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Recent Efforts to Convert American Jews--
The Unification Church, Key 73 and Jews for Jesus

Stephen A. Karol

Thesis submitted in partial
fulfillment of the requirements
for Ordination

Hebrew Union College-
Jewish Institute of Religion
Cincinnati, Ohio

1977

Referee, Professor Jacob Rader Marcus

Dedicated to

MY WIFE MARY

for

her unmistakable tolerance,

her unlimited encouragement,

and

her unending love

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DIGEST

This thesis deals with three efforts to convert Americans which have arisen within the last twenty years. Only one of them, the "Jews for Jesus", was found to have directed its conversion message primarily toward Jews. Yet, each of them have succeeded to a small degree in attracting individual Jews and to a large degree in eliciting a response from Jewish organizations and leaders.

Chapter One concerns the Unification Church. Founded in South Korea in the early 1950's, it began its operations in this country in 1959. Its leader is Sun Myung Moon, an apparently self-ordained minister whose followers regard him as the new Messiah. The estimates of his support have ranged from two thousand to thirty thousand, and the estimates of Jewish participation have ranged from twelve per cent to forty-five per cent of the Church's membership. These estimates, as well as the charge that the Church "brainwashes" its members, have caused great concern among American Jews.

Key 73 was initiated in 1967 by Carl F. H. Henry of Christianity Today magazine. The goals of this campaign were to unite evangelical Christians, to coordinate their efforts, and to "call our continent to Christ". Ultimately, more than one hundred Protestant denominations and forty Catholic dioceses endorsed Key 73. With its plans for spreading the Gospel through extensive use of the media and increased witnessing to non-Christians, Key 73 was perceived by some Jewish leaders as

a threat to interfaith relations and a potential danger to American Jewry's religious rights. Others considered it to be an unimportant development. Both of these responses are explored in Chapter Two.

"Jews for Jesus" originated in San Francisco in 1970. Chapter Three details how the group was founded by Moishe Rosen, a Jew who had accepted Christ and was ordained a Baptist minister. He and his followers, conveying their views mainly to college-age Jews, have stressed that a Jew can become "completed" by accepting Jesus as the Messiah. This effort has contended that a person can be a Jew and a Christian at the same time, and has generated both hostility and confusion among Jewish leaders.

Chapter Four consists of a brief comparison of these groups. Specifically, it deals with their development, philosophy, methods, success and the reaction produced in the Jewish community. It states that there has been a tendency to respond to these groups by increasing education and by stressing the need to make Jewish institutions more responsive to individual Jews.

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INTRODUCTION

Throughout the long history of the Jewish people, conversion by a fellow Jew to another religion has always been a source of heartache, a cause of bitterness, and a target of criticism. Whether it be forced or voluntary, every instance of conversion has tended to affect other Jews adversely, particularly when and where Jews already constituted a small minority of a given population. Be it a son, daughter, relative or friend, the Jew who converted was often seen as a traitor, as a turncoat from the Jewish religion and the Jewish people. Occasionally, he or she was perceived as a symbol of the failure of that religion and that people.

The sense of loss involved in a conversion is best conveyed by the Hebrew word for an 'apostate': meshumad. The root of this word means "to be destroyed, devastated, laid waste, annihilated."¹ Such destruction has indeed been apparent in the erosion of links with former fellow Jews and the breaking of family ties that occasionally result from one Jew's conversion to another religion. Time and time again, the questions are asked: "Where did we go wrong?" or "Why is he (she) doing this to us?"

From the time of the worshippers of Baal to the time of Paul, from the era of the Crusades to the years of the Spanish Inquisition, Jews were subject to appeals to change their religion. Even in America, the religious freedom which

has given to Jews the right to practice their religion has given to some non-Jews the right to convert others. In all of these periods of history, attempts to convert Jews have met with a certain degree of acceptance as well as rejection and resentment.

Most important, efforts to convert Jews tell us something not only about the groups seeking converts, their reasons for doing so, and the society in which they do so, but also about the response of the Jews and the organized Jewish community. The purpose of this thesis is to explain from an objective, historical point of view the development and operation of three organized efforts to convert others: The Unification Church, Key 73 and Jews for Jesus. All have been most active during the first half of this decade, but only two of them (Jews for Jesus and the Unification Church) still exist. Of the three, only Jews for Jesus has been interested primarily in converting young Jews. Yet, Jews have been directly and indirectly affected by the efforts of all three, and their very existence has caused much discussion and consternation in the Jewish community.

I have divided this thesis into five major sections: a general introduction, a chapter concerning each group, and a final chapter that consists of conclusions comparing these groups and the Jewish response to them. Historical development, philosophy, methods, apparent success, and the reaction produced in the Jewish community are dealt with in each chapter. And, each chapter has sections which pertain only

to that particular group.

It is hoped that this paper will provide the reader with a clear understanding of how the Unification Church, Jews for Jesus and Key 73 came into being, how they have developed and functioned, and how Jews have been affected by and have responded to these groups. The author neither claims that the movements under study nor their tactics and results are typical of all attempts to convert the Jews. Further, it should not be inferred from the conclusions of this thesis that these three efforts are without a doubt the most important and most interesting of such efforts. Importance and interest, to be sure, are so often a matter of personal opinion. However, the Unification Church, Key 73 and Jews for Jesus were all chosen for this thesis because they have a common bond. Although they differ in their philosophies and methods and in their emphasis on converting Jews, they have each had some impact on many individual Jews and on the organized Jewish community.

Perhaps the most significant and enlightening aspect for readers of this study will not be the analysis of the nature of the three movements, but rather the conclusions about the nature of Jewish reaction to what have been considered to be threats to Jewish existence. If this is the case, we may then have learned more about ourselves as Jews and about our perceptions of our status in America.

CHAPTER ONE:
SUN MYUNG MOON
AND THE
UNIFICATION CHURCH

MOON'S PERSONAL HISTORY

Marriage and Divorce:

Mass Ceremony. The largest mass wedding ceremony was one of 791 couples officiated over by Sun Myung Moon of the Holy Spirit Association for the Unification of World Christianity in Seoul, South Korea, in October 1970²

All his life, Reverend Moon's only desire has been to do the Will of God. Three years ago God called him to come to America, but like Moses, he protested, 'I am a Korean man, I don't even speak the English language--how can I bring this message to America?' God said, 'I will open your way, and give you strength--America must hear these words before it is too late.' And he came. The key to the great success of Reverend Moon has always been that he is completely humble before God, and then totally confident before men in carrying out God's Will.³

Behind that smiling face of Sun Myung Moon there is a history of families destroyed: a history of heartache and bewilderment and pain. Behind that smiling face of Sun Myung Moon there is a coldly efficient empire built upon the backs of manipulated children whose idealism made them vulnerable. Behind that smiling face of Sun Myung Moon is the story of thousands of youngsters seduced by simplistic answers, and who pay for the smiling face by abdicating any independent thought.⁴

As a nation of immigrants we have consistently been helped by those born in other lands. Marquis de Lafayette, Alexander Graham Bell and Albert Einstein are just a few of the most familiar examples. Reverend Moon's current work is a continuation of this historical pattern. Indeed, the convergence today of a wide-spread interest in the East and an Oriental Christian leader with a worldwide concern is more than mere coincidence. Through this meeting of East and West, God is seeking to bring great blessing to America and the world.⁵

After studying the multitude of literature available on the Reverend Sun Myung Moon and the Unification Church, a

researcher can legitimately ask the questions: "Will the real Sun Myung Moon please stand up?" "Will the real Unification Church please stand up?" For, though Moon and his Church were relatively unknown less than a decade ago, they have become more prominent with every bit of publicity they have received, whether good or bad. The task, then, for an historian or an investigative reporter is not only to gather information, but also to try to separate fact from legend and exaggeration on the one hand, and from misrepresentation and misunderstanding on the other.

It is best to begin with Moon himself. The only detailed account of his early life has been provided by the Church. In such an account, even his childhood and adolescence have been portrayed in the context of a religious mission:

Sun Myung Moon was the fifth of eight children born to a rural family in northern Korea. He became known in early childhood for the qualities of righteousness and perseverance, occasionally righting an injustice simply by protesting longer and more vehemently than its adult perpetrators could stand. At age 10 his whole family converted to Christianity and his personal depth began to be stimulated in a special way:

"I had a very strong desire to live a life of high dimension. When I was 12 years old, I started praying for extraordinary things. I asked for wisdom greater than Solomon's, for faith greater than the Apostle Paul's and for love greater than the love Jesus had."⁶

What seems to be generally recognized as the turning point in Moon's life, as the first indication of his uniqueness and chosenness, occurred when he was sixteen years old:

On Easter morning of 1936, Jesus appeared to him to talk about his future life. Jesus explained God's

desire to establish His Kingdom on Earth and presented the need for someone on earth to take up this mission. He asked Reverend Moon to assume the responsibility. Recognizing the seriousness of accepting such a request, Reverend Moon struggled with the decision. Ultimately, however, he did accept and the course of his life began to take shape.⁷

Exactly what shape the course of Moon's life took following this revelation has been subject to debate. He was said to have communicated during the next several years with God and with such luminary figures of already-established religions as Jesus, Moses and Buddha. The Church of the Nazarene Korea Mission has claimed that, during his early life, Moon "accepted the teaching of Kim Back Moon who originated the faith known as Monastery of Israel. . . . Moon founded his organization in 1954, basing it upon his supposed religious visions. Actually, Moon borrowed his doctrines from those taught at the Monastery of Israel."⁸

In June of 1946, Moon went to Pyongyang, North Korea, to speak on behalf of Christianity and in opposition to Communism. He began his active, public ministry, "preaching his own version of Messianic Christianity, and gradually attracted a small, devoted following. He also changed his name from Yong Myung (Shining Dragon) Moon to a more celestial Sun Myung (Shining Sun) Moon. . . ."⁹ According to Church doctrine, Moon's success led to persecution the nature of which has been likened repeatedly both implicitly and explicitly to the persecution of Jesus. The fact that he attracted disciples "stimulated jealousy in established Christian churches who reported Reverend Moon as a heretic

to the Communist-controlled government." It has been claimed that the Communists, in turn, arrested and tortured Moon and left him for dead, but he was found by some of his followers and subsequently resumed his ministry.¹⁰

In February of 1948, Moon was arrested again. The Presbyterian Church excommunicated him that year--its reasons may be inferred but are, in actuality, unclear. He was sent by the North Korean government to a labor camp at Hung-Nam, which a Church publication has described as a "death camp" where the inmates were given "a cup of rice a day and generally were worked to death. Few survived longer than six months."¹¹ But Moon, buoyed by his religious faith and character, survived the rigors of his imprisonment and saw the liberation of Hung-Nam in October of 1950 by a United Nations force. Returning to Pyongyang, he could find only two of his followers still remaining there and began a long trek with them to South Korea. The Church's official version of the journey stated that Moon carried one of the followers (who had a broken leg) "on his back on a bicycle for over 600 miles!"¹²

The details of the first few years of the fifties are somewhat less definite. In 1953, Moon moved to Seoul. Time magazine, citing "early members of the sect," has stated that ritual sex characterized the Moon communes. Since Moon was a pure man, sex with him ("blood cleansing") was supposed to purify both body and soul, and marriages of other cultists were in fact invalid until the wives slept with Moon. As the

cult became bigger, the blood-cleansing rites were abandoned .
 . . .¹³ In 1954, he officially founded the Church, under the name "The Holy Spirit Association for the Unification of World Christianity." But, the following year, Moon was arrested and imprisoned for three months. According to one source, Moon ". . . and several students and professors were expelled from their universities because of engaging in . . . were called 'the scandalous rites of the Unification Church.'"¹⁴
 The Church of the Nazarene in Seoul has backed up this account of Moon's alleged offenses, but the Unification Church has generally ignored or denied such charges, emphasizing that Moon was never convicted. An article in the Wall Street Journal in 1975 took note of the charges, but stated:

. . . an official of the Washington, D.C., office of the immigration service--which made Mr. Moon a permanent resident of the U.S. on April 30, 1973--said that a person with a criminal record even in South Korea couldn't be granted residence in the U.S. without a special waiver and that such a waiver wasn't on record for Mr. Moon.¹⁶

ORIGINS AND DEVELOPMENT OF THE CHURCH IN AMERICA

Information regarding the Unification Church in this country, like the information regarding its founder, has very often been contradictory. There have generally been two versions of Church activities: the official Church position and the position of the media or the opponents of the Church. This dichotomy of views has been especially clear on the subject of how and why the Church originated and developed in the United States.

In a recent Church publication, Sun Myung Moon, the Church's beginning in the United States was seen in the wider context of Moon's life-long religious mission:

In the 1960's Reverend Moon concentrated on developing the different works of the Church in Korea and Japan. This included strengthening its membership base through evangelism, establishing an economic foundation for the Church by starting a number of businesses and spreading a superior ideological alternative to Marxism.

By 1965, the foundation for the Korean Church was sufficiently enough established to allow Reverend Moon to move to his broader mission. In that year he took his first world tour, travelling to forty nations including the United States.¹⁷

Moon returned to this country in 1969 and then in 1971, remaining for one month and three months, respectively, in those visits.¹⁸ A sense of urgency and necessity regarding an extended stay here, as well as a sense of reluctance on the part of Moon, were conveyed in this Church account of Moon's decision to supervise the Church in this country:

On a personal level, Reverend Moon would have preferred to remain in Korea. There, he spoke the language, was familiar with the culture and was surrounded by his family and long-term supporters. Coming to America involved abandoning all this in favor of an unfamiliar culture and uncertain acceptance. Nevertheless, he saw clearly that the salvation of the world depended on America and felt that God had called him to come. As a confirmation of this, the American Church has truly blossomed since his arrival.¹⁹

How the United States fits into the over-all scheme of things has been expressed in political, as well as religious terms, by Moon and the President of the Church in the United States, Neil Salonen. In a Newsweek interview last June, Moon characterized the divided nation from which

he came as a "line-up between the heavenly world and the satanic world." He went on to say that he came to America ". . . to bring it back to the scene of the struggle. America has been retreating from responsibility; that has happened in Vietnam. America will decide the world's destiny."²⁰ At a rally last September in Washington, D.C., Moon echoed this message. The New York Times quoted him, and then went on to briefly spell out Moon's religio-political beliefs:

' . . . America must accept her global responsibility. with Godism, she must face the Communist world, and at last, build the kingdom of God on earth.'

The three nations that Mr. Moon declares are at the heart of his global design are Israel, the bearer of the Old Testament tradition; the United States, the current bearer of the New Testament, and Korea, the home of the Unification Church.²¹

Yet, Salonen, who has frequently addressed Church rallies instead of Moon, has talked about spiritual decay in America. Speaking at a gathering on Wall Street which was filmed by ABC-TV, Salonen said: "We find that this country is in serious trouble and all of our leaders are acknowledging that we are not facing fundamentally an economic, or political, or cultural or military crisis, but we are facing a spiritual crisis."²² He has also been quoted as saying that Moon was sent to "mobilize an ideological army of young people . . . to unite the world in a new age of faith."²³

Contradicting Moon and Salonen have been those who felt that the reasons the Church came to the United States were purely of a political and financial nature. After a two-month study of the Church, Chris Welles of New York magazine

reached several conclusions about the motivations and methods of the Church's early operation in the United States:

(1) In 1959, Moon sent Young Oon Kim, a former university professor who had converted to the Church, on a trip to the United States. An intellectual who could speak English, Kim was to plant the seed from which the Church would later grow. Welles explains: 'It was apparently clear to Moon as early as the late 1950's that Korea lacked the potential to provide him with sufficient financial resources with which to construct a power base.'²⁴

(2) By 1970, Kim had brought five hundred members into the Church and had established state organizations which operated independent of the national office. Kim was aided by W. Farley Jones, a graduate of Princeton whom Kim had designated as president of the Church in America. According to Welles, Kim set up an autonomous system because he believed that "local autonomy engendered creativity and flexibility and permitted members to develop their own individuality."²⁵

(3) This idealistic approach turned out to be somewhat less than pragmatic. Throughout the country, state groups had become debt-ridden. Welles found that "... the early church was a financial disaster. . . . Typically spending more than they were able to take in, most were unable to meet demands from the national HQ for regular tithes, at one point \$70 per member per month."²⁶

(4) During his three-month stay in 1970, Moon instigated an organizational and personnel shake-up. Welles described Moon's rationale in this way: "He had become distressed over the poor progress of the American church. But he was even more concerned over his operations in Japan and Korea. In Japan, the church faced insurmountable political, racial, and religious obstacles. In Korea, he remained at the mercy of the Park government and the KCIA. In the United States, in contrast, the First Amendment guaranteed him freedom from government interference. Korea's long history as a friendly ally and the establishment of Christianity as the dominant religion suggested at least a predisposition of Americans to be sympathetic to his cause."²⁷

Moon replaced Farley Jones with Neil Salonen, a former Dale Carnegie group leader. He also centralized the source of the Church's power at a national office

in Washington, making sure that the state organizations would keep better books and report to Washington. In 1972, Moon and his chief followers devised the Mobile Fund-Raising Team, or MFT. Welles termed this "the instrument for the church's financial success: . . . a group of five to eight members who travel in a van and raise money by selling such products as candy and flowers."²⁸

The common thread running through the operation of the Church since 1959 has been the tendency to centralize the power and finances while expanding the scope of Church activities. Welles concluded that Moon undertook the centralization himself in an effort to stabilize the Church's financial base, and this is surely a point of view which one would never have found in a Church publication. Further, Welles intimated that Moon wanted to take advantage of the religious freedom in America and South Korea's military links with this country. Writing in Christianity and Crisis last year, James Stentzel supported this view: "Moon came seeking political longevity for his friends in Seoul. His economic success has both served that purpose and been its own reward."²⁹ The Church has admitted the economic success, but denied the political motives. What cannot be denied by anyone has been the Church's steady development since 1959.

CHURCH PHILOSOPHY

In Moon's theology, elements of Oriental ancestor worship are mixed with spiritualism, Victorian sexual ethics and bits of evangelical Protestantism.³⁰

The Unification Church is not another denomination--it's a movement to save the world.³¹

While Church members easily accept Moon's theology as revealed truth, outsiders tend to find

it a mind-boggling mixture of Pentecostal Christianity, Eastern mysticism, anticommunism, pop psychology and metaphysics.³²

We must unite to guarantee our own survival. The possibilities of nuclear warfare, resource depletion and world food shortages make it imperative.³³

Like most other religious movements, the Unification Church has its own theology, as well as views of mankind and the world. But, unlike other religious movements, the Church's members have not been born into it. Instead of being inculcated since childhood with the beliefs and practices of the Church, its members were initially recruited and then converted. Has it really been an intangible set of philosophical tenets that have led young Jews and others to follow Moon? Or has it been a tangible lifestyle with a solid psychological basis? An examination of the Church's philosophy, reconstructed from various sources, may answer these questions for us.

Among the primary sources for the Church's philosophy are Divine Principle, reputed to be a collection of God's revelations to Moon; Master Speaks, a series of speeches delivered by Moon to his closest disciples; Unification Theology and Christian Thought, an explication of Divine Principle by Young Oon Kim; and numerous other Church publications, official statements and newspaper advertisements. Secondary sources include statements and reports by former "Moonies," magazine and newspaper articles, and books which have examined the Church.

The Church's Mission:

As it was mentioned in the first section of this chapter, Moon experienced a series of revelations from Jesus and other religious figures. These and other revelations to this one man have served as the basis for an entire movement. The Church itself expressed this view of its mission:

The sole mission of the Unification Church is to bear witness to this revelation and lay a foundation for the Kingdom of God on Earth. In order to do this, answers to the most essential questions about the meaning and purpose of life must be found. The revelation received by Reverend Moon gives those answers. Therefore, we do not seek to be just another denomination, but rather to act as a catalyst to promote unity among all races, creeds and nationalities.³⁴

The Failure of Adam, Eve and Jesus:

In his reinterpretation of Creation, Moon has combined dualism, the "Fall of Man" and an anti-Jesus belief. He conceived of God as the "union of male and female forces" who wanted an earthly kingdom in which these forces would be mirrored in marriages of perfect men and women.³⁵ However, this plan was thwarted by Satan when he seduced Eve. The scenario has been portrayed as follows by Ira Pearlstein:

He dates Satan's introduction of sin into the world from the time of Eve's actual sexual intercourse with the serpent. Moon teaches that Jesus failed in his mission because he was crucified before fathering children. The indirect implication is that Moon, who is married and has children, may be that successful unifier, a Messiah for our times.³⁶

Messianic Overtones:

There is no doubt that Moon as a personality has dominated Church philosophy. His claims of communicating

with major figures of other religions have certainly done nothing to hurt his position as an object of praise and a source of inspiration for his followers. Yet, the issue of Moon's "messiahship" has been a difficult issue to resolve. In his interview with Newsweek last year, Moon said: "I am not saying, 'I am the Messiah.' I am just fulfilling God's instructions."³⁷ This type of response has been typical whenever the question of messiahship has been raised. Moon has not publicly proclaimed himself to be the "new Messiah," but his writings mentioned a "third Adam," born in Korea in 1920 (as was Moon) who will become the Messiah.³⁸ Also, numerous ex-Moonies have related experiences in which they were explicitly told that Moon is the Messiah.

Anti-Semitic Undertones:

In its views of the past, present and future, the Church has stressed the need for unity under the banner of beliefs proclaimed by Moon. In doing so, it has rubbed some established religions the wrong way. Its statements about Jesus' failure have done nothing to endear the Church to normative Christianity. Similarly, in spelling out its philosophy, the Church has been accused of promoting anti-Semitic doctrines. The existence of such doctrines was referred to by Time magazine³⁹ and by Newsweek in articles last year. The latter publication stated that, in Moon's view, Jesus' death "was meaningless except as a sign of Jewish sinfulness . . ."⁴⁰

Whether or not the Church's philosophy has had any anti-Semitic elements is, like most other issues regarding the Church, open to discussion. In a televised dialogue last year between Neil Salonen and Rabbi Maurice Davis, an outspoken opponent of the Church, the following exchange took place:

Rabbi Davis:

For example, one of the doctrines in the church is that the six million Jews who were killed by Hitler were paying indemnity for having killed Christ; or for their ancestors having killed Christ. No Christian church, and certainly many Christian churches know that much of Christianity has been responsible for many deaths of Jews--no Christian church would ever make that accusation, they were so filled with horror at that holocaust. It remained for the Moon church to bring up this theological play and then tell the Jewish kids in the movement that they had to pay special dispensation because of their ancestors' guilt. That they can say or not, that's nonsense--

Neil Salonen:

Let me respond to that. First of all, we do have around thirty percent of our members coming from Jewish backgrounds. We certainly believe that the suffering of the Jewish people, along with the suffering of the Black people in this country and the suffering of any people is completely contrary to the will of God. . . . We believe that all mankind has been suffering because of the crucifixion of Jesus, not just the Jewish community.⁴¹

If the Church had conducted a full-scale anti-Semitic campaign in this country, it probably would not have so easily gained so many young followers. But, the slightest hint of anti-Semitic beliefs, when combined with a disproportionate number of Jewish "Moonies," has caused concern among Jews and brought this aspect of Church philosophy to the fore.

Anti-Communism:

Although most people may have always viewed anti-communism as political, the Unification Church has proclaimed it to be a crucial element of its religious philosophy. Considering Moon's own experiences with the Korean Communists, this should have come as no surprise. Berkeley Rice found, and several other sources confirmed, that Church members ". . . receive a heavy indoctrination in the dangers of communism. According to Moon, communism equals Satanism, and every good Christian should be willing to give up his life to fight it anywhere in the world, particularly in defense of South Korea, the movement's 'Fatherland.'"⁴²

In the Newsweek interview, Moon himself called Communism a rising and "evil force in the sight of God" and "the foremost obstacle to the creation of the Kingdom of God on earth."⁴³

On a broader scale, it has been reported, "Moon has assigned various geopolitical areas of the globe to the forces of God and Satan. In this scheme, the battle between good and evil is shaping up as a war between the followers of the Messiah and the Communists. Moon regards Korea's 38th parallel, which divides North and South Korea, as the front line."⁴⁴

Recognizing that the religious nature of its anti-Communist stand has been questioned repeatedly, the Church has tried to counteract adverse reactions by reminding people about the dangers of Communism. A 1975 newspaper ad which presented the Church's positions on various subjects did not

refer to anti-Communism specifically in satanic or anti-messianic terms, but generally in terms of religious duty:

The Church's strong opposition to Communism has sometimes been misunderstood as political activity. We oppose Communism because it denies the existence of God. Thus, it denies the true value of a person as a child of God. It denies freedom of speech, press, religion and assembly. It has spawned political systems that have murdered over 60 million people in this century. Communism is the enemy of God and man, and the Unification Church believes it is the duty of all religious people to oppose it.⁴⁵

Anti-Satanism:

Another aspect of Moon's philosophy to which little or no reference has been made in documents or statements available to the general public is the role of Satan in the world. With the exception of the interview Moon granted to Newsweek, Church views aired in public have made no mention of Satan. But, all indications have been that Satan has been mentioned frequently in the day-to-day existence of the Church and that the fear of Satan's supposed power has been crucial to the practical application of Church philosophy. Keeping in mind that a substantial (and perhaps disproportionate) number of young Jews have been attracted to the Church, the reader should pay close attention to the next two quotations. As with all of the other aspects of the Unification Church's philosophy, a legitimate question can be asked as to whether and why such beliefs attract young Jews.

On February 18, 1976, "A Day of Affirmation and Protest" took place in the Dirksen Senate Office Building in Washington.

With the help of Republican Senator Robert Dole of Kansas, an ad hoc national committee had arranged for an informal hearing regarding the activities of the Unification Church. Hundreds of parents, former "Moonies," current "Moonies" and representatives of various federal agencies were in attendance. One of the ex-Moonies who testified was Paul Engel, a young man from New York who had become involved with the Church in California. Three weeks after he joined the movement, he received a call from his father saying that his mother was ill and that they wanted Paul to return home. The author found in his research that Engel's experience in that situation was neither atypical nor isolated:

Before I was allowed to speak to him, my group leader talked with me for about ten or 15 minutes, explaining the reason for my mother's sickness. She told me that Satan had invaded her and it was because Satan was working through my family. The general idea is that Satan works through your loved ones to get you away. (emphasis added) In fact, anyone who tries to get you to leave the movement is Satanic. And so, therefore, I was asked to go against my own emotions toward my family. And she actually told me what to say over the phone.

My family was very upset about that. My father and my sister thought at that time that I just didn't know what to do. I was very poor. And later, before I was able to meet my father, I was told again not just that Satan had invaded my mother, my father and the family, but that my family was satanic and evil. Luckily, I was able not to accept that when I saw my father and how loving and understanding he was.⁴⁶

In his book, The New Believers, Daniel Cohen analyzed the Church and other so-called "cults" in the United States. In characterizing the Church, he quoted rather extensively from John Lefland, author of The Doomsday Cult. Because of

its unique and comprehensive critique, an excerpt has been included below:

. . . Rev. Moon's followers do not appear to view the world in primarily political terms. Rather they see everything as part of the basic struggle between the forces of God and the forces of Satan. John Lefland of the University of Michigan has written, in an analysis of the movement: 'All events in the material world are caused by the actions of spirit persons in one or the other of the two camps. Persons in the spirit world cause events in the material world for a purpose related to this cosmic battle. Satan's spirits hinder and God's spirits help those in the material world who help God (in the form of the Divine Principles movement). Satan's spirits help and God's spirits hinder those who help Satan (which means all who oppose the Divine Principle movement).'

This conception provides the believers with a simple and powerful scheme for interpreting the "meaning" of everyday events: anything that hinders or hurts the believer, the movement, or those aligned with it, is an attack by Satan's spirits; anything that helps a believer, the movement, or those aligned with it, is an act of helping or leading by God's spirits. Through constant application of this scheme in everyday life, members come to have an immediate and close sense of unseen forces operating on the physical order (for example, the weather) and intervening in world affairs, in relations among nations, in the latest national disaster, and in their own daily lives. Missed or caught buses, cars breaking down or running smoothly, poor and good health, missed and kept appointments, chance and arranged meetings, lost and found property--everything and anything--belongs to a world of spirit causality.'⁴⁷

As the reader progresses through this thesis, he would be well-advised to remember this issue of Satanism, particularly as it relates to the Church's appeal and its methods.

The Family:

It is important to consider the Church's views on the family because of the claims that it has broken up numerous

families. The most outspoken Jewish critic of the Church, Rabbi Maurice Davis, once said: "I have met with parents who have lost their children to this movement. I have seen families destroyed."⁴⁸ Yet, despite its opposition, the Church has maintained that its philosophy urges strong family ties. It has repeatedly quoted "satisfied parents" whenever the subject has arisen, and it has consistently reminded its critics that it has reformed former drug addicts, smokers and sexually promiscuous young people. This theme was reflected in the 1975 newspaper ad mentioned previously:

A strong family is the key to a moral society; yet in America the breakdown of the family is accelerating at an alarming rate. The Unification Church believes that the family can stand only with God in the center. In addition to our spiritual preparation, members of the Church are celibate before marriage and do not use alcohol, tobacco or drugs. Parents deeply concerned about their children must certainly prefer this as an alternative to the general trend among many young people today.⁴⁹

With Reverend and Mrs. Moon regarded as the "true parents" of the Church, the effort has been made to portray the Church, in essence, as one big, happy family. It was stated recently that Reverend Moon's own family life ". . . has been a great inspiration to other families in the Church. For Reverend Moon, the family is the key element in building the Kingdom of God. The reason is that the love of the family is the central place where God and man are to meet."⁵⁰ On a more cosmic and esoteric level, the family is regarded as crucial in a new relationship between God and man which has not yet been achieved in the world:

The family is to be the center of the individual's experience with God. Through children's love toward parents, mutual love between husband and wife and parental love toward children, the totality of God's love can be experienced.⁵¹

Spiritual and Physical Purity:

Essentially, this area of Church ideology, which is manifested in the attitude toward sex and marriage, is based on the Christian "Fall of Man" concept. Explained in Divine Principle, the doctrine of purity was elucidated by Jane Day Mook in a 1974 article:

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

God wanted to redeem humanity from this impurity. Therefore, he sent to earth Jesus, the second Adam, and Jesus began the work of redemption. Spiritual salvation he achieved. But God's will was once again thwarted by Satan. Jesus died on the cross before he could marry and father children. Thus, physical redemption was not accomplished. Our blood is still impure. Now it is time for the third Adam or "the Christ of the second advent." It is time for the physical redemption of humanity and the reign of the new Israel, Korea.⁵²

When individuals have become a part of the Church, they have found this belief applied to their daily lives. Berkeley Rice reached such a conclusion in his investigation, and elaborated on it:

Perhaps as a way to divert libidinal energies, group leaders encourage various forms of asexual but segregated physical contact:

touching, massaging, backslapping and general horseplay.

In one of the Reverend Moon's 'Master Speaks' training lectures, he warned the young men and women against holding hands or even sitting next to each other because it might lead to sin: 'You must keep your purity and chastity. You must think of it as more valuable, more important than your own life. . . . Purity is something like a blossom before it is opened. So before you are blessed, you must be like a blossom shut tight, and bear the fragrance deep within you.'⁵³

Because of the emphasis on the family, the Church has encouraged members to get married. However, the Church's concept of marriage differs greatly from the concept to which most Americans subscribe. Berkeley Rice explains:

Before they can become eligible for marriage, Moonies must put in seven years of faithful service to the Church and even then they need Moon's personal approval. Eligible members may propose mates of their own choice, but Moon makes the final selection, often pairing couples completely unknown to each other.⁵⁴

According to the Church, Reverend Moon and his wife confer a symbolic blessing on the couples that pass before them in mass wedding ceremonies. Moon began this practice in Korea in the 1960's, but went international in 1970 with the simultaneous marriage of 791 couples from ten nations. Then, in 1975, he and his wife presided over the marriage of 1800 couples from twenty countries. The purpose of such ceremonies has been to "symbolize the ultimate unity of mankind."⁵⁵ In an ABC television documentary last fall, correspondent Jim Kincaid commented on this latter event:

. . . Many of these people--all members of the Unification Church--had known each other for only a matter of weeks before the event. For

the participants--couples handpicked by Reverend Moon--the wedding symbolized the final step into what Moon and his church call 'The True Family,' with Reverend Moon and his wife representing this family's true parents.⁵⁶

In addition to supervising a member's life before marriage and the formal wedding ceremony, the Church has also provided a strict moral code regarding one's life after his or her marriage. Berkeley Rice details that code and interprets it in a broader context:

As in the outside world, marriage does not bring immediate bliss. Newlywed Moonies must live separate and celibate lives for at least 40 days, and up to three years for younger members, which allows them time to achieve a proper level of spiritual perfection. Even after the period of enforced celibacy, Church couples tend to live as brothers and sisters in the Family, rather than as husband and wife. By enforcing celibacy and permitting only the distant prospect and eventual facade of marriage, Moon's movement follows a long tradition of American communes. The successful ones generally encouraged free love or enforced celibacy, thereby preventing the formation of family units that could threaten the cohesiveness of the communal family and the authority of its leader . . . 57

Thus, it is apparent that spiritual and physical purity have been crucial to Church ideology. Rather than being a far-off concept which has had little or no relevance to the daily routine of Church members, "purity" has been crucial to each Church member's life.

Re-Creation:

Finally, the Church has taught that it seeks to create the Kingdom of God on Earth. Despite the original "Fall of Man" and the impurity which all human beings have because of

Satan's seduction of Eve, the individual can have a role in re-creation. Because of the failure of Adam, Eve and Jesus-- and thus, the original act of creation--God decided to begin to re-create His world. The individual's role in this greater process has been described in this way by the Church:

The initial task in the work of re-creation is the realization of true personhood. Defining this term, Reverend Moon says a true person 'must find the truth and by the truth he must attain a God-like personality . . . After he achieves that personality, his heart must become one with God's heart.' In short, such a person has become one with God in truth, in personality and finally in love. . . . In the process of re-creation larger levels must be established in order to protect smaller levels. The world, for example, must protect the nations, and the nation must protect the family. Today, a happy family may be invaded by the problems of the nation (such as crime, drugs, etc.). Similarly, a nation may be peaceful or prosperous, but war or world economic problems can undermine its well-being. There can be no Kingdom on the individual or family levels without establishing the Kingdom on the national and world levels.⁵⁸

Proclaiming as it has its desire to unify world Christianity, the Unification Church has attempted to present a philosophy which is viable and relevant to modern life. In its attempt to gain converts, the Church has used its philosophy to its advantage, taken it out of the books and imprinted it on the minds of its members. There is no doubt that the Church's philosophy alone has attracted members, but there is more to the Church than a collection of principles and beliefs. Nevertheless, that philosophy is important, and the examination of it is crucial if Jews and others are to understand what has drawn young people to the Unification Church.

THE FINANCIAL POSITION OF THE CHURCH

There have been many claims made for and against Reverend Moon and the Church, but two facts cannot be denied: first, the Church has been a profitable enterprise; and, second, Reverend Moon himself has not been pressed for funds. In examining this aspect of the Church, the Church's sources of revenue, purchases and special projects must be taken into account along with Moon's financial situation.

Sources of Revenue:

As it was stated previously in the section on the origin and development of the Church in America, Moon changed the fund-raising techniques of the Church in 1972. By introducing the Mobile Fund-Raising Team approach, Moon found a gold mine. The genius of this approach was soon apparent:

That the MFT was a powerfully lucrative device was spectacularly demonstrated in mid-1972. To make the \$250,000 down payment for the purchase of the Belvedere property in Tarrytown, formerly the estate of Seagram's Samuel Bronfman, which was to serve as Moon's personal residence (it is now a training center), Moon organized the church's first nationally directed fund-raising drive. In just 40 days, several MFT's, assisted by state organizations, managed to sell some 200,000 candles produced by church candle factories. Manufactured at a cost of 40 cents each, the candles were sold for \$2. The states did well. But the return from the MFT's surpassed all expectations. If sufficiently instructed, motivated, and supplied, it turned out, an MFT, after meeting expenses, would return to national HQ profits of close to \$100 per member per day.⁵⁹

Since that fund-raising campaign, the Church has shifted to the sale of flowers and candy. In addition to the fact that these commodities do not last as long as candles, they

provide a greater profit margin: "Costing as little as 6 cents each, the flowers are usually sold for \$1. Boxes of mints purchased by the truckload from Delson Candy Company in Englewood, New Jersey, for 37 cents each are sold for \$2.60." As many people already know, MFT's can be found wherever there are plenty of potential customers: at shopping centers, in downtown office buildings and business districts, at factories and at sporting events. The amount of flowers, candy, candles and other products sold for the stated purpose of establishing youth centers or drug rehabilitation programs have added up. Chris Welles estimated an annual gross income from the MFT's alone at \$20 million and a net income (after subtracting the national Church budget) of \$10 million.⁶⁰ Church President Salonen placed the over-all 1975 income at \$12 million.⁶¹ Considering the Church's tax-exempt status, such a figure has made it quite successful.

Supplementing the MFT's have been various businesses owned by the Church and operated by members. These include a ginseng teahouse in Washington, D.C., the "New Ideal City Ranch" in California, cleaning businesses in Denver and the San Francisco area, a New York City jewelry store, and some gasoline stations and restaurants which turn over all of their profits to the Church. Further, and most important for the critics of the Church, members have been urged ". . . to turn over all of their possessions--including cars, clothes, and bankbooks--to the church."⁶²

Purchases:

It is no secret to anyone inside or outside the Church that much of the revenue that the Church has accumulated has not been allowed to languish or even to gain interest in a bank account. Rather, the Church has paid substantial amounts of money for facilities and property. For Church members, they have served as evidence of what hard work for Moon can bring. For Church opponents, they have served as evidence of a financial empire under the guise of a religious group aided by its tax-exempt status. Depending on one's point of view, the list (in addition to the former Bronfman estate) is either impressive or foreboding:

- 1) \$24 million worth of property in the United States, primarily in the New York, San Francisco and Los Angeles areas;63
- 2) Moon's personal residence, a twenty-five room mansion in Irvington, New York, purchased for \$620,000 and furnished to the tune of \$50,000;64
- 3) a seminary in Barrytown, New York, brought from the Christian Brothers at a cost of \$1.5 million;65
- 4) a townhouse on East 71st Street in New York City;66
- 5) Manhattan's Hotel New Yorker, set up as a "world mission center," bought with \$5.6 million of Church funds;67
- 6) the Columbia University Club on 43rd Street in Manhattan, now the national headquarters of the Church, purchased for \$1.2 million;68
- 7) fifty-one percent of the stock in the Diplomat National Bank in Washington, D.C., for which Moon and twenty-two associates spent \$1,232,000.69

However, the last three purchases have been questioned as proof of the Church's financial prowess. For the New Yorker Hotel, the Equitable Life Assurance Society holds a

mortgage worth \$3.6 million. Moon paid only \$300,000 for the Columbia University Club, and borrowed the remainder from the trustees of the University. And, the Diplomat Bank's board of directors, including syndicated columnist Jack Anderson, has become wary of Moon's attempts to influence bank policy--as has the Federal Reserve Board, which is currently investigating the stock purchase.⁷⁰

Special Projects:

Banking has not been the only area in which the Church has invested its money. In September, 1975, the Church opened the Unification Theological Seminary in Barrytown, New York. With an initial enrollment of 110 students, it anticipated a graduating class of fifty-five in June, 1977. A pamphlet published by the Church last year explained one of the aims of the Seminary:

The Unification Theological Seminary is working to establish a new world of unified culture, integrating the Orient and Occident. UTS itself transcends national boundaries, racial discrimination and the generation gap, enabling the realization of the earthly Kingdom of God where one world and one human family will at last be the global reality.⁷¹

The Church has also directed its financial resources toward sponsoring the performing arts and athletics. Four of its special projects are said to have been founded or inspired by Moon and one has recently been receiving its primary financial support from Moon. They are:

The New Pope Singers International, a group of some fifty singers founded in 1972. According to the Church, their lives ". . . are dedicated to

building God's Kingdom through expressing the brotherhood of man and communicating the love of God."⁷²

Sunburst, a folk-gospel group inspired by Moon which began in 1973. It seeks "... to share a positive message of hope and love through the medium of contemporary up-beat music."⁷³

The Korean Folk Ballet, founded in 1974, "expresses their love of God and man through colorful folk dances."⁷⁴

The D.C. Striders, a track club founded in 1967 to aid inner city black youth. Its coach, Glenda Moody, has emphasized that "... applying Reverend Moon's philosophy of life, love and God" has brought the Striders the college scholarships and world records they have received.⁷⁵

The New York City Symphony, a fifty-year-old institution which, through Moon's support, is now an international group of more than eighty young musicians.⁷⁶

Consistent with its explanations of its various efforts, the Church has seen such activities as extensions of Moon's philosophy. Church critics have seen them as convenient purveyors of Church propaganda.

Moon's Personal Finances:

In any discussion of Church finances, a question generally raised has been how much money Moon has contributed to the cause from his own resources. Aware of the doubts that have arisen concerning its financial independence from Moon, the Church issued the following statement last year:

Reports of Reverend Moon's personal wealth are absolutely not true. The Church legally owns all the facilities and properties he uses while in America; even his residence is part of an official center where international meetings, services and religious ceremonies are held.⁷⁷

Yet, numerous individuals who have researched Moon and his business affairs have concluded that his success has run into millions of dollars. Berkeley Rice reported in Psychology

Today:

. . . Moon has built up a \$15 million-a-year industrial conglomerate in Korea, drawing largely on churchmembers' labor. His factories turn out heavy machinery, titanium, paint, pharmaceuticals, marble vases, and shotguns.⁷⁸

Most sources have intimated that Moon's personal wealth has contributed to the financial stability of the Church. The Church has continued to deny this. In a departure from the usual conclusions about Moon's financial ties with the Church, Chris Welles maintained:

Moon's Korean businesses are simply too small. . . . In 1975, these concerns had reported sales of \$15.5-million and profits of only \$2-million. Together they have 2,200 employees, mostly church members, and a net worth under \$410 million. They could not begin to supply important financing for Moon's U. S. church.⁷⁹

Thus, it can be stated in summary that the Church's fund-raising efforts have been extremely profitable, that it has used its profits extensively, that its funds have been channeled into superficially non-religious endeavors, and that there has been substantial disagreement regarding Moon's financial support of the Church he founded.

HOW THE CHURCH HAS ATTRACTED MEMBERS

It pays for full-page ads in big newspapers. It publishes a tabloid newspaper, books, leaflets. It rents large meeting halls and lecture facilities for its leader to speak in. It invites the country's leaders to banquets at the best hotels.⁸⁰

All of these activities--and more--the Church has employed to gain support and recruit members. Unlike the churches and synagogues already established in this country, the Church has not, of course, had sufficient time to raise a generation of future adherents. Instead, it has sought support by means of media-oriented events and recruited young people through street encounters and weekend seminars. This section will examine how the Church has gained attention, how it has attracted young people, and what life as a "Moonie" has been like.

Gaining Attention:

For most Americans and most Jews who have heard about the Unification Church, initial contact has come from reading a newspaper or magazine article, or from seeing a news report or documentary on television. This is no accident for, although the Church has received an exceptional amount of publicity, it has also generated its own publicity. It can be stated objectively that, to coin a phrase, "all news is good news" for the Church. Whether the publicity has been good or bad, the net effect has been positive because it has made some people curious enough to examine the Church for themselves. Only recently, with the instigation of Federal

investigations of the Church, has adverse publicity had an adverse effect.

The primary public events which the Church has used have been speaking tours and rallies. Like the advance men for a Presidential candidate, Church officials and members have prepared various cities for the impending visit of Reverend Moon by plastering posters on the walls of buildings, passing out pamphlets on the streets, issuing formal invitations to banquets in hotels, and buying advertising space in the local newspapers. It all began in late 1971 when Moon spoke in seven American cities during his third visit to this country. In 1972, he conducted his "Day of Hope" speaking tour. The following year, Moon--now a resident of America rather than a visitor--travelled to twenty-one cities. Apparently encouraged by the results, Moon expanded his formal tour to thirty-two cities in 1974. He later added on eight more stops and came to New York City in September to speak at Madison Square Garden. This was the first of three major rallies the Church sponsored over a two-year period, and all three of these events deserve closer examination.

First of all, one should have a healthy skepticism--or at least take with a grain of salt--the Church's claims of numerical success with these rallies. There are two basic reasons for this kind of attitude. First, mere attendance at a Moon rally does not mean that one is a supporter of his Church. Some people have come to satisfy their curiosity, others have come to have a good time. Second, the figures

ignore what goes on during the rallies, in which Moon delivers a two-hour speech in Korean which is translated into English as he goes along. The figures ignore whether those at the rally paid attention to, cared about, understood, were converted by, or even stayed to hear what was said. The prime example of misleading figures is this caption for a picture in a Church publication:

In September of 1974, Reverend Moon spoke to a standing-room-only crowd of 25,000 in New York's Madison Square Garden. An estimated 35,000 were turned away outside.⁸¹

But Daniel Cohen's memory of the event was quite different:

Unfortunately, the spectacle wasn't as exciting as many had hoped, and better than half of the audience of 20,000 simply walked out during the Reverend Moon's two-hour speech. The boredom of the event was heightened by the fact that Reverend Moon, a Korean, speaks little English, and his words had to be translated. Even the Reverend Moon's active delivery, which includes hand claps, stamps, kicks, and yells, only embarrassed many in the audience.⁸²

Similarly, two rallies last summer were considerably less spectacular than had been anticipated. Moon had projected a crowd of 200,000 for the Bicentennial Yankee Stadium rally in June, but only about 38,000 people were there. The general consensus of the press was stated in Newsweek:

By any reasonable measure, Moon's million-dollar rally last week was a bust; half the stadium was empty before he finished his oration and hundreds of marauding kids set off smoke bombs and beat up Moon supporters. Only Moon's converts seemed to appreciate his message.⁸³

The third rally was also somewhat less impressive than had been originally hoped. Held at the foot of the Washington Monument in Washington, D.C., on September 18th, it was billed

as the "God Bless America" rally. Preparation had begun immediately after the Yankee Stadium event. Some two hundred "Moonies" were sent to the D.C. metropolitan area to advertise the rally,⁸⁴ and some cities (among them, Cincinnati) sent virtually their entire contingent weeks in advance to Washington. According to Chris Welles, the Church budgeted about \$1.5 million for a rally for which the numerical goal had been 500,000 and the logistical goal had been a mammoth traffic jam.⁸⁵ But again, the expectations (which apparently had been lowered before the rally) far exceeded the result:

About 50,000 persons--about half as many as organizers had predicted would turn out--showed up at the Washington Monument for a 'God Bless America' rally organized by Mr. Moon's Unification Church. Most seemed to be there for the music and the fireworks display--billed by the 56-year-old evangelist's followers as 'the world's greatest international fireworks.' . . . In all, the movement spent about \$1 million on the rally--roughly \$20 for every person who attended.⁸⁶

Attracting Young People:

A want ad in a Mankato newspaper caught her attention: 'Help Wanted--men and women with a sincere, idealistic interest in the benefit of mankind. Various opportunities open.'⁸⁷

The twenty-one year-old woman who answered this ad spent four months as a member of the Church in 1974. Having dropped out of college after her junior year, she was looking for a job--and found it--as a fund-raiser for the Church. Cynthia Slaughter, a former "Moonie" and now a major opponent of the Church, had a similar experience:

A blind advertisement in the Denver Post read: 'Sincere, conscientious person interested in the betterment of mankind call this number . . . ' Out of curiosity I called, and the young woman who answered explained that she worked for an organization similar to the Peace Corps that operated out of a community center in Boulder. She asked me to come for an interview.⁸⁸

A college graduate searching for something to do, Ms. Slaughter found a group and a life-style which appealed to her.

Neither of these cases are isolated examples. They are indicative of the kind of success the Church has had with this method. As it was stated in the ABC-TV documentary on the Church: "Many Americans are recruited to Moon's organization on college campuses. Here, young people searching for answers to lives they felt becoming ever more complex, discovered a religious group that offered a sense of community and structure."⁸⁹

Another method employed by the "Moonies" has been street encounters. Regardless of one's age or sex, he or she may be approached by a "Moonie" interested in selling a flower or candy, or just interested in talking. Two such encounters which, coincidentally, occurred in Berkeley, California, are described below. Please note not only the method used by the "Moonie," but also the state of mind of each writer at the time of the encounter:

. . . I was totally ignorant about these kinds of movements and the techniques used to get people to join. Moreover, I had lost faith in myself, other people, and the world as a potentially good place. I was a college graduate travelling with no definite direction, disillusioned about personal relationships, and alienated from the world. . . .

While hitching through the Oakland-Berkeley area, I was approached on the street by a smiling, clean-cut guy. He invited me to dinner with 'entertainment' and a lecture with discussion on educational principles. He informed me that this was just a group of people looking for a better way of life and that this was called a Unification Center. When I mentioned that I was approached in Los Angeles by a couple of Unification Church members and asked if there was any connection, he quickly denied this and told me that this was in no way religious.⁹⁰

On June 3, my papers finished, my exams over, I packed up my Long Island-Middle Class-California Dream and hit the road west.

I made my way to San Francisco, checked into the Youth Hostel and went looking for work. . . . Money was getting low, jobs were scarce, and I was lonely. I promised Sue I'd take the next bus back east. I didn't.

Instead I went to the Berkeley Student Union to ponder my predicament. I sat there, confused, a little depressed, considering my options. A smiling, humming, attractive Jewish-looking woman walked in. Eye contact. The ethnicity clicked. She came over, friendly, talkative, from Long Island originally. Small talk, poetry, politics, time passes. Then I received an invitation to dinner--'I live with this big family and we always have lots of people over to dinner . . . how about it?'⁹¹

Again, neither of these examples is atypical. Many of the Jews who have joined the Church have begun their affiliation as a result of encounters such as those related above. Whatever their reasons--no job, no interest in school, no plans, no direction, no friends, no hope--they have responded to the newspaper ads and the dinner invitations. There are countless numbers of young Jews and non-Jews who have eaten dinner with the "Moonies" and never had any subsequent contact with them.

Yet, for some, the dinners have made enough of an impression that they have been persuaded to attend the next

step in the initiation process--weekend seminars. Former "Moonies" and many of those who have researched the Church have generally agreed on the nature of those weekends. The apparent warmth and happiness that characterized the dinners also prevailed during the weekends. Most of the experiences related by ex-Moonies conform to the pattern which Berkeley Rice discovered:

. . . The weekends follow an exhausting and rigidly structured pattern with little time for sleep and none for private reflection. Recruits get a daily dose of six to eight hours of mind-numbing theology based on Moon's Divine Principle. By the final lecture they learn that God has sent Sun Moon to save the world in general, and themselves in particular.

After each lecture, recruits and Moonies join in small discussion groups to answer questions but also to explore any personal problems, and to offer any comforting attention. The rest of the days are filled with group activities: calisthenics, meals, sports, and lots of singing and praying. After dinner, and often lasting well past midnight, there's more group singing and praying, with testimony by Moonies of how they came to find peace, purpose, love and joy in the Family. Never left alone, the recruits are encouraged to pour out their hearts to their new brothers and sisters. Many do.⁹²

In such an environment, isolated from the influences of the outside world, prospective "Moonies" have been influenced by constant activity, peer pressure and a sense of security. Under these circumstances, they are asked to make a crucial decision--to commit themselves to week-long workshops. Rice estimates that one out of four make such a commitment, and that those who do not do so are subsequently contacted by phone or in person by a "Moonie".⁹³ Those who attend the

seven-day workshop are subjected to an even more rigid and harried schedule, and must decide about formal affiliation with the Church". . . worn out from lack of sleep, numbed by the endless lectures, cut off from the advice of family or friends, and softened up by the embracing warmth of the group. . . . About half of those who complete the week-long seminar join the movement.⁹⁴ Thus, according to Rice's estimation, the percentage of those who have begun with the weekend seminar and eventually joined the Church has been 12.5 per cent.

Life as a "Moonie":

We try to provide training which will make them effective not only in achieving their own spiritual growth but in helping others⁹⁵ to come into that same relationship with God.

The schedule was always the same: up at 6:30, prayer meeting, breakfast with more songs and prayers, then fund raising. We all went in a van together to the towns around Boulder, singing and praying. Even if we could only wrangle a penny from someone, it was a victory for God. The more money we raised the more God-centered we were. We even had to go to bars at night to raise money, arriving home anywhere from 11 o'clock to 1:30 a.m. After two weeks of this I would fall against the wall. In five weeks of fund raising, I made \$3,000 for the organization.⁹⁶

It is unfortunate that the first of the two above statements is one of the few public expressions of Church policy regarding the religious training of its members. As vague as it is, this statement by Neil Salonen is, nevertheless, one of the most concrete comments by a Church official about the lives of Church members. Because part of the

controversy in which the Church has been involved has centered around the physical and psychological freedom of its members, the Church has been compelled to issue denials rather than explanations about how its members live. Whether it would publicly reveal the life-style of its members even if it faced no criticism at all is not only uncertain, but also an academic matter. Far more plentiful and typical statements about life as a "Moonie" have been those which have come from former Church members (such as the second statement above from Cynthia Slaughter) and from non-members who have investigated the Church on a first-hand basis. Therefore, in order to deal with this subject, the second type of statement must necessarily be cited more frequently, if not exclusively.

"Busy," "structured," and "restricted"--these three words describe the life-style of the average "Moonie." For seventeen or eighteen hours a day, life is planned. Whether eating a meal or selling flowers, playing volleyball or praying for strength, the individual is always a part of the group. A new member soon learns that drugs and alcohol are forbidden, as is extensive contact with members of the opposite sex. A church member explained the reason for sexual segregation:

'We find that way everyone feels more comfortable in their study and in their search for the truth. As soon as they're mixed you find the boys and girls begin thinking about other things.'⁹⁷

A young St. Paul, Minnesota woman was one of many former

"Moonies" to confirm this Church practice. However, she found that segregation was not the only means employed to hinder sexual thoughts or activities:

'During lectures the girls would be on one side and the guys would be on the other because they didn't want any fooling around. . . . At one point they made me get my hair cut because they thought long hair would attract men.'⁹⁸

Beyond the realm of sexual attraction, "Moonies" are socialized into the group at each commune or training center through common activities. Unless the local Church center also operates some sort of business, most "Moonies" spend their time raising funds or seeking new members. Clean-cut and enthusiastic, their pitch throughout the country has been for drug rehabilitation programs or youth centers. The fact that such programs have yet to be initiated has caused minor problems for the Church when potential contributors have refused to give because of vague answers to their persistent questions about use of the funds, or because they already have heard about the Church. Whatever vagueness has been conveyed, however, has been deliberate. In Church terminology, it has been called, "Heavenly Deception." To most people, this has translated as "the end justifies the means."

What has made these youthful fund-raisers so enthusiastic? Unlike the fund-raising with which most Jews are familiar, there is no prospect in the Church of seeing one's name in the newspaper or on a plaque. But, like Jewish

communal fund-raising, there is a set of rewards which are systematically and consistently given or withheld. Success means that the individual will be well thought of by his or her supervisor and by Moon; failure means that he or she is a weak link, a less than adequate team player. In a group setting as close-knit and controlled as that which the Church maintains, the social pressure of peers and superiors can be very strong:

Success at fund raising becomes a test of devotion to the Church. Team leaders send their troops off in the morning with songs, prayers and pep talks, encouraging competition among each other and with other teams. Stoked up like Marine recruits for a bayonet drill, the Moonies charge out and work the streets with a fervor no profit motive could ever inspire. Those who fail to meet a respectable daily quota often spend the evening praying for God's help the following day.⁹⁹

Although the "Moonies" have been exposed to the outside world every day when they have solicited contributions, their contact with their families and friends has been superficial at best. Newspapers, television and radio have not been allowed in the training centers and communes. Phone calls from and letters to parents have been, according to many ex-Moonies, subject to monitoring by group leaders. Virtual isolation from outside influences has been the keynote of Church policy in this area. Parents have complained of letters from their children with strange new handwriting and expressions, and phone calls in which their child seems to have been told what to say. The apparent basis of this isolation has been an extension of the Church's philosophy

of Satan, which was cited earlier. According to ex-Church members, they were told that Satan was operative in any person or movement hostile to the Church or interested in taking members away from the Church. Peter Tipograph, a former Church member, testified at the informal hearing arranged by Senator Robert Dole about the Church's supervision of his correspondence:

The Unification Church, from most of the experiences of people in there, systematically censors the information that comes into the different communities it has across the country. The same is true of information that goes out to families of members and other people. What happens a lot of times is that the young people in the different cults are coached that their parents are going to be hysterical, that they will be persecuted, and that in order to pacify them, a certain form of letter must be written. It must be very subtle, very passive, very pleasant, very soft, not really telling them what your experiences are. . . . in my particular case, my parents took certain letters to a psychiatrist to check them in comparison to the letters I had written before I had joined the movement. And it was his judgment from reading my letters that my attitudes, my behavior, my thought patterns, were all altered in the sense that I was speaking not of my own free will but from a very standardized way.¹⁰⁰

Finally, the uniformity and commonality of Church members has been reinforced by their dependence on the local center for their daily needs. All new members, like new members of a commune, gave what they had to the group. And, like new Army recruits, they have been provided for in return for their performance of certain tasks and their loyalty. The degree to which dependence can exist is described by Berkeley Rice:

Once they move in, new members often give what possessions they have to the Church. While this rarely involves much money, some wealthy converts have donated considerable sums. At Barrytown or the communal centers, the Moonies no longer need money anyway. The Church takes care of all their daily needs, from toothpaste to trousers. Except for a few senior officials, every member who needs a new pair of shoes or eyeglasses has to ask the local director or team leader for the money to buy them. Directors of the bigger centers sometimes buy up large lots of nearly identical clothes for their resident members . . .¹⁰¹

Thus, it can be stated that the Unification Church has used a variety of methods to bring young people into its ranks. After their affiliation with the Church, they have gone through a definite socialization process and have lived according to a rigid, almost military schedule. Their life-style has been structured, their activities planned, their ideology supplied. Which young people join the Church and why they join is dealt with in the following section.

THE APPEAL OF THE CHURCH

To thousands of young Americans threatened by the approach of life as an adult, Moon's Family offers the security of perennial childhood. To lonely young people drifting through cold, impersonal cities, it offers instant friendship and communion, a sense of belonging. To college students suffering the rigors of academic competition, it offers an egoless life of cooperative group spirit. To those troubled by personal problems with drugs or sex, it offers a drugless, sexless world of militant puritanism. To those troubled by our materialistic society, it offers a life of disciplined asceticism. To those who have no faith in the traditional institutions of society, it offers the comfort of belief. To those hungering for truth and meaning in a¹⁰² complicated world, it offers simple answers.

This movement preys upon the young, upon the disturbed, upon the frightened, upon the idealists, upon those who hunger for acceptance, or certainty or simplistic answers in a world that is too complex. It preys upon those who sincerely dream of a better world, and who reach out for short cuts. It preys upon those who are unhappy at home, unhappy with themselves, unhappy with their parents, unhappy with the doubts and struggles of life itself.¹⁰³

. . . Many American young people are neglected, they're thirsty for love. When they come into our movement they're really inspired, they're really happy. For the first time, they see something and somebody they can trust and love. So they become dedicated followers and members of our family.¹⁰⁴

. . . Moon requires his followers to sacrifice everything for the cause. All possessions and monies are given to the church and one's family, friends and future plans are all forsaken. In exchange for these sacrifices Moon provides a strong, supportive community, a powerful father figure, the basic necessities of life and eternal salvation.¹⁰⁵

Who joins the Church? Why do they join? How many "Moonies" are there? Why do parents and others approve of the Church? All of these are important questions not only for those individuals who want to understand the phenomenon of the Unification Church, but also for those parents and community leaders whose children may at some time be confronted by a "Moonie." This section attempts to answer these questions.

Who joins the Church?

First of all, it should be clarified what "joining" the Unification Church involves or does not involve. Accepting a dinner invitation to a "Moonie" center or attending one

weekend seminar does not constitute official membership in the Church. Rather, the formal commitment to the Church has generally been made after a week-long seminar. Second, it should also be noted that time is an important element in this matter. "Once a Moonie, always a Moonie" is not a phrase which would hold true, because young people have joined this movement for several weeks as well as for several years, and then left it.

With these points in mind, the issue of who joins the Church can be discussed. One might assume that so-called "misfits," "troublemakers" or "outcasts" might be the only ones who would join the Church. However, most evidence has indicated that Church members form a cross-section of American youth. It has been estimated that, of the "Moonies" in this country, 85 per cent are college graduates.¹⁰⁶ Ira Pearlstein said that the "Moonies" he met while doing research for his article were:

. . . a microcosm of modern American middle class youth in psychic disarray. Included among them were ex-college radicals, occasional drug users, self-taught students of philosophy and literature, directionless 'perpetual students,' and even a few veterans of Jewish youth groups.¹⁰⁷

In an article she wrote for Glamour magazine, Janice Harayda concluded: "Few could have been called kooks before they joined; more often, a Unification Church convert resembled the boy or girl next door."¹⁰⁸ Concentrating on one ex-Moonie, Denise Peskin, Ms. Harayda believed that she had found such a convert--happy during her childhood,

athletic, a leader among her peers both in high school and college:

'I was a really gung-ho person,' says Denise. 'But I was never a conformist. I did things on my own initiative.' . . . Although Denise values the cultural traditions of her Jewish faith, she remembers having 'no real belief in God per se.'¹⁰⁹

Whether or not Denise is typical is questionable. But, the fact is that it cannot be expected that only a certain type of person will join a movement like the Unification Church. One cannot really be sure who will join--or why.

Why Do They Join?

Three basic reasons have been cited to explain affiliation with the Church: (1) it represented a fresh, idealistic approach in its desire for a unified world and provided activists with a cause; (2) it cared about the individual, unlike the established religious institutions; and (3) its communal life-style gave its members a warm, loving feeling absent in their homes, churches, synagogues and previous friendships. Such reasons may sound like Church doctrine, but they have also been mentioned by ex-Moonies and those who have studied this movement.

In their public pronouncements, Church officials have generally emphasized the ideals of the Church. In an interview last year, John C. Wells, director of the local church in Burlington, Vermont, stated why he believed young people joined the Church:

The church, he said, inspires 'young people to dedicate themselves to cleaning up America.'

Part of the church's powerful appeal to some young people, according to Wells, is its promise of purging the 'decay of America'-- crime, drug abuse, the dissolution of the family, the decline of moral standards, economic unsureness, and the love of international prestige.¹¹⁰

W. Farley Jones, former national president of the Church and now its Director of Public Information, wrote a letter to Rabbi Maurice Davis in January, 1975, in response to a sermon Rabbi Davis had delivered. In his letter, Jones answered some of Davis' criticisms and spelled out a conscious and idealistic reason for joining the Church:

Essentially, you attribute no validity or integrity to those people who do decide to join the Church. You don't allow for the possibility that responsible young people are sensing a need in themselves and in the world and are taking the responsibility to meet those needs.¹¹¹

Although she became disillusioned with the fund-raising activities of the Church, the previously mentioned young woman from St. Paul liked its idealism. In fact, she was attracted to the movement by an ad with an idealistic message. She found that they had ". . . a purpose and they had goals they were going to accomplish for the world. It was the first time I had ever seen groups of people actually together and being happy."¹¹² And, Janice Harayda summed up the question of the Church's appeal when she concluded:

The one thing on which Moon opponents and supporters agree is that virtually all Unification Church recruits were originally motivated by the desire, expressed in the goals of the church, to 'make the world a better place.'¹¹³

On a less global and universalistic level, some have joined the Church because they felt that their own religious

backgrounds were uninspiring and irrelevant. Neil Salonen declared during a televised dialogue with Maurice Davis in May of last year that the Church membership included " . . . young people who had left their churches and didn't have a real commitment to God . . ."¹¹⁴ Nora M. Spurgin, identified as an "MSW" in an article distributed by the Church, characterized it in comparison to "orthodox Christianity": "There is an extending beyond the other-worldly view of orthodox Christianity, with its hope of future fulfillment, to a more present, this-world hope."¹¹⁵ Most important for the Jewish community are Ira Pearlstein's accounts of conversations he had with Jewish "Moonies":

One described a very warm, rich, satisfying observant Reform Jewish upbringing, but said she eventually joined the Unification Church because her family's Judaism had supplied only intellectual stimulation. . . . Another lamented that the religious intensity of Jewish life is restricted to the synagogue and special family-oriented occasions; it doesn't inspire all of one's daily life; they find this 24-hour-a-day involvement in the Unification Church.¹¹⁶

The third reason for joining the Church has been the change which it has brought to their personal lives. Church officials have proudly claimed that former drug addicts, sexually promiscuous youths and affluent-but-unloved kids have found love and warmth and happiness in the Church. It cannot be denied that a "love approach" has been used during recruiting. The "Moonies" have showered their prospective colleagues with kindness and praise--"love-bombing," in Church terminology. That the Church has recognized the personal and moral crises through which some individuals have

gone is a point on which all parties agree. For the person whose personal problems have bothered him in the past, the Church has offered an insulated, decision-free, "hassleless" life-style.

The perception of a moral void into which the Church could step was illustrated by Nora Spurgin:

Today's youth are searching for a code of moral behavior. In the past, a reference point was generally provided in the home through religious or nonreligious moral principles. Today various institutions outside of the family are left with this responsibility. . . . The standard of moral behavior has become increasingly vague and individualistic, resulting in a generation of individuals with no unifying social consciousness, a generation whose individuals has extended into alienation.

It is in this climate of frightening alienation that many youth are seeking absolutes, a frame of reference and a code of moral behavior. It is often newer, less-established religions, which provide this frame of reference, meeting the need in what can be a meaningful way.¹¹⁷

With such general statements, the Church has been able to "plug in" with other critics of the American family and with movements which have sought to find individuals who need group support. Ex-Moonie Dennis Carper, in a seminar he led last year at Kansas State University, referred to this ability when he said: "Church members find out the needs of an individual and they paint the organization to fit those needs."¹¹⁸ And, Jean Merritt, president of Return to Personal Choice, Inc., an organization in Boston which deals with former members of religious cults and their families, agreed. She found that such groups (including the Church) provide an escape from decision-making, an ordered and

simplified life, and a release from overt competition.¹¹⁹ All of these have combined to create a life-style very much different from that to which Church members were once accustomed.

A person may have joined the Church for any or all of these reasons--or, perhaps, for still other reasons. In its effort to increase its size and influence, the Church has attempted to assess and meet basic human needs. It may have succeeded with some young people because it has seemingly increased their idealism, their religious fervor or their self-esteem. Or, it may have succeeded because, as Eric Rofes has said, ". . . it tells you what you want to hear and 'proves' that there is a God, there is meaning in this crazy life, there is heaven, there is love. All that's required of you is the belief, simple faith."¹²⁰

The Success of the Church:

It is rather difficult to ascertain how many young people are members of the Unification Church on any given day, for there has been a substantial amount of turnover in membership during the past several years. Also, the "official figures" issued by the Church throughout the country have tended to conflict with each other. Furthermore, as it was pointed out in the section about Church rallies, mere numbers do not always tell the whole story. Thus, one is faced with two alternatives: believing the Church's estimates just as he would believe another movement's statements, or being skeptical of the numbers and regarding them as public

relations figures.

Most people who wrote articles about the Church attempted to determine the size of its membership, both on paper and in reality. Almost all of them reached the same conclusions, represented best by Berkeley Rice:

. . . the Unification Church now claims a U. S. following of 10,000 to 30,000, with a core of 2,000 to 10,000 full-time members. The movement now takes in about \$10 million a year from fund raising and contributions. . . . As of the fall of 1975 the Church operated 120 communal recruiting centers in cities across the country, with recruiting teams covering 180 college campuses.¹²¹

Standing out in the crowd was Chris Welles. Based on his own investigation, he not only rejected the Church's figures but also saw it on the decline in this country when he wrote last September:

In contrast to official estimates of 30,000, the actual number of confirmed American members is only about 2,000. Moon's energetic campaign to recruit new members has been a dismal failure, and to the intense dismay of Church officials, the Unification Church has shown no membership growth over the past two and a half years.¹²²

Approval of the Church:

Although much of the controversy surrounding the Church has centered on parents' objections to its tactics, there have been some who have been happy that their children have become "Moonies." Church officials have contended that these parents have received less attention in the media than the parents who have actively opposed Moon. Perhaps for this reason the Church has cited parents who approve of

what their children have done. In one of its full-page newspaper advertisements, the Church quoted Mr. and Mrs. Benjamin Rechlis of San Francisco:

'The Unification Church has done a lot for our three children. They have learned to actualize their teachings, applying them in their daily lives. This has helped mold their characters, which is evidenced in their social behavior. They have grown to be beautiful children both academically and spiritually. My words do not do justice to the feelings we have for this wonderful organization.¹²³

Another endorsement has come from Mrs. Peggy Moffitt, who wrote about visiting her son at the Church's headquarters in New York City:

I can truthfully say that these people I've met here are everything we had hoped our young people would be. It is hard to believe God gave me a son that is such a fine person. . . . Now, I just want to get down on my knees and say, 'Thank you God, God bless Reverend Moon and his people for bringing You to so many young people that might have never found God, for Reverend Moon has done what I was unable to do for my son.' Amen.¹²⁴

There have apparently been parents other than these who have voiced their approval of the Church. Some have even joined the Church themselves. But approval--reserved though it may be--has also come from those with no visible connection to the movement. The Reverend Dan Potter, director of the Council of Churches of the City of New York, seems to have envied the Church's success: "I just wonder why we can't get more motivation like the Moon motivation in our own churches . . ."¹²⁵ And, theologian Richard Neuhaus of the Missouri Synod Lutheran church spoke on behalf of the

Church in the context of freedom for all religious groups when he said: "Instead of running with the hounds after Moon, Christians should be protecting him from governmental regulation that is finally an assault upon all of us. Defending the unsavory is sometimes necessary to saving the more defensible."¹²⁶

It can be concluded, then, that the Church has appealed to various young people in this country for a variety of reasons. Its success--however it may be measured--has been due to its ability to perceive and meet the needs of those people. Its efforts have met with some parental approval. But, as we shall see in the next section, it has generated tremendous opposition.

OPPOSITION TO THE CHURCH

Moon has been denounced as a religious fraud and hustler, an antichrist who threatens established Christianity. He has also been accused of manipulating and ripping off the innocent young 'Moonies' who serve him. His recruiters have left behind a trail of irate or hysterical parents who claim he has stolen their children and brainwashed them into conversion and slavery.¹²⁷

. . . I hold this movement to be evil and dangerous. I hold Reverend Sun Myoong Moon to be a charlatan and a manipulator of people. I hold his inner henchmen to be devious, unscrupulous and false.¹²⁸

Opposition to the Unification Church has always been vocal and emotional, but only recently has it become organized. Some groups have been formed to deal in general with religious cults (which is how these groups have classified the Church), while others have been concerned primarily with the Church and then with other groups. In addition to these organizations,

there have been individuals known as "deprogrammers" who have been involved in the removal of young people from cults and in convincing them to remain out of the cults. This section will explore the nature of the opposition to the Church--three accusations frequently made by former members; deprogrammers and deprogramming; and some of the organizations and how they began.

Accusations:

A previous section ("Life as a Moonie") mentioned the isolation, monitoring of phone calls, extreme in-group pressure and the surrendering of all things material to the Church with which new members have been confronted. These are some, but not all of the accusations that have been lodged against the Unification Church. Three more accusations deserve our attention because they have been mentioned so frequently in articles about the Church: (1) that ex-Moonies have declared that they would have killed if so commanded by Moon; (2) that ex-Moonies were "brainwashed" while in the Church; and (3) that they were subject to psychological pressure as a result of their decision to leave the Church.

During the informal Senate hearing on February 18, 1976, Dr. George Swope--now President of Citizens Engaged in Reuniting Families--read a number of statements from "Master Speaks," a series of lectures delivered by Moon to Church leaders. Among those statements were the following, which expressed the extent to which loyalty has apparently been expected to go in the Church:

'If you are dedicated enough to work at the cost of your lives, we are going to be of tremendous strength, and we are going to be victors at the last.'¹²⁹

'You may have to die or be killed. There may be casualties by tens of hundreds and thousands. But if you are not ready to die for the cause, you cannot live and save the world.'¹³⁰

This doctrine has been echoed time and time again by ex-Moonies who recalled what others had said or how dedicated to Moon they themselves were. The author's research has yielded neither repudiations by the Church of these statements, nor denials of the claims made by ex-Moonies. Cynthia Slaughter, while being deprogrammed, said that she would kill for Moon if he had asked her to do so--although she had not thought about it previously.¹³¹ Maurice Davis reported that a number of young people had told him that they would have been willing to kill for Moon.¹³² Finally, ex-Moonie Chris Elkins related during a television documentary an experience he had during a counseling session while still a member:

. . . 'I said--if, Moon told you to kill your parents, that this was going to forward the kingdom of heaven here on earth, would you do it? . . . And he looked me directly in the eye and without flinching said--yes.'¹³³

Whether such statements of "undying loyalty" are empty rhetoric or sincere expressions of intent, they should be of interest to those outside the Church.

The second accusation--that of "brainwashing"--must be considered very carefully, for the term itself has been overused and misused in different contexts during the past few decades. For most Americans, the word conjures up

conflicting images of the Korean War and Patricia Hearst. Therefore, in addition to considering the charges of ex-Moonies and the denials of the Church, the opinions of those who have studied ex-Moonies will be cited.

Representative of claims of "brainwashing" by former Church members are the following statements from Paul Engel, Denise Peskin and Eric Rofes. While doing the research for this thesis, the author found the same bitterness expressed by scores of young people:

. . . I know my mind was brainwashed, hypnotized, and under the control of 'Reverend' Moon and the Church and I would have become totally incapable of thinking for myself. I realized then that I was in the process of becoming totally obedient, non-thinking robot.¹³⁴

. . . 'I don't feel guilty about the other people I brought into the movement, because I realize it wasn't my mind that did it. I didn't have a mind. My mind was empty. It was just a reflector of everything they had told me.'¹³⁵

When I got back to the city I called my friend Buster, who thought I'd vanished for two weeks. . . . When we went out with his friends later I winced at four letter words and sexual allusions, couldn't converse sensibly, and was basically a zombie. In two weeks I had been programmed into not thinking, just believing.¹³⁶

In response to accusations such as these, the Church's leaders have been both direct and coy. Recognizing the persistence of its critics, the Church addressed the "brainwashing" charges in a full-page newspaper ad:

Change is essential in any religious conversion process. Because of the dramatic transformation in the lives of his followers, some people have accused Reverend Moon of using techniques of mind control or brainwashing to gain disciples. No doubt racial stereotypes of Orientals play a role in these

allegations. However, the success of Reverend Moon does not lie in such techniques. . . . The Unification Church categorically denies the absurd allegation that it brainwashes its members.¹³⁷

John Wells, director of the Church in Burlington, Vermont, told the town's officials: "If the church were engaged in coercive, brainwashing activities . . . we'd be in jail."¹³⁸ And, in the interview he granted to Newsweek, Moon answered a question about "brainwashing" in this way:

'The same question arose when I spoke to a group of congressmen on Capitol Hill. I answered by asking, "Are you Americans foolish enough to be brainwashed by Reverend Moon of Korea, particularly when I use an interpreter?" The doors to our training centers are open 24 hours a day. Anybody can come in, and anybody can leave.'¹³⁹

At this point, it is advisable to attempt to define the process which the Church has been accused of employing. Dr. Julius Segal, formerly the director of the federal study of Korean War prisoners and now the director of scientific and public information for the National Institute of Mental Health, has come up with a general definition of "brainwashing":

. . . 'brainwashing' is simply the process by which the attitudes, values and even behavior of one person are changed through manipulation of that person.

It is commonly achieved through a blend of reward and punishment--or 'carrot and stick'--techniques, often in combination with isolation and sleep deprivation (methods used by Moon). But 'brainwashing' may take place in virtually any situation in which a powerful authority figure has some control over another's life; in school for example, a child's behavior may change dramatically in response to the techniques used by a teacher.¹⁴⁰

Both Dr. Segal, who has not worked with ex-Moonies, and Jean Merritt, who has talked extensively to more than 150 of

them, agreed during the informal Senate hearing about brainwashing and the Church. Dr. Segal concluded that ". . . many of the elements associated with brainwashing exist in this movement."¹⁴¹ Mrs. Merritt not only presented her conclusions, but also the basis for them:

We definitely believe that brainwashing, mind control, persuasive coercion is occurring. We see very obvious common denominators where you can have five people from five different parts of this country coming out and saying the exact same thing, word for word.¹⁴²

Finally, Dr. John Clark, Jr., a Massachusetts psychiatrist who has studied ex-Moonies for the past couple of years, drew a comparison between them and others he has treated:

'I don't believe that any of my patients, except for psychotics who act in response to their hallucinations, have such serious impairment of their free will as that described to me by persons in the Unification Church.'¹⁴³

Whether or not "brainwashing" in the classical sense of the term has occurred in the Unification Church, it is clear that extensive psychological pressure has been used on members both during and after their stay in the Church. After a long climb to the top of a mountain, one ex-Moonie said, he and his fellow recruits were warned that they would "live in everlasting hell" if they did not do as they were told.¹⁴⁴ Another found that lecturers in her weekend-long seminar spoke of love but ". . . began to imply that eternal harm would befall those who disregarded their message."¹⁴⁵ When some young people have expressed the desire to leave

the Church, such pressure has continued. C.E.R.F. President George Swope related that his daughter, an ex-Moonie, ". . . got so psyched up that she believed she, her brothers, her mother and I would all go to Hell if she left the church."¹⁴⁶ Eric Rofes, intent on leaving, experienced that same pressure and a physical threat:

When I announced that I was determined to leave and they shouldn't try to stop me, my 'spiritual brother,' the guy assigned to look after me and support me in my learning, told me that if he thought it would win me over to the family he would break both my legs. That clinched it for me-- I was going to get out of there if I had to fight my way out. . . . I was told that the devil was in me and I was forsaking Jesus and damning myself and my ancestors. It all sounds crazy to me now, but while they were telling me this, I believed it and felt ashamed.¹⁴⁷

All of these accusations are a part of the controversy generated by and in response to the Unification Church. Yet, just as controversial has been a process engaged in by some outside of the Church--"deprogramming."

Deprogramming and Deprogrammers:

Tragically, some parents have been severely misled about the nature of the Church and have been induced to hire mercenaries literally to kidnap members of the Church and brutally force them to deny their beliefs. Members have been subjected to vicious techniques including indefinite physical incarceration, obscenities and other verbal abuse, forced sleep deprivation, lack of food and complete contempt for the person. The Church condemns such activities as violations of the First Amendment, which protects religious freedom and basic human rights.¹⁴⁸

There are people who use violent methods, that is not called de-programming. De-programming means precisely sitting and talking--I have done it

with scores of kids, I have never used violence, I have never broken the law. . . . De-programming has been simply a method by which I sit with the kid's permission in the presence of his parents and talk to him. Now that's what de-programming is. ¹⁴⁹

. . . de-programming is when very often people's first amendment rights and their civil liberties have been violated. De-programming is when a boy is walking down the street and four hired thugs take him, mace his friend, break the glasses of his friend and push him down on the ground, throw him forcibly in the car . . . People that are hired for three thousand dollars . . . People that sit around with someone tied into a chair . . . ¹⁵⁰

'In deprogramming, a young person is brought into the orbit of family and siblings . . . Basically deprogramming means bringing dissonance into their lives. In the cult there is no dissonance. They begin to sense that what Moon has told them does not square up.' ¹⁵¹

As the above quotations indicate, there is an obvious difference of opinion as to what "deprogramming" is. Church officials have characterized it as a violent process in which young adults have been manhandled, terrorized and brainwashed. Parents and deprogrammers have characterized it as a procedure in which young people, loved by their parents, have been rescued from a group which has "programmed" their every thought and action. Church leaders have claimed that the "snatching" of Church members has violated their First Amendment rights. Parents and deprogrammers have claimed that freedom of religious choice has not been a real option for Church members after they have been indoctrinated.

Regardless of the violent or non-violent nature of deprogramming, the fact is that deprogrammed ex-Moonies have faced a gradual, carefully supervised return to life.

Because Moonies have been known to try to telephone their former comrades or to watch the houses where they are living, parents have resorted to screening phone calls, mail and visitors. According to the Reverend George Swope, a deprogramming session can last anywhere from six to forty-eight hours, but generally averages twelve to twenty hours. There is an initial period of one month after deprogramming during which the young person is accompanied on trips outside the house. The entire period of rehabilitation lasts for about a year.¹⁵² Not an easy process, it has involved a reorientation to individual decision-making and responsibility. Cynthia Slaughter related her experience:

Adjusting to the outside world again was like arriving on another planet. Driving my car, balancing my checkbook, watching TV and reading books besides Moon's Divine Principle were strange. It took a long time to fill the vacuum that had been created inside me. It was like withdrawing from a drug.¹⁵³

Although there are many deprogrammers throughout the country, the most well-known has been Ted Patrick. A man in his mid-forties, Patrick was a boxer and then a community relations assistant in California Governor Ronald Reagan's administration. He became involved in deprogramming after his fourteen-year-old son had been approached by members of the Children of God religious cult. Subsequent to discussing the cult with his son, he was called upon to find another teenager who had disappeared and later turned up at a Children of God center. Patrick went there himself and experienced the group's indoctrination process, which he later

admitted was so intense that he almost was convinced to join. Since that time, he has been a staunch opponent of the Unification Church and the numerous cults in the United States. His services, according to most sources, have cost his clients from \$1000 to \$3000. And, his tactics have cost him thousands of dollars in legal fees, scores of hours in court and the prospect of some time in jail if appeals are not successful. Patrick has claimed that he has rescued a thousand young people from the Unification Church and other cults.¹⁵⁴

Because of his efforts, Patrick has antagonized Church officials and members. In most statements regarding him, Church spokesmen have hastened to add after his name the words "convicted criminal." Typical of the Church's attitude toward Patrick is the "testimony" of a "Moonie" who escaped and returned to the Church:

Ted Patrick will attack any religion or organization, and if necessary, push a media blitz nationwide (as he is doing now with the Unification Church), if he feels he can gain either financially or egotistically. . . . The world Ted Patrick offered to me was strictly the material world. He encouraged my parents to buy anything for me, clothes, a car, an apartment, travel, etc., in exchange for my heart and soul and moral beliefs . . . There is no possibility of debate or argument with him and he has no real truth to offer in return. He can only make rash statements and false accusations. He is a very dangerous man and must be stopped. When he is deprogramming, he has a terrific evil power and I'm confident he can actually break someone's spirit and do permanent emotional or mental damage.¹⁵⁵

Such a statement circulated among Church members, conveying a sense of fear and pure evil about Patrick, could no doubt

generate a lack of desire to return to the outside world. Combined with other statements about deprogramming in general, it represents an attitude as diametrically opposed to deprogramming as the attitude of deprogrammers toward religious cults.

Anti-Church Organizations:

Those who have been classified as the "people in the middle"--between the Church and its members on one extreme, and the deprogrammers on the other extreme--have been the families of "Moonies." They have been the ones who have experienced a significant change in their relationships with their children, and who have paid deprogrammers thousands of dollars to bring them back. They have been the ones who have spoken out in favor of the Church or in opposition to it. They have been the ones who have suffered silently or who have been motivated to protest loudly. The names of some of the organizations which have been formed have told a story in themselves: the Texas-based International Foundation for Individual Freedom (IF-IF), Boston's Return to Personal Choice (RPC), the Citizens Organized for Public Awareness of Cults (COPAC) in North Carolina, Citizens Engaged in Reuniting Families (C.E.R.F.) in New York, and the Committee Engaged in Freeing Minds (C.E.F.M.), headquartered temporarily in Texas.

Among the various organizations, C.E.R.F. and C.E.F.M. seem to have attracted the most publicity nationwide. Rabbi

Maurice Davis was the prime motivating force behind the founding of C.E.R.F., but retired from its presidency last year. According to the organization, it began "... in August, 1975, as an outgrowth of an ad hoc Citizens Committee. It consists of families of young men and women who have been caught up in the Unification Church of Sun Myung Moon. It consists, also, of young people who have been rescued from the movement, together with concerned citizens."¹⁵⁶ Three months later, its board drafted a statement of purpose and policy (See Appendix A). At the time, its membership consisted of about six hundred families. Now, it is closer to a thousand members.

In January of last year, over three hundred parents and ex-Moonies from thirty-two states met in Washington, D.C., to make plans for the hearing to be chaired by Senator Robert Dole. They had been summoned through the efforts of C.E.R.F. in order to question government officials about the Church. After the hearings, the national ad hoc committee which organized the hearings also established C.E.F.M. In addition to dealing with the Unification Church, it sought to alert people to the danger of all religious cults.

Although it has faced such opposition, the Church has seemed to be most successful in certain areas of the country and certain fields of endeavor. In the early 70's, Moon founded organizations which can be classified as non-religious. These and other so-called "front organizations" of the Church, including one group purported to be Jewish, must now be examined.

CHURCH-SPONSORED ORGANIZATIONS

In one year I have been able to search and ferret out some 60 front organizations of the Unification movement. When asking members of the movement in the San Francisco Bay Area if they are members of the movement, I get a flat denial or an evasive, 'Well, we follow some of the teachings of Rev. Moon.' When soliciting for funds they avoid using the names of Moon or Unification.¹⁵⁷

'The charges that Reverend Moon is secretly behind everything that we do, funding us and sponsoring our activities, is absolutely false. He does not know that the Creative Community Project exists. The connection we have is that part of the course of study that we teach and participate in is derived from principles he teaches.'¹⁵⁸

Early in 1976 the Church launched a group called Judaism in Service to the World, a brainchild of Durst, to proselytize solely among Jews. It was designed, according to the announcements, to promote Jewish ideals, combat anti-Semitism and advance Jewish art and culture. The group operated in the San Francisco area for a few months, when its affiliation with Moon was discovered and it faded away. It never gained the Jewish support it sought.¹⁵⁹

Because our Church teaches that communism is an atheistic ideology diametrically opposed to God and religion, members of our Church in 1969 were inspired to form an organization to educate large numbers of people about falseness of Marxist ideology. The Freedom Leadership Foundation evolved in this way because we realized that many people who shared our views about communism might not agree with all of our religious beliefs. . . . we can only conclude that Miss Crittenden was irresponsible in using such terms as 'political' and 'lobbying' to describe the Unification Church and the Freedom Leadership Foundation.¹⁶⁰

In addition to the Church itself, Sun Myung Moon has been credited with founding or inspiring organizations which have not been overtly religious in nature, but which have espoused some of the principles upon which the Church is

based. According to a Church publication, three major organizations evolved and operated in America. These organizations will be the first three discussed shortly. But, those outside the Church have found more groups than those for which the Church has openly taken credit. In fact, C.E.R.F. compiled a list of more than forty so-called "front organizations" (See Appendix B) which it has claimed have connections with the Church. Accusations and denials have characterized the discussions about these organizations. Rather than reproducing the arguments about the various groups, this section consists of statements about several prominent organizations mentioned frequently in connection with the Church.

Freedom Leadership Foundation (FLF):

In 1967, Moon created the International Federation for Victory Over Communism. He is reputed to have influenced the founding of the FLF in this country two years later. Its purpose has been ". . . presenting Americans with a new critique of communism and counter-proposal inspired by Reverend Moon. . . . to establish the foundation for ideological victory over communism."¹⁶¹ Specifically, it has sponsored a biweekly newspaper, The Rising Tide, as well as rallies, conferences, debates and films intended to educate Americans about communism.

Despite the Church's constant denials of using the FLF as a political tool, charges have persisted. Dean Peerman,

managing editor of Christian Century magazine, found that the FLF ". . . conducts seminars for legislative aides and endeavors to influence the 'attitudes' of members of Congress, particularly on national security matters."¹⁶² In an article last May, the New York Times quoted a former FLF president and a former FLF worker, both of whom stated that they left the Church because their work became too political.¹⁶³ And, former "Moonie" Chris Elkins, also an FLF member, declared in the ABC-TV documentary: "So much of their operation is centered around gaining political influence."¹⁶⁴ The Church has denied political motives and has characterized the FLF as an educational organization.

The Collegiate Association for the Research of Principles (CARP):

Set up first by Moon in Korea and Japan, CARP has been extremely active in this country. According to the Church, CARP ". . . seeks to lead students to a life of high morality and responsible citizenship. . . . Also, through presenting the Divine Principle to college students, CARP seeks to provide them with a framework for integrating their various fields of study."¹⁶⁵

The International Cultural Foundation (ICF):

Also created as an adjunct to the Church, the ICF began in 1968 with its goal being ". . . the integration of international cultures through promoting both cultural and academic studies directed toward world peace."¹⁶⁶ Its primary achievement has been the International Conference on the Unity of the

Sciences, the fourth and most recent of which was held in New York City in 1975. The ICF has also sponsored leadership seminars in the summer, which have brought youths from other countries to America and have included lectures on Divine Principle.

Creative Community Project (CCP):

When Denise Peskin accepted an invitation to spend a weekend at the "New Ideal City Ranch" in Booneville, California, she was led to believe that it was sponsored by the CCP. Yet, she found out much later that the Ranch was owned by the Unification Church and that the lectures she heard were based on Divine Principle. This may have been a coincidence. However, one newspaper in particular found a contradiction between what the Church claimed and what the situation actually was:

. . . in the San Francisco area, Moon's disciples established the International Re-education Foundation, then reincorporated as New Educational Development Systems Inc., which has since given rise to Creative Community Project, the International Exchange and the Ideal City Project. . . . Each of these organizations--and another 40 or 50 around the country--disclaim any direct ties to the Holy Spirit Association for the Unification of World Christianity. Likewise, the central church, when asked on the tax returns whether it was related to other groups through common membership, checked a box that said 'no'.

But all the members are devout followers of Moon and strong believers in the cult treatise, 'Divine Principle.'167

In addition to its interlocking with the Church, CCP and its personnel have allegedly been connected with a group which may be of interest to Jews.

Judaism in Service to the World:

As one of the quotations at the beginning of this section stated, this group appeared and disappeared in the San Francisco area early in 1976. Superficially identified as a Jewish group, its link with the Church had been exposed. San Francisco Jewry, aware of the Church and its many subsidiaries, recognized what was happening and refused to aid the group. At first, its overtly Jewish interests had gained some support and its young, enthusiastic, Jewish workers had apparently been refreshing to the Jewish community. Their efforts were directed toward selling tickets for a concert of the Tel Aviv Quartet, which had been booked through a talent agent. But, according to Earl Raab, Executive Director of the Jewish Community Relations Council of San Francisco, a name familiar to some local Jews tipped them off about this group and turned them off to its efforts. The name was Dr. Mose Durst. Raab explained:

Dr. Mose Durst is the President of the Creative Community Project and the New Education Development Systems, Inc. He lectures regularly at Booneville. A recent account by one reporter who attended his lectures indicated that 'Moon's ideas, his "divine principles" about unification were at the center of every lecture . . . Durst indicated a new Messiah would appear soon. He didn't say who it would be, but he went through a long talk about Jesus and suggested that the world was ready for a new Jesus-like figure.' Dr. Durst, who teaches English literature at an Oakland community college, is also a member of the Board of Directors of the Unification Church theological seminary at Tarrytown, New York. This is the same Dr. Durst who is the President of Judaism: In Service to the World.¹⁶⁸

The end result of the furor created in regard to the concept was two-fold: first, only about one hundred people attended the concert--many of whom were associated with the sponsoring group; and, second, a \$1000 check from Judaism in Service to the World was sent first to the Jewish Federation and then to the Jewish National Fund--and was refused by both. This rejection and the failure of the concert prompted Dr. Durst to write a letter to the Jewish community in which he stated:

'It appears that a new process of scapegoating, misinformation and religious persecution is now being centered upon Reverend Moon or anyone who associates with the Unification Church. I would think that the Jewish people would be well familiar with this process. . . and I hope that we can all diminish fear, hatred and prejudice.'¹⁶⁹

From this sampling of organizations, the point should be clear. There are some subsidiary organizations which the Church has declared to be connected with it, even to the extent of "sharing" members. There are also some organizations whose link with the Church has been established, but Church officials have either denied knowing about such organizations or denied a link with them. Yet, it is hard to deny that Church members have been engaged in a variety of activities, one of which is discussed in the following section.

THE CHURCH IN THE POLITICAL ARENA

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

'We have a ministry on Capitol Hill, we witness to Christ and try to awaken the Judeo-Christian conscience of members of Congress,' he said. 'We try to bring God into government.'¹⁷⁰

. . . I think the most direct lobby effort that I was involved in was while I was with Freedom Leadership Foundation and something I would, would probably be considered, you know, just pure lobbying in that we were awfully concerned with military support for Korea. . . more often than not we would not use the FLF name to produce these letters, you know . . . form a just, you know, a de facto organization . . .¹⁷¹

We don't believe that the government or the state should be separate from religious values, so we definitely admit and agree that an institution, a church or an organization should not, and we don't involve themselves in political or governmental activities.¹⁷²

Everywhere, political involvement is a high priority. The Freedom Leadership Foundation, a Unification Church subsidiary, openly avows its goal of 'ideological victory over Communism in the United States.' Gary Jarmin, the 24-year-old secretary-general of the FLF says that they are already spending \$50,000 to \$60,000 per year trying to influence senators and congressmen on national security issues.¹⁷³

From the time it began in this country, the Unification Church faced no challenge to its alleged political involvement quite like that which arose in 1976. "Lobbying"--a word which for many people has had the connotations of excessive influence-peddling--was frequently mentioned in the same breath with the Church and the South Korean government. The focus of the alleged activities then was on Washington, D.C. There, in 1962, the Korean Cultural and Freedom Foundation (KCFF) was established. Its founder was Colonel William A. Curtin, Jr.--a former army officer who

had worked in U. S. military intelligence in Korea. The man named to be vice-president of the KCFF was Colonel Bo Hi Pak--a former South Korean officer who had been appointed military attache at the South Korean embassy in Washington, the previous year. Serving in these two positions simultaneously, Colonel Pak was reputed to have had access to Korean intelligence information and to have been involved in "one important segment of the Asian lobby in Washington."¹⁷⁴ The significance of this information in 1976 was that Colonel Pak, a member of the Unification Church since 1953, was a top assistant and the translator for Sun Myung Moon.

In addition to this information pertaining to the KCFF, questions were raised regarding possible ties between the Church and the South Korean government and its intelligence operations. In this section, several issues will be considered: whether the Church engages in lobbying or a ministry in Washington, whether Church statements have indicated an interest in politics, and how and why the Church supported Richard Nixon in his final days as President.

Lobbying? Or a Ministry?

Because of the presence of "Moonies" who have frequented the halls of Congress, the Church has faced much criticism. Most important, its motives have been questioned. In response to the criticism, the Church has staunchly maintained that it

is interested not in political influence, but in spiritual matters. Neil Salonen once presented the Church's point of view as follows:

. . . the values that a Church teaches, the ethics and the moral standards are exactly what's missing in the governmental process today. So we do have a ministry down on Capitol Hill ranging from between 20 to 25 men and women, mostly women, of the Unification Church. They go around and they give a moral perspective. They never talk about a particular piece of legislation, or a particular political act at all.¹⁷⁵

And, when the New York Times charged the Church with lobbying in Washington, Salonen issued a response in the context of the need for religious principles:

Unification Church members perform an important ministry on Capitol Hill by talking to Congressmen about their need to have a faith in God. The decisions made by our lawmakers affect the lives of millions; therefore, we believe it important to remind our legislators that religious conviction has traditionally been a cornerstone of good government. It is our Christian responsibility, in fact, to encourage all people to seek the will of God if His love and truth is ever to have dominion in the world.

Most people appreciate our ministry and the way we conduct it. They realize our only motive is to help bring people to God.¹⁷⁶

Whatever their motives have been, the "Moonies" have had extensive contact with Congressmen and their aides. Former House Speaker Carl Albert, befriended by "Moonie" Susan Bergman, was given a copy of Divine Principle and once admitted: "She's trying to convert me."¹⁷⁷ A Church member explained the over-all procedure in Washington to a New York Times reporter:

. . . this effort is conducted by 50 church members at a time, who visit Washington from all parts

of the country. Each is given a list of members of Congress to cultivate, first by befriending and offering help to their staffs, and eventually by inviting the legislators to a suite in the Washington Hilton Hotel, where dinner, films and a talk on Mr. Moon's religious and anti-Communist views are presented.¹⁷⁸

An Interest in Politics?

Unfortunately for the Church, the credibility of its public statements has been undermined by some of its contacts in Congress and by doctrinal statements which have been discovered and used by Church investigators or opponents. One of the most often-quoted statements by Moon was referred to in a Miami Herald article:

Moon speaks contemptuously of American political leaders in private. 'I have met many famous--so-called "famous"--senators and congressmen, but to my eyes they are just nothing,' he told a meeting of top aides two years ago.

'If the U. S. goes on being corrupted, and we find among the senators and congressmen no one really usable for our purposes, we can make senators,¹⁷⁹ and congressmen out of our members,' Moon continued.

The two leaders of C.E.R.F., Maurice Davis and George Swope, have both utilized quotations from Church writings to prove that the Church has been interested in politics. On ABC-TV, Davis read two statements:

. . . 'master needs many good looking girls, 300. He will assign three girls to one senator. That means we need 300. Let them have a good relationship with them. One is for the election, one is to be the diplomat, one is for the party. . . . my dream is to organize a Christian political party, but I am not going to send you into the political field right away, but later on when we are prepared.¹⁸⁰

Swope, during the "Day of Affirmation and Protest" hearings, read a series of quotations from "Master Speaks," Moon's

addresses to Church leaders. Among them were two statements which seemed to reveal a well-thought-out political strategy devised by Moon:

'If teams of 40 members each are stationed in each of the 50 states, that means 2,000 people. In the future, in each state four mobile units will be the ideal number; that means 160 in each state, and in 50 states, 8,000. If that number of members are working in 50 states, we can do anything with senators and congressmen, we can influence them. Even senators representing that state will have to beg the help of our (Unification) State Representative.'¹⁸¹

'Let's say there are 500 sons and daughters like you in each state, then we could control the government. You would determine who would become Senators and who the Congressmen would be. From the physical point of view, you can gain no faster success than in this way.'¹⁸²

Such statements have shed some doubt on the Church's disavowal of political motives. Perhaps, as the Church has claimed, their statements have been taken out of context and misinterpreted. Or perhaps, as the Church's critics have claimed, these statements have indicated a religious organization heavily engaged in political activities.

The Church and Nixon:

On August 8, 1974, Richard Milhous Nixon became the first President of the United States to resign his position. During that year and the previous year, the Church had opposed his resignation. The New York Times reported:

In 1973 and 1974 Mr. Moon organized a media campaign of support for the beleaguered President Richard M. Nixon, spending \$72,000 in the effort, according to church statements. . . . In December 1973, some 1,500 Moon followers were ordered to Washington from all over the country to demonstrate against impeachment of the President.¹⁸³

Eventually, Moon himself was granted a private meeting with Nixon, during which he was reputed to have urged him not to resign.¹⁸⁴

What was the motivation for these activities? According to Neil Salonen, the Church was responding to the mood in the country as a result of Watergate. Salonen elaborated:

Reverend Moon stated that God chose Richard Nixon as President because he believes our democratic way of electing the President is in accordance with God's will. Likewise, if the President should ever be asked to resign from his position, that should come from the public majority, not any minority and certainly not the media.¹⁸⁵

It was reported that, two days after the resignation, Moon said: "If he had listened to me, taking my voice as from God, then he would not have done that."¹⁸⁶

What has been the net effect of the Church in the political arena? Primarily, it has produced an inordinate amount of publicity. But in terms of real political influence, there has been little need for concern among the Church's opponents. As Chris Welles concluded in his article, "Moon's political activities have been almost totally unsuccessful. Cadres of female lobbyists in Washington have had no discernible effect on the legislative process."¹⁸⁷

THE JEWISH RESPONSE TO THE CHURCH

'Senator Dole, ladies and gentlemen, the last time I ever witnessed a movement that had these qualifications: (1) a totally monolithic movement with a single point of view and a single authoritarian head; (2) replete with fanatical followers who are prepared and programmed to do anything their master says; (3) supplied by absolutely unlimited funds; (4) with a hatred of everyone on the outside;

(5) with suspicion of parents, against their parents--Senator Dole, the last movement that had those qualifications was the Nazi youth movement, and I tell you, I'm scared. . . .¹⁸⁸

Jewish synagogues must 'knock out the bolts from under the pews' to combat religious cults that are converting more and more young Jews to their ranks, the president of a nationwide rabbinical association said here yesterday.

Rabbi Arthur J. Lelyveld, president of the 1250-member Central Conference of American Rabbis, told reporters that more music, dance and 'creative services' in synagogues could counter the growing appeal of such cults as the Unification Church of Korean evangelist Sun Myung Moon.¹⁸⁹

The response of the organized Jewish community to the Unification Church has occurred on both the national and local levels. For the purpose of this study, inquiries were made of major national Jewish organizations regarding their response to the Church. Therefore, the organizations mentioned in this section are those which replied to the inquiries made.

Essentially, one problem has led to another in terms of the Jewish reaction to the Church. The initial involvement of young Jews in the Unification Church caused considerable heartache, confusion and frustration among Jewish parents, and considerable discussion, consternation and re-evaluation among Jewish organizations. There was uncertainty about why they had joined the Church and dropped out of college, about what the Church stood for and why it demanded so much from its members. As their children's devotion to the Church became more intense, so did the parents' opposition to it. As the press' coverage of the Church became more negative, so did the views of the Jewish organizations.

It was then that a contradictory situation developed. On the one hand, there was a desire to hinder or stop the Church's efforts. But, the Church had long since publicly invoked the rights of their members under the First Amendment. It maintained that any person who had reached the age of eighteen had the right to choose his or her religion. The Church knew that "kidnapping" someone who had exercised that right by joining the Church would bring bad publicity for the "kidnapper," rather than the Church. On the other hand, the freedom of religion and speech guaranteed by the First Amendment has long been cherished by American Jews. To challenge another religious group on the basis of a principle which had been so important to the Jews themselves presented a problem for them. Yet, despite their ambivalent feelings, they opposed the Church. The dichotomy of ambivalence and determination was reflected by Rabbi Maurice Davis and by Joel Ollander of the National Jewish Community Relations Advisory Council:

Senator Dole, I am a Jew. And my people have known religious persecution. And I certainly would be the first person to defend everyone's right to that First Amendment. It's a matter of life and death to me and to my people. But it's also a matter of life and death when any political cult can cloak itself in the garments of religion--this pseudocult, using the vocabulary of Christianity to hide its basic designs of world and American power. I question, sir, whether or not this movement belongs to the First Amendment and its coterie of defense.¹⁹⁰

In general, the NJCRAC has maintained that the First Amendment permitting freedom of speech covers proselytizing and conversion activities as well as

other forms of expression. We therefore would be opposed on principle to legally limiting such activities. However, we have made clear on a number of occasions our distaste for proselytizing efforts aimed specifically at Jews and have taken particular exception to such activities which appear to be done in an underhanded, concealed manner or which denigrate Judaism as a religion. . . . Over and above the concerns for proselytization I have already enumerated, we have looked more closely at several proselytizing groups which have been of serious concern to the Jewish community in recent months. The Unification Church is one such group. . . .¹⁹¹

Rabbi Maurice Davis:

The man regarded as the most eloquent critic of the Church in the Jewish community has been Maurice Davis. As rabbi of the Jewish Community Center in White Plains, New York, he became involved after two young people from his congregation joined the Church. Davis convinced one of the two to leave the Church and soon began to investigate the Church on his own. What he found out motivated him to create Citizens Engaged in Reuniting Families in 1975. Among his many public statements regarding Moon and the Church, Davis explained the reason for his position in a 1976 magazine article:

'on one level . . . I hate people who manipulate kids. Because, I'll tell you, they are easily manipulated. This is a movement that asks of a kid that he stop thinking, and he gives up any goals of his own and any intellect of his own. That's scary because that's slavery. I don't care how you add it up.'¹⁹²

Davis, a graduate of the Hebrew Union College, resigned from the presidency of C.E.R.F. in the middle of last year.

Yet, he has continued to speak out against the Church and will no doubt continue to do so.

Union of American Hebrew Congregations (UAHC):

The congregational arm of the Reform movement has dealt with the Church and the problems it has caused for Jews primarily through its Department of Interreligious Affairs. In October, 1974, Rabbi Balfour Brickner, Director of the Department, sent a reprint of one of Maurice Davis' sermons to "all interested parties." Various Reform rabbis throughout the country received copies of Davis' sermon, "The Moon People and Our Children," delivered in May, 1974, and Brickner offered to furnish more copies at a nominal cost. The following month, Reform Judaism magazine, the Union's monthly publication, published an article by Davis, entitled "MOON--for the Misbegotten."

Thanks to Rabbi Davis, the Union and some of its affiliates kept abreast of the Church's activities. In November, 1975, he spoke to the Executive Board of the New York Federation of Reform Synagogues. In June, 1976, Davis addressed a meeting sponsored by the UAHC's Social Action Commission. Then, in August, Rabbi Brickner's office produced an "Information Kit on the Activities of Sun Myung Moon." The kit included Davis' sermon, correspondence between Davis and a Church official, information prepared by C.E.R.F., several magazine and newspaper articles about the Church, and a packet of information from the Jewish

Community Relations Council of San Francisco. The J.C.R.C. packet contained a letter to religious school students written by Rabbi Stephen Robbins and a "role-play/psychodrama" to be used in religious schools and youth groups.

Central Conference of American Rabbis (C.C.A.R.):

At various times throughout its long history, the C.C.A.R. has responded negatively to Christian attempts to proselytize Jews. Generally, the response has consisted of passing a resolution which stated its position and recommended the appointing of a committee. At its San Francisco meeting in June, 1976, the Conference adopted just such a resolution regarding "Unorthodox Religious Cults." Basically, the resolution stressed the "unknowing" compliance of young Jews with the Church and a number of other religious movements. It also urged that national community relations organizations identify these groups and develop resource material regarding them, and that a Conference committee develop program materials to aid young Jews in their search for identity (See Appendix C).

National Jewish Community Relations Advisory Council (NJCRAC):

As the quotation regarding the NJCRAC earlier in this section stated, this organization has considered the activities of the Unification Church to be a serious matter. For the record, NJCRAC's constituent organizations are: the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee,

the Jewish War Veterans, the National Council of Jewish Women, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations of America, and the United Synagogue of America. From June 27th through the 30th, 1976, NJCRAC held a Plenary session in Louisville, Kentucky. One of the workshops concerned "exotic religious cults", and featured the presentation of a paper written for the workshop by Earl Raab, Executive Director of the Jewish Community Relations Council of San Francisco. Raab's detailed study of the Church was discussed and later made available on a nationwide basis by NJCRAC.

What all of these Jewish responses had in common was a desire to explore the inner workings of the Church, to determine the implications for the Jewish community, and to share the information regarding the Church with others. Rather than uniting together to conduct a full-scale crusade against the Church, these groups and their leaders have held back--perhaps because of prudence, perhaps because of the First Amendment. Rather than attempting to launch a loud smear campaign in the media, they have reacted cautiously but investigated seriously. They have raised questions not only about the Church in this country, but also about Jewish life in this country. And they have yet to find all of the answers.

CHAPTER TWO:

KEY 73

THE ORIGINS AND DEVELOPMENT OF KEY 73

This is a rallying cry for evangelicals everywhere. It is addressed to millions of evangelicals in mainstream Protestantism who chafe under the debilitating restraints of conciliar ecumenism and are frustrated by its lack of biblical challenge, and to additional millions who witness as best they can from the fragmented fringes of independency.

To all these we plead, 'Somehow, let's get together!'

With these words, Carl F. H. Henry, editor of Christianity Today magazine, got the ball rolling for an evangelistic campaign the likes of which had not been seen in this country for decades. Known as "Key 73," it affected not only evangelical Christians in America, but also non-evangelical Christians and Jews. In fact, it produced an outcry in most of the organized Jewish community which generally perceived the campaign as a threat to Jewish-Christian relations and a potential infringement of Jewish religious rights in this country.

In his June, 1967 editorial, Henry spoke of a need for "new dimensions of fellowship" among evangelicals and a "greater framework of cooperation." He sensed a desire for cohesion and an end to fragmentation, and urged that any cooperative effort "should provide valuable, objective, tangible services to local congregations and individual church members." In addition, Henry issued a warning: "Wider evangelical cooperation depends on a succession of good new ideas, ideas that will catch the imagination of the man in the pew. Anything less will be subject to

dismissal as a reactionary movement."² The response to the editorial was overwhelmingly in favor of Henry's position, and so his ideas eventually began to generate discussion.

The first discussion was held from September 28-30, 1967, at the Marriott Key Bridge Motor Hotel in Arlington, Virginia. Forty evangelistic leaders attended this meeting, which was sponsored and financed by the Billy Graham Evangelistic Association. They agreed to look into the possibility of conducting an evangelistic campaign in 1973 which would involve various denominations.³ Because the meeting was held at the Key Bridge Hotel and planned for 1973, the campaign was labelled "Key 73." After the initial decision, the going was slow, as David Kucharsky explained:

Then came a long shaking-down period with little evident progress. The people chosen to pursue the idea were on a pioneering venture and had to feel their way slowly. During this time they were getting to know one another and measuring the difficulties and opportunities. Meanwhile, with each meeting more denominations and groups became interested. An executive committee of sixteen persons was set up, along with a larger central committee. The latter, composed of one representative from each participating group, serves as a policy-making legislative assembly.⁴

As time went on, the bureaucracy developed and more denominations joined in the effort. Dr. Thomas F. Zimmerman, general superintendent of the Assemblies of God, was named chairman of the executive committee and central committee. In December, 1970, the central committee elected a leader. He was the Reverend Dr. Theodore A. Raedeke, who had served for fourteen years as secretary of evangelism for the Lutheran Church--Missouri Synod. The Key 73 national office

was set up in St. Louis. At that December meeting, the delegates also voted on programming and group coordination, and an article in Christianity Today several months later viewed the plans with hope:

. . . representatives decided to explore 'things we can do together,' then voted to initiate development immediately of seven 'concepts' or program areas. These include special calendar events, nationwide Bible study, lay witness projects, and proclamation of the Gospel to the masses. They also went on record urging local churches to get together and plan strategy without waiting for headquarters to push. . . . Key 73 is shaping up as a pan-institutional bridge leading to unified outreach unparalleled in American church history.⁵

With such planning and such hope, Key 73 progressed from one man's idea to a full-scale, organized evangelical effort in which over 100 Protestant denominations and 40 Catholic dioceses participated. According to one source, it had a projected budget of \$5 million.⁶ Five-and-a-half years of planning and organizing were to culminate in 1973, with the intention of "calling our continent to Christ." Apparently, there was no particular mystical or theological significance about that year. But it did have potential significance:

Selection of 1973 is rather arbitrary. There is nothing about this next year to make it a particularly 'sacred year' (though if Key 73 achieves a measure of success, historians may want to call it that). And there is no reason to stop with 1973. But we needn't worry about stopping--the problem is to start!⁷

THE PHILOSOPHY OF KEY 73

'Our goal is to confront people more fully and forcefully with the Gospel of Jesus Christ, by proclamation and demonstration, by witness and ministry, and by word and deed.'⁸

Like the Unification Church, much of Key 73's philosophy was contained in internally circulated documents, and it influenced the day-to-day operation of the campaign. But, unlike the Church, Key 73's philosophy was neither multi-faceted nor complex. Basically, it took its cues from Carl Henry's editorial and from the slogan of "calling our continent to Christ." Although it favored certain evangelistic approaches, it did not demand rigid adherence to an established set of principles or a moral code. Essentially, it sought to encourage independence within a framework of cooperation. And rather than issuing a book of doctrines to every one of its participants, Key 73 made suggestions on how best to confront non-Christians and witness for Jesus Christ.

This is not to say, however, that Key 73 had no theological foundation upon which it could build. Donald Bloesch, professor of theology at Dubuque Theological Seminary, reached these four conclusions about Key 73's theological emphasis:

First, it acknowledges the divine authority of Scripture. . . . Key 73 stoutly affirms the divine inspiration of Scripture (though the issue of inerrancy is skirted). . . . Second, Key 73 stresses the spiritual mission of the church. It declares that a new society can be created only by reborn men and that therefore the church must concentrate its energies on inner renewal; that while Christians, as responsible citizens, are to be a leaven in the human community and to grapple with the good news of reconciliation and redemption. This indeed is the meaning of evangelism, and it should not be confused or equated with social action, though the latter is always the corollary of any genuine Christian conversion.

Third, in a time when salvation is being reinterpreted along psychological and sociological lines, Key 73 reaffirms the biblical conception of salvation as inward deliverance from the bondage of sin. It warns that this deliverance is not to be confused with liberation from political oppression or unjust economic structures, though here again it recognizes that the proclamation of salvation will have repercussions in the social and political realms.

The campaign literature defines faith as basically a personal commitment to a living Savior--the kind of commitment that can be created within only by the Spirit of God. But at the same time the literature declares that faith involves an assent of the mind to the truth of the gospel; that is--unlike much of existentialist theology--Key 73 refuses to divorce commitment from credence.

The God upheld by Key 73 is the living, personal God of Scripture, not a creative process or world soul or impersonal ground of being. He is a God both of justice and of love; and his love led Christ to the cross and so satisfied the just requirements of his law.⁹

The Jews: To Proselytize, Or Not To Proselytize:

Clearly, this theology not only explicitly made actively spreading the Gospel a priority, but also implicitly made Jews and other non-Christians the objects of this campaign. The concern about Key 73 expressed by the organized Jewish community will be examined in detail in a later section. However, before this section concludes, attention must be given to the question of whether proselytizing Jews was intended to be an integral part of Key 73.

Some sources found an affirmative answer to that question.

A Newsweek article in March, 1973 noted:

Although Key 73 is not aimed only at Jews or any other religious group, guidelines for phase three of the crusade . . . include special directions for 'sharing Messiah' with potential Jewish converts.¹⁰

In September, Marshall Sklare wrote in Commentary about the reasons for Jewish opposition to Key 73 and then commented on the lack of success of appeals to the campaign's leaders:

. . . it soon became clear that there was little chance of persuading the officials of Key 73 to accept the view that the Jewish covenant was as valid as the Christian and hence that Jews had no need of conversion. Indeed, the national officials of Key 73 were quite unyielding to Jewish entreaties and inquiries and in effect warned that Jews had no right to interfere with the activities of Christian evangelism.¹¹

And, Norman Frimer of the national Hillel Foundation staff also seemed to find a certain intransigence among the Key 73 leadership. He stated in November, 1973:

Despite a number of oral and written assurances, the express inclusion of material in the Worker's Manual on proselytizing among Jews has never been excised or disowned.¹²

Yet, both before and after the Key 73 campaign began, both in reaction to and in anticipation of adverse Jewish response, some participants denied that they were interested in converting Jews. Unlike the leaders about whom Sklare and Frimer wrote, there were leaders and supporters who rejected the notion that Jews should be approached during Key 73.

As early as November of 1972, it was reported that the clergy association in Richmond, Virginia

' . . . agreed to cooperate in Key 73 . . . as long as local proselytizing is not aimed at Jews. The association yesterday voted unanimously to cooperate in the effort with the understanding that proselytizing be directed toward the inactive and unchurched people in the Christian community.¹³

Similarly, Christian Century magazine expressed its awareness of Jewish concern and its displeasure with overenthusiastic proselytizers in an editorial in its January, 1973 issue:

. . . Some Jews have a right to be nervous about the movement's nut fringes. With 100 million uncommitted Americans out there, it does seem weird that some Christian evangelists feel that more theological Brownie points can be scored by landing or uprooting living breathing Jews--who, according to Paul in Romans 9-11, already have a place in God's plan of things--than by awakening the unawakened or rooting the unrooted.¹⁴

As Key 73 began to develop, so did disagreement over proselytizing Jews and the Jewish opposition to such efforts. In March, Newsweek disclosed an important decision regarding Key 73 and the nature of the disagreement in regard to converting Jews:

In a memorandum from the U. S. Bishops' Ecumenical Committee, Catholics in the 40 dioceses that are participating in Key 73 have been told not to look for converts in the Jewish community. Similarly, nearly two dozen local church councils and other Key 73 agencies have publicly assured Jews that they are not regarded as conversion fodder. Still, many Key 73 stalwarts resist any hands-off policy toward Judaism; they argue that to make any exceptions in spreading Christ's message is to undermine the universal validity of Christianity.¹⁵

Despite the disagreement, a number of local and regional leaders in various parts of the country denied or decried attempts to convert Jews. The position of Robert Handy of the American Baptist National Key 73 Committee was made clear in Commentary in September, 1973:

Our devotion to religious freedom and our respect for the rights of other religious communities are rooted in the life and work of Jesus Christ

who invited and persuaded persons but did not coerce or take unfair advantage of them. We believe it is inappropriate for Christians to single out Jews as Jews (or indeed to single out any racial or ethnic group as such) for special evangelistic attention. . . . 16

In that same issue of Commentary, Marshall Sklare documented the fact that others took the same approach:

. . . the executive committee of the Key 73 Task Force of the Southern California-Arizona Conference of the United Methodist Church disavowed '. . . any efforts on the part of the Christian groups to convert Jews or those of other religious traditions.' In Florida, the local Key 73 director, the Reverend Charles L. Eastman, wrote a letter to the rabbis in the Miami area in which he stated: 'I, for one, do not consider Jews as "unchurched." It is my understanding that the other three ministers (in North Miami) do not consider the Jews as a target for Key 73 either.'¹⁷

Sklare also found a definite influence in this direction especially in communities with large Catholic populations. In Chicago and Detroit, for example, considerable pressure was put on the Protestant leadership by the Catholics. Sklare offered this explanation: "The evangelist tone of the movement was foreign to many Catholics, and in any case they sought to avoid what might be considered a repetition of medieval practice."¹⁸

Billy Graham's Position:

Although the Billy Graham Evangelistic Association financed the original Key 73 meeting in 1967, Graham himself seemed to remain aloof once the actual campaign began. However, as the Jewish concern over the evangelistic intensity of Key 73 grew, Graham was drawn into the discussion by some Jewish leaders. Marshall Sklare explained what he believed

to be the rationale for this action:

. . . The Jewish hope of winning his cooperation was apparently based on Graham's reputation for religious statesmanship. In his many crusades, he had carefully avoided denigrating non-Christian groups and, unlike other evangelists, he had never been known to place any special emphasis on converting Jews.¹⁹

There were those, however, who cast some doubt on Graham's ability to allay Jewish fears about Key 73, mainly because of his stated beliefs. Solomon Bernards of the anti-Defamation League and the Reverend John Streeter, head of the Baptist Key 73 effort in San Francisco and reputed to be a close friend of Graham, both made their views known:

Rather disturbingly, Billy Graham has given tacit approval to this evangelical thrust toward Jews. In a recent television interview he asserted: '. . . a lot of Jewish people are coming to believe in Jesus. Now they may not believe in him the way I do. They say that they are not leaving Judaism, they're accepting Jesus as a fulfillment of their Judaism.' 'A lot of Jewish people'--how many is 'a lot'? Yet one cannot but conclude that such a statement coming from such a source will not be lost on those who are bent on evangelizing Jews.²⁰

. . . 'Billy would never accept a two-covenant theory. . . . A Jew is just like everyone else. If he does not accept Jesus as his savior, he cannot be right with God.'²¹

Nevertheless, certain leaders had enough faith in Graham to travel to his North Carolina home in March, 1973 for a conference. Rabbi Marc Tanenbaum, Director of the American Jewish Committee's Department of Interreligious Affairs, and Gerald Strober, a staff member in the Department, spent four hours talking to Graham, and Strober came away from the meeting with a positive feeling:

. . . In this conversation, Graham described his study of Judaism and outlined his views on the unique place he believes Jews have in the divine economy. The writer was most impressed by Graham's understanding of Jewish concerns related to evangelism. Although his statement fell short of citing the evangelization of Jews as totally out of bounds, personal conversation revealed that Graham is moving in this direction.²²

Graham's statement was printed in full in Christianity Today, the magazine in which the idea for Key 73 originated.

Although it was purely a personal point of view and in no way represented the sentiment of Key 73's executive committee or central committee, it was still significant:

The reports about a growing misunderstanding in Christian-Jewish relationships over Key 73 has become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key 73, I have from the beginning publicly supported its concept.

First, as an evangelist, I am interested in establishing contacts with all men concerning personal faith in Jesus Christ. Implicit in any belief is the right of sharing it with others. The message that God is Love prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselytizing that is coercive, or that seems to commit men against their will, so do I. Gimmicks, coercion, and intimidation have had no place in my evangelistic efforts, certainly not in historic biblical evangelism. The American genius is that without denying any one expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Where any group has used overbearing witness to seek conversions, the Bible calls it 'zeal without knowledge.' I understand that it is the purpose of Key 73 to call all men to Christ without singling out any specific religious or ethnic group.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the book of Romans. In my evangelistic efforts I have never felt called to single out the Jews as Jews

nor to single out any other particular groups, cultural, ethnic, or religious.

Lastly, it would be my hope that Key 73, and any other spiritual outreach program, could initiate nationwide conversations, which would raise the spiritual level of our people, and promote mutual understanding.²³

This statement was taken as an expression of good will by Rabbi Tanenbaum. During a press conference, he called it "a constructive contribution to interreligious understanding" and described Graham as

. . . 'one of the great and good friends of the Jewish people. . . destined by God to play a crucial role in clarifying the relationship between Judaism and Christianity.'²⁴

It would be difficult to determine how much influence Graham's position had on the Key 73 leadership, but it definitely was agreed with by some who participated in Key 73 on the local and regional levels. The overall philosophy of Key 73 and its interest in spreading the Gospel should have been no surprise to Jews and other non-Christians. And, although the issue of proselytizing Jews was one on which there was substantial disagreement, the information available seems to indicate that proselytizing Jews was not an integral part of Key 73's philosophy.

METHODS USED BY KEY 73

The St. Louis meeting of the Key 73 representatives heard Methodist evangelist Joe Hale say that a tentative calendar is emerging: 1971 is to be a time of presentation and interpretation; 1972 follows as the year of preparation. . . .

Hale called not only for prayer in behalf of Key 73 but also for training programs in prayer: 'If "Sesame Street" can teach a two-year-old the

alphabet, why can't the Christian Church use this means to turn man to God, to teach a person to say "Our Father"?²⁵

. . . From the beginning, promoters of the idea agreed that Key 73 would have to be characterized by flexibility if it was going to be an effort in which Christians of all stripes could share. They saw that, given the differences that exist within North American Christendom, the only way to get any sort of coordination is to provide for considerable program latitude. And so Key 73 is²⁶ whatever any participating group wants it to be.

From its inception, Key 73 sought success both in terms of quality and quantity. Its leaders were looking for new ways to present the Gospel and to reach out to the "unchurched." And, through "calling our continent to Christ," they were attempting to increase the number of practicing Christians in this country. The campaign was planned by a small group of representatives from various denominations, supervised by a small "secretariat" headed by an executive director in St. Louis, and intended to be carried out by local priests, ministers and congregants. How Key 73 pursued its goals is dealt with in this section.

The Secretariat:

Executive Director Theodore A. Raedeke and his staff had the job of coordinating Key 73 from their office in St. Louis. David Kucharsky described the secretariat in late 1972 as ". . . a clearing house for participants interested in sharing information."²⁷ Earlier that year, he had summed up the nature of the program which the secretariat was supposed to oversee:

So far the only hard 'program' for Key 73 is a breakdown into six phases, some of which overlap chronologically. The first two, focusing upon repentance and prayer and then Bible study, begin at Thanksgiving 1972. Then comes a general emphasis on the Resurrection and the new life, the latter phase extending through the summer. The fall will include concentration on proclamation,²⁸ and the last phase will be a call to commitment.

The distinguishing characteristics of this program (see Appendix D) were the specificity of the activities, the exact schedule they were to follow, and the logical order in which they were to occur.

In addition to its role as clearing house, the secretariat had two other functions. The first function was to sponsor meetings at which delegates would exchange ideas for their campaigns. The gathering in St. Louis in December, 1970, was an example of such meetings. Second, it published (and sold for three dollars) the 244-page Key 73 Congregational Resource Book. The book was, however, not forced upon Key 73 participants by the national office. Although sharing a common goal, it seems that the participants in Key 73 differed in their approaches of spreading the Gospel and represented an exceptionally wide ideological spectrum in Christianity. Freedom and independence, apparently, were the keynote of the Key 73 organizational set-up. With this understanding of Key 73, it becomes clearer why the Congregational Resource Book was referred to as follows:

. . . the book contains only suggestions and resources. There is no imperative that churches act on any of the ideas it contains, for Key 73--from top to bottom--is a do-it-yourself project with the sole overriding aim of evangelizing the

continent. Within that context, pastors and laymen are free to contribute in the way that suits them best.²⁹

Thus, the initiative was left to those on the local level. David Kucharsky suggested that ministers uncertain about the kind of support they could muster should "set up a Key 73 idea box in the church foyer."³⁰ Above all, he urged, each church should "begin doing something" and should carefully train its participants, motivating them "to see their responsibility in fulfilling the Great Commission."³¹

Noon Prayer Calls:

Clearly a locally-oriented activity, the noon prayer calls began in late 1972. Their success was dependent not so much upon the guidance of the secretariat as upon the enthusiasm of local church members. And, as one of the new ways of presenting the Gospel, the prayer calls represented an attempt to contact non-Christians. The origin of this method and the hopes about it were explained in December of 1972:

. . . Conceived and coordinated by Prayer-a-gram founder Bob Yawberg of Fort Wayne, Indiana, the call will begin with opening ceremonies in four cities--Washington, Fort Wayne, Albuquerque, and Los Angeles--and be followed by daily prayer in homes, schools, offices, and churches each day at noon for the two-week period starting the day after Christmas. 'We hope they'll blow their horns in the streets, we hope churches will ring their bells, and we hope cities and towns will sound their sirens--to remind people to pray for Key 73,' he said.³²

As viewed by Barrie Doyle of Christianity Today, this method had a dual purpose for the lay Christian. It was to enable

him to "expand his witness as well as support Key 73."³³

The extent to which the laity could do both was suggested by Doyle. The noon prayer calls were not to be limited merely to one period of time or one meeting, but had a number of possibilities:

. . . Pastors should urge their students and teachers to set up similar prayer times in school cafeterias or wherever they happen to be at noon. Businessmen should be encouraged to use offices for prayer with open invitations for fellow workers to join them. Nurses and doctors in hospitals, construction workers at their sites, salesmen in their stores--the possibilities are endless. . . . Some churches are sponsoring special prayer places in public facilities such as airline terminals to enable travelers to participate in the noon prayer calls. Literature on Key 73 will be available at each of the centers. . . .³⁴

Use of the Media:

The Key 73 leadership determined early in its planning that use of the media would provide the greatest exposure for the campaign. In fact, 1973 was less than a week old when television was utilized to initiate the nationwide effort. Shown on more than 650 stations throughout the country,³⁵ the first of three scheduled specials was intended to "launch" Key 73 into public view and lead to further organized programming. Barrie Doyle previewed the television special in Christianity Today a month before it appeared and two weeks before it appeared:

. . . Entitled 'Faith in Action,' the thirty-minute documentary follows the experiences of nine new Christian families in both Canada and the United States. Phase One coordinator Ron Kerr, a United Methodist minister, said the program will emphasize the 'breadth and scope' of Key 73.³⁶

. . . Follow-up will depend on the local churches. Copies of the film are being made available so the program can be rerun at other times or shown to church or school audiences. Also, congregation members are urged to form 'viewing parties' of neighbors to see the program and participate in Bible studies immediately after. . . . Study guides based on the program's content and tying in with biblical emphasis on evangelism are available from the Key 73 office.³⁷

In the latter article, Doyle emphasized that the television special could be instructive for non-Christians as well as committed Christians. For non-Christians, it could increase understanding about the Gospel and the call to Christ. For committed Christians, it could provide the opportunity to discover better ways of witnessing to neighbors and friends.³⁸ With such a basis, it was thought, the campaign would get off to a good start, leading to brief radio and television spots and to newspaper advertisements.

Other Methods:

In addition to the noon prayer calls and the media, there were a number of other methods employed to reach out to the unchurched or non-Christians in North America. Although Key 73 tried to present new ways of spreading the Gospel, it was never intended to undermine organized religion or to cause Christians to abandon their churches. On the contrary, its goal was to rejuvenate them. Some of the ways in which this could be done while serving the purposes of Key 73 were mentioned by Barrie Doyle:

Throughout the whole period, churches can use Wednesday-or Sunday-evening prayer services to share the Key 73 burden and use Sunday-evening evangelistic

services for intensified presentation of the Gospel. . . . Phase two will concentrate on evangelistic Bible studies, and again the possibilities are endless; coffeehouse groups for youth, women's home groups, married couple groups, Saturday-afternoon children's groups, to name a few.³⁹

With the aim of coming into contact with millions of Americans, or at least making them aware of Key 73, the campaign's leaders made door-to-door Bible distribution a part of the campaign's third phase. Adults and young people alike were encouraged to take the message of the Gospel to their neighbors. High school and college students, in particular, were urged to "work through campus clubs (such as Youth for Christ, Inter-Varsity, and Campus Crusade) in distributing Gospels or Testaments to fellow students."⁴⁰ Some Key 73 members even spent their summers in national parks, "witnessing" to as many people as they could.

One final method deserves special mention. On February 13, 1973, the New York Times ran a brief article with the dateline "St. Louis." It read, in part:

Figures from some producers indicate that two million devotional bumper stickers will be printed this year. Another two million or so Jesus T-shirts, Jesus buttons, Jesus posters, Jesus shoulder patches, Jesus decals, Jesus watches, Jesus bracelets, Jesus pins, Jesus cups and the like will be turned out by a half-dozen major makers.

At least another two million such religious items will be produced for use in Key 73. . . .⁴¹

It should be apparent to this point that Key 73's plans for methods of spreading the Gospel were, in some cases, tried-and-true, and in other cases, new and creative. Most

important, they were suggested and used hopefully and enthusiastically, in pursuit of the campaign's ultimate goal of success.

WAS KEY 73 SUCCESSFUL?

It is difficult to determine whether or not Key 73 was successful because it is difficult to determine what would have constituted "success." If "calling our continent to Christ" meant that success would have come only from converting everyone in the United States and Canada to a belief in the messiahship of Jesus, then Key 73 was a failure. If Key 73's success was based on its ability to establish a permanent cooperative structure for all evangelicals, then Key 73 was a failure. If having served as the forerunner of the rise of evangelical Christianity is a measure of success, then Key 73 was successful. If Key 73's success can be gauged in terms of its ability to unite, at least for a while, Christians who had never worked together previously, then Key 73 was successful. In this section, Key 73 will be evaluated in terms of leader-participant communication, finances, public events, Bible distribution, the media, new ways of evangelizing, effects on evangelism and Christian cooperation, and its success with Jews.

Leader-Participant Communication:

Despite all of the planning done for Key 73, the bottom line was communication between the leaders and the participants, and persuasion of the latter by the former. In the

final analysis, Key 73's major problem was that of informing Church members what Key 73 was, how it could be promoted, and why it was so important. As early as July, 1972, David Kucharsky seemed to sense that the "well-laid plans" of Key 73 were going astray. He wrote:

Participating denominations and groups are responsible for bringing Key 73 from the committee rooms to the grass roots. So far, the word has not filtered down very well. Laymen by and large are still unaware of Key 73. The Christian community is going to have to work fast. A great potential for putting Key 73 rests with 'turned-on' young people, but few have as yet become involved. . . . It is not at all clear, for example, how persons in the churches are going to be motivated to show more compassion for their neighbors; yet an evangelistic endeavor can hardly be successful if such interest is not quickened. If Key 73 is going to amount to anything it must move the evangelistic spotlight from the pulpit to the pew.⁴¹

Finances:

In that same article, in which Kucharsky "introduced" Key 73 to the readers of Christianity Today, he commented on the campaign's financial situation six months before it was to be launched. Because certain programs could not be initiated if there was a shortage of funds, this issue was crucial before the campaign itself began. Up to that point in time, financing had been "difficult." Kucharsky said that the secretariat had received no large donations and had been forced to "operate very stringently." He also reported that a professional fund-raising group had been hired to find out how much money could eventually be collected.⁴²

But, even the aid of professional fund-raisers was not enough to make Key 73 a financial success. The New York

Times reported in September, 1973, that only \$250,000 had been collected for the campaign's national media effort, rather than the \$2 million which the leadership had projected. As a result, Key 73's only national media program had been the January television special. Key 73 Executive Director Theodore A. Raedeke attributed the fund-raising problems to contributions to the local efforts instead of the national campaign. But, the Times stated, ". . . reports from various parts of the country indicate that most local efforts also suffered financially."⁴³ Raedeke estimated several months later that local groups had raised and spent \$10 million for their Key 73 programs.⁴⁴

Public Events, Bible Distribution and the Media:

Although the Key 73 office did not publish an extensive list of statistics regarding its success, a general impression of the over-all campaign can be gained from various articles written near the end of and following the campaign. Eleanor Blau wrote in the New York Times in September, 1973, how the campaign's hopes for success with public events had not been realized:

Events here included a conference of about 1,000 clergymen--half the number originally expected--at the Fifth Avenue Presbyterian Church at 55th Street and a Christian arts festival in Bryant Park.

A youth rally is planned for Oct. 6 in the Louis Armstrong Stadium in Flushing Meadow Park and a meeting Oct. 13 at St. Paul and St. Andrew Methodist Church on West 86th Street. That session was to have been a rally in the Felt Forum of Madison Square Garden, but [Rev.] Mr. [Jerry] Davis said, 'We had to scale down here, too. The whole

idea of mass meetings doesn't really go, at least in New York.'

In Chicago, two attempts to hold mass rallies 'could most charitably be termed "disastrous,"' [Rev.] Mr. [Daniel A.] Barrett said.⁴⁵

On the other hand, Bible distribution seemed to be a popular and successful activity on the local level. Theodore Raedeke told the Times about examples of such success. He stated that 85 per cent of the homes in Nebraska had been visited by Key 73 participants as of September of 1973, that Denver had been "completely saturated" with Bibles, and that New York's American Bible Society and the World Home Bible League "had distributed more Bibles this year than in any previous year."⁴⁶ Although the national media effort produced only one of three planned television specials, Raedeke and Key 73 received some consolation from Pat Boone's efforts. Co-chairman of the Los Angeles Key 73 committee, Boone produced an hour-long musical, entitled "Come Together." The program, financed by the Key 73 committee in Los Angeles, was presented on about fifty television stations. Aired as part of the stations' public service time, the program had been produced "when it became apparent that the national headquarters would not be able to accomplish its media goals."⁴⁷

New Ways of Evangelizing:

One of Key 73's primary goals was to find new ways to present the Gospel. Although Billy Graham had used mass rallies and television to convey his message, the evangelism of formal churches had not included these methods. Travelling

troupes of Christian actors and Christian arts festivals were among the new methods that had been proposed. However, whether because of lack of money or lack of enthusiasm, such new methods were not relied on extensively during Key 73. As Edward Fiske wrote in his evaluation of Key 73:

. . . Its means had been primarily conventional, and it offered no solutions to some of the practical problems created by modern living. How, for example can high-rise apartment dwellers be reached through door-to-door canvassing?⁴⁸

Despite the conventionality of its evangelism, Key 73 achieved some degree of success in gaining cooperation among various groups.

Effects on Evangelism and Christian Cooperation:

Because of the scope of its activities and the spectrum of Christian groups which it encompassed, there were great expectations for Key 73 among its participants. Most of its success was measured in numerical terms--the number of denominations involved, the number of stations carrying the January 6th television special, the number of homes to which Bibles were delivered, the number of Congregational Resource Books printed. But as it was stated previously, Key 73 was concerned with quality as well as quantity. Therefore, the following question can be legitimately asked: did Key 73 do anything to promote evangelism and to encourage cooperation among Christians?

There are, perhaps, many answers to this question. No doubt, each person's answer would be based on his or her own

experience with Key 73. In this context, no answer can really be accepted as the authoritative, irrefutable opinion. Further, it is hard to find evaluations of Key 73 made after the campaign came to a close. However, the two analyses quoted below both attempted to determine the positive effects of Key 73, and each found at least some qualitative success:

. . . Key 73 seems to have had some significant influence on the life of the churches, and on church attitudes toward seeking conversions. Many church leaders credit the project with giving new force to evangelicism.

Street 'n Steeple, a Methodist quarterly, for instance, noted in a report on Key 73 progress that. . . 'virtually every major denomination has significantly intensified evangelism programming as a result of Key 73 participation.'⁴⁹

Probably the biggest impact of the campaign has been among people already involved in church activity. 'There was interaction between groups with no track record of working together,' reports the Rev. Daniel A. Barrett of Chicago, who served on the now-dismantled mass media committee of the campaign.

Another member of that committee, the Rev. Jerry Davis, says grass-roots cooperation among Protestants of widely differing traditions and some Roman Catholics in planning local Key 73 events broke new ground in ecumenism.⁵⁰

Success With Jews?

It was stated in the section on Key 73's philosophy that proselytizing Jews was not regarded as an integral part of the campaign. Although some groups participating in Key 73 carried their message to the Jews, it is unclear what effect such evangelizing had on a purely numerical basis. In his Commentary article in September, 1973, Marshall Sklare tried to determine the effect:

No statistics were available on the number of Jews who had been converted or who had been in some other way influenced by Key 73, but it did not appear as if the impact had been as serious as originally feared. Some Jews even began to claim that Key 73 had done more good than harm in that it had highlighted the need for more intensive Jewish education and improved community services to Jewish youth.⁵¹

There is no doubt that Key 73's leaders and participants would have preferred to have achieved greater success, particularly after the years of planning. Despite the fact that some new ideas were generated and some goals were achieved, Key 73 was not an over-all success. Yet, it did succeed in one way--in generating concern and discussion in the Jewish community. How American Jewish leaders reacted to Key 73 is the subject of the final section of this chapter.

THE JEWISH RESPONSE TO KEY 73

. . . the American-Jewish community, for the first time in its history, mounted and is still pursuing an organized anti-missionary campaign, a procedure altogether different from the random responses of a Louis Marshall or a Stephen S. Wise, and a total departure from the usual policy of silence on the matter. Thus there were set up, under community auspices, telephone 'hot lines,' where Jews could get information and counsel on how to deal with the missionaries, and 'rap sessions' for Jewish young people. The three wings of American Judaism began turning out a body of anti-missionary literature, an endeavor in which their youth affiliates were especially active.⁵²

Key 73 . . . never posed a serious threat to Jewish life. That it was seen by American Jews as a 'Jewish issue' says far more about the dynamics of Jewish institutional politics than it does about Key 73. That is too bad, not only because of the very considerable damage that was done to Jewish-Christian relations, but primarily because the hysteria that was engendered deflected serious

attention from serious problems that affect the vitality and integrity of American-Jewish life in ways that even the most intensive Christian conversionary efforts never could.⁵³

The concern with Key '73 and related phenomena now being discussed by boards of rabbis, Jewish college-age and high school youth associations, women's groups, and Jewish community relations offices and organizations, is not contrived. It is a response to questions being raised by rabbis, educators, synagogue officials, and most of all, pathetically anguished and perplexed parents around the country, asking for guidance, insight and leadership.⁵⁴

Key '73 is a waste of Christian effort. It will accomplish precisely nothing. The Christian church is--and knows that it is--beyond help. Key '73 proves this once more, if further proof were needed: a viable faith cannot be helped, or hurt, with the methods of mass public relations--and vice versa. Furthermore, American society is long since too estranged from the entire universe of religious discourse to be affected even by plastic religion huckstered through plastic communications: plastic sex--yes, plastic faith--no.⁵⁵

The four statements quoted above are indicative of the diversity of opinion regarding Key 73 which pervaded the organized Jewish community. In general, Key 73 was viewed as having significant and negative consequences for American Jews. But, some leaders considered the campaign merely to be a tempest in a teapot. Their disagreements, about tactics as well as principles, were sometimes constructive and sometimes bitter.

This section deals with the variety of Jewish responses, individual and organizational, to Key 73. Most of the individual responses to and assessments of Key 73 appeared in Jewish and non-Jewish publications after the campaign had begun. Most of those who wrote about Key 73 felt that

it presented a danger to Judaism by cancelling the achievements of previous Jewish-Christian dialogue, by enhancing the possibility of anti-Semitism, and by threatening religious pluralism in America. Some suggested specific ways to react to the challenge of enthusiastic evangelists. Others evaluated Key 73 (and their fellow Jews' opinions about Key 73) in a fiery exchange in the American Jewish Congress' Congress bi-Weekly, and its list of participants read like a "Who's Who of American Jews:" Rabbi Marc Tanenbaum of the American Jewish Committee, Rabbi Solomon S. Bernards of the B'nai B'rith Anti-Defamation League, Rabbi Henry Siegman of the Synagogue Council of America, Rabbi Arnold J. Wolf of Yale University, Dr. Jacob Neusner of Brown University, Rabbi Steven S. Schwarzschild of Washington University, and Julius Schatz of the American Jewish Congress. All of these aspects of response will be examined in this section, as well as the policies made and literature produced in reaction to Key 73.

Key 73 and Dialogue:

In 1965, the declaration which has come to be known as "Vatican II" was adopted, thereby absolving the Jewish people of the guilt of killing Christ. For those Jewish organizations which had worked for its adoption, and for those individual Jews who had long hoped for better Jewish-Christian relations, Vatican II was an historic development. Many believed that it initiated a new era in Jewish-Christian

dialogue which had continued into the early 1970's, and the hopes for even better relations had increased gradually.

Thus, in the historical context of interfaith relations, Key 73 was seen as a threat to the achievements of dialogue as well as its very existence. This caused some concern, the nature of which was expressed by Rabbi Jerome Gurland of Cranston, Rhode Island:

. . . If the word dialogue is to remain part of the vocabulary in the Christian-Jewish relationship, the conversation must be of a religious nature, with learning as the goal and respect for the differences. If this type of dialogue disappears, we will return to the period of tokenism; superficial and polite, but with little meaningful conversation--or to the acrimonious disputations of the more distant past.⁵⁶

Such concern was evident, too, in the various articles about Key 73 written by Solomon S. Bernards. Rabbi Bernards, an especially vocal critic of Key 73, tended to see it as an effort interested in proselytizing Jews, an effort which would encourage Jews more wary of interfaith relations to take an "I told you so" attitude:

As a student of Christianity, I understand Key 73 to be an expression of its preoccupation with evangelism as a core article of faith. Simultaneously, I am worried about the effect of this proselytizing effort on the Jewish community and especially on the current Jewish-Christian dialogue. . . . All of this threatens a setback for Jewish-Christian conversation--an enterprise based on mutual respect and trust. Already those sectors of the Jewish community which have been suspicious of Jewish-Christian dialogue from the start are beginning to assert that their suspicions have proved well founded--that the nice things Christians have said to Jews during the past few years were a calculated process intended to 'soften up' Jews for the baptismal font. I hope responsible Christian leaders will allay these suspicions by repudiating

the effort of Key 73--or for that matter any future evangelical campaign--to proselytize Jews.⁵⁷

As it was stated at the end of the section regarding Key 73's philosophy, it appears that proselytizing Jews was not an integral part of that philosophy. In fact, as the New York Times reported after Key 73 was over, Jewish protests had prompted Key 73 national leaders to declare that Jews were not a "special target" in the campaign. And, various local leaders had refrained from proselytizing the Jews because of their "special relationship with God."⁵⁸ Particularly during 1973, any disavowal of interest in proselytizing "God's chosen people" was appreciated by the Jewish community.

Key 73 and Anti-Semitism:

The very nature of Key 73--with its fervent rhetoric, its support from leaders throughout North America, and its new and old ways of spreading the Gospel--was all too familiar to some Jews, and all too reminiscent of past attempts to convert Jews. Bernards commented that evangelical campaigns directed toward Jews "tend to thrive on notions about Jews and Judaism which . . . nurture anti-Semitic attitudes."⁵⁹

Aware that such concerns would be aroused by Key 73, Dr. Raedeke had tried to deal with them as soon as possible. Only a week of 1973 had passed before it was made known that he had spoken with Rabbi Marc Tanenbaum about the

issue of anti-Semitism. Times reporter Eleanor Blau wrote:

Rabbi Tanenbaum said he had been assured . . . that the campaign had no anti-Semitic implications and that 'we do not wish to persecute, pressure or force Jews to believe or do anything against their will.'

The rabbi said he hoped the assurance would reach many Key 73 evangelicals, 'especially on college and high school campuses, some of whom in their zeal need such reminders that the right of religious liberty involves the duty of respecting the conscience of others who do not feel the need to be witnessed to.'⁶⁰

Raedeke's assurance did not assure everyone, though. Jerome Gurland stated (correctly, as it turned out) that those involved in Key 73 would be ". . . testifying how they have been transformed through the presence of Jesus, and inviting others whose lives have been lacking to do likewise and be fulfilled."⁶¹ This, of course, was not an evangelistic tendency restricted to Key 73. It was an approach used by other evangelicals long before Key 73 began. But, it was not only the testifying that bothered Rabbi Gurland, but also about what (or whom) they would be testifying, and how Jews would react:

The Key 73 Jesus is not the mysterious Jesus of Christian theology. Nor is he the very human sufferer of Superstar. The Jesus of Key 73 is the fulfillment of the Messianic prophecies found in Isaiah, Micah and elsewhere in Jewish Scriptures. He is the Jesus the prophets predicted who would change the world's order for the good, not only through the influence of his person upon others. Think of the reaction when Jews say 'still no.' The response to our rejection will be hostile, sowing the seeds of anti-Semitism.⁶²

Key 73 and Religious Pluralism:

Most important for many Jews, Key 73 was ultimately perceived as a threat to the religious freedom and equality of American Jews. There were those who feared a return to a previous era in Jewish-Christian relations, a time when Jews were relegated to second-class status. Both Marc Tanenbaum and Solomon Bernards bespoke this fear:

'What emerges from a careful reading of the Key 73 literature and listening to the speeches of its principal sponsors is that this "evangelical revival" effort is based on a conception of America as "an evangelical empire."

That conception, which governed the first half of the national history of America, perceived America as "a Christian nation," one in which Jews and other non-Christians were tolerated as less than full partners in the democratic enterprise.

The notion of America and evangelical Christianity being one and the same is a regression from the liberal democratic view which is grounded on the pluralistic idea that Jews, Catholics and others are full partners in American society.⁶³

. . . only those who have experienced the heavy pietism of some communities and regions, in this country or elsewhere, know what a stifling, suppressive climate can be imposed by a religious group which sees itself as having an exclusive patent on spiritual truth. It is clearly not a climate that promotes individualism and diversity. This is the kind of climate that obtained in most of colonial America . . .⁶⁴

For Bernards, the specific plans of Key 73 such as noon prayer calls and distribution of New Testament tracts had the general implications of introducing "a new form of public piety," which some would welcome but which others would resent.⁶⁵

One leader, who frequently disagreed with others about the implications of Key 73, considered these fears to be

groundless. Henry Siegman, of the Synagogue Council of America felt that Key 73 was no threat to religious pluralism:

. . . Interestingly enough, the newest argument against missionary movements is that they endanger American pluralism. It is a superficial argument, however, and it does not stand up under examination. Freedom of religion and of speech implies minimally that everyone has the right to propagate his views in the public marketplace of ideas, and to seek converts to his views--provided this is done by democratic means. Religious proselytizing poses no more of a threat to pluralism than does political proselytizing.⁶⁶

Despite Siegman's faith in pluralism, others felt that Key 73's message threatened the very legitimacy of Judaism. Gerald Strober noted that those Jews involved in dialogue with the Christian community were troubled "over the potential impact of the campaign upon the developing Christian theologies of Judaism, which regarded the latter as valid and eternal in nature."⁶⁷ Newsweek found that many Jewish leaders considered Key 73 to be "a return to a muscular Christianity that seeks to discredit their faith."⁶⁸ And, in a rather even-handed view of proselytizing, Bernards attempted to explain the rationale of Christian evangelism as well as the Jewish rejection of proselytizers and their message:

. . . From the standpoint of the evangelizing Christian, he is engaged in an act of love, he is conferring a favor on a non-Christian, especially a Jew, in proclaiming the good news of Jesus the Christ. On the other hand, Jews, as the object of this proselytizing, perceive of Christian evangelism as another reminder of Christianity's view that Judaism is flawed, inadequate, like a three-legged table, unable to sustain itself. Furthermore, the

of studying the basic differences and the common ground between Judaism and Christianity, understanding the nature of Jewish identity, as well as developing greater rapport with the alienated and estranged among us; (3) call upon the people of goodwill within the Christian community to dissociate themselves from proselytizing efforts directed at Jews and to repudiate the dishonest strategy of the evangelicals and Jews for Jesus missionaries, as inimical to honest Jewish-Christian interchange.⁷⁰

Also concerned about Key 73, Professor Jacob Neusner of Brown University spoke out. Rather than proposing a single solution or offering suggestions for a specific policy, he foresaw a Jewish response to Key 73 in terms of Jewish learning:

. . . The response to Key 73 probably is not going to be an intensification of Jewish religious life. The record is clear that a considerable segment of American Jewry is at best mildly interested in Judaism as a religion. But the response in terms of renewed exploration of Jewish learning may yield a 'key' to the Jewish future even after 1973.⁷¹

There were those, however, who considered Key 73 to be insignificant and Jewish concern about it unnecessary. Rabbi Arnold J. Wolf, Hillel chaplain at Yale University, was one of those who supported this view. In a letter to Congress bi-Weekly, he stated:

As for Key '73, that is not the concern of the hundreds of college students or members of congregations that I have talked with this year. They are worried about how little they know and how feeble is all our Jewish experience. They are concerned about the integrity (in several senses) of Israel and of American Jewry. But they only get excited about Christian evangelism when some defense establishment professional tells them they should be We are too busy trying to learn Torah to think any more about Key '73.⁷²

appeal to convert is asking the Jew to commit spiritual suicide, to disappear as a faith-community.⁶⁹

Individual Responses to Key 73:

As has been the case with previous Christian efforts which included the proselytization of Jews, the response to Key 73 was varied. Some Jews considered the campaign to be a significant threat and others viewed it as an insignificant effort. When confronted with the reality of Key 73, either in print or in person, each Jew reacted in his or her own way. Especially among the more vocal Jewish leaders, the response ran the gamut from extreme concern that Christians would attempt to convert Jews, to extreme concern that Jews were wasting their time worrying about such attempts. The views cited below were selected not because they were the only views expressed, but because they are representative of the diversity of opinion about the importance of Key 73 for the Jewish community.

In addition to stating his views about the particularly serious implications of Key 73 for Jews, Solomon Bernards suggested that the Jewish community should be motivated to deal constructively with Key 73 and to plan effectively for future campaigns to proselytize American Jews. He proposed that "three necessary steps" be taken:

. . . (1) alert the Jewish community to a calm, comprehensive insight into implications of the Jesus Movement and Key '73, (2) urge rabbis, educators, and community workers to proceed with the development of short-range and long-range programming approaches to young and old, in terms

Similarly, Henry Siegman downplayed the view that Key 73 constituted a threat to Jews, and labelled that view as "alarmist." Essentially, Siegman stressed four major points: (1) that religious indifference and secularism among Jews posed more of a threat to Jews than Key 73 or other evangelical efforts; (2) that "an intensely Christian environment" could lead to a "more traditional Jewish community;" (3) that the assumption of Jewish defense and social service organizations that Jews are "most secure in a secularized society in which religious differences are least visible . . . is wholly antithetical to traditional Jewish values" and "is a perversion of Judaism;"⁷³ and (4) that any success Key 73 would have with Jews would be insignificant, but would be due to "our own failures." Siegman elaborated extensively on this last point:

. . . we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void. The answer to this problem is not an offensive against Key '73; that would be a misdirection and utter waste of Jewish energies and resources. What is needed is a painful reexamination of the priorities of American Jewish life. We have in recent years paid much lip service to the need for such a reordering of priorities. The number of Jews who will embrace Christianity during the course of Key '73 will constitute a measure of how wide is still the abyss between our rhetoric and our commitment.⁷⁴

The Congress bi-Weekly Exchange:

On February 9, 1973, the American Jewish Congress' Congress bi-Weekly published an article consisting of opinions about Key 73. The three men who participated

in this "Exchange" were Henry Siegman, Solomon S. Bernards and Marc H. Tanenbaum. One month later, the magazine published letters from Arnold Jacob Wolf, Jacob Neusner, Steven S. Schwarzschild and Julius Schatz, which responded to the issues raised and the comments made in the original article. The previous section on "Individual Responses" stressed the content of what some of these individuals thought about Key 73 in general, and about what the Jewish response to Key 73 had been or should be, in particular. However, in the "Exchange," as well as in the letters, what was important was not only what had been said, but also how it had been said. The tone of the entire discussion told much in itself about the Jewish response to Key 73, at least among these leaders who found themselves to be in substantial disagreement. This section documents that disagreement, and the extent to which it was carried by the participants in the "Exchange."

Siegman--on Bernards

The prospect of an intensive religious atmosphere permeating our public life frightens him; he finds it 'stifling' and 'suppressive.' While this is ultimately a matter of personal esthetics with which I do not quarrel, I do quarrel with two of his implications. First, one cannot affirm the right to 'witness' but object to its obvious consequences. What Bernards finds so objectionable is precisely the life-style to which the Christian evangelist witnesses. Second, whatever one's own view of a life-style which encourages daily prayer and Bible study, it is clearly not a threat to Judaism and Jewish religious values.⁷⁵

Siegman--on Tanenbaum

. . . Tanenbaum's 'opening to the right' . . . is motivated by a belief that political power is shifting, or has shifted, to the conservative forces in America, and he believes it is therefore in the interest of the Jewish community to form new alliances with these forces. Whatever may be said in support of such a strategy--I am not personally convinced that even on pragmatic grounds the short-range advantages will not be more than cancelled out by long-range disadvantages--the fact remains that such considerations are extrinsic to the interreligious enterprise, reveal a manipulative approach, and ultimately trip over their own contradictions.⁷⁶

Siegman--on Bernards, Tanenbaum, et. al.

. . . Bernards, Tanenbaum, and others have urged Christians to recognize Judaism as a legitimate avenue of salvation for Jews. A major ground of their criticism of Key '73 is the refusal of evangelical Christianity to accept this notion . . . Whether or not Christianity confers a salvific status on Judaism is clearly a Christian theological issue.⁷⁷

Tanenbaum--on Siegman

There is so much in Siegman's article that is intellectually dishonest, cheap and polemical that it would take more space than I am allotted to demonstrate in detail just how potentially divisive and damaging it is to the Jewish community and to Jewish-Christian relations. Perhaps the best course for us would be to ignore entirely his malicious and unfounded statements. But since he does bear the honored title of 'rabbi,' and since his article does contain a number of unfortunate statements that can be used as proof-texts against the best interests of the Jewish people, it is necessary that they not be allowed to go uncontested. I will confine myself to four major misrepresentations and distortions in Siegman's incredibly superficial article.⁷⁸

1) Jewish reaction to Key '73

. . . he resorts to innuendo and invectives, caricaturing our analyses as 'hysterical,' 'alarmist,' 'inimical to the real interests of religious Jewry,' and that the reactions of 'secular Jewish defense agencies . . . are not "Jewish" reservations.' That is hardly evidence for a serious argument or for a responsible critique of a significant issue. It is, in fact, little more

than crude name-calling and an unbelievably arrogant defamation of any view that does not conform with his own view as 'un-Jewish.' . . . the plain truth of the matter is that the organized Jewish community is in no way alarmist; it has a rational concern about a real problem, and it is coming to grips with it with a sane, balanced and sensible approach.⁷⁹

2) "Faith" versus "human relations"

. . . Why does he persist in lying about the actual programs of the Jewish communal bodies, when he knows full well that the AJCommittee and the ADL have done the pioneer and fundamental work in the clarification of theological issues with the leading scholars from all branches of Judaism and Christianity? As any serious, objective, and honest student of Jewish-Christian relations is aware, the major landmark achievements that have resulted in the growing Christian revision of negative and hostile theological perceptions of Judaism, the Jewish people, Israel, the Christian roots of anti-Semitism can be traced directly to the decades of creative initiative, serious theological scholarship, and hard work of the AJCommittee, the ADL, and other Jewish communal bodies. . . . Not only is it bad enough that he has made practically no significant, substantive contribution to this vital area, but in an irresponsible and potentially damaging way he is now trying to impede and undermine the constructive work of others.⁸⁰

3) Key '73 and evangelism

So pervasive is Siegman's misunderstanding and misrepresentation of the basic issues raised by Key '73's ideology for America, for the place of Judaism in certain evangelical world-views, and of my activities in relation to the evangelical community that they can be characterized as nothing less than a perversion of truth and reality.⁸¹

4) Jewish survival and religious indifference

In our document on 'Evangelism and the Jews' we made clear that whatever defections of Jewish young people to Christianity we will experience will grow far more out of our own failures to make Judaism a living, meaningful reality than from other causes. So, here too, Siegman offers us no new revelation. The only differences in our positions is that while Siegman merely talks about the 'religious indifference' of Jewish young people as a threat to Jewish continuity, and the need for 'reordering Jewish

priorities,' it is the so-called Jewish agencies which he constantly and falsely maligns as 'secular'--such as the Council of Jewish Federations and Welfare Funds and the American Jewish Committee--that carried out the most extensive and searching analyses and programs dealing with the enrichment of Jewish religious, cultural and social life.⁸²

And finally, the time is past due that the Christian as well as the Jewish communities come to terms with the fact that--contrary to Siegman's incessant polemic on the point--there is no single Jewish agency today, with the possible exception of what remains of the Jewish Bund--that professes an ideology of secularism. If Siegman has concrete evidence to the contrary, I challenge him to produce the documentation. If he has none, then let him stop his chilul hashem against legitimate and representative institutions of organized Jewish life. He is simply playing into the hands of the enemies of the Jewish people--including the proselytizers--who love nothing better than to have their stereotypes of the 'secular Jew' confirmed and validated--by a Rabbi yet.⁸³

Wolf--on Tanenbaum and the AJC

Rabbi Tanenbaum, beneath his seething and intemperate rhetoric, is challenged on decisive issues. He represents by his own choice the other-directed Jews, with one eye, if not both, on what the goyim are going to do next, shtadlanut in a newly sophisticated way. Siegman agonizes over Jewish inwardness and self-expression. Tanenbaum, the tactician, can befriend Billy Graham but denounce Key '73 . . . Tanenbaum thinks he is protecting the Jews, though it is only in his fevered imagination that we are so dangerously and immediately threatened.⁸⁴

. . . The AJCommittee is famous for meeting once with college students and making a glossy booklet out of it, while on-going campus work struggles to keep its head above water. The defense organizations are famous for telling about themselves, but they do not contribute very much to what most Jews seem to need most. Is that not the lesson of Zionism and of the Congress through all the decades of this century?⁸⁵

Neusner--on Siegman

. . . Since many Jews do not seek answers to fundamental human questions in Judaism, they are

apt to listen more carefully to the proposals of other religions. I fear Rabbi Siegman is overconfident. Judaism for many Jews does stand on a frail reed. While it is difficult to propose a wise response to Key '73, it does seem that Rabbi Siegman's effort to respond by calling down our sins on our own heads is futile. The problem remains. . . . Rabbi Siegman concedes too much, too soon. We ask, after all, fair criticism, not misrepresentation such as has been our lot, and hope for humility on the part of others, as we must be humble and reverential toward the religious convictions of others. Are these not virtues? Then why should Christians not exhibit them?⁸⁶

Neusner--on Bernards

Rabbi Solomon Bernards seems to me much closer to a realistic view of the community in stressing the threat posed by evangelism. His further demand that the Christian churches come to an appreciation of the value of Judaism is entirely just. Why should we not ask Christian leaders to rethink their historical attitudes toward Judaism as a mode of salvation?⁸⁷

Neusner--on Tanenbaum

. . . I find myself in agreement with every point in his article except one.

Rabbi Tanenbaum claims that the Jewish agencies, including his own, have carried out extensive analyses and programs dealing with the enrichment of Jewish religious, cultural, and social life. True, we have analyses. But where are the programs? The American Jewish Committee's contribution to Jewish religious and cultural life is hardly formidable. . . . It is one thing to study the problem. It is another to solve it.⁸⁸

Schwarzschild--on Tanenbaum and others

. . . What would happen to their vastly inflated budgets, their reams of publicity, their junkets to Rome to procure worthless papers and to St. Louis to pick up honorary degrees from the Jesuits on the Sabbath, if each year they did not have new scarecrows with which to frighten money out of their constituencies? What one might call substantive Jews are concerned with internal Jewish issues--education, halachah, scholarship, inner and outer morality, etc.--but such Jews commonly don't have much money, and they don't run the secular press. If any individual Jew should be converted by the likes of Key '73 it will be because these 'substantive Jews' have not been given the opportunity

to do their job or because they did not do it well enough--or, more likely, both.⁸⁹

There are, therefore, three rules for such Jewish PR-men: 1) we have to be wherever, at any given time, the headlines are; 2) we have to make an expensive 'project' out of whatever, at any given time, will frighten Jews; 3) only external, even extraneous Jewish issues satisfy the first two criteria.⁹⁰

What general rules can one deduce from this silly little episode as to how to advance legitimate and serious Jewish concerns?

1) Leave all Christian affairs to the Christians. Butt out!

2) Free the Jewish spirit from the special interests that at present encumber it--centers of political power and institutional egotisms.

3) Devote all your forces to internal Jewish self-rehabilitation--to education and to moral and intellectual growth.

4) Jewish 'particularistic' and Jewish 'universalistic' values are one and the same. . . . The final conclusion, then, must be to devote all our forces not to transient institutional infighting, like the trivia of Key '73, but to the serious business of our era in history.⁹¹

Schatz--on the "Exchange"

. . . I am distressed by the acerbity of the exchange, particularly as the sharp, bitter differences confuse the real issues which require serious consideration. Most important, we should recognize that we have not found the means of communicating effectively our tradition and history to our younger generation.

. . . The fact is that the religious establishments are perceived by youth as failures. They appear to our youth as hedonistic and despiritualized. To blame such disenchantment on the rise of secularism shirks clear responsibilities for devising effective programs that would reduce the alienation of youth.⁹²

I would agree that Key '73 has a legitimate role in reaching out to the unchurched Christians, but it should be opposed when it becomes the vehicle for misleading Jews and adding to the thousand-year history of efforts to weaken and destroy Judaism.

Let us understand, together, that mutual recrimination serves no purpose, and that techniques for assuring Jewish survival are varied and not the monopoly of any single Jewish group or institution.⁹³

Although Key 73 had little or no success attracting Jews to Christianity, it had considerable success attracting the attention of Jewish leaders. As the series of quotations above reveals, there was no single Jewish reaction, no single Jewish spokesman, no single Jewish attitude in regard to Key 73. Instead, some Jewish leaders responded to this latest evangelical effort on the basis of their own experiences, their own preconceptions, and their own priorities. Some of these leaders, not representing any particular Jewish agency or organization, spoke only on their own behalf about Key 73. But others, who specialized in Jewish-Christian relations, spoke as the representatives of major Jewish organizations. Many organizations not only reacted to Key 73 verbally, but formulated specific policies to deal with it.

The Response of Jewish Organizations:

In the previous chapter, it was stated that inquiries were made of major national Jewish organizations in order to discover the nature of their response to the Unification Church. Such inquiries were also made for this chapter, particularly when an organization's response to Key 73 was not documented in magazine articles read by the author in his research. Based on the tone of the Congress bi-Weekly "Exchange," one might conclude that the Jewish community could never have possibly agreed on how to respond to Key 73. But, their over-all response was neither so divisive

nor so disorganized as one might expect. Rather, they seemed to agree that something should be done to respond to Key 73, even if it involved just making a statement. Many organizations spoke through the National Jewish Community Relations Advisory Council (NJCRAC), but also took a stand and formulated policies on their own. Because of its status as an "umbrella organization" on some issues, the NJCRAC will be discussed first.

NJCRAC

. . . The vigorous Jewish reaction to Key '73 brought Christianity, for the first time in the history of Jewish-Christian relations in America, into direct confrontation with the need to come to terms with the living realities of Judaism and the Jewish community; and many Christian leaders have concluded that such coming to terms requires the abandonment of proselytization of Jews.⁹⁴

With this statement, the NJCRAC indicated its approval of those councils of churches and local Key 73 committees which had made known their respect for Judaism and their lack of desire to proselytize Jews. It also recommended that local community relations agencies and rabbis try to ascertain the attitude of local Christian leaders toward proselytizing Jews, and that Christian leaders be sensitized to Jewish concerns about Christian anti-Semitism through seminars, printed material and audio-visual material.⁹⁵ However, the most important development in NJCRAC was its issuing of a set of "Guidelines" in regard to Key 73. Rabbi Marc Tanenbaum proudly reported in February of 1973 that the constituent members of NJCRAC had unanimously agreed

to send a background document prepared by the AJCommittee on Key 73 and other missionizing efforts

. . . to all the Jewish community relations councils and rabbinic associations throughout the country as the basis for helping Jewish communities to cope effectively with the actual problems of stepped-up proselytization activities in their neighborhoods and in their colleges and high schools.⁹⁶

The NJCRAC's "Guidelines" recommended two approaches. First, it urged Jews not to overreact, not to join in the "numbers game," not to argue with missionaries, not to "be taken in by the 'Jewish Christian' ploy," and not to lose their "cool." Second, it suggested that they mobilize their local resources, get the facts about local missionizing, plan strategy and approaches, focus on Jewish teenagers, and create opportunities for youth participation.⁹⁷ (See Appendix E)

Anti-Defamation League (ADL)
American Jewish Committee (AJComm)
American Jewish Congress (AJCong)

Both the ADL and the AJComm were well-represented in the Key 73 discussion. Solomon S. Bernards, Director of the ADL Department of Interreligious Cooperation, and Marc H. Tanenbaum, Director of the AJComm's Department of Inter-religious Affairs, were the spokesmen for their organizations in regard to Key 73. In addition to the numerous articles which he wrote for various publications, Bernards also authored a Special Report on Key 73 which explained the background, organizational makeup and program of the campaign, as well as reaction in the Christian community and implications for the Jewish community. Tanenbaum

presented the AJComm's position frequently during 1972 and 1973 in newspaper and magazine articles, at press conferences and meetings, and on television and radio. He also wrote a more general article, entitled "Evangelism and the Jews."

Not long after Key 73 had initiated its program in late 1973, the American Jewish Congress had decided to prepare for it. In December, 1972, the New York Times reported:

On Friday, the American Jewish Congress announced plans to provide Jewish young people with 'solid and intellectually challenging information and insights about the Jewish experience.' . . .

The first stage of the campaign began last week with the mailing of letters from Rabbi Arthur Hertzberg, president of the congress, to thousands of its members across the country.

The letter asked recipients to send in the name and addresses of their children, grandchildren or friends on college campuses, plus a \$5 fee to cover partial mailing costs of an 'ongoing stream' of essays, memorandums and publications on Jewish life to the students named. Without mentioning Key 73, it was clear he had the current evangelistic campaigns in mind.⁹⁸

Rabbinical Council of America (RCA)

The RCA, whose membership consists of more than one thousand Orthodox rabbis in the United States and Canada, was one of the first organizations to react to Key 73. In December, 1972, Rabbi Louis Bernstein, president of the RCA, said that Jews "had been increasingly embarrassed by 'Madison Avenue efforts to evangelize the Jewish community,'" and he declared that "it is our responsibility to combat this effort [Key 73]."⁹⁹ The following month, the RCA issued a statement about Key 73:

'The enthusiasm which Key 73 will no doubt generate should alert the Jewish community, and we ask all segments of the Jewish community to be on the alert lest the over-zealousness of this effort begin to penetrate into the Jewish communities. Already we have had reports of such activities on the college campus and in a number of smaller Jewish communities.'¹⁰⁰

Synagogue Council of America (SCA)

More than any other Jewish leader, Rabbi Henry Siegman of the SCA stressed the need to encourage religion in America. He criticized some of the leaders of other Jewish organizations not only for how they dealt with Christians, but also for how they interpreted Judaism. Siegman spoke on behalf of the SCA when, in December, 1973, he wrote:

. . . The major religious bodies joined the community relations agencies in expressing concern about Key 73, but-- . . . they did not condemn Key 73. In a policy statement issued by the Synagogue Council Of America, they declared unanimously that the challenge of Key 73 'cannot be met by opposing efforts of the Christian community to advance its religious ideals.' They added that 'the real danger to Jewish survival stems not from the gains of other religious communities, but from the erosion of Jewish religious commitment.'¹⁰¹

Union of American Hebrew Congregations (UAHC)

Yesterday, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, viewed with alarm the 'avalanche of Christian missionary activities which has recently been launched throughout the country.'

. . . The head of the congregational arm of Reform Judaism in this country said that while the evangelistic campaigns were 'not anti-Semitic in intent or purpose, they do seem to posit the superiority of Christianity and the centrality of Jesus.'

'We must not come to the hasty conclusion that this movement is necessarily "out to get the Jews,"' he said, 'but it does confront us with a serious challenge.'

The rabbi cautioned against 'hysteria or panic' and announced a 'massive effort at Jewish education both on the youth and adult level.'¹⁰²

This statement by the late president of the UAHC, made at a December, 1972 meeting of the Union's board of trustees, brought to the public's attention this organization's decision to follow a definite course of action in response to Key 73. Like most other major Jewish organizations, the UAHC assigned its Key 73 programming and policy formulation to a particular department. Rabbi Balfour Brickner, Director of the UAHC Commission on Interfaith Activities, explained the Commission's priorities and plans in a press release dated December 3, 1972:

. . . Jewish young people must know 'how to respond to Christian fundamentalists who used biblical proof texts to amplify their points.' . . . 'by far the greater challenge to such Christian missionary efforts, especially if directed towards Jews, is to the Jewish community who must increase and intensify its own opportunity for Jews to know and understand Judaism.'

He called for a complete shifting of emphasis on Jewish education, 'Jews have not been sufficiently taught about the real meaning of Judaism. Jews have been crammed too full of Jewish ethnicity and Hebrew. While a knowledge of Hebrew is important, it doesn't make one a Jew any more than learning French makes one a Frenchman.'

Rabbi Brickner stated that his department plans to mobilize retiring Rabbis, Rabbinic students, with the assistance of the Hebrew Union College--Jewish Institute of Religion, and qualified laymen to visit campuses 'to rap' about and to teach Judaism and Christian-Jewish relations.'¹⁰³

Specifically, the Union provided two "Resource Kits" for its congregations and their rabbis. In the first kit,

the impact and implications of Key 73 were discussed and four activities were suggested: starting a "hot line," setting up a "coffee house," providing a course on Judaism for high school students, and inviting retired rabbis to be available to "rap" with college students.¹⁰⁴ The second kit consisted of Billy Graham's statement on Key 73, statements of other Christian leaders who opposed proselytizing Jews, a suggested program entitled "Jesus People and the Jewish People," and three "Know How To Answer" information sheets which dealt with Isaiah 7:14 ("proof" that Jesus' mother was a virgin), the Pharisees and original sin. Thus, the Union's response to Key 73 was oriented toward greater education of its members.

Union of Orthodox Jewish Congregations of America
(UOJCA)

The author's research has indicated that the UOJCA's primary response to Key 73 was carried out through its youth affiliate, the National Conference of Synagogue Youth. In 1973, a special booklet (The Real Messiah) was published as a reprint from the June 1973 issue of Jewish Youth magazine. This eighty-page booklet dealt with the issues raised by Key 73 in particular and by evangelism in general. Six of the ten articles in the booklet were written by Aryeh Kaplan. They dealt with such topics as "When A Jew Becomes A Christian," "From Messiah to Christ," "Ecumenism and Dialogue," and "Jesus and the Bible." The booklet was made available for \$2.75 per copy, and at a lower price for bulk orders.

United Synagogue of America (USA)

Like the other congregational organizations, the USA's response to Key 73 was intended primarily to educate its members. Rabbi Benjamin Segal prepared a booklet for the USA's Youth Commission, entitled The Missionary at the Door--Our Uniqueness. Distributed to members of the United Synagogue Youth organization, the booklet was described as follows by Marshall Sklare: ". . . The booklet contains an analysis of typical missionary themes, an explanation of 'proof texts,' and suggestions on how to respond when approached by a missionary."¹⁰⁵

The USA's monthly publication, Judaism in Social Action, also provided information on Key 73. Its February 1973 issue contained background information on the campaign and guidelines for dealing with missionaries. The April issue reported some of the reactions to the February issue and reprinted statements on Key 73 from Christian leaders in western Massachusetts and eastern Ohio.

Because of the extensive publicity which was produced by the Key 73 leadership in its planning stages and by the secretariat during the actual campaign, the Jewish community did not need to search hard or long for information on this evangelistic effort. What was important about Key 73 and the Jewish response to it was the diversity of opinion about its significance and the similarity of policy in reaction to it. In general, most Jewish organizations felt that it was

best to inform their constituents about the background and tactics of Key 73, and to prepare them intellectually and emotionally for contact with missionaries. Key 73 never achieved its ultimate goals. But it affected, at least to a certain extent, the lives of many Jews, and perhaps influenced the Jewish community's future approaches to Christian evangelism.

CHAPTER THREE:

JEWS FOR JESUS

JEWS FOR JESUS

We are a group of people who have come to believe that Jesus is the Messiah of Israel. We believe that the New Testament and the Old Testament are true. We believe in one true God and that the Godhead is fully revealed in the person of Jesus Christ. Furthermore, we believe that the God of Abraham, Isaac, and Jacob is the One who made us Jews. Hence, we are Jews for Jesus.¹

There are those today who, because of ignorance and prejudice, promote the idea that you can only be one or the other. This is simply not true, for it requires a very narrow definition of 'Jew' and 'Christian'. None of the early disciples of Christ renounced their Jewishness.²

What often passes for Judaism today has no more relation to authentic, biblical Judaism than Unitarianism has to New Testament Christianity. . . . My problem was to get Jews to turn to real Judaism, the Judaism of the law and the prophets, so they could appreciate the significance of Christ. In their effort to ignore or reject Jesus, many Jews have twisted their own religious traditions beyond recognition. As a matter of fact, my faith is almost indistinguishable from Orthodox Judaism, except for my belief in the grace of God in Christ. . . . the hope of grace and the promise of salvation are nonexistent in much of contemporary Judaism. The Reform Jews, for example, have another version of the prayer book in which they have deleted all references to the personal Messiah and the rebuilding of the temple. Because of such distortions of Jewish religious tradition, one of my goals has been to get Jews to return to the Judaism of their grandfathers.³

Jews who have proclaimed their belief in Jesus as the Messiah have not been uncommon since the time of Paul. At the time, according to Rabbi Walter Jacob, Paul's theology ". . . was vigorously rejected by Judaism, and Paul was not welcome in the synagogues of the Diaspora. The Jews of the period agreed almost universally that Jesus was not the Messiah . . ."⁴ This same degree of agreement has existed

throughout American Jewish history as well. Occasionally approached by Christian missionaries and subject to state laws influenced by the predominance of Christianity in America, Jews in this country have sought to maintain their religious uniqueness. When confronted by evangelical Christians, they have generally stood their ground. But, when confronted by "Hebrew Christians" or "Jewish Christians," they have not only tended to stand their ground, but have also tended to react negatively to these particular missionaries.

More recently, the phenomenon of young people who consider themselves to be Jewish and Christian at the same time has attracted the attention of the Jewish community and confused it considerably. Within the past decade, the generic name "Jews for Jesus" has been applied to the various groups which have espoused this philosophy. This chapter deals only with the particular "Jews for Jesus" organization founded by Moishe Rosen in San Francisco in 1970. Like the Unification Church, its prime motivating force and inspiration was one man. Like Key 73, it has emphasized the need to witness for Jesus Christ. Yet, it has also been unique in its approach and in its dealings with the organized Jewish community.

MOISHE ROSEN'S "CONVERSION"

In those days I really believed that if you scratched a Gentile, or a 'Christian', you'd find an anti-Semite. I was a Jew, militantly protective of my heritage. But if anyone had asked me to define what a Jew was at that point--and they didn't--I don't know what I would have said. . . . I fancied myself to be an agnostic and decided God probably didn't exist at all. Even if there was a God, I wanted Him to mind His own business and let me tend to mine.⁵

. . . I was a practical, hard-working young man, completely unspiritual. Like all good Jewish boys, I felt an intense loyalty to my family. But my ethical approach to the outside world was thoroughly pragmatic: I liked to get along with other people because life was easier that way, but I felt no particular desire to find a divine will for my life.⁶

As far as I could tell, the world of religious people was far too narrow. They didn't see beauty, they didn't enjoy good literature, they didn't listen to real music. They just sang hokey hymns and read the Bible. I felt that they were basically ignorant people who needed an emotional crutch to make it through life. There was nothing unique about my view of religion, but I thought it was original and enlightened. My self-image as an open-minded liberal prevented me from seeing my own deep-rooted prejudices.⁷

. . . it was Pentecost Sunday of 1953--and I went forward and professed my faith publicly, as Ceil [his wife] had done on Easter Sunday. My whole outlook on life changed drastically after that. If Jesus was really the Promised One, the Messiah--and I believed deeply now that He was--then it seemed important for me to learn all about Him as quickly as possible and model my life after His. The only spiritual authority I knew, outside of the Bible, was the church, so I took everything my new minister said very seriously.⁸

Although these quotations from Moishe Rosen's autobiography do not reveal every aspect of his life, they do indicate the types of changes he experienced in terms of his attitude toward religion in general and Christianity in particular. Born in Kansas City, Missouri, in 1932, Martin Meyer Rosen was the son of two Jews with divergent religious backgrounds. His mother's family was Austrian Reform; his father was the son of an Orthodox Jew from Russia who had been a wealthy factory owner there. In 1934, the Rosens left Kansas City for Denver, where Mr. Rosen established a scrap-metal business.⁹ More than any other Jew, he influenced Moishe's feelings about

Judaism. Both Moishe and his younger brother Don attended cheder in Denver where, he later recalled, ". . . there was no discussion of religious belief, and that was all right with me."¹⁰ Their father supplemented this formal education each night with his own philosophy of life and business. He also voiced definite opinions about religion and a particular attitude about Jewish practice--opinions which Moishe remembered:

. . . Though my father attended synagogue, he often told us, 'Religion is a racket'. I developed a similar cynicism after by Bar Mitzvah, the Jewish confirmation at which a young man accepts responsibility for his own sin and becomes duty-bound to follow Jewish law.

Though my father was disenchanted with Jewish religious leadership, he expected the family to observe certain traditions. He always got off work on the yom tov, or holidays, such as Yom Kippur (the Day of Atonement) and Rosh Hashanah (the Jewish New Year), and we went to my grandfather's house and to synagogue. I had to wear the yarmulkah, or skull cap, and a tallis katan, a garment with fringes (tzizit) required by Jewish law to be worn inside the shirt.¹¹

My father's belief--'religion is a racket'--made more and more sense to me as I got older. Jewish traditions might be all right, but liturgical rigamarole and irrelevant theology seemed to be all the local synagogue had to offer.¹²

In addition to being skeptical about Judaism, Rosen had grown skeptical of all religion, as one of the quotations at the beginning of this section indicated. His first religious conversation with a committed Christian was in 1949, and it seemed to have a significant effect on him:

He was a young man named Orville Freestone, who introduced himself to me at a Denver bus stop on Yom Kippur in 1949. I had just attended a service at a synagogue--out of respect for tradition, not God--and he was returning from work I was

absorbed by his knowledge of the Bible and his friendliness and the apparent sincerity of his beliefs. But more than that, I was impressed that he said he believed in a glorious destiny for the Jewish people. I had never heard a Gentile say such things. He told me that one day the Jews would bear the message of redemption to all the world. Rabbis and other Jewish teachers I had heard had always seemed embarrassed by the idea of Israel as a chosen people.¹³

Rosen thought about his discussion with Freestone, but was discouraged by the very prospect of a Jew becoming a Christian.

But the final and most important influence on Moishe's accepting Christ was his wife Ceil. She had grown up in a strict Orthodox home, but had rejected what her parents had taught her. On Easter Sunday in 1953, Ceil, after having studied the New Testament and having met committed Christians, accepted Christ in a Baptist church. Despite some initial conflict, her faith won her husband over and he accepted Christ on Pentecost Day in 1953. Moishe eventually attended Bible college and, in 1957, was ordained as a Baptist minister.

In 1957, Rosen and his wife moved to Los Angeles. He set up his headquarters in Hollywood and taught the Gospel there for ten years in parks and on street corners as well as in classes. During his stay, he was asked by Dr. Daniel Fuchs of the American Board of Missions to the Jews to establish a program to train future missionaries. In 1965, he was appointed director of recruiting and training for the ABMJ, whose board decided to transfer the program to New York City. Rosen moved there in 1967. Although he was involved occasionally in street corner preaching, and preached and taught in the Beth Sar Shalom Center and several churches every week,

Rosen felt that he was becoming "more and more entangled in organizational commitments."¹⁴ Aware of his insulation, he decided to engage in a more active ministry and gradually became acquainted with the hippies in Greenwich Village. Eventually, Rosen convinced Dr. Fuchs to allow him to preach the Gospel to young people in California. He, his family and some followers left for California in the summer of 1970, and settled in San Francisco. Amid the thousands of youths who had drifted to that city, the "Jews for Jesus" began to preach the benefits of accepting Christ.

THE ORIGINS OF "JEWS FOR JESUS"

Rosen and his small group of followers went to San Francisco at a time when it was still the geographical and ideological center of the youth "counter-culture" of the sixties. Although a project of the "Beth Sar Shalom Hebrew-Christian Fellowship" (the ABMJ), Rosen's effort had not yet been labelled. There is a difference of opinion as to how the name "Jews for Jesus" originated. Stuart Dauermann, a "Jews for Jesus" veteran, has attributed it to a heckler on the San Francisco State College campus who yelled during a rally: "'You can't be a Jew and be for Jesus!'"¹⁵ According to Rosen, the name grew out of a conversation with students on the same campus.¹⁶

Regardless of the true origins of the name "Jews for Jesus", the important fact to be stressed is that this organization began and has continued working with college students

and "street people" living on or near college campuses. An office was opened in Corte Madera, California, in which posters and literature were printed. Rosen has described the thrust of his organization at its inception in this way:

'It was a kind of spontaneous movement from the street people--the kids living in Haight-Ashbury . . . Those kids had renounced everything--they had nothing to lose. Their Jewishness was submerged, but with their new-found faith in Christ, there was a new interpretation of their Jewishness.'¹⁷

"Jews for Jesus" has, indeed, presented a new interpretation of Jewishness. In various ways and in various locations throughout the country, this group has spread a unique philosophy combining a belief in the messiahship of Jesus and a strong desire to be considered a legitimate Jewish group.

THE PHILOSOPHY OF "JEWS FOR JESUS"

. . . we have become completed Jews by accepting the Messiah as the final, once-and-for-all atonement for our sins. We observe the Jewish holidays and traditional family ceremonies, and we do all we can to preserve our Jewish identity. At the same time we maintain fellowship with Gentile believers who have accepted our Messiah. Almost all of us are church members. In this relationship we have not become Gentiles; on the contrary, they have become spiritual 'Jews'.¹⁸

We don't think of ourselves as Jesus Freaks, although we've been called that. We're trying to be part of the Jewish community and be involved in Jewish organizations. We sincerely desire to support the Jewish community as much as they will let us. We want to be good Jews who follow Messiah Jesus.¹⁹

If Christmas isn't exactly a Jewish holiday then it ought to be. Jews should join with others in celebrating the birth of the greatest Jew that

has ever lived. Maybe Jews aren't able to celebrate because they see it is a Jesus holiday and they don't know that Jesus isn't prejudiced against them. Others might be turned off by mistletoe, Macy's merchandising, or middle class merriment. . . . All we need for Christmas or a celebration is Jesus. He is the world's oldest living Jew (since he is still alive). People from every race sing praises to the God of Israel because of Jesus. They sing songs about Bethlehem, Jerusalem, Judea, Israel and many other Jewish places because of Jesus. They read the Jewish Bible and our ancestors like Abraham, Moses, Jacob, David, and Elijah are their heroes because of Jesus. Some people even love another because of Jesus.

All of Jesus' Apostles spoke with a Jewish accent. All the writers of the New Testament were Jews. All of the teachings of Jesus like Love, Peace, Sharing, Joyful worship are Jewish Ideas. Giving Presents is a Jewish thing to do. God gave the world the very best Christmas Present, his own son. (see Isaiah 9:6 and Psalm 2) If you knew what we know--that Jesus really is The Messiah--then you would agree that Christmas should be a Jewish Holiday.²⁰

As a movement which has blended a belief in Jesus with identification as Jews, "Jews for Jesus" has conveyed a unique philosophy which some have viewed as an unlikely combination. This philosophy has been communicated in articles in various publications, as well as in "broadsides" (brief pamphlets illustrated and hand-printed on colored paper). There is no single document which has been the authoritative source, and Rosen himself has not been recognized as the only ideologue of the group. Rather, various members have been allowed to speak on behalf of "Jews for Jesus" and some have written "broadsides" on their own.

"Completed Jews":

Essentially, the main emphasis of the philosophy has been that a Jew, by believing in Jesus as the Messiah, can

become a "completed Jew." Steffi Geiser Rubin once expressed this point of view in a newspaper interview:

'We want to share with people that Jesus is beautiful and how He's enriched our lives and made better Jews of us. . . . We've become more Jewish and attend synagogues which we normally wouldn't have done before our experience with Jesus . . . We respect Judaism as we never have21

This emphasis has been affirmed repeatedly in the "broad­sides," and various approaches have been employed to convey this message. Last year, the Bicentennial was used as the basis for a number of "broad­sides". For example, "2000 [sic] Years of Freedom" mentioned the freedom won in the American Revolution and stated that God had "pulled off the most successful revolution in or out of history--through the messiah JESUS!"²² "That's The Way It Was" bemoaned the over-selling of the Bicentennial and the ruination of the God-inspired dreams of this country's founders by sin. It stressed that Jesus can represent us to God and we can "break away from the tyranny of Sin."²³ Another "broadside" dealt with the controversial late-night soap opera, "Mary Hartman, Mary Hartman". It criticized some of the show's plots and concluded: "Mary Hartman, Mary Hartman--your real problem is sin, sin . . . God wants you to really repent, repent!!" Addressing itself to fans of the show, it stated: "Your life doesn't have to be $\frac{1}{2}$ as exciting for you to be a sinner--EVERYONE QUALIFIES! (unfortunately) BUT EVERYONE CAN ALSO KNOW FORGIVENESS! (fortunately)"²⁴

Yet, most of the "broad­sides" have contained a message aimed specifically at Jews. They have generally tried to

appeal to Jews' past religious experiences, any doubts they may have had regarding Judaism, and any uncertainty in their minds about Jesus. They have dealt with contemporary Jewish themes (Jewish identity, Israel, the Holocaust) and have constantly used Yiddish words which any Jew would recognize ("oy", "tzuris", "mensch"). In so doing, they have conveyed an over-all philosophy whose message is unmistakable. The quotations below are from four different "broadsides", all of which were intended to be distributed to and read by Jews:

Who says, 'Jews don't believe in Jesus'?
Some believe. WE do! At least a few of us believe. Some Jews might say, 'Most of us do not accept him as our Messiah.' But since when has the truth been determined by a majority vote? (Try voting with a Majority that the sun will rise an hour earlier tomorrow morning--then watch for it to happen!) Most Gentiles haven't really accepted JESUS either! Even many good church members who are very very religious don't really believe. Only a few Jews and a few Gentiles really believe. We have great Joy and fellowship, and Jesus keeps us company.
You can really believe only if Jesus HAPPENS to you. However, it's up to you to be willing to let him. We know that HE IS! And it makes us happy, so very very happy that we want to tell EV'RYBODY! (Is there anything that makes YOU so happy to believe that you want to tell EV'RYBODY? NO?)

Some may, 'When a Jew comes to believe in Christ, he's not a Jew anymore!' Most Hebrew Christians like being Jewish! We never chose not to be! In fact, Jesus helps us to understand our Jewishness! (He's our rabbi--no Jew ever had a better one!)²⁵

I was born a Jew and I'll die a Jew! That's what I heard and that's what I said. But, to me the Jewish thing was simply: Saturday instead of Sunday, Pesach instead of Easter, The Shema instead of 'Our Father', circumcision instead of baptism; always some thing instead of the Jesus thing. Nobody understands our religion very much . . . not even US. ('Rabbi, what's a Jew?' 'Oy, don't ask.') But there is one thing we Jews all know: We've got to

keep our own religion, we've got to stick together! Some people see Judaism as a kind of Christless Christianity (even many Jews!) (Remember, Moishe, love thy neighbor.' 'Why Ma?' 'Don't ask.') . . . But I have found that there is more than 'non-Jesusness' that makes a Jew a Jew. It was the day I found out that believing in Jesus was indeed--The Jewish Thing. . . . Jesus is what makes some of us want to be more Jewish--(ever wonder what more Jewish could mean!?) We believe more than ever in the God of Abraham, Isaac and Jacob, in the survival of the Jewish people, and in the divine establishment of the state of Israel. The words of the Jewish prophets have helped us to believe in Jesus. Read & see for yourself: God never says 'don't ask'. Jesus might make you K~~A~~SHER. That is, if you want to be.²⁶

When things were bad, and we didn't have the things we needed or wanted, the grandfathers would say, 'You'll get it, you'll have it . . . when the MESSIAH comes!' 'Daddy, can I have a bicycle?' 'Sure, when the MESSIAH comes. . . .' Some began to make excuses for his not coming: 'He can only come when there's peace on earth.' 'He can only come when all Jews observe one Sabbath together.' Others said, 'There's no coming of the MESSIAH.' Later, some said, 'There is no MESSIAH.' Some even said, 'THERE IS NO G-D.'

Today most say, 'Who cares? (The price of pickled herring in Paraguay is more important, anyway.)' Some few, in a voice almost ashamed to ask, 'What is the MESSIAH, and can he do anything for me?' Well, if you really want to know, the answer is this: The Messiah is the one who can set things straight . . . and the good news is that he has already come . . . and he is in Chicago, IL. (and everywhere else) and he's brought a bicycle big enough for EVERYBODY!²⁷

. . . for today's Jewish youth, the experience of a common heritage is not enough. Our identity is more than culture, tradition, history, and our nation. It has to include God, (the source of our Jewishness) for He is the One who sets the standard of what is Jewish. . . . Jesus the Messiah is the only One who ever met God's standard of total Jewishness. When we accept our Messiah, we meet God's standard of Jewishness too! Then we become like a warm bagel--both inwardly and outwardly Jewish. And not only that--we enjoy our culture and heritage more because we know the Creator of it. The God of Abraham, Isaac and Jacob invites you, through the Messiah, to have this total Jewish experience. He wants you to enjoy His love, peace, forgiveness, and fellowship. (It's like

a good corned beef sandwich!) ENJOY! ENJOY!
So what could be more Jewish!²⁸

These excerpts from "broadsides" have several things in common. First, they each attempt to pose a problem or expose some inadequacy in the reader's Jewish background. Second, they speak for a philosophy which has the answer to the problem or the inadequacy mentioned. And, third, although they present that answer as the only answer, they present it in a friendly and happy tone. However, one "broadside", written by Rosen, had a different content and tone than most others. It is interesting not only for that reason, but also because it is based on a famous Jewish creed--Maimonides' Thirteen Principles of Faith. Like Maimonides' creed, it contained thirteen principles, all of which began with the words "I believe with perfect faith that" The first three were reprinted verbatim, and the rest were either supplemented or restated in terms which pertained to Jesus' messiahship and the sin of mankind. This formulation, although written by the founder of "Jews for Jesus"; is not the only authoritative doctrinal statement of this group. Yet, Rosen himself has described it as "my personal affirmation of faith to which most Jews for Jesus would agree." Because of its form and content, the author has included it below:

1. I believe with perfect faith that the Creator, blessed be His name, is the Author and Guide of everything that has been created, and that He alone has made, does make, and will make all things.
2. I believe with perfect faith that the Creator, blessed be His name, is a unique Unity not like unto any that can be numbered. The holy union is our God, who always existed and ever more will be.

3. I believe with perfect faith that God is a Spirit who is to be worshipped in Spirit and in truth.
4. I believe with perfect faith that the Eternal One, from the foundations of the earth, because of love planned to rescue man, who because of his human nature would commit sin.
5. I believe with perfect faith that it is right to pray only to the Creator, blessed be His name, and prayer directed to any other is sin. It is also sin to presume to approach Him without proper atonement for our sin. That sin and our presumption have separated us from the Creator.
6. I believe with perfect faith that all the words of the Prophets are true and accurately recorded in the book known as the Scriptures; that there is no contradiction of the prophets or apostles by one another and that the Scripture consists of those collections of books commonly called the Old Testament and the New Testament. These writings are given to us not as speculations of godly men but as the Word which the Creator, blessed be His name, would have us know.
7. I believe with perfect faith that the prophecy of Moses our teacher and all of the other prophets who succeeded him told of the anointed Prophet, Priest and King, called the Messiah or Christ, who like Moses came to bring deliverance and redemption to men.
8. I believe with perfect faith that the Law given to Moses is still valid and shall not pass away, and that the Messiah by the New Covenant established the fulfillment of that Law in the hearts of all men who truly have faith.
9. I believe with perfect faith that though the Law is immutable, every true believer has the guidance of the Holy Spirit within him and to obey the Spirit of God is what the Creator, blessed be His name, requires.
10. I believe with perfect faith that the Creator, blessed be His name, knows the believer, all his deeds and attitudes, for He has fashioned the heart of man. I believe that He enters man and becomes one with the believer in his sufferings caused by an ungodly world; but His holy intention is that the believers might have joy and an abundant life.
11. I believe with perfect faith that the Creator, blessed be His name, rewards those who obey Him and gives justice to all.
12. I believe with perfect faith in the coming of the Messiah, blessed be His name, that He came and gave His life for atonement, that He rose from the dead according to the Scriptures, and that He will soon come again; and though I may not know when He will come, I will wait joyfully for him. His name is Jesus.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when the Messiah returns, blessed be His name and exalted be the remembrance of Him forever and ever.²⁹

Jewish Failure:

Finally, an integral part of the "Jews for Jesus" philosophy is the failure of the Jewish community and Jewish leaders to meet the needs of its young people. Rosen, who was himself a disenchanted Jewish youth, has often expressed general criticism of the Jewish community in words such as these:

'Often times a young Jew goes to a rabbi and says, in effect, "Rabbi, show me that God exists and that He cares." The young person is looking for reassurance and instead the rabbi spouts five or six wise sayings from the Talmud and the young person knows a little more about Judaism but nothing more about God. Rabbis in general and the Jewish community need to have something to meet God hunger in young people. All of the folk songs in the world, all of the study of history, all of the beauty of religion, the reverence for the martyrdom of ancestors, etc., etc., will not do it. What about God? Who is He? What does He want from me? How can I know? Where can I find out? Why should I lead a moral life when immorality brings so much pleasure?'³⁰

In addition to his general criticism, Rosen has cited more specific problems in the Jewish community, and especially among rabbis. In a 1972 magazine article, he listed a number of factors which explained why young Jews were turning to Jesus. Among them were two factors which pertained to the failure of Jewish religious leaders to provide answers and inspiration:

Another factor increasing Jewish interest in Jesus is rabbinical Judaism's lack of solution to the difficult situations confronting people today. Rabbis have decried the problems of dope, of degraded sex, and of the dehumanization of society and have shown great concern for finding answers. But they have generally failed to recognize these problems as

symptoms of a spiritual hunger and emptiness in man. . . . Another important factor is the role of the synagogue. One thing most Jewish young people appreciate about Judaism is its social concern. Jews have certainly contributed a great deal toward the civil-rights movement and compassionate causes of all kinds. However, the young people have not found spiritual satisfaction in these endeavors and still carry on their quest for personal meaning to life. To them Sabbath sermons sound more like sociology sanctified by liturgy than the 'Thus saith the Lord' that the Jewish people knew from Mount Moriah, Mount Sinai, and Mount Carmel.³¹

Ultimately, Rosen's criticism of the Jewish community leads to the raison d'etre of "Jews for Jesus". In addition to testifying for Jesus and stressing their ties to Judaism, the Jesus Jews have claimed success in the areas where the organized Jewish community has supposedly failed:

. . . among the many young Jews who have found Jesus, there is a renewed appreciation of their ethnic background, a deepened love for their own traditions and their own people. They love the Jewish holidays because they now understand the religious precepts. Because of Jesus, their Jewish identity has been established more strongly than ever. They believe their Jewishness is based on God's decree rather than on the consensus of the Jewish community.³²

This philosophy has gained "Jews for Jesus" some support. Before attempting to determine how successful the group has been and whom it has attracted, we will first examine how "Jews for Jesus" has sought to spread its message.

METHODS USED BY "JEWS FOR JESUS"

A small band of the Jews for Jesus group marched and chanted to a drumbeat yesterday outside the headquarters of Standard Oil Co. on Bush Street, to protest Standard's support of the Arab position on the Middle East issue.³³

The members of 'The Liberated Wailing Wall' are currently on a cross-country tour, where they perform for church groups and youth on college campuses to spread their controversial, proselytizing message. . . . Interspersed in the production was a personal recounting by troupe members of their search for life's meaning and what they called their spiritual fulfillment in accepting Jesus as their Messiah.

They expressed pride in their Jewishness and reaffirmed their belief that they were 'complete Jews'.³⁴

Throughout its brief history, "Jews for Jesus" has employed several methods to express its point of view to the Jewish community and to the general public. Three primary methods have been: "broadsides" and newspaper advertisements, demonstrations and rallies, and the "Liberated Wailing Wall" singers. Each of these methods will be discussed in this section.

"Broadsides" and Newspaper Advertisements:

It should be apparent from the previous section that the "broadsides" have served as a good vehicle for the explanation of "Jews for Jesus" philosophy. Written in contemporary language and in a casual style, they have been distributed in shopping centers, airports and parks, at concerts, and on downtown street corners all over the country. Unlike the "Moonies" who have been stationed at such locations, the "Jews for Jesus" have generally not invited willing listeners to a dinner or a weekend seminar. Rather, each "broadside" has had an address and phone number printed on it, and the reader has been encouraged to write or call for further information. The "broadsides" have been written by various people in various cities in the United States. Moishe Rosen

has written some, but not all of them--and it is not known whether he has had influence over the form and content of the "broadsides" written by other members of "Jews for Jesus".

Newspaper advertisements which have appeared occasionally in recent years have also served to convey the message of "Jews for Jesus". It is questionable whether such advertisements have been employed specifically to increase membership. They have tended to publicize the group's philosophy, just as news stories have publicized its activities. An example, although it may be atypical in terms of its length, is a full-page ad published in the New York Times in June, 1976. Entitled "Jews for Jesus Answers", it consisted of twenty-three questions and answers about the group, as well as two forms which the reader could clip and mail in order to obtain further information or to make a donation. It was a good forum for the group, in which it clearly expressed its views on proselytizing:

. . . We never try to force anyone to believe as we believe. We never use coercion, and we only provide instruction for those who come to us, asking for instruction. When it comes to believing in Christ, we feel that each person must make his own decision. We feel that Christ is the only way to God. . . . There are some who say they respect the Jewish people too much to try to share the Christian religion with them, but generally, this is said only by those who lack a faith in the Bible and in the person of Christ. Hence, regardless of their church affiliation or position, they are simply not Christians. The Christian thing to do is to preach the Gospel and make disciples of all men, including Jews.³⁵

Demonstrations and Rallies:

As is evident from the first quotation at the beginning of this section, "Jews for Jesus" has been known to publicly

display its opinions on certain issues. Its members have picketed for "love, not lust" outside topless bars³⁶ and for the right to be recognized as Jews outside synagogues.³⁷ In San Francisco in 1972, a handful appeared outside a theater on the opening night of the play "Godspell". Speaking on behalf of the protesters, Rosen said: "They're trying to make box office out of the Jesus revolution . . . The idea of the show is that we're all clowns, and Jesus is the chief clown."³⁸ A similar incident was reported a year later in the same city. This time, members of "Jews for Jesus" were demonstrating in front of a theater which was showing the film "Jesus Christ Superstar", and were carrying placards with messages such as "Superstar is Unfair and Untrue", "Don't Swallow This Lie", and "Read the Bible and See for Yourself". Rosen called the film "racist", and explained his criticism in this way: "'There is a black Judas and a lily-white, blond, blue-eyed Jesus. . . ' Jesus is portrayed as always 'whimpering and whining', while Pilate is shown as the 'hero who gives in to nasty Jews.'"³⁹

In addition to demonstrations, "Jews for Jesus" has held rallies on college campuses. Regardless of the cause, this method is guaranteed to gain attention, if nothing else. That attention may only be temporary or fleeting. But it may also serve as a means of publicizing the group sponsoring the rally and getting people interested enough to ask questions. And, it may possibly yield some converts over a period of time. This has happened with "Jews for Jesus", whose members have used

these rallies for witnessing to their faith in Jesus and their new-found love for Judaism. Speaking at these rallies and performing music, representatives of "Jews for Jesus" have voiced their philosophy under adverse conditions (the ever-present hecklers), as well as under good conditions.

The "Liberated Wailing Wall":

Sam and Miriam Nadler, Stuart Dauermann, Naomi Green, Kresha Richman, Barry Ellegant, Steffi Geiser and Shelley Korotkin all have something in common. They could be officers of the National Federation of Temple Youth. Or, they could even be rabbinical students at the Hebrew Union College. Instead, they are all "Jews for Jesus". And, all of them have been members of the "Liberated Wailing Wall" singing troupe which has toured the United States several times since the group was formed in 1972. Generally consisting of five or six members, the "Liberated Wailing Wall" has performed in churches and auditoriums in cities and in college towns. Their appearances have yielded an extensive amount of press coverage and analysis wherever they have gone. Most important, they have been able to spread the Gospel and the Jewish-Christian philosophy of their group. An article in The Cleveland Jewish News in 1975 evaluated their music as well as their message:

They are endowed with considerable musical talent, appealing dramatic approach and personal charm. . . . The music was Jewish oriented, with sophisticated lyrics to the tune of 'Tradition' from 'Fiddler'. There were Hebrew selections, liturgical numbers, a rendition of the Kiddush with interpretation of its significance, Jewish wedding music, and other traditional Jewish songs. Israeli tempo was blended with gospel beat.

Interspersed in the production was a personal recounting by troupe members of their search for life's meaning and what they called their spiritual fulfillment in accepting Jesus as their Messiah.

They expressed pride in their Jewishness and reaffirmed their belief that they were 'complete Jews'.⁴⁰

During the seven years since the arrival of Moishe Rosen and his followers in San Francisco, the methods mentioned in this section have been employed in order to convey the message of "Jews for Jesus". The members have succeeded in spreading the Gospel, but one must ask: how successful have they been in terms of convincing other Jews to join them? As the next section will show, this question has several answers.

THE SUCCESS OF "JEWS FOR JESUS"

. . . most young Jews terminate their own religious training after the bar mitzvah or bas mitzvah at the age of thirteen, and often abandon the synagogue. Many are turning to the Jewish carpenter from Nazareth, who fills their spiritual void and provides the love their hearts so desperately need.⁴¹

The Jews for Jesus . . . continued to proselytize among Jewish students on college campuses. . . . The literature suggests that rabbis and parents keep young Jews in ignorance of the fact that Christianity is the logical extension of Judaism. Despite considerable efforts, however, Jews for Jesus remain a fringe group, with little prospect of significant growth.⁴²

Most of the Jews who have come to Christ in recent times have been young, but they represent a cross-section of Jewish youth, some of whom are alienated from Jewishness. However, our appeal is not particularly to the alienated, but to anyone who can recognize himself as a sinner away from God.⁴³

The relegation of all 'students for Jesus' to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption.⁴⁴

As was the case with the Unification Church in the first chapter, the issue of the success of "Jews for Jesus" is subject to debate. There are differing opinions as to how many Jews this group has converted to a belief in Jesus as the Messiah, and also as to the background of those who have accepted Jesus as their Savior.

How Many "Jews for Jesus"?:

During the past few years, "Jews for Jesus" has expanded its base of operations from San Francisco to various locations throughout the country. At this point in time, it apparently has not become so bureaucratic that it has begun to maintain lists of its "active members", although there is a core of members who have been with the group since its early days. Therefore, the figures given are only estimates. In June, 1972, Time magazine quoted Rabbi Shlomo Cunin of UCLA, who said that six to seven thousand young Jews were accepting Jesus each year.⁴⁵ A 1973 newspaper article reported that Moishe Rosen believed there were between six and twelve thousand Jewish Jesus freaks in California.⁴⁶ And, in its full-page ad in the New York Times last year, "Jews for Jesus" confronted the question. However, instead of furnishing a specific answer, it gave a rather broad response:

If you use "Jews for Jesus" as a generic term, there are quite a few in the United States. Sometimes we are called 'Hebrew-Christians', 'Messianic Jews', or 'Christian Jews'. Estimates of our numbers range from 30,000 to 100,000. There is no central organization, but a recent survey would seem to indicate that 14,000 to 30,000 Jews have come to Christ since 1970. On the other hand, 'Jews for

Jesus' is a specific organization which has sixty full-time field workers. The headquarters of Jews for Jesus, the organization, is in San Rafael, California, but we travel to every large city throughout the world.⁴⁷

Some, however, have been skeptical of these estimates. Referring to Christian missionary groups in general, Rabbi Norman Frimer made the following observation: "Fortunately, the general evidence seems to be that these missionary groups have to date had meager returns from their heavy investments. Their inflated claims to thousands of 'souls' are the normal stock in trade of the proverbial 'salesman', polished up and professionalized by skilled P.R. men".⁴⁸ Frimer based this assessment on the results of a nationwide survey conducted by the B'nai B'rith Hillel Foundation. According to Samuel Z. Fishman, who edited the published results of the survey, its purpose was to "gain some insight into the extent and significance" of Jewish involvement in the Jesus movement.⁴⁹ Conducted in the spring and fall of 1972, the survey was sent to Hillel Foundation directors and counselors at eighty campuses in the spring and to sixty campuses in the fall. The findings contradicted the claims of evangelists at the time:

Spring 1972--

(1) 'Fifty of the respondents indicated that there was indeed an upswing of fundamentalist activity on their campuses, but only fifteen schools were identified as campuses where Jewish students had actually been won over by Christian evangelists.'⁵⁰

(2) 'In most instances the number of Jewish students affected was less than five, although at a few large schools (University of Michigan, University of Pennsylvania, and University of California, Los Angeles) the incidence of Jewish conversion was estimated to be as high as 25 or 30.'⁵¹

(3) 'The survey flatly contradicted claims later published in Time magazine that "young Jews are converting to Christianity at the rate of six or seven

thousand a year" (June 12, 1972).⁵²

Fall 1972--

(1) 'Over forty of the schools indicated that the Jesus movement had virtually no impact upon Jewish students.'⁵³

(2) 'Of the dozen or so campuses which reported that Jewish students were indeed being affected by evangelistic activities, the same handful indicated a number as high as fifteen or twenty.'⁵⁴

(3) 'The number of Jews who actually are baptized (as distinguished from those who attend prayer meetings, rock concerts, or discussions about Jesus) is still very limited.'⁵⁵

As illustrated by the quotations in this section, the reports of the success of "Jews for Jesus" and other evangelistic groups have been based on conflicting estimates. Once a solely regional phenomenon, "Jews for Jesus" has expanded to a national movement. But, the numerical extent of its success has seemingly not been accurately determined.

Who Joins "Jews for Jesus"--and Why?

Upon hearing such questions, one might be tempted to think that there are stock answers for them. One person might assume, on the one hand, that a Jew who accepts Jesus can only be the product of a mixed marriage. Another person, on the other hand, might assume that such a Jew would come from a strict and repressive Orthodox home. Both types of Jews are represented in "Jews for Jesus", but not every member fits into such convenient categories. There simply are no guarantees that any person from any particular Jewish background is more or less likely to become a "Jew for Jesus". General research into the Jesus movement and its appeal, as well as specific research by Jewish individuals and organizations, has yielded some answers as to why young people join Jesus groups or "suddenly" accept

Jesus. Perhaps the descriptions which follow pertain to those who have joined "Jews for Jesus", and perhaps not. Nevertheless, they may reveal some relevant facts.

In his article on Reverend Moon, Berkeley Rice referred to other religious groups which have attracted young people. He reported: "Psychologists who have studied the Jesus People movement found a pattern of vulnerability among the members. On a personality test they scored significantly lower than average on self-confidence and personal adjustment."⁵⁶ Rabbi Moshe Adler also presented a psychological explanation which he summed up in the term "alienation from self". He felt that it was a good explanation, but not the only one. He recognized that some Jews "become Christians out of sincere, thought-out conviction".⁵⁷ But, others "who first enter Christianity through the back door of psychic disorder, eventually find in that religion the means for pulling their lives together and functioning as human beings."⁵⁸ Referring to the latter group of Jews, Rabbi Adler wrote about the process which he concluded these people underwent:

. . . the Jesus-freaked Jew had a pre-existent need to structure the universe so that his role in it would be to fail and God's role would be to love him in spite of his failure. For reasons which had long preceded his conversion, he had become existentially convinced of his own worthlessness and could simply not conceive of anyone, even God (especially God?), loving him for himself and for what he might become. He could conceive of being loved, if at all, only in spite of what he might never become. Thus, the acceptance which he so desperately needed would be more believable, when it came, if it were predicated not on denial of his worthlessness but on affirmation of his worthlessness. Along came a community of fundamentalist Christians who provided him, in a single stroke, with two things

which he sought: a theology of defeatism embodied in a fellowship of acceptance. . . . Once this has happened to the self-alienated Jew, there seems little likelihood that Judaism, with its teaching that he can make himself holy through good deeds, will be able to speak to his situation. . . . Most important, however, is the fact that he has been accepted into a community which shares that theology [his sense of failure and his rebirth in Christ] with him, and for whom that theology forms the organizing and validating metaphor of existence.⁵⁹

Another analysis of Jews who have joined the Jesus movement was formulated by Dr. Norman Mirsky, now a faculty member at the Hebrew Union College-Jewish Institute of Religion in Los Angeles. He based this analysis on his own observations and reading of "Jews for Jesus" material. Among the six characteristics he found are two which should be mentioned here:

Like other movements within the so-called Jesus revolution, it is made up of people who have had a personal conversion experience in which Jesus entered their hearts and bodies and made them accept Jesus not only as the Messiah but as their personal Savior. Unlike other members of the Jesus movement, however, Jewish converts did not come from a tradition which had already accepted Jesus as the Messiah and Savior. . . .

Nearly universally, Jesus people feel that they had led meaningless, sinful lives prior to their finding Jesus. By their own testimony, the movement is made up of people who were once on drugs or who in one way or another felt that they had reason to feel guilty about their sexuality. In fact, there is some evidence that Jesus people tend to exaggerate their former sinfulness in order to make more miraculous the extent of their salvation.⁶⁰

It is no surprise that Moishe Rosen himself has not downgraded those young Jews who have accepted Jesus. He has characterized them as "intelligent, questioning people who came to the end of their spiritual search when they discovered their Messiah. These young people are not defectors from Judaism, but, through Christ, are returning to the Jewish heritage.

They are living as Jews and loving it."⁶¹

Yet, beyond these various characterizations are deeper reasons why young Jews have turned to Jesus to meet their spiritual or emotional needs. Again, there have been various explanations offered, most of which have been based on the nature of the Jesus Jew's Jewish background and experiences. Samuel Fishman, for example, reported on the findings of the Hillel survey:

. . . For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, 'some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist life-style.' . . . The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without any reference to issues of faith or belief. Others claimed that they never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of 'joy' in Jewish life--'so much of Jewish concern and practice revolves around tragedy'. Some declared that they felt no sense of community and fellowship within the Jewish setting.⁶²

Rabbi Oscar Groner, Assistant National Director of Hillel, elaborated on the conclusions of the survey and delineated two kinds of Jews who have been attracted to "Jews for Jesus", in particular, and to the Jesus movement in general:

One kind of kid who converts to the Jesus movement is the one without a strong Jewish home

base--without a good primary relationship with family or peer group. The kid is lonely and looking for companionship, for love, for a community--primary reinforcements that people need and can find in a Jesus group. . . . But there is another kid who is far, far more serious and who must be taken seriously--no dismissal, condescension, irreverence. His faith is deep, experiential and a major life force. He is looking for answers to the theological questions that have to do with the purpose of life here and hereafter, the nature of God, death, life after death. He hasn't found anybody on the Jewish side who addresses himself seriously to his questions. These are super-serious kids and super-unhappy kids.⁶³

Finally, Mirsky concluded that a Jew involved in "Jews for Jesus" or other Jesus groups gained more than a Savior and a loving community. By such an affiliation, he or she has found a means to reject their parents' Judaism as well as a means of acceptance by others:

In short, middle-class American society--and middle-class Jewish society in particular--does not meet any of the needs that are met by the Jesus movement as a revolutionary movement. . . . it is the Jews who, if they are in revolt, stand to gain the most from their affiliation with the Jesus movement. Not only do they break with their families by becoming religious, but they do so in a way which negates the validity of the entire Jewish historical experience for the last 2,000 years. . . . There is another payoff unique to Jews in the Jesus movement. While they are in active revolt against their families and their heritage, they are also in a sense normalizing themselves on the American scene. Who is more American than Pat Boone or Johnny Cash? A Jewish Jesus person, an outsider by virtue of his alienation from the Jewish community through drugs or other socially unacceptable forms of behavior, by embracing Jesus not only gets revenge against the Jews but also gains entry into the most American of Americans, the America of Jesus Saves and Billy Graham.⁶⁴

As this section has indicated, it is extremely difficult to ascertain just how successful "Jews for Jesus" has been. Further, it is incorrect and misleading to classify a young Jew with a specific Jewish background as being most likely

to become a "Jew for Jesus", and to designate one reason or series of reasons why anyone has become a member of "Jews for Jesus". Regardless of the degree of success which "Jews for Jesus" has achieved, the fact is that this organization and others in the Jesus movement have caused concern and generated opposition in the Jewish community. The nature of that concern and opposition, as reflected in the Jewish response to "Jews for Jesus", is discussed in the following section.

THE JEWISH RESPONSE TO "JEWS FOR JESUS"

Of all the propaganda calculated to confuse young, naive modern Jews, the statement by certain Christian missionaries that a person can be both a Jew AND a Christian is probably the most befuddling and false. The plain truth is that a person can be a good Christian OR a good Jew but NOT BOTH at the same time. . . . Any Jew who formally adopts that belief [in Jesus Christ as the Messiah and Savior] becomes an apostate, one who renounces his own religion, people, and heritage.⁶⁵

'Because we believe in Jesus . . . our intelligence and integrity has been impugned by rabbis and other Jewish community leaders.

Our statements about the satisfaction we have found in Christ have been answered either with ridicule or silent contempt. We find ourselves shunned by the Jewish community and we have been accused of spiritual treason, idolatry and of deserting our people and our heritage.'⁶⁶

. . . Moishe Rosen, a "Jews for Jesus" national leader, recently expressed his group's strategy in a letter to Christian pastors, 'As we won people to Christ, we have followed the policy of referring these converts to the local church. Where possible, we like to be able to refer these new Christians to evangelical congregations.' Thus, behind the Jewish ethnic appeal, the coffee houses and rock music groups, the 'rap sessions' and the media campaign, 'Jews for Jesus' are part of an age-old attempt to end the Jewish people's existence as a unique religious community.⁶⁷

Jews for Jesus are forced to assimilate into the Gentile society because of intolerance. Theological discrimination is fostered against Jews for Jesus by leaders who appoint themselves as censors and inquisitors. While Judaism has no official creed as such, theological discrimination is fostered against Jews for Jesus and they are virtually excommunicated.⁶⁸

Since its inception in 1970, "Jews for Jesus" has received a considerable amount of criticism from leaders and members of the American Jewish community. This criticism has been based both on intellectual analyses of the "Jews for Jesus" philosophy and emotional reactions to this evangelizing effort. Whatever its basis, such criticism of evangelizing by "Hebrew Christians" has not emerged only recently. After all, Moishe Rosen's former employer and the sponsor of "Jews for Jesus" in its infancy in San Francisco--the American Board of Missions to the Jews--was founded in 1894. Many other groups, too numerous to mention, have tried to convince American Jews that they should convert to Christianity. Such attempts have always caused anguish and aroused indignation among the Jews in this country. Key 73 seemed to be the force that propelled the fledgling "Jews for Jesus" into the limelight of the organized Jewish community. The basic approach by different organizations and leaders toward "Jews for Jesus", then and now, has been the same as that taken toward the Unification Church and Key 73. Articles have been written, assessments of losses have been made, soul-searching has been done, the need for greater education has been stressed, and some educational material has been produced.

Basically, Jewish response to "Jews for Jesus" has come: (1) in the context of the Jesus movement, evangelical Christianity and Hebrew Christians; (2) in the context of specific confrontations or dealings with "Jews for Jesus"; and (3) in the form of remedies to prevent young Jews from turning to Jesus. The examples cited below are representative of the over-all response.

Responses to Evangelism:

To some extent, the Jewish community has regarded "Jews for Jesus" as part of a larger problem presented by evangelism. For example, the National Hillel survey dealt with other groups in addition to "Jews for Jesus". The UAHC's "Know How to Answer" was intended to provide young Jews with information which would enable them to deal with all Jesus people, not just "Jews for Jesus". The same can be said for the United Synagogue's The Missionary at our Door: Our Uniqueness. And, the Rabbinical Court of the Associated Synagogues of Massachusetts, commonly known as the Boston Bet Din, ruled in 1972 on the status of a Hebrew-Christian according to Jewish law. Specifically, it considered three questions: (1) whether a husband whose wife has become a Hebrew-Christian has the right to divorce her and obtain a get (bill of divorcement) against her will; (2) whether a Jewish congregation is obligated to remove a member who has become a Hebrew-Christian; and (3) whether a Jewish cemetery organization can rightfully deny burial to a Jew or Jewess who has become a Hebrew-Christian. The Court's response was published in the Jewish Advocate,

which reported, in part:

In answering these queries, the Court said that since a so-called Hebrew-Christian 'has betrayed his people', he 'may not claim his right to be married to a member of the Jewish faith, the right of membership in a Jewish congregation, or the right of burial in a Jewish cemetery'. The Court warned it is moreover forbidden for any Jew, Rabbi, Cantor or Sexton, to officiate in any such religious ceremonies with such converts to another faith'. . . . The decree, which bore the signatures of seven members of the Court, concluded:

'The Jew has paid his price for steadfastly clinging to this concept during the Spanish Inquisition and at the crematorium of Auschwitz. Despite his anguish and suffering, he repeated "I believe with perfect faith in the coming of the Messiah and even though he may tarry, I still believe in his arrival". This principle is still included in the daily prayers of the Jew to this very day.

'A member of the Jewish people who has tragically lost his way and has wandered into foreign vineyards may not do so without recognizing the consequences of his actions. It is our prayer that these confused people will repent and return to their fold, and those who helped to mislead them will recognize the fallacy of their effort. . . . '69

Response to "Jews for Jesus" as a Group:

In some instances, Jewish organizations and individuals have dealt with Moishe Rosen and his cohorts, or have pinpointed "Jews for Jesus" as the cause of the local Jewish Jesus freak problems. Because "Jews for Jesus" has attracted national attention, the Central Conference of American Rabbis mentioned it by name in its 1976 resolution on "Unorthodox Religious Cults" (See Appendix C). Because the group has been active in New York City, the National Jewish Community Relations Advisory Council issued some memos in 1974 to its constituent representatives of a Key 73 Task Force. These memos, written in August, concerned the distribution of

literature by "Jews for Jesus" in Manhattan, and the group's apparent plans for rallies in Central Park.

The Jewish Defense League (J.D.L.) has frequently shadowed "Jews for Jesus" at the latter's rallies in New York and San Francisco. Yet, one of its biggest confrontations with "Jews for Jesus" was legal rather than physical in nature. On May 25, 1973, the J.D.L. obtained a temporary restraining order in Marin County, California, to stop "Jews for Jesus" from using a pamphlet with the J.D.L.'s initials on it. In addition to using the initials to represent "Jesus Delivers Life", the pamphlet contained a reproduction of the J.D.L.'s emblem--a Star of David with a clenched fist inside.⁷⁰ And, the Northern California Board of Rabbis expressed the sentiments of many Jews when it published the following statement on March 31, 1972:

'We deplore that Jewish groups see fit to invite the movement's representatives to be part of their program. We do not deny them the right to their aberration, but we can insist that there be no misunderstanding about the nature of this group as having no relationship whatsoever to Jewish religious sentiment. . . . The view that (the Jews for Jesus) movement is an alternative within the Jewish religious community is wholly untenable. They represent a form of apostasy which is not unprecedented in Jewish history. There are few intolerances inherent in our Jewish tradition. Only one version of it has remained constant. It is toward those who have turned away from our religious heritage in favor of another religion.

'Their protestations to the contrary notwithstanding, they are apostates and entirely outside of the Jewish religious community. To claim otherwise can only be based on total ignorance.'⁷¹

Of course, there have been an inestimable number of Jews who have responded to "Jews for Jesus" in one way or another all over the country. Their reactions have run the gamut

from calm logic to emotional near-panic. By and large, however, they have been similar to that of a rabbi from Asbury Park, New Jersey:

Rabbi Pesach Z. Levovitz of Congregation Sons of Israel here, claims however, that organized Judaism is attracting more and more young people all the time. To believe in Jesus as the Messiah, says the rabbi, and still be a Jew, is a complete contradiction.

'There have always been similar movements--based on the ancient misreading of Isaiah, where a reference to Yishai is taken as a reference to Jesus', he explains. 'But this is impossible.'

'Jesus, who was born a Jew, simply decided to follow a new doctrine. That's the only view of Jesus established Judaism has.'72

Response in the Form of Remedies:

Amid the objections to the philosophy of "Jews for Jesus" and the complaints about its methods, there have been suggestions made that the Jewish community take action to prevent further involvement by Jewish youth in this and other Jesus groups. The crucial question has been: what can we do?

In March, 1972, Steven F. Windmueller, program specialist in Jewish communal affairs for the American Jewish Committee, offered an answer. He stated that the Jewish community should accept the responsibility for its young members' desire to turn to Christ, and he felt that definite steps should be taken:

The first task is one of information providing answers to young Jews who are uncertain about the nature, scope and composition of their Jewish heritage. A second responsibility of the Jewish community is centered on providing continued resources to creative and innovative projects in the high school setting and on the college campus. Judaism represents a collective experience which therefore implies that there are a number of ways or choices by which young Jews may identify and express their commitment. Little

attention has been given to the efforts of the Lubavitch Hassidic movement as a Jewish response to mystical philosophy. Additional attention must also be paid to the rich reservoir of Jewish literary and musical arts that are a part of the legacy of Jewish history and its tradition.⁷³

Another possibility, though not as detailed, was alluded to by Norman Mirsky:

. . . For all its talk about concern for its lost souls, the Jewish community has been all but totally resistant to supporting and funding alternatives to the Jewish family. What does a Jewish runaway, a Jewish addict, a down-and-out Jew have to go to that is accepting and Jewish?⁷⁴

But, the most exhaustive group of "remedies" has come from the National Hillel survey and the collection of essays about Jews and the Jesus movement from which we have quoted in this chapter. Some have been very general, but they have represented a step in the right direction. For example, Samuel Fishman concluded from the Hillel survey that "massive programs" would not be as effective as "the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers."⁷⁵ He mentioned further three broad categories of response instituted by Hillel: campus program innovations, community policy actions, and counseling. Specific programs included weekend retreats, outreach programs, preparation of literature, establishment of havurah living groups, and intensification of Jewish life on campus.⁷⁶

For Moshe Adler, the initiation of programs had to be based on an accurate perception of the root of the problem; in this case, why a young Jew accepts Jesus. As Adler said, ". . . we falsify the issue unless we ask, 'Is there a hurt

human being at the heart of the Jewish Jesus trip? If there is, how can we help him pull himself together as a Jewish human being?"⁷⁷ With this kind of foundation, Adler proceeded to offer some very concrete suggestions: weekend Torah study sessions for families and store-front counseling centers;⁷⁸ school curricula oriented both toward content and experience, Jewish all-day educational parks and psychological counselors at every Jewish school;⁷⁹ community outreach programs, campus coffee houses, Jewish music and art festivals, and store-front information centers.⁸⁰ Through such long-term solutions and immediate responses, he believed, the Jewish community could deal with the problems caused by "Jews for Jesus" and the Jesus movement as a whole.

Since 1970, "Jews for Jesus" has been a thorn in the side of some Jews and only the most recent Hebrew-Christian effort as far as other Jews have been concerned. Founded by a man who was born a Jew and was later ordained as a Baptist minister, it has constantly preached on paper and in person that a Jew can be "completed" by accepting Jesus as his Messiah. This view has attracted some young Jews, but it has generally caused confusion or anger among committed Jews, young and old alike. The response to "Jews for Jesus" has been varied, but it has definitely not included an acceptance of this belief or those who proclaim it. On the contrary, rejection--harsh and immediate--has been the fate of the "Jews for Jesus" in the Jewish community which they long to rejoin.

CHAPTER FOUR :

CONCLUSION

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

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

Our children want to believe in something. And if we do not help them, the Moon people will. Only we have that 'something'. We have a heritage so great, so brave, so ennobling, so exciting, so enriching, so demanding. But if we simply take our heritage for granted, they may not see it, and they may not love it, and they may fall victim to those who would take advantage of them.¹

Those of us who do take Key '73 seriously understand the ebb and flow of Christian confrontation with Jews and Judaism. We live in a time when new, aggressive fundamentalists seek to foist the 'ultimate panaceas' upon a troubled world. In such a period of instability everything is for the taking. And there are the new forces and the old forces zeroing in upon our Jewish youth with a soft sell, urging young Jews that they can readily and without distortion fulfill a 'Judeo-Christian religious' identity.²

. . . Past experience has persuaded Jews, no matter what their commitment, that proselytization aims, de facto, at the jugular vein of Jewish survival. Apostasy of any ilk, even with such confusing labels as 'Hebrew-Christians' or 'Jews for Jesus', constitutes more than just the ultimate in religious heresy. In terms of group continuity and identification, such an action represents, at best, only a one-generational pause. Before very long, the movement is inevitably out of the fold with an easy absorption into the majority community. No wonder the response by some of near-panic! In this post-Auschwitz age, few earnest Jews relish the thought of more losses.³

These three statements--by Maurice Davis, Julius Schatz and Norman Frimer, respectively--were prompted by the activities of proselytization efforts which directly and indirectly affected the Jewish community. It is appropriate that they be placed

in the conclusion of this thesis, for they serve to remind us of a fact too often forgotten in historical analyses. The temptation is great to exclusively emphasize events rather than people, what happened rather than to whom it happened. Yet, a combination of these sometimes mutually exclusive factors can help provide answers in an historical context to the question "Why"? Why does the Unification Church attract young American Jews? Why did Protestants and Catholics participate in Key 73? Why are there people who think that believing in Jesus makes them "completed Jews"?

The three efforts discussed in this thesis were chosen for their similarities as well as their differences. As the sections on historical development indicated, both the Unification Church and Key 73 laid the groundwork for their efforts over a period of several years, whereas "Jews for Jesus" seemed to develop rather quickly. The Church had its own unique philosophy in which it relegated Jesus to a position inferior to that of Sun Moon. Both Key 73 and "Jews for Jesus" emphasized the need for people to bring Christ into their lives; yet, the former stressed this need in the interest of enriching Christianity and the latter stressed it as a means of enriching one's Jewishness. In terms of methods, all three relied heavily on reaching the masses both through the use of the media and personal contact, and each developed its own ways of expressing its philosophy. As it was stressed in each chapter, success has been rather difficult to determine. The only point that can be made with certainty is that Key 73 did not achieve its ultimate goal.

The numerical success of the Unification Church and "Jews for Jesus" has been a subject of considerable disagreement. Each group has claimed greater results than the general press and the Jewish press have been willing to concede. Because they are not what most observers would regard as "normative" religious organizations (perhaps because they have not kept membership lists as such), these two groups have been viewed with skepticism in terms of their success. Finally, all three of these efforts were perceived by various elements of the organized Jewish community as threats to individual Jews. There has not been unanimous agreement on that perception. But, the fact that articles were written and statements issued in reaction to the Unification Church, Key 73 and "Jews for Jesus"--even if they downplayed the groups--indicates that they had at least some effect on the doubters. Each of these groups has been viewed and characterized uniquely (but not unanimously) by the Jewish community: the Unification Church, as a strange new wrinkle in proselytization; Key 73, as a setback to Jewish-Christian dialogue and a potential threat to religious pluralism in America; and "Jews for Jesus", as a new and different form of an age-old appeal to convert to Christianity.

There are two final points which must be stressed. First, certain organizations and individuals in the Jewish community function "with their guard up", ready to react to what they perceive as threats to Jews, Jewish life and religious freedom. Others believe that the Jewish community should "clean its own house", that it should devote its efforts and resources to

improving Jewish education and the over-all quality of Jewish life rather than denigrating other religious enterprises and aiding them by publicizing their efforts. Yet, as this thesis has shown, these three groups (and others, no doubt) have caused these diverse elements in the Jewish community to agree that Judaism must be more substantive, experiential and individualized. This is a significant development which cannot be overlooked. Second, a word on the success of the Unification Church, Key 73 and "Jews for Jesus". Years from now, these groups and other religious movements and cults may be evaluated historically in terms of the number of Jews that joined them. This has certainly been an important issue for the Jewish community to this point. But, again, the issue of individual people must not be ignored. It may comfort a Jew reading a magazine article that only a small percentage of all "Moonies" are Jewish or that only a few thousand Jews have accepted Jesus. Yet, such depersonalized statistics will not comfort the parent who has been told by his child that he is an "agent of Satan", or whose legitimacy as a Jew has been questioned because he does not accept Jesus as his Messiah. This consideration of individual situations should not be brushed aside by those who are not so affected.

It was the purpose of this thesis to discover how the Unification Church, Key 73 and "Jews for Jesus" have developed, what they have said, and how Jews have responded to them. Hopefully, it has revealed something about them and about the American Jewish community during the last decade of American Jewish history.

CITIZENS ENGAGED IN REUNITING FAMILIES, INC.

POST OFFICE BOX 112H
SCARSDALE, N Y 10583

914-761-7668

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

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

Its officers are:

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

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

The telephone number is: 914-761-7668.

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

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

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

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

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

I. CONCERNING PARENTS

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

II. CONCERNING THE YOUNGSTERS

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

III. CONCERNING THE MEDIA

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

IV. CONCERNING LEGAL AND LEGISLATIVE AGENCIES

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

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

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

FRONT ORGANIZATIONS

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

UNORTHODOX RELIGIOUS CULTS

adopted by the

Central Conference of American Rabbis

June, 1976

WHEREAS, throughout the United States there has emerged with increasing fervor, many separate and yet some united, young adult movements designed to mesmerize, unknowingly, the religious instincts of people;

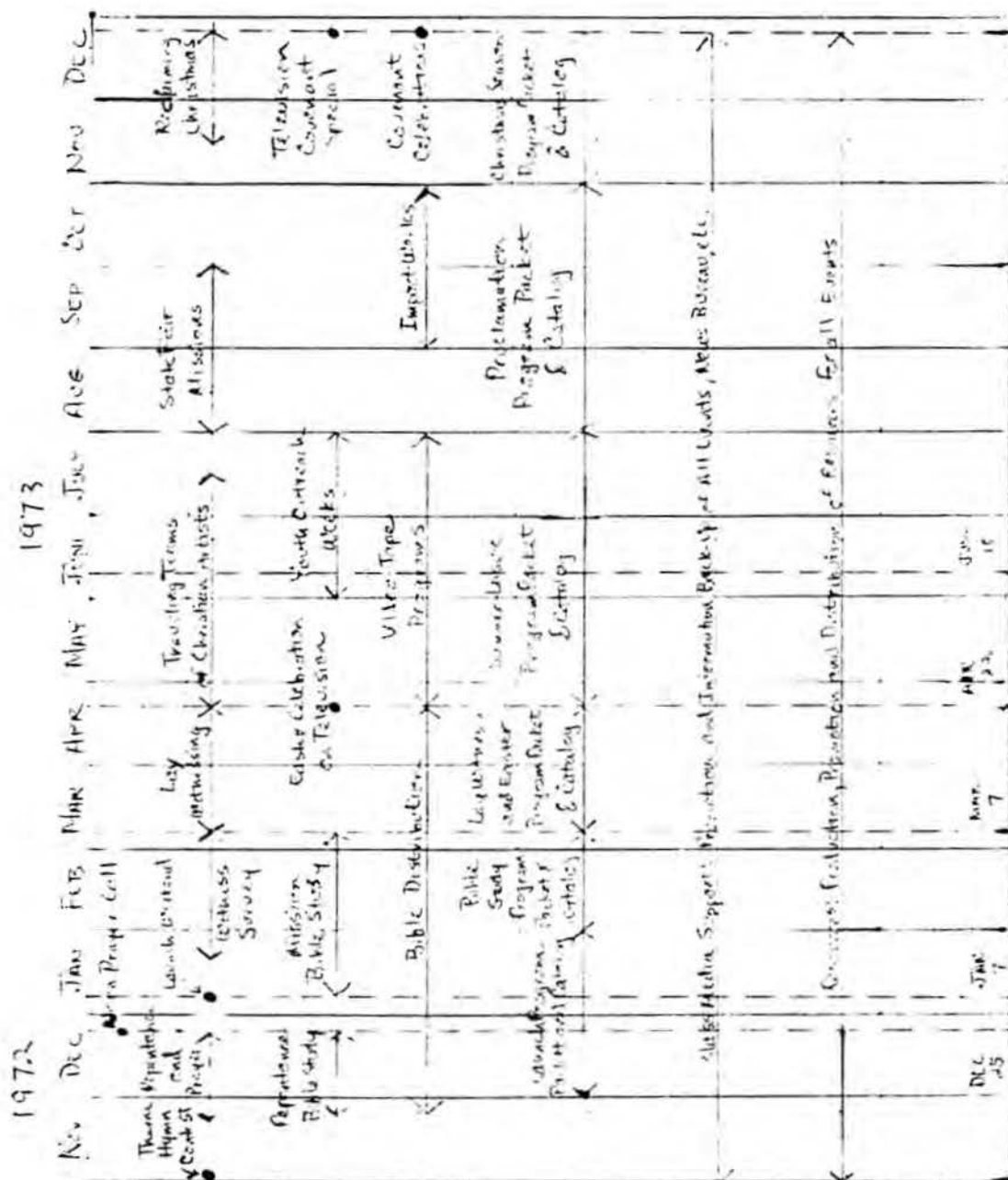
WHEREAS, our teenage and young college people and young married respond to the influence of such pressure groups as the Unification Church, the Hebrew-Christian Missionaries, the Divine Light Mission, the Hari Krishna, the Children of God movement, Jews for Jesus, both locally and nationally, and other charismatic cults of the divine religious person;

WHEREAS, these unorthodox religious cults prey upon the unsuspecting, unknowingly, as valid extensions of recognized church movements;

WHEREAS, these groups use mind-altering techniques, cause family breakdown and demand the blind adherence of their followers to the orders of a central leader, as they develop the cult of his person, unknowingly, in those recruited;

IT IS, THEREFORE, RESOLVED that the national community relations organizations strengthen themselves nationally, regionally and locally to meet this new challenge by identifying these groups, by developing resource materials on these movements and by advising their people of these groups, the dangers inherent in such groups and, therefore, renew themselves to provide the services required by such young groups of people who are attracted to these sub-cultural movements.

IT IS, THEREFORE, RESOLVED that the Central Conference of American Rabbis appoint a committee to develop program materials which will refocus, for our young people, their quest for Jewish identity based upon a more basic religious content, which is philosophically and theologically embedded within the Jewish community, as a response to yet another challenge to our existence.



Source: Christianity Today, November 19, 1971

SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY ON KEY '73 Originally issued January 12, 1973

INTRODUCTION

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The spe-

cific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

First, some cautionary counsel for all

(1) DO NOT OVERREACT

There is just no warrant for alarm. We have some reports of individual conversion — and they of course merit our earnest and active concern — but no evidence of substantial impact on Jewish youth.

(2) DO NOT JOIN IN THE NUMBERS GAME

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

(3) DO NOT DEBATE, DIALOGUE OR ARGUE WITH MISSIONARIES

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives the missionary cause institutional dignity

and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligations is to shore up our Jewishness.

(4) DO NOT BE TAKEN IN BY THE "JEWISH CHRISTIAN" PLOY

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) DO NOT LOSE YOUR "COOL"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely — firmly but with no recrimination — "No, thanks, I'm not interested," or some brief and definitive equivalent.

Second, some suggestions for organization and strategy

(1) MOBILIZE LOCAL RESOURCES

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners — federation, community

relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) GET THE FACTS

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means

— in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?

(3) **PLAN STRATEGY AND APPROACHES**

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources — knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals — young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) *Very carefully study at first hand* the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. *Make no prejudgments* on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) **FOCUS ON THE TEENAGER**

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) **CREATE OPPORTUNITIES FOR YOUTH PARTICIPATION**

Unfortunately those who are confused Jewishly

and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that *are regarded by them* as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings, e.g. storefronts and coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skilful staff — including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

CONCLUSION

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs — both formal and informal — of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community
Relations Advisory Council

Synagogue Council
of America

National Jewish
Welfare Board

American Association
for Jewish Education

B'nai B'rith
Hillel Foundations

and the constituent national organizations
of the NJCRAC and the Synagogue
Council of America:

American Jewish Committee
American Jewish Congress
B'nai B'rith-Anti-Defamation League
Central Conference of American Rabbis
Jewish Labor Committee
Jewish War Veterans of the U.S.A.
National Council of Jewish Women
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
United Synagogue of America

FOOTNOTES:
INTRODUCTION AND CHAPTER ONE

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