

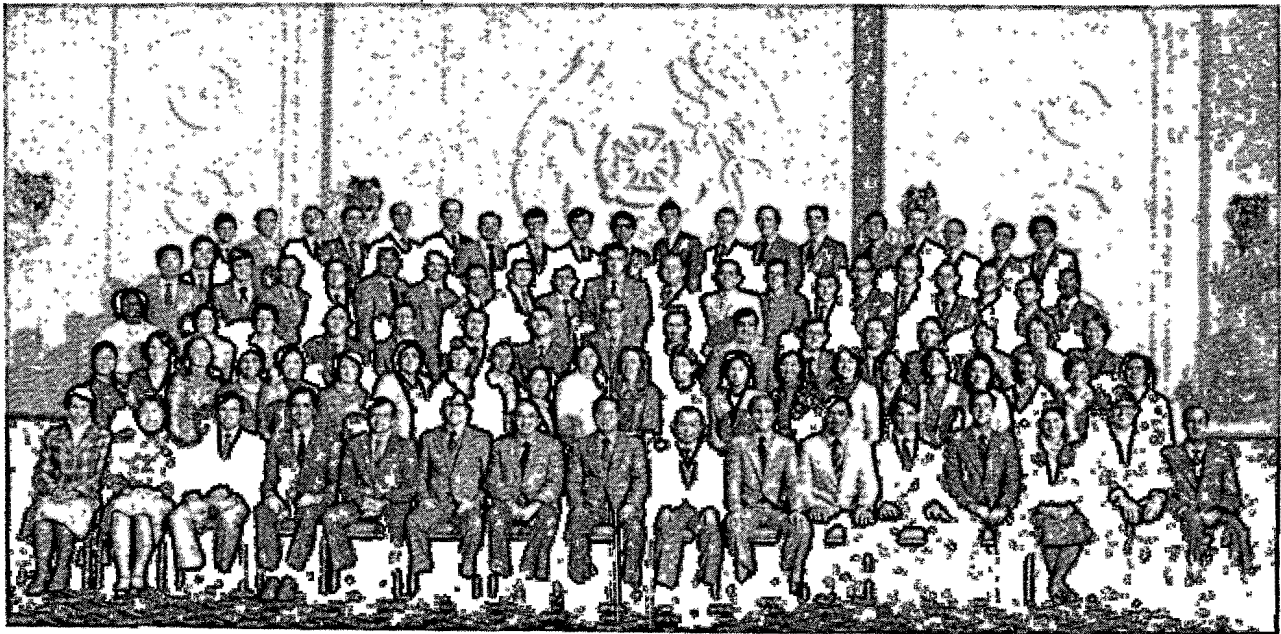
# UTS ALUMNI NEWSLETTER

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## CONGRATULATIONS!



### 54 UTS Alumni Graduate from 120-Day Training

On November 4, 1981 ninety-seven brothers and sisters, including fifty-four U.T.S. alumni, graduated from the Second 120-Day International Leadership Training program under the direction of Rev. Ken Sudo. Twenty-six were state directors, twenty-six were from foreign nations, forty-three were recent Seminary graduates, and two came from other missions. Rev. Sudo chose Tom McDevitt as overall co-ordinator and members were divided into nine teams of about ten each.

During July, Divine Principle lectures were given by Rev. Sudo and internal guidance by Rev. Won Pil Kim and Rev. Kwak. A 30-hour street lecturing condition was also completed. Kevin McCarthy, state director of North Carolina, won the Divine Principle Lecture Contest and was chosen to teach the 7-day workshops in Boston and New York. August was the month for fundraising. Trainees went to a dozen different areas with products ranging from candy to jewelry and from paper parasols to laser prints. John Kirkley and Terry Blount, both from the U.T.S. Class of '81, took first and second place in the fundraising experience. During September, trainees heard V.O.C. lectures from Mike Herbers, supplemented by Joe Tully and Paul Bullen, and then Unification Thought lectures from Keisuke Noda. They also did a 40-Day Street Witnessing condition, employing the "corner table" method developed by the first 120-Day Trainees. (continued on page 6)

### Association Notes

Time has passed quickly. Graduation of the first class from UTS seems only yesterday. Recently alumni from the fifth class completed 120 Day Training and were assigned to work with CARP. UTS alumni are working in various missions and locations throughout America and the world. Some are serving as state leader; ~~others as CARP or Ocean Church leaders;~~ many are undertaking a variety of tasks associated with our movement worldwide.

This year we are considering holding a reunion for the class of '77 concurrent with the graduation of the class of '82. Our desire is to arrange class reunions for each class every five years. Having worked and relaxed together in Barrytown, we share many common experiences:

Father has mentioned to Mr. Kim that he wants our Alumni Association to be active, but we need your help. We need information from you that can be included in this newsletter. We need your assistance in organizing reunions. We would like some of you to take the initiative in ~~organizing alumni in your local area.~~ If you can help in any way, please notify either Mike Mickler or myself, c/o 10 Dock Road.

Hugh Spurgin

### Conferences for Ministers

Do you know a Christian minister who would like to know more about Unification theology and ministry?

We are pleased to inform you that theologians' conferences especially for pastors and other clergy are now being planned at UTS. If you have a contact who might like to attend, you can register him or her on a master file of potential participants now being compiled by seminarians.

These conferences will feature informal ~~discussions among 10 or 12 ministers and an~~ equal number of seminary participants. Ordinarily, the conferences will begin on a Wednesday evening with dinner and introductions. Following the introductions, the guests will meet with the moderator to set the agenda for the next day and a half of conversation.

Rev. Shawn Byrne and a group of seminarians enrolled in a course on the ministry of conferences will plan and host the meetings. If you know someone who would like to attend, please call Karen Judd at UTS, (912) 758-4881, and leave your telephone number, or send your telephone number by mail, along with the minister's name, title, address and telephone number.



~~David S. C. Kim, UTS President and~~  
alumni advisor

Hugh Spurgin, President of Alumni  
Association

Joe Stein, First Vice President

Franz Feige, Second Vice President

Mike Mickler, editor of Alumni Newsletter

**Alumni Focus: an  
Interview with Daikan Ohnuki**  
by Mike Mikler ('77)

*Kenji Ohnuki (better known to us as Daikan) joined our Church in Japan in 1961. In 1965 he came to the United States, and in 1973 he was with Father when Father first began fishing in the United States. In 1977 he graduated from the Seminary, having studied veterinary medicine as an undergraduate in Japan. Presently he is the leader of Ocean Church in the U.S. He and his wife, Nam Hee, live in Tarrytown with their two children.*

Q: How do you see Ocean Church complementing seminary training?

A: Especially after we graduate from UTS, after being educated, we become smarter about avoiding problems. Father doesn't like that. His nature is to crush, to face the challenge be it mayor, governor, or anything. This is the kind of spirit Father has tried to create. I think Ocean Challenge can provide that aspect to seminary graduates, students, and students-to-be.

Q: What are some of the purposes and goals of Ocean Church, itself?

A: First, Father wants to save American fishermen. Also, he has a great expectation about the revitalization of the fishing industry. Regular fishermen, captains and boat owners have such a hard time making a living, not because there is not enough fish to catch, but because there is not enough of a system. Also, Father sees that in the future the food shortage has to be solved by the ocean. Heavenly Father gave us the order that when the time has come, mankind can use the resources under the sea for the benefit of humanity. Father is preparing toward that.

Second, Father really felt the need of the young people in seaports. There is so much Mafia going on, so many drugs, so much corruption. The big ports are especially controlled by crime organizations. Father thinks we have to protect the ocean from the city, from outside invasion, from drugs, from smuggling, from all kinds of evil. Ocean Church is the foundation to interest young people in going out to sea.



Finally, Father has established the tradition by going out to sea. Following in his footsteps, Ocean Church can bring a fundamental heartistic experience. When you feel this is the way True Parents went, this is the way True Parents waited all day, this is the way True Parents got sunburned, thought, prayed, and challenged the sea and nature, Ocean Church can reform church life as well.

Q: Could you speak about your personal involvement and responsibilities in Ocean Church?

A: I have been doing Ocean Church kinds of things for the past eight years. Every year I went out to sea with Father. At the beginning of the ocean program, we went to the Hudson River and caught big eels. Then Father wanted to go to sea. I didn't particularly care for that at the beginning because riding a boat is scary at first. It was okay in the early morning and daytime, but it would be midnight when we came back, sometimes 2 a.m. That was scary, coming back from sea. However, once we started going out, we began to catch many, many different fish.

...e I caught, the more I began to enjoy it. was the beginning of Ocean Church for me.

Officially, Ocean Church began October 1, 1980. More people came, and I began coordinating. We need to make many good members, train them spiritually and physically within Ocean Church and give them to the commercial fishing area. My responsibility is to bring many young people who are interested in the sea and educate them.

Q: What is the connection between Ocean Church and UTS?

A: Since this is the beginning of Ocean Church, to gain many, many people from ocean cities, Father put top-educated members from the seminary in twenty-six different coastal areas. They take entire responsibility for expanding, witnessing and catching. In this UTS alumni from different classes are the backbone of Ocean Church.

At the same time, I see strongly and deeply that UTS and Ocean Church have a deep connection everywhere. Since Father came so many times to the seminary for the on-going fishing program, I feel that seminary life and Ocean Church are part of Father's continuous education toward us.

Now, new students-to-be spend the summer with us in our Ocean Challenge program to catch Father's spirit. In the future, I hope the seminary will utilize our summer program as religious field education.

Q: What are the theological foundations of Ocean Church?

A: Ocean Church is closely connected to the purpose of creation. Individually, Father's tradition has been one of total concentration, focusing mind and body together. Father himself gets into it; Father himself gets into making the net at Barrytown; Father himself gets in at 2:30 a.m.; Father himself gets into dirty, smelly chum. Father's spirit is that of soul, mind and body totally participating.

Second, Ocean Church helps improve the marriage relationship. Both partners cannot depend on anything but God. If the husband goes out, the wife can only pray, "God, help my husband to return safely." At the same time, the husband cannot do anything for his wife and children except pray, "God, please take care of my wife and kids." Both are supposed to develop

that kind of vertical feeling through God over each other. That's the ideal relationship, the really deep internal aspect of the heart of the fisherman towards God.

Third, we learn to respect nature, creation. When you find and catch and touch and see all the creation related with the sea, you really come to be more amazed about how sensitive God is, how thoughtful God is, how He created such a tiny jellyfish, shark or anything. In one sense, it is a very individualist-unique creation. At the same time, there is perfect harmony with other creation. By going out to sea, one can develop a sense of admiration toward God. Even when we see Jupiter or Saturn from a spacecraft, we spend much money. To go out to sea just in one boat and to look into the sea can bring the new world for us.



### Book Review

by Tyler Hendricks ('78)  
and Tom Walsh ('79)

Unification Theology. Young Oon Kim. New York: HSA-UWC, 1980. 298 pp.

Dr. Young Oon Kim's Unification Theology is a finely wrought statement concerning the thought of the Unification movement. It has been Dr. Kim's task in much of her work to present Unification theology to an audience skeptical at best of the movement's Christian moorings. While her earlier work, Unification Theology and Christian Thought, covered similar ground, the present volume supersedes that work in significant ways. One finds here not only comparative theological analysis but also a good deal of attention devoted both to illuminating the Korean social context from which the movement sprang and to providing an exposition on Father. She thus presumes that in order to understand our movement one must have some understanding of the history of Christianity and Confucianism in Korea and the social history of the Korean people.

With this introduction, Dr. Kim proceeds to systematically present a discourse on Unification theology. While not an irenicist, much of her work may be described as apologetic. Indeed her agenda is to compare "the basic teaching of the Divine Principle by Reverend Moon with that found in theological writings published by main-line denominations" (iii). She thus hopes to short-circuit the mindless appeal by theologians to a superficial view of the Christian tradition in order to condemn our theology. It is interesting that we Unificationists often find ourselves to be the most ardent in defending the tradition against religion's contemporary cultured despisers. Her answers are fair, logical and refined. Yet underneath Dr. Kim's mild tone is submerged—hopefully not too deeply—the critical and scandalous Unification arguments. Her tone, however, is that of a mellow Unification pietism. Is this all we need? or is the discomfiting bluntness of Luther and jagged righteousness of Calvin also necessary to the success of our theology?

Unification Theology presents a significant restructuring of the Principle as presented in the "black book." For example, 25% of UT is

devoted to Jesus and Christology, compared with 10% of DP (the figures are approximate). 12% of UT is on the Second Coming, 7% of DP. Most significantly, 10% of UT is devoted to the History of Restoration, versus 47% of DP. That is, she reduces the space given to history by almost 80%. Questions naturally arise. Dr. Kim relegates very little consideration to numerology and parallel time periods: is this to say that these issues are not essential to our theology, or to our faith? It would be worthwhile for Dr. Kim to explain where UT lies on the continuum between personal interpretation and official doctrine. To what degree may UT be taken to define possible parameters of our belief? Should Chapter 5 of Dr. Sontag's book on us be called "Unification theology"? Can Unification theology be written only by a church member? Is any theology written by a church member automatically "Unification theology"? Is a standard of orthodoxy necessary for our Church? Is one necessary for the Kingdom of God on Earth? If so, would a text written by Rev. Moon constitute such an absolute statement? Then what about his apparent acquiescence to an historical-critical approach to his life and teachings? Of course, these are standard questions. As our earliest "doctor of the church," it might be appreciated by history if Dr. Kim addressed herself to these questions.

In Unification Theology we view a trend away from general systematics to more precise definition of problematic issues. We hope this trend may continue, and that before long Dr. Kim may move from apologetic formulation of the Principle to the application of her spiritual, theological and ecclesiastical foundations to issues—such as the ones raised above—which have been stumbling blocks for all historical Christian traditions.

The structure of Unification Theology—five to seven page essays linked under major chapter headings—makes the book a masterpiece of simple and coherent organization. Dr. Kim's logic is precise, if at times brief, her phrasing is clean and almost delicate. Despite her lifelong association with the West, an echo of foreign-born English is present, and it adds an innocence and freshness to her language. The language does not have the standard theological heaviness to it, and that is fine, the Principle itself is weighty enough.

### New Library Opens

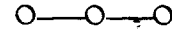
by John Maniatis

The dedication ceremony for the new UTS Library was held this fall. The major participants in the planning and completion of the library were David S.C. Kim, President of UTS; John T. Maniatis, Head Librarian; Walter Ruf, Assistant Librarian; and two student advisors, Chad Hoover ('80) and Mel Haft ('79). The ceremony began with John Maniatis speaking on the history of the library. He described how the library began in the winter of 1974-75 in a small office, and then that it moved into the south gymnasium. In December 1977, Father visited the seminary and after consultation with John commissioned the building of the new library in the north gymnasium.

Chad Hoover and Mel Haft, both UTS graduates with undergraduate degrees in architecture, drew up imaginative plans for the new library. Chad Hoover helped extensively to see the project through during his senior year ('80) and his first year in CARP ('81). Paul Canin, an architect from Poughkeepsie, finalized the plans and supervised the construction. Walter Ruf coordinated the planning and work activities ensuring that the library reach its now completed stage. The north gymnasium was completely remodeled and a second floor was constructed within the gymnasium. Space was used more efficiently in the new library by the introduction of compact shelving which accomodates twice as many books as regular shelving. Two light wells by the windows were constructed in order to give a flow to the whole structure. Central heating and air conditioning create a comfortable year round study atmosphere. The new library

currently holds 25,000 volumes and over 300 periodicals and has the capacity to house 100,000 volumes.

President Kim in his dedication speech explained that the new library would serve as a lighthouse to a world that has gone astray. The final ceremony included President Kim cutting the tape. Also a plaque was hung to commemorate the library's dedication and to honor those who transformed the plans into reality.

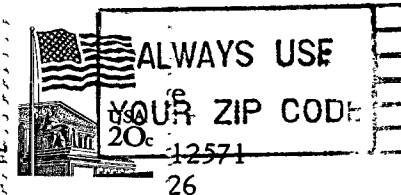


(continued from page 1)

The culmination of the program came when our true Parents returned to America. The trainees went to the airport to meet them, supported them at the arraignment in federal court, cheered them at the rally at Foley Square, and on four occasions received their words, including a speech on October 29 given by Father only to the 120-Day trainees in their lecture room. Father reminded us of the love he has for Seminarians: he visited Barrytown seventeen times before buying the property as a training ground for world leaders; MFT members sacrifice daily so we can eat, sleep, study, and prepare ourselves on scholarship for future leadership; and he gives us rugged training in CARP and Ocean Church to prepare us as leaders who can surmount any obstacles and pioneer the most difficult missions during the next ten or twenty years. A Seminary education and 120-Day training are both a privilege and an opportunity. What we do with such blessings in the future may well determine the destiny of humanity for decades to come.

John Kirkley

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