

^{the} Cornerstone

UNIFICATION THEOLOGICAL SEMINARY



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Cover Photo: Nestled in an evergreen grove across the access road from the Northeast corner of the UTS soccer field, the Archangel Michael slaying the serpent is one of the many original statues preserved on campus.

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news notes

WINTER ADMISSIONS

UTS admitted thirty-five new students winter term bringing the total enrollment of this year's Junior class to eighty-seven, with seven more expected in the Spring. Fourteen of the new students come from the Philippines and ten are from the United States. Juniors from the United Kingdom (4), Japan (3), Africa (2), Korea (1) and Singapore (1) round out the Winter entrants. Rev. Byung Woo Kim, UTS Junior and HSA Regional

Leader of South Asia was instrumental in bringing the Filipino students from his fast developing region. An important factor in the recruitment of American students has been the "Pre-Seminary Program." According to UTS Recruitment Officer Katie Zahedi, over the past five years 55% of admitted seminarians from the U.S. have attained their undergraduate degrees through this program. Moreover, this group has maintained a G.P.A. average .5% higher than the average. An additional factor in this term's recruitment has been the establishment of Monday as "commuter day" for part-time or even full-time students in the Greater New York area. Katie Zahedi reports that this year's Winter entrants "are an exciting bunch, happy to be here, intellectually well prepared, and actively participating in class."

SELF STUDY MOVES AHEAD

Having gained Middle States



President Kim makes a point during the introduction of new Winter students.

Accrediting Association's approval of its Self Study Design, UTS held a Town Meeting on January 19th under the general theme of "Explaining Accreditation and Self Study." Moderated by Dr. William Brunhofer, Chair of the Self Study Steering Committee, the meeting included presentations by Dr. Shimmyo on accreditation and Dr. Mickler on self study. Following this, Dr. Brunhofer introduced the five work groups and their chairs who along with eight to twelve members will do the major work on the self study: Mission, Goals and Objectives (Dr. Carlson); Teaching/Learning (Dr. Arthur); Students (Dr. Byrne); Resources (Walter Ruf); and Management (Dr. Seidel). The meeting concluded with a lively question and answer period.

In conjunction with the Town Meeting, the Self Study Steering Committee produced its first Accreditation Newsletter which introduced much of the same material as well as a timeline of the eighteen month process. Subsequent town

meetings in the Spring are planned for public discussion of the various work group's findings. Included in the data to be considered are the results of the Self-Study Questionnaire which solicited input from all current and former students, faculty, administrators, staff, trustees and selected "employers" of UTS graduates on the areas covered by the work groups. Dr. Jennifer Tanabe, UTS Director of Institutional Research, expresses her appreciation to all who responded.

PRESIDENT KIM, MRS. KIM VISIT BAY AREA, CELEBRATE 52nd ANNIVERSARY

In December, President and Mrs. Kim traveled to the San Francisco Bay Area where President Kim met with Bay Area alumni/ae and conducted two seminars on "Marriage and Family: How to Improve Our Family Relationships." Termed "a living legend in our movement" in American Neighborhood, the

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President Kim, Mrs. Kim and son Joon Soo Kim with Bay Area alumni/ae.

newsletter of the Unification Community of Northern California, President Kim presented material similar to that which he has covered in the Unification Community Center of Red Hook. Reportedly, Bay Area alumni/ae are preparing to launch a series of similar meetings themselves.

In addition to inspiring the community there, President and Mrs. Kim celebrated their 52nd wedding anniversary. Congratulations, President and Mrs. Kim!

TRUSTEES MEET

The UTS Board of Trustees met for their Winter meeting on January 29th at the HSA-UWC World Mission Center, New York. Apart from getting accreditation, recruitment and financial reports, the trustees authorized the endowment investments with Weber Capital Management, Fundline and Strategic Capital Management. It also recommended an amendment of Seminary Bylaws "to

allow the maximum flexibility under the law for terms of office of the trustees." The present bylaws provide for a maximum of two three-year terms, followed by a one year break, for present non-life trustees. State non-profit law permits terms of up to five years. Trustees present were Dr. Mose Durst, chairman; Farley Jones, Esq., secretary; Dr. David S.C. Kim; Dr. Edwin Ang; Dr. Claire Horton; Dr. Richard Rubenstein; Mr. Neil Salonen; Mayor Johnny Ford; and Dr. James Baughman. The next trustee meeting is scheduled for Saturday, June 25, 1994, in New York City, the day before Seminary graduation.

NEW REGISTRATION PROCEDURES

Alums, who in recent years have scoured halls in search of advisor signatures, will be pleased to note that UTS this term initiated a new 'centralized' registration procedure. The new process, as recommended by a recently created

add/drop period to register. Although terming the new procedures "great," Registrar Cindy Eiger notes there are still ways to make it work more smoothly. Next term she hopes to provide professors with class lists the first day of the session by initiating a pre-registration period during spring break.

CAN PSYCHOLOGY AND THEOLOGY BE COMPATIBLE?

Originating in a conversation as to the possibilities of a Unification Psychology, UTS held a forum February 7th on the theme, "Can Psychology and Theology Be Compatible?" Under the congenial moderatorship of Dr. Henry Thompson, three UTS faculty attempted to share essentials of their respective disciplines. Dr. Joseph McMahan, asked to convey the essence of psychology, maintained that his field does "not presuppose essences" but that the area which held out the most possibility for dialogue between psychology and theology lay in

registration committee, combines the three main functions of student enrolment: academic, administrative and financial. Whereas previously, registration necessitated separate visits to appropriate offices, this time faculty advisors, the registrar and financial officers were all on hand in the Student Lounge to offer advice, sign off on forms and collect fees. Under the new system up to 85% of students can register in one day and still have two weeks to add or drop classes rather than in some cases waiting until the end of the

the exploration of human consciousness. Dr. Theodore Shimmyo, representing theology, held that a correct understanding of God's immanence necessitated creative engagement with psychology and other human sciences. Dr. Jennifer Tanabe, a Developmental Psychologist as well as a committed Unificationist, noted the interpenetration of the two fields in her life history. Following initial presentations and a chance to dialogue among themselves, those present were able to comment or pose questions. Although significant gaps remained, most felt their views were enriched.

UTS DIALOGUES WITH AHMADIYYANS

Six months ago, UTS began a series of dialogues with the Ahmadiyya Movement, an evangelical Islamic group founded in 19th century India. Initially contacted by a Long Island Church Center member, they were invited to the Seminary for a first seminar on "The Purpose of Creation." The Imam Mukhtar Cheema of the Baitul Zafr Mosque in Queens accompanied by more than twelve members of the mosque participated. Dr. David Carlson delivered the Unificationist perspective. Imam Cheema presented the Islamic perspective on the topic followed by Essi Zahedi who presented a common Islamic and Unificationist perspective.

The second seminar took place in the Ahmadiyya Mosque in Queens with the participation of over a dozen Unificationists and more than 40 members of the Mosque. The topic this time was "The Fall." Imam Cheema and another speaker from the Mosque presented their views on the subject. Dr. Carlson and Mr. Zahedi again presented Unification perspectives.

Unlike creation where there was a lot of common ground, the latter topic was more sensitive since the Islamic interpretation, similar to that of Judaism, denies the existence of original sin. Ahmadiyyans believe that Adam's sin, which is not clearly defined, was forgiven by God after Adam's repentance. In fact, in a booklet, "Adam's Sin Vindicated," a member of the group criticizes



Drs. Shimmyo, Thompson, Tanabe and McMahon explored the compatibility of psychology and theology.

both Christians and Unificationists on original sin and the role of the messiah to liberate humankind from this sin. According to Essi Zahedi, the next dialogue on "Jesus and the Mission of the Messiah," scheduled to be held at HSA Headquarters, 43rd Street, New York will be "challenging and exciting."

HYO JIN NIM MUSIC CLUB FORMS

Last Fall, in order "to inherit Hyo Jin Nim's heart toward True Parents and Heavenly Father through his music," UTS Junior Koji Matsuda initiated the 'Hyo Jin Nim Music Club' on campus. Students gather once weekly to watch Hyo Jin Nim's videos and learn the words to his songs in an effort to more deeply understand the heart behind the music. One goal of the club is to translate Hyo Jin Nim's lyrics into English and other languages, bringing the heart behind the songs to more brothers and sisters.

Guest speakers and a personal invitation from Hyo Jin Nim to tour the

Manhattan Center highlighted the Club's Fall program. Hiroshi Suzuki (UTS '92), who works with Hyo Jin Nim, noted in 1988 Hyo Jin Nim declared that the restoration of the entertainment world is his responsibility — including music, radio and television. In this sense, the club also exists to support Hyo Jin Nim's efforts and share in the spirit of his mission. During their tour of the Manhattan Center, club members were each given a complete set of Hyo Jin Nim's albums (he is now at work on his 16th album, "The Pit").

UTS STUDENT GETS PH.D

Congratulations to UTS Junior Jin Choon Kim for successfully completing the oral defense of his dissertation in "theoretical elementary particle physics" at the University of Minnesota on December 3, 1993. The actual title of his dissertation is "Two-Photon Annihilation of Neutral Particles in the Standard and Supersymmetric Standard Models." In lay terms, Dr. Kim is working in the

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interface between Unification Thought, theoretical physics, Divine Principle, and general theology. His hope at the Seminary is to further develop the groundwork for Unification Physics.

Dr. Kim is a graduate of Han Yang University in Seoul where he joined the Unification movement in 1978. Upon graduating in 1981, he worked with K-CARP and fulfilled his military obligation. He began graduate studies at the University of Minnesota in 1986, re-establishing CARP there and working closely with the regional center. In 1989, Dr. Kim and his wife Junko were blessed in the International Blessing of 1275 couples. Delaying completion of his doctoral program, Dr. Kim assisted on Rev. and Mrs. Moon's 1992-93 speaking tours in the upper Midwest. During his Minneapolis stopover, Rev. Moon 'suggested' that Dr. Kim enroll at UTS. Convinced that theoretical elementary particle physics is the "closest part" of his field to theology since it deals with the "origin of all things," Dr. Kim looks to establish connections between the Unification Principle and natural science.

MAINTENANCE UPDATE

Having installed a new driveway last year, projects being planned for this Spring include restoration of the main chapel roof and installation of equipment to utilize an unused 50% capacity in the Seminary's sewage treatment plant. A slightly more long term but major priority of UTS maintenance is the replacement of the main boiler system which has an eighteen year life expectancy and is now in its sixteenth year. According to Business Manager Tony Formby, "We've probably got a two to three year window of opportunity to plan and implement a new boiler system." There may be the possibility of installing sectional units, as in the Library, rather than a single centralized system.

To assist in these undertakings, UTS has hired new seminarian Jonathan Brundrett as part-time Plant Manager and consultant. Jonathan, who hales from England, has a degree in civil engi-



Dr. Kim and Junko Kim.

neering and was for a number of years in charge of the Church's Aetna Springs facility in Northern California. Among other responsibilities, he will review the various systems within the campus environment, proposing and helping to implement maintenance and renovation procedures.

FINANCE OFFICE GETS NEW SOFTWARE

Although it would not be entirely accurate to assert that the Information Super Highway runs through Barrytown, the UTS Finance Office significantly upgraded its capability to process data this winter. Following an unfortunate 'crash' of the older system, it was deemed more productive to input several lost months on a new accounting software package rather than re-enter records into the older one. After an investigation,

UTS elected to go with Micro Information Products (MIP) accounting software line. In use by some 1,900 nonprofit organizations including many schools, the new software is more versatile, powerful and user-friendly. It will save staff time and position the Seminary to integrate financial and administrative records. According to Finance Officer Essi Zahedi, "we will be able to review our financial data for better analysis and possible expenditure cuts, enabling us to have better budget projections and control." In addition to the software, UTS also replaced outdated Finance Office hardware, investing \$6,000 in total improvements.

NEW CAFETERIA SERVING LINES

Meal line serving procedures changed winter term with the installation of a hot food bar and salad bar. Whereas before, meals had been served from a fixed plate menu with little or now choice, patrons now self-serve from mixed luncheon and dinner buffets. Additionally, care is given so that healthy food items such as brown rice, salads and green vegetables are available at hot meal times. Among other offerings, kim chee has become a regular staple. The "bottom line," according to Food Service Director and M.Div. Senior Frank LaGrotteria, "is that everyone should be able to find something they like at any given meal time."

The new serving procedures are only the latest in a succession of Food Service innovations. Particularly, with the transition to a full tuition system, there has been a transition from volunteer student teams working on a rotating basis to paid kitchen workers who at present include four full-time staff and thirty seminarians who are part of the 'on campus work' program.

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WINTER SPORTS SLATE

UTS maintained an active winter sports schedule with its annual Ping Pong tournament in honor of True Parent's Birthday and Pool Tournament in honor of the Seminary's Absolute Charter obtained from the State of New York on January 17, 1991. Winners of this year's Ping Pong competition staged before an excited crowd in the UTS dining hall were Akemi Yamada (women's singles), Fred Lacroix (men's singles), Joseph Shinwald and Ibrahim Hussein (men's doubles) and Fred and Mitsuko Lacroix (mixed doubles). Winners in Pool were Joanie Serwold (women's singles), Ibrahim Hussein (men's singles), Andrew Tribe and Sandor Vamos (men's doubles), and Ibrahim Hussein and Joanie Serwold (mixed doubles).

A team Volleyball tournament also punctuated the winter term with Noboru Arima's team taking the competition. A Junior-Senior Volleyball match saw the Juniors come from a 10-5 deficit to win the deciding third game. Wednesday afternoons belonged to the UTS Basket-

ball Club in the Seminary gymnasium. At their own initiative, students sampled the outdoor winter sports fare on the Seminary pond, hillsides and on at least one organized outing to Bellayre Ski resort in

the Catskills. Given the snow and ice conditions that prevailed through much of this winter, one of the more trying sport feats involved making it from the parking lot to the main campus building.



Joseph Shinwald and Ebrahim Hussein savor their moment during the table tennis awards with President Kim as Fred Lacroix and Akemi Yamada look on.

briefs

Dr. Arthur participated in deliberations of the ongoing "Jesus Seminar" March 2-6th in Santa Rosa, California

Dr. Brunhofer, Dr. Byrne, and Dr. Carlson attended a two-day Christian Coalition Leadership School, Feb. 18-19 in Kingston, N.Y.

Dr. McMahon's *Discovering the Spirit* and **Dr. Mickler's** *A History of the Unification Church in America* are available from Sheed & Ward and Garland Publishers respectively (see reviews in this issue).

Dr. Seidel is translating, *Adoration Art: Worshiping God Through Art* by Karl Leonharoltsberger. It was published in German by KANDO Verlag in 1992. **Mr. Leonharoltsberger** is presently the national leader of the German Unification Church.

Dr. Shimmyo's "The Development

and Direction of Modern Western Thought," the first of a six-part series is forthcoming in *Moonism*, a JCARP periodical.

Dr. Thompson and his wife, **Joyce Thompson's** *Moral Development and Education* was published by The Indian Society for Promoting Christian Knowledge (ISPCK), New Delhi.

Dr. Tsirpanlis presented a paper, "Byzantine Humanist Scholarship and Literary Culture in the Thirteenth Century: Nicephorus Blemmydes and Theodore Laskaris" at the Ninth International Conference on Medieval-Renaissance Studies of the University of South Florida, March 9-16

Dr. Tanabe has been lecturing and directing, "Teachings of the Unification Principle," a weekly half hour program on cable television in Poughkeepsie, Sch-

enectady, and Kingston. Her "Contemplating Unification Thought" articles have been appearing in *Unification News*.

Tom Selover presented a paper, "Knowing Jen: A Problem from the Analects in Neo-Confucian Thought" to Columbia's University's Regional Seminar on Neo-Confucian Studies, Feb. 4th.

Dr. Ang, Dr. Brunhofer and **Dr. Mickler** participated in the Self Study Workshop and Annual Meeting of The Middle States Association of Colleges and Schools in Philadelphia, December 8-10.

Don Sardella (UTS '80) conducted a two-day workshop, "Setting Yourself Up to Win - The Power of Effective Goal Setting & The Basics of Effective Personal Management" at UTS for this term's Perspectives on Leadership course, Feb. 23-24th.

CALL FOR PAPERS

In commemoration of its twentieth anniversary, the Seminary plans to publish a volume of the best student papers written since its founding (1975 - present).

Criteria are:

- 1) That the paper be authored by a current student or alumni/ae and written while enrolled at UTS.
- 2) That the paper contribute to Unification thinking and practice.

Please send papers or recommendations by July 1, 1994 to:

"Best Papers"
UTS
10 Dock Rd.
Barrytown, NY 12507

(Include self-addressed stamped envelope if you want the paper back)

UTS SUPPORTS MRS. MOON'S

Mrs. Moon Speaks at Canada's Parliament Buildings in Ottawa

Franco Famularo (M.Div. Sr.)

Mrs. Hak Ja Han Moon addressed some of Canada's leading citizens in Ottawa's Parliament Buildings on Monday, November 8, 1993. The Railroad Committee Room, largest of the meeting rooms available in the Federal buildings, was filled to capacity, while the overflow watched in three adjoining rooms on closed circuit television.

Mrs. Moon was introduced by the former Governor General of Canada, Dr. Edward Schreyer who will be co-chairing the next Summit Council for World Peace for which former President Mikhail Gorbachev is the keynote speaker. Additionally, more than fifty proclamations and letters of appreciation were received from such people as the present Governor General, a former prime Minister, a number of provincial Premiers, as well as the mayors of most major Canadian cities.

Although the contributions of all Canadian Unificationists toward the success of this event should be acknowledged, UTS alumni played pivotal roles. Daniel Stringer (UTS '81), for several years has been living in Ottawa, his home town, where he has run for political office and promoted the activities of the International Leadership Seminars and Summit Council. Daniel and his wife Blandine (WFWP representative in Ottawa) were instrumental in coordinating the success of Mrs. Moon's speech in Ottawa.

In cooperation with Daniel and Blandine, the main organizers of the invitation campaign were the present regional leader of Ontario, Stoyan Tadin (UTS '93) and his wife Lilly (National President of WFWP in Canada). Other UTS alumni who partici-



David Hanna and Kyung Ja Hanna look on as Mrs. Moon signs copies of her Dublin speech.

pated included Steve Peckarsky (UTS '91), presently regional leader of Western Canada. He was responsible for Mrs. Moon's security and transportation arrangements throughout her stay. He also solicited proclamations and letters of appreciation. Pierre Beauregard (UTS '89) and Abdoulaye Wone (UTS '89) assisted the campaign especially in the area of preparing literature in both English and French.

Although Mrs. Moon's speech was held during exam week at UTS, some current students managed to participate. M.Div. Senior Fredrick Lacroix attended with his uncle (a lawyer in Ottawa) and his aunt (who works with the Canadian Justice Department). M.R.E. Junior Katsumi Kambashi also attended the event. I arrived two days before the meeting and supported through driving the lead car of

Mrs. Moon's motorcade throughout. I also drove Hyun Jin Nim and Kook Jin Nim Moon to and from the airport as they both attended the event.

Support for True Mother's Speech in Ireland

David Hanna (M.Div. Senior)

I had returned to Ireland, where my family is based, in July of last year. My wife carries the responsibility of being the Church leader in the country while I have been away studying at UTS. When we understood that True Mother would come to Ireland, I realized that I would have to stay (and thereby miss Fall term at UTS)

WORLDWIDE SPEAKING TOUR

in order to help prepare for what would be the first visit of True Parents to the nation that has become the focus of our love and care for the last six years. Our mission there is a small one, and to make the event a success I knew we had to encourage many Irish church members abroad to return home and use the unique opportunity to invite their friends and family to this historical speech.

So it happened that we could organize a great family reunion of our Irish brothers and sisters. We had invaluable help from the British Church, including the loan of some key workers for the campaign — and all very much aware of some important restoration going on between the two countries. The speech was a great success with a packed hall of 250 guests that included many representatives of religious orders, other religious leaders, and several diplomats.

It was wonderful that, for a day at least, True Parents attention could be focused on the history, the present situation and the future of Ireland. It felt as though, spiritually, the nation had arrived on the map. Interestingly, after True Mother's visit, the hopes for a peaceful solution to the troubles in Northern Ireland have been the highest in twenty-five years, and the top news story in both Britain and Ireland for many weeks.

Dr. Shawn Byrne, Chaplain of UTS and a former priest in Dublin, along with his wife Traudl who accompanied him there, were key contributors to our success. Dr. Byrne was M.C. for the event and offered meaningful closing remarks following Mother's speech.

True Parents are Proclaimed in Jerusalem

Dr. Andrew Wilson (UTS '78)

Jerusalem, Zion. The City of David, place of Jesus' death and resurrection, site of Mohammed's heavenly vision, city



Dr. Wilson with an Israeli member at the Dead Sea.

holy to three great religions. Here God is honored in countless ways, according to old and hallowed traditions. But is it not also the place of God's deepest sorrow?

But in 1993, the first year of the Completed Testament Age, God is working His magic of restoration. True Mother was coming to Jerusalem as one stop on her forty-nation tour. Twelve members from America volunteered to go to Israel to support Mother's speech. Apart from myself, others of this group having a UTS connection included Tirzy (Shilgi) Fink (UTS '78) and Muriel Johnson Hausner, wife of retired UTS Professor of Judaic Studies, Dr. Josef Hausner.

Mother was to speak on Tuesday, November 30. Our desire was to keep the speech a low key affair but on the Friday before, a front page article in the Jerusalem Post announced that the notorious 'Moonies' were planning a meeting

in Jerusalem and warned that several Orthodox extremist groups were organizing demonstrations. Then on Monday morning, the eve of the speech, the manager of the Holiday Inn canceled the room. He had been pressured by the Orthodox Rabbinate, which threatened to withdraw their license to serve Kosher food.

Ironically, we were only able to secure a hotel in East Jerusalem, the Arab sector of town, where hotels would be immune from Rabbinic extortion. The Ambassador Hotel was delighted to host Mother as its first event since being commandeered during the Infitada. However, we had to scramble to organize all the details and to contact as many guests as possible who had been fed disinformation over the TV and radio news that the speech was canceled.

Overcoming all obstacles, True Mother successfully made her declaration in Jerusalem. It may have been God's grace that Mother's speech was moved to a hotel in Arab East Jerusalem and that the public thought it was canceled as the speech was peaceful, without any hecklers or demonstrators. An audience of 100 received Mother and listened attentively. Subsequently, the event was widely reported in the media, so that all Israel could learn of the declaration of the True Parents and the Completed Testament Age.

Witnessing with True Mother in India

Frank LaGrotteria (M.Div. Senior) and Robert Kittel (UTS '93)

TTrue Mother's 38th stop was in New Delhi, India. Four UTS alumni and one current seminarian were on hand for support. Unlike other nations with a stronger local foundation, India has only 8 recently Blessed members and their total campaign experience was almost nil. As a consequence of the national leader's call for help, Rev. Kwak sent Robert Kit-

tel (UTS '93), a former missionary to South India for 15 years and who arrived from Moscow where he and other members of last years graduating class had been working.

In addition, Dr. Thomas Walsh (UTS '79) and Dr. Frank Kaufmann (UTS '79) came because of the many contacts the International Religious Foundation (IRF) and the Inter-Religious Federation for World Peace (IRFWP) have developed over the years. Among the most prominent were Dr. Paulos Mar Gregorios, former President of the World Council of Churches, and Mrs. Milini Giri, daughter-in-law of the former President of India and a very active social worker. Both Dr. Gregorios and Mrs. Giri were key members of the local organizing committee and were instrumental in breaking down the Jericho-like walls of the Indian government bureaucracy.

Two other UTS-connected participants contributed to this providence: Mr. R. Tillairajan (UTS), the present National Leader of Sri Lanka and Frank LaGrotteria, who in addition to being UTS Food Service Department Head is finishing his

Divinity thesis.

Despite this, India was an organizational nightmare, particularly since True Mother would give two addresses on the same day, unlike in any city to this point. Moreover, just before our mailing deadline for 4,000 invitations, postal workers staged an indefinite national strike. This required us to use a local delivery service, four times the cost of regular mailing. Nonetheless, with only a handful of members, we virtually covered the city by phone, on motorbike and in motor rickshaws.

Mother's first speech was at the Indian Parliament which presented a host of difficulties not the least of which was a negative article which came out just two days before the event. This negativity was addressed to the Speaker of the House who was hosting Mother's parliament speech. Despite his promises to attend, he succumbed to the pressure and failed to appear. (The headlines the next day read, "Moon Shines, but Speaker Runs for the Shade"). Undaunted, Mother was radiant and captured the hearts of the standing-room audience. Not a single individual left

during her speech and at the end in typical British fashion, the audience pounded their tables in appreciation.

Later, Mother said that India was like a wilderness but that members should be bold and strong in witnessing directly about True Parents and the Completed Testament Age. The first thing the following morning on the way to the airport, Mother put into practice her own words. She witnessed to and invited her driver to attend the next Blessing. Not knowing True Parent's absolute dedication to give the Blessing to as many people as possible, he asked her several times if she was really serious, then said, "I won't miss it!"

Miracle, Miracle Mother's Rallies in Malaysia and Taiwan

Rev. Byung Woo Kim (UTS Junior)

I would like to testify to two miracles that happened in my region (editors note: Rev. Kim is HSA Regional Leader of South Asia). One miracle happened in Malaysia, and the other miracle was in Taiwan. Fortunately, I could join Mother's rallies both times. Although India is in our region I couldn't attend because the Taiwan providence was so big.

Malaysia is a strong Muslim country and the government regime controls other religions strictly. Actually, Malaysia was not originally included on Mother's speaking tour. It was added because a Middle East country rejected Mother's rally. It takes three months in Malaysia to get permission for a foreigner to give a public speech and we had only a month-and-a-half remaining, so it was almost impossible. We succeeded in gaining an immigration visa but also needed a police permit.

Then, on Dec. 11, one of the biggest Chinese newspapers, The China Press, attacked us on the front page with Mother's picture. Although a condominium disaster which ironically claimed the life of the President of The China Press deflected attention from us, the negative



Frank LaGrotteria belts out "Sugata San Shiro" at the Victory Celebration in India.



Rev. Byung Woo Kim leads a victorious "Mansei" in Taiwan.

publicity frustrated our efforts to gain the police permit. The day before the event, I called Mother and reported "Malaysia is impossible." Then I attempted to make arrangements for an alternate Philippines stop but no hotels were available.

That night was spent in prayer, suffering and desperate efforts to contact high ranking officials. And on that night, God worked. We were able to contact a high ranking official who a month previously had attended a PWPA meeting in Thailand and who as a consequence of his experience and our sincere begging, called the head of the police. At ten o'clock in the morning on the day of Mother's arrival, we got the permit.

The Malaysia rally was a great victory. Thirteen hundred people gathered including the "Mother Theresa" of Malaysia who helped organize the event. Muslims stayed away but a beautiful variety of religious minority groups, replete with turbans and colors, attended.

Mother went to India directly, and I went to Taipei, Taiwan. There, God totally captured three major, well-connected women leaders. One is a Congresswoman who attended the inaugural WFWP ceremonies in Korea and Japan and who has become Vice president of WFWP in Taiwan. Another is the former Mayor of Taipei, like a woman general, who became WFWP President. The other is a long-time PWPA contact whose husband was Deputy Prime Minister and who herself is Vice Secretary General of the ruling party.

Taiwan was the last meeting place, and I seriously stressed that we don't make a noisy rally but finish quietly because we didn't want an accident to happen at the last place. But God didn't allow this kind of small meeting. It kept getting bigger and bigger until finally there was a push by the Congresswoman and others for Mother to meet with the President. Two days before Mother's arrival, the Presidential Hall asked for

documentation about Mother and a day before her arrival we got word that the President intended to invite her.

We were shocked, nervous, excited—many kinds of feelings.

For fifteen years we were an underground movement and for only the last five years were we lifted up. Now, Mother was dealt with as a head of state, a special national guest and given a police escort from the airport to her hotel.

There were three major events in Taiwan. First was a Congress Hall event. The Chairman of Congress wrote the invitation letter and some 130 high government officials out of 400 attending the afternoon meeting at Congress Hall heard Mother speak. In the evening was a more public gathering at the newly built Taipei International Convention Center where 4,500 people gathered (there were only 3,100 seats!) including many VIP's. Tom Selover (UTS 1977) had flown over to attend with his father-in-law. All were very moved and Mother came down to shake hands with many, an unusual event.

The next day, in the morning, was the decisive event. Mother would meet the President. In the beginning, Mother herself was very serious. Only two people, one of whom was my wife, were allowed in with Mother. Meanwhile, we waited, 5, 10, 30 minutes. Usually a meeting with the President lasts 5-10 minutes, but we waited 50 minutes! Later, I heard Mother initiated the conversation although according to protocol usually the guest does not speak first. She talked about the Unification Church directly and witnessed to Father directly. President Lee, who is a very strong Christian, said that as the representative of the Republic of China he really welcomed True Mother. He also promised to read Divine Principle and the World Scripture which Mother had brought for him.

Taiwan was the final place of Mother's tour, and the whole fortune of the other country's results came to Taiwan. I could feel Mother's suffering behind her great victories. That suffering course was liberated in Taiwan. After meeting the President, Mother came out and looked so beautiful and radiant. She was so happy. This was the final highlight of Mother's 40 country tour. Now, everything was finished. ■

18TH ANNUAL DAVID S.C. KIM

The 18th Annual David S.C. Kim Oratorical Contest took place at UTS on March 2. This year's topic was "The Value of Suffering." Twenty-four contestants took part in a preliminary round which narrowed the field to eight finalists: Eric Holt, Shinobu Ishimaru, Michael Balcomb, Michael Kiely, Scott Quinn, Joanie Serwold Van Geldern, Raman Montanaro, and Vincent Savage.

The final was moderated by Janet Rigaux, last year's winner, and coordinated by Welborn Rozier, the winner two years ago. The criteria for the evaluation were content (30%), organization (30%), presentation (30%) and persuasiveness (10%). Judges were Dean Therese Stewart, Dr. Shawn Byrne, Dr. David Carlson, Dr. Michael Mickler, and Dr. Jennifer Tanabe.

This year's winner was Michael Balcomb. Second place went to Shinobu Ishimaru and third place to Michael Kiely. The winning speeches are printed below. It is impossible to convey the full impact of oratory in print. Nonetheless, these offer a fair range of seminarians' reflections on the topic. To capture something of the event's flavor, introductions to the speakers, as well as their responses to a preliminary question of what they'd be doing in ten years are included. All speakers spoke without notes.

I.

Michael Balcomb is a British citizen who was born in Nigeria. He has a B.A. degree in Business Management from the University of East London. He joined the Unification Church in Oakland, California in 1976 and later became President of CARP in Great Britain. He is a Divinity Senior, and his ten-year plan is to become a member of Parliament or a member of the House of Commons from his hometown.

Thank you. Good evening everyone. I'd like to share with you a few thoughts this evening about the value, the mean-

ing of suffering. I've just finished re-reading Albert Camus' famous book *The Plague*. For those of you who have not read it, the action is set in the 1940's, the same years that Camus' wrote the book, in the Algerian coastal city of Oran. It is a fairly normal city, but one day the inhabitants begin to notice rats coming out onto the streets, into the buildings, into the well-kept offices and hotels, and dying. At first it is nothing more than an irritation and a source of interest, but as the numbers of dead rodents rises it becomes a source of concern. It features in the radio and news bulletins and in the newspapers. Before long there are thousands of dead rats appearing everyday. Then the first person dies and then another one and then another. The doctors of the town get together to consider what is killing the citizens of Oran and they very quickly realize the city is being hit by the bubonic plague. Immediately it is quarantined, the gates are closed, and no one is allowed in or out of the city.

In the beginning people are frustrated, particularly those who don't live in Oran. They go to the mayor's office and they say, "We don't belong here. We're not supposed to be here. I am sure you understand that in our case we should be allowed to leave." The mayor is sympathetic, but there are no exceptions at all. As time goes on the effect of the plague becomes more and more serious. Dozens of people die.

The clergy of the city meet and they don't know what to do, but one thing they can do is hold a day, in fact a week, of prayer and repentance. One of their number, an aged Jesuit priest, is asked to give the sermon and he prepares himself very

seriously for what he feels may be an important message. Now, the population of Oran was not noted for its church-going but that Sunday the cathedral was full. Father Paneloux came to the pulpit and began to speak. "A great calamity has fallen on you, my brethren," he said, "and

"The Value of Suffering"

my brethren, you deserve it. Ever since the time of old, God has used plagues to judge the wicked, and you are wicked. You thought it was enough to ignore God, it is not."

As he continued to speak, a thunderstorm broke over the town. "It is time to speak of first and last things," he said, "time to go on your knees and pray." Before long the whole congregation was on its knees praying to God for deliverance from this terrible plague, but the next morning when the service was over and the sun was shining, people began to think again about the message they had heard. They weren't so sure that he was right, that God had sent a plague to judge the wicked; and even if He had, how did it help them to deal with this ongoing suffering?

I think Camus intended a cautionary parable, a cautionary tale. If we seek for the value of suffering by asking the question "why do people suffer?" I think we can go badly wrong. No, we must start our investigation by asking what are the results of suffering, and how the way in which men and women meet suffering

ORATORICAL CONTEST

can change and transform it and give it value.

One of the most inspiring accounts of suffering I have ever read is in Victor Frankl's famous book, *Man's Search For Meaning*. Frankl was an Austrian and a Jew, and he found himself like millions

there was only one thing that could not be taken away; not by all the brutality of the SS guards, not by the hideous suffering of the other prisoners, not by anyone except by himself giving it up. That was his own value and his love.

There is a very beautiful account.

image of his beloved wife. Actually she was already dead, already killed, like the rest of his family, in the gas chambers. But that image of love changed his life. Frankl realized that people are saved by love and that you can take anything else away from a person, property, posses-

sions, family, children, but you cannot take away love. You cannot take away a man or a woman's love and their hope in love.

Frankl began to see that he could do something in that prison. He envisioned himself after the war was over, a survivor, but not just a survivor. He saw himself giving lectures and telling people about his ordeal and how he managed to overcome it. He realized even in the midst of that struggle that he would have something incredibly valuable to share and, keeping this feeling inside of himself, he managed to go through that terrible ordeal.

There is another person whose very similar suffering has touched and changed my life.

That man is the Rev. Sun Myung Moon. Just a couple of years after Victor Frankl came out of his concentration camp, the Reverend Moon was sentenced to five years of labor in the North Korean concentration camp of Hung Nam. Now, Hung Nam is much less well known than Auschwitz, but the sufferings there were not so different than those that had been



This year's winners, M.C. and judges pose with President and Mrs. Kim. Front row (l-r) Michael Kiely, Shinobu Ishimaru, Michael Balcomb, Janet Regeux, President and Mrs. Kim; back row (l-r) Drs. Tanabe, Carlson, Byrne, Mickler, and Dean Stewart.

of others taken into Auschwitz. Very few people ever survived Hitler's concentration camps, but Frankl did. When he went in he wanted to hold onto something from his past life, at first the notes of a treatise he was writing, but they were soon taken away. He felt he needed to hold onto his health at least, but it began to deteriorate. After a while he realized

One day in icy conditions Frankl and others were being marched to work and one of them turned to him and said, "I hope our wives are doing better than we are. I am so glad they can't see us now suffering here." And as this man and Frankl walked together, he forgot about the snow and the ice and the pain and the torture because his heart was warmed by the

experienced at the hands of the Nazi's. And for Rev. Moon, too, came this realization: *everything else I have may be taken away, but my love, my faith and trust in God can never be taken away.* Moreover, *if I surrender to this suffering, to this pain, someone else will have to take it instead.* 'I will never do that,' he determined.

Well, Victor Frankl was not the first person to enter into a concentration camp and unfortunately Sun Myung Moon was not the last, but I can say that if he had given up, if he had surrendered to his suffering, I would not be standing here this evening. I would not have heard from him the message of hope and transformation for a world that is full of suffering and pain, so I am grateful for that. In fact, when you consider the very many good people who suffered, you understand Father Panalou's line, which theologians and seminary students like to call the High Deuteronomic line, is lacking something. It's a fancy name but it really means that if you do wrong you'll suffer and if you keep doing good things God will bless you. Actually, that is not good theology and it is not even true because good people suffer sometimes much more than the wicked. So the question is not why suffering takes place, but how a person responds to it.

You might ask me, "Okay, Mr. Balcomb. What about you when you are not giving speeches on the value of suffering? How do you respond?" Well, you don't need to guess, I'll tell you. I am a coward. I hate suffering and I would do anything to avoid it. When I think of pain, I'd run a hundred miles the other way. Well, I am glad to see you laughing because that is your feeling as well. That is everyone's feeling. There is no one who likes to suffer, and that is entirely natural because I don't believe that there is any value in suffering at all, of itself. I don't think it is something that should be pursued. I don't think it is something you have to go out and look for, although many people did that. I think that it is something, when it comes to you, you have to take and challenge and meet and overcome. The value

of suffering is not in any purpose or meaning that is abstract. The value of suffering is in its results. Suffering for yourself will bring disaster, but if you suffer for others and the world, it can bring glory and freedom. Thank you.

II.

Our next contestant is Shinobu Ishimaru. He is from the Ehime prefecture in

"Separation from God is a course of suffering."

Japan and already has a Masters of Theology degree from the Sophia University in Tokyo. He joined the Unification Church in 1981 in Japan and he is a Divinity Senior this year. Shinobu's ten year plan is to fulfill his responsibility for tribal messiahship, to meet with the Pope and suggest to the Pope that he hold a third Vatican Council. Let us hope that Shinobu is able to accomplish that. It will certainly be a great thing. Let us welcome Shinobu.

Good evening everybody. Where there is no vision, people perish. Where there is no God, people have suffered. Look at your nation. Look at your world. People are suffering. In 1993, the Mississippi River flooded, we have had

record breaking snow and cold like today and we have so much suffering. On January 17, a big earthquake shook Los Angeles and 55 people died. People faced darkness and chaos. In the chaos people suffered. Suffering is a warning. God is not there in the suffering. According to the Bible, the people's suffering stemmed from the human fall. The human fall means that the people get away from God. *Not that God abandoned us, but we abandoned God.* Even though we abandoned God, God is searching for us. God is looking for us and asking "where are you?" *Separation from God is a course of suffering.* Dividing, fighting, conflict is not the house of God, but the house of suffering. *God cannot be in a divided place.* God cannot live in the suffering.

Abraham Lincoln gave a speech about a divided house. June 16th 1858, he said, "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free." He believed in the unity of nations. He struggled to unify the nation. Since people supported him, the nation maintained unity. But this nation now is half slave and half free. When people claim their own freedom and their own desire, their own pleasure, people become slaves of individualism and immorality. Now we are a house divided against itself. The nation divided against itself cannot stand.

Do you remember the scenario of the decline of the Soviet Union? April 26 1986, an accident occurred at a nuclear power plant, Chernobyl. December 7, 1988 there was a tremendous earthquake in Armenia. January 23, 1989 an earthquake also shocked Taseek. This confusion forced Gorbachev to open the nation to the democratic world. Gorbachev chose a new direction. Gorbachev tried to make a new nation. Finally, he declared religious freedom and tried to build a new nation. If the people supported him, then he could build a new, unified, great nation. However, the people did not succeed. Then the Soviet Union declined, divided. On the other

hand, after the destruction of the Berlin wall, East and West Germany united. European union started from 1993. The new stream was going toward unification.

So look at this nation. Look at these disasters. These are warnings. This suffering is a warning that President Clinton should repent, the people should repent and give up individualism, give up immorality. We have to build a house in

February 15, 1994. Eighty Christian ministers got together and pledged to save America in front of God. I really felt God with them, even though they are not mainline church Christian ministers. I really felt God guide them like David who faced Goliath. So we have to do something to stop the decline of this nation. We have to do something to build a new nation and stop the degradation of morality in this nation and this world. Please

pus minister at Stanford University, he would also like to become a chairperson of the board of an elementary school and be a community leader in Woodside California which is his hometown. He is also hoping to obtain a Ph. D. at Stanford.

President Kim, my friends and colleagues. Yes, my wife and I were missionaries in North Africa for seven years. There is an area outside of the town

where we were stationed where we sometimes went to visit a friend. It is a very poor area, the housing is not built according to code even by that countries standards, the sewage runs in the gutter; there are flies everywhere; children played in what really weren't streets but just dust paths. We were warned that if we go to that area on our own, the children may pick up stones to throw at us because they think that we are foreigners coming to



President and Mrs. Kim lead contestants and judges in a concluding Mansei.

which God can live. *We have to build a nation where God can live with us. Otherwise the suffering will never end.* If we do not succeed in this, then the nation may face a crisis like the destruction of the federal government at the time of the civil war. Look at this nation. Look at the suffering. When Moses met God, and God said to Moses, "I saw, I heard, I know the suffering of my people. I will send you to lead the people out of Egypt." Look at the suffering. Who knows suffering? God knows suffering and we know. God must say, "I will send you to lead the people out of individualism and immorality."

I witnessed an historical event Feb-

rise up, holding hope to build this nation and world, holding the courage for the hope.

III.

Our fourth contestant is Michael Kiely who is from Long Beach California. Michael has a Masters Degree in Journalism from New York University. He spent seven years in North Africa as a missionary with the Unification Church and an overseas correspondent. He was also a journalist for the New York Tribune. Michael is a middler this year, and his ten year plan is that he would like to be a cam-

gawk at their misery. So, our friends always came to accompany us to their home. There were no refrigerators which meant that the residents had to go shopping every day for what they needed, or what they could afford, which wasn't much because the father of that home pushed a cart in front of a movie theater and sold snacks for pennies in our country, and they eked out a meager living.

I had to ask myself: why that kind of suffering. Of course, we've all been confronted with this kind of suffering on television with scenes of starvation in Africa, the terrible scenes of the Vietnam

(continued on page 28)

Josette Shiner, Managing Editor of *The Washington Times*, was the guest speaker at the annual UTS "Coffee House Talks" held February 23rd. Mrs. Shiner braved a snowstorm and spoke to a full-house audience of about 150 people including students, community people, and representative from the local media.

As managing editor of *The Washington Times*, the only conservative major newspaper in our nation's capitol, she is responsible for managing a staff of 250 people and for planning and directing the newspaper's daily news coverage. In her 15 years as a reporter and editor, Mrs. Shiner has covered the White House, presidential campaigns and conventions, Congress and the State Department. In addition, she makes regular appearances on CNN, C-SPAN, FOX-TV and other news programs. During the past decade, Mrs. Shiner has interviewed many world leaders including Ronald Reagan, Helmut Kohl, Margaret Thatcher and the Dali Lama. Her exclusive interview with former Costa Rican President Oscar Sanchez, on the eve of the contra aid vote, was cited during the debate in Congress. In April of 1992 Mrs. Shiner conducted the first interview with North Korean President Kim Il Sung in the American press in twenty years.

Mrs. Shiner is a member of the Council of Foreign Relations, she has participated in international fact finding delegations and several editor-to-editor exchanges with the former Soviet Union. In addition to the American Society of Newspaper Editors, Mrs. Shiner is a member of the American News Women's Club, the White House Correspondents

Association, National Press Club, Society of Newspaper Design and Sigma Delta Phi. A 1976 graduate of the University of Colorado, Josette is listed in Who's Who of American Women, Who's Who in the East, Who's Who in Professional Executive Women and Who's Who in Emerging

Coffee House Talks w/ Josette Shiner



Junior Bret Moss interviewed Josette Shiner in UTS' version of the 'Tonight Show' set.

Leaders in America and the International Who's Who of Intellectuals.

Josette has been a member of the Unification Church since 1975. She is married to Whitney Shiner (UTS 1978) and a mother of three. She was interviewed by UTS Junior Bret Moss.

Bret: Josette, your career is something that we hold in awe as your brothers and sisters. I'd like to begin by asking how you got into the field and what obstacles you had to overcome in becoming a journalist.

Josette: First of all, I want to thank you all for inviting me up here. When I was a young member of the Unification Church, I spent many hours praying in the chapel upstairs and never dreamed I'd be invited back to speak. I see many of my heroes like Dean Stewart, the Byrne's, the Ang's and others who really inspired me through all of the challenges that I have faced over the past 20 years, so I am thrilled to be here. I also want to say that I am deeply impressed that all of you have given up Tonya Harding and Nancy Kerrigan tonight and come to this instead. This of course has been touted by my profession as the Second Coming. I am proud of you and hope that we can make it worth your while by having a heart to heart talk about the professional world that I am in. Your first question was...?

Bret: How did you enter the field and what obstacles did you face?

Josette: Okay. This is a true story how I got into the field. I was attending the University of Colorado and like many college students in the early 1970's and maybe today, I didn't know quite what I wanted to do with my life. One summer at home in New Jersey I was working in a restaurant where there was a beautiful Chinese family who were working in the kitchen. The father was a Ph. D., but they were illegal immigrants. Every night the restaurant

would lock them in the attic and this shocked me. Being very naive and very idealistic at the time, I called the national editor of *The New York Times* and told him I was going to do an investigative story about the situation of illegal immigrants. Of course, they asked "Who are

you." I explained that I was a college student and I would do the story for them. "Well, no your not," they said, "you are not going to do a story for us."

This rather rude awakening indicated that I needed some credentials in life to be able to accomplish the things that I wanted. But I never really thought of the media even though I liked to write, liked politics and grew up in a political family. However, a few weeks later on the plane going back to school I sat next to a *New York Times* reporter who spent the next four hours convincing me that journalism was where I wanted to head. It was an epiphany experience and I changed my major to journalism.

This was at the time of Watergate and the journalism school had twice as many people as it could hold. Addressing an overflow crowd of new candidates, the Dean asked "How many of you can type" and about half of us raised our hand. "The rest of you get out of here," he said, "I never want to see you".

I was also at that time searching spiritually and joined the Unification Church. I was very interested in doing missionary work in Africa and was convinced that I would never do anything with journalism because it did not seem like a place, if you were idealistic, that you would want to put your energies. About a year after that, Rev. Moon decided to start a newspaper in America and I was asked whether I wanted to join the staff. That was 1976 and the rest is history.

Bret: Thank you very much. Your field, especially as an editor, is traditionally dominated by men. Have you met much resistance working in the editorial section of the newspaper?

Josette: It is true that the journalism field has been dominated by men for years, especially in the news area. Typically in American newspapers you find women working in the Features section or what are often called the Lifestyles sections covering health, food, fashion or



Josette Shiner

issues like those. However, this has really changed. In management, it is more personal style than being a man or a woman. In the newsroom where it is very tense, there is a lot of pressure and everyone is operating at an optimum because the work you do is visible on a huge public scale every day, a woman's inclination to talk things through rather than fight things through, is often helpful. In our business there is now more of an appreciation for balance in the newsroom. This may just be Washington, and it may be that out in the states this is not happening so much. But in Washington, people really see it as an advantage now to have a mix, not just of men and women, but also culturally and ethnically.

Bret: Thank you very much. I'd like to ask you some questions regarding the media itself. How can the media be more responsible in being a positive influence in our culture today?

Josette: That is a very difficult question. At *The Washington Times* we have a commitment to try and portray what is right and solutions to problems. It is very easy every day to have negative stories of murders, crime and violence. How do you counter that? A while ago, we ran a series of stories called "Fighting Back" that featured people in the community who had found solutions to the crime and

who were being affective in fighting that. We try to do these kinds of things, but then Tonya Harding comes along and it is all everyone wants to read about, it seems.

In a way we are blaming the media for printing the negative, but it is hard for a newspaper. For example, if *The Washington Times* decides we are not going to print such negativity, our readers would feel, "Where is the news on Tonya Harding? I'm seeing it on T.V. I want it in my newspaper. I want to be able to keep up." So it is this kind of difficult balance everyday.

I will say in our front page meetings at *The Washington Times*, every day at 11 a.m. and one at 4 p.m. we try to make sure that we have at least one human

interest story developing that tells something about families, the way we live, or the life of someone who has accomplished something, just so there is a touch, a reminder that it isn't all bad news and Lord knows in Washington this is really needed. In Washington you can go, as I do, from Capitol Hill to CNN, C-SPAN and just deal with arguments, debate and negativity day in and day out and I just want to tell you to keep singing out here because your influence is needed in America. Keep dreaming and hoping and pushing for the kinds of ideals that you have because once a leader gets to Washington, it is very hard. It is really a battle ground.

Bret: How can we utilize the media to help bring about positive change in our culture?

Josette: That is an excellent question. In fact, if I ever get time in my life I should probably write a book about this. People see wonderful things happening in families or communities but I can't tell you how rare it is for a newspaper to get a call saying there is something really good happening. You presume that a newspaper knows everything, but to know things you have to hear from the people that are there. If I ever left the media, I would be a real good letter writer. I'd get to know everyone at the local newspaper, radio or

television station, and not just the editor.

Often the editor of a paper will get hundreds of calls a day, but a reporter who you feel is a really beautiful writer never get the calls and there is no reason why. Take note of those reporters' names and send them a note that you loved the way they wrote that story and if you see something good you'll call because you like the kind of work they are doing. Develop this kind of relationship. The media has a big responsibility but they don't have any time. Wherever I go, whenever I talk, I encourage people to let the media know the good things that are happening because the people with money for press releases are usually promoting their own causes and not what is really happening on a human level.

Bret: I'd like to talk about Washington where you spend most of your time. First of all, President and Mrs. Clinton. How would you rate them?

Josette: You are trying to turn me into a professor. I've got to give them a grade now. I've covered every president since President Carter and have seen them very, very closely. In 1977, I went to Washington and soon after that started covering the White House. You really do get to know a lot about the personality of the President.

It has been a very, very difficult first year for President Clinton. For us in the media it has been a rocky first year trying to get to know who the Clintons are. They were really not accessible to the media much at all. There were a lot of rumors about them and not a very clear picture of who they were. There weren't a lot of people that knew them. The press in Arkansas is not that big — the whole state of Arkansas in terms of population is about the size of the Dallas-Ft. Worth metropolitan area — and the media is not a big regional media.

Over the year *The Washington Times* has probably been the leading paper covering the Whitewater scandal. We didn't break the Whitewater story, *The New York Times* did, but we have been doing some of the most significant reporting on it and a lot of very significant day-to-day reporting on the President and the First Lady. I guess you are going to have to ask

me more specific questions about them.

Bret: Since you brought up Whitewater, what do you think will become of Whitewater?

Josette: *The New York Times* broke a story during the campaign in April of

“Get to
know
everyone at
the local
newspaper,
radio or
television
station”

1992 about this real estate development and the implications around the loans that had been gotten from a failed S&L. The day after that story broke the Clinton press people threatened to sue the *Times* for liable. This put a squash on the story, and it disappeared for a number of months. If you now look back, the original *New York Times* story was 100 percent correct. *There are many who say that the media failed to do its job at the time and that it would have affected the outcome of the campaign. What has happened since then, of course, is that we have had a death in the White House of someone very closely linked to Whitewater and Madison.* There are a lot of questions surrounding his death, and *The Washington Times* has broken well over a hundred stories in this area, including a number of significant ones. We are going to be

doing a three times a week television program on National Empowerment Television on Whitewater.

Where will it lead? *If you look at the boards of directors of these companies, the hundreds of thousands of dollars of loans that people were able to get and defaulted on, and that most of those people are in Washington now in key positions in the Justice Department and White House, there is no doubt it is a significant investigative story.* What could be the worst that would come out of it is unclear, but the reason the media is so interested in it is that the White House seems so intent on not allowing access to any of the records to the point where we did a story at the paper on the shredding of documents at the Rose law firm.

I don't think the story will go away. Probably for at least the next year or two you will see major coverage of this in the media. Will it lead to significant problems for the President, we don't know, and there are any number of people in the White House and very high level Justice Department positions who are being investigated for their roles, so, who knows the impact that it will have?

Bret: Very clear, thank you. How would you rate President and Mrs. Clinton as role models for our children, the young people of America. How are they doing in that area?

Josette: You have to look at the administration, and this is definitely a different administration than we've had in the past. *The Washington Times* has truly a conservative outlook and we cover stories that the *Washington Post* might not cover.

One story we covered is an interesting example of what is happening. We got a story on the wires a couple of months ago about the Clinton AIDS Czar Gebby who had given a speech where she said that the problem in America is that it's too Victorian a society and that we have to teach teenagers about sex and homosexual sex earlier; then we won't have the problems that we have. We thought that this was a significant story, that people would be interested to know that this was her strategy to deal with teen pregnancy and AIDS problems and we put it on the front page. She also said that the signifi-

icant thing under Clinton is that she is able to say things like this — and not get struck by a bolt of lightning on the White House lawn. *The Washington Post* didn't have a word about the speech, but it was our judgement that this was the kind of thing people are interested in, that they want to know what the Administration is doing in the area of values policy.

By about noon, the White House had 2,000 calls on the story, people demanding her resignation, and officials there were shocked because this was just a small story. They put out a statement that *The Washington Times* had mis-characterized Miss Gebby's remarks and that she was really pro-abstinence. Now if there is any way to get a fight going with a newspaper, it is to challenge their integrity of recording what happened.

We called the Associated Press reporter just to make sure that he had not mis-characterized her. He had the tape of the event and said there was no way. As a matter of fact, she said a lot more. So I called up David Gergen who is the Senior Policy Advisor of the White House, whom I knew from when he used to be with Bush, and I said to him that this was outrageous and we stood by our story. He put me in touch with their communications director who said, "She couldn't have said that." I said, "Well, she did say it." He said that what she really "meant" was something different, but I said that it was not our business to be interpreting her, we were just reporting it.

The Associated Press was about to put out a statement saying that they stand by their quotes and at that point I did a NEXUS computer search cross-referencing "AIDS Czar Gebby" and "abstinence," calling up everything that she has said on the subject that has been published anywhere in the past five years. We got a talk she gave in Dallas two weeks earlier where she said that to teach abstinence is criminal and it is destroying our children. So I thought, well, this is interesting.

Shortly thereafter I got a call from Dee Dee Myers, the Press Secretary at the White House and she said, "Josette, this is just outrageous. You've mischaracterized Miss Gebby. She's really pro-abstinence." I said "Dee Dee, you may have a problem with what she said and you may wish her to recant it, but she is not pro-abstinence. That's a fact not a

stating that *The Washington Times* did not misquote her; however she is now clarifying her position and that she favors abstinence, but in addition doesn't favor negative talk about sex, or something like that, and so we ended this day-long thing.

I use that only as an example because as we cover these issues with this administration, they are all over the map.

They come out with Joslin Elders saying, "We should legalize drugs." Then the White House says "No, we don't stand by this" and the next week she says it again. So on the values issues they are really all over the map and covering them is really an adventure because we just never know where they are going to come out. Why do we see that kind of thing happening? I haven't seen anything really like it before in Washington. In part it is an inexperienced staff. They are not really aware of what everyone is doing all of the time, there is not a real clear policy focus and so you see this kind of confusion happening. In part, it's also because values issues are a battle ground.

Bret: People fear that America is a modern day Rome, that the nation is on decline and that our future is very uncertain. How do you feel about America's future?

Josette: That is a very good question. I guess I'd like to speak on a personal level in response to that. Washington is really a fantastic city and to live there is such a privilege because inherent in it is, to my mind, the hopes and dreams of the best of human history. Yet in Washington you can see the worst tragedies in America if you go through the poorer neighborhoods. Just yesterday I was on North Capitol Street where you have an absolutely spectacular view of the Capitol building from amidst the most abject poverty. You see that kind of thing and there is a declining sense of hope in Washington, even among politicians, that they can deal with the problem.

Being at a newspaper can often be overwhelming with these stories day in and day out. My favorite place to go when



A capacity crowd attended this year's Coffee House Talks.

debate." I reported, "We've done a NEXUS search" and she said, "Oh, shit, what did she say". I said, "You should know this before you call me, but she said that to teach abstinence is criminal," and she said, "I'll call you back." Later she called back and said, "What she really means is that kids grow up and when they get to be like thirteen they start having urges and you know, they shouldn't go and have sex but we've got to explain to them that it is not a good thing and it is not a bad thing and..." I said, "Dee Dee get a hold of yourself." She said "it's not abstinence and it is not anti-abstinence." I said, "Listen, this is not my problem. You retract the statement that we mis-characterized her; that is all we want." About twenty minutes later the wires carried a retraction from the White House

I feel "is there any hope for this country," is the Jefferson Memorial at night after work. It's a circular memorial right on the tidal basin and when you sit there you can see not only the White House but the Washington Monument and the Capitol and they just glisten at night. You also can see Arlington Cemetery and the small markers up the hill. I look at all of that and feel so deeply moved by the founding hopes and ideals for this country and on the other side that so many people have died throughout American history for that dream, that shining city on a hill that had hope. You talk to immigrants and it is that hope, although in another way that hope is almost dead. I am just not going to let America go, I'm just not going to do it. I love this country so much. I really believe that it has the ability to be all that history has hoped it to be and that it won't fail.

I search for where can I rest my hope, where can I justify my hope and there is a reason for hope. It is here, and it is in small towns in America. It is in incredible faces of people that come to the Vietnam War Memorial. The children of fathers who have died there are so proud. They carry the flag and are so proud of this country. It's there in the hearts of people and I see it all over the country. The question is, will there be a leader that can resurrect that hope? I don't know, I really don't.

I think people had a lot of hope in Clinton. It's sad when you see Whitewater. We're going to live with that for a long time. America needs a leader who can bring people together and heal the wounds. We don't need the troubles in Washington that we are having. I just feel that I am not going to give up, and if you don't give up and if you get your friends not to give up and if we all say no, we're not going to let it go, we're not going to let this greatest experiment in history go, we're not going to let it die, then it won't happen.

But don't forget Washington, don't forget that if your congressman does something good write him a letter. It's lonely there for people fighting the battle. Don't feel they are leaders and so far above I can't communicate or that it wouldn't mean anything if I sent a letter. It does. Everyone needs to feel that they

are on the right track when they do something good. So don't lose your hope and I won't lose mine. I promise. We'll make a pact.

Bret: Recently, President Clinton has been emphasizing family values. Do you see any substance behind President Clin-

"The debate over values is the defining debate of the 1990s"

ton's words?

Josette: One of the top democratic operatives said that the reason why they fought Quail and Bush when they were bringing up family values was political but now they can embrace these values because it won't be helping the Republicans. That is really sad because almost every problem in America stems from the disintegration of the family. People committing the crime never had the kind of love that would make them appreciate what human life is.

The more time I spend in Washington the more it just gets down to real simple things. I'm having a problem going on CNN and these programs because I'm losing my ability to be complicated. *It's like the ten commandments weren't the ten suggestions, families are where it is at, and if you don't have love you're not going*

to appreciate life. It's just basics, America has gotten away from the basics.

I hope there is substance behind the Democrats, I really do, because it is at the heart of the debate we need to have in this country. How are we going to get back to the basic building blocks that made this country great? It is not what ethnic or religious background you come from. It's a loving family, a willingness to take responsibility at that level and the feeling that this is not under attack from your government and your media everyday.

There is a huge battle in the Clinton administration that relates to the counter-culture. It's the culture that dominated when I was in university. These are my friends in power now, the kinds of people I went to school with who thought there can be sex without responsibility, that we can have it all and we don't have to be responsible for our actions. This is my generation. *Remember, Bush was the last WWII president we will probably ever see. We now have the counterculture in power, and this debate is not going to go away quickly or easily. It's going to be the debate of the 1990s: how do we straighten out our thinking in America? The 1960s brought in new strains of thought a lot of which is, to many peoples' minds, debunked, disproved, and shown to be a failure. However, people still really believe in values of the 1960s. More and more they are coming to power in Washington. It is a very important debate and a very important time in Washington. The debate over values is the defining debate of the 1990s. That is why the Times is trying to cover it like we do foreign policy.*

Bret: Can you say something about the issue of America being for the sake of the world. We see it portrayed in many newspapers today and on television that we should focus on America first, end hunger in America first, rebuild families in America first and then, maybe, we can help other countries after that. Are we really more concerned about ourselves than the world or is there some hope that America can live for the sake of the world?

Josette: This is another huge debate and this one falls not along political lines.

In the Democratic party you find protectionists and those who believe we should pull inside, build up our industry and almost get into trade wars around the world. You also find a big strain of conservative Republicanism that is very anti-immigration and very anti-foreign policy involvement. On the other hand, the coalitions that came out in support of NAFTA and in support of involvement in Bosnia were Democrats and Republicans who believe in an assertive role for America abroad. So, it doesn't fall along party lines as the values debate often does not.

Where are we headed on it? Fortunately, the Clinton administration made the right decision on Bosnia, finally, and we see an alleviation of the worst of what was happening there. It took just a little backbone on the part of the United States; often it doesn't take that much. However, there is something to be said for the work that we have to do at home and some valid criticism of Bush for not taking on some of the tough issues at home. Therefore, you see the attraction of someone like Clinton during the campaign. Politicians and those on the Hill need to keep a dual focus. The pressure is on to focus inward. Nonetheless, we have a role to play in this post-cold war era and it's not the end of history. As a matter of fact, it may be the most dangerous time that we have faced. Especially through this decade America has to be really vigilante. I think this argument is winning out by a slight edge.

Bret: Clinton sparked quite a debate by his campaign promise to allow homosexuals to participate in the military. I'd like to know some of your feelings on the homosexual issue in America and does *The Washington Times* have an editorial policy regarding the AIDS issue and homosexuals?

Josette: *The Washington Times* editorial policy is pretty much that it is none of the government's business either to promote homosexuality or to aggressively persecute homosexuals. My feeling in general is that if you poll the average American, this is not the top issue in their mind. This is one of those areas where I say let's look at where the priorities are. I think part of why there was such a neg-

ative reaction to Clinton's pledge that he would end discrimination against gays in the military was that people had a lot of other things on their mind like the recession, crime, the breakdown in the family and the fact that in schools kids are getting shot. So people felt like, "Where is our President? We elected him and we've

"We are the third most quoted newspaper in the world"

got a lot of pressing issues." At *The Washington Times* we try to make our news judgements not based on what's the in vogue issue, but based on what really has an impact on our reader's lives. So I'd say yes, it's kind of an interesting debate, but it pales in comparison to the kinds of issues this nation needs to face and where we should really be spending our time.

Bret: Rev. Moon invested over a billion dollars in establishing *The Washington Times*, a well known fact among the audience here tonight. Can you say something about Rev. Moon's vision for *The Washington Times* and for the media in general?

Josette: First, I'd like to say that *The Washington Times* has been successful not in spite of Rev. Moon, but because of

Rev. Moon. It is a fantastic success story. There has been very rarely in American history a newspaper that in ten years has the impact that *The Washington Times* has. We are told by the Associated Press that we are the third most quoted newspaper in the world after *The New York Times* and the *Washington Post*. I was on C-SPAN recently with a columnist for the *Chicago Tribune* who had been to lunch with President at the White House with our editor Wesley Pruden, also a columnist, and eight or so other top columnists. He said that on arriving, David Gergen and a flock of advisors from the White House made a bee-line for Pruden, saying "How are you Mr. Pruden. Welcome to the White House. Is everything fine? Is your staff happy? Are we answering your questions," etc. The guy from *The Chicago Tribune* felt, "Who are we, nothing?" The fact is, we are in Washington and it has a big impact. *The Times* is read on Capitol Hill, the White House, everywhere. It gets into congressional records and the Foreign Press quotes it. People at *The Los Angeles Times* and *Boston Globe* say, "Wait a minute, we've been around here longer, our reporters have a lot more experience." We have a lot of fun at *The Washington Times*. We have a very young staff and get about 200 resumes a week from reporters who like our kind of "in your face" style. There are no issues we won't tackle when the dominant media says it's not important, like family values. We think it is important. We cover it and we get a tremendous response. We like setting our own agenda and doing aggressive reporting like on the House Bank scandal which we broke. Part of what we bring to Washington is kind of this average American sensibility. Maybe the *Post* has been there too long and they feel part of the club. What we are finding now is that the radio talk show hosts are picking up our stories as populist issues. All over the country you've got these Rush Limbaugh type of programs that pick-up our stories and spread them around. The *Post* just brings a different mentality.

When I think back, I cannot believe where we have come in ten years. This is a great story to be told someday, in full. A billion dollars is a lot of money, and I think it has really been a great service to

America and the world. Why a great service to America? One thing, for example. There are five main newspapers in London. With the tabloids and others, there are more. In Tokyo, there are many major newspapers. For Washington, when *The Washington Star* folded, to have one newspaper was not a good situation. There were no businessmen willing to come in because it is very hard to make money against *The Washington Post*. It is very established, very wealthy. They've got a very deep penetration of the market, and it's a very good newspaper at what they do. They've got huge printing presses, and they tell you more than you could ever want to know about anything. Rev. Moon was the one who said go in there and make the investment.

We get many, many letters every day from people who say they wouldn't know what to do if this paper weren't here. They would feel at a loss. I was at the White House recently and Donna Shalala came running up to me and said, "I just have to tell you, I love your newspaper." I said, "Wait a minute, do you really?" She had been out to lunch at the paper and said, "Well, first I read the sports section. It's fantastic. You've got the best sports section in town, I love it." But then she said, "I would not go one day without knowing what your columnists, what your editorials, what your paper is saying about health care and welfare and all these issues because I would be blind sided. I'd go on Capitol Hill and just not know." *The Village Voice* had a story last week saying you can't have a conversation about Whitewater in this country anymore without reading *The Washington Times*. So, from the Left and the Right we are hearing it. Amen.

Bret: I'd like to ask you about your interview with North Korean President Kim Il Sung in 1992. That was the first time an American journalist had interviewed him in 20 years. Can you share something about what it took?

Josette: Ah, yes. There are many stories to be told about my trip to North Korea, and if we have lots of time another time, I'll tell you all about it. What a privilege and what an incredible opportunity to go in and see this nation that will never exist

on earth again. *This is the absolute manifestation of the worst and the most severe form of communism and denial of human freedom that you will ever find or that has ever existed on earth, and it is impossible that it will ever exist again.* To go in there and to be able to spend time and see that and then interview the man who for forty

“N. Korea
has more
museums
per square
acre than
we have
lawyers in
Washington”

years, the longest serving head-of-state in the world, has ruled was really such a privilege and such an opportunity.

I went to North Korea for the first time in 1992 in March, with a small delegation from *The Washington Times*. We determined that we would try to get an interview with Kim Il Sung, which everyone in the world had been trying to do. Since *The New York Times* had their interview twenty years ago he has not spoken to any Western media. There have been some interviews in Japan, but they consisted of written questions which aids filled out and a picture. There have really been no face-to-face interviews with Kim Il Sung in twenty years and here we were.

At the time we went, the Bush administration was indicating that Pyongyang was right in its cross hairs for

attack to take out their nuclear facilities. So the moment we arrived in North Korea we're saying that we'd really like to go to Yongbin, their nuclear facility and they're like, "No way." What they try to do with the media is take you to all the tourist sights.

We were advised by a very wise person, who knows how to deal with North Koreans, that if this happened we should throw a tantrum while we were there and threaten to leave. That's not quite the American style. We prefer to say, "Let's have a cup of coffee or let's have a beer. What's the problem. We've got to work this out. We need better interviews." We wanted and needed to interview the Defense chief, Foreign Minister, Economics Minister, and then interview Kim Il Sung himself and Kim Jong Il, his son.

But we were taken to more museums. They have more museums per square acre than we have lawyers in Washington. It's just unbelievable. Every museum has at least one stuffed animal, like a tiger under which it says something like "Kim Il Sung shot this tiger on April 1, 1953 at the second peak on Diamond Mountain." Everywhere there's all this prey that was shot. We went to a hospital for infants where none of the machinery was plugged in and they all were like actors. It was really strange.

After about the third day of visiting museums, our editor decided to throw a fit. We were out at Kim Il Sung's birthplace, and he started yelling at me, saying, "This is it. This is the last museum I'm going to. I've had it. I'm going back to Washington. Go tell them." He said it loud enough for our handlers to hear. I went over to our handlers, like the good cop, and said "He's very, very upset, and we are going to have to leave." However, the aide said, "As you know, there are only three flights a week out of Pyongyang and the next one is not for three days." This kind of took the edge off our tantrum.

Nevertheless it had the desired effect. A convoy of Mercedes came out and we were asked what the problem was. They didn't want the bad publicity of *The Washington Times* leaving upset. So we started getting some very good interviews with very significant people there.

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True Love Journey:

Proclaiming The Second Advent on The Air

By Bret Moss (UTS Junior)

A year ago, UTS Chaplain Shawn Byrne initiated a new weekly radio ministry in the Hudson Valley, *True Love Journey*. With the help of UTS Public Relations Director Sarah Witt, Dr. Byrne secured a half-hour weekly time slot on Sunday mornings on Kingston WGHQ, an NBC affiliate station (920 on the AM dial). The program is sponsored by the Seminary and supported by President Kim. It also follows in the pioneering spirit of Sarah Witt's 15 minute weekly *Divine Principle* broadcasts which have aired each Sunday morning on WKNY Kingston since 1980.

The "story line" of *True Love Journey* as Dr. Byrne initially developed it was "how God and humankind have been

seeking one another since they were parted. This is the true love journey." Thus, in each broadcast, he attempted to tell the story of religions, how they framed the questions, and what answers they gave. In offering this backdrop, Dr. Byrne has attempted to highlight the *Divine Principle* and True Parents as well as to show how they connect with precedents. Several broadcasts drew inspiration from Hinduism, Buddhism, Confucianism and Judaism. Others dealt with traditional themes of God, Jesus, Resurrection, The Fall, and Revelation. Some witnessed directly to True Parents and the Completed Testament Age.

June Saunders (UTS '84) and I joined Dr. Byrne at the end of last year in exper-

imenting with a new format for *True Love Journey*. June had returned to support her husband Alan in his studies at UTS and although she has a great deal of editorial experience, this would be the first time to apply her communication skills to radio ministry. I first got my feet wet in the San Francisco Bay Area in 1992 where I hosted a live weekly hour-long program on San Francisco's KSET before beginning my studies full-time at the Seminary last Fall.

Together, Dr. Byrne, June and myself have charted a new course for *True Love Journey* that is more current events, issue-oriented and conversational but focused on True Parents and the Blessing as fundamental to the healing and restoration of America and the world. Topics covered include male/female relationships, sexual abstinence before marriage, homosexuality, addiction, crime, education, morality and values, suffering, the life course of True Parents, Jesus, World peace, the life after, and the role of religion in society. Although I function as an interviewer and Dr. Byrne and June respond, the format is not that of a talk show. It's more a "synchronized message" or "team sermon" with each of us adding our distinctive contribution. We seek to offer new insight and awareness of these and other issues in light of the Second Advent.

True Love Journey serves a dual pur-

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Dr. Byrne, Bret Moss and June Saunders outside the recording studio.



UTS personalities enjoy a light moment.

Second Generation Winter Workshop at UTS

By Wonho Woo (UTS Junior)

When winter recess comes, there is one thing on the Unification Movement second generation's mind, Workshop. Without a workshop, there would be something drastically missing. This past break, the second generation had their workshop at the Seminary, and it was a very good experience.

About 150 second generation from all over the country participated for seven days and nights at Barrytown. After the workshop, all of them went and stayed over at World Mission Center for the New Year's Eve prayer and God's Day speech. In the 1980's, these workshops were conducted by Heung Jin Nim and Hyo Jin Nim Moon, but now the second generation, including UTS graduates, takes much of the coordinating responsibility. Jin Man Kwak (UTS '93) was one of the workshop's coordinators. Young Joon Kim (UTS, '92) who recently returned from the mission field in Egypt and the Ukraine, also had major responsibilities.

Everyone praised the winter workshop from the one a year before, which was held at the World Mission Center. "I liked it better here than at New York City. Last year, we had it at the New Yorker. It was more quiet here and the dorm's were better organized. In the New Yorker, three people were to each room, and so we did not get to know as many people. I got to know more people at this workshop," Diesa Seidel, 13, daughter of Dr. and Elizabeth Seidel, said. The major workshop is in the summer but everyone waits to go to the winter workshop as well. As one second generation said, "You need something to carry you over until



UTS Junior Jin Goon Kim makes a point.

the summer."

The blessed children liked the spirit of the Seminary, which gave a more serious tone than the workshops held at Camp Sunrise where everyone was more relaxed and running wild. "I thought the workshop was more vertical. It was more serious, and I thought everyone grew up a lot," said Joni Ang, who was a co-MC and group leader. Dohi Ang said, "I thought it was good that the workshop was in Barrytown. It had a solemn meditative atmosphere."

Reactions from the staff were very positive. "The spirit was good here, but the only difficulty was the crowd with the long lines at dinner time," Gerianne Meyer said. Marie Troi-ville, a pre-seminarian said, "I was impressed by the high energy of the group. Nevertheless, they were very well behaved." Lloyd Anderson added to the comments, "They

did not walk on water or anything like that, but they seemed to have a great unity. They seemed intelligent. They seemed to be like good people for the future." Asked whether his spirit was up, Lloyd said, "My spirit was high, it is always high. I am just always in another realm in a space ship."

The basic schedule for the seven days was wake up at 6 a.m., and lights out 11 p.m. Though there was morning exercise, group discussion, sports and other activities, the main chunk of the schedule was dominated by lectures. There was a general desire for more activities. "Having half-hour less lectures and half-hour more sports would have been better," Diesa said. But still there were many memorable moments, such as the soccer match between the American second generation versus Japanese second generation brothers, who were vis-

iting on their way to Florida. The American and Japanese sisters had a volleyball match. "We won, by a lot," commented Diesa.

The Divine Principle lectures were given by John Williams (UTS '91) and Dr. James Baughman (UTS '78). Everyone seemed to have gained a lot from their lectures and were very grateful for their sacrifice. Dr. Baughman asked everyone to put up a chart next to our mirror, which outlined the four fallen natures and the corresponding original natures as an internal mirror, so that each morning we can check our internal and external selves in the morning. The group discussions, as well, seemed to be very valuable to all the second generation. Diesa said, "Cara Jones was my group leader, and I liked her. We talked about everything, about school, about what we wanted to do... I think the group discussions were pretty important because you meet others personally and see what is going on with their lives." Marie Troi-ville said, "I was eves dropping on a group discussion about the blessing, and I was impressed by it. I was surprised. You are second generation, and I am first generation, but much of the guidance made were relevant to the first generation. I was also surprised that Dr. Baughman was giving that kind of guidance to the second generation. He said that if you are not nice then no one is going to marry you. I was impressed by that kind of practical guidance."

One memorable event was the Christmas tree decoration event. Joni Ang explained, "It was Christmas, and we saw these Christmas trees that were free. The vendor said, 'Take them', and we took them and brought them into the gym. We took paper, made groups and decorated the trees as a contest. It was fun."

Another memorable event was the groups visiting the car Heung Jin Nim crashed in. One day, each group visited Heung Jin Nim's car and prayed

there. "There was no one who wasn't crying when we went there." That night we made Heung Jin Nim's candles for everyone, which was also a very deep experience.

There were several second generation testimonies. Young Joon Kim shared about his experience in Egypt and in the Ukraine. Jin Man Kwak shared about his early experience with Heung Jin Nim. One thing that stood out was Jin Man's description on Heung Jin Nim's love for True Parents: "When True Parents gave anything, even a small thing, he kept it and treasured it. But when he received presents from anyone else, he gave away expensive stuff even to us. That is why, I can say that he really knew the meaning of True Parents."

Preparing for the workshop was not easy to say the least since notice that the workshop would be held at Barrytown came only at the last minute. In fact, Yukihiko Kodama, a junior who worked as kitchen staff, said that they did not have any information that they were coming until the day before. "There were many mis-communications. At that time, it was cold, and the heater did not work well, and Aldo did not know that the workshop would be held here," Yukihiko commented.

Preparing the beds was another big problem, but the Ang's and Siedel's chil-

dren and Astrid Van der Stok, a second generation from Holland who is staying at the Ang's, contributed a lot. Dohi Ang said, "The people in Barrytown worked two hours every day for two weeks." Marie Troi-ville, a pre-seminarian, said, "I was impressed by the way Mrs. Ang's children and their friend Astrid cleaned the third floor dorm and by the way they brought the beds from the fourth floor to the third floor to prepare because the girls were going to be sleeping in the third floor. That was hard work, and they brought the beds back up after the workshop."

The accomplishments of the workshop can't be determined tangibly, but only by the degree to which the second generation were able to develop strong bonds with each other and gained a sense of value of themselves through True Parents blessing. Ultimately, the second generation need to be prepared to become heavenly soldiers, but still more needs to be developed.

The second generation also started a magazine. The first issue was a memorial to David Ang, which displayed David's poetry and prose and works by other second generation on David. Interested buyers can send \$4 plus \$1.50 for shipping in check or money order to Wonho Woo, 10 Dock Rd, Barrytown NY, 12507. ■

Wonho Woo leads a roundtable discussion following a lecture.



Book Review

Meaning beyond convenience

by Dr. Henry O. Thompson

Joseph J. McMahon, *Discovering the Spirit: Source of Personal Freedom*; Kansas City, MO: Sheed & Ward, 1994. iii + 185 pp. \$12.95

Like ancient Gaul, this book is divided into three parts. But Gaul's three parts were not arrayed like these lilies of the field. The author discusses the discovery of spirit, discovering spiritual realities, developing our spiritual powers. These three may not lead persons to any particular denomination, no doubt to the disappointment of some proponents, whether of secularism, traditional religious groups or some other world view. What does the volume do?

The initial discovering reviews "Unseen Realities That Nag Me," and seeks "the Road to Becoming My True Self." The author's psychological counselor background raises a disturbing issue: "Can Therapy Nourish Spiritual Life?" Some think therapy destroys the spirit. Freud thought religion childish except for his own of course. Lovers of democracy, whether from Athens or Mt. Sinai, may be upset with the very question, "Freedom: Fact or Fiction?" Others will note that when we take freedom for granted, we have lost it. The paradox of "The Impassioned and Reasonable Plea of Sexuality" will raise eyebrows - passion obviously, but reason? Many have wondered about "The Illusion of Love Versus the Reality." You mean someone knows which is which? "To Live Meaningfully Is to Live Creatively" will attract attention. People, including psychologists, have wondered about creativity for years. The eighth chapter of discovery asks "Is There Any Meaning to Suffering?" The age old issue of theodicy, the problem of evil, may be natural in a book on the spirit, while others may say, "Not that again."

If one now says all these questions have a positive answer, the rest of this review is for the minority who have not rushed out to buy the book. Part 2 carries the discovery to basic realities analyzing "The Meaning of Spirit," "The Human Side of Religious Experience," and "How Do We Know the Truth?" Agnostics will dismiss the last with "We don't." They might want to read this chapter before all others. Many people, however, will choose to start with Part 3. They already know about spirit and spiritual realities. They have the form but not the power, to quote John Wesley commenting on his own church. The development comes through tried and true "Self-Reflection," but with a new twist in co-opting "Intuition," leaning on theologian Paul Tillich with "Ultimate Choice," and coming back to "Creativity," if not the desire of all nations, at least desired by some members of the human family.

The unseen reality of common sense, or the need to develop virtue to become a spiritual person are but two examples of profound proverbs worth extensive exploration. We must be willing to face and even seek the truth if we are to go beyond the ego to honest self-reflection or any other element of the quest, e.g., do we really want to be free. McMahon shares here some elements of earlier books such as his "Human Tendencies Profile" on the irrational (self-destruction), the rational (self-profit) and supra-rational (freedom, creativity). He is clear about wanting people to move beyond the first but equally clear about the desirability of the third. He quotes the adage, "Discovery favors the prepared mind," a variation on Pasteur's "Chance favors..." Either way, how do we prepare for something like creativity?

The rational self can deal with definitions. What is creativity? Its a process without limits which makes us intuitively aware of an enlargement of the human spirit. That's vague enough to take in building bridges, making

cakes, running a farm or a corporation, painting, poetry, raising children, a new vision for society, serving God and/or humanity. Creative people are sensitive to problems, obeying the law while living freely, flexible and open while secure in their own perspective. Carl Rogers and others have noted the importance of psychological freedom. We can be good managers but imprison ourselves in spiritual cages. Jerome Brunner helps prepare the mind for life outside the cage: commitment to the search, enjoyment of the dream backed by hard work to make it real. McMahon suggests a creative attitude that acknowledges the duality of life (both/and rather than either/or), respects others, does not need approval, conditioned responses and efforts to manipulate others.

The practical program is based on the three-fold body, psyche and spirit approach to human nature. A series of eight modules lead from objective observation (reverence for life, caring for others), subjective observation (our own emotions, behaviors, assumptions), objective sorting, action and evaluation. A creative person is a spiritual person, acknowledging the spirit as the unifying force of our being. Humility reminds us we are not the center of the universe but also reminds us that to be a truly loving human being is to be spiritually powerful, including the power of creativity.

Several earlier McMahon works have focused more directly on the practical while this volume has the practical set in the context of the larger vision. The practical is essential for growth - psychological, spiritual, mental. But its not a mere mechanical follow these ten steps and measure your growth in ten days. Far more importantly, here we have the philosophical and spiritual rational which answers the big question, "Why bother?" Perhaps an unseen reality beckons us onto the freedom trail to live with real love, creatively in meaning beyond convenience. ■

Book Review

A Milestone in the Unification Church's Self-Understanding

by Dan Fefferman (UTS '86)

Michael L. Mickler. *A History of the Unification Church in America: Emergence of a National Movement, 1959-74*. New York: Garland, 1993. 226 pp. \$56.00

Dr. Michael Mickler has performed yeoman's work in providing the first published account of the history of American Unificationism in his *A History of the Unification Church in America, 1959-1974: the Emergence of a National Movement*. Originally developed as a master's thesis, the revised work was published last year as part of Dr. Gordon Melton's series on Cults and Nonconventional Religious Groups by the Garland Publishing Company.

As Mickler's subtitle suggests, the book focuses on the development of a cohesive national movement from the disparate missionary traditions which had established themselves in the United States during the 1960's. Special attention is paid to activities in the San Francisco Bay area, where Mickler sees the three separate groups of Young Oon Kim, Sang Ik Choi and David Kim interacting in a caldron of "missionary jurisdictions, strategic alliances and general grievances" which provide important insights into the U.S. church's early life.

Synopsis

Beginning with Young Oon Kim's mission to Oregon in 1959, Mickler uses missionary diaries, newsletters and published accounts such as John Lofland's sociological study *The Doomsday Cult* to trace the group's development from a tiny collection of unpromising converts to a highly motivated if poorly organized network of

centers with a "national headquarters" in Washington D.C. Mickler pictures Miss Kim's group as growing in fits and starts, frustrated in various attempts at evangelization and never quite able to bridge the communication gap with its audience until the late 1960s when droves of young searchers finally began to join. Miss Kim's group was at some times ecumenical in its approach, at others apocalyptic, and possessed an underlying, occasionally destabilizing, spiritualistic bent. Trouble seemed to follow it whether in the form of offended spouses, worrisome building inspectors, immigration authorities, apocalyptic prophecies, internal schisms or upstart independent missionary groupings wherever it went.

In contrast, Sang Ik Choi's group arrived from Japan in the Bay Area in 1965 with a core of welltrained young Japanese witnesses as front line troops. Mr. Choi had founded and led the Japanese church from 1958-64. His group's youth, tradition and discipline allowed it to succeed more rapidly than Miss Kim's in attracting and training new members. Moreover, Mr. Choi produced a more easily appropriate, socially oriented interpretation of the *Principle* which stressed communal activities and "conscientious common sense" over theological concerns. "My way is more a character educational way, and Miss Kim's is more of a church theological way," Mr. Choi explained of his Principles of Education vis a vis Miss Kim's *The Divine Principles*. Mr. Choi's utopianism (versus Miss Kim's ecumenism/apocalypticism) also yielded tangible manifestations such as the International Ideal City project in Boonville and the International Pioneer Academy in San Francisco.

While Miss Kim's Unified Family experienced moderate but scattered growth nationwide and Mrs. Choi's ReEducation Foundation scored spectacular though shortlived successes in the Bay Area, two other missionaries were also active on the American

scene. These were Mr. David S.C. Kim of the "Northwest Family" and Col. Bo Hi Pak in Washington, D.C. Both groups were headed by men who held full time jobs in addition to their missionary callings. Though less fertile than Miss Kim's or Mr. Choi's groups, they produced their own incorporated organizations, published separate versions of the teachings of Rev. Moon, and brought their own converts and strong willed personalities to the mix.

Neither Rev. Moon's first visit to the U.S. in 1965 nor his return in 1969 resulted in uniting the groups. Mickler provides a fascinating sketch of several failed attempts at unification, both with Rev. Moon's guidance and without it, from 1965 through 1971.

It is from 1971-1974 that Mickler sees "the emergence of a national movement" in the U.S., through Rev. Moon's direct intervention and on these leadership. Beginning with a plan to mobilize and intermix members from all three groups through bus teams and a national evangelical crusade, Rev. Moon brought members to New York for training in 1972 and organized ticketselling teams for his first public speeches. This and later campaigns brought significant successes, both in terms of creating a unified tradition under Rev. Moon's leadership and in membership growth. Two important aspects of this growth were the establishment of Unification Church centers in every state with headquarters first in Washington and later New York; and the creation of the One World Crusade, consisting of missionary bus teams under the direction of Mr. David Kim. From a few hundred members in 1971, the movement grew to nearly 3,000 in 1974 and had numerous triumphs to its credit: a nationwide speaking tour culminating in the filling of Madison Square Garden, meetings with national figures, the purchase of significant properties as administrative and training centers, and the establishment of a lucrative source of income through Mobile Fundraising Teams.

Book Review

Until 1974, however, the movement was still nearly unknown on the national scene. This changed quickly, in part due to the success of Madison Square Garden and subsequent speeches, but even more because of the notoriety gained by Rev. Moon's efforts in support of President Nixon during the Watergate Crisis. This in conjunction with the drama of deprogrammings, leftwing protests, and accusations of brainwashing resulted in a media bonanza and the seemingly permanent label of "cult."

Nevertheless, the end of 1974 left the movement with an exuberant sense of success and invincible optimism. The Church was united under its Father's leadership and was on a tremendous roll. As Church President Neil Salonen stated in December, 1974:

Three years ago...we had only a handful of members less than 300. Since that time...our membership has multiplied ten times.... We have been catapulted from relative obscurity to national prominence... Now, at last we can think in realistic terms of expanding to an international level.

Mickler leaves his work at this point, after a brief word on the "time bomb" of pending persecution and the rise of the "Oakland Family" as a harbingers of things to come.

Analysis

Mickler's work, presented as an

unapologetic historical account of the American Unification Church's early years, is a milestone in the Unification Church's self understanding. In eschewing both sociological and theological approaches, Mickler provides the reader with a straightforward, accessible account which will fascinate both UC members and students of new religious movements. He also provides a factual foundation that is likely to serve as the heuristic core for studies in U.S. Unification Church history for decades to come. While it may be a little premature to dub him the Eusebius of American Unification Church History, it may not be an exaggeration.

On the critical side, Professor Mickler has left me wanting more. I may be biased in this sense, since I happened to live through many of the events Mickler deals with and am therefore aware that there is often more to the story. Perhaps a longer work would have been in order. Given his space limitations (226 pages), the work is fairly comprehensive and evenhanded. Some followers of Miss Kim, of which I am one, may object that their spiritual foremother's shortcomings are exposed while Mr. Choi's weaknesses receive scant attention. In my opinion this impression is due more to the fact that Mickler must deal with the troublesome period of 1959-65 for Miss Kim, while he rightfully begins with 1965 for Mr. Choi. The fact that Miss Kim's group

achieved approximately equal growth rates to Mr. Choi's during the crucial period of 1967-1971, however, gets lost in the shuffle.

On methodology, Mickler's use of sources such as diaries and newsletters could have been supplemented by personal interviews with the principals, most of whom are still living. His historical (versus theological) approach, though appropriate, left this reader wishing he had told me more about what the actors in his drama thought and felt, in addition to what they did.

Mickler is like Eusebius in another way. He finds himself stuck between the rock of an historian's quest for truth and the hard place of his patron's interests. His work, after all, was produced when he was being supported by a scholarship administered by an institution headed by one of the principal actors in his study. I believe he has done a creditable balancing job in this respect. If he has skirted some thorny issues such as the sex scandals which decimated Miss Kim's group during the mid 1960s he has tackled others such as the struggles among the Korean missionaries for and against a centralized organization with laudable frankness.

If Mickler's promised second volume, dealing with 1975 to the present, deals as honestly with those years as his first volume dealt with its time period, it is sure to be both revealing and exciting. ■

ORATORY *from page 15*

war, the stories of the Hanoi Hilton. These scenes of suffering come right into our living room. Like T.S. Elliot, who squeezed the universe into a ball and rolled it toward an overwhelming question, we too have to ask: what is the reason for suffering, what is the value of suffering?

On a street in Lyons, France, at 11:30 at night I met a little French

woman and an American. The American didn't talk to me about God or some religious theme, he simply said that he had encountered an understanding and a solution to human misery. I was immediately interested in that because I, too, had shared, in a somewhat special way, in human suffering.

What I am going to say now is not a sympathy trip. I am not asking for your sympathy — I'll show you why in a

minute. I was born legally blind. I virtually don't see color; I have about 5 -10% of normal vision; and I don't recognize people except with some difficulty. When I was a child in elementary school, others would come up behind me, hit me and run away taunting, "Who was it who hit you," and I, of course, had no idea who it was, but if I caught my tormentor, I was very strong with anger and sometimes beat up children who were two or three

classes ahead of me. So, they knew well that if they did tease me, they had to run away quickly. In fact, I was angry and resentful at that time of my life, and I would sometimes just stick my foot out and trip people — nobody I knew necessarily. I was just angry at the world, so I just tripped them. I want to say, "Pardon me" to those classmates from the distance of years, but I don't know who they were.

I understood much later that my limited vision was actually one of my great treasures. So when this person, Tom Ward, spoke to me on a street in Lyons, I was quite interested in human misery. Certainly I had seen the scenes of suffering, but I also knew something of suffering myself. I was often cut off from people because I was afraid to introduce myself or to ask their name. I might already have asked them ten times before without realizing it. That may seem like a small thing, but until fairly recently I actually was isolated from others and pretty lonely. I was afraid to approach people whom I didn't have daily contact with because I was afraid that they would feel hurt that I didn't remember their names. I understood much later that Tom Ward had indeed introduced me to a solution to that isolation. But little did I realize at that moment how much that question he asked me during our encounter on a street in Lyons late at night, would change my life.

When I was in college and searching, Victor Frankl, mentioned earlier this evening, taught me several important lessons about suffering. I realized at that time from his writing, that *through suffering we can search for meaning and through suffering we can come to love*. I was very much struck as well by his account of his own personal suffering in Nazi prison camps and how that led him to understand one of the keys to man's survival. That key is his search for meaning which later became the foundation for Frankl's Logotherapy or the so-called third Viennese school.

The so called "Deuteronomic" idea about suffering, that man is rewarded for good and punished for evil, is too limited. Job was to question this idea, asking, "What have I done wrong that I deserve

this?" In that account, we see a great conversation between God and Satan about the faithfulness of man, and particular in Job. Satan challenges God that not even faithful Job can withstand his temptations. God consents to let Satan tempt Job, but cautions him to spare Job's life. In the midst of torment, Job grapples with a new concept of suffering, that which is imposed on apparently good people.

That problem of the suffering of good people was echoed millennia later in a popular book, *When Bad Things Happen to Good People* by Harold Kushner. This author said you are asking the wrong question when you ask the meaning of suffering; you shouldn't even ask that question. All we should do is to think how we respond to suffering. Can I respond to suffering by forgiving and loving those who cause me to suffer? Can I respond to suffering by forgiving and loving God because He didn't create a perfect world for me to live in?

Frankly, I think that approach is just begging the question.

Tom Ward's question about suffering on a street in Lyons began a course for me in which I really had to personally come to terms with the value of suffering.

Jesus quietly shook the world when he said, "If you want to follow me, take up my cross first, and then follow me." Jesus revolutionized the concept of suffering so much so that Justin de Martyr yearned to go the way of martyrdom. He longed to suffer as Jesus did so that he could be one with Jesus.

Powerful though that understanding is, still it was an individual level; if I suffer then I personally can be saved.

My Lyons encounter introduced me to a concept of suffering that goes a step beyond crossbearing. Tom told me about Sun Myung Moon and his teaching. One of the things I was to learn that he says over and over again is that *if you suffer for the sake of others, then your suffering can have great value and your life, and that of others, can change*. You can actually accomplish something for others and for the world with your suffering.

I came to realize that my limited vision was a blessing. Because of it I could

meet the Rev. Sun Myung Moon and change my life. I feel that because I had to go through what I went through, because of my eyesight, I was able to respond to the message that I heard, the Unification Principle. Because of that I feel it is written in my flesh the idea that *suffering is not just something that we have to endure but it is actually a tool, a weapon. I can change myself through suffering, I can change others through suffering*.

Once while my wife and I were missionaries in North Africa, the day after a seven day fast, a coup was uncovered, a coup that would have been unfavorable for the providential future of our nation. We received spiritually that that event was a result of our seven day fast. Now I can only testify to that. We have discovered time and time again both in our mission, my wife and I, in our family life and in our prayer life, *when we endure difficulty with a positive attitude, we change ourselves and others and even influence events*.

Because of many such experiences in Africa, I believe, I know suffering can be used as a weapon with which we can change the lives of other people, we can change the destiny of nations and, yes, we can even change the future of America. It is simply a question of our own willingness to suffer, our attitude toward suffering. Yes, I think, ladies and gentlemen, that *the value of suffering is that it is a weapon for change. As such, it is a way through which we can encounter and live in the bosom of God*. Thank you. ■

TRUE LOVE *from page 23*

pose. First, we are reaching a listening audience with the most relevant issues of our day. Second, we are cooperating in pioneering the open skies of the airwaves in proclaiming True Parents, which is also occurring through the work of various cable television projects undertaken by Tribal Messiahs throughout the nation. For further information or comments, please contact Dr. Byrne, Sarah Witt, June Saunders or myself at UTS. We also are happy to send tapes of any of our programs for a small donation. ■

SHINER *from page 22*

Many of them would open with at least an hour long lesson on Jeu-che, their philosophy of independence. We met with the Foreign Minister, for example, which is a real coup but he gave us a two hour lecture on Jeu-che and then said, "Oh there's no time for questions" and got up and left.

Just a fascinating time. Much of it I haven't reported and much of which is off the record because the handlers would be known there. [editor's note: in accordance with Josette's desire that mention of her handlers be off the record, we have deleted this portion of the interview. Suffice it to say, after a series of incredible machinations which included her departure from Pyongyang and stay in Beijing, Josette's determination won an audience with the Great Leader. We pick up the interview at that point]

I asked him, "When's your son going to take over?" Now, I didn't realize this question you do not ask in North Korea and in fact the Japanese media are not even allowed to write it. It is banned, off the list. The Great Leader looked at me, then he looked at the guy next to him and yelled, "Haven't you people told them that my son's already taken over!" He banged the table and the guy next to him is like, having a stroke. I said that the

world doesn't really know what your son does, exactly. He said, "My son runs everything" and gave me a long list of things.

Then I asked, "What do you think of the China model, is that something North Korea should do?" Everyone in North Korea we asked said there is absolutely no way they are going to follow it, that the China model is awful. He said, "You know, I visited those economic zones, it's really cool." He didn't say exactly that, but it was kind of like, "I really like those" and "Yea, there are some real possibilities there for us." I started thinking, "Let this guy out, let him speak." He's in a different zone from all of these bureaucrats.

It was going like this and then he said, "Let's have some lunch together" and my friend next to him is beyond, you know, stroke zone. So we go to lunch for about an hour and a half. I said, "I hear you like movies" and I'm thinking, "Small talk with Kim Il Sung, boy, what do I do now." This is a true story and illustrative, I guess, of how isolated they are. He said, "I do. I like them a lot." I said, "Do you like American movies, or what". He said, "In fact, I like Japanese movies the best. But I'll tell you, you can learn a lot about a country through movies. In Japan, their housing situation is so acute, it's worse

than in North Korea. We have a tight housing situation, but Japan is worse. I've seen movies where a man and a woman who are not married stay together in the same apartment because there is not enough room for them to have their own places."

At one point I said, "You're eighty years old and you look so young, how have you done that?" Then he gave this wonderful thing which I printed in the paper about how he has this philosophy in life that if the whole sky falls on the world there is a little hole in it for Kim Il Sung and that it will fall all around him but he will stay unharmed. He has this optimism and belief that he won't be touched by any bad things that befall him.

Anyway, we went through the whole lunch, got great stuff, came back and filed the story from Beijing. I had a 104 fever by that point. I was so completely stressed out that I was alive and had this. I couldn't believe it. Anyway, we got back to Beijing and had to file it within four hours so it would run on his eightieth birthday the next day. We did that and got picked up by over four thousand media and on CNN and National Public Radio and all over the world, it really made big news and I guess that's that. That's the story. (applause). ■

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