

## **We attended an Anti-Moon Meeting at Temple Shalom in Matawan, New Jersey**

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*Temple Shalom in Matawan, New Jersey*

Mr. Charles Spitz, a parent of a member of the Unification Church, my sister Clare Brown, and I attended a program on October 10 at Temple Shalom in Matawan, New Jersey. Mr. Spitz had seen an announcement in a local newspaper of the meeting to discuss Reverend Sun Myung Moon and the Unification Church.

The speaker that evening was Mrs. Judith Mitchell. About 100 members of the congregation were present. She began her talk bring-ing up bits and pieces of the ru-mors about Reverend Moon that were at one time spread in Korea, but have since been discredited.

She then went on to explain our witnessing techniques, how we were what she called "the Vulnerables," and accused us of being nice and concerned about the people we meet, as if this were something to be ashamed of.

The meeting progressed on to explain about our family backgrounds and that we only are given two meals a day and are forced to sacrifice dinner, which was later contradicted by the fact that we only eat rice and water and are given a little more for dinner. This led into the explanation of our 67 "front organizations." When asked to read the names we heard things such as the New Hope Singers International, Korean Folk Ballet, and the best of them all was the Day of Hope Campaign (which was Reverend Moon's own speaking tour in America).

Mrs. Mitchell's main concern, though, was the Unification Church's "political activities." This was where she was the most vague. She stated a lot of generalities about our supposed ties with the South Korean government. But her most effective point was her comparison of Reverend Moon with Hitler and his Nazi

regime. The gathering was completely Jewish so this began to touch the emotions of the listeners. She continued to push these points for about 20 minutes and then explained that her source of information was Rabbi Maurice Davis.

The speaker then concluded and the floor was opened for questions. All of this took about an hour and the three of us sat there quietly listening, taking notes. But when the floor was opened for questions, Mr. Spitz was the first to raise his hand. He explained briefly that he was outraged by the things stated in the talk. He said that he had a son in this movement, whom he was proud of, and if they really wanted to know the truth they should ask the two people sitting next to him and then he pointed at my sister and I. I was then asked to identify myself. I told my name, that I was raised in a Jewish family, and that I was the director of the Unification Church of New Jersey.

Many people were irritated by my presence while others seemed to be curious. As it turned out Mrs. Mitchell had never met a member face to face before so she began to become quite nervous, and had difficulty answering the questions because she really didn't know the answers. With my being there, I became like her conscience and she realized that she wasn't going to be able to make up answers so in the end she actually didn't answer any questions at all. Finally I mentioned that I thought that the people seemed to want answers and that maybe I could help. I was told to sit down and I wasn't allowed to ask any more questions.

At this, the man sitting next to me raised his hand and identified himself as a dentist and a member of the congregation. He explained that he was outraged at such a poorly run meeting and asked the speaker to identify herself, and asked what her relationship with the Unification Church was; it seemed that it was actually nothing. He said that he had come to find out about Reverend Moon. He had a "Moonie" sitting right next to him so let's let him speak. The answer was a flat "no." Another man asked if a vote could be taken and the answer was again "no." A few people began to leave out of anger. After a few more remarks the meeting was ended and coffee and cake were served in the back.

If my life had depended on it, I couldn't have made it to that table, because immediately afterwards we had at least 10 people around each of us. They all wanted to know the truth. They were the silent majority. Before we began to answer questions, we were asked not to explain any of our doctrine but just to answer the basic questions, which we obeyed. By the end of the evening I had talked to at least 40 people and explained that we weren't as evil as was said. I was asked to write to the Board of Directors of the Temple to ask if I could return to the Temple and speak on behalf of the Unification Church and show the other side of the picture.

I feel that as supporters of this cause, we, parents and members, should unite together to represent the Unification Church in public. Then the people will be forced to confront the truth and they'll be able to see right through all of the negativity. In the future, if you know of any meetings about the Unification Church, together we can represent the truth.