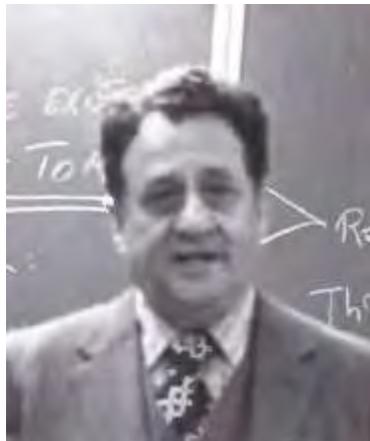


Interview of Unification Theological Seminary's Dr. Joseph Hausner

Vicki Tatz
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Dr. Joseph Hausner, associate professor of biblical literature and Judaic studies, is an orthodox rabbi and holds his doctorate from Columbia University. He is also assistant professor for Hebrew at Fairleigh Dickinson University.

The Unification Movement is a daring and very promising endeavor, which, if successful, would solve many complicated world problems.

God created the world, but the Kingdom of God will not descend to us from heaven. Now, it is we who must contribute our "portion of responsibility" in order to establish His order on earth. This requires complete dedication, mobilization of all available resources and energies, and worldwide religious, scientific and political cooperation.

I am greatly convinced of mankind's ability to act purposefully. Whenever human action is carried out with prophetic vision and organizational skill it leads to success and victory. A purposeful and concentrated effort for sublime goals can be as effective and successful as the actions of those who preached chaos and brought destruction to the human race and suffering throughout history. Human beings who believe that they were created in His image can work for and establish His divine order in the world. If you ask, "When is the Kingdom of God going to come?" -- the answer is: "Today, if you want it, and if you act in accordance with His Will!"

The movement inspired and led by the Reverend Moon is more than a church, and therefore am I able to teach at this Seminary. Throughout the centuries biblical concepts and Holy Scripture passages were misinterpreted if not distorted. In the Unification movement there is a very strong desire for a true reinterpretation of the Scriptural texts and reformulation of genuine biblical teachings.

The Messianic concept formulated and stated in the Divine Principle comes very close to the Judaic doctrine of redemption. Before someone can be called Messiah, or be entitled to the messianic designation, he must accomplish certain messianic tasks. He must redeem the people of Israel and establish God's Kingdom.

The proclamation of the State of Israel in 1948 is not synonymous with the dawn of the Messianic Era, the so-called "Yemot Ha'Mashiakh." The establishment of the Jewish State derived from the political-historical necessity to solve the problem of the homeless Jews of Europe who had survived the Nazi Holocaust. For the people of Israel, real redemption is not yet here, not yet accomplished. Even the State of Israel is not yet secured, and is still exposed to the dangers of external attacks aimed at its elimination. The final redemption and complete salvation of the totality of the Jewish people, of "Kial Israel," is and remains a desideratum for fulfillment in the future. From this perspective, the destinies of the people of Israel and the people of Korea are almost identical.

If Reverend Sun Myung Moon should succeed in fulfilling the messianic tasks, then he will certainly deserve the messianic title. We must clarify what the Kingdom of God, God's Kingdom on Earth, means in our historical-circumstantial context. We must thoroughly study the sources in order to eliminate any misinterpretation and clearly formulate how the messianic tasks are understood and can be translated into human action in the context of the last third of the Twentieth Century.