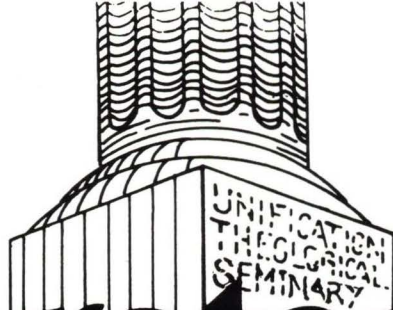


The Cornerstone



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Global Family and Kingdom Building



Dr. Kim Presents Paper at AWR Panel

by Dr. David S. C. Kim

I would like to touch on the topic of "Global Family and Kingdom Building" for the purpose of stimulating further discussion for all of us. What is the ideal family that all religious believers have tried to seek in this troubled and hopeless world, ever since sin has existed? According to the teachings of the Unification Principle, the ideal family consists of family members, whether from a nuclear, extended, or single-parent family, who put into practice certain religious (vertical and horizontal) values or virtues.

In the vertical-value family, parents show benevolence to the children, and the children in return practice filial pi-

ety toward their parents. In other words, parents learn how to be compassionate to their children, and children learn how to be loyal to parents. Fathers and mothers fulfill their parental duty to their children; in return their children show respect and obedience. Parents learn how to protect their children, and thus the children learn how to be respectful.

In the horizontal-value family, harmonious love exists between husband and wife, and there is brotherly love among the brothers and sisters. Children learn how to cooperate with each other and be mutually supportive. As children build trust among themselves, they learn about the resources that can be found in horizontal relationships. In this kind of family brothers and sisters

have a chance to practice such values or virtues as: reconciliation, tolerance, justice, fidelity, courtesy, modesty, mercy, cooperation, service, and sympathy.

If such vertical and horizontal values are maintained in the family, then the members remain peaceful and develop in a wholesome way. If not, then the family breaks down and fall into disorder.

Another aspect of ideal family life is the practice of individual values. Each individual in a family engages in mutual relationships with other people while building up his or her own character. Individual values include purity, honesty, righteousness, abstinence, courage, wisdom, self-control, endurance, independence, self-help, autonomy, fairness, diligence, and innocence. All of these values are for spiritual development or self-cultivation as an individual.

The world's major religions, past and present, teach and practice these traditional values and virtues and thus have a lot in common with each other. They put emphasis in their teachings on: the innocence of human nature, respect for parents and others, purity of body and mind, and the value of abstinence in sexuality before marriage. They teach celibacy and chastity, love of enemy, faithfulness, loyalty to family and nation, appeal to the conscience, and love of the human race.

All traditional values in the major religions are in accord with one another if they go beyond their doctrinal differ-

ences. Why then do not all efforts to strive for the ideal family in our society or nation bring results or have success? Hasn't something definitely gone wrong? Or more simply stated, I believe that "anti-family-value" forces or negative, dark forces are working visibly and invisibly against religiously-oriented values and virtues.

Others express the same idea and say it is caused by "evil powers and principalities" in the air, or comes from Satan and his evil network. Thus, these evil powers are not only causing the spread of anti-family values, but are also the source of anti-religious traditions.

Because these dark forces go against the religious moral and ethical fabric of our society, then we are living in a world that is still under Satan's control and domain. Social ills, immoral practices, and other destructive forces are still prevailing over our entire globe, thus hindering the establishment of the ideal global family and global village of peace and harmony.

Furthermore, these prevailing anti-religious values are expanding, and their pervasive intrusion is making great strides in corrupting our next generation. The young people of today are the heirs of our respective religious faiths and are the future leaders of our nation and world.

In the Bible, Jesus taught us to pray, "Thy Kingdom come, Thy will be done on earth..." But unless we can make this prayer a reality it will be "just talk" or wishful thinking. "Thy Kingdom" refers to kingdom building; "Thy will" refers to the ideal family, which leads to the ideal community, ideal society, and the ideal global or world family.

Contemporary world Christianity, by itself, cannot fulfill the words, "Thy Kingdom come" and "Thy will be done" unless world Christianity conquers these negative forces and obstacles. The word of Jesus will still remain for another one thousand years, even after God's 2000 year preparation for the Second Coming. The important point is action. All of us religious leaders and practitioners have to be united to do something about this situation.

As all of you may know, the sole superpower, America, is losing on the sacred battleground of this "War of Values." And America is a nation which is based on the so-called Judeo-Christian heritage. There is no way to win the battle and war against these anti-family values without mutual cooperation against these prevailing forces.

In order to help this critical situation, even on a small scale, I would like to propose a 4-step process of constant and daily activity which is applicable to all projects and global movements and religions as our sacred mission and "holy war." I call my proposal the "4-R's."

1) **Respect** for others' values: such as those in other cultures, other ethnic backgrounds, and other religions. Inter-faith work and global ecumenism should be emphasized.

2) **Responsibility** for our own actions: each religion must open its doors to learning from other successful religions in our contemporary world. For example, Buddhists should learn from Christians and vice-versa; Muslims must learn from Jews and vice-versa, about issues and problems facing each religion and how to solve them.

3) **Return** to the original values of the Creator, bestowed upon the family in the Garden of Eden: a) We human beings are all children of the one creator, regardless of differences among us such as race and creed. This is our vertical relationship. b) We are all brothers and sisters from the same Parent, God. This is our horizontal relationship.

This is God's original plan for the ideal family; this is the global family concept. We must recognize the human family, standing "united to serve the global village for all." That way, the Kingdom-building for you and me will become a reality.

4) **Recognize** your next generation: they are heirs to being the future leaders of your faith. Continue teaching and training them in each religious perspective.

This process of the "4-R's", if truly practiced in our lives of faith, will enable us to progress in our holy "War of

Values." This 4-R's process will lead to world peace, the ideal global family, and eventually to the ideal global village, which is the Kingdom-building process. Thus, if we practice the 4-R's system our families will become the cornerstone of Kingdom-building.

Thus, I propose that we work together to build the Kingdom of Heaven on earth for all. This way "Thy Kingdom" and "Thy will," as in the Bible, will be fulfilled by our own contemporary religions and religious leaders as we work together with the next generation.

Thank you very much.

Surprise, Surprise, Surprise?

On November 9, 1992 a "surprise" birthday party was held at the Red Hook Church for Dr. David S.C. Kim and "Granny" Sarah Witt. Unbeknownst to each, the other quietly, with the help of the Red Hook leaders, planned a party of pizza and cake to follow the weekly Red Hook Tuesday evening meetings. However, in the process of making sure that everything would go as planned, each was let in on the "secret" and the surprise was on the rest of us. Oh well!

The Cornerstone would like to join the Red Hook community in wishing both Dr. Kim and Granny Witt God's blessing on this birthday and our wishes for many more to come.



President Kim and Granny Sarah Witt Share a Birthday Party



President Kim Opens Birthday Gift

[note: Dr. Kim's actual birthday is November 9th by the lunar calendar which varies from year to year (in the year of his birth it was actually December 23rd), but it has long been an American tradition to celebrate his birthday on November 9th of every year in a public manner with the members and celebrate his actual birthday more privately.]

Book Reviews

New (And Not So New) Religions

Timothy Miller, *American Communes 1860-1960: A Bibliography; Sects and Cults in America Bibliographic Guides 13*; Garland Reference Library of Social Science 402; NY & London: Garland, 1990. xl +583 pp.

John A. Saliba, *Social Science and the Cults: An Annotated Bibliography; Sects and Cults in America Bibliographic Guides 17*; Garland Reference Library of Social Science 564; NY & London: 1990. xl +694 pp.

J. Gordon Melton, ed. *Rosicrucianism in America; Cults and the New Religions: Sources for Study of Nonconventional Religious Groups in Nineteenth and Twentieth Century America Series*; NY & London: Garland, 1990. x +547 pp.

These reference materials will be of great interest to anyone concerned with the study of religions from the historic, scientific and doctrinal viewpoints.

American Communes

Timothy Miller's volume has information on over 200 groups and communes, some short-lived, others still functioning. He introduces 5 English

colonies, 45 Jewish agricultural colonies, 6 theosophical communes, and 20 Mormon communal groups, explaining the history, founder, purpose, and underlying values of each category. His working definition of a commune involves geographical proximity, economic sharing and a common vision. In his 22-page introduction Miller notes that many historians assume there was little communalism in America in the years 1860-1960 and that the development of "hippie" communes in the 1960s was a sudden, inexplicable "happening." But the several hundred groups listed here prove that communalism was a continuous and abundant phenomenon. He notes, however, that there were waves. The 1870s saw the arrival of the Hutterites, in the 1880s the East European Jews came over, and the 1890s were noted for more secular groups such as the socialists. Father Divine was prominent in the 1930s, Southern Baptist clergyman Clarence Jordan started the interracial *Koinonia* in Georgia in 1942, and the Bruderhof, which originated in Germany in 1920, arrived in America in 1954.

Among religious communities, the Anabaptists hold the record for numbers (included among them can be counted the Hutterites, who prospered and grew, as well as the Bruderhof, the Mennonites, and others). Other conservative Protestants groups, such as Shiloh Farms and Bethany Fellowship, are the second largest, with Jews third in terms of numbers.

Many of the Jews, after being helped to escape persecution in Europe, were routed to rural communes away from settled Jewish communities. Some were successful, others were not. The black Jews were another special category. Mormon dissidents frequently followed a leader and formed new movements, a process still going on today in remote parts of Utah and Arizona. Theosophists, Adventists, egalitarians, Buddhists, Hindus, and groups centered on visionary leaders, such as Lemurian groups, the Lord's Farm, and the Bride of Christ Church, add to the list. (Roman Catholic orders and communes are

found in separate publications.) While Karl Marx derided communal groups as "utopian," some have pursued real economic socialism. Non-religious groups such as Anarchists, single tax groups, ethnic communities, back-to-the-land groups, and secular visionaries are also listed in this volume.

New Religions

John A. Saliba published an earlier bibliography on *Psychiatry and the Cults* (1987). The volume reviewed here considers other disciplines. Here, as in the earlier volume, Saliba does not try to settle the disputes. However, earlier, it was clear from bona fide psychiatrists using scientific methods that alternative or new religions were not harmful or "crazy." They were shown to be a widespread phenomenon involving great variation. The "anti-cult movement" or better, "anti-religion movement" bibliographical materials made it clear that those groups functioned from hearsay, and from disillusioned ex-cultists, without scientific research or any research done at all. So, in the present volume, the bibliography entries show that the majority of social scientists now regard new religions as religious in nature and not as "brainwashing" cults. Saliba uses the word "cult" to mean "a minor alternative religious system that is outside the mainstream of traditional religion and is usually judged negatively by society at large."

Saliba divides his material into sources for social scientific study, historical background studies, theoretical and methodological studies, and contemporary studies on specific groups. This last category includes established sects, new cults and religious movements, and the response-studies on Anti-Cult Movements. The bibliography covers the years 1970-1988 (a few earlier sources are included in the history section and a few 1989 sources were added). It's limited to English. He left out material from legal literature, popular magazines, and newspapers. Annotations are largely limited to the descriptive. Even so, we have here a substantial contribution to this field of study. Three indexes (author, subject,



Dr. Kim and Sarah Witt Celebrate with Red Hook Members

and sects-cults-New Religious Movements) add substantially to the usefulness of the book.

The Rosicrucians

The Rosicrucian volume by J. Gordon Melton is from a different but related series, which consists of reprints of rare or out-of-print materials, often by the group(s) being studied. Other volumes in the series cover theosophy, Jehovah's Witnesses, Mormons, Christian Science, Unification Church, Scientology, and the International Society for Krishna Consciousness.

The volume at hand contains six writings: Randolph's *The Grand Secret* and *The Book of the Triplicate Order*,

Saxon's *The Master Key of Love and the Psychology of Human Behavior*, KHEI's *Rosicrucian Symbology*, Dowd's *Regeneration*, and Sergius Rosenkruz' *Rosicrucianism*. Melton's introduction notes these are from older groups among the nine Rosicrucian organizations functioning in North America. The movement started in Germany. A Lutheran pastor, Johann Valentin Andrae (1586-1654), produced several documents allegedly written by Christian Rosenkreuz, who travelled to the Near East in the 1300s. The documents were "discovered" in 1604. Dowd claims the Rosy Croxx symbols are as ancient as the Egyptian mysteries. Soon

a number of groups started, combining social reform, esoteric alchemy, and orthodox Christian teaching in the Pietistic tradition. German Pietists brought the movement to the United States, to Germantown, now part of Philadelphia. Splinter groups often started independently with little in common besides symbols and a founding legend.

Melton sketches biographies of several authors, their ideas on sexuality, physical immortality, vegetarianism, etc. Dowd describes the principles of Rosicruiae as the Fatherhood of God, the Universal Brotherhood of Man, and Reincarnation. The past with its sins belongs to God but the future is man's to mold. He signs his statement, "By order of Her who is Nameless."

The last volume would be more useful if indexed. Overall, these three books are welcome additions to the study of religion.

by Dr. Henry O. Thompson

(Dr. Thompson is Professor of Biblical Studies and Ministry at UTS)

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