, their religion or the countries with which they trade."

WORLD NEWS BRIEFS

TRENTON, N.J. (JTA)--A resolution calling for action against alleged Nazi war criminals residing in the U.S. has been unanimously adopted by the State Senate. The resolution, which was proposed by the Jewish Federation of North Jersey, calls on the U.S. Justice Department and the Immigration and Naturalization Service to act "diligently and expeditiously" on the charges against some 80 ex-Nazis. It calls on the State Department and INS to "cooperate fully in seeking evidence from foreign sources and in making foreign witnesses available for judicial action in the U.S." * * *

AMSTERDAM (JTA)--The municipal council of Groningen in the northeast of Holland has unanimously decided to buy the former Groningen synagogue as an historical monument. The synagogue, which was inaugurated some 75 years ago when the Jewish community still flourished, proved much too large after World War II when the majority of Groningen's Jews were deported to death camps. The Jewish survivors now meet in the former youth synagogue. The main synagogue was sold some time ago and in recent years served as a laundry. * * *

SOFIA (JTA)--The Bulgarian film industry has started shooting a film on the efforts of the partisans to save the country's Jews from deportation during World War II. The film, "The Death Transports Will Not Leave," is based on a book by Haim Oliver. * * *

BOGOTA, Colombia (JTA)--The Latin American Jewish Congress Human Rights Award was presented here last week to the former President of Colombia, Alberto Lleras Camargo, at a dinner attended by incumbent President Alfonso Lopez, five former Presidents, Cabinet ministers, members of Parliament, senior military officers and intellectuals. Camargo, former Secretary General of the Organization of American States, recalled in his speech that when he came to Buenos Aires 50 years ago seeking work, he was befriended by the prominent Argentine Jewish writer, Alberto Gerchunoff. The latter introduced him to the editors of the newspaper La Nacion where Camargo was employed. * * *

NEW YORK (JTA)--Four college presidents will lead an academic conference on "The State of Jewish Culture in the Soviet Union" Dec. 21 at the City University Graduate Center in Manhattan. The conference here, one of eight being conducted throughout the world to coincide with the conference by Soviet Jewish academicians in Moscow, is sponsored by City University in cooperation with the Greater New York Conference on Soviet Jewry. The four presidents are William McGill, Columbia University; Norman Lamm, Yeshiva University; Harold Proshansky, CUNY Graduate Center; and Gerson Cohen, Jewish Theological Seminary of America. * * *

JERUSALEM (JTA)--Some 170 Jewish high school graduates from Australia arrived last week in Israel for their summer holiday. They will stay here for three months. * * *

GENEVA (JTA)--Danny Kaye was one of five recipients last week to receive UNICEF awards in recognition of distinguished volunteer services rendered to the United Nations children's fund. Kaye, born David Daniel Kaminsky, has made sev-

eral world-wide tours during which he helped raise millions of dollars for UNICEF. * * *

VIENNA (JTA)--The Jewish community here elected a new board of governors a week ago. The "Union of Working Jews," a Socialist group, lost three of their former 14 seats, thereby losing their previous absolute majority on the 21-member board. The "United Jewish Bloc," headed by Simon Wiesenthal, which previously held four seats, won seven seats. The Zionists won two seats and the group of Orthodox Jews won one seat. Some 5600 Jews were registered to vote but slightly more than half actually voted. * * *

UNITED NATIONS (JTA)--Israeli Ambassador Chaim Herzog submitted a petition Friday from 92 Jews in nine Soviet cities--including Moscow, Minsk, Riga and Vilna--protesting against the attempts by Soviet authorities to sabotage the Jewish culture symposium in Moscow scheduled for Dec. 21-23. The petition was originally sent to Israeli President Ephraim Katzir. Herzog, in submitting the petition to Secretary General Kurt Waldheim, requested that it be circulated as an official document of the General Assembly. * * *

MONTREAL (JTA)--For the past number of years, the Canadian Jewish Congress has been supplying matzo meal, wine, oil and other Passover products to the Jews in Cuba. The program is being continued this year and shipping arrangements are being made well in advance in an effort to make sure that the supplies reach their destination in time for the Passover holiday, the CJC announced. * * *

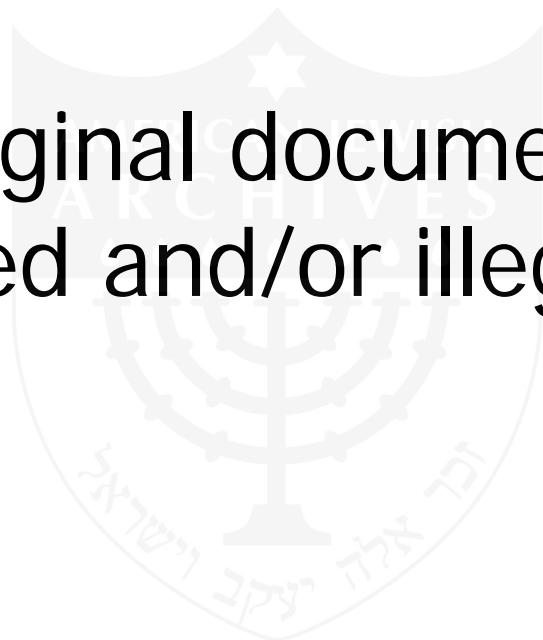
WASHINGTON (JTA)--The American Historical Association announced that Clark M. Clifford, special advisor to President Truman during the time U.S. recognition of Israel was at stake, will break a 20-year silence on that issue. The Association said Clifford, whose views during that period have been reported in detail in hitherto unpublished memoranda issued recently by the State Department in its record of 1948 which was recently revealed here, will address the Association's annual meeting Dec. 28 in the Shoreham Hotel. * * *

JERUSALEM (JTA)--The consumer price index rose by 4.5 percent during November, the Central Bureau of Statistics announced. The rise put inflation at a 34.4 percent rate since last January. It is expected that the annual rate of inflation will be 37 percent, about five percent higher than the annual budget projected. The price index rise reflects a general price increase, including almost all products. Food products increased at the highest rate, 8 percent in one month. * * *

ALBANY, N.Y. (JTA)--Consumers who buy food products which are marked "Kosher for Passover" will be assisted by a new law which was signed by Governor Carey in July and which goes into effect on Jan. 1. The new law requires the producers or distributors of packaged food which is labeled as "Kosher for Passover" to register the name, current address, and telephone number of the rabbi under whose supervision Passover products are prepared and processed. The information will be filed with the New York State Department of Agriculture and Markets and available to the public.

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Unification Church

Starting Christian, Staying Christian

Dr. Young Gon Kim
Unification Theological Seminary
Barrytown, N.Y.

Note

The following pages contain the complete text (single space) of "a working paper" on Divine Principle prepared by Prof. William L. Hendricks of Southwestern Baptist Seminary, Fort Worth, Texas for the Faith and Order Commission of the National Council of Churches with a correction (double space) of its numerous errors of fact and many curious misrepresentations of Divine Principle teachings. Additional copies of this document may be obtained by writing to Dr. Kim. She will also be happy to answer any further questions which interested readers may have.

Introduction

Mortimer Adler has taught us the importance of asking what kind of book any given book is. Divine Principle is certainly a theoretical book. In fact, it is the epitome of an esoteric, theoretical book. No author is listed in conjunction with the work, although Sun Myung Moon's picture is featured as the frontispiece, and the work is generally conceded as being his as recorded and transmitted by his followers.¹

1. The English version of Divine Principle is a translation of a Korean book containing the teachings of Rev. Sun Myung Moon prepared by Hyo Won Eu, the late president of the H.S.A.- U.W.C., under the direct supervision of Mr. Moon and published in 1966. The English translation published in 1973 is the work of Mrs. Won Pok Choi with the help of others. An earlier book, Divine Principle by Dr. Young Oon Kim, was a summary or digest of the teachings of Rev. Moon prepared in English at the request of an Australian Christian missionary in 1956, later revised and expanded under the title Divine Principle and Its Application and translated into a half dozen European languages. Dr. Kim's most recent book, Unification Theology and Christian Thought is the text used at Unification Theological Seminary, Barrytown, N.Y. Professor Hendricks seems to be unaware of the difference in purpose between the early book by Dr. Kim and the later one prepared by President Eu. Therefore these two books should not be compared.

The purpose of the book is far from modest. It claims to divulge a principle which will correlate science and theology, objective and subjective truth, and put political, economic and religious systems into unity.²

2. All systematic expositions of the Christian faith today attempt to correlate science and theology as well as unify political, economic and religious world views. Consult the

2.

systematic theologies of Tillich, Brunner or Barth. This does not make them "far from modest" but shows rather the relevance of God's revelation to every aspect of man's experience.

But Divine Principle is more than human theory according to the anonymous authors of the general introduction. It is a "revelation...God has sent to resolve the fundamental questions of life and the universe." (p. 116). It is an awesome task to review a revelation; we shall proceed along conventional, prosaic lines. A brief resumé will be followed by a discussion of the composition and characteristics of the book. In conclusion a critique of the work will be given and a theological evaluation shall be made.

Principle or Principles: An Overview

The work is divided into two sections dealing with creation and providence.³

3. Divine Principle has three parts: creation, the fallen state of man, the process of restoration, rather than two, as mistakenly asserted above.

Creation and providence are the two major ways in which the Divine relates to the created order. But the two parts and their multiple satellites are secondary to the divine principle. I perceive the divine principle spoken of in this book to be the principle of restoration through indemnity.⁴

4. The Divine Principle is the principle of creation. Part two describes how and why our present world violates that principle. Part three shows the way God will put it back into operation, according to His original purpose.

Restoration of creation is necessary because creation is in the hands of Satan, the archangel. Creation was not intended to be fallen. Ideally, creation works according to the following principles. All things, including God, have dual characteristics, visible and invisible. God as source of universal prime energy relates to the creation in a give and take action. The method by which all things relate establishes a four position foundation which involves the origin, division and union of all things. These three fold positions grow out of a subjective position, which comprises the fourth point of the four position foundation. (Indebtedness to Taoism, Kant and Hegel is acknowledged pp. 27, 462, 463.)⁵

5. References to Taoism, Kant and Hegel were made by Mr. Eu to illustrate Rev. Moon's teachings. Since Rev. Moon did not study philosophy and did not read Taoist texts, Kant or Hegel, his teachings about God and man are in no way "indebted" to them.

The purpose of creation is to make God happy (p. 41). Creation is orderly along the lines of mathematical precision. "We may infer that God is, in fact, mathematical." (p. 53). The process of creation is progressive and evolutionary involving formation, growth, and perfection. The earth is some "thousand million years old," but man is only 4,000 years old.⁶

6. Rev. Moon employs the Biblical symbolism of 6,000 years for fallen man prior to the final millenium because that was commonly taught by orthodox Christian missionaries in Korea. Naturally, this Hebrew-Christian metaphor of a week made up of seven 1,000 year long days need not be taken literally.

The world became fallen because the archangel, who was the first creation of God became jealous of man who was God's second creation. The archangel, in the form of a serpent,⁷

7. Nowhere in Divine Principle does it say that the archangel took the form of the serpent to seduce Eve. Rather it is quite explicitly explained that the serpent in Genesis is a symbol. However, the media quoted the N.C.C.'s misrepresentation, giving thousands of people the impression that Rev. Moon teaches the absurd idea that an animal had sexual relations with Eve (cf. "The Washington Post" story).

...seduced Eve and had physical sexual relations with her. "Contact between a spirit and an earthly man (who has a spirit) is not very different from contact between two earthly human beings. Therefore, sexual union between a human being and an angel is actually possible." (p. 77). The seduction of Eve was the physical fall of man. Creation was unsprung because Satan became another center around which creation can unite in a four position foundation.

The creator will, nevertheless, fulfill his purpose. God did not interfere with man's fall because man must perfect himself in order to inherit God's creative nature. God does not interfere with acts outside of his principle. (pp. 99ff). The

principle of creation is at a stalemate. Man cannot help himself, and God will not interfere directly. However, God does send anointed ones to help man. One such messiah was Jesus. Jesus' death on the cross provides spiritual salvation for mankind, but it cannot provide physical salvation, for Jesus' body was "invaded by Satan" (p. 148), i.e., he died.⁸

8. What is fairly clearly stated (p. 365) is that the Lord of the Second Advent does not come to die "as in the time of Jesus". There is a difference between coming to die for man's salvation (on the cross) or coming as a victor, dying at the end of a long and successful mission. The Lord of the Second Advent is a man and as such he must one day pass from the physical world to the spiritual world.

The Resurrection of Jesus is secondary to that of all men. Resurrection is not a raising of creation at the last day. It is restoration from Satan's province to God's province. (p. 170). Jesus "may be called a second god (image of God), but he can by no means be God Himself." (p. 211).⁹

9. The reference to Jesus as a "second god" means that as a child of God, he was created in God's image. Jesus and all men can have God's Spirit dwelling in them. According to the 4th Gospel Jesus quotes an Old Testament verse "ye are gods" (Jn. 10:34). Neither that Gospel nor Divine Principle compromises Judeo-Christian monotheism.

Jesus is the Word, the male principle. The Holy Spirit is the female principle. Both are centered on God, and this is the trinity. Nevertheless, creation is still in a dilemma, for if man cannot help himself and God's Word, Jesus cannot fully restore man, what principle can help? The providence of restoration.

The restoration of creation is achieved by man himself by use of the diving principle, the principle of restoration through indemnity. The principle of restoration through indemnity is extremely complicated. God cannot take man to paradise until he separates man from Satan. Man must separate himself from Satan by paying indemnity. Central figures in God's providence such as Noah, Abraham, and Jesus work off this indemnity by acceptable sacrifices. But the indemnity grows heavier each time it is not completely paid. Therefore each central figure must make reparation

for the failure or rejection by others of his prior type of redeemer. The restoration will be completed by God who will send the Lord of the Second Advent, who will bring physical salvation as well as spiritual salvation. The world is being prepared for the Lord of the Second Advent. An elaborate series of epochs and prophetic fulfillments are enumerated to prove that the time is near. The final period of preparation began in 1918. Before the Lord of the Second Advent comes the inevitable World War III must take place between democracy and communism. The obvious place of the coming of the Lord of the Second Advent is Korea (Rev. 7:2-4).¹ The Lord of the second advent will be born in the flesh. How else could he bring physical salvation? The Lord of the second advent will not die (p. 365). It is to be expected that Christian religious leaders will reject the Lord of the Second Advent even as the Jewish leaders rejected Christ. Both will have "deviated into Hell through the path which they believed would lead them to the Kingdom of Heaven." (p. 535). In nuce, this resumé gives us the salient points of Divine Principle.

Composition and Characteristics

Composition

Someone with infinite time, patience and a knowledge of Korean should do a form critical analysis of Divine Principle. The first English edition in 1956 was a mere 184 pages translated by Young Oon Kim. It is a pale foreshadowing of the present full blown 536 page edition.¹⁰

10. A confusion between Dr. Kim's book and the later Divine Principle book prepared by Pres. Eu.

The differences between the editions are substantial.² Various redactors can be detected in this second edition. The general introduction (pp. 1-19) is a provocative panegyric promising more than the book offers. The section on creation proper (pp. 20-63) shows awareness of western idealist philosophy and some influence of oriental religions. The biblical exegesis, typology and particularly the notion that the second coming of Christ is his coming in a man is Swedenborgian in cast.^{3/11}

11. Rev. Moon has not read the writings of Swedenborg.

The philosophy of history section (pp. 402-495) was constructed by neither a consummate philosopher nor even a good novice historian.¹²

12. Rev. Moon - and his assistant Mr. Eu - never pretended to be trained academic philosophers or learned historians. At most Divine Principle provides a suggestive outline or historical schema which the scholar can easily expand and document with illustrations. (See Y. O. Kim, Unification Theology and Christian Thought, (revised edition - 1976), pp. 249-275.

The concluding prophecy (p. 497-535) of the Second Advent bears

all the authentic marks of a Korean nationalist.^{12a}

12a. Rev. Moon is an intensely patriotic Korean, proud of his country's rich cultural heritage, but he is not a nationalist in the narrow and usually pejorative meaning of that term. As he has repeatedly stated in his American addresses, the nation exists for the sake of the world and the world exists for the sake of God.

This reviewer is not competent to judge English translations of Korean works. Surely, however, the term sought by the translator is dispensation not providence. The dispensation of creation and the dispensation of restoration make for better understanding than the "providence of creation" and the "providence of restoration."¹³

13. Y. O. Kim always preferred the term "dispensation" to "providence". (See Divine Principle and Its Application (1969 ed.), pp. 80, 94, 97, etc. and Unification Theology and Christian Thought, pp. 198, 206, 217, 234, 238, etc.)

It is, however, picayune to score the translator; for he (or she) must have had his (or her) work cut out for him (or her).

The style of the book is extremely involved. Style does signify clarity of thought and ability to communicate ideas. The potential reader should move painstakingly through the work. The following sentence is a portent of what lies in store. "Adam could not offer the sacrifices directly before God, but Noah, standing on the foundation of Abel's heart, which enabled the success in the symbolic offering of the formation stage while he was in the position of Adam, could directly offer the symbolic offering of the ark." (p. 272).

Religious terms are especially symbolic and admit diverse meanings. The terminology of Divine Principle is particularly difficult. It is to be expected that a glossary, similar to that of Science and Health, will be forthcoming.

Divine Principle has a basic internal consistency and a cleverly constructed parallelism of thought that shows penchants for mathematics, tight knit argumentation and patterned thinking.

Characteristics

Esoteric. The content of Divine Principle is unashamedly esoteric. Man is "created to communicate with the invisible world, he is meant to reflect everything happening in the world of the spirit." (p. 59). Man is like the air which enables the tuning fork to resound, and there is much to communicate; for spirits go to live in the Kingdom of God in Heaven after having their physical

bodies in the Kingdom of God on earth. However, as yet, no one dwells in the Kingdom of God in Heaven, for man has not yet enabled the Lord of the Second Advent to bring in the Kingdom of God on earth. These homeless spirits convey their thoughts to living men.¹⁴

14. Does Prof. Hendricks deny the Biblical doctrine that discarnate spirits do exist and can communicate with man? If so, he is far more heretical than he alleges Divine Principle to be. Since the Enlightenment, Christian apologists have tended to overlook the mystical and parapsychological aspects of the Bible; now that anthropologists and parapsychologists have rediscovered the importance of these factors, this side of Divine Principle is in no way discreditable.

Presumably from such esoteric sources Divine Principle acquires its insights.⁴ Often it is expressed in the book that "until now, no man has known these secrets" or has understood a given biblical passage and its true meaning.

Eclectic. The content of Divine Principle is expansively eclectic.¹⁵

15. "Eclectic": a better word would be synthesizing. As New Testament Christianity is the Hellenization of a simple Hebrew Gospel, so Divine Principle is an all-embracing or catholic synthesis of several aspects of religious truth:

1. Christian
 - a. Presbyterian emphasis on original sin
 - b. Methodist stress on the God of heart
 - c. Social Gospel Protestantism
 - d. the Puritan ethic
2. Oriental
 - a. Taoist yin-yang polarity
 - b. Confucian family-centered ethic
 - c. Hindu karma
 - d. Korean nationalism
 - e. Korean shamanism and spiritualism

There are several types of thought represented in the work. 1. There is spiritualism, in the sense of communicating with the dead (pp. 50 ff). 2. There is numerology designed to prove prophecy as in Swedenborgianism (pp. 373-495). Particular numbers favored are four, three, twenty-one, forty, one hundred sixty. 3. There is much biblical typology of an extremely symbolic nature. Various prominent historical figures are either Cain-types or

8.

Abel-types. 4. There is Kantian idealism expressed in the visible/invisible, internal/external, foundation of faith/foundation of substance dichotomies.¹⁶

16. Rev. Moon has not read Kant. Such dichotomies can be found in the New Testament, especially Paul and the Johannine literature.

5. Hegel's influence is observable at the point of the triadic formulations and the growth dialectic (formation, growth, perfection).¹⁷

17. Hegel's direct influence on Divine Principle is non-existent.

The parallels are vague at best and the comparison is misleading.

5. Social evolutionary optimism also is included: "as history goes on, man's spirit becomes higher and brighter, under the benevolent influence of the age through the providence of restoration." p. 441.

Critique: Logical and Theological

Logical

The author(s) does not accomplish the purpose of unifying all forms of truth. His (or her) conflicting assertions about the antiquity of the earth and the recent history of man will not satisfy the geologist or the cultural anthropologist.¹⁸

18. Since the Biblical 7,000 year week is symbolic, there is no conflict at this point between Divine Principle and contemporary geology or cultural anthropology.

His (or her) assertions about political theory, that God prefers democracy to all other forms of government, will please democratic people; but political positivism upon the basis of divine choice will not content political theorists.¹⁹

19. Many theologians and historians of ideas have pointed out that democratic theories of government grew out of the Judeo-Christian ideology. (See any study of John Locke, for example).

The author's preference, and presumably the divine's as well, for socialism will not form a lasting basis for agreement among economists.^{19a}

19a. There is no preference for socialism in Divine Principle as an economic or political philosophy: state control of basic

industries, abolition of private property, attack on the profit motive, etc. In most Third World countries like Korea, Pakistan or Egypt, socialism merely means being interested in social welfare rather than being selfishly individualistic.

The author's use of history in establishing his (her) numerical epochs in the history of restoration is imprecise chronologically and intrinsically unconvincing. Certainly, as we shall explore in the next section, his (her) theological assertions about the principle of indemnity will not provide a unifying scheme for persons who are convinced of salvation by grace. The author's strong affirmations about the superiority and finality of the Christian faith may please Christians,²⁰

20. While one is surprised to hear criticism of this sort from a professor in a Baptist seminary, Rev. Moon clearly believes that Christianity is best equipped at present to provide the intellectual, moral, spiritual and financial resources for a coming world faith which recognizes the merits of all existing religions. Although the Unification Church is a relatively new movement it has attracted Protestant fundamentalists and liberals, orthodox and Reform Jews, Catholic priests and nuns, Buddhists, and ex-Christian youth previously interested in a variety of modern Hindu groups. The Unification Church path to the unification of world religions is a two-step process: the first step involves the unification of Christianity, but the second, ultimate goal involves the unity of all religions. And it appears in that regard that Divine Principle has some very apt advantages.

...but they form no intellectual or philosophical answers to the problems of "comparative religion."²¹

21. Several major answers to the "problems of comparative religion" are built into the teachings of Divine Principle. For instance, what are the major stumbling blocks between Islam and Christianity? Even a cursory reading of the Quran would reveal that Muhammad was particularly incensed at the idea developed by Christianity in its post-Palestinian stage that Jesus was God. Or that there were actually three Gods in One. Divine Principle, by clearly stressing the humanity of Jesus as well as the impossibility of a man becoming God Himself, would appeal to any Muslim (or also, any Jew). However, the orthodox Christian may react, saying, yes, that may be of advantage in dealing with Muslims, but if Unification Church members do not believe in the divinity of Christ or the Trinity, then they are not Christians. Was this the criterion of discipleship that Jesus, Paul, Luke, or James set? The obvious answer is, of course, No. Rather, Jesus' command was 'Follow me, and bear my yoke....'

There is incompleteness of illustrations in the discussion of totalitarianism. The term is well defined and examples are spelled out.

Totalitarianism is a political ideology which denies the dignity of man's individuality and the freedom of speech, publication, meeting and association, together with the basic human rights regarding the state and the parliamentary systems...." (p. 484)

Mussolini, Hitler, the militarists of Japan are appropriate expressions of the definition. Where is South Korea's Park Chung Hee?²²

22. The Korean edition of Divine Principle was published in 1966.

Pres. Park Chung Hee was not subjected to criticism until much later after the vote on the Yushin Constitution. But Divine

Principle was written as a theology not a political tract, which explains why it makes no mention of Park Chung Hee or Kim Il-Sung whom most Koreans recognize as the real threat to their political, social and religious freedoms. Why is the National Council so strangely silent about the North Korean dictator these days?

It is hard to see a logical case for the unification of all phases of truth in Divine Principle.

Theological

Theologically the work fails to provide a unifying rationale for the "truth of religion." From the viewpoint of classical Christianity Divine Principle differs from normative Christianity at several points:²³

23. Anyone who has studied church history or knows the widely-differing creeds of churches in the ecumenical movement knows that "normative" Christianity is non-existent. For most Christians in the W.C.C., the Baptists are not part of "normative" Christianity, for example. In an ecumenical age such concepts are irrelevant, misleading and dangerous. The last thing a divided and weak Church needs is a return to heresy hunting.

1. The denial that Jesus Christ provides complete and adequate salvation claims a deficiency for Christ's work which Christians could not accept.²⁴

24. Unification Church agrees with other Christians in holding Jesus of Nazareth in the highest possible esteem, praises his teachings, admires his devotion and believes he was called by God to be the Messiah. Unification Church also agrees with the N.C.C. that our present social order is still a long way from the Kingdom of God. We today need to continue Jesus' work, apply

his teachings and dedicate ourselves totally to the cause of the coming Kingdom for which he gave his life.

2. The assertion that Jesus is a second god compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity.²⁵

25. Because it follows the oldest teaching in the Gospels that Jesus was not a god but a man with a divine mission, Unification Church reinterprets the 5th century Chalcedonian doctrine of the Trinity. But various revisions of that controversial doctrine are being advocated by Anglicans, Methodists, Congregationalists and others these days.

3. The view of God presented in Divine Principle is deistic.²⁶

26. Deists believed God created the world, then left it alone to be regulated by impersonal natural law. Divine Principle holds no such view; in fact, its emphasis on the God of heart is the exact opposite of the distant and aloof God of deism. God continues His work, aids men, answers prayer, continues to reveal His will, etc.

"God cannot ignore the laws which He has set up." (p. 512). God will not interfere with anything which is not of the principle; therefore, God requires that man make reparation for his own mistakes. At this juncture Divine Principle has reached a logical and theological cul-de-sac. If God requires man to be responsible for the indemnity due and man cannot pay the indemnity and God will not interfere in man's responsibility - how can the situation be resolved? Classical Christianity has always affirmed that incarnation was the identification of God with his fallen creation. Divine Principle has no provision for such an incarnational theology.²⁷

27. In a half dozen ways, Unification Church teaches an incarnational theology - the necessary polarity of matter and spirit, the challenge of the coming kingdom on earth, interest in every phase of human activity, and belief that the universe

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was created to be God's body and that every man should be a temple of His spirit, for example.

4. Divine Principle contains a legalistic theology of indemnity in which grace and forgiveness play little part.²⁸

28. Except in the rhetoric of Luther and the Jansenists, Christian theology has ordinarily taught that God and man must work together for the realization of the purpose of creation.

According to Divine Principle, God is responsible for 95%, man 5%, so adequate recognition is paid to the need for grace in Unification theology.

The central figures of providence fail even when they are not believed - a vicarious failure is certainly not central to Christian affirmation. That is, Christ failed because the Jews did not believe on him and put him to death. That is double indemnity indeed, and its penalties are continuing anti-semitism and the requirement that another savior come to complete the salvation of Jesus Christ. 5. The Unification Church's view of man and his sin is extremely simplistic and overly literal.²⁹

29. Traditionally Christians have defined the essence of sin in one of four ways:

1. sin is disobedience to God's law,
2. sin is pride,
3. sin is rebellion (titanism),
4. sin is the lust of the flesh.

The last view is that of numerous theologians, past and present, as well as most lay Christians.

Neither Christianity nor any other world religion has regarded adultery as the worst of all sins.³⁰

30. Unification Church does not say adultery is the root of sin in any simplistic way. It rather sees Eve's illicit relationship with Lucifer as the clue to man's misuse of love which is the original and most basic sin. Since God is love, mis-directed and distorted love represents the fundamental malady

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of man. Surely in a post-Freudian age the relevance of this teaching should be obvious.

It is a travesty against sin to indicate that the root of sin is the fact that our first parents "had an illicit blood relationship with an angel symbolized by a serpent." (p. 75). 6. The eschatology of Divine Principle is ambiguous.³¹

31. Students of apocalyptic literature, Jewish and Christian, realize the confused and contradictory nature of the materials handed down through the churches. Divine Principle is therefore designed to clarify eschatological concepts. Its view of the relationship of the first and second advents parallels the New Testament view of the relationship between the first Elijah and the second who heralds the coming of the Messiah. John the Baptist was the new Elijah - he was not, however, a reincarnation of the original Elijah. The soul of the Tishbite did not occupy the body of the Baptist. Rather, John inherited the mission of Elijah. The same will be true of the new Christ, according to Divine Principle. Divine Principle also corrects the mistaken views of ancient and modern apocalypticists. The kingdom will not come with a sudden overwhelming manifestation of divine power. Nor will the kingdom be a static condition of perfection but it will provide a solid base for creative expression. The Messiah does not bring time and history to an end but rather lays the foundation for a positive development of man's total talents.

It does not relate the second coming of the Lord of the Advent with Jesus of Nazareth. Nor does the Lord of the Second Advent really conclude anything. In Divine Principle the Kingdom of God will be brought in by man's efforts, and the question remains as to what exact purpose the Lord of the Second Advent serves. How precisely will he bring man physical salvation?

Conclusion

It is difficult to relate Divine Principle to the practices of Mr. Moon and the Unification Church. How do the social ideals of

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Divine Principle, co-existence, co-prosperity, common cause, relate to the practice of Mr. Moon's life style? Are we to understand Divine Principle as a declaration of John the Baptist who heralds the coming of a new messiah to be born in Korea, or is this a new gospel which speaks of a messiah who has already come from Korea?

In selecting a title for this review of the Divine Principle several came to mind: "Cosmic Chess" (moving people in and out of the Cain position, the Abel position, etc.), "A Tract on Original Sin" (this ingenious explanation of what's wrong with existence is a notable feature of the book), "Synergism Unlimited," (man certainly has a large part to play in the Unification Church's idea of salvation). None of the above won first place. It seems to me that Divine Principle should be called, with special reference to Mr. Moon, Apologia pro vita sua.

Other revelations and movements which have grown from them, so contrary in essence to classical Christian faith, have burgeoned and thrived without help from the Christian community. It is to be hoped that the Unification Church will not seek any dependency on the Christian community which it distorts so completely.³²

32. Professor Hendricks compares The Divine Principle to Cardinal Newman's "Apologia Pro Vita Sua". This analogy has some merit. Rev. Sun Myung Moon's teachings grow out of his life experiences much as Hosea's revelation of the God of betrayed love grew out of that prophet's marital misfortunes. God's revelations come through the medium of His chosen instruments. Divine Principle then can best be understood in the light of Rev. Moon's Presbyterian background, the Korean religious heritage, the divided missionary situation and the political-social milieu of Korean Christianity today. It is therefore most important to see the Unification Church as a movement deeply rooted in the Protestant tradition, growing out of the missionary environment and responding in a distinctive fashion to its challenge.

¹In this passage the angel ascends from the rising of the sun. The area of the rising of the sun is the East. The Messiah cannot be born in Japan, she is of the Cain type of persecutors; the Messiah cannot be born in China, she is communist. Therefore,

the Messiah must be born in Korea where communism and democracy are in conflict, Q. E.D.

²In the 1956 edition the four-fold principle lacks the philosophical development it is given in the second edition. The first edition contains the tenets of spiritualism, the Buddhist doctrine of transmigration of souls, and the descent of evil spirits on man (pp. 47-50). The numerology of the first edition is based almost exclusively on the number 40 whereas the amplified numerology and typology of the second edition uses a variety of numerical symbols. The most telling difference between the editions is at the point of identifying the Lord of the Second Advent. In the first edition the Lord of the Second Advent is identified as Jesus Christ. In the second edition the Lord of the Advent is referred to as Christ, but the absolute identity of Jesus of Nazareth and the returning Christ is not made. Some explanation and attention must be given to this dramatic increase in the size of Moon's "revelation" between the 1956 edition and the 1973 edition.

Divine Principle is ostensibly the regulative commentary on Holy Scripture. And the definitive commentary on Divine Principle is the Unification Church Student's Training Manual. Edited by The Unification Thought Research Institute, Barrytown Training Center, Barrytown, New York, May 30, 1975. This 400 page mimeographed manual provides clarifying charts, hints for witnessing, suggestions about street preaching, etc. It is much less formal than Divine Principle.³³

33. The Training Manual prepared by Mr. K. Sudo has never been considered "definitive" by church leaders or the lay missionaries. In the sense Dr. Hendricks uses the term, "definitive" interpretations of Divine Principle can be found in Rev. Moon's sermons published monthly in Way of the World, the Unification Church magazine.

³See Samuel M. Warren, A Compendium of the Theological Writings of Emanuel Swedenborg. (New York: Swedenborg Foundation Inc., 1895), esp. pp. 382ff.

⁴The first edition (pp. 49-51) is much more explicit about this concourse between men and spirits than is the second edition (pp. 87-88).

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