

the Cornerstone

1977-89

**To commemorate
the 70th Birthday of
our founder
Reverend Sun Myung Moon**

Dr Michael Mickler

Instanten?

"Cormestru"

1977.

In Commenting on True
Ment's Total and final victory
in Moscow, Soviet Union

Ment's Densukin $\frac{1}{6}$
Einfluss $\frac{1}{6}$
April 24, 1990 $\frac{1}{6}$

**IN HONOR OF OUR
TRUE PARENT'S BIRTHDAY
AND IN COMMEMORATION
OF TRUE FATHER'S
70th BIRTHDAY**

lunar: January 6, 1990

solar: February 1, 1990

Dedicated by

The Unification Theological Seminary

1977 Issues of the Cornerstone

THE Cornerstone

Vol. 1 No. 7

January 1977

Unification Theological Affirmations

Preface

Within the past several years, major groups of American clergymen and theologians have issued appeals for and statements of theological affirmations. After the opening of the Unification Theological Seminary in September of 1975, a group of students in the first class of the Seminary felt inspired to produce such a set of theological affirmations based on the *Divine Principle*, which is the theology of the Reverend Sun Myung Moon. The twelve articles of theological affirmation in this booklet are the result of this student effort. This project was initiated and completed by students, not by professional theologians.

We have three purposes in writing and presenting these affirmations. First, we want to re-inspire theological discussion from new points of view in hope that ultimately all Christianity may be again renewed. Second, we want to show in an irreligious age and to an irreligious society that it is again possible to find hope and inspiration in theology and religion. Third, we want to help provide a theology that can stimulate unity among people, families, sexes, races, nations, and churches, so that a new inter-faith movement among all the people of God may be initiated.

Each of the twelve articles presented here is necessarily an abbreviated statement on the given topics. We solicit comments and questions about each of them. These affirmations are presented to all scholars, theologians, clergymen, and people of good will everywhere for consideration and discussion.

We commend these articles to you in the name of God and in hope for true joy and brotherhood.

Barrytown, New York

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The Unification Theological Affirmations were mailed the week prior to Jan. 1, '77 to two thousand scholars, churchmen and religious educators throughout the nation.



Unification Theological Seminary

JANUARY CORNERSTONE

The January edition of *The Cornerstone* is the first issue to be professionally printed. Previously xeroxed or dittoed, this new format is made possible through the inspiration of Unification Theological President, Mr. David S.C. Kim and the numerous students who have contributed to its final form.

The Cornerstone hopes to be a written and visual re-creation of life at the Unification Theological Seminary. Coming editions will feature activities both inside and outside the classroom, guest lecturers, conferences attended, commentary, announcements, even poetry—in short, those activities which make Unification Theological Seminary life distinctive.

We invite your comments and contributions.

STAFF

Editor: Michael Mickler
Design: Larry Witham
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Contributors: Edgar Boshart, Michael Breslin, Lloyd Eby, Walter Gottesman, Bento Leal, Anthony Martinez, Diana Muxworthy, Pauline Pilote, Charles Wheeler.

The *Cornerstone* is published monthly by the students of the Unification Theological Seminary. Inquiries or contributions may be sent % *Cornerstone*, 10 Dock Road, Barrytown, New York 12507.

LONNIE KLIEVER

Dr. Lonnie D. Kliever, chairman of the Department of Religion at Southern Methodist University visited UTS January 18-19 and in a series of lectures presented a comprehensive introduction to radical theology and theologians who account for what he speculated to be 50% of current theological literature.

Dr. Kliever presented both theistic and atheistic radical responses to what many perceive as the absence of the God of classical theology. The six areas of radical response treated were secularity, language, process, hope, play, and story. Dr. Kliever stressed that radical meant root, foundational, or presuppositional thinking.

Dr. Kliever characterized his own theological position as trying to understand being both human and religious in an atheistic context. He stressed that when speaking to an atheist, one should ask what he/she does believe rather than what he/she doesn't believe. Also, interestingly, Dr. Kliever noted that just as theists have moments of doubt so atheists have moments of belief.

Students in attendance appreciated the clarity, scope, honesty and humanity of Dr. Kliever's talks. Some of his works and articles include, "Alternative conceptions of Religion as a Symbol System," "A New Style of Natural Theology," "Story and Space, The Forgotten Dimension," and Polysymbolic Religiosity."

W.G.



Dr. Lonnie Kliever, chairman of the Department of Religion at Southern Methodist University, makes a point during his lecture at the Unification Theological Seminary.

GUEST LECTURERS

R. RUBENSTEIN

Dr. Richard Rubenstein, widely known and controversial modern Jewish theologian, Professor of Religion at Florida State University and currently National Humanities Institute Fellow at Yale University spoke before Dr. Lewis' Contemporary Theologians and Contemporary State of the Sciences classes January 31 and February 1.

In a historical schema set off by slides punctuating his own change of consciousness toward rabbinic Judaism, Dr. Rubenstein offered many of his distinctive insights with regard to Holocaust "theology." He questioned the use of technology and bureaucracy to eliminate people in the Holocaust and asked whether this would happen in American ghettos or in other technological countries with surplus populations. He spoke about the use of torture, more prevalent now than at any other time in history by governments and directed primarily at intellectuals and the clergy. In his critique or evolutionary theory he paralleled Darwin's idea of natural selection with Calvin's doctrine of the elect.

Dr. Rubenstein's concern for humanity, his fund of knowledge and his analysis of events impressed many students. His works include: *After Auschwitz*, *The Religious Imagination*, *Morality and Eros*, *My Brother Paul*, *The Cunning of History*, and his autobiographical confession, *Power Struggle*.

W.G.



Dr. Richard Rubenstein spoke informally with students in the student lounge along with Dr. Lewis.

1. **God.** There is one living, eternal and true God, a Person beyond space and time, who possesses perfect intellect, emotion, and will, whose deepest nature is heart and love, who combines both masculinity and femininity, who is the source of all truth, beauty, and goodness, and who is the creator and sustainer of man and the universe and of all things visible and invisible. Man and the universe reflect His personality, nature, and purpose.
2. **Man.** Man was made by God as a special creation, made in His image as His children, like Him in personality and nature, and created to respond to His love, to be the source of His joy, and to share His creativity.
3. **God's Desire for Man and Creation.** God's desire for man and creation is eternal and unchanging; God wants men and women to fulfill three things: first, each to grow to perfection so as to be one in heart, will, and action with God, having their bodies and minds united together in perfect harmony centering on God's love; second, to be united by God as husband and wife and give birth to sinless children of God, thereby establishing a sinless family and ultimately a sinless world; and third, to become lords of the created world by establishing a loving dominion of reciprocal give-and-take with it. Because of man's sin, however, none of these happened, therefore God's present desire is that the problem of sin be solved and that all these things be restored, thus bringing about the earthly and heavenly Kingdom of God.
4. **Sin.** The first man and woman (Adam and Eve), before they had become perfected, were tempted by the archangel Lucifer into illicit and forbidden love. Through this Adam and Eve willfully turned away from God's will and purpose for them, thus bringing themselves and the human race into spiritual death. As a result of this Fall, Satan usurped the position of mankind's true father so that thereafter all people are born in sin both physically and spiritually and have a sinful propensity. Human be-

ings therefore tend to oppose God and His will, and live in ignorance of their true nature and parentage and of all that they have lost. God too grieves for his lost children and lost world, and has had to struggle incessantly to restore them to himself. Creation groans in travail, waiting to be united with the true children of God.

5. **Christology.** Fallen mankind can be restored to God only through Christ (the Messiah), who comes as a new Adam to become the new head of the human race (replacing the sinful parents), through whom mankind can be reborn into God's family. In order for God to send the Messiah, mankind must fulfill certain conditions which restore what was lost through the Fall.
6. **History.** Restoration takes place through the paying of indemnity for (making reparations for) sin. Human history is the record of God's and man's efforts to make these reparations over time in order that conditions can be fulfilled so that God can send the Messiah, who comes to initiate the completed restoration process. When some effort at fulfilling some reparation condition fails, it must be repeated, usually by someone else after some intervening time-period; history therefore exhibits a cyclic pattern. History culminates in the coming of the Messiah, and at that time the old age ends and a new age begins.
7. **Resurrection.** The process of resurrection is the process of restoration to spiritual life and spiritual maturity, ultimately uniting man with God; it is passing from spiritual death into spiritual life. This is accomplished in part by man's effort (through prayer, good deeds, etc.) with the help of the saints in the spiritual world, and completed by God's activity of bringing man rebirth through Christ (the Messiah).
8. **Predestination.** God's will that all people be restored to Him is predestined absolutely, and he has elected all people to salvation, but he has also given man part of the responsibility (to be accomplished through man's free

(continued on page 4)



Original drafters of the Unification Theological Affirmations hand-signed two thousand printed copies mailed nationwide to scholars, churchmen and religious educators. Seated (clockwise) are Anthony Martinez, Pauline Pilote, Michael Breslin, James Stephens, Bento Leal, Charles Wheeler, Diana Muxworthy, Edgar Boshart and Lloyd Eby.

will) for the accomplishment of both His original will and His will for the accomplishment of restoration; that responsibility remains man's permanently. God has predestined and called certain persons and groups of people for certain responsibilities; if they fulfill, mankind will be blessed and these people will be glorified, but if they fail, others must take up their roles and greater reparations must be made.

9. Jesus. Jesus of Nazareth came as the Christ, the Second Adam, the only begotten Son of God. He became one with God, speaking the words of God and doing the works of God, and revealing God to the people. The people, however, rejected and crucified him, thereby preventing his building the Kingdom of God on earth. Jesus, however, was victorious over Satan in his crucifixion and resurrection, and thus made possible spiritual salvation for those who are reborn through him and the Holy Spirit. The restoration of the Kingdom of God on earth awaits the Second Coming of Christ.

10. The Bible. The Old and New Testament Scripture are the record of God's progressive revelation to mankind. The purpose of the Bible is to bring us to Christ, and to reveal God's heart. Truth is unique, eternal and unchanging, so any new messages from God will be in conformity with the Bible and will illuminate it more deeply. Yet, in these last days, new truth must come from God in order that mankind be able to accomplish what is, as yet, undone.

11. Completed Restoration. A proper understanding of theology concentrates simultaneously on man's relationship with God (vertical) and on man's relationship with his fellowmen (horizontal). Man's sin disrupted both these relationships, and all the problems of our world result from this. These problems will be solved through restoration of man to God through Christ, and also through such measures as initiating proper moral standards and practices, forming true families, uniting all peoples and races (such as Orient, Occident and Negro), resolving the tensions between science and religion, righting economic, racial, political and educational injustices, and overcoming God-denying ideologies such as Communism.

12. Second Coming or Eschatology. The Second Coming of Christ will occur in our age, an age much like that of the First Advent. Christ will come as before, as a man in the flesh, and he will establish a family through marriage to his Bride, a woman in the flesh, and they will become the True Parents of all mankind. Through our accepting the True Parents (the Second Coming of Christ), obeying them and following them, our original sin will be eliminated and we will eventually become perfect. True families fulfilling God's ideal will begin, and the Kingdom of God will be established both on earth and in heaven. That day is now at hand.



The symbol represents unity and theological study. The outer ellipse represents the principle of give and take; this principle is the foundation of all existence and activity. The upper spire is a pinnacle pointing upwards toward God. The central circle represents the central point around which all things take place. The lower element is a pen, symbolizing writing, study, and the Word. The four arms represent the whole earth and all time—east, west, north, and south, and spring, summer, fall and winter.

Unification Theological Affirmations

Unification Theological Seminary
10 Dock Road
Barrytown, New York, 12507



THE Cornerstone

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My Dream Concerning Seminary Education

By Dr. Young Oon Kim

Some years ago I urged Rev. Moon to start a seminary for the training of our future leaders. At first there was no way to see that dream realized but we never gave up hope. So you can imagine how happy we were with the purchase of Barrytown and the actual establishment of the Unification Theological Seminary. But there is more to a seminary than buildings, textbooks, the hiring of professors and the selection of students. As necessary as all these are, even more important is the purpose we have and the spirit we seek to create.

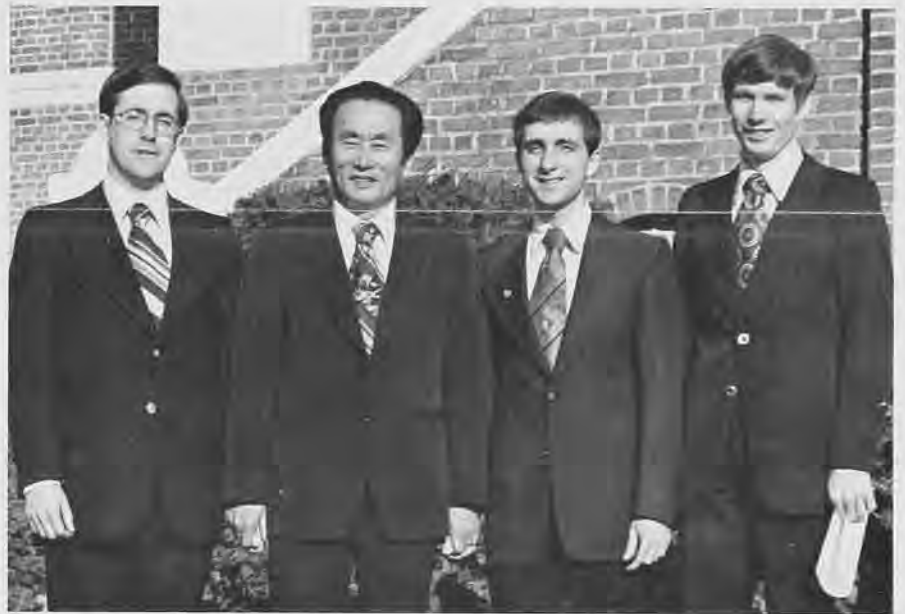
In my opinion, there is no need for another theological seminary like those the traditional churches now have. What value would there be in duplicating Harvard, Union, Chicago or Princeton? We must provide something different, something extra, a superior education for a new way of life.

To help you to understand what our seminary's function should be, could be and must be, let me briefly remind you of what education has been in the past.

Because of the numerous barbarian invasions and the fall of the Roman Empire, the church was forced to become a school teacher. In the Dark Ages there was nothing but the church available to keep the light of learning from being extinguished. Therefore in the monasteries or attached to the cathedrals, schools were set up to preserve the wisdom of the past and transmit it to the younger generation. These schools were often only modest creations but they provided the foundation for what was to follow.

As Christians, men of the Middle Ages believed that one should "love thy God... with all thy mind" like Jesus taught. Religion involves what you think as much as how you pray. So the schools were connected with the church, financed by the church and usually staffed by clergymen. In addition to such external characteristics of medieval schooling, education even in the humanities was built upon a spiritual foundation and was designed to realize a spiritual quality of life.

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Unification Theological Seminary President, Mr. David S.C. Kim with the winners of the seminary oratorical contest. Standing (left to right) are Jonathan Wells, Mr. Kim, Edgar Boshart and Gordon Anderson.

DAVID KIM ORATORICAL CONTEST

The first annual "David Kim Oratorical Contest" was held at the Unification Theological Seminary on the evening of February 16. The event was sponsored by Unification Theological Seminary President, Mr. David Kim and organized by the seminary Oratory Club headed by Anthony Guerra. Topic for the ten minute oration was "Religious Freedom: America, 1977." The purpose of the contest as Anthony Guerra indicated in his opening remarks, was "to avail ourselves of the methods and theories which help convey the words of God to our society." He stressed the particular importance of the speech topic in today's world.

Nineteen seminarians took part in the preliminary rounds beginning at 7:30 p.m. with the field being narrowed to nine finalists by 9:00 p.m. Each finalist then presented his speech with first prize of \$100 won by Jonathan Wells, second prize of \$75 by Edgar Boshart, and third prize of \$50 by Gordon Anderson. Cash

prizes were donated by David Kim's son.

Jonathan Wells, in his prize winning speech, stressed that the dangers to religious freedom in '77 derive not from outside the religious community but from within. He discussed "de-programming," atheistic education, and communist persecution, and he emphasized that the dangers were: (1) the ease with which believers allow themselves to be "de-programmed," rather than the deprogramming itself; (2) the failure of the religious community to come up with a successful alternative to America's atheistic educational system, rather than that system itself; and (3) widespread defeatism and compromise among religious people in the face of communist threats, rather than communist persecution itself.

Judges for the contest were Dean Stewart, Dr. Lewis and Dr. Tsirpanlis. Speakers were judged on originality, clarity of expression, dynamics of delivery, ability to create interest and humor.

M.M.

ACLU Denounces "Deprogramming"

"Deprogramming"—the practice of systematically destroying an individual's beliefs—was soundly denounced by a panel of some 20 psychiatrists, attorneys, journalists and theologians at a day-long conference sponsored by the American Civil Liberties Union in cooperation with the Toronto School of Theology on Saturday Feb. 5, at the Church Center of the United Nations in New York City.

Aryeh Neier, executive director of the ACLU and the chairman of the conference, warned that attempts by parents and others to kidnap and "deprogram" members of religious cults constituted a "very dangerous (trend) that could be used against political as well as religious dissidents."

Imprisoned for days, weeks, and even months, young adults fall victim to a constant barrage of haranguing and accusation with no recourse to any legal rights. Four members of the Unification Church told the frightening details of their own experiences at the hands of the deprogrammers. A couple of them remarked that as a result their relationship with their parents is all but ruined.

Dean M. Kelly, an executive of the National Council of Churches, declared that deprogramming was "the most serious violation of religious liberty in this country and generation." He noted the anguish of parents whose youngsters join the Unification Church, Hare Krishna, or other religious movements, but said, "Let us give equal consideration to the feelings—and the rights—of young people who go about in daily dread of being physically seized and subjected to protracted spiritual gang-rape until they yield their most cherished religious commitments."

At the day's end, Dr. Joseph O'Connell, professor of theology at the University of Toronto, concluded that more dialogue is a far better alternative for anxious parents than deprogramming. He said that a neutral intermediary group of concerned professionals could possibly be developed to assist in parent-child dialogue and understanding.

About 100 people attended the session, including concerned parents, cult members, and a number of reporters. Dr. Neier said that proponents of deprogramming were invited to attend the conference, but declined to appear.

Most of the panelists felt that the conference provided a solid first step in professional exchange on the deprogramming issue. Another day-long session with an even larger number of participants is planned at the University of Toronto in early March.

B.L.

First Jerusalem Conference of Christians and Israelis

Dr. Thomas Boslooper, suffering slightly from jet-lag, was back at UTS Feb. 28 after attending the *First Jerusalem Conference of Christians and Israelis*, held in the Holy City the weekend of Feb. 20-21.



Andy Wilson, first-year UTS student makes a point at the A.C.L.U. Conference on Deprogramming. Looking on to the left of the podium is Dean Kelly, an executive of the National Council of Churches. To the right are Bento Leal, Pam Fanshier and Anthony Martinez—UTS students who have gone through the 'deprogramming' process.

Dr. Boslooper was joined in Jerusalem by Neil Salonen, the president of the Unification Church in America, Dr. Mose Durst and Jeremiah Schnee from the Oakland center. Dr. Boslooper called the weekend "a profound experience of unity that brought together Christians, Arabs and Jews on the soil of their common heritage."

"The conference proved that it is still possible to get people of absolutely opposed points of view to come together and discuss sensitive theological and political issues in a wonderful spirit of understanding," Dr. Boslooper said. "Many people were so deeply moved by the sessions that they gave personal testimonies."

The conference dealt with such delicate issues as the theology of Israel in Christian belief, the concepts of the Messiah in Christianity and Judaism and political freedom for Palestinians and Jews in the Holy Land. In general, the hope was expressed that the many conflicting political and religious points of view that now confront each other in the Middle East could put aside the past and stop arguing about who was right historically. The feeling was that historical resentment was the major obstacle to unity in that area.

Dr. Boslooper felt Jerusalem was highly symbolic. "This site symbolizes peace and wholeness," he said. "Yet it has retained all the tensions of today's world. If we can achieve peace and harmony here, we can very possibly achieve it in the larger world." Dr. Boslooper felt the first Jerusalem Conference was a step toward that goal.

D.J.

Women and Human Liberation

The weekend of February 11, 12, 13 Jaime Sheeran, Peggy Nagel and Diane Muxworthy attended a conference on "Women and Human Liberation" at Yale Divinity School. It was attended by approximately 235 women and 15 men from 40 seminaries including representatives from Puerto Rico and Canada. Issues of women and human liberation were discussed from the Christian perspective.

On Friday evening, Letty Russel and Cheryl Exum spoke on "Human Liberation in a Biblical Perspective" followed by small group discussion on chapters two and three of *Genesis* with reference to: 1) Yahweh 2) Adam 3) Woman 4) Man 5) the Serpent.

Guest speakers on Saturday morning were a married couple, Catherine and Juste Gonzales who spoke together on "Women and Human Liberation." They concluded their talk with a plea for a new theology and a corresponding

hermeneutic that would speak with relevance to the whole of humanity. Afternoon workshops followed on such topics as: 1) The Role of Black Women in the Ministry 2) New Approaches to Christian Education 3) Catholic Women and the Ministry 4) Alternative Education and 5) Planning the Next Conference.

Coffee breaks and entertainment provided additional opportunities for conversation and contact. Saturday night was topped off with song, dance and jubilee in celebration of the liberation of all women and men. Two hundred and fifty seminarians cheered "Shalom" to each individual seminary and denomination represented at the conference. The night concluded with many embraces and a prayer and a pledge for continuous dedication to the cause of liberation from oppression of all peoples. Another conference is planned for 1978 in St. Louis to which all were invited.

D.M.

MINORITIES AND THE PROBLEM OF HUMAN RESTORATION

On four Mondays during January and February, the Unification Theological Seminary hosted a series of lectures sponsored by the Society for Common Insights (SCI) on the topic, "Minorities and the Problem of Human Restoration." The Society sponsored lectures by three ministers from Black churches in the New York area, Rev. William Hawkins of Beck Memorial Presbyterian Church, Manhattan, Rev. Earl B. Jordan of Greater Bethel A.M.E. Church, Manhattan, and Rev. Albert Tyson of Mount Pisgah A.M.E. Church, Jersey City.

Sponsored by the Society so that new insights into the role of black and minority churches with regard to general spiritual health might be generated and disseminated, lectures included, "Religious Solutions to Cultural Problems," "Christianity, Slavery, and Segregation," "The Beginnings and Struggle of the Black Church," and "Black Religious Experience Within the context of Today's World."

All participants agreed that minority churches have had special problems and special responsibilities in their societies. The black ministers emphasized the fact of racism in American life and its distortion of the American psyche. A symposium concerning these topics will be held March 2 at the Unification Theological Seminary featuring all participants in the lecture series and other interested people. Full coverage will be forthcoming in the March newsletter.

Co-ordinator of the lecture series was SCI president, Kurt Johnson, with assistance from Shawn Byrne. Lloyd Eby has been seminary co-ordinator. L.E.



"There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him."

Isaiah 11:1-2

FRANK FLINN

Frank Flinn, Ph.D. student at the Institute of Christian Thought, Toronto, former instructor at St. John's, "Great Books Plan" College at Annapolis, Maryland and self-proclaimed Calvinist-Catholic, lectured at UTS February 3-4 on "Hermeneutics and the *Divine Principle*" and "The Tree of Life in Medieval Architecture."

Mr. Flinn, who is completing a book on the implications of post-modern technology as the context for contemporary theology, termed the *Divine Principle* the most important theological work of the twentieth century.

To illustrate his lecture on the "Tree of Life," Mr. Flinn presented from his personal collection rare slides of medieval art. Students were fascinated by the wide variety of concepts the medievals organized on the "tree of life" model. The "rod of Jesse" branched out to include all manner of beasts, fowl and even kingdoms. The feeling of overarching unity, hallmark of the Middle Ages, was clearly and spontaneously presented through the visual image. Mr. Flinn intends to publish a catalogue of the varieties of the "Tree of Life" images as a root metaphor in medieval art.

T.S.

DR. M. RUMSCHEIDT

Dr. Martin Rumscheidt, President of the Karl Barth Society of North America, President of the Corporation For the Publication of Academic Studies in Religion in Canada, and Professor of His-

torical Theology at the Atlantic School of Theology, Halifax, Nova Scotia lectured at UTS February 24-25 on "Karl Barth, Theological Existence Today" and "Human Theology or A Theology for Man."

Dr. Rumscheidt who studied under and worked with Karl Barth was able to refer as easily to experiences with the Swiss theologian as he could to Barth's 9000 page *Church Dogmatics*. Summing up his theology in a resounding "Yes to God's Yes," Dr. Rumscheidt combined a living witness with a depth of theological insight.

An added treat for students was a debate arranged Feb. 25 between Dr. Rumscheidt and Dr. Matczak on "The Possibility of Natural Theology" or the duel between faith and reason. Moderated by Dr. Lewis who set the historical context for what some have described as the dilemma of getting head and heart together, the UTS confrontation was a learned and articulate exposition of the problem.

M.M.



Dr. Matczak speaks as Dr. Rumscheidt listens during their debate on "The Possibility of Natural Theology." Dr. Lewis, who moderated, looks on.

BARD COMMUNITY FOCUS

Three hundred people filled Kline Commons at neighboring Bard College, February 22, for the latest in the Community Focus series, this one having as subject, the Unification Church., Made possible by a grant from the New York Council for the Humanities, the purpose of the program has been "to bring humanistic concerns and perspectives to the discussion of public issues."

Panelists for the Unification Church symposium included moderator, Michael Simpson, Associate Professor of Classical Languages and Literature at Bard, anthropologist Willa Appel from New York City, Frederick Q. Shafer, Bard College Chaplain and Professor of Religion, Rabbi Maurice Davis of White Plains, N.Y., and Michael Warder, administrator of the Unification Theological Seminary.

A free-wheeling affair featuring ten minute statements from each of the panelists, exchange among panelists, and questions from the floor, the program although conducted in dignified fashion, was not atypical of other public forums regarding the Unification church. Michael Simpson, having outlined the history of the Unification Church both at large and in Dutchess County, was followed by Willa Appel who questioned the political affinities of the church, Frederick Shafer who questioned the centrality of Jesus Christ, and Rabbi Davis who questioned the church members' relationship with their parents. Michael Warder outlined his own affiliation with the church and the points of Unification Doctrine which he found particularly pertinent and meaningful.

Approximately fifty seminarians were in attendance along with Bard students, faculty and interested community residents, many of whom remained after the 10:30 p.m. closing of the program for conversation.

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Theologians' Conference

The weekend of February 18-20 a unique theological discussion took place at the Unification Theological Seminary. For over eleven hours seven North American theologians and twelve seminary students engaged in a free-for-all discussion on the theology and life style of the Unification Church and its founder, Reverend Sun Myung Moon.

The theologians' visit included many informal discussions, a tour of the Barrytown campus, and a meeting with another group of fifteen students to discuss their autobiographies and testimonies. Dr. Herbert Richardson who organized the weekend, described the group and its experience as "nearly perfect."

The whole conference was notable for its air of candor both in the sensitive and honest questions posed by the theologians and in the variety of interlocking responses from the students.

Friday evening began with a dis-

cussion of relationships among members of the Unification Church, the relationship between *Divine Principle* and seminary studies, and informal conversations, some of which lasted well into the night. Saturday morning began with the question of "Who is Rev. Moon like" which led into a lively discussion of such topics as the nature of original sin, ecclesiology, resurrection, and the coming of the Holy Spirit.

During Saturday afternoon the practical side of Unification Theology was considered—the Kingdom of God vs. present geopolitical realities. This was the liveliest discussion.

The conference closed with a breakfast session on Sunday morning at which point it was agreed that it would be a good thing to continue as a group in the near future. Plans are being laid to publish a condensed version of the recorded conversation in an up-coming book on Unification Theology. T.S.

ROOTS Arthur Herstein

The American imagination was swept away a few weeks ago when the 8-part television special "Roots" was presented by ABC-TV. Adapted for TV from the best-selling novel by Alex Haley, "Roots, The Saga of an American Family," traces the author's family history through seven generations, beginning in Africa.

The Mandingos are a tribe of black Africans with a noble and religious culture. They train as warriors, not out of aggression, but to protect themselves from warring tribes. One is impressed by the high standard of their civilization, characterized by their righteousness, honor and intelligence. Tradition is passed on from one generation to the next, and belief in God, Allah, is the central point of Mandingo life. The Mandingos adhere to a strong morality, and absolute respect for the family system.

Recounting the story of Kunta Kinte, fifteen years old when he is snatched from his homeland by white slave traders and taken in chains to America, "Roots," to me, is more than just the story of a black man's struggle against slavery and oppression to win freedom. To me, it is a very clear statement of the very meaning of man's life itself. The success of "Roots" was not due to its "historical" value, nor to the glorification of the black man, nor to the timely question of black and white relations. But it was due to the basic truths about mankind which it presented, and with which all people could identify. We are all looking to find out where we come from, with the hope of finding noble

origins. For Kunta Kinte, his roots, and consequently his strength, lay in his African heritage. In the African words which he refused to forget, there was something simple and yet mystically profound. "Cambe belongo means river, co means fiddle." These words were the symbols of freedom, and one is strangely moved when they are spoken three generations later by Kunta's great-grandson as an expression of his belief and faith. The human heart is moved when it encounters truth, because each heart contains a seed of that very truth.

As I watched "Roots" I was reminded of the Jewish people, and their period of slavery during the time of Moses. Moses himself never got to see the Promised Land, but because of his vision, and the fire in his heart, the nation of Israel was preserved. "Roots," for me, was definitely a religious story. The cohesive force of Kunta's heritage was belief in God, Allah, expressed through the strong family relationship, and through culture. Our roots tie us to our parents, to our society, and to God. We cry out for the mystical union with the Absolute, and in so doing, all the intermediate powers in the universe are shaken to their core. There is nothing stronger than the bond between parent and child, and no amount of slavery could come between man and his desire to have a relationship with God. The same driving force that caused Moses to lead the Israelites through the wilderness, caused the spirit of Kunta Kinte to drive his descendants through their own wilderness and into freedom.

Until our own time the motto of Harvard University was "For Christ and His Church." Something similar could be said of the great and much more ancient universities of Europe—Oxford and Cambridge in England, Heidelberg in Germany, Salamanca in Spain or the University of Paris. They were all begun for religious reasons.

In the United States too, most of the colleges and universities were founded by the churches. Congregationalists started Harvard, Yale, Dartmouth, and others. Baptists started Brown University in Rhode Island and the University of Chicago. Episcopalians started Columbia. Presbyterians organized Princeton. Methodists founded Wesleyan Colleges in Connecticut and Iowa, American University in Washington, D.C. and Boston University. So American education like European education has religious roots.

There is no need to spend much time showing how secular education has become in the 20th century. Very little of the religious spirit which created the colleges and universities still survives in the average classroom today. However, as soon as the spiritual underpinning of education disappeared, the schools found themselves in trouble. There was no overall guiding purpose which bound faculty members to each other or which united the students. Without a religious philosophy of life the young people who enrolled in colleges were only interested in getting their diploma as easily as possible, getting passing grades by whatever methods were convenient, and getting out of school quickly. At best students learned facts but they were deprived of a noble purpose for putting the facts to good use.

Today our institutions of higher education spend more money than ever before. They fill the students with more information and graduate more Ph.D's. Yet we have fewer and fewer well-integrated, creative or noble human beings as a result. As many critics have pointed out, professors are better able to pour out information than to instill wisdom. For all our talent, energy and lavish outlay of money, we seem to be producing more unhappy families and miserable individuals. The quality of men and women turned out by our education factories, as they have been called, is not superior to that of the past—and often inferior. What went wrong? How can we change the situation? What should our role be as future Unification Church leaders?

In the Far East, several wisemen recognized the flaws in western education. While they granted the scientific and industrial superiority of Europe and America these Asian sages doubted the lasting value of a soul-less education. If a man is to be fully human and a child of God he must do more than learn how to use a can opener, or drive a car or read X-ray plates. Gandhi, Tagore and Aurobindo in India, for example, insisted on the need for spiritual training as well as technical education.

Gandhi stressed the value of the traditional Hindu ashram as a model for character-building education. Young people will grow morally, spiritually and socially if they live in close contact with a great teacher. By being with him, living with him—as well as hearing what he says, students can develop their latent abilities and mature properly. According to Gandhi, the spiritual environment of an ashram was far more useful than big buildings, modern classrooms and the latest educational techniques. Above everything else, he insisted upon the centrality of spiritual training and moral development.

Unfortunately, in Gandhi's case, his educational philos-

ophy was anti-scientific and anti-industrial. Quite romantically and unrealistically, he extolled the age of the spinning wheel and oxcart. That sort of return to the past was impossible, as Nehru quickly recognized.

With Tagore and Aurobindo, however, there was far greater appreciation for western methods and inventions, combined with devotion to man's essential spiritual nature. Aurobindo had won fame as a fiery Indian nationalist but at the height of his popularity he gave up politics and started an ashram where he lived until his death. When asked why he abandoned public life and his promising career as an Indian freedom fighter, he replied that he wanted to work out an educational model for the Indian people to build a great nation once they had won their political rights. For Aurobindo, a man's freedom is only a necessary means to the full flowering of his abilities.

These illustrations from India may seem quite irrelevant in our situation. But let me remind you that probably part of the popularity of Indian religion on American campuses these days comes from the fact that Hindu and Buddhist spirituality satisfies a need which students recognize—a deep need unsatisfied by secular education.

So far we have looked at the historical background of western education and mentioned briefly some of its Asian critics. Both factors are useful as we look at our own educational efforts. Where are we going? What resources must we employ to pioneer adequate education for our movement?

First, let me emphasize the crucial importance of seminary training as an intellectual discipline. Our faculty are experts in their specific fields. They offer you what you should know and must learn about Old Testament history and literature, New Testament exegesis and criticism, church history, the development of Christian doctrine, religious education, philosophy and ethics. No seminary in America has ever been started with such a capable faculty, I've been told. So you have expert professors, an adequate library and a suitable place to stay. Certainly, how much you learn will determine how effective you can be as tomorrow's leaders. You will not be a good spokesman for *Divine Principle*—or even truly Christian—if you fail to love God with all your mind.

Having said this, I must insist on something even more important. I want you to have an epoch-making experience in your life meeting the living God face to face, a heart-warming experience of the truth of *Divine Principle*. This kind of experience will be the fountain for a passionate desire to share God's love and truth with others. When you go out from this seminary, you should be burning inside with missionary zeal. This is far more vital for the seminarian than book learning. As you look around at the Christian world, you see declining churches, empty pews, spiritless laymen and discouraged clergy. The conventional churches are not ailing because they lack seminaries, libraries, buildings, money or sophisticated theologies. They are sick for lack of a lasting spiritual fervor.

Christianity cannot be restored and the Kingdom of heaven cannot appear on earth because you know all about the doctrines of Augustine and Calvin, or because you have read Karl Barth and Rudolf Boltmann, or because you can tell the difference between form criticism and source criticism. Only through spiritual development based on direct confrontation with God and only through your magnetic personal quality can you become instruments God can use. As John

(continued on page 6)

Wesley would say, you have to get your "heart strangely warmed" and keep it warm. In the last analysis, Unification seminary will succeed or stumble on the basis of its spiritual atmosphere.

I hope seminary will be for you the most memorable time in your lives, providing you with the dynamic vision and inner resources by which you can continually be inspired in the years to come. Seminary can be and should be not only a fountain of knowledge but also the source of lasting joy and inspiration. Use this time to seek truth and rededicate yourselves to noble goals. Become bosom friends with your fellow-students. Share your hopes and dreams. Sustain and strengthen each other in your times of doubt or difficulty. When you create a spiritual and intellectual atmosphere around you, you will experience great joy and be filled with dynamic power. That is the kingdom you can have now and create for others wherever you go—even when you have to struggle alone.

The eagerness to help others, a genuine concern for people, a sensitivity to others' needs and a readiness to serve others—these are the ingredients which create a magnetic personality. All these are derived from one's deep experience with God and passionate love for Him. If you really feel what Schweitzer calls "reverence for life" and if you have a burning desire to love others, you will have discovered the secret of radiant living. If you can cultivate that kind of faith, then God can entrust you with any kind of mission.

If we were able to graduate fifty such dynamic leaders from our seminary, think of the effect they would have on our movement. Let me conclude with a few words about the need for magnetic leadership on the local level. Each center should be a close-knit, caring, growing and vital family built around a spiritual guide as well as an organizational leader. As you all must be well aware, the Abel-Cain model can easily be misused and often has been to foster an egoistical authoritarianism. When people lack inner spiritual power, they resort to external things like their titles, positions or regulations in order to exercise influence. They try to force obedience rather than convincing people to cooperate voluntarily. Such coercive methods only arouse resentment and sooner or later make the leader despised rather than respected.

The ideal leader should never think of himself as the dictator. Instead the ideal leader should function as a wise,

considerate and loving parent. Sensitive to his children's needs, providing them with intellectual and spiritual food, inspiring them to grow in the warmth of his affection, the leader serves as a father and mother figure for the center members. Can you imagine what that kind of leadership could do for our movement? Can't you see what value you would be for God if you became that kind of leader?

In Korea we have a proverb: "If you plan for your life for one year, plant grain; if you plan for your life for 10 years, plant fruit trees. But if you plan for 100 years, then plant people."

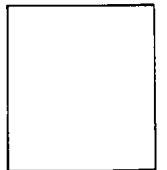
WORLD RELIGIONS

Volumes two and three of Dr. Young Oon Kim's *World Religions* have now been published. Volume two, *India's Religious Quest*, treats Hinduism, Janism, Sikhism and Buddhism. Volume three, *Faiths of the Far East*, continues the treatment of Buddhism along with Taoism, Confucianism, Shamanism and Shintoism. Volume one, previously published, dealt with *Living Religions of the Middle East*.

In her preface, Dr. Kim states that her volumes aim to "show how profoundly people in each great religion have experienced the holy, encountering God, and testifying to His work throughout history." Surveying the history, theology, ethical precepts and current situation of each religion, Dr. Kim hopes to "find something common, universal, consistent among all religions."

Dr. Kim's previous works include *Divine Principle and Its Application* and *Unification Theology and Christian Thought*.

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THE Cornerstone

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March 1977

Toronto Conference on Deprogramming

On the weekend of March 18-20, the Toronto School of Theology and the American Civil Liberties Union sponsored a conference on deprogramming. Eleven seminarians and staff were among the 120 participants. Under the leadership of Prof. Herbert Richardson, the conference spent 2½ days hearing testimonies and discussing the legal, social, medical, and psychological questions involved. A handbook for the conference documenting the deprogramming issue was prepared by the ACLU and is available from the New York ACLU for \$5, and soon, a transcript of the whole conference will be made available. Several resolutions were passed: one urging the investigation and publicity of church recruiting practices and deprogramming in the light of traditional conversion techniques, and another urging the tightening of conservatorship laws. In spite of the fact that a dozen different deprogrammers were invited, none of them showed up.

On the first evening, the conference heard testimonies by Debbie Dudgeon, a Roman Catholic who was deprogrammed by Ted Patrick, and Andrew Wilson, a seminarian. A most interesting account was given by Adi Kesheva, the leader of the New York Hare Krishna temple who had faced charges of using "mind control" to convert Ed Shapiro to the Krishna religion in Queens, N.Y. Adi Kesheva explained how he had been friends with Ed Shapiro since childhood, and how they had often played hockey together. It was Ed Shapiro who first joined Hare Krishna and then brought in his friend Adi Kesheva, not the other way around.

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Participants confer following a session at the Toronto Conference on Deprogramming.

Oriental Religion Research Institute

The Oriental Religion Research Institute of UTS, the outgrowth of an original inspiration of Dr. Lewis and Kenji Ohnuki in early 1976, has recently become more visible here with the acquisition of facilities for a projected 15,000 volume library and the initiation of several most interesting projects.

The library which is being funded jointly by the Korean, American, Chinese and Japanese Churches is housed at Barrytown in the southeast reading room and now has a collection of over 1000 volumes with many currently en route from Korea and Japan. The library has particularly benefited from the guidance of Dr. Warren Lewis, Associate Professor of Church History at UTS, who has urged students to become more familiar with the history of Asian Christianity as it provides the background for the emergence of *Divine Principle*. Lewis would like to see UTS become a world religious study center with the world's best library of materials on the history of the Christian Church in the Orient, the unique heritage of the Unification movement.

Besides the library, the Institute is actively supporting a lecture and film series on "The Future of World Religion." David Kalupahana, chairman of the Department of Philosophy at the University of Hawaii was the first speaker in the series with Father Mehen, president of the Maryknoll Fathers, scheduled to speak at UTS April 26 on Christianity in Korea. It is hoped that the lecture series will not only stimulate interest in East-West studies but also produce a book as the basis for a "Parliament of World Religions" proposed for late 1978 or early '79.

In addition to the lecture series, 15 UTS students are participating in an advanced seminar on "The History of Christianity in the Orient" conducted by Dr. Lewis. The class will explore the movement of Christianity through China, Japan, Korea and India, and the problems created by the confrontation of Christianity with Eastern culture.

One final function of the Institute will be to keep Western members informed of activities of the Unification Church in the Orient.

D.J.

Science and Religion

O. Roger Anderson

Dr. O Roger Anderson, Professor of Cell Biology at Columbia University and President of the American Association of Science Professors visited the Unification Theological Seminary, March 1.

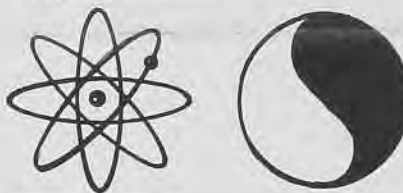
Speaking before Dr. Lewis' "Theological Implications of Science" seminar, Dr. Anderson outlined for students the growth of an individual from a single cell to a functioning human being. Dr. Anderson's words in conjunction with a slide presentation led several students to remark that they could see a person growing before their eyes.

In discussions which followed, the theological implications of cell biology were considered—namely, that the same advancements which can make possible the cure for cancer could as well lead to the further development of biological warfare with the potential to wipe out masses of people.

Dr. Anderson who himself manifests a 'unification' of religion and science is not only one of the nation's foremost cell biologists but also a minister in the Reformed Church of Latter Day Saints. Offering an inspirational message at morning service the day following his lecture, Dr. Anderson was able to utilize both capacities at UTS. G.A.



O. Roger Anderson



David Kalupahana

East meets West

David Kalupahana

On Monday, March 28, UTS hosted Dr. David Kalupahana, chairman of the Department of Philosophy at the University of Hawaii. Dr. Kalupahana is a scholar of Buddhist philosophy, and his visit marked the first time UTS has sponsored a lecturer in that area. A former mathematician and a citizen of Sri Lanka (Ceylon), Dr. Kalupahana's 25 year study of early Buddhist tradition has centered on his desire to "go to the roots and find out what its all about." Author of *Casualty: The Central Philosophy of Buddhism* (1975) and *Buddhist Philosophy: A Historical Analysis*, all of Dr. Kalupahana's research has been done in the original languages.

Speaking in the evening to about 80 seminarians, Dr. Kalupahana stressed that Buddha's philosophy of non-attachment applied not only to material luxuries but also to ideas. Buddha, Dr. Kalupahana noted, rejected dogmatism as a symptom of man's attachment to finite ideas. To gain truth, we must achieve non-attachment (or objectivity) to our own ideas as well as material possessions.

Dr. Kalupahana's visit, sponsored by the Oriental Studies Research Institute of UTS is the first in series of lecturers from diverse traditions to be sponsored at UTS in an attempt to develop a worldwide symposium for the exchange of religious insights. T.E.

Visit to LTSP

On Monday, March 21, four seminarians—Bob Selle, Linda Mitchell, Larry Witham and Ulrich Tuente—made a one day visit to the Lutheran Theological Seminary at Philadelphia.

Arriving at the Seminary at 10 a.m. and staying until 5 p.m., the students were introduced first to faculty host, Dr. Oliver Olson, and several other students at which time UTS seminarians were able to share brief testimonies, talk about Unification Theological Seminary, theology, and Media negativity. The morning also featured a visit to LTSP's 120,000 volume library and a spirited conversation

with the librarian, Dr. Helmut Lehmann.

After being treated to lunch at the dining hall, seminarians visited Dr. Olson's class on the Lutheran Confessions. Introduced to the class of about 50 students, the rest of the afternoon focused on a deeper theological discussion with Dr. Olson and a half dozen students for over an hour and a half. The students and Dr. Olson, although critical, were sincerely curious about Unification Theology and very respectful.

The visit concluded with an expression of a desire on the part of several students to visit UTS. Dr. Olson urged them to continue the new rela-

tionship in this way and to read copies of *Divine Principle* before coming here. He appointed one student in charge of liaison with UTS. It is hoped that a Fall '77 visit will be arranged.

R.E.

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Minorities and the Problem of Human Restoration:

A Public Symposium

On March 2, 1977, the Society for Common Insights sponsored a public symposium on the topic "Minorities and the Problem of Human Restoration" at the Unification Theological Seminary, Barrytown, New York. Over 200 persons attended the symposium. Ministers and guests came from as far away as Washington, D.C. and Philadelphia to observe the proceedings. The symposium was based on a series of lectures delivered at the Seminary January 10—February 7, 1977, by Reverend William Hawkins, Reverend Earl B. Jordan and Reverend Albert Tyson who were also the major speakers at the symposium.

Reverend Hawkins, pastor of Beck Memorial Presbyterian Church, Bronx, New York and Adjunct Professor of History and Western Civilization, Malcolm King College, Manhattan, New York, also formerly the Administrative Director, Model Cities, Harlem, New York, spoke on "Theology in a Revolutionary Setting."

Reverend Jordan, pastor of Greater Bethel A.M.E. Church, Manhattan, New York, is past president, Greater New York A.M.E. Conference and is presently its Program Director. Reverend Jordan formerly directed the Anti-Poverty program in Huntington, Long Island. He spoke on "The Process of Black Rage is the Black Man's Discovering His Real Self."

Reverend Tyson, pastor of Mount Pisgah A.M.E. Church, Jersey City, New Jersey, director of several Federal Relief-funded programs in Jersey City, past president, Princeton Pastors Association; past president, Princeton Council on Human Rights and past vice president of the N.A.A.C.P., New Jersey and Rhode Island, spoke on "The Nurturing Role of the Church in the Black Experience."

In addition, Reverend Richard L. Trudo, pastor of St. John's Lutheran Church and Lutheran Church of the Messiah, Brooklyn, New York, wrote a significant paper for the symposium entitled "What is the Role of 'White Christians' as Respondent to Black Religious Initiative?"



Reverend Hawkins and Dr. Boslooper exchange views.

Responses and a panel discussion entitled "Minority-Majority Problems in a Worldwide Context" followed the major presentations. Kurt Johnson (University of Wisconsin, American Museum of Natural History), program coordinator for the Society for Common Insights, moderated the discussion. Participants included: the major speakers, Reverend George Thomas, (Sharon Fellowship Church of India), Ms. Delores Bates (Washington Director, P.U.S.H.), Reverend Shawn Byrne, (former chaplain, Mt. Joy Prison, Dublin, Ireland and coordinator of interfaith affairs, Unification Movement), Mrs. Yaeko Inouye (co-founder of the Ecumenical Movement of the Union Church of Japan), and Reverend John Lewis Price (pastor, Faith Fellowship Baptist Church in Philadelphia).

The call for positive action rang through all the proceedings with the major result of the symposium being the establishment of a common base and theme on which an ecumenically based national conference can take place. This "National Conference on the Church and Social Problems" sponsored by SCI with the Society for Human Restoration has been tentatively set for late May at Fordham University with numerous of the nation's top Black educators slated to be in attendance. Information on that conference may be obtained by writing % the Unification Theological Seminary. Full proceedings of the March symposium are being published in Volume II of the *Journal of the Society for Common Insights*.

K.J.



Reverend Tyson

Deprogramming Conference

from page 1

Several sociologists spoke about the new religions, among them Dr. Stillson Judah, who is writing a book on the Unification Church. In comparative studies of the Unification Church with Hare Krishna, he found that the social activism of young people who joined the Unification Church was much higher than for converts to Hare Krishna, who tended to be rather non-political and artistic. Thomas Robbins, a sociologist from Queens College, described the conversion of young people to new religions as a sign that the establishment is failing to solve its problems, and Dr. Judah agreed that the new religions are vital for the survival of mankind, giving meaning to life and method of dealing with the world in love.

Prof. Richard Rubenstein, noted Jewish theologian who has written several books on the holocaust, delivered a stirring speech on deprogramming and torture. He explained that the chief function of torture in the contemporary world is not to punish nor to elicit confessions, but to re-educate. The treatment of Soviet dissidents in mental hospitals, the torture of prisoners in Chile and Argentina, the re-education camps in Vietnam and Red China, all these are attempts to break those who hold dissenting conceptions of reality and bring them into the official definition of reality.

Since new religions are alternative

representations of reality, they create "cognitive dissonance" and "cognitive dissidents" to the establishment view of reality. Deprogramming is the American reaction to this dissonance just as torture and psychiatric confinement in totalitarian countries. Many of the techniques of deprogramming: isolation, verbal abuse, humiliation, and sexual abuse are identical with those used in torture. Deprogrammers mask their violence in the same bureaucratic, "professional" self-concept that is common to torturers. Rubenstein roundly condemns the American courts for allowing and legitimizing this kind of violence, and warns the psychiatrists, the "official gate-keepers of reality," to be responsible and not to abuse their position.

The final talk was by Harvard theologian Harvey Cox. He delineated five myths that people have applied to heretics and non-conformist religions throughout history, and which are very much the thinking behind the current wave of religious persecution.

1) First is the myth of subversion—that the heretical group is an agent of a foreign government. This was a common charge against Catholics in America, and against Jews, who were labelled "communists" by anti-semites in Europe.

2) The Orgy myth, an old one, is that behind closed doors, licentious

practices go on. Remember the early Christians who were accused by the Romans of cannibalism—eating flesh and drinking blood—or the Catholics who are supposed to have secret passages between the monks' and the nuns' quarters.

3) The myths of dissimulation, that "cult" members are deceptive liars who cannot be trusted, was an old accusation against Jews, who on the Day of Atonement were said to cancel any debts and promises made in the past year. Cox pointed out that his myth is self-fulfilling, since a persecuted group may be forced into deceptive practices in order to survive in a time of severe public animosity.

4) Fourth is the Evil Eye myth, that heretics are possessed by an evil power beyond their control. Don't look at cultists, they will zap you into becoming one of them in an instant, like the vampire who turns innocents into one like himself. Brainwashing is this myth dressed up in modern psychological garb.

5) Last is the myth of the Benevolent Inquisitor. Burning the witch saves her soul from the eternal fires of Hell, and the tortures of deprogramming are "therapy," so the persecutor believes himself to be on the side of justice, actually helping his victim.

A.W.

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the Cornerstone

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April 1977

April Theologians' Conference

On April 14 through 16, Unification Theological Seminary hosted its Second Theologians' Conference on Unification Theology. Co-ordinated by Dr. Darrol Bryant of the University of Waterloo, Ontario, this two-day conference focused on position papers developed by some of the visiting theologians as a result of the First Conference in February. Ten North American theologians and fifteen seminarians took part in the discussions.

At the February conference, the visiting theologians were impressed by the comprehensiveness and versatility of the *Divine Principle*. For the April conference, papers were prepared by four of the returning theologians as the focus for discussion, as Darrol Bryant noted, "to continue a conversation, to further dialogue already begun."

The theologians arrived at the Seminary late Thursday, April 14, the first working session beginning after breakfast Friday morning. The topic of prayer was introduced as a starting point with group discussion on the nature and purpose of prayer and the question, "To whom do we pray?" The question arose as to the significance of praying "in the name of" someone, particularly Jesus. It became clear that among the various Christian traditions represented by guest theologians, opinion differed as to the nature of mediation in prayer. One seminarian remarked that in perfection man will speak with God directly, without mediation.

Henry Vander Goot (Calvin College, Grand Rapids, Michigan) then presented his paper, "The Humanity of God and Divinity of Man: Reflections on Unification's Theology of Cre-

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Professor Harvey Cox dubs Warren Lewis 'Fool of the Year', highlighting 'Feast of Fools Festivities' following his lecture at UTS.

Harvey Cox Visits Seminary

On Sunday, April 24, the Unification Theological Seminary had the pleasure of hosting Professor Harvey Cox, widely known Harvard theologian. Dr. Cox, invited to the seminary by Dr. Lewis, became famous after the publication of his theological best seller *The Secular City* (1965) and is the author of numerous books and articles.

Dr. Lewis has called Harvey Cox the man who always writes the right books at the right time; and it is true that his books, e.g., *The Secular City*, *The Feast of Fools* (1970), and *The Seduction of the Spirit* (1973) among others mark major steps in the development of contemporary theology. Yet it is always difficult to say whether Harvey Cox recognizes theological trends first or whether he creates them himself. But while the theological world still discusses the "death of God", the "secular city", the theology of festivity or autobiographical theology, the man who has been called theology's profoundest dilettante has already moved on to new fields of interest. This makes Cox one of the key figures for anyone who attempts to understand the development of American theology in the last twenty

years.

Dr. Cox, in his opening remarks, noted that he considered it a significant event that he as a professor of the oldest American seminary came to speak at one of the newest.

Recapitulating the development of Harvard Divinity School as context for his own theology, Dr. Cox noted that his own stimulus for theology derived at least as much from human relationships as from professional theological literature. In this way, Professor Cox integrated his development with that of Harvard Divinity School.

Harvard's development in the last 25 years has been from Protestantism to religious pluralism, according to Dr. Cox, and has derived from successive waves of students: First Catholics following Vatican II, then successively practitioners of world religions, Blacks, Jews, women, evangelicals and cults.

Dr. Cox noted each wave has represented for him a kind of theological "challenge and response" as his method has been "constantly to put myself in situations where theologians

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Dr. Malcolm Gotterer

Dr. Malcolm Gotterer, Professor of Computer Science at Florida International University, visited the Unification Theological Seminary April 27 as a guest of Alva Lines and the "Theological Implications of the Sciences" seminar. Dr. Gotterer who has served as a National Lecturer for the Association for Computing Machinery and Data Processing Management Association, is a consultant to various U.S. government agencies, private businesses, and non-profit organizations. He has published six books and has presented papers at technical conferences in many parts of the world.

Dr. Gotterer spoke at UTS on the history of computers and their effect on society. He said that administrators decide how computers are used and technologists decide how to implement these decisions. But, as Dr. Gotterer noted, technology, unlike science, has no ethical heritage, and as a result computers have not always been used to benefit society. He cited abuses of credit data and credit ratings.

The issue with regard to com-



Dr. George Kline

puters today, according to Dr. Gotterer, is who owns data? He noted that the public no longer hold computers in awe and no longer trusts them. He also noted that although computer scientists initially thought computers were like the human brain, this has proven to be false. We do not understand enough about the human brain to simulate it with a computer. Dr. Gotterer called for more interaction and discussion between technologists and other scientists so that the problem caused by technology in our society can be given more attention. A.L.

Maryknoll Visit

On April 24, Father John Meehan, M.M., President of the Maryknoll Seminary is Ossining, N.Y. and Patrick Ryan, M.M., a graduating senior at the same seminary visited the Unification Theological Seminary at the invitation of the Oriental Religion Research Institute as a part of the continuing lecture series sponsored by the institute to develop a world-wide symposium of



Father John Meehan

religious thought.

The Maryknoll Fathers or Catholic Foreign Missionary Society of America has since its inception in 1911, served throughout the world, particularly in Asia and Latin America. Seminarians were greatly moved by the Maryknollers' obvious love of lands and people.

At the same time, the visit sparked fruitful discussion concerning the role of power and the mission of the Church. The Maryknollers stated emphatically that power is essentially incongruent with the mission of the Church, disagreeing with the position of several seminarians who asserted that power is ethically neutral and can be used for good or evil depending on the purpose to which it is directed. Dr. Warren Lewis, moderator of the discussion, remarked that such a dichotomy was reminiscent of the Franciscan and Constantinian positions that have traditionally existed in the Catholic Church.

The visit marked the first formal exchange between UTS and the Maryknoll Seminary. Both sides have expressed the desire to explore further opportunities.

T.L.

George Kline

On April 1, the Unification Theological Seminary was host to one of the nation's top experts on Marxist philosophy, Professor George L. Kline of Bryn Mawr College, Bryn Mawr, Pennsylvania. A guest of Dr. Matczak and one of a series of lecturers on various aspects of Marxism, Dr. Kline surprised students when he asserted that Marx was not really a materialist and that many of Marx's ideas had been deliberately mis-translated into materialistic concepts in English by Engels.

Marx, Dr. Kline suggested, was not a materialist but an objectivist, one who regards reality only in terms of objects. His ideas, according to Dr. Kline, were twisted by Engels, Plekhanov (the first Soviet Marxist) and Lenin, all of whom "rewrote Marx" to suit their own views. Along with other evidence, Dr. Kline noted that the *Soviet Encyclopedia* of 1964 included as its definitive composition on Marx, an article written by Lenin in 1913, before the publication of Marx's key *Economic and Philosophical Manuscripts*. Even more remarkable, the article contained no direct quote from Marx but always "as Engels expressed". Professor Kline described the distortion as "scandalous".

Asserting that Marx felt that materialism was too simplistic a doctrine for the 19th century, Dr. Kline noted that Marx was not above using materialist concepts or misusing figures (1850 yearly statistics for his 1867 *Kapital*) to reinforce his theory of increasing poverty of the proletariat. Thus, although materialists have assimilated Marx into the copy theory of knowledge; that is, that the mind gains knowledge by making a copy of everything it perceives, Marx, according to Dr. Kline, left open the possibility of human self realization.

J.C.

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Visiting Religious Educators; clockwise, from upper left: a) Dr. Ward Wilson, b) Dr. James Michael Lee, c) Dr. William Barrick, and d) Dr. Melvin Schoonover.

Adult Religious Education

One particularly stimulating spring course offering at UTS has been Adult Religious Education instructed by Dean Stewart and the impressive series of guest lecturers co-ordinated in conjunction with the course. The month of April featured four such visits.

Dr. Ward Wilson, chairman of the Department of Psychology at Viterbo College, La Crosse, Wisconsin led off the course with a lecture on the "Essence of Jesus as a Model" on April 13. He explained that Christianity was a modeling religion. Jesus was modeling the Father in Heaven, and he asked that people model him. Dr. Wilson utilized his own analytic translation of several gospels to demonstrate the technique.

James Michael Lee, Chairman of the Department of Religious Education of Notre Dame University and author of numerous books including his "monumental" trilogy: *The Shape of Religious Instruction*, *The Flow of Religious Instruction*, and *The Content of Religious Instruction*, visited the seminary April 20 and stressed that the way we teach is at least as important as the substantive content. In a comprehensive "Overview of Religious Education," Dr. Lee stressed the importance of profes-

sionalism for religious educators.

Dr. William Barrick, director of Continuing Theological Education as well as head of the program at Drew University spoke April 20 and emphasized global perspectives in Christian education as well as "clues" that have worked in his own experience. Dr. Barrick noted that in the revelatory experience the "surprise of surprises" is that man is "loved in the presence of God."

Dr. Melvin Schoonover, Dean of Continuing Education at New York Theological Seminary and author of *Making All Things Human* and *Letters to Polly* visited UTS April 27 and 28 and promised students not a lecture but an experience. Re-arranging students into a big circle "symbolizing the Kingdom of Heaven where no one is in the second row," Dr. Schoonover divided the class into groups, the task of which was to erect a structure out of plastic straws and straight pins. Students afterwards evaluated leaders who had previously been given specific styles to follow: dictatorial, democratic or laissez-faire.

D.J., J.W., T.H.

Harvey Cox Visits Seminary from page 1

would not find themselves." A Baptist from Malvern, Pa., he has taken part in a Papal commission, lived in a Roxbury district of Boston during the sixties for seven years, and most recently has spent summers instructing at a Buddhist institute for westerners in Colorado.

While comfortable in and lauding a pluralistic setting, Dr. Cox, nonetheless, warned against a "too easy tolerance" trivializing important differences among traditions. Critical of "brotherhoodisms" emphasizing that all roads lead to the same basic truth, Cox called for a theory of unification that "accepts without relativizing" other traditions. He pointed out further that Christianity can have no global pretensions prior to reconciliation with Judaism.

In a lively question and answer period after his speech, Cox developed his contention that mass-media and the advertising industry as presently constituted represents the most perverse counter-religion of our time as well as several personal articles of faith. In depicting Jesus as the one who opened the covenant of promise to those formerly not eligible, Cox emphasized his "totally and completely human" qualities. He termed God "precisely one who is present more than ever dreamed" stressed training oneself to be aware of God's presence in ordinary, everyday relationships.

Although there were many more questions, because Dr. Cox's time was limited, they had to be cut short, and he was invited to a very unusual lunch: known for his celebration of the festive, seminarians had prepared a gala 'feast of fools'. Greeted at the dining room door by exuberant court jester (Mike Jones) Professor Cox was crowned "Harvey of Cox", adorned in royal robe, given the sceptre and lifted via divan to the head table for the festivities which featured skits, a Korean meal and the official announcement by Professor Cox of Warren Lewis as "Fool of the Year".

Following the feast, the entourage adjourned to the student lounge for another period of questions and answers before Dr. Cox's departure. Promising to return soon, Dr. Cox impressed the seminary both as a theologian and as a man.

K.L.

April Theologians' Conference from page 1

ation". The paper dealt with the relationship between God's sovereignty over creation and his reflection in creation. Dr. Vander Goot explored the issues ranging from the doctrine of creation/restoration as understood in Reformed Calvinist tradition and the idea of the duality of God's nature on the analogy of the created order in Unification Theology. The central Calvinist concern for the majesty of God and the "absolute void between God and what He calls into being" was placed in perspective as one of many Christian understandings. The group recognized that Unification Theology bridges the creation/emanation dilemma, and the question of whether both the integrity of God and the divinization of creation could be maintained consistently was left to further speculation.

During lunch, as at all meals, the theologians ate in the common Seminary dining room and engaged students on a wide variety of topics. In Friday afternoon's session Elizabeth Clark (Mary Washington College, Fredericksburg, Va.) presented a paper, "Women in the Theology of the Unification Church". Examining Unification Theology from a feminist viewpoint, Dr. Clark explored several possible implications of Unification Theology. Reacting to a 2,000-year-old tradition of the "denigration of women" in Christian society, Dr. Clark made it

clear that the injustice against women which historically has been associated with Christianity must be rectified for complete religious renewal to take place. At the same time, Dr. Clark was impressed by Unification Theology's emphasis on individual perfection for both men and women and by the leadership roles which women do take in Unification Church. She expressed hope that Unification Theology would not fall into the prejudice which has plagued other religious traditions.

Friday evening focused on Rod Sawatsky (University of Waterloo, Ontario) who delivered a paper on "The Unification Church: Some Preliminary Suggestions for Historical and Social Scientific Analysis". He discussed the relationship between sectarian and movement aspects of the Church, pointing out that, "Unification... is less an institutional entity than a dynamic, directing existing institutions to their rightful task." He lauded the "mood of openness" with which seminary students were able to carry on theological discussion. The guest theologians were particularly interested in the way Unification Church leadership would be maintained in coming generations.

On Saturday morning participants discussed Darrol Bryant's paper (untitled) on Unification eschatology. Ever problematic for Christian theology since the original delayed parousia, so

many viewpoints on eschatology have arisen in Christian history that there is no normative doctrinal formulation on the doctrine of last things. Most of the elements of most Christians eschatologies were found by those present in Unification theology, with the exception of "eternal damnation". Moreover, Unification eschatology, centered on the Kingdom of God on Earth, was seen to lead directly to considerations of practical application.

The final session on Saturday afternoon attempted to wrap up several loose ends, especially on the nature of the *Divine Principle* book itself. Participants attempted to formulate a position which recognized developing revelation in Unification Theology. Most considered Unification Theology to be still in its formative phase with all interested to see how a theology of the book develops.

The Second Conference resulted in all participants thinking more deeply about the issues raised by Unification Theology. In some ways, the April Conference was more difficult than the first one in February as it was more of a working session. At the same time, it produced more substantial results. Those who had written papers promised to re-work them and return in the fall. All participants look forward to continued and mutually fruitful dialogue in the future.

T.S

THE CORNERSTONE

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May 1977

Ecumenical Pentecost

Fifteen seminarians including Tyler Hendricks' spontaneously organized UTS gospel singers were among 450 guests who participated in a unique "Ecumenical Pentecost Crusade" May 14-16 at the New Manhattan Center, New York City. Organized by Rev. Donald Henriquez, Pastor of the First Reformed Methodist Church, Passaic, N.J., the crusade was structured around the theme of "Expounding on the Twelve Tribes".

There were twenty-four preachers in all, twelve both nights, each representing one of the tribes of Israel. Speakers expounded for six minutes each on what was thought to be the essential lesson to be learned from the son of Jacob they represented. While preaching ranged from sweetest nectar to thundering exhortations and messages from conversion to Christian living, interestingly, all emphasized the desire to see unity among the twelve tribes. Participating ministers who made up the bulk of the speakers, also expressed the hope of seeing unity among their congregations.

Preachers from the seminary included Edgar Boshart, Perry Cordill, Ken Hardman and Howard Sell who represented the tribes of Dan, Simeon, Issachar and Joseph respectively. Rev. Henriquez, who developed the basic concept for the event, is inspired to take the crusade around the country.

G.A.



Rev. Moon demonstrates net making technique to seminarians Daikon Ohnuki and Hiroshi Matsuzaki as part of a UTS "fish campaign". For story and pictures, see pp. 4-5.

Biblical Studies Program

The Unification Theological Seminary was host to a unique week-long Biblical Studies Program, May 16-20. Set up by Dr. Boslooper and organized around a week long visit by Dr. Jack Finegan, world renowned scholar of Biblical Archeology, the program combined Dr. Finegan's lecture series with presentations throughout the week by five visiting scholars on "The Mission of Jesus". Those participating were Dr. Keith Crim, Rev. Dr. John Marsh, Dr. Baruch Kanael, Dr. Richard Rubenstein, and Rev. Dr. Thomas Hoyt.

Dr. Jack Finegan, Professor of New Testament History and Archeology and Director of the Palestine Institute of Archeology at the Pacific School of Religion, Berkeley, California, is the author of such well known volumes as

Light from the Ancient Past, The Archeology of the New Testament, Handbook of Biblical Chronology, Hidden Records of the Life of Jesus, and The Archeology of World Religions among others. Dr. Finegan, who presented a total of fifteen lectures throughout the week, located the Bible "in history", setting the context for serious Biblical study. Also with the aide of slides, Dr. Finegan presented a separate lecture series on "The Archeology of World Religions": Zoroastrianism, Hinduism and Jainism, a pilgrimage and a hope, as Dr. Finegan termed it, for "unity among all the religions of the world."

Dr. Keith Crim, Professor of Chinese Philosophy, Biblical Studies and World Religions at Virginia Commonwealth University, Richmond, Virginia, was the first professor to ad-

(continued on page 3)

Dr. John Rexine

On Sunday, May 1, Dr. John Rexine, professor of Classics and Director of the Division of Humanities at Colgate University, visited UTS and presented a lecture on "Recent Trends in the Orthodox Church". Invited to the seminary by Dr. Tsirpanlis whom he met at Harvard in 1959, Dr. Rexine is active in ecumenical work involving the Orthodox churches as well as author of numerous books and articles in the area of classics.

In his presentation, Dr. Rexine pointed out that the Orthodox Church is the original ecumenical body predating the current ecumenical movement by some 1500 years or more. As the *Una Sancta*, the Church of Undivided Christendom, the Orthodox Church has derived its authority from the great ecumenical councils at which all Christendom was represented.

Along with the Ecumenical Synod, as the working of the Holy Spirit represents the other essential ingredient for Orthodox unity and authority, Dr. Rexine saw much hope in the current charismatic movement. He stressed that a new charismatic movement in the Orthodox Church led by Father Eusebius Stephanou of Fort Wayne, Indiana offers much hope for ecumenical advancement. Despite hierarchical indifference to it, Dr. Rexine noted that the movement is becoming popular among Orthodox and is a point of commonality with other Christian charismatics.

P.P.



Dr. Tsirpanlis (left) and Dr. Rexine both field questions from the audience following Dr. Rexine's lecture.

Dr. Samuel Leuchli

A "presentation without conclusion" of Christian Art was presented to seminary students May 8 by Dr. Samuel Leuchli, Swiss-born Professor of Religion at Temple University, Philadelphia. Dr. Leuchli, who worked on his Ph.D. at the same time as Dr. Boslooper at Union Theological Seminary, was invited by Dr. Boslooper as part of the May Cultural Affairs Series. Dr. Leuchli is an expert on Origen of Alexandria as well as understanding man through his art.

Throughout his speech and subsequent slide show, Dr. Leuchli pointed out that man can be known through religious art and that changes are clearly shown by comparing ancient, medieval and modern examples, particularly in architecture. Examining first the temples of Greece and Rome, Dr. Leuchli noted the extreme openness to natural processes: columns, as it were, seemingly rising out of the ground, altars always outside, and worshippers open to sun, land, air, and even the singing of locusts. By contrast, Christian Churches were shown to be largely internal: paint and mosaic representations on the interior, abstract symbolism and a closed community of worshippers who had moved inside the basilica structure.

In depicting modern religious art and architecture, Dr. Leuchli saw a combination of internal/external orientation, depending on the artist. He discussed a pilgrim church in Ronchamps, France which had both inner sanctuary with an external structure including outside altars for a celebration in the open air for 10,000 on saint days. More poignantly, Dr. Leuchli contrasted the contemporary sculptures inviting one to touch and climb with paintings inspired by the world wars: a combination of the desire for unity versus the feelings of alienation.

P.C.



Dr. Samuel Leuchli

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dress students on "The Mission of Jesus", May 16. Dr. Crim, who was chief editor for *The Interpreter's Dictionary of the Bible Supplement* and translator of one fourth of the Old Testament for the popular Good News Bible, is also one of the foremost authorities of Korean Poetry having served as a Presbyterian missionary to South Korea from 1952-66. Dr. Crim, in his lecture, considered the mission of Jesus in terms of the proclamation of Jesus himself, the Jesus Christ Kerygma. Dr. Crim noted two separate strands, that of the Kingdom of God and that of the suffering servant which he developed around Old Testament themes evident in the Royal Psalms and sections of Isaiah.

Rev. Dr. John Marsh, about to begin serious work on "Life of Jesus" manuscript, visited the seminary for four days and addressed students on "The Mission of Jesus", May 18. Dr. Marsh, retired professor and Principal of Mansfield College, Oxford, England, also First Professor of Theology at Nottingham University, known throughout the world for his *Pelican New Testament Commentary on St. John* (1968) and his early work with the world-wide Ecumenical Movement, saw Jesus as consciously attempting to reinterpret the traditions of the Jewish people, especially the traditions of prophet, Messiah and the Son of Man. Jesus came to create the new covenant and the new community of God.

Dr. Baruch Kanael, Professor of New Testament Archeology and History from Hebrew University, Jerusalem, is a well known archeologist of Israel and authority on Jewish Messianism, particularly the Revolt of Bar-Kochba 132-135 A.D. Dr. Kanael, a friend of UTS lecturer in Biblical Archeology, Dr. Henry Thompson, represented Jesus as a political figure unsure about his messiahship but reassured by the response of the people on his entry in Jerusalem, was eliminated in a quick trial by the Sadducees in bureaucratic fashion. Dr. Kanael utilized his expertise on contemporary and Biblical jurisprudence to support his claims.

Dr. Richard Rubenstein, noted Jewish theologian and a leading force in developing Jewish/Christian dialogue, visited UTS for the second time May 19-20. Recently returned from Rome where he received a distinguished literary award for "Best Expression of Hebrew Thought and Culture in the Last Two Years", Dr. Rubenstein previously

lectured at the seminary in January. Professor of Religion at Florida State University and currently National Humanities Fellow at Yale University, Dr. Rubenstein is the author of *After Auschwitz, The Religious Imagination. My Brother Paul, Power Struggle and The Cunning of History*. He viewed Jesus and his followers as one of several groups trying to break the monopoly on "the media of redemption" held by the High Priest and the Sadducees. He termed Jesus the greatest spirit Judaism has produced.

Dr. Thomas Hoyt, Professor of New Testament Studies and Assistant Dean of Academic Affairs at the Interdenominational Theological Center in Atlanta, Georgia, lectured on "The

Mission of Jesus", May 20. Dr. Hoyt, also an ordained minister of the Black Methodist Episcopal Church, stressed the sociological background of Jesus' mission. He depicted Jesus preaching the Kingdom to the poor and those of the country. A liberation approach to Jesus' ministry, Dr. Hoyt saw that Jesus got in trouble as authorities feared a general revolt.

Dr. Boslooper, who not only set up but ran the program all week, commented that although guests "represented diverse approaches to the study of the Bible, they demonstrated a very common and congenial spirit not simply in points of view but as men." He felt that all visitors had enjoyed both the visit and the opportunity to meet one



Top: Panel discussion with (l. to r.) Drs. Boslooper, Marsh, Finegan, and Crim. Bottom: UTS President David Kim presents a marble vase to Dr. Jack Finegan at the conclusion of his lecture series.

UTS "Fish Campaign."

It ostensibly began as a spontaneous leap by seminarians Takeshige Sokozono, Tony Martinez and Yoshihiro Ichijo with a volleyball net into Tivoli Bay lagoon off the Hudson River in mid-April. By mid-May, it had developed into a full scale fishing campaign with participants including not only 120 seminarians and staff but also Unification Church members from across the United States and around the globe who with considerably more licensed netting had made pilgrimage to the same lagoon.

Such rapid developments would have appeared unlikely were it not that behind the venture had been the vision, energy and determination of UTS and Unification Church founder, Reverend Sun Myung Moon who has initiated the project both as training and to spark renewed interest in the ocean and sagging marine industry of this country.

Reminiscent of other Unification Church campaigns, the recent "fish campaign" has been undertaken with the same urgency and intensity of Madison Square Garden, Yankee Stadium and Washington Monument.

Seminarians involved quickly learned the value of organization and unity as well as balancing out-of-class time as the original volleyball net was replaced by ever increasing lengths of netting, each necessitating the sewing of net lines, weight lines and cork floats into the body of the netting. Basic procedure for the fishing, itself, consisted of setting the nets at high tide and a wild scramble for prized carp which had to be caught by hand in the 18" water and mud of low tide.

Having the honor of participating first in the fishing campaign and taking part throughout, as directors of Unification Church state centers arrived for two days of fishing, May 1 and international leaders of Unification Church centers, May 17, seminarians have felt that they were participating in an event much larger than the number of fish which could be contained in Tivoli Bay lagoon. The spirit of the ocean prevailed—a world still limitless, and free.



Top: Students stretch out netting in front of the Seminary. Bottom: Tokiko Nakaya plys the net in Tivoli Bay.

Koi-No-Takinobori

"KOI-NO-TAKINOBORI" or "Carp Swimming Up Waterfall" is the symbol of the "King-fish" of the Orient according to seminarian, Hiroshi Matsuzaki. Dignified, tough, intelligent and beautiful, Mr. Matsuzaki relates that in Japan on Children's Day (May 5) parents of male children hang cloth representations of carp on poles in hopes of their sons becoming tough as carp.

Growing to a length of 2-2½ feet and living as long as 47 years, carp are generally golden or brown-gold in the West, but in the East colors range from gold and brown to red, yellow, pink, black and white. For this reason, and because of the dignified way in which they swim, carp are highly sought after for garden pools in the Orient. Mr. Matsuzaki noted the record sale of a single carp in Japan for 1.2 million yen or nearly 40 thousand dollars!

Himself known for his fishing exploits, Mr. Matsuzaki stressed the dignity of the carp. He commented that while the carp swims in water like a tiger walks, once caught and on the chopping board, it never resists or tries to escape but holds itself as a lamb.



Koi-No-Takinobori

Raw strips of carp or "sashimi" are the most expensive of its kind in Japan although Mr. Matsuzaki noted that the entire body produces wonderful natural medicines.

M.M.



Tirza Shilge



"Stocking the pool"



Seminarians and state directors circle-up to net carp in the Hudson.

Heretics and Sectarians

As it has been a consistent historical motif to "damn the heretic and adopt his heresy", fifteen seminarians have attempted to get a head start on history recently in Dr. Warren Lewis' seminar elective, "Heretics and Sectarians." Confined to sectarian groups of the 19th and 20th centuries, each student is required to study one contemporary group and one 19th century group.

The study of these groups, however, has not been limited to classroom readings but has been experiential as Dr. Lewis has stressed personal experience with one's chosen group with the goal of "experiencing" its particular appeal. Groups students have chosen to study include the Mormons, Black Muslims, Hare Krishna, Sufisi, Hutterites, Lindis Farm Community, the Anthroposophic Society and the Shakers. Along with individual visits, the seminar has set up several group field trips. The month of May featured three such trips.

Hellenism of America

Author of numerous scholarly articles and frequent lecturer on Hellenism and the Greek Church, it is somewhat less known that Dr. Constantine Tsirpanlis, UTS Associate Professor of Church History, is also founder, editor and publisher of "Hellenism in America", a monthly Greek-American newspaper. Dr. Tsirpanlis, who com-



Dr. James Penton

On May 4, Dr. Lewis and fifteen students drove six hours from UTS to Palmyra, New York, the home of Joseph Smith, founder of the Church of Jesus Christ of the Latterday Saints and site of Hill Cumorah where Joseph Smith found the Golden Plates later translated into the *Book of Mormon*. Greeted at the Hill Cumorah Information Center by Elder Woodruff, grand-

(continued on page 8)

Dr. James Penton

Dr. James Penton, Church Historian and expert on religious persecution from the University of Lethbridge, Alberta, Canada, visited the Unification Theological Seminary, May 10 and spoke at length regarding the persecution that Jehovah's Witnesses have suffered in this century. Dr. Penton, who is himself a Jehovah's Witness and author of *The History of Persecution of Jehovah's Witnesses in Canada*, also presented a most interesting historical analysis of his religious tradition, placing it within the millenarian movements of the 19th century.

According to Dr. Penton, Charles Taze Russel, founder of Jehovah's Witnesses, was a great synthesizer who combined ideas of such millenarian thinkers as George Stoops, Henry Greer and N.H. Barber during the period of "Great Disappointment" following the unfulfilled end of the world predicted by the Millerites in 1843. Russel, not a prophet but a "student of the Bible", published his views in the *Watchtower* which he established in 1879 and which has continued to be organ of doctrine for Jehovah's Witnesses to this day.

As a prominent "come outer" church, at times even militantly depicting government, economics and existing churches as evil, Dr. Penton characterized the Jehovah's Witnesses as persecuted more than any other group outside of the Jews. Difficulties with flag saluting and their refusal to serve in WW I precipitated brutal reprisals in the United States during the 1920's according to Dr. Penton. The first organization banned under Hitler in Germany, many Jehovah's Witnesses were sent to their death in concentration camps during WW II. Most recently, Jehovah's Witnesses have suffered miserably in communist countries where, in Dr. Penton's words, "they hate us like poison." It is Dr. Penton's hope that his work will clarify historical and contemporary abuses not just of his own tradition but of the many who have suffered needless persecutions.

T.M.



Dr. Tsirpanlis' newspaper, front page.

bines original seminary studies on the Isle of Patmos with degrees from Harvard and Fordham appears well suited to put out the bi-lingual newspaper which he has done monthly since 1968.

In Dr. Tsirpanlis' words, the purpose of his newspaper has been to "unify Greek Americans behind the traditions and customs of Greek culture." Regular features include Greek History, Folk Poetry, Sociology of Greek people, News from Greece and communities in America, American law, Contemporary Moral Issues, and a 1500 word sermonette. Dr. Tsirpanlis, who is assisted on the newspaper by his wife, Sophia, emphasizes that his newspaper is service-oriented, an attempt to offer cultural enrichment and education to Greek people.

Dr. Tsirpanlis, whose interests are not restricted to print media, is also host each Sunday of an hour-long Greek radio broadcast. A socio-religious and cultural program for Greek communities, Dr. Tsirpanlis combines 45 minutes of entertainment and song with 10 minutes of news, commentary and religious instruction.

M.M.

You're a Good Man Charlie Brown

"You're a Good Man Charlie Brown", the successful off-Broadway musical based on Charles Schultz's comicstrip, "Peanuts", has been a success also as this year's theatrical production of the Unification Theological Seminary. Staged before enthusiastic and warmly appreciative audiences at the New Manhattan Center in New York, April 18 and at the seminary, May 29, the production was initially suggested by UTS junior, Jim Baughman, who saw the musical as a good way of reaching out to the community. As Jim spoke about his idea to other seminarians, the idea began to take shape.

Mike Jones, speech-and-theatre major at Tulane University and writer/director of "Becky's Boys", UTS production of 1976, agreed once again to direct the play and auditions were held in January. The cast of six were chosen for their acting and singing ability as well as for their likenesses to the comicstrip characters. Joe Stenson got the title role of Charlie Brown; Janina Anderson was Lucy; George Hall was Snoopy; Bob Duffy played Linus; Bruce Mahen, Schroeder; and Alice Fleisher, Patty.

Rehearsals, which began in early February, continued for two-and-a-half months. "This is a long time to rehearse any play," Mike Jones commented. "Four weeks is about average for a college production, but we decided to go at a slower pace because of academic responsibilities."

Jim Baughman, meanwhile, as Music Director, began assembling an orchestra which finally consisted of Rick Dumont on piano, Dagfin Aslid playing clarinet, Daniel Davies, drums, Tyler Hendricks, base guitar, Judy Rendina, flute and piccolo and Lewis Gudmundson on percussion and special effects. Choreography was arranged by Adrienne Lee while the set was completely designed and built by Bill Wells, a scenic design major at the University of Montana, and Scott Ferch. Stage Manager was Bob McCauley. Prop Manager was Howard Self. Costumes were taken care of by Leslie Olivas and Pam Fanshier.

The play, itself, does not have a single plot but is a continuous movement of "situations" ranging from Schroeder at piano to Snoopy before

dinner during which periods the characters philosophize about life. Mike Jones termed Charlie Brown an "optimistic play, a re-affirmation of life. The underdog can overcome; he can work it out."

Jim Baughman, enthusiastic about his experience with "Charlie Brown", looks forward to more plays in the future. "I have hopes of rearranging our auditorium to make it more practical for theatrical performances," he said.

Theology, philosophy and "Charlie Brown"? Why not?

A.H.

Behind the laughter
in this play is a simple
but
profound message.
The world
is full of Charlie Browns,
Lucy Van Pelts,
Snoopys,
Linuses,
Schroeders
and Pattys.
Although
each is a unique
and different personality,
With love
and understanding
unity can exist.



Lucy (Janina Anderson) administers a "crabbiness" questionnaire to a hesitant Charlie Brown (Joe Stenson) as Snoopy (George Hall) fumes.



The cast: from l. to r., George Hall, Joe Stenson, Janina Anderson, Alice Fleisher, and Bob Duffy.

son of the president of the Mormon Church at the turn of the century in Salt Lake City, students were presented with a concise statement of Mormon theological beliefs followed by a question and answer session lasting an hour and a half. After lunch with Elder Woodruff and a visit to the traditional site where Joseph Smith found the plates, the group departed for UTS.

On May 7, seminarians traveled south to visit the Waldorf School of the Anthroposophic Society in Green Meadows, New York, and found that a school building that does not contain any right angles in the structure must contain a different type of educational system. Senior, Tom Selover, former Field Representative for the Waldorf School System, and five students were greeted by Dr. Church who was delighted to answer students' varied questions on the works and teachings of Rudolph Steiner. Dr. Church alluded particularly to the "Christ Impulse" which Steiner felt men in this century would experience in mass: convincing conversions on the order of St. Paul. After that meeting, students toured the school grounds as a large pottery show was in progress and learned that as Steiner saw no right angles in nature, he saw no need for using them in man's constructions.

On May 25, Dr. Lewis and ten students traveled to the Shakers Museum in Old Chatan, New York and a restored Shaker community in Pittsfield, Mass. The Shakers, founded in

England by Mother Ann Lee, were so named for their distinctive worship services during which they dance, sing and "whirl in the spirit". Mother Ann, commanded by Christ to preach "the gospel of sinless life" in America, arrived in the New World, August 8, 1774 and began missionary work which was the beginning of what led to the establishment of eighteen Shaker communities throughout New England and 6,000 members in the 1850's.

The Shaker Museum revealed the incredible ingenuity and creativity of the Shaker people, as they ironically made life simple through ingenious inventions. Borden used their laboratories to invent condensed milk; the flat broom was their invention along with the washing machine, medicines and countless other gadgets, remedies and tools. Shaker furniture is world famous for simplicity and practicality.

Cheryl Anderson, capable dancer and singer of Shaker dances and song, guided seminarians through the Shaker Village in Pittsfield. Students viewed the Meeting Hall, living quarters, a remarkable round barn, and the Shaker Worship House where Cheryl demonstrated several Shaker dances and songs, giving students the opportunity of expert instruction.

What is the purpose of the "Heretics and Sectarians" seminar? In Dr. Lewis' words, "Heretical and sectarian religious groups have been the historic source of radical ideas and new directions in the Christian tradition. For the

members of the Unification Church a study of these groups is a way to self-knowledge."

D.D., R.H.

Biblical Studies from page 3

another. One highlight of the week was a free flowing panel discussion with Drs. Finegan, Marsh, Crim and Boslooper on any subject of Biblical Scholarship. Both Dr. Crim and Dr. Marsh gave chapel talks during the week and all were able to meet informally with students. Dr. Boslooper was encouraged that a unified conference of Biblical scholars is possible and that it's "possible to get outstanding men."

F.B.

Graduation Date Set

Graduation Ceremonies for the first graduating class of the Unification Theological Seminary have been set for July 1, 1977 at 11:00 a.m. in the Seminary Chapel. Exercises will be followed by a banquet and reception. A Day in New York is tentatively scheduled for July 2. Further details and a full schedule of events will be forthcoming.

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May Theologians Conference

To create an opportunity for theological discussion on the insights of Unification Theology between interested North American theologians and seminarians was the purpose of this year's third Theologians conference held May 27-29 at the seminary. Although modelled after the successful February and April conferences, the May conference was somewhat different as it was organized entirely by students. Overall coordinators were seniors Tom Selover and Diana Muxworthy.

The conference itself, was moderated by Dr. Elizabeth Clark from Mary Washington College, Fredricksburg, Va., and participant in the two previous conferences. Eight guest professors and fourteen seminarians participated in the discussions.

Opening with a light supper at the Seminary on the evening of Friday, May 27, at which guests met informally with seminarians, the first working session was Saturday morning, beginning with the question of the nature of the *Divine Principle* book and its relationship to the Old and New Testaments. The issue focused on the debate between natural and revealed theology and the median position taken by Unification theology.

There were three sessions in all on Saturday and one on Sunday morning following worship service. Topics discussed included criteria for judging truth, the relationship between God and creation in *Divine Principle*, the importance of marriage and family in Unification Theology and the possibilities of Unification Theology as mediator among various theological positions.

T.S.



The Unification Theological Seminary Class of 1977 with seminary founder Rev. Sun Myung Moon, Mrs. Moon, and seminary president Mr. David S.C. Kim.

Commencement Exercises

The First Annual Commencement Exercises of the Unification Theological Seminary took place Friday, July 1, 1977 at 11:00 A.M. in the Barrytown Chapel with fifty graduates of the class of 1977 receiving certificates indicating successful completion of the two year course of study.

The exercises, which were attended by approximately 500 people, featured Prelude and Recessional by the New York Symphony Orchestra Brass Ensemble; several hymns by the seminary choir; official welcome by Michael Young Warder, Chief Administrator of the seminary; Invocation by Dr. Richard Rubenstein, Professor of Religion at Florida State University; greetings from Unification Church of America President, Neil Albert Salonen; presentation of the graduates; Valedictorian Address by co-valedictorians Klaus Lindner and Thomas Selover; Congratulatory Address by Seminary President David S.C. Kim; and Commencement Address by Seminary and Unification Church Founder, Reverend Sun Myung Moon.

In his Commencement Address, entitled "Become a Physician and a Leader", Reverend Moon emphasized that the reason why today's world is confused and chaotic "is that it started out wrong; it started out in error." Indicating that, "In religion, we call that evil beginning, the Fall of Man," Rev. Moon compared the results of the fall to "those of an illness" and noted that "Throughout history, philosophy and religion have served to train able leaders and physicians for God." Terming mankind's goal, "restoration of the original state before the fall," Rev. Moon stressed mankind's need of a leader "who knows precisely what transpired to cause the fall so that he can prescribe a solution for its cure." This leader is the Messiah, whom God sends, as Rev. Moon noted, both to solve sin and, as prototype, "To represent His absolute, unchanging and eternal standard." Noting, finally, that "the Unification Church and its ideology have come into being to lay the worldwide foundation for the work of the Messiah," Rev. Moon called upon

(continued on page 3)

Dr. D. Cambell Wycoff

On May 26-27, the Unification Theological Seminary was again privileged to be visited by Dr. D. Cambell Wycoff, Professor of Christian Education at Princeton Theological Seminary. Dr. Wycoff, who visited UTS in November as part of a review team from the State Board of Regents, returned as guest lecturer for Dean Stewart's Adult Christian Education class.

Dr. Wycoff, author of numerous books including *The Task of Christian Education*, *The Gospel and Christian Education*, and *How to Evaluate Your Christian Education Curriculum*, met informally with students on Thursday evening, May 26 and addressed Dean Stewart's class the following day. Dr. Wycoff conducted two presentations concerning "Curriculum in Christian



Dr. D. Cambell Wycoff

Education". He noted that curriculum in religious education is the church's systematic plan for carrying out its educational responsibility. While admitting that education does take place in many other ways other than in a planned, systematic approach, Dr. Wycoff, nonetheless, drew an interesting parallel between curriculum and method and the fundamental, dynamic interrelationships between God and man, God and nature, man and nature, God and history, and man and history.

In asking oneself, "How does God educate?" Dr. Wycoff answered that God, first of all, provides an environment for man to be able to learn in. He stressed that man was set up in environments in order to make his own decisions. Underlying all this, however, Dr. Wycoff noted that God has provided a witness to Himself through revelation and the life of Jesus which has been God's way of relating to all mankind.

D.J.

Sufi Visit

"Lord God of the East and of the West, of the worlds above and below, and of the seen and unseen beings, pour upon us thy love and thy light. Draw us closer to thee every moment of our life, until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace."

Sufi prayer Saum.

On June 5, the Unification Theological Seminary Sunday Chapel Service was an experience of unity in love and brotherhood of the great spiritual traditions of the world as five members of the Sufi Order from The Abode of the Message in New Lebanon, N.Y., visited the seminary and shared a Universal Worship Service.

The service was led by Melessia, a Sufi sister who came to America from England to live the Sufi life in community. Opening with prayer and the lighting of seven candles, each representing one of the great spiritual traditions in the world, the service included scripture, song and dance from the major religions. Both seminarians and Su-

fis participated throughout. The most joyful moments of the service came when students worshipped together in celebration through dances taught by Yaquin, dance master and teacher in the Sufi school.

Following the service, a group of students and visitors met for extended questions about their mutual communities and spiritual beliefs. Over tea and strawberries, the group shared common challenges and joys with respect to different spiritual paths. The symbol of the Sufi order—THE HEART AND WINGS with a crescent and star—indicates their basic approach. The crescent represents the responsiveness of the heart to the light of God; the star the figure of a man and of the light of God. For the Sufi, the heart that is responsive to the light of God is liberated.

By day's end, God's presence was felt to have been brought about in the loving exchange and common desire for world unity. Hopes were expressed that sharing and visiting between the two communities could continue. In the words of Sufi leader, Pir Vilayat Inayat Khan, "Love is the net in which hearts are caught like fish."

J.W.



Sufi Dance led by President Kim and Farley Jones.

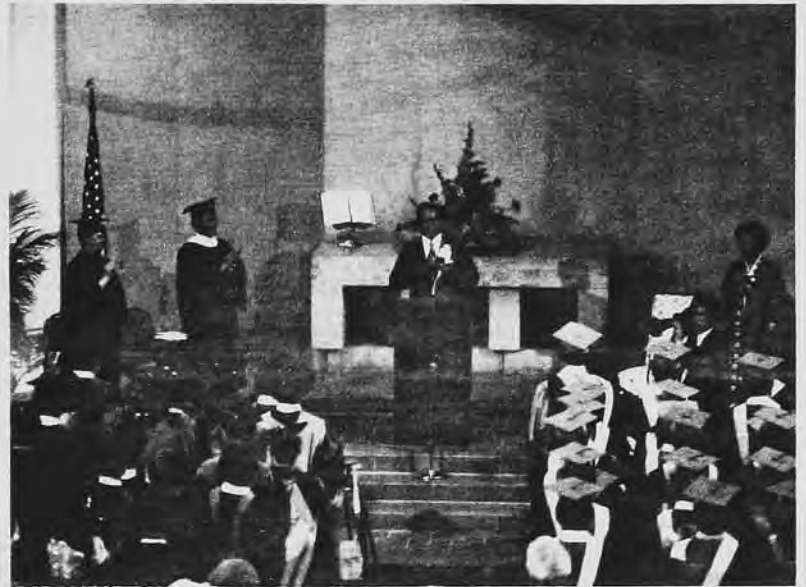
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Graduation 1977



Parents and guests help fill the Barrytown Chapel for Commencement Exercises, Friday, July 1, 1977.



Seminary and Unification Church Founder, Reverend Sun Myung Moon, delivered the Commencement Address entitled, "Become a Physician and a Leader."



Dr. Richard Rubenstein gave the Invocation.



Seminarian Thomas Selover receives his certificate from UTS President David S.C. Kim as Reverend



Mrs. Pobanz came from Hawaii to attend Commencement Exercises with her son, Kerry.



Graduating Senior, Mike Breslin with his brother and niece pose for pictures following exercises.



Dr. Boslooper served as Master of Ceremonies for the Graduation Banquet.



Reverend and Mrs. Moon enjoy the Banquet entertainment.



Junior Class officers, Joseph Stein (speaking) and Perry Cordill present a commemorative plaque to Senior Class President Charles Wheeler and Vice President, Walter Gottesman.



Graduating seniors serenaded the Banquet audience with "The Lord into His Garden Comes."



The New York Symphony Brass Ensemble played several numbers for parents, professors, students and guests at a Graduation Concert, Saturday evening, July 2 at the New Manhattan Center in New York City.



UTS juniors Jim Baughman and Tamia Askura delighted concert guests with their pantomime skit.



The Korean Folk Ballet performed the famous "Fan Dance" for concert guests.



Graduating seniors who will be continuing studies pictured with UTS President David Kim and Dean Therese Stewart. From back, Klaus Lindner, Tadaaki Shimyo, Hugh Spurgin, Mike Mickler, David Jarvis; front row, Dietrich Seidel, President Kim, Dean Stewart, Adri de Groot.

Continuing Studies

Seven of this year's graduating class will be continuing their studies next year at several of the outstanding seminaries and graduate schools in the United States and Canada. The seven, who represent five different nations, will be working ultimately toward Ph.D. degrees in various of the theological disciplines. Informed of their selection to continue studies last October, each has gone through the rigors of applications and interviews with the happy conclusion that each was accepted by at least two or three schools.

Hugh Spurgin, originally from Terre Haute, Indiana, will be attending Union Theological Seminary in New York City. His field of study will be either Religion and Society or Religion in America. Mr. Spurgin feels strongly that in ultimately pursuing a doctorate degree, he will not be learning only for himself but is interested in fostering mutual respect and understanding in relating the *Divine Principle* to different theological and philosophical systems.

Dietrich Seidel, a native of Vienna, Austria, will enroll in The Institute of Christian Thought at St. Michael's College, Toronto, next fall where he feels the cosmopolitan environment, with a continental flavor, will suit him. Dietrich has previously done post-graduate work in engineering and hopes to help bridge the fields of science and theology.

Klaus Lindner, from Bauzing, Germany, was admitted to Harvard Divinity School, where he feels the students and faculty are warm and friendly

as well as highly intelligent. Klaus is confident that his theological background from UTS is solid and that he will have no trouble relating with other students on theological or philosophical issues. His field will be systematic theology.

Michael Mickler, a native of Cincinnati, Ohio, will be attending Graduate Theological Union, a consortium of nine theological schools in Berkeley, California. He is attracted to GTU because of its blending of various theological traditions and because of its involvement in contemporary issues. Also, Berkeley itself, is an active and stimulating locale where many spiritual groups are now gathering.

Tadaaki Shimmyo, from Aizu, Fukushima-ken, Japan, will be going to Drew University in Madison, New Jersey, where he plans to study systematic theology. Attracted to Drew because of its varied course offerings, Mr. Shimmyo feels that a theological imagination is very important and hopes to help restore "the original spirit of the Gospel which Jesus intended to convey."

Adri de Groot, from Estrum, Friesland, The Netherlands, will be undertaking graduate study at Boston University where he hopes to follow a program combining philosophy, theology, art, music and architecture. An accomplished organist, Adri wants to utilize music as a vehicle to express God's working through history and plans to take advantage of the cultural opportunities in Boston.

David Jarvis, originally from Bur-

Baccalaureate

Baccalaureate is traditionally a time of prayer and spiritual search, a time to thank God for past blessings and ask for future direction. On June 19, the Unification Theological Seminary celebrated its first Baccalaureate in the main chapel at Barrytown. The service was conducted in traditional fashion, the faculty and seniors proceeding in full academic procession.

The theme of the service was "A Tribute to the Great Religions of the World." Prayers, scriptural passages and hymns served to highlight the need for greater understanding in a diversified world. Senior acknowledgement and Junior response were given by Charles Wheeler and Perry Cordill. Dr. Young Oon Kim, professor of World Religions at UTS, delivered the Baccalaureate Address. M.J.

lington, Vermont, will be going to the University of Chicago Divinity School. He is excited about the program there and the highly stimulating intellectual atmosphere. "Chicago is fast becoming a world center for theology," David noted and alluded to his own special interest in the unification of religion and science. A.H.

Commencement from page 1

Seminary graduates to go forth as "God's physicians and God's leaders," for the salvation of mankind.

Those graduating were: J. Mark Alexander, Edgar Boshart, Michael Breslin, Adri De Groot, Lloyd M. Eby, Timothy Elder, Alice Fleisher, Peter Gogan, Walter Gottesman, Arthur Herstein, Yoshiro Ichijo, Takeshi Ito, David Jarvis, Michael Jenkins, Michael B. Jones, Bento Leal, Klaus Lindner, Guido Lombardi, Bruce Mahen, Donald Marsolek, Anthony Martinez, Yoshihiko Masuda, Hiroshi Matsuzaki, Steven C. Mattix, Lokesh Mazumdar, Michael Mickler, Takashi Mikawa, Lynn Musgrave, Diana Muxworthy, Tokiko Nakaya, Kenji Ohnuki, Pauline Pilote, Leon Pine, Kerry C. Pobanz, David Rosenblum, Takashige Sakozono, Dietrich Seidel, Thomas W. Selover, Jaime Sheeran, Tadaaki Shimmyo, Hugh D. Spurgin, Daniel M.J. Stein, Joseph J. Stenson, James L. Stephens, Kizashi Takemura, Jack Toren, Jean Henri Vanalderwelt, Shigeko Watanabe, Charles E. Wheeler and Paul Yasutake. M.M.

Poetry of the Unification Church

The compilation of a Unification Church poetry anthology has been a year long project initiated by several students at the Unification Theological Seminary. In September, 1976, letters requesting verse were sent out to Unification Church centers across America and to foreign missionaries in 120 countries. By January 15, 1977, the final deadline for submissions, over 2000 poems were received. At that point, an editorial board consisting of seminarians Frank Bisher, Mike Mickler, Bob McCauley and Bob Schmitt, all former English majors, began a 4 month selection process culminating in the final selection of 117 poems by mid May.

Poems were selected on their own merits and as they reflect the heart and spirit of the Unification movement. The volume itself, is organized into 8 sections intended to represent the general flow of *Divine Principle*: You Ask Me Why I'm Here, A World In Need of Love, To Find the Ancient Road, Signs of Presence, Love and More, So Comes the Son, We Learn His Heart, Images of Apocalypse and Flower's Tear Drop.

The Anthology will be published by the Seminary and should be available in late August. Full details on ordering copies may be obtained by writing after August 15 %Poetry, Unification Theological Seminary, 10 Dock Rd., Barrytown, New York 12507.

M.M.

"Jenk-Shap is for the People"



"World-Wide Jenk Shap" has bought this space in *The Cornerstone* to extend its congratulations to the UTS graduating Class of 1977.

As you know, we at "Jenk-Shap Productions" have brought UTS the greatest films of the 20th century from Chaplin to Bogart, Bergmann, and Bronson; we have, through numerous "Jenk-Shap Shows" brought the seminary the finest in live entertainment; the "Jenk-Shap Transit Authority" has shuttled seminarians to nearby Kingston and New York City; finally, the newest division of Jenk-Shap Productions have just produced its first short subject, "Pie in the Sky" soon to be released for public consumption.

We have enjoyed the opportunity to serve the Class of 1977 and wish to extend our wishes for continued successes in the future because "Jenk-Shap is for the People".

Michael Jenkins Lee Shapen

THE CORNERSTONE

Unification Theological Seminary
Barrytown, New York, 12507

the Cornerstone

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UTS Begins 3rd Year

With two years of full time operation and its first graduating class of fifty students behind it, the Unification Theological Seminary will begin its third year of classes, Monday, September 19th.

Orientation week for seniors and incoming juniors will begin on September 12th with 100 junior candidates scheduled to arrive a week earlier on September 5th. These candidates, all Unification Church members have previously submitted written applications with the week long stay providing the opportunity for more personal contact in the final selections.

Along with expanded course offerings, top priorities for the coming fall term include the acquisition of the much-delayed Provisional Charter from the New York State Board of Regents; a series of Religious Education Conferences featuring some of the nation's top religious educators; the publication of the second issue of *New World* magazine, this one dealing with the subject of Women in classical, biblical and contemporary traditions; and possible participation in the 6th Annual International Conference on the Unity of the Sciences to be held Nov. 25-27 in San Francisco.

In addition, to projects for this year's students, Seminary President David S.C. Kim has advocated the formation of a strong UTS Alumni Association for graduates. Having been involved in fundraising activities and public relations work throughout the U.S. during the summer, on September 1st, eleven seminary graduates were appointed state directors of Unification Church centers in eleven states with approximately the same portion to be appointed in October.



Dr. Richardson lectured to Seminar participants August 1st on the 'Development of American Theology.' Tadaaki Shimmyo, 1977 UTS graduate, translated.

International Leadership Seminar

The 5th International Leadership Seminar (ILS) was held in Barrytown, New York at the Unification Theological Seminary from July 28th to the 22nd of August. Sponsored by the International Cultural Foundation, this year's seminar centered on "New Ideas for Democracy and Christianity" to the purpose of building "a bond of understanding among the participants that will enable them to contribute as leaders in their country towards building 'global unity'."

Participants in the seminar were 47 students from major universities in Japan. Coming from a variety of educational fields and religious backgrounds, the students were hosted by a staff of 11 including 7 UTS seminarians in an attempt to study principles that would transcend particular national, religious and racial barriers. Joe Stein was coordinator of the seminary staff assisted by John Wiemann, Mary Zipp, Pam Fanshier, Janina Anderson, Linda Mitchell and Peggy Nagel.

The seminarians' responsibilities ranged from serving meals to sharing the mutual insights of Eastern and Western cultures. Coming from often a completely different religious and cultural background, many students faced some difficulties in relating to American and Christian ways of thinking. Such basic concepts as the existence of a God of personality, original sin, and messianic doctrine were foreign to the students. This was not an easily resolved situation and both groups realized the tremendous cultural influences acting on them.

At the same time deep and lasting friendships were developed through the three weeks of living and studying so closely together. Many began to experience the real possibility of building a world of peace and harmony. Seminarians involved were particularly appreciative of the enrichment afforded by questions and insights of the Japanese students. Most of the seminary students were asked to give personal

Freedom of Religion

"Religious Freedom can't be a sometime thing. Just as no man is an island, so no church is alone. If one church is violated, the freedom of all is violated."

The above quotation is taken from the copy of one of three full page advertisements developed by UTS seminary, Farley Jones and run on successive weeks this summer in *The Washington Post*. Developed around the theme of "Freedom of Religion", the ad campaign confronted directly what it termed "character assassination en masse" of Americans associated with the Unification Church.

Focusing particularly on church opponents' attempts to have government become an instrument of repression, the ads warned of potential abuses of Constitutionally guaranteed liberties.

According to Farley, the effect of criticism and hostility to the Unification Church has had the effect of producing a "persecuted minority". Members have been "held captive" by "deprogrammers", have had their families turned against them, their homes vandalized, and some have even been assaulted. Farley warns of a "different" kind of religious toleration than was originally envisioned in this country: that is, a toleration of mistreatment. Such "toleration", Farley asserts, "compromises the humanity of us all," adding poignantly that, once tolerated, abuses of any minority are more easily tolerated the next time.



Dr. Joseph McMahon

Seminar from page 1
testimony and to clarify their existing relationship with God. It was a time of reflection, re-evaluation and deep prayer. Also, it was a time of fun with sports, campfires, skits and entertainments interspersed in the schedule.

Highlights of the seminar included side trips to New York City, Boston, Philadelphia and Washington, D.C. Along with touring such well known sites as the U.N., Plymouth Rock, Constitution Hall and the nation's Capital Building, students heard presentations from distinguished lecturers. Dr. Herbert Richardson, lecturer at UTS and Professor of Theology at The Institute of Christian Thought, Toronto lectured on the development of American Theology; Dr. Floyd Shumay from Columbia's Dept. of History lectured on "The Roots of American Democracy;" Dr. Harvey Mansfield Jr., Chairman of the Dept. of Government at Harvard spoke on "The Survival of Democracy;" former Japanese minister to the U.N. Kato spoke on "Japan in the World;" and Mr. Yoshio Takahara spoke on the topic, "Encounter with God."

Dr. McMahon Joins Full-Time Faculty

Dr. Joseph McMahon, previously part-time lecturer and consultant in Philosophy and Counseling at UTS and Assistant Dean for continuing education at SUNY, Farmingdale, N. Y., has accepted a full time position at the Unification Theological Seminary as Assistant Professor of Education and Philosophy.

Dr. McMahon has taught previously at Marist College, St. John's University, Holy Apostle's Seminary College, Manhattan College, and Hariman College where he was also Dean of Student Development. The founder of the Marist Institute of Theological, Philosophical and Sociological Studies and College House, a group discussion program composed of inter-collegiate faculty and students, Dr. McMahon brings a wealth of teaching, administrative, and counseling experience to the seminary. Having received his doctorate degree in Philosophy from St. John's University, Dr. McMahon is currently completing work toward a second Ph.D. in Counseling Psychology at Fordham University. He is the author of *Bergson's Theistic Evolutionism*.

3rd Year from page 1

New appointees are: Charles Wheeler, New Hampshire; James Stephens, Kansas; David Rosenbloom, Wyoming; Jamie Sheeran, West Virginia; Pauline Pilote, Louisiana; Bento Leal, New Jersey; Kerry Pobantz, Arizona; Leon Pine, Minnesota; Diana Muxworthy, Rhode Island; Thomas Selover, Mississippi; and Michael Jenkins, Texas.



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Lake project; clockwise from upper left: a) the job site b) first bite c) repairs d) TMC staff.

Lake Project

While others discuss it, the Unification Theological Seminary has been the site of a literal plunge into "natural" theology as the Unification Church Technical Missionary Corps (TMC) has spent the summer on the Barrytown seminary complex enlarging what has been a one acre pond into a five acre lake. Under the direction of TMC Director Robert A. Wilson, the project promises to be a study in aesthetics as well as the entire effort is an attempt to enhance the already natural beauty of the land.

Begun in late May, the four month project which has employed 18 TMC members will be completed October 1. Simultaneously finishing a sewage treatment plant for the seminary begun September, 1976, the lake project is the largest undertaking in the 2½ year history of TMC and has called into service bulldozers, caterpillar earthmovers, diesel road grader, dump truck and trailer, 20 ton crawler crane and numerous hand equipment. The lake itself will be 8 feet deep and with the aide of 4 natural springs and rainfall accumulation should fill to that level within a year of the project's completion.

Project Director Robert Wilson notes that the project has been an opportunity for unity and individual growth for his members. Beset with obstacles from the outset, Wilson emphasized that TMC has attempted to develop "spirits responsive to the work at hand." For example: as TMC members found their bulldozers impossibly stuck in the mud, they quickly utilized the 20 ton crane and drag lines; when in another section of the lake, members confronted hard dirt and rock, dump trucks were employed; finally, as every piece of "used" equipment broke down at one point or another during the operation, TMC members were able to digest all aspects of mechanical repair and parts acquisition, traveling all over the eastern U.S. for needed supplies.

According to Mr. Wilson, as well as enhancing the physical environment and restoring equipment, it is TMC's intention to enhance and restore the dignity of the physically working man.

Interestingly, TMC effects such a restoration on the international level as the 390 members who have been associated with TMC since its beginnings have come from every race and na-

NCC Statement

The statement released in June by the Commission on Faith and Order (CFO) of the National Council of Churches of Christ denying Unification Church claims to Christian identity has been critiqued recently by Dr. Herbert W. Richardson, UTS lecturer in Theology and Dr. Henry C. Thompson, UTS lecturer in Biblical archeology.

Dr. Richardson, appearing August 26 on CBS News' "The World of Religion" radio broadcast, noted the difficulties that arise "when a theological commission tries to describe the beliefs of another religious group without sitting down and talking with the members of that religious group." Noting misunderstandings of Unification positions on scripture, eschatology, Christology and salvation history, Dr. Richardson contended that the Unification Church is authentically Christian and in reference to the CFO document's Catholic author, asserted that Rev. Moon's teachings about the Bible "no more supersede the authority of the Bible than the Pope's."

Dr. Thompson, in an open letter, "WHO IS CHRISTIAN (On the Difficulty of Deciding if Someone Else is Christian)", questioned why the CFO felt the need to "make a case." While commending the Commission's reaffirmation of religious liberties enjoyed in this country by all religious groups including the Unification Church to exist and propagate its beliefs, Dr. Thompson noted the unclear motivations of such documents, historically. Noting as well, the diversity within the Christian tradition, Dr. Thompson in a point by point refutation of objections contended that "At one point or another the CFO statements objects to Catholics, Protestants, Eastern Orthodoxy, Quakers, Unitarians, etc."

tionality. On the Lake project, members come from Japan, France, Indonesia, Mexico, Holland and Canada as well as from the U.S. As Wilson notes, they not only work together but eat, sleep, and pray together in an attempt to build a common bond of brotherhood. Thus, from "natural" theology to aesthetics, to individual growth, to interpersonal dynamics, the seminary lake project has proved to be a meaningful undertaking.

God in Contemporary Thought

God in Contemporary Thought: A Philosophical Perspective, a 1092 page volume of essays compiled and edited by Dr. Sebastian A. Matczak, UTS consultant and lecturer in philosophy, has just been published by Learned Publications, New York and Editions Nauwelaerts, Louvain and Paris. Tenth in a Philosophical Questions Series of which Dr. Matczak is editor-in-chief, *God in Contemporary Thought* consists of 41 essays which contribute to what Dr. Matczak terms an "ongoing, multi-faceted exploration of the existence and nature of God, and of how we know Him."

The book is divided into four principle sections: Part I is devoted to the views on God of the followers of the ancient cultures which still exist and are widespread; Part II presents the Christian position from the standpoint of the major Christian denominations and includes a discussion of the most outstanding pre-Christian philosophers; Part III surveys the opinions concerning God of selected modern thinkers, mainly philosophers but also some voices from the fields of literature, psychology and the arts; Part IV introduces specific problems such as causality and suffering which are intended especially to open the door for further discussions.

While not attempting to elaborate all the problems which human beings have confronted in examining the questions of God, Dr. Matczak asserts that

the articles presented in his volume are "serious scholarly efforts in the right direction." Moreover, although Dr. Matczak makes no claims that the essays included constitute final explorations or interpretations, he is convinced that "efforts to find one of the best qualified scholars for each particular question have been successful."

One such representative scholar is UTS Associate Professor of Church History and Greek Studies, Dr. Constantine Tsirpanlis who contributed the study on "God in Greek Orthodox Thought." Also represented is Dr. Lee Sang Hun, Director of the Institute for Unification Thought, Seoul, Korea who contributed "The Unification View of God," the first scholarly elaboration of the Unification position in non-Unification Church publication.

Also included in Dr. Matczak's "Acknowledgements" were seminar-ians Lloyd Eby, Jean Henri Vanalderwalt, Pauline Pilote and Diana Muxworthy who assisted in the preparation of the manuscript.

Dr. Matczak's other works include *Karl Barth on God: The Knowledge of Divine Existence* (1962); *Research and Composition in Philosophy* (1971); *Philosophy: A Select Bibliography of Ethics, Economics, Law, Politics, Sociology* (1974); and *Philosophy: Its Nature, Methods and Basic Sources* (1975).



SUN MYUNG MOON BARRYTOWN 1977

1977 © U.T.S. Alumni Assoc.

UTSAA Poster

The UTS Alumni Association has printed a historic poster of Reverend Sun Myung Moon as he spoke for 7½ hrs. to seminarians near the Hudson River on April 7, 1977. One of Reverend Moon's longest talks in America, the original full color slide was taken by Jack Toren and is available as a full color 18" by 24" poster from the seminary.

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Third Convocation Held

Unification Theological Seminary officially began a new school year on Saturday, September 17th with its third annual convocation ceremony. Faculty, students, staff, plus several parents of students and special guests gathered at Barrytown to initiate the new year.

The ceremony included a formal installation of two new professors as full-time faculty members: Dr. Joseph McMahon is now Assistant Professor of Education and Philosophy, and Dr. Edwin Ang is Professor of Religion and Economics.

The highlight of Convocation was a spirited address delivered by Seminary President David S.C. Kim. Mr. Kim stressed the need for high spiritual, physical, and academic standards in the Seminary, and discussed some of the more controversial aspects of the past year at Barrytown. He questioned the delayed accreditation of the Seminary and the recent attempts at kidnapping and deprogramming Seminary students.

In an amusing analogy, he advised the audience that we are journeying down a Heavenly Freeway toward God's Kingdom, but that we must remain alert enough to take the right exit. He affirmed his belief that the sign for that exit would be marked with the name of Sun Myung Moon.

The ceremony was followed by a delicious meal of shish kebab prepared by seminarians and kitchen staff. After the luncheon was over, several international performances were offered by students and guests, topped off by a solo song from President Kim himself.



President David Kim, speaking from the new pulpit, addresses convocation gathering. Newly appointed professors Dr. Joseph McMahon and Dr. Edwin Ang (far left, far right) flank other professors.

U.T.S. Battles For Charter

To compel the New York State Board of Regents to act on U.T.S. long-standing application for a provisional charter, the Seminary has recently filed two law suits against the Regents. A hearing on the first was held July 22 in Albany in the New York State Supreme Court. No decision has yet been rendered.

The U.T.S. application has been on file with the State Department of Education for two and a half years. In the course of this unusually lengthy period the Department received favorable recommendation from the two examiners it had appointed. The Department had presented its recommendations to the Regents last February.

Under Regents policy, applications are to be decided by the Regents at the meeting following the presentation of the Education Department's recommendation. The Regents delayed

such action on two occasions last winter, finally postponing their decision pending a six-month investigation of various allegations surrounding the Unification Church. U.T.S. position is that the Board is obliged to make its decision based on the educational merits of the Seminary, not on accusations regarding the Church, and that the delay is causing irreparable harm to the Seminary.

Specifically, the suit alleges that the Regents delay has harmed the Seminary's reputation and prevented the faculty from participating in pension plans.

The suit does not ask the Court to order the Regents to grant the provisional charter, only to make a decision one way or another. The Regents have argued that such a court order would deprive them of the right to investigate serious questions.

The other suit seeks a court order requiring the Board of Regents to conduct their deliberations regarding the Seminary in public view in accordance with the state's open meetings law.



The class of 1979.

Entering Class Has International Character

On Monday, September 19, the third Entering Class selected for the Unification Theological Seminary began its first classes.

The new class is distinctly international; ten of the fifty-six students come from foreign lands. The newly appointed class president, Franz Feige, is an electronics engineer from Germany. Jan DeGoey hails from Holland where he studied religion in the Order of Divine Word Seminary.

Helgi Hardason studied the ecology of coastal mud flats in his native Iceland; and Paul Perry, as Unification Church missionary to Brazil, says that he once stuck his foot into the steamy Amazon. Khosrow Haratian is from the land of Iran, and Beppe Rossi, a soccer player extraordinaire, is a licensed medical doctor from Naples, Italy. From the far, far south comes Jolande Roessink from New Zealand, while from the Far East comes Kazuho Tokito of Japan.

Not to be outdone, the American contingent's most striking characteris-

tic is that nearly half of the Juniors are former members of the Church's national fundraising teams. In fact, their past efforts throughout America contributed in no insignificant way to the opening and present operation of the Unification Theological Seminary.

Included among the students are men who were Church Directors in Idaho and Michigan. From other fields, Kevin Brennan, who holds an M.A. in economics, was formerly a trombonist in the Church-sponsored Go-World Brass Band; Berlin Oliver sold advertising space in the *News World*, published daily in New York City.

Finally, *Cornerstone* asked, "What is your personal vision of mission work after seminary training?" The most compelling responses come from Beatriz Gonzalez, a Mexican-American and George Whitfield, a Black American. Bea says that she prays to go back to work among the Spanish-speaking peoples to bring God-centered love, God-centered hope, and to create a brotherhood built on Truth. George sees

a desperate need for a new social consciousness which would incorporate the ideas of Martin Luther King and Gandhi, but which would be built on the profound conception of the "child of God" found in Unification Theology.

G.W.

THANKS

To Mike Mickler, Jack Toren and the outgoing staff, we send both our thanks for their innovative leadership and excellent work and our best wishes for their future missions.

STAFF

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The Cornerstone is published monthly by the students of the Unification Theological Seminary. Inquiries or contributions may be sent c/o *The Cornerstone*, 10 Dock Road, Barrytown, New York 12507.

CONVOCATION DAY 1977



Convocation in the main Chapel.



The Norwegian contingent.



Japanese students and guests sing.



The students from Germany.



Administration, faculty, students and guests at the convocation luncheon.



Dr. Ang

Dr. Edwin Ang Appointed

This fall the Seminary welcomes a new member to the faculty. Dr. Edwin Ang was installed as Assistant Professor of Religion and Economics during the convocation exercises. Besides teaching, Dr. Ang will continue his duties as administrator of Seminary affairs, a position he has held since January of this year. During the fall semester, Dr. Ang will conduct a course entitled "Economics and Religion."

When asked to explain the purpose of offering courses on economics in the curriculum of a Master of Religious Education program, Dr. Ang forwarded two reasons. First, he believes that economics is based upon a clear set of principles. Accordingly there is great potential for arriving at a common understanding of the science among the world's economists. Achieving this unity on such a large scale could be the impetus to inspire religious leaders of the world to also seek harmony.

Second, Dr. Ang believes that the study of economics is essential in preparing the seminary student to be a leader in the field. When graduates assume responsible positions within the Church, they are faced with the reality of managing the financial affairs of the churches in which they work. A comprehensive knowledge of economics is seen by Dr. Ang as invaluable in preparing people to be able to work practically in their future missions.

Born in Indonesia, Dr. Ang received his undergraduate degree in Japan. In 1958, he came to America and enrolled in the University of California at Berkeley where he received his doctorate.

F.P.

New Chairs and Pulpit for Chapel

On September 12 an enthusiastic U.T.S. President David Kim led a dedication ceremony marking the newly furnished chapel. Over the summer the chapel had been provided with 400

hand made oak chairs plus a new pulpit. "These long-awaited chairs and pulpit" said Mr. Kim, "fulfill the chapel's original intended purpose." Although the grey slate floor is beautiful, adding to the high ceilinged chapel's meditative atmosphere, now the new solid oak chairs and matching pulpit allow formal as well as informal services to be held. The oak pulpit is a gift from the first U.T.S. graduating Class of '77.

Pier Angelo Beltrami and Franz Halmdientz, masters designer and craftsman, were both present to share their project experiences. Pier Angelo, an Italian trained designer who presently does the Church's literature design, created the idea for the unique chair. He translated his idea into a design and styrofoam mock-up before it was approved by President Kim and Reverend Moon.

The actual execution was created by Franz. Born in Austria, Franz learned carpentry and masonry crafts, later working in the furniture making industry.

R.H.



Hand-made from white oak by Unification Church members.

THE CORNERSTONE

Unification Theological Seminary
Barrytown, New York, 12507

the Cornerstone

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Regents' Evaluators Visit UTS

Apparently representing an intensified concern with UTS' long-standing application for a provisional charter, the New York State Department of Education sent a team of three representatives to UTS this past October 21st. The visit was unusual in that it was the second one by the Department of Education.

The three representatives were Drs. Charles Meinert and Fred Tubbs of the State Department and Dr. James Dittes, Dean of the Yale Divinity School. The three men divided their responsibilities during the day, with each one examining different aspects of the Seminary program.

The purposes of the visit were to clarify issues not easily discussed through correspondence, to speak with students, faculty and administrators and to discover changes and developments occurring since the first visit by Department representatives.

Of interest to the visitors were such issues as the nature of the relationship between the Seminary Board of Trustees and Reverend Moon, due process for faculty grievances, development of the library and the progress of UTS' bookstore. During the day they had extensive discussions with both faculty and administration as well as briefer talks with a few students in the student lounge. In addition the men sat in on several classes.

From this visit a report and evaluation will be made, ultimately to be submitted to the New York State Board of Regents. As was reported in the last issue of *Cornerstone*, it has already been two and a half years since UTS initiated its effort to obtain a provis-

(continued on page 4)



Some of the UTS students on their 10 mile walk.

Seminarians Hike Against Hunger

Twelve UTS students and staff joined hundreds of area residents on October 16 in a walk to fight world hunger. The walk was organized by the Dutchess County Interfaith Council and was held in nearby Poughkeepsie.

Each of the hikers sought out other students who pledged a specific donation for each mile of the 10 mile hike. Also neighbors in the vicinity of the Seminary generously contributed. In total the UTS volunteers collected over \$400.

This was the second year that the hunger hike was held. Last year five seminary students participated. The participants commented that both hikes fostered a spirit of Christian fellowship.

Some of the proceeds will be donated to needy residents of Dutchess

County. Most of the funds will be contributed to CROP, the international food relief program of the Church World Service. The Service is an agency of the National Council of Churches.

CROP was founded over 30 years ago and has aided over 50 developing nations with food, agricultural equipment and educational services. If so desired, sponsors can have funds donated to other food relief agencies such as CARE, Catholic Relief Services, Lutheran World Relief or the American Joint Jewish Distribution Committee.

The seminary hikers who participated were Lewis Gudmundsen, Lee Shapiro, Chen Fong, Ken Hardman, Alva Lines, Kevin Brennan, Scott Ferch, Natalino Caputi, John Wiemann, Anne Glesne, Libby Mitchell and Maureen Musso.

S.F.

SPEAKERS



Dr. John Kirk

Dr. John Kirk On Human Growth

Usually guest speakers come to UTS to talk of theologies, scriptures, and various educational methods. But Dr. John Kirk, professor of psychology at Marist College and a former worker with the retarded at New Hudson State and Saint Francis Hospitals, spoke of a more areligious topic—ego development and mental disorder. He came upon the invitation of Dr. Joseph McMahon, his former associate, present friend, and professor at UTS.

Dr. Kirk effectively capsulized in a two hour lecture and discussion session the most essential points of a very complex theory of development. This theory, which David Ausubal originated in the early 1950's, attempts to understand the growth of personality during the five standard stages of development—infancy, childhood, adolescence, adulthood, senescence.

Dr. Kirk's basic tenet was that the roles in all of these developmental stages are determined by hierarchy. The parent-child relationship depends on who has the power and the privileges. In infancy, the parent is automatically placed in a responding position, while the infant is dominant. As Freud observed, the infant is at the same time omnipotent and helpless.

Dr. Kirk explained why and how this relationship must change as the child matures. The parent eventually has to tell the child what to do. The usual outcome of this is that the child comes to identify with the parent and

(continued on page 4)

Methodists Hear Dr. Lewis

"Mr. Moon's New Methodism" was the topic of UTS Professor Dr. Warren Lewis' recent talk to a group of Methodist ministers in New York City. The group is known as the Monday Club and is formed of ministers of the United Methodist Church in the greater New York and New Jersey area. About 40 ministers attended Dr. Lewis' October 3rd talk.

The theme of the speech was that there are important points of contact between "what Mr. Moon is up to and what Methodism has always been about." Dr. Lewis asserted, for example, that he saw both faiths as possessing a concern for combining personal discipline with charismatic enthusiasm. In particular, he likened John Wesley's "heart strangely-warmed" to the Unification idea of holiness. Similarly, he saw the emphasis in both faiths as being placed on the spirituality

of the individual as opposed to particular dogma. Not that doctrine is unimportant, said Dr. Lewis, but that the presence of Christ is one's life is more important for members of both churches.

Speaking on a point which held everyone's interest—the identity of Mr. Moon—Dr. Lewis commented, "I see Mr. Moon as the Tertullian of the Orient—the first native indigenous Christian theologian from the Orient who has thoroughly imbibed the Christian tradition as it has been handed down to him, and has combined it with categories drawn from Confucianism, Buddhism, Taoism, and Shintoism."

Following the talk Dr. Lewis entertained questions from a stimulated and appreciative audience.

The occasion contributed to a memorable experience for UTS students Denny Jamison and Lewis Gudmudsen, both of whom now look forward to continued dialogue with the ministers present.

L.G.

Dr. Donald Barr on Morality in Education

On October 20th UTS students received a special treat in the form of a guest lecture by Dr. Donald Barr, Headmaster at the Hackley School in Tarrytown, N.Y. Dr. Barr spoke on "The Moral Content of Education" and quickly commented that perhaps his title should be "The Immoral..." His succeeding talk was an articulate and pointed criticism of current grammar and high school education in the United States.

In Dr. Barr's view, morality in education has become nothing more than a succession of compromises. He noted in particular the compromise our educational system has made with mass culture, asserting that schools have failed to stand up for values. Rather than being a guide of society, the school system has become merely its agent. With the violence and hatred of TV satiating students' homes, the schools

(continued on page 4)



Dr. Donald Barr

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Balancing the ethereal with the earthly.

Seminarians Turn Farmers

In speaking to the student body a few weeks ago, Reverend Moon told the seminarians the purpose of the Seminary was not just to train intellectuals. He said the students should also receive practical training in other fields so all can develop more rounded personalities.

In accordance with this idea, seminarians, under the direction of Frank Zochol, are in the process of setting up a working farm.

One project that students have been working on in recent weeks is the harvesting of potatoes. Last spring ten acres were planted, and recently all seminarians have been out in the fields, scooping up potatoes dug up by a newly purchased potato digger.

After harvesting, the potatoes are brought in to be sorted according to size and quality, and then carried to the barn to put in storage bins. Many will be stored to be sold at open markets next spring, some will go to

church centers in New York, and more than a few will undoubtedly find their way into the Seminary's kitchens this winter.

One of the troubles students have had in harvesting is something shared with all area farmers. The heavy rains this fall have frequently kept the fields too wet to work in, immobilizing the potato digger.

From the initial harvest, students presented the first box to Reverend Moon and his family. They were taken to the kitchen, sliced up and cooked for lunch, and pronounced delicious by all.

This project is one for which the seminarians have high hopes. Next year's plans call for planting twice as much and using the valuable experiences gained this year to improve the methods of planting and harvesting.

Most important, many students have commented on the spiritual satisfaction of the work. To see the fruits of last years planting and to work in the



The first fruits.

earth provides not only a good balance to an academic life, but also fulfills a special part in the hearts of all.

F.F.

Seminary Treasurer Has African Adventure

Last August 16th, Sylvia Grahm, the lively lady who controls Seminary purse-strings, left Barrytown to visit her son Harmon, a missionary for the Unification Church in Africa. Little did Harmon, 33 years old, know that his own mother would provide a long-awaited providential boost to his evangelical activities in Africa.

Last January Harmon and his co-missionary had been deported from Kenya. Since then efforts had been repeatedly made by the remaining Unification missionaries to get in touch with the head of immigration services in Nairobi. Although their request was not denied outright, a decision on the matter had been continually postponed by Kenyan officials.

When Sylvia stopped off in Nairobi, she found that nine out of the ten members who had joined the mission over the past two years had abruptly abandoned the church following the deportation incident. Some had even gone to the police in a backlash attempt to make trouble for the "Moonies".

The fact that a Christian missionary had been exiled for no apparent reason, that requests for his re-entry had been ignored for eight months, and that his own mother had come all the way from New York to see him, evidently impressed Kenyan functionaries. The day after her arrival in Nairobi, Sylvia was permitted to meet with the head of immigration services in Nairobi. A big-hearted man, he decided to grant a three-year government-sponsored missionary's work permit plus a three-year visa to both exiled missionaries. He then sent Sylvia off

with his blessings to retrieve her son!

In a recent letter to his mother, Harmon christened her "Kenya's Ambassador to the U.S.A." Mr. Grahm included a request to all Seminary students for ideas on techniques of group dynamics. In Nairobi, evangelical work involves mostly street theater and preaching followed by invitations to the center for lectures and discussion groups. During her stay in Kenya, the Seminary treasurer was deeply moved by the selflessness and loving standard of the Nairobi mission workers.

Sylvia's nimble mind is already onto another adventure. With the 1977 International Conference on the Unity of the Sciences (I.C.U.S.) coming up this fall in San Francisco, there is speculation over the location of the 1978 meeting. For Sylvia, the answer is clear: the beautiful Kenyatta Conference Center. Where else?

J.A.



Mrs. Sylvia Grahm

(Morality in Education, continued)

have been forced into more and more compromises. What in previous generations were values are in this generation issues.

To illustrate his point, Dr. Barr read from some current textbooks he obtained in Kanawha County, West Virginia. The textbooks treated familial love in terms of "disguised incest" and life success in terms of money and sex appeal.

For Dr. Barr all this has vitiated our whole system of lower education. In his opinion, its ultimate effect is the reduction of the individual's capacity to love.

(Human Growth, continued)

becomes a satellite of the parent. This process of satellization is essential to growth, according to Dr. Kirk, because the "executive dependence" which the child assumes at infancy cannot apply to the more advanced stages of growth.

R.S.Mc.

(Regents' Evaluators, continued)

ional charter. The hope of all connected with the Seminary is that this second report will impel the Regents to make a decision on UTS application, perhaps at their November meeting.

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Seminarians Journey to Sixth I.C.U.S.

For the third consecutive year, UTS' students were a vital element in the successful completion of the International Conference on the Unity of the Sciences, sponsored by the International Cultural Foundation. This year's conference—the sixth annual—was held in San Francisco's Fairmont Hotel from Friday, November 25th to Sunday, the 27th. It was attended by an estimated 450 scientists from over 50 nations.

The meeting was divided into four sections dealing with the life sciences, the social sciences, the physical sciences and philosophy and religion. Conference participants moved freely among the sections and also had the opportunity to participate in one or more of thirteen specialized discussion groups on Sunday morning. This opportunity to interact with scholars from other disciplines was a much appreciated aspect of the conference and fitted well with its overall purpose. This purpose is to provide for scientists from varied backgrounds to exchange knowledge and ideas and specifically to provide a framework in which scientific advances can be related to moral values. The theme for this year's conference was "The Search For Absolute Values in A Changing World."

A highlight of the gathering was the closing plenary address by Charles Malik, Professor of Philosophy at the American University of Beirut, Lebanon. Characterizing modern culture as radically antagonistic to absolutes, Dr. Malik nevertheless strongly affirmed the existence of such values and called upon the scholars to "purify your

(continued on page 2)



Dr. Kenneth Mellanby speaks at the opening plenary session.

UTS at November Meetings

In addition to the I.C.U.S., UTS faculty, administration and students attended during November three other significant meetings. Herewith a run-down of each.

Religious Education Association

To stay in touch with current developments in religious education, a number of representatives of the UTS community attended the annual meeting of the REA in St. Louis, November 20th to 22nd. The theme of the meeting was "Religious Education and Spiritual Quest."

The format of the conference provided for both large group meetings and numerous small seminars whose topics ranged from "Mathematics, Sports and Religious Education" to "Christian Spiritualism in Africa." Of particular interest to UTS representatives was a seminar entitled "New Religious

Movements: Challenge to Churches and Synagogues" in which the character and activities of the Unification Church were examined and debated. Crossing swords in this encounter were Ms. Marcia Rudin, wife of a Rabbi who has charged the Church with anti-Semitism, and Dr. Herbert Richardson, UTS' theological consultant.

In addition to Dr. Richardson, Mrs. Stewart and John Maniatis attended from the administration and Dagfinn Aslid, Christa Dabeck, Denny Jamison and Joe Stein attended from the student body.

New York Library Association

UTS librarians Joyce Lowenstein and Jonatha Johnson attended the annual New York Library Association conference at Niagara Falls, N.Y., November 17-20.

The conference was held in con-
(continued on page 2)



A plenary session at the Church and Social Action Conference.

UTS Students Attend Social Action Conference

On November 17th and 18th, a group of seminarians traveled to Georgetown University to observe the first National Conference on the Church and Social Action. The conference provided an opportunity for many prominent black ministers, theologians of different races and other socially oriented clergy to gather and make plans for future action.

The conference was opened by the Chairman, Reverend Albert Tyson, who expressed the hope that "this conference will be a mid-wife to the birth of the movement to put humanity back onto the path it should be travelling." In the keynote address, Reverend C.T. Vivian, a pioneer of the civil rights struggle of the 60's, asserted that the

early marches were far more than simple demands for "equal space at hamburger joints, equal restrooms or bus seats". The people marched and gave their lives in a quest for human dignity. He affirmed the issue was a spiritual one, not political. Likewise today, he argued, the church must realize that America is again facing a crisis of the spirit.

The major addresses of the conference were presented on a clearly established theme: the church must take responsibility for urban problems and act to solve them. An illustrative example was provided by Dr. James Lawson who spoke on "The Church Organizing for Direct Action." He stated that such activity meant non-violent direct action for peace and a just community. The church is not the church if it does not help to reorganize society. Dr. Lawson saw the model for direct action in the work of Dr. Martin Luther King.

Another illustrative example was Bishop Hartford Brookins of national PUSH. He said the churches must work closely with schools and young people to teach them to excel.

Students attending the conference from UTS included Steve Deddens, Paul Freitas, Lewis Gudmundsen, Ken Hardman, Rob Holt, and George Whitfield.

G.W.



Chairman Albert Tyson addresses the conference.

(from page 1)

junction with the Ontario Library Association, giving the UTS librarians an opportunity to meet and discuss with librarians from both sides of the border.

Highlights of the conference were a tour of the Brock University library in St. Catharines, Ontario, and the exhibits by book dealers, publishers, magazine agencies, and library equipment representatives. The Combined Book Exhibit, a special display of 1977 books most recommended for libraries, noticeably included a copy of Frederick Sontag's *Sun Myung Moon and the Unification Church*.

Canadian Conference

UTS senior Andrew Wilson was the happy participant in the "National Conference on Religious Liberty and Canadian Law" held at the University of Ottawa on November 4th and 5th. The purpose of the meeting was to defuse attempts to legislate restrictions on new religions in Canada. To this end, participants in the conference included professors, lawyers and representatives of new religions. It was organized by Dr. Herbert Richardson.

In addition to Dr. Richardson, two other professors who have visited UTS spoke. Dr. Rod Sawatsky talked on "Moonies, Mormons and Mennonites: Christian Heresy and Religious Tolerance" and Dr. James Penton discussed "Causes of Religious Discrimination in Canada."

(from page 1)

hearts" in the light of their reality. His controversial message brought a diverse response. Many gave him a standing ovation.

For UTS seminarians, the conference was a unique opportunity to meet and hear some of the world's leading scholars. The students managed the conference rooms, drove attendees to and from the airport and manned registration, information and literature tables. To experienced staffers, the conference was the best one yet; all look forward to the next one in Boston.

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UTS at the



Seminarians and UTS professors flew together to San Francisco.



Seminarians picking up professors at San Francisco International Airport.



Manning the registration table.

**I.C.U.S.
6th**



A session in the social sciences sub-group.

Dr. Lewis Speaks at Harvard

On November 15th, Dr. Warren Lewis, Associate Professor of Church History at UTS, ventured into the Harvard Divinity School lair of Professor Harvey Cox to address two of his classes.

In the first class, Dr. Lewis spoke to about 35 graduate students, developing his view of Reverend Moon as a "cosmic shaman" who has redefined Christianity in terms of his own Oriental heritage and who has claimed to have communicated with great saints in the spiritual world with the intent of bringing world harmony.

The second class of about 125 students saw much lively discussion. Required reading for the class was the *Divine Principle* and the previous week the students had seen a Unification Church movie on the work of Reverend Moon. Consequently, the students had many questions for Dr. Lewis even before he spoke. Overcoming an initial hostility, Dr. Lewis drew upon Reverend Moon's own words to explain his ideas and ultimately brought an appreciative response from the audience.

Given his turn, Dr. Cox explained that movements such as the Unification Church force traditional religions to a clearer understanding of their own theological beliefs. He also expressed admiration for Unification stating that one could not find a more anti-racist movement anywhere. He expressed his belief that in creating controversy the theology of such a movement is not as important as is its lifestyle.

D.J.

Dr. George Kustas Speaks On Eastern Rhetoric

Thoughtful Dr. George Kustas of State University of Buffalo, a guest of our ebullient history professor Dr. Constantine Tsirpanlis, recently spoke to UTS students on the subject of "Theology and Rhetoric in Byzantine." Born and raised in Poughkeepsie, N.Y., Dr. Kustas was educated at Cornell and received his Ph.D. from (continued on page 4)

Graduate Applicants



Applicants for doctoral work surround UTS President David Kim. Back row (l-r): Jonathan Wells, Steve Post, Andy Wilson, Ken Hardman, Anthony Guerra, Joe Stein, Tyler Hendricks. Front row: Steve Deddens, Jim Baughman, Bill McClellan, President Kim, Lewis Rayapen, Dagfinn Aslid, Gordon Anderson.

Seniors Planning Further Study

Based on their academic achievement, recommendations by professors and consultation with Reverend Moon, thirteen of this year's seniors are seeking admission for next fall to Ph.D. programs in other seminaries. This number is increased from last year when eight UTS graduates continued into advanced programs.

This year's contingent is of special

interest for the diversity of their national, academic and religious backgrounds. Included are students from Norway and Mauritius, undergraduate majors in physics, psychology and biochemistry, and representatives of the Catholic, Protestant and Jewish faiths. At least two of the applicants hope to study in Europe.

In addition to these thirteen, three more of last year's seniors are also planning to begin their doctoral studies come September. They are Thomas Selover, Lloyd Eby and Yoshihiko Masuda.

(from page 3)

Harvard. He is currently chairman and professor of Classics at Buffalo where has taught for 23 years.

Dr. Kustas began his talk by asking "What is rhetoric?" and answered that rhetoric is the relationship which moves the audience into the speaker. In order to be persuasive, a successful rhetorician must know the nature of the audience, the spoken language and life in general.

As an ideal for the rhetorical exposition, Dr. Kustas offered the Platonic standard: rhetoric as a relationship of love. Plato believes that Eros establishes the ideal rhetorical relationship, leading to truth, beauty and goodness.

Dr. Kustas also explained the Christian view of rhetoric in terms of God reaching out to the world in a creative act of love. He concluded with examples of medieval education in rhetoric and the role that rhetoric played in the life of the patriarch Photius.

R.D.



Dr. George Kustas

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UTS Attends AAR Meeting

The annual meeting of the august American Academy of Religion on December 28-31 was the scene of an unusual three hour "Consultation" on the Unification Church. Included in the Academy's program at the suggestion of Dr. Richard Rubenstein of Florida State University, the Consultation proved to be an excellent forum for a diverse and wide-ranging discussion of the Church. Two of the six speakers were UTS' faculty members.

Dr. William Hendricks of Southwestern Baptist Theological Seminary and a co-author of the National Council of Churches' report on the Unification Church was the first speaker. Although in his previous work Dr. Hendricks had appeared antagonistic to the Church, in this presentation he simply offered an academic analysis of the sources of Unification doctrine. The two primary sources he suggested were federal theology and dispensationalism.

UTS' Dr. Warren Lewis spoke next, giving a spiritual-theological biography of Reverend Moon. He linked Reverend Moon both to native Korean religion and to universal mythological themes, proposing him as the thousandth and first face in Joseph Campbell's catalogue of the hero with a thousand faces.

Dr. John Roth of Claremont College pointed out in his talk that examining the Unification Church in such a forum contributed, for good or bad, to its legitimization. Following him, Rabbi A.J. Rudin of the American Jewish Committee spoke, accusing the Church of anti-Semitism, the denial of human rights and dishonest finances.

(continued on page 3)



Making a point at the Harvard-Toronto-UTS student conference.

First Student and Theologians Conference

As a spin-off from last year's theologians' conferences, the weekend of December 3rd and 4th witnessed the first student theologians conference with participants from Harvard Divinity School and St. Michael's College of the University of Toronto. Included among the students was a Presbyterian minister from Korea. Also sitting in was Dr. Leo Sandon, UTS inaugural Theologian-in-Residence.

It was a highly stimulating and educational encounter. Among the first interests of our guests was the motivation of UTS seminarians for joining the Unification Church. As could be expected, as many reasons were offered as there were unificationists present. Subsequent discussion dealt with topics

such as Unification's position against communism, the role of women in the Church and the social and political concerns of Unification in working to realize the Kingdom of God on Earth. In this latter discussion Dr. Sandon proved very helpful, pointing out that because of its religious doctrine of the Kingdom on earth, social and political involvement becomes for the Unification Church an inevitable, religious activity. He questioned the Unification approach, however, warning of being corrupted by the very people the Church is trying to influence.

A highlight of the conference came at the Saturday evening fellowship. This time provided an opportunity for an open personal sharing by both UTS students and guests. Of particular interest to our visitors were testimonies regarding the spiritual dimension of fundraising and Pam Fanshier's story of her captivity by deprogrammers. Her testimony stimulated our guests to

(continued on page 2)



Dr. Leo Sandon

Beginning of Resident Theologian's Program

Dr. Leo Sandon's visit to UTS began at an airport. There he met by accident his longtime friend and college associate, Herbert Richardson, who subsequently convinced the interested Dr. Sandon to become UTS' first Theologian-in-Residence. In a manner enriching for all, Dr. Sandon fulfilled this role in the first week of December.

Dr. Sandon is a specialist in the field of American Theology and teaches in the religion department at Florida State University. His far-reaching academic efforts have been complemented by political concern and activism. He was highly active in the civil rights movement in the 60's and currently heads up the American Studies program at FSU.

Dr. Sandon's schedule at UTS was jam-packed. In addition to delivering two extremely informative talks, he involved himself in substantial discussions with students and also participated in a week-end student theologians conference with students from Harvard and Toronto Divinity Schools.

In his first talk to UTS students, Dr. Sandon expressed his views regarding how traditionally American Unification Theology is. He saw Unification as emphasizing volunteerism, experience over tradition, a millennial vision, a "beloved community," and a process of sanctification, all typically American concerns.

In his second talk, our visiting theologian discussed the lives and the-

ologies of the Niebuhr brothers. He focused particularly on H. Richard Niebuhr, elucidating the five typologies of Niebuhr's famous *Christ and Culture*. Of the five Dr. Sandon argued that Unification fits best under the typology "Christ transforming culture". At the end of his stay, Dr. Sandon left for New York, wearied but very much appreciated.

R.H.



Two visitors listen attentively.

(from page 1)

share the difficulties they encountered simply because of their decision to attend our conference. Several spoke candidly of their sense of persecution from other students, which included subtle threats of loss of respectability they might suffer by coming to Barrytown. It was this kind of open sharing which brought unity of heart to everyone present, transcending all theological differences.

The conference was organized by UTS senior Anthony Guerra and moderated by Jonathan Wells. Similar conferences are being planned for the future.

A.G.

UTS Students Meet Lutheran Seminarians

After extensive correspondence between senior Bob Selle and a second-year student at Lutheran Theological Seminary at Philadelphia, representatives of the two schools gathered in Philadelphia on December 9th to inaugurate an informal theological dialogue. Five students from UTS participated and ten from LTSP. In addition, LTSP professor Dr. Helmut Lehmann was on hand to act as facilitator.

The discussion focused generally on similarities and differences between Unification Theology and Lutheranism. In Bob's estimation, the dialogue remained on a somewhat too academic level; but at the end of the discussion, students from both schools offered prayers which for Bob and others brought the afternoon to a rich conclusion in the presence of God's love.

As a next step in the LTSP-UTS relationship, papers will be written on the topics of Natural Theology and Salvation By Grace Through Faith. An interesting twist in this plan is that a UTS student will write on one topic from the Lutheran point-of-view and a LTSP student will write from a Unificationist position. Each will thus learn to think like the other. Current plans call for a meeting to exchange these papers sometime in February.

In addition to Bob Selle, attending the conference were Jeff Gledhill, Anne Glesne, Lenni Hassinen and Larry Witham.

B.S.

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Contributors: Gordon Anderson, Fred Frank, Anthony Guerra, Rob Holt, John Maniatis, Bob Selle.

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Plans Made For Library Expansion

When UTS Founder Reverend Sun Myung Moon visits the Seminary, it is usually when school is in session. Therefore, the handful of people remaining in the Seminary over Christmas break were quite surprised when they received word that Reverend Moon was on his way to visit. Why would he be coming?

The question was soon answered as Reverend Moon met with the library staff and formulated dramatic plans for the library's growth. Central to these plans is the expansion of the library's holdings from its current 22,000 volumes to 100,000 volumes as soon as possible. Included in the future acquisitions are to be specialized libraries related to one of the primary missions of the Unification Church—the unification of the world religions on the foundation of the Judeo-Christian tradition.

The suggestion for the expansion came in a letter from Dr. Leo Sandon of Florida State University to Reverend Moon. Dr. Sandon had just completed a visit to the Seminary.

Currently the library is housed in what used to be a gymnasium. To take care of the future acquisitions, either cantilevered balconies or an intermediate floor will be constructed in this room. In addition, walls between the gym and three adjacent rooms will be torn down, making one large L-shaped room. Architectural plans are now being drawn with the expectation that much of the renovation will take place over the summer.

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Continuing what was proving to be a very provocative session, UTS theological consultant Dr. Herbert Richardson explained his agreement with Unification theology as a fact which preceded his meeting the Unification Church. For example, he had affirmed for years that the Kingdom of God had to be established on the earth, that Jesus had not fully completed his mission and that salvation could not simply be the forgiveness of sins.

Finally, Dr. Leo Sandon, also of Florida State University, related Unification theology to American Protestant missionary Christianity and religion characteristic of Reverend Moon's Korean homeland.

J.M.



New robes adorn UTS' Choir at its Christmas Choral program.

Choir Performs Christmas Series

Led by senior Jim Baughman, the UTS Choir pioneered new territory this past Christmas season, singing at two local hospitals and holding the first Christmas Choral Program at the Seminary.

The program at the hospitals was well received, with both urging the Choir to return. Kingston Hospital subsequently wrote, "For days everyone seemed to talk about how nice it was." The hour and a half-long program at the Seminary, attended by students and guests from the surrounding community, was equally well appreciated.

Fortunately all these activities were preceded by the long-awaited arrival of the Choir's first robes.

For the Seminary itself, the Choir is truly unificationist. It brings together singers from the student body and from the Seminary and Barrytown staffs.

Future plans include return performances at the Kingston and Northern Dutchess Hospitals as well as a Spring Program at UTS. Also, the Choir hopes to make an hour videotape of an anthology of religious music.

Seminarians Attend ACLU Meeting

On December 3rd, Gordon Anderson, Nat Caputi and Lloyd Howell travelled to Rhode Island to attend and participate in the annual State ACLU meeting. The trio were responding to a request from UTS graduate Diana Muxworthy, now State Director of the Unification Church in Rhode Island. Diana had been informed that one part of the meeting would deal with Church-State relations.

For UTS students, the focus of the meeting was the panel on Church-State relations of which Gordon was a member. In the course of a wide-ranging discussion of problems Gordon addressed the issue of kidnapping and

deprogramming. He argued for the religious freedom of any denomination and was pleased to find that virtually everyone agreed with him. For him, it meant that kidnapping and deprogramming are becoming "dead" issues, perceived by most as unjustifiable and illegal. Participating with Gordon on the panel were three ministers of different denominations. The panel was moderated by Dr. William McLaughlin of Brown University.

At the ACLU Banquet that night, our seminarians learned that the Union has lost some of its membership because of its defense of the right to existence of the Unification Church. On one level, the ACLU has been receiving persecution similar to that of the Church. Nevertheless, reports Gordon, it has vowed to "defend liberty at any price."

G.A.



Mrs. Sarah Witt

UTS Staff Member Begins Radio Show

What is the Unification Church about? What are its main beliefs?

These are questions newspapers, magazines, and other media outlets are constantly trying to answer, but with the point of view of outsiders.

It was to counteract this that Sarah Witt, staff member at UTS, came up with the idea of "Unification Hour". This is a fifteen minute radio program that airs every Sunday from Poughkeepsie, New York, on WHPN-AM and WHBS-FM.

Sarah, one of the earliest members of the American Church, was dismayed at the one-sidedness in the media reports on the Unification

Church. She wanted the public to have a chance to hear about the movement from a member.

Now with the editing help of Mr. Ernest Stewart, general affairs manager at Barrytown, she writes and announces the program. It covers some aspect of Unification theology and the practical application of it.

This is the only program in the area, Sarah explained, to present the Unification Church and its message to the public. In addition to a different point of view than they have been getting, she tries to offer some inspiration for their lives.

Sarah has had a radio program be-

fore, in Chicago, and was re-inspired by Mr. David Kim, the president of UTS, to make use of her experience and try again.

An active woman and blessed with a creative mind, Sarah has many hopes for the program in the future.

She would like to see it develop into a daily program, and eventually work out a format for a call-in show to establish a dialogue on our church all people can participate in.

In this way, Sarah feels the people would get their answers straight from the source, without relying on reporters and columnists.

F.F.



Final preparation on the frame for the new dam.

New Dam Built

The on-going deepening and widening of the pond on the UTS campus recently reached a milestone with the pouring of a new dam. Whereas the

old one was four feet high, this one stretches to eight feet and is considerably longer. It was constructed by members of the Technical Missionary Corps, a sub-group of the Unification Church.

THE CORNERSTONE

Unification Theological Seminary
Barrytown, New York 12507

1978 Issues of the Cornerstone

the Cornerstone

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UTS Continues Charter Fight

Responding valiantly to a questionable last minute turnabout by the New York State Department of Education, UTS' administration and faculty succeeded in snatching a small victory from the jaws of almost certain defeat at the Board of Regents January meeting.

Usually the Regents follow the recommendation of the Department of Education regarding the granting of a provisional charter. Two previous positive recommendations from the Department regarding the UTS' application were met, however, by delay and apparent obfuscation on the part of the Regents. This time the Department of Education reversed itself and recommended denial of the application, alleging it had uncovered faculty administrative practices and instance of misrepresentation. The alleged discoveries were the result of a sudden visit to the Seminary last December.

Notified three days before the Regents' meeting of the negative recommendation, UTS administrators Mr. Michael Warder, Dr. Edwin Ang, Dean Therese Stewart and Registrar Cathy Cornish, along with Professor Warren Lewis, worked day and night to formulate UTS' response. The 94 page reply was presented to the Regents two hours before their meeting and was followed in the meeting by a ten minute oral presentation by Mr. Warder (the full text of Mr. Warder's presentation is reprinted starting on page two).

In addition to challenging specific charges, UTS' response raised the overall question of why after two previous recommendations the Education Department had felt the need for the sudden visit—its third one—and had

(continued on page 4)



Dr. Darrol Bryant speaks at Albany press conference. At right, Dr. Herbert Richardson.

Committee for Religious Freedom Formed

Under the leadership of UTS theological consultant Dr. Herbert Richardson, a group of five theologians announced the formation this past month of the Committee of Professionals and Clergy for Freedom in Religious Education.

The committee was initiated in response to the New York State Board of Regents' apparent prejudicial handling of UTS' application for a provisional charter. It decries the Board's infringements on religious freedom and the separation of church and state, and defends the rights of all religious groups to establish their own schools and seminaries. Professors and clergy are invited by the committee to visit UTS and determine for themselves the quality of its programs, which has already been affirmed by a team of theologians appointed by the Board to eval-

uate the seminary.

The group held its first press conference in Albany on January 13th. In it, representatives characterized the Regents' response to the UTS application as acutely violative of the religious freedom of UTS' faculty, students and administration, and likened its action to the oppression of blacks in the United States and the persecution of Jews in Germany before World War II. Particular attention was drawn to the parallel between the Regents' action and Russia's refusal to allow the Jews to operate their own seminaries for fear of validating Judaism.

The event was well covered by the local media. Present at the conference in addition to Dr. Richardson were Dr. M. Darrol Bryant, professor of religion and culture at the University of Waterloo in Ontario, Canada; Dr. Frank Flynn

(continued on page 4)



Victoria Sheeran, News World

UTS Chief Administrator Michael Warder addressing the Board of Regents at their January 24th, 1978 meeting.

Excerpts from UTS' Oral Statement to New York State Board of Regents

Chancellor Black and
Members of the Board:

Thank you for this opportunity to speak to you on behalf of the Unification Theological Seminary's petition. It has been some time since we first made our formal application in April of 1975. The history of our application is long and complicated. It is complicated no doubt in part because it is long.

Let me quote to you a letter dated June 12th 1975, by Donald Nolan, then the associate Commissioner of Higher Education, that was written to me:

"Please be assured that the department will make every effort to reach a decision on its recommendation for consideration by the Board of Regents this fall."

On many successive Regents meetings since then, at the last minute, we have been told a decision must be withheld until further questions were answered. Much popular pressure from various groups has been put to you. Until today, you have resisted making a decision because you were concerned that you make the right decision.

Throughout this time the Seminary has done its very best to keep you fully informed of our policies and practices. We have done our best to conform to all guidelines set forth by the State Education Department.

I must say that there are many factual errors in Dr. Lierheimer's recent report. Contrary to what is indicated, the State Education Department received press proofs of our proposed catalog on October 21st, 1977 when staff visited the Seminary with Profes-

sor Dittes. Dr. Tubbs failed then, or later, to indicate any major improprieties in the proposed catalog. If he had, we never would have gone ahead with the publication and distribution of that material. In fact, one day after he received it, Dr. Tubbs called Dean Stewart and advised her of rather minor changes in the catalog. The Regents

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themselves were aware of this catalog on November 18th, 1977, because it is quoted in their Committee report on pages 6 and 7 and there is no reference to any improprieties.

In none of these recent reports submitted to you does it mention that on page 16 the catalog says:

"A provisional charter from the New York State Board of Regents has been applied for and is expected in the near future."

Furthermore, I'd like to emphasize that none of the catalogs were sent out to any other school until November the 23rd, 1977, a full month and two days after Dr. Tubbs first looked at and received our press proofs of that catalog....

In regard to transcripts of the Seminary, they were printed in the summer of 1975. The State education Department provided no model of what a transcript should look like. The State Education Department never indicated that we should print one kind of transcript before the provisional charter, and one type afterwards. Professors Peck, Wycoff, Dittes, as well as Drs. Tubbs, Meinert, and Carr had access to these transcripts. Indeed, Professor Peck specifically refers to these transcripts in his report on his visit of November 1976: (Quote)

"I personally checked files and records and found them properly maintained. As yet, no transcript forms for the students have been prepared (i.e. filled in) but I was assured that they will be." (Peck Report, page 5; parentheses added)

At that time the phrase "UTS degree" appeared at the top of the form. Furthermore, we gave samples of these forms to Dr. Tubbs, Dr. Meinert, and Professor Dittes for preparation of their visit in October, 1977. No one at any time indicated any impropriety in these forms. In October there was access to the files of all graduates, some of which had the initial "M.R.E." at the top.

Be that as it may, out of the 50 people who have completed the course of study of our Seminary, only six of them had transcripts sent to other institutions. All six of those institutions were very well aware that the Unification Theological Seminary was not chartered by the State. We have not deceived our students about the charter. We have not deceived other institutions about accreditation. We have never at-

tempted to conceal any of our documents from the State Education Department or any consultants....

In regard to financing, the Seminary has given you an audited financial statement for its books. The Unification Church has been supporting this Seminary for the past three years of operation. This should be an adequate track record to show that the Church has the financial resources with which to support the Seminary. We fail to understand why the State Education Department could recommend accreditation in February of 1977 and now recommend to withhold accreditation on the basis that there has been no audited church statement. The national corporation of the Unification Church has submitted a financial statement. According to a recently submitted affidavit by its treasurer, it is substantially the same statement audited by Elmer, Fox and Westheimer. It is the Church decision not to submit this very detailed audited statement because the Regents cannot guarantee confidentiality.

The Regents committee, in its recent report, refers to other unresolved questions. In memorandums from your own staff, there has been no evidence of any KCIA connection. The Board of Trustees of the Seminary, including Rev. Moon have issued a notarized unanimous resolution that they receive no guidance from the KCIA or the Korean government nor do they report to any foreign government in any of their dealings....

Much of Dr. Lierheimer's feelings focus on foreign students. I must repeat that all of the foreign students' files have been fully available to previous evaluators and visitors when they visited in 1976 and during the 2 visits in 1977.

Dean Stewart has made efforts in this matter of the equivalency of foreign degrees with American degrees. She wrote to the National Association of Foreign Students Affairs on September 13th, 1976. They replied to her by phone that they only establish relations with institutions which are accredited. A number of our faculty have had advanced academic experience in foreign countries and are always consulted about the admissibility of foreign students. Please see Professor Warren Lewis' affidavit. By your own standards, and I quote from the "Guidelines for the Assessment of Academic and Professional Master's Degree Pro-

grams", June of 1975:

"The quality of their (candidates for admission) work and undergraduate study particularly in the specialized upper level work, should be of high quality as measured by grades, standardized tests, or other instruments, *or by performance.*" (Parentheses and italics added)

If students can demonstrate equivalency by performance, in some cases we have allowed them. In instances where a foreign student has not performed up to expectations, he has been dismissed from our program. Prof. Lewis finds the recent S.E.D report grossly inaccurate.

No doubt our policy and practices for the admission of foreign students could be improved. However, this is the first time that this matter has been brought to our attention. Professors Wycoff, Peck and Dittes made no mention in their evaluations that any of our students were deficient and they did look at the files....

I was struck by a quote which appeared in the June, 1975 guidelines on a page entitled "Guidelines for Consultant Evaluation":

"Since consultant reports are the single most important basis for departmental action it is essential that they contain as much documented and specific evidence and supportive judgments as possible."

When Professor Campbell Wycoff came here from Princeton, after examining our program very carefully, he recommended accreditation. When Professor George Peck, who is dean of Andover-Newton Seminary in Massachusetts came here, he also recommended accreditation after making a very detailed report. Furthermore, Professor Dittes, who is dean of Yale, also gave us a favorable review.

Why is the provisional charter important to us?

1. Without it our faculty, who for the most part are not Church members, cannot participate in a pension plan with our insurance company.

2. Foreign students who apply to our program cannot get student visas.

3. We cannot administer Graduate Record Exams on our campus or the test of English as a Foreign Language.

4. We cannot have GRE scores of applicants sent to us from the Education Testing Service, or the TOEFL results

as well.

5. We cannot have a relationship with the National Association of Foreign Students Affairs.

6. Our students are denied credit by graduate schools despite the admitted academic quality of our courses.

7. Our students are expected to pay off National Defense loans while they take graduate courses, while graduate students at other institutions can postpone these payments without penalty.

8. Our institution is denied discounts in purchasing.

9. Our registrar cannot join the American Association of Collegiate Registrars and Officers. This affects

her professional capacities.

10. Our library cannot join inter-library networks.

11. Finally, the Unification Church is hampered to educate and improve the quality of its leadership.

In conclusion, gentlemen, I'm not saying that our faculty, administration, students, library, etc., are perfect in every way. I am saying that to the best of our ability, we've tried to keep you completely informed of our program. We have made no attempt to conceal information from you. I pledge to you that we will maintain the highest possible moral and academic standards.

These recent reports sent by you

seem to shut the door on us completely. A provisional charter for our program does not prove anyone's religion or politics is right or wrong, whatever journalists may write or members of the public at large may think. All we ask is that you evaluate our Religious Education program by the same standards and in the same manner you evaluate other professional programs. Anything less than this is a violation of our first ammendment rights.

Thank you very much.

Michael Young Warder
Chief Administrator
Unification Theological Seminary
January, 24, 1978



Dr. Frank Flynn, right, accompanied by UTS senior, Andy Wilson.

Dr. Frank Flynn Lectures on Christian Thought

Professor Frank Flynn visited UTS on the weekend of January 13-15, standing in for Dr. Herbert Richardson in his class on systematic theology. Those students who remembered Dr. Flynn's lectures last year on hermeneutics and on the Tree of Life in medieval theology were not disappointed as this brilliant young professor gave a seminar entitled: "The Structure of Christian Thought." Starting from the Apostles' Creed, he set up three

categories of doctrine: Creation (the Father), Redemption (the Son), and Glorification or Consummation (the Holy Spirit). Within this structure, we mapped out various theological systems from Marcionism to Tillich, Barth, and *Divine Principle*, according to how much stress they put on each of the three categories. In his view, *Divine Principle* would be characterized by its emphasis on creation and consummation.

Professor Flynn is a great friend of our seminary. Formerly a student of Dr. Richardson at Harvard, he was recently appointed to the faculty at St. Louis University.

A.W.

(from page 1)

subsequently done an about face. A highlight of the response was Dr. Lewis' assertion that when representatives of the Education Department visited the Seminary in December, one confided to him that the accreditation struggle was "not an academic matter, but a political one".

Faced with weighing new issues, the Regents postponed their decision again. The Board directed the Education Department to make its final recommendation by February 8th and gave UTS until February 13th to make its reply.

The battle over UTS' charter has left the Regents divided. At the meeting Regent Kenneth Clark stated that the treatment the Seminary had received was "on its face discriminatory" and noted the Board had recently authorized a very innovative new law school following only one-half hour of discussion. By contrast, the Seminary application has been pending for more than two years.

The final vote on UTS application is due about February 21.

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of St. Louis University; Rev. David Kirk of New York; Rev. Albert Tyson, an A.M.E. Zion pastor from Jersey City, New Jersey; and Mr. Neil Salonen, President of the Unification Church of America.

Seniors Attend Pluralism Meetings

January provided the opportunity for two UTS seniors to attend conferences on a theme of particular interest to those concerned with religious unification: Christianity and religious pluralism. The following are brief reports.

"Christian Witness In A Pluralistic World"

Senior class vice-president Jonathan Wells participated in this conference at the Overseas Ministries Study Center in Ventnor, New Jersey from January 2nd through 6th. It was attended by about 50 participants, half of whom were veteran missionaries and half were intrigued seminary students.

In participating in the discussions on the general conference theme, Jon discovered how much overseas Christian missionaries are struggling with the challenge posed by Marxism. Jon felt the missionaries were experiencing a bewildering "gap between spiritual Christianity and practical politics" and felt that Unification Theology could play a salvific role in this area.

In addition to an overall interest in the conference topic, a further reason for Jon's attending the meeting was that the latest issue of the OMSC's bulletin had included the critique of Unification Theology prepared by the National Council of Churches. Jon had the opportunity to discuss the critique with a number of missionaries, academicians and seminarians, and felt that he was able to shed some light on the issues involved.

Religious Pluralism

Our bright and warm Larry Witham, a member of UTS' Lutheran Interfaith Committee, attended from January 4th through 6th a special program on "Religious Pluralism" at the Lutheran Theological Seminary in Gettysburg, Pa.

The purpose of the conference was to discuss the Lutheran response to the religious and cultural pluralism of our day. Talks dealt with the history of Christianity and other religions and the possibilities of interfaith dialogue. To Larry's surprise, he discovered that three of the readings for one of the discussion groups were on the topic of the Unification Church. Needless to say, the other conference participants



While Jim Baughman listens, Mrs. Freda Oben makes a point.

1978 Conferences Inaugurated

The Unification Theological Seminary began its 1978 series of theologians' conferences on Saturday, Jan. 14 with the participation of Miss Katie Fish, who recently completed her Masters in Religion and Education at St. Louis University, and Mrs. Freda Oben, former professor of English and Humanities at Howard University in Washington, D.C., and present Ph.D. candidate in comparative literature. Patricia Zulkowsky coordinated the discussions, which also included six other seminarians.

The course of the dialogue was largely determined by the guests' interests, which included the theoretical concepts of God and His relationship to man, the purpose of life, and the questions of sin and salvation, as well as the more practical problems involved in applying religious ideals to the creation of a more perfect society. Within this context were presented the Unification views on the three blessings, the origin of evil, the purpose of the Messiah, and the person and mission of Jesus Christ. Formal discussions ended Sunday afternoon with Paul Perry's personal testimony of marriage and family life in the Unification Church. The conference also included

were also quite surprised to find a unificationist among them.

Larry feels the conference was enormously fruitful for the exchanges he had and the friends he made. He is currently looking forward to further interfaith dialogue with the students at the Lutheran seminary in Gettysburg.

a fellowship evening on Saturday, which featured a clarinet-guitar duo by Dagfinn Aslid and Jim Baughman, as well as a talk given by Jim on his personal aspirations for the future and a first-hand deprogramming experience recounted by Mary Jane Evenson.

Following the conference, both Mrs. Oben and Katie offered talks relating to their particular fields of study. Katie, convinced of the value of education as a tool for change, presented her views on child-rearing based on the ideas of Joseph Chilton Pearce. Mrs. Oben spoke on the life and works of Edith Stein, a German-Jewish woman who, like Mrs. Oben, converted to Catholicism. Edith Stein authored a number of philosophical works, and also worked for the advancement of Jewish-Christian relations and the development of religious education.

At the conclusion of Mrs. Oben's visit, she voiced her support of the efforts of the Unification Church in revitalizing the religious spirit of American youth.

P.G.

Seminarians, Staff Give Blood

In response to a request from Reverend Fred Carter, Pastor of Christ Church in neighboring Red Hook and area co-ordinator of the area Red Cross blood drive, a substantial number of UTS students and staff travelled to Red Hook on January 19 in order to give blood. Of the forty who went, twenty-seven were actually allowed to donate. This figure amounted to about twenty-five percent of the total number of blood collections.

The UTS response was organized by junior Gunnard Johnston, who is a member of the Christ Church choir.

The collection came at a time when blood supplies in New York were low. Recognizing the UTS effort, a very warm "Thank You" was given by Reverend Carter on behalf of the New York Red Cross.

G.J.



faculty focus

Dr. Constantine Tsirpanlis

For a new and comparatively small seminary, the cultural and religious diversity of UTS' faculty is remarkable. Within its scope are Protestant, Catholic, and Jew and scholars from the Middle East, Europe, the Orient and North America. The faculty aptly symbolizes the unificationist ideal.

Representing Greek culture and Orthodoxy in this melange is Dr. Constantine Tsirpanlis. Now in his second year at UTS, this energetic professor of church history is recognized for his great devotion to scholarship and his passionate love of Eastern Christianity. He sees himself as a lifelong fighter for the right and from this point of view empathizes wholeheartedly with the struggles of the Unification Church and UTS. Indeed as one affiliated with the Church, he has tasted of its persecution.

Dr. Tsirpanlis was born in Greece in 1935 and was raised in the Eastern Orthodox Church. Committing himself to the Orthodox priesthood, he attended the Official Seminary of the Ecumenical Patriarch in Constantinople from 1951 to 1958. In 1959 he came to the United States where over the next fourteen years he divided his time among his priestly work, his academic pursuits and new teaching responsibilities. During this time he received Mas-

ters degrees from Harvard in 1962 and Columbia University in 1964. In 1973 he received the Ph.D. from Fordham University in Medieval and Byzantine History and Church History. His area of specialization is the early Christian Church with particular reference to the lives and teachings of the early Church Fathers. He is currently teaching a course in Patristics at the Seminary.

Along with his teaching responsibilities, Dr. Tsirpanlis devotes his efforts to research, writing and speaking. In the past two years three of his articles have appeared in different scholarly publications and he has delivered papers both at the Conference of the North American Academy of Ecumenists in Montreal and the International Conference on Greco-Roman and Byzantine Studies. In March of this year he will deliver a further paper to this latter conference. Also in 1978 he anticipates the publication of his *A Modern Greek Idiom and Phrase Book* by Barron's as well as two studies dealing with eastern Christian thought and Byzantine history. He also anticipates the publication of further shorter articles.

Beyond these academic efforts, Dr. Tsirpanlis is engaged in significant literary and cultural affairs. In response to a book of Greek poetry he has written, he was recently elected

to active membership in the International Council of Literary Figures of Greece. In the United States he is an ardent proponent of the revival of Greek culture and religion. Since 1959 he has published a monthly newspaper in Greek and has more recently begun a weekly hour-long Greek radio program which airs from Poughkeepsie, N.Y. His concern in these works is the "social, spiritual and cultural revival of the Greek educational and religious ideals."

It is in this revivalistic context that Dr. Tsirpanlis understands the Unification Church. He sees the Church as "seriously committed to reviving the spirit of early Christianity—that is the spirit of unselfish love for God and Man and the achievement of moral perfection" and he regards the UTS students as having a firm determination to "reform our confused world and help it find its right destiny." Toward achieving that goal Dr. Tsirpanlis is happy to be playing his educational part.

Dr. Tsirpanlis is married and is the father of one young daughter. A new baby is expected in March.

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the Cornerstone

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Regents Act; Deny UTS Charter

After almost three years of debate and delay, the New York State Board of Regents voted unanimously on February 22nd to deny UTS' application for a provisional charter. The vote was 13-0, with two regents absent. UTS administrators immediately made plans for an appeal to the New York State Supreme Court, vowing to go even higher if necessary.

The denial came after a flurry of last minute activity. On the day previous to the vote, *The New York Times* had printed a substantial analysis of the controversy, in which it was alleged that after an initial positive report on UTS' credentials by the State Department of Education, Department staffers were told by the Regents to "go back and 'come up with' negative findings on the institution". It was also disclosed that some of the Regents were planning to base their rejection on a little known section of the Education Law dealing with whether an institution was deemed "worthy of recognition and encouragement". Apparently on the advice of their legal counsel, the Regents shied away from the use of this provision.

The reasons the Board cited for denial of the provisional charter were UTS' alleged failure to meet academic standards, misrepresentation by the Seminary administration and a questionable financial status. In acting as it did, the Board pointedly ignored the recommendation of its own professional academic consultants and UTS' extensive rebuttal of the charge of misrepresentation.

Board members frequently denied that any religious discrimination was at the basis of their vote. Paraphrasing

(continued on page 5)



UTS President David Kim presents Jan Wiedo with the first-prize trophy.

Second Oratorical Contest Held

Taking advantage of an unusual opportunity to both develop and demonstrate their oratorical abilities, a total of thirty UTS seminarians participated on February 14th in the second annual David S.C. Kim Oratorical Contest. The speeches addressed the topic of a "spiritual peace corps" which would call America's young people to help the less fortunate people and nations of the world.

Speeches were limited to ten minutes, placing prime importance on conciseness of expression, organization and immediacy of impact. With Dean Stewart and Drs. Henry Thompson, Warren Lewis and Constantine Tsirpanlis serving as judges, eight finalists were chosen, all of whom proved remarkably effective orators. The ultimate winner, impressing all present with the drama and power of his delivery, was senior Jan Weido. Second and third places were awarded to junior Patricia Zulkosky and senior Lewis Rayapen.



President Kim watching the orators with last year's winner Jon Wells.

The winner's trophy was donated by President Kim's third son, Mr. Young Soo Kim. It will pass each year to the new winner. In addition, Jan, as this year's winner, received \$100, and second and third place winners received \$75 and \$50.

The contest was originally initiated by senior Anthony Guerra. Recognizing his efforts at the end of the event, Mr. Kim presented him with an autographed first print of an unusual color picture of Reverend Moon.

Theologians Confer and Speak

Reflecting an academic diversity as broad as their geographical distribution (from California to Maine), eight professors of philosophy and theology gathered in Barrytown from February 17th-19th for a theological conversation which enriched both professors and students alike. Beginning Friday night and continuing to Sunday noon the conference again demonstrated that although theological differences may emerge, heartistic unity can nevertheless prevail.

The meeting was moderated by Dr. Darroll Bryant of the University of Waterloo in Canada. Also attending were Drs. Mary Rose Carman of Goucher College in Baltimore, Richard Keady of California State at San Jose, Paul Sharkey and Ronald Burr of the University of Southern Mississippi, Thomas Moore of Southern Methodist University and Al Shurkus of Rivier College in New Hampshire.

The conference was unique in that all of the guests had previously read the *Divine Principle*. This led to a penetrating exploration of the *Principle* and a very thorough discussion of some of its concepts. In particular the *Divine Principle* ideas of the Fall of Man and of the spirit world were very fully examined.

In conjunction with the conference several of the professors met before and afterward with students interested in their fields of specialization. This provided UTS students with an unusual series of opportunities to listen to and to dialogue with a wide range of informed scholars. Their talks are described below.



Rose

Mary Carman Rose on
Plato and *Principle*

One of the most enthusiastic and knowledgeable Plato scholars in the United States, Dr. Rose treated her UTS students to a lively talk on "Plato

and Unification Theology". Professor Rose is chairwoman of the Philosophy Department at Goucher College. Stressing Plato's spirituality and his unificationist methodology, she emphasized that true Platonism involves a personal God who created both the physical and intangible world.

Dr. Rose explained that the Christian Church was Platonist from the early Church Fathers until the ascendancy of Aquinas in the thirteenth century. The Aristotelianism of the Thomists, which emphasized the material world, helped pave the way for the scientific revolution. In today's world of renewed spiritual search, however, Platonism shows signs of returning. In Dr. Rose's view, the *Divine Principle* is one major manifestation of this.



Bryant

Dr. Darroll Bryant on
Eschatology

Dr. Bryant spoke on different aspects of theological thinking, focusing particularly on the category of eschatology. He pointed out there are different levels at which the category may be understood, for example as general orientation, as an expression of doctrine, or in terms of specific beliefs.

Dr. Bryant then went on to trace the way one aspect of eschatology—the concept of the Kingdom of God on earth—has developed through history. He pointed out that since the time of Augustine the idea of the Kingdom has been entirely spiritualized and that it is only since the advent of Calvin in the 16th century that the theological gateway for conceiving of the Kingdom as existing on earth was opened.

Dr. Bryant concluded his lecture by explaining that when an eschatological vision calls into being a new society, as the Great Awakening did, then the eschatology must also be capable of constructively criticizing the very society it has created. Only in this way, Dr. Bryant suggested, can the new eschatological community remain true to its vision.



Burr

Dr. Ronald Burr on
Eastern Religions

Also speaking to an intrigued group of students was Dr. Burr. As an adjunct to his philosophical inquiries, Dr. Burr has been a long-time student of Eastern religions. His particular interest in Zen Buddhism led him several years ago to spend a period of time living in a Zen monastery.

Of especial interest to students was his account of life in the Zen monastery. He reported the central role the Zen Master plays; he is seen as the central reflection of one's own level of spirituality. The way one walks to the Master, the way one bows and the nature of the dialogue one has with him are viewed as immediate indicators of one's spiritual growth.

Dr. Burr substantiated reports of a typical dialogue between Master and disciple. He stated that if a disciple has been meditating on a particular koan and reports his insights to the Master, the Master's response might well be something like "Did I hear a mosquito?" In this way the disciple is helped on his path toward enlightenment.

(continued on page 4)

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Brief History of UTS' Charter Application

In April, 1975, the Unification Theological Seminary applied for a provisional charter. It is now February, 1978, and throughout the 34 months since the Seminary first applied, the decision on the application has been tabled six times. During this time, the Seminary has been in frequent contact with the State Education Department, responding promptly to every request for information and every recommendation for improvement. Minutes of faculty meetings, resumes of faculty members and prospective faculty members, and copies of the Seminary publications have been sent to the State Education Department (S.E.D.) all demonstrating our desire and willingness to comply with state requirements.

The Seminary has been visited by the State Education Department four times in the above-mentioned 34 months. The first visit was made in May, 1975, by the Director of Program Evaluation, Dr. Edward Carr. A year and a half later, in November, 1976, a second visit was conducted, this time by distinguished educators Professor Campbell Wyckoff from Princeton Theological Seminary and Dean George Peck of Andover-Newton Theological School, as well as S.E.D. staff. The consultants formally recommended approval of the program while at the same time making suggestions for improvements.

On February 9, 1977, T. Edward Hollander recommended that the Regents grant the provisional charter. On February 14, 1977, Robert Stone, legal counsel for the Regents, recommended approval of the application of the provisional charter. The recommendation was approved by the Commissioner of Education Ewald Nyquist.

Despite these recommendations, no action was taken until April 29, 1977. At the February meeting the Regents agreed to postpone a decision in order to question Professors Peck and Wyckoff on their reports. Again at the March meeting, they agreed to postpone their decision in order to confer with Professors Peck and Wyckoff. (In two months they had not arranged a meeting with them. A telephone conference call was set up for the Regents' March meeting but equipment was removed without explanation shortly before the meeting began.) Nevertheless, even after the consultants empha-

sized that their suggestions were not reasons to withhold the charter, the Regents voted at the April meeting to postpone the decision again, based on a questionable application of the State Education Law and the Regents' Rules. The Regents voted to appoint a three-man committee to study the Seminary and report to the Board in November, seven months later. It must be noted that during the meeting, Regent Yavner, before allowing any discussion, moved that further investigation be made and then attacked the Unification Church, its founder and teachings.

Toward the end of the seven-month period, the Regents sent on October 21 still another review team (two S.E.D. staff members and another consultant, Dr. James Dittes of Yale Divinity School) to visit the Seminary. They presented still another favorable report on the Seminary.

It should be noted that according to their own literature, the Regents consider the consultants' report the most important factor in deciding on an application.

In November, 1977, the Regents' committee on U.T.S. made its report to Regents. The section of the report which dealt with resources, administration, faculty, admissions, and students raised virtually no questions about the adequacy of the program, and indeed quoted praise by the consultants on several of these aspects. The remainder dealt with "related issues" and "inquiries made by S.E.D. of other agencies" but mostly repeated at greater length many unfounded and unproven allegations about brainwashing, alleged deceptive practices of the Church, alleged liaisons with the Korean government or K.C.I.A., etc. Thus the fact-finding investigation was shifted from the academic program of the Seminary to the so-called related issues, based on the same questionable application of the Education Law and Regents' Rules cited above. The report was promptly and strongly protested by the Seminary.

On December 7, 1977, at the direction and under the supervision of the Regents' committee, Alvin P. Lierheimer and Robert Stone reported to the members of the Board of Regents that the S.E.D. staff had found "no evidence of deceptive practices or of the violation of laws and ordinances

by national leaders of the Church or by any of the petitioners" and "no evidence of the use or advocacy of the policy of heavenly deception at the Seminary." Lierheimer and Stone also reported that the staff had found "no evidence of the involvement of any of the petitioners, the Seminary or Unification Church with the K.C.I.A."

Once these allegations of deception, violation of law, and K.C.I.A. involvement were dismissed, the basis of the Regents' uncertainty about the Seminary was virtually removed, and the S.E.D. and the Regents' committee no longer had sufficient reason to recommend denial of the provisional charter. However, at that point, a known enemy of the Unification Church, Gary Scharff (a deprogrammer working for the Freedom of Thought Foundation, Tucson, Arizona) was flown in and questioned for several hours. On December 13 he provided an affidavit containing many factual errors and half-truths, alleging various misrepresentations by the Church and the Seminary. Mr. Scharff had on August 16, 1977, already made an affidavit regarding the Church; by recalling him, it appeared that "new information" was being sought in order to justify denial of the provisional charter. The decision on the charter was tabled again at the December Regents' meeting, and another review team (the fourth in three years) came to the Seminary on December 20, during the Seminary's Christmas break, seemingly determined to confirm Gary Scharff's allegations of irregularity, impropriety and misrepresentation by the U.T.S. administration.

The focus of the investigation thus shifted from allegations against the Church back to allegations against the Seminary. With this visit, the Regents discontinued sending in consultants from other seminaries and sent only their own staff. The review team came despite the known absence of the Registrar, who is also the Director of Admissions, even though the purpose of the visit (U.T.S. learned only upon their arrival) was to examine records and admissions. Even though such short notice was given for the visit, the Registrar could have returned, had the purpose of the visit been revealed beforehand. Although the visitors claimed to be on a fact-finding mission,

they did not seem to be interested in clarification or explanation of the facts.

Subsequently, without any attempt to communicate with the Registrar regarding their questions, the staff submitted its report on January 9, 1978, to the Regents' committee with the recommendation that the provisional charter be denied. However, the report was not made available to U.T.S. for the Seminary's response and clarification until just 72 hours before the Regents' meeting. On Friday, January 20, the U.T.S. legal counsel received a copy of the report charging the Seminary with, among other things, serious inconsistencies in admission standards and practices, and implying that the Seminary had misrepresented itself in its catalog and brochure. The staff report merely hinted at the former charges of deception, K.C.I.A. involvement, etc., relegating them to other "unresolved questions which were deemed not to warrant further investigation" because the "facts" they now had before them were considered sufficient for the denial. However, the report failed to indicate the following:

1. That the previous review teams had examined and approved the admissions and record system and had ample time to correct both if they were in error.
2. That the S.E.D. staff had previously seen both the catalog and brochure, without charging any misrepresentation by the Seminary.

Acting on the S.E.D. staff report dated January 9, 1978, the Regents' committee recommended in their report dated January 17 that the application for the provisional charter be denied without waiting for the Seminary's response to the newly announced charges. Again, the Seminary strongly protested the report, not only for its inaccuracies but also for its selective omissions. Furthermore, the irregularities cited in the report were such that they could be easily remedied in the same spirit with which the Seminary has responded to every other recommendation of the S.E.D.

Copies of the statement protesting the report were delivered to the Regents' counsel a couple of hours before their meeting. The Regents were divided over whether or not to go ahead and vote on the application but finally voted to table the discussion. Mr. Warder was permitted a ten-minute

period to speak to the Regents. He listed ten ways in which the Seminary is harmed by not having the provisional charter and then made a strong plea that the decision on the U.T.S. application be made according to the same standards and practices as those used for any other institution.

On February 7, 1978, the S.E.D. submitted to the Regents another report which disallowed the U.T.S. 94-page rebuttal, claiming that it does not alter the "essential facts." The S.E.D. report claimed to present several "undisputed facts and statements and admissions of the Seminary staff" as grounds for denying a provisional charter. The Seminary promptly responded, disputing some of the alleged facts and statements, and challenging the S.E.D.'s interpretation of others. The Seminary strongly protested any insinuations that it had knowingly violated any laws or regulations.

The Regents' committee claimed in their January 17 report that their review had been conducted at all times with a scrupulous respect for the petitioners' constitutional rights to freedom of speech, freedom of religion, and due process of law. In hindsight, however, the behavior of the Regents' committee and the S.E.D. staff seems, especially during the past few months, to have been characterized by other attitudes. They have consistently called for statements from persons who are enemies of the Church, and then tried with the help of the S.E.D. staff to substantiate the half-truths and misinformation provided by the Church's detractors. In the course of this endeavor, they have unjustifiably played down the evaluation of qualified consulting educators.

Finally, the public political pressures being brought to bear on the Regents and the S.E.D. staff should be noted. Rabbi Marc Tannenbaum's March 20, 1977, charges of anti-semitism and his radio appeal for letters to the Regents, the legislative resolution passed in Albany on March 22, 1977, and the Parents-Teachers Association's resolution on November 14, 1977, are cases in point. The history presented in this summary testifies to the impact these and other less public pressures have had on the deliberative process. The final result of these pressures seems to be the impending denial of a provisional charter to a school which has won unanimous approval from qualified professional educators.

(from page 2)



Sharkey

Dr. Paul Sharkey on
Science and Religion

In his talk, Dr. Paul Sharkey traced the histories of western philosophy, science and religion in the effort to shed light on man's present situation. He focused on the relationship amongst axiology, epistemology, and ontology as it has changed throughout history, and proposed that axiology (the study of values) be considered the most foundational of the three disciplines. The basis for this claim was his observation of scientific development.

Science, Dr. Sharkey demonstrated, has shown itself time and again to be in error. He pointed out that the history of science has in fact been the proposition of hypotheses which seemed "more likely" than the previous ones.

Dr. Sharkey transferred this developmental re-definition of science to the religious sphere, considering religions to be "likely stories" as well. He stated, "I have a likely story, but I also have faith. I'm willing to give up everything in my likely story and it wouldn't change my faith at all." Dr. Sharkey would base his happiness in the knowledge of God's love, thus freeing himself to search for truth without fear of his world crumbling in on him.



Moore

Dr. Thomas Moore on
Images

On Monday following the theologians' conference, Dr. Thomas Moore, professor of religion at SMU,

(continued on page 6)

Dr. Kliever Visits

One of the highlights of the 1976-77 academic year was a visit by Professor Lonnie Kliever, chairman of the Department of Religion at Southern Methodist University in Dallas, Texas. The happy occasion was repeated again this year when on February 24, Dr. Kliever spent a very full day at UTS discussing a wide range of contemporary theological themes.

Dr. Kliever opened his visit with a morning lecture on the relationship between story and theology. It is his opinion that if one views religion in terms of its integrative and transformative functions, then storytelling, which also serves these ends, is inherently religious.

Dr. Kliever devoted the afternoon to a discussion of iconoclasm. Defining iconoclasm as a willingness to break old forms in openness to new life, he identified it as a consistent part of the American tradition. In his view it is particularly reflected in the theology of H. Richard Niebuhr, whose thought was explicated by Dr. Kliever in a very helpful and stimulating way.



Dr. Lonnie Kliever

The latter part of our visitor's afternoon was devoted to a discussion of the Unification Church as a possible permanent iconoclastic element within the American religious community.

Dr. Kliever's long day at UTS was completed by having dinner with Dr. Warren Lewis and a student task force working on the concept of unity among the world religions. Thus ended a remarkable marathon performance by a very rich and enriching friend.

Regents Deny (from page 1)

Shakespeare, UTS attorney Peter Danzinger commented that he thought the Regents "protested their innocence too much".

Previous to the decision, UTS had submitted a summary of the history of the application to each of the Regents. The text of this document is reprinted in this issue of the *Cornerstone*.



Toronto's Tim Walls making a point.

Second Student Theologians' Conference Held

On the weekend of February 18-19 UTS seminarians held their second conference directed at introducing seminarians from other institutions to the concepts of the *Divine Principle* and to the unification way of life. As in the first meeting students from Harvard Divinity School and the Divinity School of the University of Toronto participated.

At the beginning of the conference the participants drew up a list of questions they wished to discuss during the weekend. Questions that were discussed related to such topics as the *Divine Principle* concept of perfection,

the active force of evil, the Messiah and restoration, the *Principle* view of history and the meaning of the crucifixion. These topics and others were explored during the day on Saturday and on Sunday morning. On Saturday night guests and hosts alike enjoyed a rich fellowship which culminated in some relaxed mutual sharing of experiences in the life of faith.

The guests were Tim Walls and Rick Voell from the University of Toronto and Carl Chen from Harvard Divinity. Also attending from Boston was Carl's HDS schoolmate and UTS graduate Klaus Lindner, as well as Joy Irvine from the Boston Unification Church. Ms. Seline Blessis-Belair also attended from the Toronto Unification Center. The conference was moderated by UTS senior Jonathan Wells.

J.W.

Dr. Simon De Vries Speaks on Daniel

On the snowy morning of February 6th, insights into the relationship between apocalyptic, prophetic, and wisdom literature were shared with UTS students by Dr. Simon De Vries, ThD., of Methodist Theological School in Delaware, Ohio. Dr. De Vries is a colleague of our Professor of Biblical Studies, Dr. Thomas Boslooper.

Dr. De Vries' presentation was entitled "Time and History in Daniel," and his purpose was to expose the common dimension of timelessness inherent in apocalyptic and wisdom literature. As an example of the unity



Dr. Simon De Vries

of these two dimensions, Dr. De Vries focused on the Book of Daniel.

Coming out of the wisdom literature, apocalyptic stories are seen by Dr. De Vries as an elaboration of prophetic themes. The wisdom literature speaks of ideals that are still to be realized while apocalyptic themes envision an

(continued on page 6)

Moore (from page 4)

lectured Dean Stewart's Adult Religious Education class on "Images in Play-Education for a Religious Imagination."

Dr. Moore discussed the differences between thinking and "imagining," pointing out how images derive power from their indefiniteness, from their ability to evoke similarity and relation. Their effect is achieved through ambiguity and lack of finality rather than through analysis and interpretation. Dr. Moore pointed out that the product of the personal imagination, the image, is frequently enhanced in its meaning and effectiveness by the shared insights of groups and by its concretization in specific art forms.

Dr. Moore concluded with a slide presentation demonstrating how Christian art and imagery has been drawn from and nourished by universal archetypal and mythic material.

De Vries (from page 5)

imminent and dramatic fulfillment of these ideals. Therefore, the book of Daniel is seen by Dr. De Vries as an apocalypse; it is the story of a wise man who understands the time in which he lives and attempts to move the consciousness of his people to a new perspective which is to be realized in the near future.

Dr. De Vries' penetrating analysis of Old Testament literature yielded provocative results and the necessary insights to challenge our elaborate prevailing biblical viewpoints. His scholarly presentation and topic development affirmed his command of the subject and showed the diversity of thought present within the field of biblical criticism.

R.D.



Chris Ruhe-Schoen and Bahai friends

Bahai Leader Speaks at UTS

On February 2, Chris Ruhe-Schoen, a leader of the Bahai Faith, visited UTS with his son and two Bahais from Iran. Chris, whose father and grandfather were also Bahais, has been a member of this faith all his life. He was a Bahai missionary in San Francisco, South America, and New York City before coming to Rhinebeck in October, 1976. He teaches English and music in Poughkeepsie, plays guitar and sings his own songs professionally, and is presently writing a book about music.

Mr. Ruhe-Schoen presented the history and beliefs of the Bahai faith to a group of about fifty seminary students. The Bahai Faith was founded in Iran in the 1850's by Baha'u'llah, who claimed to be a Messenger of God like Moses, Jesus, and Mohammed.

The Bahais believe that Baha'u'llah is one in a line of successive Messengers of God, chosen to guide mankind to a higher stage in its spiritual and social development during this particular age. They claim that Baha'u'llah's influence has been felt by everyone on the earth, and that as a result mankind is gradually replacing old dogmas and traditions with the new standard brought by Baha'u'llah, leading to a higher civilization and to a new level of worldwide unity.

Following the presentation, students enjoyed a stimulating question and answer session with Mr. Ruhe-Schoen and his guests. At the close of the program, Mr. Ruhe-Schoen played two original compositions, and was accompanied in song by the seminarians.

A.L.

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March Theologians Conference Held

Over the past year the Theologians Conference has become almost a tradition at UTS. The conference is a time not only in which the concepts of the *Divine Principle* are introduced to interested scholars but also in which students learn a lot too. Their theological horizons are broadened, their thinking sharpened and their dialogical abilities increased. Visiting theologians almost inevitably have a rich experience but no less the beneficiaries are UTS students.

The second Theologians Conference of the Winter term, held March 17-19, held true to form but was also unusual. Whereas previous discussions have focused mostly on theological issues, the professors this time were interested in the more practical aspects of the Unification Movement. There was much concern with such topics as the "deprogramming" experience, the spiritual attitude and practice of the typical Unification member and the way of life of married couples and their families in the Church.

Again the Conference spanned the continent. Two professors, Dr. Stillson Judah and Dr. Richard Quebedeaux, came from the Graduate Theological Union in California. Two others came from the East Coast: Dr. Joseph Hopkins from Westminster College in Pennsylvania and Dr. and Mrs. Roger Westcott from Drew University in New Jersey. The conference was moderated by Dr. Darroll Bryant of the University of Waterloo, who was joined by his wife and previous participant, Susan.

Two of the professors are in the process of writing about the Unification Church. Dr. Judah has almost completed research for a book while Dr. Hopkins is intending to prepare a magazine article.



Leah (Pam Fanshier), Jacob (Jim Baughman) and Rachel (Mary Jane Evenson) singing one of the play's winsome songs.

Seminarians Give Benefit Performance

On Sunday, March 19, after only one month of intense rehearsals and costume and stage preparations, UTS gave its first performance of "Ring of Brothers," a musical drama based on the biblical account of Jacob and Esau. The presentation was given as a benefit for the Kingston and Northern Dutchess hospitals and raised 250 dollars.

Written and directed by junior Richard Panzer, the play was completely a student effort. Tyler Hendricks composed the music and song lyrics, and Bill Wells designed a unique stage which he built with the help of many night-owl seminarians. Tirza Shilgi designed the costumes and, with Jim Baughman, arranged the choreography.

Richard was inspired to write the play during his field experience last year, when he began to think more

deeply about Jacob's life of faith. For Richard, Jacob's story offers an insight into the standard of relationship all men should seek to have with God, with humanity, and with the creation. Jacob, as the first truly victorious providential figure, was a prototype for Jesus, who came to realize God's will on earth. "We, too," claims Richard, "must have an intense desire for God's Kingdom. Jacob persisted with this drive and this vision."

In Richard's interpretation, the reunion of Jacob and Esau, played by Jim Baughman and Nat Caputi, is not only the union of brothers, but the foundation for national and worldwide unity, centered on the determination to do God's will. The relationships of all the characters further depict this theme. Mary Jane Evenson and Pam Fanshier, as Rachel and Leah, JoAnn Crooks and Lindy Knauf as the servants, Bob McCauley as Uncle Laban, Chen Fong and Patricia Zulkosky as Isaac and Rebecca, and Richard Erlich in the role of Samiel all provided the dynamic background for the unfolding of this biblical drama.

P.G.

Noted Evangelical Scholar Visits



Quebedeaux

Dr. Richard Quebedeaux, a professional writer and professor at the Graduate Theological Union in Berkeley, California, presented two talks on the Christian Evangelical movement in America to UTS students March 15th and 16th.

As an evangelical scholar and author of a new book entitled *The Worldly Evangelicals*, Dr. Quebedeaux expressed his concern as to the direction the evangelical movement is taking in this secularized society. He traced the movement from its roots to its present trends, noting that today's Evangelicals are facing the familiar problem of the confrontation of religion and culture. Evangelical reaction to the liberal trend in Christianity began in the 1940's with the establishment of Fuller and Oral Roberts seminaries and with the voices of Billy Graham and *Christianity Today*. Today, however, Evangelicals also are celebrating the "secular city", some twenty to thirty years after it first emerged as a hopeful theme for modern urban and pluralistic Christianity. Unfortunately, noted Dr. Quebedeaux, when a church or movement becomes too popular and comfortable, it predictably loses rather than increases its moral impact. What new techniques, he asked, will the Evangelicals now employ to make their salvation message relevant?

Dr. Quebedeaux concluded that the Christian message is "neither rightist nor leftist, but downright radical." The response to Jesus' call to "love thy enemy" and to carry the cross continues to challenge all Christians today.

L.W.

Marxism and Religion

On March 6th, Dr. Italo Benine, Professor of Philosophy at Marist College, lectured to UTS seminarians on the topic "A Marxist View of Religion". This specialist in Marxist philosophy came as a guest of UTS professor Dr. Joseph McMahon. He stressed at the beginning a non-polemical approach was necessary to understand Marxism.

Karl Marx asked "Why does man need God?" His answer was that religion is an historical need—an affirmation of an historical need by a sick creature. If man is to be cured, he needs to change this position. Marx believed that values are present when truth is practiced. Not seeing this value in religion, he felt it should be abolished as a necessary process in creating a new society.



Benine

Various students asked Dr. Benine about the failure of the Marxist ideology to create an ideal situation. His answer was that Marx was not giving a recipe to history, but revising man's historical position. The phenomena has not had enough time to develop.

Dr. Benine's presentation stimulated many students to think about both destiny of the Marxist ideology and the problem of realizing greater value in present-day religion.

B.Mc.



Bahm

Archie Bahm Visits

UTS was the fortunate host this past month of Dr. Archie Bahm who visited for two very full days of lectures, seminars and discussions. His areas of specialization are comparative religions and philosophy.

While at Barrytown the greater part of his time was spent with students interested in a "global congress of world religions", a UTS project now in its planning stages. Dr. Bahm discussed ecumenical efforts and problems and explained his own philosophy of unification "organicism". His advice and suggestions were invaluable. He also gave a talk on the methodology of defining religion, philosophy and theology.

Professor Bahm has been teaching at the University of New Mexico since 1948. The list of books that he has authored is virtually endless. Amongst them, however, are *Philosophy of the Buddha*, *Yoga for Business Executives* and *The World's Living Religions*. He has made extensive visits to the Orient, staying for a year in Burma and another in India.

B.W.

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Seminarians Attend Conference on Holocaust

The annual Bernard E. Olson Scholars' Conference on the Church Struggle and the Holocaust was attended by seminarians Jim Cowin, Richard Erlich, Tirza Shilgi and Andy Wilson from March 5-7th. Sponsored by the National Conference on Christians and Jews, the assemblage included about 250 people, among them some survivors of the concentration camps, many top scholars in the field, and several Christian interfaith theologians. Together they explored the Nazi genocide of six million Jews and the response of the Christian world.

Various topics were covered at the conference. Speeches on the literature of the Holocaust, with a keynote address by the renowned writer Elie Weisel, stressed the difficulty of coming to terms with the magnitude of the horror. Professor Irving Greenberg spoke on Orthodox Judaism's theological responses to the Holocaust, advancing interpretations of its origins and possible providential purpose.

The Christian response to the Holocaust was also discussed. Both the Protestant Press and the Vatican were chastized for the lack of a more forceful response, especially when, in 1945, the reality of the death camps was plainly apparent. The Christians present, however, offered full support of their Jewish brethren. The greatest applause of the conference came when Donald McEvoy, one of the leaders of the NCCJ, announced a Christian demonstration to counter the upcoming Nazi march in Skokie, Illinois.

UTS students, as well as having the opportunity to learn much at this conference, were able to share Reverend Moon's Statement on the Jews and Israel with participants who had expressed interest in the Unification Church's stand.

A.W.



Mormon leader Mr. Larry Kolts speaks at UTS, flanked by junior Randy Denham and professor Warren Lewis.

Mormonism at UTS

A rich encounter between representatives of two of the world's new faiths took place on March 2nd through the visit of Mr. Larry Kolts to UTS. Mr. Kolts is a member of the Church of Jesus Christ of the Latter Day Saints and is in charge of all its missionary activities in the local stake, or region. He had been invited to UTS by junior Randy Denham.

The evening was very educational for UTS students as they discovered similarities and differences between their faith and the Mormons. Of particular note was a shared history of persecution and a common conviction of the ultimate coming of the Kingdom of

God on Earth. As part of that Kingdom, the Mormons envision a governmental system being set up under Christ with perhaps different religious faiths participating in its composition.

Mormonism was begun in upstate New York only several hundred miles from UTS. For the Mormons the United States plays a crucial role in God's providence. The U.S. is seen, for example, as the location of the original Garden of Eden. Just as the Bible is the record of God's dealings with the Jews, so the book of Mormon is the record of His dealings with the inhabitants of America.

UTS Active in Harlem

Although UTS is 100 miles from New York, through its students it is getting involved with the problems of Harlem. A number of seminarians have been participating there in a church sponsored social services program known as the Emmaus visitation project. Emmaus is an ecumenical community of Catholics and Protestants dedicated specifically to serving the needs of the elderly.

Working with Emmaus extensively are two seminarians, Ken Hardman and Rob Holt. They are living in residence in New York for three to four days a week, giving them an opportunity to be an integral part of Emmaus' day-to-day functioning. The experience, in addition to being consciousness raising, has allowed the students to test their social theories in the field, getting realistic feedback on what is actually helpful.

Other students, specifically Denny Jamison, Bob Selle and Jolanda Roessink are travelling to New York at least one day a week to participate in the program. Their tasks include accompanying the elderly to stores, running errands, giving haircuts, doing laundry and in general offering Emmaus as a resource center for needs to be met.

Emmaus' name comes from a Biblical village in Palestine where broken hopes were rekindled and new life was found through sharing and community. Fr. David Kirk, Emmaus present day founder, describes his group as a "radical Christian community building an alternative society, a renewed Church serving the poor and oppressed in the United States".

R.H.



faculty focus

Dr. Joseph McMahon

The purpose of such a religious education program as UTS' might be thought of in terms of two aspects: firstly, presenting knowledge and information; secondly, training students to transmit effectively this new information to others. All professors contribute to both phases of this process, but the work of some falls more into one area than another. Probably leading the way at UTS in the second area is our Assistant Professor of Education and Philosophy, Dr. Joseph McMahon.

Dr. McMahon is in his second year at UTS, his first as a full-time professor. The courses he teaches include such titles as "Learning and Motivation", "Theories of Personality", "Psychology and Religion" and "Counselling Theory and Practice". He is known among UTS seminarians for his ability to stimulate students to re-examine their assumptions and to grapple with concepts at new and deeper levels. His classes are characterized by a high degree of interaction between students and professor.

Educationally, Dr. McMahon's background is varied. He received his Bachelor's and Master's Degrees from Catholic University and his Ph.D from St. John's University in philosophy.

Along the way he studied philosophy and sociology at the Catholic Institute of Paris and the Sorbonne.

Concurrent with his studies in philosophy, during the 1960's he developed an interest in counselling and psychotherapy. In 1970 he obtained his Master's in Counselling Psychology from Manhattan College. He has also studied at Fordham and has done training at the Institute for the Advanced Study of Rational Psychotherapy in New York from which he received a graduate certificate.

As a professional educator Dr. McMahon has been involved at all levels of the educational process. He has been teaching since 1955 progressively at the high school, college and graduate levels. While teaching high school he was also an assistant principal; since then he has served as Associate Dean for Continuing Education at the State University of New York.

Operating from his background in philosophy and counselling, he brings a twofold interest to his teaching—the theoretical and the practical. He sees his work in terms of helping students bridge the gap between these two dimensions, teaching them, in his words, "how to use theoretical knowledge

in situations that involve communication". He is seeking to make philosophy and psychology useful to people in real life situations. In addition to teaching, he does counselling both at UTS and at his home in Queens.

Related to all this, he is interested in helping people how to think. He has completed a book and is now in search of a title. He hopes to have it published this year. He describes it as a self-help book, distinct from others in that it is not behaviorally oriented but intends to lead the reader to get to know his own mind.

For this thoughtful man, teaching at UTS has been an enjoyable experience. He finds the students very interesting and particularly appreciates the diversity in the educational, religious and cultural backgrounds of the student body. In his estimation the students are well-motivated and open minded. At the same time he notes a perhaps too great concern with finding the right answer to life's problems and feels that this over-concern can be intellectually and emotionally immobilizing.

In his spare time Dr. McMahon enjoys physical exercise, particularly tennis and ice-skating. He is married and the father of one son, age six.

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April, 1978

Ellis Speaks at Values Conference

Dr. Albert Ellis, famous as the initiator of Rational-Emotive Therapy, spoke April 29 to an assembly of UTS students, local educators, and other interested individuals on the topic of "Humanism and Values: The RET Approach." His was the keynote address for a conference on values organized by UTS' Dr. Joseph McMahon.

In his talk, Dr. Ellis constantly stressed that the purpose of life is to "stay alive and be happy." The "hard-headed" thinking of RET is to overcome the innate tendency of man to go against the purpose of happiness by thinking in an irrational way.

The RET approach, according to Dr. Ellis, is a "non-copout therapy" that frees the human being from "wormhood." In a pungent chastisement of the Freudian approach, Ellis emphasized the pragmatism of RET. RET changes behavior by changing one's thinking, thereby overcoming feelings of worthlessness and despair that can develop from self-rating and the search for approval.

In the most entertaining segment of his presentation, Dr. Ellis played a recording of his comical voice, singing original lyrics set to popular tunes, all satirizing common belief statements.

Following Ellis' main address were four workshop seminars. Dr. Ellis was the appropriate leader of the first seminar, which was a further elucidation of his own RET approach.

Dr. John Wilcox, professor of Social Ethics at Manhattan College, led the seminar addressing religion, values, and their implications in education. Four major aspects were explored: a workable definition of faith, the affinity of scripture and tradition, the relation between faith and reli-

(continued on page 5)



Dr. Albert Ellis explains his Rational-Emotive Therapy to a large audience at UTS.

Theologians Attend Creation Conference at UTS

On April 27-29, another in the evolving series of Theologians' Conferences was held at UTS. This was a new kind of conference, differing from the past in that the guests each presented a paper relating to the theme, "Doctrine of Creation." After each paper, lively discussion ensued, during which points were elaborated on in Calvinist, Catholic, and Unification contexts, providing the groundwork for deeper, interfaith dialogue.

The conference was moderated by Dr. Henry Vander Goot from Calvin College, who also presented a paper on "The Limitations of a New Testament Theology of Creation." Other participants and their topics included Dr. John Kirby from Boston College ("Voegelin and Natural Law Ethics"), Dr. Frank Flinn from St. Louis University ("Dominion and Domination"), Dr. Philip Holtrop from Calvin College ("The Doctrine of Creation in Calvin and Later Reformed Scholasticism"), Dr. Eugene Klaaron from

Wesleyan University ("Theology and Ritual"), Dr. Daniel Weddle from Cornell University ("The Doctrine of Creation in Theologies of Cultural Transformations"), Dr. James H. Olthius from the Institute of Christian Studies, Toronto ("The Word of God and Creation") and Dr. Young Oon Kim, Unification theologian. Dr. Herbert Richardson, theological consultant for UTS and professor at St. Michael's College in Toronto, illuminated points of unity between the various traditions.

Among the seminarians who gave papers were junior Whitney Shiner, ("A Proposol for Understanding the Immanence and Transcendence of God Drawing on Unification Sources"), and seniors Andy Wilson ("Indemnity"), and Jonathon Wells, ("The Unification View of Education.")

The conference ended on a congenial note, with new proposals for future meetings, and an appreciation of having achieved an atmosphere of harmony.

D.C.

Guests Contribute To Field Preparation

As preparation for UTS students' future field work, many specialists are invited here to explore different dimensions of practical religious leadership. This past month, UTS was favored with visits from four men, highly qualified in their fields.



Kirk

Father David Kirk: A Theology of Doing

"Expect the unexpected!" declared Father David Kirk to a group of about 30 UTS students on April 11. This is the motto of the Emmaus House of New York City which he founded. Emmaus House is an embodiment of the need for a theology of doing in response to the ongoing turmoil and change in our world. Father Kirk feels that, at present, the Marxists are the only ones who offer significant assistance to the poor and oppressed, and that Christianity's challenge is to become an instrument for positive social change. He envisions the church as "a zone for practicing what it means to be human" by developing a lifestyle centered around the values of caring, sharing, giving, and living provisionally in order to create a new society.



Benben

Dr. John Benben: Leadership and Administration

Dr. John Benben, professor of Educational Administration at NYU, spoke on "Leadership and Administration" to an informal gathering of seminarians on April 12. His broad background in consultant, advisory and educational positions provided him with tremendous resources for such guidance.

Dr. Benben discussed the individual man, his tendency to form groups, the grounds for leadership and various scholarly approaches to the question of leadership. He also presented certain criteria with which to evaluate leadership and shared his personal views of the qualities of a good leader.

A good leader, he claimed, lets the group know what is expected of them, and asks what they expect of him. Also, he is always willing to send people on for new experience elsewhere.



Slie

Rev. Samuel Slie: Campus Ministries

On April 14, the Rev. Samuel Slie spoke to a group of students about conducting ministries on college campuses. Rev. Slie is an associate pastor at the United Church of Christ, Battell Chapel at Yale. He is also the Campus Minister at New Haven State College, and is active with the United Ministries in Higher Education.

Rev. Slie began his talk with a brief history of campus ministries, and then focused on the present scene. He stressed the need for the campus minister to be open to the variety of student personalities and needs, noting that as a Protestant he has often ministered to non-Protestants, non-Christians, and even non-believers. This is important, he claimed, because

the Holy Spirit often has a purpose beyond our understanding.



Lee

Dr. James Michael Lee: Religious Education

Dr. James Michael Lee, noted religious educator and social scientist, and chairman of the Department of Secondary Education at the University of Alabama in Birmingham, visited UTS on April 16 and 17. He held three question and answer sessions covering a wide variety of topics such as faith, process philosophy and theology, behaviorist philosophy, methods of teaching and learning, and internal guidance.

Dr. Lee described a major task of the seminary as one of discovering principles that can promote religious behavior, or the love of God and neighbor. Stressing that Jesus was a religious educator, not a theologian, Dr. Lee advocated that seminaries place a stronger emphasis on practical field preparation as opposed to merely intellectual training. Dante, he noted, "placed many brilliant theologians in hell!"

Dr. Lee will visit UTS next month as part of an ongoing study of its religious education program.

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Visitors Expand Theological Vistas

As part of a continuing guest-lecturer program, four scholars visited UTS this past month to share some innovative insights.

Dr. Ernest Fortin: Augustine and History

A warm and amiable Dr. Ernest Fortin presented "St. Augustine and the Notion of Historical Consciousness" at UTS on April 9. Dr. Fortin is a professor of theology at Boston College, and holds membership at the Institute of Augustinian Studies in Paris.

Dr. Fortin pointed out that because Augustine witnessed the fall of the Roman Empire, renewed interest in his writings is occurring among modern scholars who sense a similar decline in today's society.

Dr. Fortin considers Augustine to be the first philosopher of history. For Augustine, history was not the unfolding of an understandable plan, but was a series of seemingly irrational events only comprehensible by God. He thus rejected attempts to compose historical timetables and predict the early end of history.

This informative speech, with the ensuing question and answer period, stimulated an increased appreciation for historical studies among the students.

Prof. Morton Smith: Jesus and Magic

On April 17, Professor Morton Smith, internationally renowned scholar and professor of history at Columbia University, spoke to seminarians about "Jesus and the Magic of His Time." Having authored such books as *Clement of Alexandria and the Secret Gospel of Mark*, and *Jesus the Magician*, Dr. Smith brought with him many intriguing insights of recent biblical research.

In an extremely interesting and unusual presentation, Professor Smith stressed that Christianity did not emerge from a vacuum, and that not only Jesus' body but also his mind came from the world around him. Basing his statements on his research of Egyptian magical papyri, Professor Smith drew



Top row: Dr. Ernest Fortin; Prof. Morton Smith.
Bottom row: Dr. David Jobling; Dr. Theodor Gaster

many parallels between Jesus' words and deeds and those of the magicians of his time, claiming that Jesus believed in and used the magical rituals of his day to instruct and unite with those around him.

Dr. David Jobling: Structuralism

British Biblical scholar, Dr. David Jobling, spoke at UTS April 26 on the topic, "Structural Analysis of Biblical Narrative." Dr. Jobling has taught at Louisville Presbyterian Seminary for seven years and is presently Visiting Professor of Old Testament Studies at Union Theological Seminary.

Structuralism is a rather newly developed type of hermeneutics popular in France, which seeks to analyze the structure of a Biblical story and to draw conclusions from the very structure itself rather than searching only for the author's intended meaning. Although structuralism is not concerned with historical or theological influences on the Bible, it can be used to help determine the historicity of biblical narratives. Referring to both Old Testament nar-

ratives and folktales, Dr. Jobling stimulated students to creatively apply this interesting and functional hermeneutical approach.

Dr. Theodor Gaster: Myth in Religion

On April 28, UTS students hosted Dr. Theodor H. Gaster, an eminent professor of religion at Barnard College in New York City. Dr. Gaster's topic was "The Role of Myth in Religion." He believes that myths are not archaic fairy tales or simple art forms, but impressionistic interpretations of ongoing reality, and therefore important to religion.

However, he warned that mythic images often take the place of that which they represent; thus people begin to worship the symbols of God rather than God. He calls this "theolatry." Mythic images, he explained, can pile up and fossilize and cults of images develop instead of true religions. Because of this, religion today is not always a living concern; the solution lies in the development of new and more meaningful myths.



Orthodox-Unification panelists share views: (l-r) Dr. Nicholas Gianaris, Dr. Petro Bilaniuk, Dr. Constantine Cavarinos, Dr. Sebastian Matczak, Dr. Constantine Tsirpanlis, and Mr. Zinas Mavodones.

Orthodox-Unification Dialogue at UTS

An Orthodox-Unification dialogue was sponsored at UTS April 15 with the enthusiastic organization of Dr. Constantine Tsirpanlis, UTS professor of church history. Delivering the keynote address on "Man's Nature and Destiny in Orthodox Iconography and Hymnology" was Harvard professor Constantine Cavarinos, whose writings are considered the standard works on this subject.

Dr. Sebastian Matczak, professor of philosophy at UTS, followed with a presentation of the key aspects of

Unification thought. Other panel participants who, with the student and faculty audience, engaged in the ensuing dialogue, included: Dr. Petro B.T. Bilaniuk, from the Institute of Christian Thought at St. Michael's College in Toronto; Dr. Nicholas Gianaris, professor of economics at Fordham University, and Mr. Zinas Mavodones, Director of Continuing Education in Poughkeepsie, N.Y.

Dr. Cavarinos offered important insights into the significance of icons and hymns for the eastern religious

experience. Both can be considered as theology, anthropology, and angelology, for they teach of God, the saints and angels. Both hymns and icons, claimed Dr. Cavarinos, have the spiritual purpose of leading human beings to a participation in God's glory and blessedness.

Dr. Cavarinos pointed out the artistic peculiarities of Byzantine iconography, explaining such features as the disproportionately large eyes and the halo. With an impressive slide presentation of icons, he further clarified his explanation.

Dr. Matczak presented the Unification position as a world outlook which embraces theology, philosophy, politics, economics, and culture. Its main focus, he stressed, is God and His relationship to man. Dr. Matczak outlined some of the main points of Unification ontology and epistemology, especially as they related to traditional Christian concepts. The Unification doctrine of universal salvation, which was upheld by the Church Father, Origen, received much attention in the subsequent dialogue.

The conference ended with a prayer service, including two eighth century hymns by St. John of Damascus sung by the seminary choir, and a Greek meal prepared specially for the visitors.

Theologians Discuss Unification Thought

A meeting of theologians was held at UTS from April 22-23rd which included several guest professors and ministers as well as eleven seminarians. Among the participants were Dr. M. Darrol Bryant, professor of Religious Studies at the University of Waterloo in Canada; Mr. Frank Desiderio, seminarian at Mt. Paul in Oakridge, N.J.; Sister Maura Campbell, professor of Religious Studies at Caldwell College in Caldwell, N.J.; Dr. Tim Miller, professor of Religious Studies at the University of Kansas in Lawrence; and Dr. Jean Guy Lamarier, Dean of Theology at St. Paul's College in Ontario.

A buffet dinner was served Friday night, providing guests and students the opportunity to become acquainted with each other. The conference, moderated by Professor Bryant, was focused on questions and topics prepared by the guests. Thus there were lengthy discussions of Unification Church spiri-



Some attentive listening.

tuality, family emphasis in Unification theology, the Fall of Man, and social action of the Church. Also considered were the concepts of Messianism, eschatology, and restoration. The conversation was open and candid, often involving a very controversial interchange of ideas.

The Saturday evening fellowship included classical guitar music by se-

nior, Steven Post, a variety of songs presented by seminarians, and a sharing of student testimonies about workshops and witnessing techniques. Professor Bryant also gave a short statement on the history of American opposition to new religions, pointing out the responsibility of religious educators to promote an atmosphere of religious tolerance. J.B.

Students Attend April Conferences

To keep in touch with the pace of current theological discussions, UTS students often attend lectures and conferences offered by other institutions. Three such events were particularly worthwhile this past month.

The International Conference on Gnosticism at Yale offered students the opportunity to study this tradition through its own writings, discovered in 1945 at Nag Hammadi in Egypt. Previous to this time, all knowledge of Gnosticism came from its most vocal opponents, the Church Fathers. Among the more interesting topics discussed at this conference were the relationship between Carl Jung and Gnosticism, the origins of Gnosticism, Gnostic hermeneutics of the Bible, and the influence of Gnostic thought on modern philosophy and literature.

Also at Yale, seminarians attended a lecture series entitled "Freud and the Problem of God" given by the notable priest-theologian Hans Küng. Küng, who is presently professor of Dogmatics and Ecumenical Christianity at the University of Tübingen, Germany, has been famous since his involvement in Vatican II both as a Catholic at odds with the Church tradition, and as a theologian intent on defining Christianity for modern man. In his lecture series, Küng offered an extensive background to Freud and the godless world view he helped foster, and followed with a critique and an apologetic for the viability of religion. Religion, he concluded, is co-extensive with man, and is evidence of a trust in life.

At the Dominican Convent in Sparkhill, New York, three seminarians participated in a workshop on "Christian Attitudes Toward the World: An American Theology of Liberation." The workshop, lead by Joe Holland, staff member of the Center of Concern in Washington, D.C., began with a film about the Church-state struggle in the Philippines. There, President Marcos' martial law government permits the existence of extreme rural poverty amidst a few wealthy landlords and answers Christian response to such suffering with imprisonment and torture. Other topics of social concern were discussed, sharpening participants' consciousness of their responsibility as religious people facing global crisis.

Student-Theologians Conference Held

On April 7-9th, UTS hosted student guests from Harvard Divinity School, Graduate Theological Union in California, Chicago Theological Seminary, Boston U. and Yale for the third Student-Theologians' conference of this school year. A wide variety of personalities were united through this weekend experience; Victor Wan-Tahtah, who came to America last September from Cameroon, Africa, and Suma Chakravarty, a Hindu woman in full dress of her culture, were part of the gathering. The conference was moderated by Farley Jones, and special guest Rev. Samuel Slie was a welcome observer.

The discussions began with an examination of the Purpose of Creation in the Unification Principles, and proceeded to the Fall of Man, the Mission

of Jesus, and the nature of Deity. The Kingdom of God on Earth was presented as the major focus of the Unification Church, thus orienting the discussion to the philosophy of the Unification movement as a way of life, and the practical means of building God's Kingdom. Developing out of the same dialogue, the necessary parallels to Communism were drawn out, with much interest in the reconciliation of Democratic and Communist social systems into one which is God-centered and also relevant to practical world problems and needs.

Saturday evening, students gathered for a sharing of entertainment and testimony, adding an extra dimension to this weekend of interfaith dialogue.

R.O.



Harvard's Victor Wan-Tahtah clarifies a point.

Values

(from page 1)

gious values, and the societal ethics of education.

Dr. Richard La Pietra, who specializes in physics and chemistry at Marist College in Poughkeepsie, presented the seminar on "Science and Values in Education." Dr. La Pietra's thesis was that since science's methodology necessitates controlled observation and conceptualization, 3 results emerge: scientific truths are relative to the scientist's approach, science is not a neutral activity with respect to values, and science must face a society which also maintains a system of values. Dr. Pietra concluded that man as a value-maker must allow the freedom of science to pursue truth, even at the risk of a disparity between scientific truth and traditional values.

Dr. Joseph Belanger, a Roman Catholic Brother from Marist College, moderated the seminar on "Literature and Values." The main theme was the proclamation by existentialist literature of alienation in society, and the failure of education to respond to this cry. For Dr. Belanger, search for authenticity, integrity, and meaning by such geniuses as Camus, Ionesco, and Sartre was met by the ignorance of education to realize the importance of heart and will.

Dr. Belanger also observed the emergence of the existentialist concept of original sin as being man's fall into consciousness, with the resultant responsibility to find order and purpose in one's self by restoring order and balance to the environment.

New Publication Available

A book providing a new perspective on a number of dimensions of the Unification movement has recently been published. Entitled *Exploring Unification Theology*, the book consists of two parts: firstly, excerpts of conversations between UTS students and visiting theologians at the first UTS Theologians' Conference and, secondly, subsequent critiques of Unification Theology presented by the scholars at a later meeting. Dialogue with the seminarians about the critiques is also included in the volume.

The book co-edited by Professor M. Darrol Bryant of the University of Waterloo, Canada and Ms. Susan Hodges, is unusual in that it is the first publication in which Unification Theology is presented dialogically.

According to the editors, the book has a twofold aim: "First, we want to share...these conversations...(they) allow us to hear members of the Unification movement articulate their beliefs...we can then enter into critical conversation. This is the second aim of this volume: to initiate theological dialogue with the Unification movement.... Moreover these conversations allow us to glimpse a movement in the process of theological articulation and development."

The book costs \$8.80 and is available on a pre-paid basis from the Rose of Sharon Press, Inc., % Unification Theological Seminary, Barrytown, N.Y.



Delivering potatoes to Harlem are: (l-r) Kurt Johnson, Frank Zochol, Fr. David Kirk, Fr. Gaines, Kevin Brabazon, Rev. McKenzie, and bystander.

UTS Farm Project

Nine thousand pounds of potatoes raised on the UTS farm were donated to social action oriented agencies in Harlem. The potatoes were delivered to the New Society, directed by Kevin Brabazon and the Community Renewal and Training Center of Harlem, co-directed by Father David Kirk and Mrs. Minnie Moore. Both agencies are committed to serve the needy elderly and develop the youth in their areas. These two agencies distributed the potatoes to others, breaking the lot into smaller quantities for half way houses, senior centers, churches and individuals. Father Kirk saw the gift as an injection of care to people that feel only a cold, uncaring world.

The potato project is an ongoing

activity for the entire seminary, offering the opportunity to serve and to learn to utilize the land. Throughout April, special fundraising drives were organized in which students and staff asked donations from the neighboring communities to help provide seed and equipment for the continuation of this program.

Frank Zochol, UTS farm manager, said he would like to continue the farm program on a larger scale with various kinds of vegetables. He hopes that the Harlem residents could come up to Barrytown to glean the fields themselves, providing them a chance to spend a day in the country and fill their food baskets.

R.H.

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May 1978

UTS Hosts African Religions Conference

Prominent scholars and theologians from both African and North American universities gathered at UTS May 27 and 28 for a "Conference on Contemporary African Religions." The aspirations of the conference were conveyed in the introductory address presented by UTS' professor of Church History, Dr. Warren Lewis:

"We are gathered today to take another significant step towards the convocation . . . of the first meeting of a Global Congress of the world's religions . . . We are calling for co-sponsors to join with us in full collegiality in the planning and structuring of a planetary forum where the most spiritual, inspired, critically insightful, and sensibly intellectual religious hearts and minds of our time can concentrate their moral power for the sake of humanity."

The conference, which was attended by seminarians and community members, was chaired by Dr. William Jones, Chairman of African and Afro-American studies at Florida State University. A total of four addresses were given, each followed by panel discussions.

The opening presentation was given by Dr. James Deotis Roberts, professor of systematic theology at Howard University. In his talk, Dr. Roberts compared traditional African religion with Christianity, revealing three elements of indigenous African religions that could enhance Christianity. These included myth as a way of thinking, the concept of *ujaama* or family, and an understanding of spirit world.

Dr. Samuel Erivwo, professor of African studies in Nigeria, discussed
(Continued on page 5)



Dr. Warren Lewis addresses the opening session of the African Religions Conference. Other panel members are [l-r]: Dr. William Jones, Dr. James Roberts, Dr. Francis Botchway, Shawn Byrne, and Victor Wan-Tatah.

Spring Concert Given

UTS' Spring Choral Concert, conducted by Jim Baughman and accompanied on the piano by Burt Leavitt, was held on Sunday, May 7 for students, faculty, and the local community. The choir performed a special program seeking to convey through music, slides, and narration God's joy at the Creation, His sorrow after the Fall, and His hope in the restoration of His children.

Among those pieces performed were the "Hosanna" by Miklos Rosza from the movie, *King of Kings*, "Deep River," "Tan Shim Ga," "Ifn I was God" from the musical, *Tom Sawyer*, Randall Thompson's "The Last Words of David," Irving Berlin's "Give Me



The Spring Chorale

"Your Tired, Your Poor," and "The Lord's Prayer."

The narration script was prepared by Bob Mc Cauley and was read by Lewis Rayapen.

B.L.

Old Testament Scholars Speak



Landes

Head

On Monday, May 8, Dr. George Miller Landes, Baldwin Professor of Sacred Literature at Union Theological Seminary, spoke at UTS on "The Sign of Jonah."

Dr. Landes, an authority on the Old Testament and biblical archeology, is currently preparing a commentary on the Book of *Jonah*. Emphasizing his recent research on the mashal literature of the Old Testament, he offered a reappraisal of the book's unity, form, historical setting, and its author's intent. Dr. Landes presented the absolute necessity of repentance by the people of each age as the radical message of *Jonah*, both at the time of its composition and as it was referred to in the preaching of Jesus.

In addition to Dr. Landes, Dr. Constance Head, from the Department of History at Western Carolina University in Cullowhee, N. Carolina, offered two lectures at UTS on May 14 and 15.

In her first talk, "Jewish Historical Interpretation of the Messianic Prophecies in the Book of Isaiah," Dr. Head explored the historical context of the writings of First Isaiah, "the Prince of Jerusalem," and those of the Second Isaiah of Babylon two hundred years later. According to Dr. Head, an historical and textual examination of Isaiah proves that its predictions do not speak of Jesus. She agreed with a medieval rabbinic opinion that the messianic kingship and suffering servant figure refer to Coniah Jehoiachin, the next to last of the Judean kings.

In Monday's talk, Dr. Head, who is primarily a Byzantine scholar, defended Emperor Julian, the "so-called Apostate" against his treatment by Christian historians.

D.D.

Building a Just World

On May 10 Dr. Robert McAfee Brown, professor of Ecumenics at Union Theological Seminary, presented the first lecture of the series "Theology, Christians and Building a Just World." This series was initiated by U.C. graduate student at Union, John Sonneborn.

In Dr. Brown's presentation, "The Cry, the Action, and the Future," he emphasized that the authentic cry of three-fourths of the world's population must converge with the gospel cry of hope. The biblical Exodus theme, Brown stated, promises liberation from external social structures as well as from internal personal sin. The action needed, Brown claimed, is political and social with the wealthy nations voluntarily divesting themselves of the structures that exploit others.



Eagleson



Deats

John Eagleson, an editor at Orbis Books, provided the second lecture of the series on May 17. His presentation of Liberation Theology included personal familiarity with many of the "committed theologians" of Latin America. The four main ideas of Liberation theologians, Mr. Eagleson claimed, are: to take the viewpoint of the poor and the oppressed; that the Exodus theme is the scriptural starting point; that sin is seen as institutionalized; and that the Gospel calls for the situation of the oppressed to be changed.

On May 24, Dr. Richard Deats, Chairman of the Fellowship of Reconciliation, concluded the series with "The Way of Peace." Dr. Deats referred to Gandhi and Martin Luther King and stressed the power of non-violence. Listing many of the tactics of non-violence, he insisted that only by returning good for evil can we create the "beloved community." Dr. Deats concluded with a challenge to make the Bible become a way of life in personal confrontation with social evils.

H.M., T.W., D.C.



Terrien

Dr. Terrien Visits

The Rev. Dr. Samuel L. Terrien, Davenport Professor Emeritus of Hebrew and the Cognate Languages at Union Theological Seminary, and world-famous biblical scholar and author of several books on the Wisdom Literature of the Old Testament, spoke on May 8 at UTS. In addition to finding him a highly accomplished scholar, UTS students discovered in Dr. Terrien an unusually bright and vibrant human being.

Dr. Terrien's topic was "The Wisdom Tradition in the Teaching and Ministry of Jesus." The Wisdom tradition, referring generally to the collection of wise sayings by specially designated wise-men, is a Near Eastern phenomenon that pre-dated Judaism, and was carried on by it. Often Wisdom was conceived of as having a personal existence, incarnate as an actual feminine spiritual entity or as a feminine aspect of the Divine. According to Dr. Terrien, Jesus' parables and sayings were utterances within the Wisdom tradition. Dr. Terrien, therefore, offered the hypothesis that Jesus was initially perceived by his early followers as an incarnation of Wisdom and that the acknowledgement of Jesus as the Christ was an understanding which only gained widespread acceptance many years after Jesus' death.

W.M.

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Islam Explored



Gaber

UTS was most privileged to receive the guest lecturer, Dr. Hosny Gaber, Director of Moslem Studies in New York City. Dr. Gaber is a native of Egypt and a distinguished statesman for the Moslem people.

Dr. Gaber first explained that the "nation" of Islam actually includes eight hundred million people and forty-five countries where the believers, Moslems, are the governing majority. These countries are predominantly in Africa, the Middle East, and Southeast Asia.

Dr. Gaber described the essential Moslem beliefs as faith in God (called Allah), in the prophets, and in the hereafter. He noted that the methods used by Moslems to approach God are prayer, fasting, charitable donations to the poor, and a spiritual pilgrimage to Mecca. Summing up his informative lecture, Dr. Gaber presented the four sources of Islamic law: the Koran, the "Sunna" (sayings of the prophet, Mohammed,) analogy of law, and consensus of opinion.

In an intriguing conclusion, Dr. Gaber expressed the Moslem belief that at the end of the world, Jesus will come as the just ruler to unify religious creeds.

G.J.

Siirala Urges Wholistic Health



Siirala

Artist Displays Works

On the afternoon of May 21, UTS hosted its first art exhibit, displaying eight major works of the Romanian born artist Vlaicu Ionescu. Dr. Ionescu, who is an abstractionist and symbolist in style, explained that the unique ability of art is to involve our senses in the transcendent realm of spiritual realities.

As a scholar and author of the Hermetic and mystical Orthodox tradition, Dr. Ionescu pointed out to onlooking students how he represents spiritual principles and truths through the use of symbols, proportions, and relationships of images in his drawings.

Particularly outstanding was a triptych entitled "Homage to Solzhen-

itsyn." Dr. Ionescu said that Communism is the greatest heresy of our time, and in drawing number three of the triptych he chose Solzhenitsyn to be a central symbol of the hope for the triumph of spiritual values over materialistic ideologies.

As a religious artist, Dr. Ionescu told of his plight in Communist Romania where the state only condoned social realism as a form of art. By invitation in 1969 to exhibit his works in West Germany, he and his family were able to flee Romania. Since his arrival in the United States in 1970, Dr. Ionescu has written regularly, given lectures, and continues to produce his masterpieces.

L.W.



Dr. Ionescu discusses his Solzhenitsyn triptych.

On May 18, UTS was treated with a fascinating lecture given by Dr. Aarne Siirala, Professor of Religion at Wilfrid Laurier University in Waterloo, Ontario. His speech was entitled, "Survival of the Fittest or Sharing the Burden: Encounters between Theology and Medicine."

Dr. Siirala claimed that contemporary medicine is degenerating into a state where mechanism substitutes for humanism, where medical personnel are guided by statistics, not by concern and love for their patients. He warned against the prevailing attitude among medical personnel today that each patient is a radical individual, utterly separate from everyone else. This, he noted, leads to enslavement to the

statistical mean and to the callously uniform treatment of patients.

To remedy this situation, Dr. Siirala recommended that patients be seen as unique members of a community, not simply as individuals. He advocated love, concern and patience as primary therapeutic tools, noting the essence of disease to be primarily spiritual.

Dr. Siirala concluded that evolution within mankind has not been by means of survival of the fittest, which is based on individualism and thus tends to be actually more productive of disease. Rather, he finds evolution to occur by means of some unknown force operating through a community "sharing the burden," and thereby decreasing the frequency and severity of disease.

R.S.

Theologians Conference Held



Professors and students engage in theological conversation.

On the weekend of May 19-21, six guest theologians and twelve UTS students participated in stimulating discussions on the theology of the Unification movement. Dr. Durwood Foster, Dean of the Pacific School of Religion in Berkeley, CA., clarified the theology of the *Divine Principle* in terms of traditional Christian theology. Dr. Keith Crim, Professor of Philosophy and Religion at Virginia Commonwealth University, was a missionary in Korea during the 50's and 60's, and was instrumental in the training of ministers for the Korean churches. Dr. Crim was especially interested in the history of the Unification Church during the 50's, and in the textual development of the *Divine Principle*. Dr. Young Oon Kim, Professor of Theology at UTS and a member of the Unification Church since the early 50's, explained in great detail the history of the *Divine Principle* text which exists today.

Dr. William Hall of Syracuse University, Dr. Louis Jennings of Marshall University, Dr. Joe Barnhart of North Texas University, and Dr. Darrol Bryant (moderator) of the University of Waterloo also participated in the conference.

The discussion was fruitful for the seminarians, who were challenged to articulate their beliefs in such a way that it could be understood by a variety of philosophical and theological minds. The *Divine Principle* was considered in detail, with particular emphasis on the nature of God and creation, the Fall of Man, the life of Jesus, and the historical action of Divine Providence as it relates to current events in world history. Perhaps the area of greatest agreement on the part of guest participants was that the Unification movement can be studied as a developing religious group, shedding light on the historical development of other world religions.

S.P.

Process Theology Discussed



Barnhart

Dr. Joe Barnhart, professor of Philosophy at North Texas State University, remained at UTS after the Theologians' Conference May 21 to speak on process theology.

Due to the many resemblances between process theology and Unification thought, this topic proved extremely interesting and valuable to the seminarians. Dr. Barnhart discussed the historical development of the question of theodicy, presenting aspects of Greek, scholastic, and modern interpretations, and concluding with a discussion of Brightman's attempts to reconcile a good Creator with the existence of evil.

A.W.

Freire Conference

On May 20, six UTS students participated in the "Second Annual Conference on Using the Ideas of Paulo Freire in the American Context" at Mount Saint Mary College in Newburgh, N.Y.

The program began with a lecture entitled "Radical Approach to literacy: Freire and Consolidated Edison's Educational Programs" given by Daniel Donovan, an elementary school teacher who now teaches reading skills to Consolidated Edison Employees. The talk was controversial because Freire, a Brazilian born educator, has devoted his life to elevating the dignity of impoverished and oppressed people, and yet the use of his methods at Consolidated Edison appeared to many as resulting in the transformation of the employees into a ruling middle class, making them the "oppressors."

Following a pleasant picnic lunch along the Hudson, the participants returned to workshop sessions, including "Freire and Community Development" and "The Marxist-Christian Roots of Freire." The day closed with an informal group meeting, at which impressions and experiences were exchanged.

G.A.

Students Attend Jesus Rally

On May 13, several seminarians rode to Giant Stadium in N.J. for the "Jesus '78 Rally." With thousands of other zealous Christians, they cheered the messages of prominent guest speakers.

Ruth Carter Stapleton, the President's sister, touched upon the tenor of the day with the words: "the time has come when the barriers must be broken down . . . we Christians have felt it's our calling to be religious and read the Bible, but we have forgotten the true calling — to go into the world." Christian soul singer, Andrae Crouch, further emphasized this message in song.

The entire event sought to show that the world can be saved if all allow the love of Christ to work. The pastor of the Archdiocese of New York, Cardinal Cooke, called it "a tremendous witness to the power of the Holy Spirit moving in our times."

R.M.



International Folk Ballet performs Gospel dance.



Panel responds to Dr. Botchway [l-r]: Dr. Kwame Gyeke, Prof. Patrick Primeaux, Prof. Gladys Gray, and Dr. James Roberts.

African Conference

(Continued from page 1)



Learning and sharing continued at the dining table.

"God and Man in African Belief." He provided participants with a systematic, nine-point account of the nature and attributes of God in traditional African thought.

The final address of the day was a provocative speech by Dr. Francis Botchway, a native of Ghana and current professor of International Law at the U. of Cincinnati. Entitled "the Influences of Christianity, Islam, and Traditional Religions on African Politics and Society," Dr. Botchway's speech emphasized the difference between Christianity and the colonialism expressed in the practices of Euro-Christianity. Dr. Botchway claimed that Africa's future lies in freedom from her dependence on Europe, and stressed the need for unity among the African nations.

On Saturday evening, participants

enjoyed an interational dinner, followed by a variety of entertainment, in which some visitors took an active part.

The final address of the conference was given Sunday by Dr. Aloysius Lugira, a native of Uganda and presently Visiting Professor of African Religions at Harvard Divinity School. In his speech, entitled "African Christian Theology," Dr. Lugira identified the roots of African-Christian theology as the Bible, Christian heritage, and African tradition.

The various scholars who served as panelists throughout the conference included: Dr. Kwame Gyeke (Ghana), Dr. Felix Okoli (Nigeria), Dr. Kamuti Kitemi (Kenya), Professor Gladys Gray (USA), Shawn Byrne (Ireland), Prof. Patrick Primeaux (USA), Victor Wan-Tatah (Cameroon), Mr. Uka (Nigeria), and Mr. Lizo (South Africa.)

F.K.



P.E.T. Skills

Granger

Mr. Bob Granger, Program Director at the Children's Hospital of Kingston, spoke May 21 on Parent Effectiveness Training. P.E.T. concerns itself with using concrete teachable skills that explain how to deal with different kinds of relationships.

Mr. Granger described a good parent or leader as one with the skills of loving people, or as one who can successfully apply listening and verbal skills to interpersonal relationships of various kinds. To solve conflicts of interests or needs, people usually utilize either authoritarian or permissive methods.

Neither method creates a satisfactory resolution for each party. However, the "no-lose" method of P.E.T. creates an acceptable solution where both parties are satisfied. P.E.T. can be used on all levels of human relationships.

D.C.

Psychologist Looks At Death



Whipple

On March 25 and 26, Dr. Clifford Whipple, a clinical psychologist from Southwest Missouri State University, spoke at UTS on the topic of death and dying. Dr. Whipple has been working with terminally ill patients since 1965 and has developed a course on death and human behavior that enables others to share his clinical experiences.

Dr. Whipple's first lecture provided valuable information about helping individuals understand death. It also illustrated the importance of loving and properly communicating with the terminally ill. In his second talk, Dr. Whipple clearly pointed out through concrete examples that openness and honesty are absolutely necessary in answering a child's questions about death.

B.O.

"Rising Tide" Editor Visits



Willis

Gerard Willis, Unification Church member and editor of the *Rising Tide*, spoke recently at UTS on the need for ideology in American foreign policy. Mr. Willis received his BA in International Relations from Brown U. and is currently studying Sino-Soviet relations at George Washington U.

Mr. Willis explained the difference of interpretation of terms such as "peaceful co-existence" between the Eastern and Western policy makers. He pointed out that the U.S. considers peaceful co-existence as the ability to maintain national security and prosperity, while the Soviets view it as the condition to spread global Marxism without an all-out nuclear war. He sees this policy difference as inevitably leading to Soviet superiority, both militarily and economically. He described the basic problem in the Free World as the lack of any vision or a consistent set of principles.

G.A.

Is Unification Christian?

Dr. Willis Elliot, evangelical Christian and professor at New York Theological Seminary, visited UTS on Friday, May 19. Dr. Elliot, a theological opponent of the Unification Church presented a talk entitled "The Unification Church is Not a Christian Church."

The seminarians responded to his challenge in a spirited debate. They pointed out that the UC is Christian by all but the most narrow definitions, and that Dr. Elliot's definition would disqualify many established theologies. Against Dr. Elliot's contention that

Unification theology so reinterprets the Bible as to make it unrecognizable to Christians, it was noted that the Church did likewise to the Hebrew Bible, and yet Christianity defines itself as within the Judaic tradition. Dr. Elliot agreed that his drawing a line to keep the UC out of normative Christianity is no different from what the Jewish rabbis did to exclude Christianity from Judaism at the Council of Jamnia, causing disastrous division among God's people.

A.W.

Alumni Share Field Experience

As part of the program to prepare students for future field work, four UTS alumni visited the seminary on May 21 to share experiences of their past year as missionaries in New England.

Alice Fleischer (Maine) emphasized four qualities necessary for success in the field: One must maintain a solid faith in God, be able to unconditionally love the brothers and sisters in one's church, develop leadership skills, and have practical experience with the basic fundraising and witnessing skills.

Charlie Wheeler (New Hampshire) expressed his realization that to be effective in the salvation of America, one must be completely united with the will of God through Christ. To this end, he advocated an internal life of sac-

rifice.

Diana Muxworthy expressed her maxim to be "live the life of divine principles and love with the love of God." Diana gave an inspiring talk about how unity had developed in her Rhode Island center.

Finally, Walter Gottesman (Vermont) described witnessing to be his main concern. His three keys to success were prayer, perseverance, and the willingness to invest oneself in this task.

All four guests spoke of their recent experience at a conference in Oakland, expressing a consensus that while there they had experienced a re-birth which gave them new ideas and determination for their own states.

G.A.

THE CORNERSTONE

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June 1978

Class of 1978 Graduates

The second annual Commencement Exercises of the Unification Theological Seminary was held this year on June 24 in the Chapel. Forty-nine students graduated, including eight women and forty-one men from seven different nations.

The graduation ceremony was conducted by Mr. Michael Warder, original head administrator of UTS. The ceremony opened with an eloquent Invocation by Reverend Kenneth Baldwin of nearby Red Hook Methodist Church, which was followed by a choral selection by the seminary choir. After the conferring of the degrees by President David Kim, the Valedictorian Address was delivered by Mr. Jonathan Wells. Mr. Wells stressed that the UTS graduates as a whole had learned that simple faith and intellectual sophistication are reconcilable, and for this reason they still believed their original dream of a Kingdom of Heaven on earth was "a realistic possibility, a practical dream." After the Valedictory, words of congratulations were offered by seminary trustee Dr. Mose Durst, director of the Unification Church of Oakland, CA.

Following Dr. Durst, the Commencement Address, written in England by seminary Founder Reverend Sun Myung Moon, was read by President Kim. In his address, Reverend Moon reviewed aspects of a darkening world situation and called upon the seminary graduates to be the men and women who will remake the world according to God's ideal (The text of Reverend Moon's speech begins on page 5).

Following the formal graduation

(Continued on Page 4)



Forty-nine UTS seniors received diplomas June 24, 1978

Unification- Evangelical Dialogue

A Unification-Evangelical Dialogue was held at UTS from June 1-4. Professor Richard Quebedeaux, author of several books on evangelical Christians, convened the meeting and Dr. Rod Sawatsky, an Evangelical Mennonite from Conrad Grebel College, Waterloo, Ontario, was the moderator of the discussions.

Key representatives from Campus Crusade for Christ, Inter-Varsity Christian Fellowship, and Theological Students Fellowship, as well as professors from Dubuque Theological Seminary, Pacific Lutheran Theological Seminary, Regent College in Vancouver, and Westminster College in Pennsylvania, participated in the conference.

A significant amount of time was spent in the sharing of personal testimonies, providing the opportunity for both Unification Church members and Evangelicals to remove the stereotyped images they may have had of one another. Among the theological topics discussed at the conference were

Christology and Eschatology.

Saturday afternoon offered a free period for private conversations among the participants. This was followed by an evening session which opened with a deprogramming testimony; an enlightening and somewhat shocking experience for the evangelicals. Afterwards, Dr. Quebedeaux made a personal statement about the need to put the love of God and man ahead of faith in doctrine. His testimony resulted in repentance among the participants for past misunderstandings, and in the commitment of both evangelicals and Unificationists to end unfair criticism of one another.

Anthony Guerra, director of the theological conferences for the past academic year, expressed his opinion of the conference: "This is the first step in the long process toward a mutual understanding between the Evangelical Churches of America and the Unification Movement."

D.D.

Advertizing Expert Speaks



Baker

Mr. Steve Baker, a well-known specialist in advertizing communication, a prolific author, and consistently a helpful publicity advisor for the Unifi-

cation Church, visited UTS on June 7 and shared some of his thoughts on the relationship between the mass media and evangelical work.

Mr. Baker spoke of both the publicity and advertizing functions of the media. Regarding publicity, he encouraged students to act upon the potential helpfulness of the many human interest stories which develop within the Unification Church by alerting the media.

With respect to the use of advertizing, Mr. Baker outlined several basic principles. He advocated extensive use of pictures, the use of a simple, consistent theme, and emphasis on the people of the Church, not just its ideology.

Having experienced the bombardment of a hostile media, UTS students greatly appreciated Mr. Baker's suggestions on how to make the media work for, rather than against, them.

Sociologists Visit UTS

Dr. David C. Bromley and Dr. Anson D. Shupe, Jr., assistant professors of sociology at the University of Texas at Arlington, visited UTS from June 13-15.

Both became interested in the Unification Church after meeting members of an International One World Crusade team (IOWC) at the Arlington campus 2 years ago. They have jointly written two papers concerning the Church: "The Role of Anecdotal Atrocities in the Social Construction of Evil" examines how "atrocities tales" can be used to authorize and justify violent actions against the Unification Church, and "Just a Few Years Seem Like a Lifetime" presents sociological theories of how people become members of the Unification Church. Drs. Bromley and Shupe are presently working on a book which examines the conflict between the Unification Church and deprogramming groups. Their research is being funded by a grant from the University of Texas.

While at the seminary, the sociologists spoke on the topic: "The Role of Sociological Methodology in Research on Religion." Defining sociology as the study of non-random human behavior,

Dr. Bromley emphasized the sociologist's focus on groups and organizations rather than on the individual. Religions are treated like other institutions, and studied with a view to their structure, not their specific creeds or rituals.

Following the lecture, four seminar-ians participated in a fruitful panel discussion concerning the contents of the sociologists' two papers.

Drs. Bromley and Shupe spent their final day at UTS interviewing several seminar-ians and collecting material for their book.

PJP

CORRECTION

Contrary to our March *Cornerstone* report, Dr. Richard Quebedeaux is not a faculty member of the Graduate Theological Union. Rather, this past winter he was a visiting faculty member at the Jesuit School of Theology in Berkeley, a member institution of the GTU.

Separation of Church and State



McLaughlin

Dr. William G. McLaughlin, American history professor at Brown University, spoke on June 5 at UTS on the topic of Church and State separation.

Dr. McLaughlin began by sketching the highlights of the long struggle for religious freedom in America, and included the Baptists, Puritans and Quakers in his discussion. He then examined some characteristics of Church-State separation in this country, and noted that separation has not tended to cause hostility toward religion. Rather, he maintained that despite some anti-religious efforts, such as the removal of prayer from public schools, America could still be defined as a religious nation.

Dr. McLaughlin focused on America's educational system which, due to its responsibility of inculcating morality, has been a sensitive area in Church-State issues. Within this context, he discussed state aid to private schools.

Viewing America's present religious scene, Dr. McLaughlin observed that since the sixties, she has been undergoing a period of re-definition. In his new book, *Revivals, Awakenings, and Reforms*, he calls this time America's fourth Great Awakening, and includes the Unification Movement among its heralders. G.A.

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Graduation '78



President Kim reads Reverend Moon's Commencement address.



Professors, graduates and guests gather in the main chapel.



Senior class officers Perry Cordill and Jonathan Wells receive the Juniors' gift to the Seniors.



Part of the graduating class



Colonel Pak speaks at the banquet.



Seniors Ken Hardman and Rob Holt with fellow workers from the Harlem Project.



Dr. Matczak poses with graduates Dan Davies and Peggy Nagel.



Enjoying the graduation banquet.



A sparkling Emcee, Dr. Boslooper introduces the rock group, "Sunburst."

GRADUATION

(Continued from Page 1)

exercises, a magnificent banquet was held for the seniors and their guests. A total of about four hundred people were treated to a fine meal, some engaging emceeing by Biblical Studies Professor Thomas Boslooper, some apt remarks by Psychology Professor Joseph McMahon, and some wonderful music by the folk-rock group, "Sunburst." In addition, Colonel Bo Hi Pak, special assistant to Reverend Moon, spoke informatively on his recent encounters with the House Subcommittee on International Organizations.

After the banquet, a reception was hosted on the seminary grounds by Academic Dean, Therese Stewart. Later that night, a very full day was brought to a close by an evening of informal entertainment by members of the graduating class.

The names of the graduating seniors are: Gordon Anderson, Janine Anderson, Tamie Asakura, Dagfinn Aslid, James Baughman, Douglas Chase, Perry Cordill, James Cowin, Christa Dabeck, Daniel Davies, Stephen Deddens, Pamela Fanshier, Scott Ferch, Chen Fong, Paul Freitas, Lewis Gudmundsen, Anthony Guerra, Kenneth Hardman, Lenni Hassinen, Tyler Hendricks, Michael Herbers, Robert Holt, Lloyd Howell, William Hrabar, Dennis Jamison, Farley Jones, Alva Lines, Robert McCauley, Linda Mitchell, Peggy Nagel, Frank Perley, Stephen Post, William Raddatz, Lewis Rayapen, Robert Schmitt, Howard Self, Robert Selle, Lee Shapiro, Tirza Shilgi, Joseph Stein, Ulrich Tuente, Jan Weido, Jonathan Wells, William Wells, John Wiemann, John Willis, Andrew Wilson, Larry Witham, and Mary Zipp.



The Go World Brass Band performs at the reception.



Jim Baughman does gum tricks as evening Emcee Howard Self looks on.



The Juniors anticipate graduation with a Senior Appreciation Day.

Commencement Address

by Reverend Sun Myung Moon

Honorable guests, distinguished professors, members of the graduating class, ladies and gentlemen:

On this day, June 24, 1978, I extend my congratulations to all of you who are graduating after your completion of two years of hard work in the Seminary. I also wish to express my sincere admiration and praise to our professors for their excellent guidance and teaching, without which we could not celebrate this glorious day of success and achievement.

The contribution of higher education in our universities and graduate schools must be measured, not only in the production of academics and intellectuals, technicians and specialists, but also its value must be based on the creation of mature human beings of good character. Higher education should also possess a fundamental orientation transcending nations and contemporary time limits. In particular, the purpose of Seminary education is the formation of God's ideal and the fulfillment of His providence, a task which goes beyond the concerns of any particular denomination or religion. Upon that foundation Seminarians must be trained to become leaders representing and carrying out God's ideal and His will.

In this regard, firstly, the Seminarians should explore God's hidden secret providential development of human history and should have an accurate vision and formula for God's ideal world to be realized in the future. God's ideal world will appear even out of this secular world, because God expects all of you who are thoroughly trained to understand God's providence in history, to be leaders of a new history. You are the Light of the World. You are the physicians for this sick world. Through you God wants to realize His will on this earth.

Secondly, you as a witness of God's will, should know the real meaning of God's Public Will. God Himself is the most Public-minded person. He wants to save the whole world, even to the point of sacrificing Jesus Christ on the Cross. (How could God be more Public-minded than to sacrifice His own son for the sake of the world?) Even now, God wants to save the world. Christianity is God's central religion on the foundation of its sacrifice for the world, and God wants to push Christianity to become even more sacrificial. You, Seminary graduates must become the spokesmen for "God's Public Will". You must put the needs of the world ahead of your needs or the needs of your church. God Himself is beyond any religion, loving the whole world and all mankind.

We must concern ourselves with the world in which we live. You already must have felt that the essence of 20th century civilization is far from what God originally intended. Modern man who abandoned God is living a civilized life externally, but internally, the life of modern man is declining to the level of mere animals. Modern man does not seek to feel pride in himself as one created after God's image, and further, he never tries to find God. Modern man has gone far to the extreme, away from the solemnity of man's original nature.

Democracy has produced a valueless mass of people who have lost their proper direction. The so-called "Public", united with modern technology, has become a mass of people whose individual personalities are unmercifully regulated and materialistic. The Divine nature of each man, his uniqueness

and creativity, are totally forgotten. The fundamental cause for this loss of man's original image, is that Christianity lost sight of its original mission and abandoned the "Public Way" which God had willed.

Under these circumstances, communism, the ideology of atheism, has spread in dreadful power. The threat of communism is real and intensifying not only in Asia, but also in Africa, Latin America, and, further, in Europe, the cradle of Christianity.

There are more serious problems. Most Americans firmly believe that the land of America and the religion of Christianity are still safe and secure from the threat of communism. Do you really think so? I absolutely do not think so.

Here we must consider seriously the mission of America. America, according to God's special providence, is founded, based on the Christian faith. Also, America is founded as an ideal world model, bringing together people of all nationalities and races into "One World Under God". In a short period of 200 years, God blessed this nation and made her to be a leading nation of the world. God's blessing does not come alone, but responsibility follows after blessing. If the responsibility is not fulfilled, God does not continue His blessing indefinitely. Is present America fulfilling her responsibility? Unfortunately, too many negative symptoms are appearing.

Even in the 1960's America was the nation of hope for the whole world. No one could deny the powerful and decisive influence of America on the world at that time. How about now in the 1970's? The international trust and prestige of America are thrown to the ground, and its world leadership role is weakening and deteriorating day by day. God's will to save the whole world is still unfinished, in the midst of turmoil and struggle of the world, and America, as a central responsible world figure to fulfill God's will is shrinking from the world scene, and evading its responsibility.

My loving graduates!!! You are graduating in this dispensationally critical time. You are not graduates from a denominational seminary with a denominational theology. You must be practitioners of religion in the midst of daily life with God's providential view. Looking back over your study in the Seminary, you have learned to become the master of the "spiritual sacred area" which is the Seminary. You accumulated knowledge centering on God and cultivated your personalities in researching academic areas. From now on, the world in front of you is the world of evil you must challenge, and through your blood, sweat and tears you must be the masters of the "practical sacred area", which is the troubled world. The bright light in your eyes must reflect God's concern toward this contemporary world. Your every foot-step in this world must reflect our Heavenly Father's heart.

We clearly remember Abraham in the Old Testament, who looked at the sinful cities of Sodom and Gomorrah with pity and despair when there were not even ten righteous men in the cities to save them. In this Godless modern society, there are needed ten righteous men *everywhere*, because God's wrath and His judgment shall be upon the modern Christian Churches who abandoned their mission and upon the nation of America which lost God's will. However, God, who does not want to exercise His judgment, but wants His salvation, looks

(Continued on Page 6)

Campus Development '78

In order to fully develop and utilize the campus, UTS seminarians and staff undertook a number of major activities this spring. Herewith a pictorial essay:



Students ready nets for fishing.



Jeff Gledhill starts a rose garden.



Jolanda Roessink uses her engineering training to supervise the levelling of the athletic field.



President Kim led the way in bicycling, adding to the overall physical development of the seminary.



Marty Eisenberg oversaw the installation of a new tennis court.



Under Nat Caputi's supervision, using machines and manpower, the UTS pond was tripled in size to provide fresh water for future Hudson River fish hauls.

COMMENCEMENT ADDRESS

(Continued from Page 5)

for modern righteous men who will reclaim the whole world. I urge all of you to be the contemporary 20th century righteous men for whom God is seeking. I want all of you to be holders of the banner of spiritual revolution in order to reform the corruption in Christendom as righteous men. Awaken the American public to reassume their Heavenly responsibility, be good examples for others and fulfill your mission as righteous men who will save a free world from destruction. Once again I urge all of you to be righteous men and women who will realize "One World Under God".

May God's blessings be upon all of you and your future. Thank you.

P.E.T. Workshop

On the weekend of June 2-4, nine seniors, the dean of students, and the school nurse participated in an intensive Parent Effectiveness Training (PET) workshop at UTS. The Workshop was led by Robert Granger, a licensed PET instructor who is currently the program director at the Children's Home in Kingston. Two weeks prior to the workshop, Mr. Granger delivered an introductory lecture on PET at the seminary.

PET is a system of methods and skills which have been gleaned from a number of the best contemporary psychological theories on human interaction. It intends to teach concrete skills and practical procedures which

can be employed to facilitate better human relationships. Its end is to raise children who can take an active part in society, and who can become good citizens and healthy human beings. The PET approach recognizes the need of each individual within a group to feel that his views about a given problem are important and are included in the problem-solving process, thus allowing him to feel "this is the best solution, and it is our solution."

Mr. Granger conducted various educational activities, including role playing exercises, to enable all participants to learn the skills in a concrete and practical way.

D.J.

Campus Crusade



Eshleman

Mr. Paul Eshleman, personal assistant to Bill Bright of Campus Crusade for Christ, spoke at UTS on June 1.

After giving a testimony of his own commitment to Christ, Mr. Eshleman presented an overview of the work of the Campus Crusade. The organization consists of six thousand self-supporting, full-time staff members in eighty-three countries. Its motivating slogan is "to see the world reached for Christ." To this end, members are involved in a wide variety of ministries.

Mr. Eshleman discussed a booklet containing the Four Spiritual Laws, which is the main witnessing tool for the Campus Crusade. Using junior Tom Walsh as a subject, he demonstrated his witnessing approach to the seminarians, showing how the Holy Spirit works to bring people to Jesus.

Mr. Eshleman concluded his informative speech by presenting portions of a Bible-film venture called the Genesis Project. Through this project, Campus Crusade hopes to reach the large portion of the world that is unable to read.

D.C.

Evolution Debate at UTS

UTS held an evolution debate on June 8. Moderated by Professor Warren Lewis, the debate pitted UTS senior Jonathan Wells against American Museum of Natural History visiting scientist, Kurt Johnson. Mr. Wells presented a brief summary of his master's thesis, consisting of a critique of evolutionary theory together with a counterproposal for a new theory. Mr. Johnson challenged the scientific objectivity of the thesis, explaining that modern science has a very limited scope and is not capable of answering basic questions about the nature of life and the universe.

People from the audience added their comments to the lively debate that followed, which concerned the nature of scientific inquiry and the validity of modern theories of evolution.

F.Z.

Students Go To England

The classes of 1978, 1979, and 1980 look forward to an unusually rewarding and fruitful summer in the mission field. They will be travelling to England for an evangelical tour.

The excitement of this month's graduation activities was heightened as passport and visa preparations reminded students of their imminent departure, scheduled for the final week in June.

Among other preparations for this event, seminarians researched various aspects of English history and culture, presenting their findings in a panel officiated by UTS' "Englanders in residence," Mark Wells, Steve Symonds, and Lewis Rayapen.

Missionary To Africa Shares Experiences

Mr. William Torrey, a Unification Church missionary to Africa, related his experiences to UTS students June 18.

Mr. Torrey has worked in over six African nations after being arrested and placed in prison in Madagascar, the country in which he originally began his work. His talk focused on the differences in culture and politics between the US and many of the developing or unstable nations of Africa. He also spoke of his experiences in Ethiopia and Mauritania, and of the effects of extreme geographical features on the culture and perceptions of the people.

In describing the reception of missionaries by the African people, Mr. Torrey noted that since the tribe is the basic unit of culture in Africa, acceptance varies by tribe rather than by nation.

Mr. Torrey plans to return to Africa by the end of June to work with an American firm and continue his missionary activities.

B.M.



faculty focus

DR. YOUNG OON KIM

One of the unique features of UTS is that only one member of the full-time faculty is a member of the Unification Church. This is Dr. Young Oon Kim, Professor of Systematic Theology. Dr. Kim is a woman who, in addition to her long-term experience as an educator, holds the special distinction of being the first Unification Church missionary to the United States.

Born to an areligious family in northern Korea, Dr. Kim grew up during the Japanese occupation of that land. A series of unusual religious experiences during her mid-teens began to answer her own questions regarding life's meanings and started her on a journey which has flourished in a distinctive love of God and an inward spiritual achievement which has been an inspiration to many.

Feeling called to study the Word after graduating from high school, Dr. Kim applied to Kwansei Gakuin University in Japan, an otherwise all-male school. She was accepted as a special student in theological studies, graduating with high honors in 1942. Pursuit of her doctorate was interrupted by the outbreak of World War II in the Pacific. In 1948 however, she left Korea to study at Victoria College in Canada's University of Toronto. She graduated from there with an M.Div.

in 1950 and subsequently returned to Korea. There, she became Professor of Comparative Religions at Ewha University in Seoul.

In 1954, Dr. Kim was asked by her university to evaluate a new religious movement which had attracted many Ewha students. She did so and, finding that the teachings were, as she later wrote, "convincing and enormously helpful in clarifying my theological questions," she ultimately became a member of the Unification Church. In 1955 she was compelled by the University to choose between continuing to teach there and continuing her membership in the Church. Choosing the Church, she left the academic world and for the next several years lived and worked full time with Reverend Moon and the early Church members in Korea.

Dr. Kim began her work in the United States in 1959 and was substantially responsible for the founding and nurturing of the American and European Church missions. She has written a number of books, including an English adaptation of Reverend Moon's teachings, the *Divine Principle*. She has also authored an apologetic work, *Unification Theology and Christian Thought*, and a three-volume study of world religions. In recognition of her

achievements both as a spiritual leader and as an academician, she has been honored with doctorates by Southeastern University of Washington, D.C., and by Maine's Ricker College.

Currently, Dr. Kim is teaching courses in Systematic Theology and in World Religions. She is concerned to surface the relationships between *Divine Principle* and both historic Christian theology and the teachings of other faiths. Her desire now is to transmit the truth she has learned while continuing to learn with her students. Her vision is perhaps best expressed by a Korean proverb which states: "If you plan for your life for one year, plant grain; if you plan for your life for 10 years, plant fruit trees. But if you plan for 100 years, then plant people." In planning for 100 years, Dr. Kim's work has been singular.

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the Cornerstone

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July, 1978

UTS in England

London is the focal point of UTS activities this summer, as seminarians participate in the Unification Church's International One World Crusade (IOWC).

Upon their arrival in London the first week of July, the classes of 1978, 1979, and 1980 were presented with the challenge of creatively applying the teachings of the *Divine Principle* to society's problems. Students were immediately sent out into the city of London to find their own accommodations and to begin working in the communities of their choice.

Centering on a relatively small area (about 360 homes) students seek to inspire their neighbors to find joy in becoming involved with each other and in serving one another. The hope is that this campaign will be a catalyst for God to work within entire communities, inspiring a mutual cooperation and good will which will spread like spiritual wild fire to engulf whole cities.

With this aim, seminarians are cleaning homes, babysitting, plastering, painting, gardening, and involving themselves in various social service activities. This work with families often leads to the establishment of a "Home Church," where people open their homes for neighborhood prayer gatherings and religious study.

Seminarians, with IOWC members from across the globe, also invite guests to share in a variety of programs offered at Lancaster Gate in West London, the National Headquarters of the One World Crusade. These include musical concerts provided by the Kensington Gardens Arts Society; "Family Evenings" of informal entertainment; banquets; the nightly showing of wholesome, popular films; and a Sunday service. Lectures on *Divine Principle* are also offered, ranging from two hour introductory talks to two-day workshops. Seminarians have much opportunity to give lectures and to serve as emcees and guest speakers for the various events.



International speakers from the United States, Korea and Japan at the First International Ecumenical Conference.

First International Ecumenical Conference

Representatives of the United States Interfaith Works and the Unification Movement were invited to present papers at the First International Ecumenical Conference held at the Ambassador Hotel in Seoul, Korea, from July 5th - 7th, followed by a conference tour of five provincial capitals for meetings with clergy and educators. The conference and speaking tour were sponsored by the Christian Association for Super Denomination, a Korean ecumenical group composed of members of many denominations. Other speakers at the conference represented the Catholic, Presbyterian, United Church of Christ, Japanese Christian Denomination and Pacific Ecumenical Missionary Society groups.

Representing the United States Interfaith Works and Unification Movement were President David S. C. Kim, Dr. Sebastian Matczak, Dr. Herbert Richardson, and Professor Kurt Johnson.

Dr. Matczak spoke on the topic "Contemporary Ecumenism and Unificationism." Dr. Richardson presented

the topic "Necessity of Interfaith Movement and Its Methodology." President Kim spoke on the necessity and nature of a Christian counter-proposal to Marxism, and Professor Johnson spoke on the role of social action in achieving a functional unity among Christian churches. Other major topics included the principles and ideals of ecumenism by Rev. Min Kwan Paik, Dean of the Catholic Seminary of Seoul, Korea; and the role of ecumenism in society by Dr. Masatoshi Matsushita, former president of Rikkyo University in Japan and president of the Professors World Peace Academy of Japan. Japanese representatives Rev. Naomichi Ashina and Rev. Ichigi Saito, prominent Protestant churchmen, presented lectures on the history and future of Asian ecumenism. Rev. Jae Suk Lee, Director of the Christian Association for Super Denomination, suggested policies and directions for Asian ecumenical endeavors. A two day special seminar for clergymen and scholars attracted around 300 daily, and 2,000 jammed

(Continued on Page 4)

Seminarians Relate Experiences

CREATING A HOME CHURCH

by Wayne Hill

My home is one of the dreary flats that fill an old Victorian townhouse. At first I regretted my decision to live here, due to the impersonal attitude of the tenants toward each other.

The landlord is an elderly man from India whose ill health prevents him from caring for the place properly. It grieves him, though, to see the decline of the once beautiful house and its garden, so I volunteered to help, and began trimming the long hedge fence. On the third day of trimming, I was startled by the old grey head that popped out from behind the hedge. Ethel Dains, the old-age pensioner who lives in the attic flat, offered her help, and eagerly began sweeping up the trimmings. Moments later, Mrs. Jame-son, a tenant from Africa, emerged from her second story flat to help. The artist from room 5 stopped to give his support on his way to work, and within an hour I had met almost everyone in the house.

Since that time, each tenant has agreed to contribute some time each week to garden work. Many have become interested in my religious work, and plan to accompany me to our Lancaster Gate Center. Also, many are hearing *Divine Principle* lectures.

The whole experience has been a great testimony to God, Who has helped me make a Home Church out of a seemingly impossible situation.

A UNITED EFFORT

by Frank Kaufmann

I attended an Anglican service early in my London stay, and the priest asked me to visit him some day. I promptly did so, and during the visit our conversation led to the fact that I was without living accommodations. It turned out that the priest had an empty room, so I moved in with him and his family.

Also in this first conversation, I explained to him that the circumstances of my work caused me to worship alone each morning. The minister replied that he, too, had to worship alone each morning, due to the lack of church attendance. We have now combined forces and worship together daily. We follow in the order of an Anglican service, but within that structure there is room for hymns and readings. These often consist of Unification Church "Holy Songs" and the sermons of Reverend Moon.

CREATIVE WITNESSING

by Mary Jane Evenson

People seem to long for a new expression of Christian love in this country, and many are very responsive to our efforts to provide it.

I began my work in London by giving a few hours a day to the Waterloo Action Center, visiting the elderly and disabled people as they engaged in handicraft. I found many who needed home repairs, and have been to their flats to help with painting and cleaning. Fourteen members of this center accompanied me to one of our movies at Lancaster Gate, and are still talking about the wonderful experience they had there.

I also volunteer six hours a week as a nurse's helper at St. Thomas Hospital. Through the personnel and the patients, I have come to understand more clearly the problems which confront England.

I had the opportunity to teach *Divine Principle* to a young Christian Fellowship at a local university, and from that experience have been able to interest many others in the Unification movement.

Ministers' Prayer Breakfast Held

An important development in the English Unification Church is the Ministers' Prayer Breakfast. Patterned after similar breakfasts held in America, it is intended to present, in an ecumenical setting, major points of Unification theology. The aim is not conversion, but clarification of doctrine.

The first of such events was held July 25. After sharing a meal together, ministers heard incoming UTS senior George Whitfield explain the purpose and significance of the Unification Theological Seminary, whose professors represent a broad spectrum of religious traditions.

Following Mr. Whitfield's talk, Mr. Dennis Orme, President of the Unification Church in Great Britain, discussed the strong influence of the media in determining the values and spirit of a civilization. Viewing the decadent situation of the world today, he noted

man's continuous lack of response to God's will. In this context, he discussed the extent to which the mission of Jesus could be successful without the response of the people.

The dynamic discussion which ensued prompted the planning of further prayer breakfasts for following months. Seminarians play a principle role in inviting ministers to attend such events, due to the experience they have gained through theological dialogue at UTS.

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Seminarians Lead IOWC Teams

Although most seminarians are involved in individual pioneering missions in the immediate London vicinity, many have been selected to provide the leadership for other aspects of the campaign in the British Isles. Great Britain and Ireland have been divided into six regions, each directed by a seminarian. The directors and their regions are: Jim Baughman, Scotland; Jonathan Wells, Midlands; Stephen Post, Wales and West England; Anthony Guerra, northern England and Ireland; Joseph Stein, North London; and Stephen Deddens, South London. Perry Cordill serves as itiner-ary worker for all regions. As well as being responsible for their regions, these directors also lead International One World Crusade teams (IOWC).

The six regions have been further divided into twenty-nine Crusade teams, twenty-eight of which are led by seminary students. The teams consist of approximately twenty members from all different nations. In many

In The Mother Country



UTS graduate Howard Self poses with his multi-national team after spending the day cleaning the Lancaster Gate Center.



OneWorld Crusade members sing to the accompaniment of Unification Church's Go World Brass Band in a rally at Trafalgar Square.

IOWC TEAMS....

continued from page 2

cases, the seminarian is the only native English speaking member of the team, and the challenge to surpass the cultural and language barriers provides valuable training for the achievement of world unification.

The growing experience has proven invaluable for the seminary students. Howard Self, whose situation typifies that of other team leaders, directs a

team in northern London comprised of members from Holland, Italy, France, Japan, Viet Nam, Canada, Germany, and Malaysia. He emphasizes that "communication of the heart allows this team to go beyond their verbal communication problems," and finds the Londoners responding quite warmly to their efforts to help people realize the intrinsic beauty and value of all peoples. Like other teams, his team holds neighborhood festivals, establishes home churches, and provides those in need with gardening, cleaning, and home-repair help.



Mr. Dennis Orme, President of the Unification Church in Great Britain, welcomes seminarians to their new mission in England.



UTS senior George Whitfield addresses a crowd at Trafalgar Square on the topic of "One Family Under God."



UTS senior Mary Jane Evenson inspects the planter made by friend Bob at the Waterloo Action Center in London.

Senior Citizens Visit UTS

On Sunday, July 16, the seminary was visited by a group of about 25 senior citizens. The tour was arranged by Rev. Paul C. Walley, who is the Campus Pastor of the Student Christian Center at New Paltz, New York. Each year S.U.N.Y. at New Paltz has a two-week summer program, entitled "Campus Holiday," for senior citizens, which serves as a kind of continuing education for them, as they hear lectures, take various tours, and participate in new experiences.

After gathering in the student lounge, Dean Stewart gave a brief introduction about the purpose of the seminary. They then watched the videotape "Rev. Moon in America."

The videotape raised many questions, so after having refreshments, the group gathered around tables for discussion. Mrs. Sylvia Grahn hosted an especially lively discussion as they probed her involvement in the church; (they had come expecting to see only young people). We were all stimulated and the discussion could have continued for hours, had their schedule allowed it.

HS

Ecumenical Conference ...

Continued from page 1

into the ballroom of the Ambassador Hotel in Seoul, Korea to hear the public lecture.

Following the adjournment of the Seoul portion of the conference, major speakers of the meeting journeyed to the four major provincial capitals of Taejon, Taegu, Kwangju and Jeonju to convene seminars for clergy and educators and give lectures on the ecumenical movement to the public. The lectures and discussions were mixed with sightseeing of prominent historical sites, and discussions between the speakers about future directions for international ecumenical work.

Morning or evening gatherings of clergy averaged about 100 and included topics by the speakers, reports on interfaith activities, and discussions with the participants. Public lectures to acquaint laymen and students with the challenges and promise of ecumenism brought out crowds of 400 to 1,000 persons. Of particular interest to the public was the role of Christianity in uniting the societies and cultures of Asia in the battle against Communism.

Conference speakers, clergymen and public alike agreed that the Super Denomination conference should continue and that the exchange of scholars and church leaders between East and West should increase. Further, they emphasized the need for direct dialogue between these leaders and those of non-Christian theistic religions. This dialogue was thought imperative to define the future of theism versus atheism in Asia and the rest of the world. The meeting of Christianity face

to face with other world religions in Asia was thought to be of paramount significance to history and it was emphasized that the conference might become a base for the scholarly dialogue needed to begin this relationship in full view of western readers and onlookers. Further, it was pointed out that sound scholarship on these matters must be accompanied by practical design for ecumenical relations of churches and church leaders within an environment fully aware of the political, cultural and economic significance of modern church unity.

Following the Korean conference the members of the United States delegation were invited to Japan for one week of talks with ecumenical leaders in Tokyo, Kyoto, Nara and Nagoya. There, meeting with Catholic and Protestant clergy and theologians, they discussed the relevance of creating programs for interdenominational studies on the role of Christianity in the world. They returned to the United States on July 22.

KJ

THANK YOU

On behalf of the UTS community, I would like to thank Mr. Farley Jones, editor of the Cornerstone for the past academic year, for his great diligence, his dedication, and his patience. Having learned much under his guidance, I will endeavor to fulfill my role as this year's editor in the same high tradition.

Patricia Gleason

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Nyquist Defends UTS

Mr. Ewald Nyquist, former New York State Education Commissioner and presently the Vice-President for Academic Development of Pace University, submitted an affidavit to the New York Board of Regents on August 21 concerning the UTS petition for a Provisional Charter.

In his affidavit, Mr. Nyquist charged that the Board of Regents and the staff of the State Education Department (SED) have acted in an arbitrary and discriminatory manner, motivated in part by political and public pressure, and pressure from religious leaders.

His reasons included allegations that the members of the Board of Regents have engaged in deliberations involving the religious beliefs and activities of the Unification Church rather than the actual quality of the seminary. The Board of Regents, he noted, has chartered institutions with "greater deficiencies and/or fewer strengths than the seminary possesses," and with far less scrutiny.

Mr. Nyquist also pointed out that the Board of Regents, in declaring the lack of necessary financial resources to be one of the grounds for denial of the charter, "completely ignored the fact that the seminary was an ongoing and financially viable institution educating many students during the entire period of investigation of the seminary." Although the financial resources of UTS had been favorably reviewed prior to February 1977, the Board required an audited financial statement which, according to Mr. Nyquist, is not a typical requirement for granting of a Provisional Charter.

Attorney Peter L. Danziger represented UTS in a special term before Justice Edward S. Conway on August 25. As basis for his argument he referred to Mr. Nyquist's affidavit as well as to one by Unification Church member and newspaper reporter David Sperling, which described the Board's

(Continued on Page 4)



ILS participants gather at Harvard University

Sixth International Leadership Conference

"New Ideas for Democracy and Christianity" was the theme of the 6th International Leadership Seminar held at UTS from July 31 to August 26. This annual seminar is sponsored by the International Cultural Foundation for the purpose of building a bond of understanding among participants which will enable them, as leaders of their own country, to contribute towards building "global unity."

All of the 23 participants came from major universities in Japan, where they study such diverse subjects as engineering, chemistry, economics and law. An international staff, including UTS students Franz Feige, Christoph Wilkening, Pam Fanshier, Kazuho Tokito, and Tamie Asakura, hosted the Japanese students. This wide range of cultural, religious, and racial background created a unique atmosphere of international unity for the Seminar.

The four week program included extensive sightseeing tours to New York, Boston, Philadelphia and Washington, D.C., offering participants a chance to see such sights as Plymouth Rock, the Plymouth Plantation, Constitution Hall and the nation's Capitol.

Participants also visited several campuses, and were treated with talks

by distinguished professors. Among the lecturers were Prof. Dyke of the Dept. of Ethics and Medicine at Harvard, Prof. Koichi Masubichi of the Dept. of Oceanology at M.I.T., and Prof. Lambo Vilankulu, who lectures at Columbia University. Dr. Herbert Richardson, lecturer at UTS and Prof. of Theology at the Institute of Christian Thought in Toronto, and Dr. Warren Lewis, UTS Prof. of Church History, gave the students a valuable insight into America's democracy, religion, and culture. At UTS, participants also heard a Unification approach to contemporary social problems, presented by Mr. Ota, Mr. Sudo, Dr. Nomura, and Mr. Furuta.

In many discussions, participants found it difficult to relate to common western concepts such as God and sin. Seminarians were able to express, through mutual sharing and testimonies, many ideas of the Judeo-Christian heritage to the visitors from Japan.

Sports and entertainment, as well as prayer, meditation, and discussion added dimension to the program and helped create a spirit of unity which made the final departure difficult for both participants and hosts.

F.F.

UTS Spans British Isles

The month of August saw the stabilizing of UTS activities in the United Kingdom and Ireland. By giving speeches, teaching workshops, witnessing and helping with home and community projects, seminarians were able both to serve and to experience the demands and rewards of missionary work.

The challenge of inspiring a religious revival in a land rich in religious tradition was met in many ways and in many places. Although most UTS activities took place in London, several seminarians had the opportunity to lead International One World Crusade teams (IOWC) in other English cities, as well as in Ireland, Scotland, and Wales. The following are representative reports by IOWC team leaders in areas outside of London.

IRELAND

by Paul Perry (Dublin)

The Dublin IOWC team consists of twenty members from eleven different nations. Within two weeks of working together, seventeen of the members had their own Home Church. A Wednesday "Cultural Night" was initiated in which popular films were shown and lectures on Unification theology were given. Public worship services were started on Sunday mornings and Thursday evenings.

This month's high point was a week of entertainment by two of the Unification Church's seven Go-World Brass Bands. Daily programs included performances in public parks and on pedestrian streets, ending up at St. Stephen's Green. At the Green, onlookers were invited to Molesworth Hall nearby, where they were treated to a movie, international music, and song. On one occasion, the O'Shea Dance Group delighted the audience with professional Irish folk dances.

For a special performance for the Lord Mayor of Dublin at his residence, "the Mansion House," the original Go-World Brass Band Director Kevin Picard was flown in from London.

God's spirit can be experienced universally through music, and we found many people who were moved by the beauty and unity which they, themselves, had helped to create. After each International Evening, guests were invited to our Center to hear more of the inspiration behind our work.

WALES

by Mary Moriarty (Swansea)

The Welsh are a simple people who are deeply moved by God's love and



Divine Principle workshops in Warwick included morning services at St. Mary Magdalene Church. This photo was taken at the workshop of August 12-13, which was attended by about one hundred people from all over England and Wales. Included as part of this service was a sermon on the mission of Jesus, presented by UTS graduate and regional director of Midlands, Jonathan Wells.

truth. About two centuries ago, they received the spirit-filled evangelism of the Wesley brothers, and experienced in Methodism a revival of their Christian faith.

In the twentieth century, the Unification Movement seeks to revive a vital faith and a high moral standard for all peoples. Again, Wales provides a responsive religious atmosphere for reawakenings.

Seminarians Stephen Post (regional director), Patricia Zulkosky, and Mary Moriarty are now leading IOWC teams in Wales. They have a special tradition to follow, for UTS president David S.C. Kim was a student at Swansea University in 1954, and engaged in evangelical work for the Unification Church at that time.

Among the many IOWC activities in Wales are International Evenings, which include music, song, and dance from various cultures. In Swansea, our Welsh guests hosted a Welsh International Evening which proved to be a most enthusiastic and deeply moving expression of God's desire for a true and universal family of man.

A new tradition for Newport is a four mile prayer walk from Newport Castle to the hillside overlooking the city. Having begun as a Church activity, this walk is now held weekly, and involves many participants from the neighboring area.

SCOTLAND

by Jerry Salles (Aberdeen)

Scotland is a refreshing country, both physically beautiful and spiritually strong. The Scots show a deep loyalty and pride for their nation, and they have preserved many values and traditions which give their people a unique character.

UTS graduate Jim Baughman serves as regional director for the IOWC activities in Scotland. Multinational teams were sent to the cities of Glasgow, Edinburgh, and Aberdeen, where members did everything from walking family dogs and washing windows for the elderly to holding public speaking tours and organizing religious workshops.

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STAFF

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LONDON NEWS



Ministers' Prayer Breakfasts Held

Two "Ministers' Prayer Breakfasts" were held at the Unification Church headquarters in London this month. Along with the seminarians and other One World Crusade members who invited them, ministers representing several denominations from throughout the London area prayed together, joined in an early morning meal, and heard aspects of Unification theology.

On August 17, the main topic of discussion was the Fall of Man. After a short introductory speech given by UTS senior George Whitfield, Mr. Dennis Orme, President of the Unification Church in Great Britain, presented the Unification understanding of the original sin. This interpretation, which offers a solution to the problem of evil in a good creation, stimulated much discussion among the participants, many of whom agreed with the Unification analysis.

(Continued on Page 4)

EXPERIENCING UNIFICATION IN LONDON

by Mel Haft

London is a City of God! It is a city where the history of all nations meet: Jews meet Arabs, Irish Protestants and Catholics gather, and East and West work together.

The tribes of Ishmael and Isaac have paralled each other for thousands of years, and here in London I was able to see their paths cross. I was so fortunate to have met a Moslem from Saudi Arabia by the name of Salleh, a famous movie star in the Middle East. Although I am of Jewish descent, I became an instant member of his family, sharing meals with them from one common dish. We have often prayed together and shared experiences of God until late at night.

At the new Central Mosque I volunteered to set up and serve at a Moslem wedding. As an American Jew, I feel I can fulfill my role as a Unificationist by clearing away the misconceptions between Arabs and Americans and between Moslems and Jews.

Another set of circumstances brought me to the home of the Archbishop of the Greek Orthodox Church. I ended up celebrating the feast of the Assumption of the Blessed

Virgin Mary with the Archbishop, the Bishop, a Mayor of the City of London, and many others. During the banquet, I showed a photo of our Church History professor, Dr. Tsirpanlis, to the Archbishop. Upon seeing it, he exclaimed, "Constantine!" recognizing him as his student of long ago. This is but one of the many coincidences that happen to me each day.



Mel Haft poses with Greek Orthodox Archbishop Athenagoras

Answer to Vandalism

A program entitled "The Answer to Vandalism" was held for London's mayors and councillors at Lancaster Gate August 31. The evening's reception included a buffet dinner, two speeches on the problem of vandalism, and international entertainment by the Kensington Gardens Art Society and members of the One World Crusade.

Mr. Michael Marshall discussed the relationship between a decline in the

religious values of a society and the increasing crime rate. On the practical side, he quoted figures on the vast amounts of government money spent because of vandalism each year, and claimed that it would be both economically and spiritually beneficial to invest in religious education.

Following his talk, UTS graduate Mr. Ken Hardman related his experience in working with Harlem residents this past year. Stressing that "friendship goes a long way," he explained to the mayors and councillors the desire of the One World Crusade to "bridge the missing links of communication between the residents of a community and the public agencies and schools serving them."

COMMUNITY SERVICE

Seminarians Lynn Robinson and Rich Panzer, along with foreign missionary Moniko Selig, rounded up a neighborhood to repaint the inside of a large, drab pedestrian bridge in London. Spacious and colorful murals were painted to the music of the Go-World Brass Band. Director Kevin Picard was assisted in his work by many children who enthusiastically took turns leading the band.



UTS SPANS ...

(Continued from Page 2)

One novelty of the summer was a visit by members of the Unification Church's Go-World Brass Band to Queen Elizabeth's summer residence in Balmoral Castle just south of Aberdeen. The Queen rolled down her car window to receive a scroll from the band, in which they asked permission to play for her someday. Shortly thereafter, the band was able to entertain the Queen's mother at Maycastle, another summer residence of the Crown.

NYQUIST...

(Continued from Page 1)

discriminatory discussion of the Unification Church in an open meeting on April 17, 1977. Under the Freedom of Information Law, a proceeding to obtain the notes of this meeting, as well as the open meetings of February and March, 1977, has been set for September 8, 1978.

MINISTER'S BREAKFAST...

(Continued from Page 3)

Mr. Michael Marshall, editor of the *New Tomorrow*, a Unification Church publication in England, was the principle speaker for the August 30 Prayer Breakfast. In his speech, entitled "Building the Kingdom," he discussed God's ideal at creation, emphasizing His desire to express His love through the family.



South Farm

In 1973 the Unification Church of England acquired the South Farm in Wiltshire, over two hundred acres of rich, arable land. In the past five years, much effort has gone into making it a very productive cooperative. For One World Crusade members, seminarians and their guests, the South Farm has offered a chance to harvest wheat,

straw, and vegetables, to help out at the "Farm shop" and to feed the livestock. In addition to the typical farm experience, they have also had the opportunity to study the Unification Ideology and to apply themselves in a vital way toward a Christian community experience.

T.W.

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UTS Opens 4th Year

September 18 marked the official beginning of the fourth academic year for UTS. Students look forward to a year of spiritual growth, theological search, agricultural challenge in the potato field and vegetable garden, and practical ecumenical outreach.

The curriculum this year will include a number of new courses, designed to expose students to contemporary social and theological concerns.

To foster a better understanding of non-Christian religions, Islam and Buddhism will be taught. The relationships between Judaism and Christianity will be explored in two new courses, entitled "The Advent of Christ in Jewish Interpretation" and "Jewish - Christian Relations."

Additions to the Church History curriculum include a seminar on the Holy Spirit and a class on eastern mysticism and monasticism.

"Schools of Modern Theology" and "Readings in Contemporary European Theology" offer students an overview of present theological issues. A travelling seminar in theology, scheduled to take place in Europe during the spring term, will allow seminarians to meet and discuss with some of the theologians they will have studied.

"Pastoral Counseling," "Writing for Publication," and "An International Children's Year Project" have been added to the Religious Education offerings. Students participating in the Children's Year project will focus on youth oriented programs in view of International Children's Year in 1979.

New at UTS this year is Dr. James Michael Lee, a well-known religious educator and social scientist, and chairman of the Department of Secondary Education at the University of Alabama in Birmingham. Dr. Lee, who has visited UTS previously, will serve as a consultant in religious education, and will teach a course on the foundations of religious education this fall.



African conference participants discuss at the University of Bristol.

African Religions Conference in Bristol

The Second Conference of Contemporary African Religions was held in England at the University of Bristol from September 3 - 5. The methodology of studying African religions was the primary focus of the conference, which was one of the many to be held in preparation for the Global Congress of World Religions scheduled for 1981.

The conference was convened by Dr. Irving Hexham, Professor of Religious Studies at Regent College in Vancouver. Dr. Hexham, who did his doctoral work in South Africa, presented the final paper of the conference, entitled "Current Methodology of the Study of Contemporary African Religion."

Dr. Kwame Gyekye, a philosophy professor at the University of Ghana, discussed "The Unitive Elements of African Philosophies." Dr. Fred Welbourn, lecturer of Religious Studies at the University of Bristol, with Dr. Myrtle Langley, lecturer at Trinity Theological College in Bristol, gave a joint presentation describing the nature of religion in Africa. They offered

specific examples from the Nandi peoples in Kenya, with whom Dr. Langley had spent considerable time.

Other participants included both specialists in African religions and people with an interest in the upcoming Global Congress.

This latter group's foremost representative was Marcus Braybrooke, the Executive Chairman of the World Congress of Faiths in England, who has spent over forty years doing ecumenical work. Another avid ecumenist was UTS Church History professor, Dr. Warren Lewis, who gave a welcoming speech at the conference. Also present were Mr. Kurt Johnson, from the National Council of Church and Social Action; Ms. Eileen Barker, a sociologist from the London School of Economics; and Mr. Edward Mailey, a researcher into Religion at Winterbourne Rectory in Bristol.

Specialists in African religions included Aberdeen University's director of the Project for the Study of New

(Continued on Page 4)



Graduates Engaged

September 15 was a joyous day for the seventeen UTS graduates who were engaged to be blessed in marriage on that day. True to the international spirit of the Unification movement, each of the graduates has a fiancée from a different nation than himself. Howard Self, Larry Witham, Paul Freitas, John Willis, and Dennis Jamison have Japan-

ese partners. Engaged to Austrians are Ken Hardman, Alva Lines, Doug Chase, John Wiemann, Lenni Hassinen, Rob Holt, Lewis Gudmundsen, and Frank Perley. Scott Ferch's partner is English, Robert Selle's comes from Germany, Bill Wells has a French fiancée, and Chen Fong's prospective bride is Korean.

UTS Graduates Pursue Further Studies

Twelve students from the class of '78 and three from the class of '77 have begun further studies at other institutions this fall.

At Harvard Divinity School are Anthony Guerra, Andrew Wilson, and Thomas Selover. Gordon Anderson is attending Union Theological Seminary in New York, and Joseph Stein is not far away from him at Columbia Teachers College.

Also in eastern states are Steve Deddens at Catholic University in Washington, D.C.; Lloyd Eby at Fordham in New York; Jim Baughman at Drew University Graduate School in New Jersey; and Jonathan Wells at Yale University Graduate School in Connecticut.

Representing UTS in the midwest is Steve Post, now at the University of Chicago Divinity School.

Tyler Hendricks is attending Vanderbilt University Graduate School in Nashville, Tennessee, and further south is Daniel Davies at Southern Methodist University - Perkins School

of Theology in Dallas.

In California, Dagfinn Aslid is now enrolled at Claremont School of Theology in Claremont, and Yoshihiko Masuda is at GTU in Berkeley.

Lewis Rayapen has returned to the University College of Swansea in Wales, U.K.: where he will finish Ph. D. work which he began several years ago.

Judge Rules in Favor of UTS

On September 26, New York State Supreme Court Justice Aaron Klein ruled in favor of UTS in an action taken by the seminary against the New York State Board of Regents.

In late June, UTS brought charges against the Board of Regents for discrimination and violation of First Amendment rights and appealed their decision not to grant a provisional charter. To substantiate its claim that some of the Regents were biased, the

Seminarians Transfer Missions

As the summer activities in the UK and Ireland drew to a close for many seminarians, arrangements were made to ensure that their responsibilities and commitments would be attended to by other Unification Church members remaining in Europe. Much of the London work will be carried on by the forty overseas missionaries who arrived in England from their former missions in early September.

Seminarians and foreign missionaries had the opportunity to meet each other in a special gathering on September 7. At this time, the missionaries drew lots to determine which seminarian's area they would inherit.

In other parts of the British Isles, new One World Crusade leaders were appointed to take the places of UTS graduates who will be pursuing further studies in various universities this fall. New regional directors and their areas are: Dennis Jamison, Scotland; Paul Freitas, Wales and West England; Larry Witham, northern England and Ireland; and Frank Perley, Midlands.

UTS graduate Perry Cordill is now playing a major role in a new witnessing campaign, "The New Hope Crusade," which will continue in England through December. Mr. Cordill will lead teams in northern England, and Mr. Dennis Orme, president of the Unification Church in Great Britain, will lead the campaign in southern England.

seminary requested the notes of the open board meetings of early 1977. The Regents had withheld the information, stating that personal notes taken by the Board's secretary were exempt from the Freedom of Information Law.

The September 26 ruling granted the seminary access to all notes and records of the meetings in question.

STAFF

Editor: Patricia Gleason
Photography: Jeff Gledhill

Contributors: Larry Criner, Stephen Henkin, Frank Kaufmann, John Maniatis, Paul Perry, Jolanda Roessink.

The Cornerstone is published monthly by the students of the Unification Theological Seminary. Inquiries or contributions may be sent, c/o The Cornerstone, 10 Dock Road, Barrytown, New York, 12507.

Overseas Missionaries Attend UTS

UTS has the privilege of welcoming a number of the Unification Church's overseas missionaries into the junior class. Returning from missions to African nations are Barbara Beard, Bill Connery, and Jack Kiburz. Bruce Biggins pioneered in Southeast Asia, and Ray Bacon worked in the Dominican Republic.

The conditions under which these missionaries worked varied greatly. Some served predominantly Christian countries, while others entered areas that were so strictly Moslem that it was considered a crime to convert to Christianity. Volatile political situations, terrorist military dictatorships, and overwhelming poverty confronted many of the missionaries in Africa. Bill

Connery fasted several days, praying that a permit and visa be granted. Still, however, entry into the country was no guarantee for the freedom to pursue evangelical efforts, and many missionaries were imprisoned under suspicion of espionage.

Despite these hardships, all of the missionaries remained in their countries for at least three years, without once returning home.

These young people have already contributed greatly to the UTS community. Because of their testimonies, seminarians have been able to view America through the eyes of other nations, and thereby develop a more mature political and social consciousness. FK

Class of '80 Has International Spirit



Juniors gather for class picture.

The 56-member junior class continues in the international tradition of UTS. Twenty-one states are represented, and the countries of England, Norway, Canada, and Japan. The class of '80 also includes former church missionaries who served in distant countries of the world.

A diversity of religious experience is also characteristic of the fourth UTS class, whose students come from Catholic, Protestant, Buddhist and Islamic backgrounds. Kim Dickinson was previously active in Campus Crusade for Christ, and was about to go on a mission to Africa when she met the Unification Church. John Kung rediscovered his ideals in America after narrowly escaping from Red

China via the "Buddhist Underground." Esteban Galvan united religion and politics as a lay minister in a hospital and an organizer among his fellow Chicanos.

Talents are many and varied among the new UTS students. This class has among its ranks a former national bridge champion, Stephen Goldstein. Twelve students have already done advanced college work, and three have earned Master's degrees. Undergraduate majors range from Education and Liberal Arts subjects to Filmmaking, zoology, architecture, and music.

By harmonizing such a variety of experiences, the class of '80 offers much potential for building a better world. SH

Oriental Medical Expert Visits UTS



Dr. Yosaku Onuma, a licensed Chinese herb doctor from Japan, visited UTS during the last week in September. A specialist in the study and practice of acupuncture and moxibustion, Dr. Onuma developed his own "Principled Hand-Stimulus Reflexology" treatment.

UTS president David S.C. Kim invited Dr. Onuma to Barrytown to demonstrate his treatment methods, which are based on natural healing. These methods employ the theory that illness is caused by improper energy flow between the internal organs, poor circulation of blood, and a short supply of oxygen. Dr. Onuma also stresses harmony with oneself and with God as necessary for self-healing.

In the U.S., Dr. Onuma treated thirty people, greatly relieving such chronic conditions as hypo-active thyroid, diabetes, fibrosis and phlebitis.

He also demonstrated his technique to forty medical professionals at the Brooklyn office of the International Foundation of Biological Medicine, Inc., run by Dr. William Bergman and nutrition specialist, David Fastige.

"Principled Hand Stimulus Reflexology" will be introduced to the public by means of an international tour and a booklet written by Dr. Onuma.

Emmaus House

Father David Kirk, a Roman Catholic priest of the Melchite rite, and coordinator of Emmaus House, an ecumenical experimental community in New York City, spoke at UTS September 28 concerning his work.

Father Kirk maintained that the Church must become a center for social change, bringing Christ's ministry to the modern world. In this light, he described the origin, purpose, and activities of the Emmaus House.

Emmaus is a community of Christians dedicated to helping the poor and deprived. Through counseling and legal aid, a remedial reading program, and a "school-in-the-home" project, Emmaus has offered hope to many in Harlem. LC

Professors Describe Summer

Traveling, writing, and lecturing were among the many activities undertaken by UTS professors this past summer.

Biblical Studies professor, Dr. Thomas Boslooper, concluded his book, *Image of Woman*, published by the Rose of Sharon Press. This beautifully illustrated book includes analyses of women from the Greek classical tradition, the biblical Hebrew-Christian tradition, and from radical departures from those traditions.

Having traveled with his wife to Greece and Israel this summer, Dr. Josef Hausner has brought back many first-hand experiences to enrich his courses on Jewish biblical and social thought. In Israel, Dr. Hausner took part in the Eleventh International Congress of the Prophetic Word, and was able to meet and discuss with professors from several universities there.

Dr. Warren Lewis finished his book, *Witness to the Holy Spirit; An Anthology*, published by Judson Press. He also worked on *The Unification Church; Christian Light from the Orient*, to be published by Beacon Press early in 1979. In England, Dr. Lewis was a prominent American representative to the Second Conference on Contemporary African Religions, as well as to the Annual Conference of the World Congress of Faiths.

Besides traveling extensively in the East (see July *Cornerstone*), Philosophy professor, Dr. Sebastian Matczak, worked on three books: *Unificationism and Christianity*; *Ethics in Contempor-*

ary Thought; and *Marxism: A Collective Study*. A very special event for him was his sister's visit from Poland.

Professor of theology, Dr. Herbert Richardson, took a very active part in his summer tour of Korea and Japan with Dr. Matczak and UTS president, David Kim. He also co-edited, with Dr. M. Darrol Bryant, *A Time for Consideration: Scholars Appraise the Unification Church*, published by the Edwin Mellen Press. A veteran traveller, Dr. Richardson led a group to Germany for a two-week study of ancient Celtic, Roman, and medieval religious sites. Finally, he prepared a course on Joan of Arc by visiting the places connected with her life.

"The Chinese philosophy is not theoretical, but practical," said Dr. Hae Soo Pyun, explaining the purpose of his book, *Living Issues in Chinese Philosophy*. This innovative work is expected to be ready for publishing within two years.

While still attending administrative duties, dean Therese Stewart took a course in Teacher Education Curriculum at Columbia Teacher's College.

Homiletics instructor, Dr. Henry O. Thompson, did research for a book on the ethical dilemmas of nurses. He also worked on a manuscript for the Edwin Mellen Press on the multi-media approach to teaching the Old Testament.

For Church History professor, Dr. Constantine Tsirpanlis, the summer recess was a time for intense intellectual productivity. He concluded his seventh book, entitled *Studies in Eastern Christian Thought*, to be published by the Edwin Mellen Press. He also wrote two papers: "The Virgin Mary's Place in God's Redemption According to the Eastern Church

Fathers and Unification Thought," and "The Structure of the Church in the Liturgical Tradition of the First Three Centuries."

PP

AFRICAN CONFERENCE

(Continued from Page 1)

Religious Movements in Primal Societies, Dr. Harold Turner; his student David Shrank, who will soon work in the Ivory Coast; Henri Traore, from Mali in North West Africa; Dr. James Dickie, from the Moslem Studies Department at the University of Lancaster; Mr. Sandro Trabucchi, a former missionary in Uganda; Mr. Stanley Mogoba, a South African priest, Ms. Angela Burr, an anthropologist from the School of Oriental and African Studies at London University; Mr. Fred Morgan, researcher of Afro-Asian Religion at Bristol University; Mr. Michael Wingfield-Digby, student of African religion; and Joseph Aros, a medical doctor from Nigeria.

UTS President David Kim extended an open invitation for lunch on the last day. Arranged by Dr. Lewis, the lunch took place in Bath, where participants ate a delicious Indian meal, African style!

Dr. Lewis and Mr. Johnson also participated in the Annual Conference of the World Congress of Faiths (WCF) in York the following weekend. There they met with Bishop George Appleton, former chairman of the WCF, with whom they discussed the possibilities of future cooperation in bringing about the Global Congress of World Religions.

JR

THE CORNERSTONE

September, 1978

Unification Theological Seminary
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the Cornerstone

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2nd Orthodox - Unification Dialogue Held

UTS sponsored its second Orthodox-Unification Dialogue on October 14. Centering on the theme of soteriology, the conference consisted of five reports, each followed by discussion among the audience and panel members.

Dr. Constantine Cavarnos presented the first paper entitled "The Orthodox View of Salvation." A scholar of philosophy, ascetical theology, and Byzantine art and music, Dr. Cavarnos presently teaches at the Hellenic College of the Holy Cross School of Theology in Brookline, Massachusetts.

Dr. Cavarnos described the Orthodox concept of salvation, referring to the writings of eastern saints and theologians and to eastern liturgical hymnography. He pointed out the orthodox insistence on the need for both divine grace and human effort in the salvation process, and outlined the physical and mental practices which can help man achieve union with God.

UTS professor of philosophy, Dr. Sebastian Matczak, discussed the meaning of salvation, original sin, the role of Jesus, and the problem of eschatology in Unification Thought and in the various Christian traditions.

Dr. Constantine Tsirpanlis, UTS professor of Church History, presented "The Blessed Virgin's Place in God's Redemption According to the Eastern Church Fathers and Unification Thought." He discussed Mary's role in reversing Eve's sin, and compared the understanding of the Fall and the redemptive process in the writings of the Church Fathers and the *Divine Principle* of the Unification Church.

Discussing "Salvation as Restoration" was UTS senior Franz Feige. Based on the doctrines of creation and the Fall of Man, he showed how the principles of restoration, as expressed in Unification thought, have been systematically manifested throughout



Reflecting on the issues at the Evangelical - Unification Dialogue are (l-r) John Sonneborn, Dr. Rod Sawatsky, Tom Carter, Dan Davies, and Dr. Richard Quebedeaux.

Evangelical-Unification Conference

The Unification Theological Seminary hosted its second Evangelical-Unification Dialogue on the weekend of October 27-29, welcoming back seven of the participants from the first conference of last spring, and introducing a new group of Evangelicals attending for the first time. The conference was convened by Dr. Richard Quebedeaux, Evangelical author and scholar, and moderated by Dr. Rod Sawatsky, Evangelical Mennonite from Conrad Grebel College, Waterloo, Ontario.

Participants included representatives from Campus Crusade for Christ, Inter Varsity Christian Fellowship, and Young Life Campaign, as well as editors from Harper-Row Publishers and *Radix* Evangelical newspaper, and professors from Pacific Lutheran Theological Seminary in Berkeley, Westminster College in Pennsylvania, North Carolina State University, University of Dubuque, and Regent College in Vancouver.

After dinner and initial introductions on Friday evening, Dr. Thomas Boslooper, professor of Biblical Studies at UTS, led an evening devotional service

for both the student body and participants of the conference. On Saturday, the major topics of discussion were the Kingdom of Heaven, the mission of Jesus, salvation, and marriage and the family.

Rev. Don Deffner, Lutheran minister and professor at Pacific Lutheran Theological Seminary, inspired the congregation at UTS' Sunday morning service with a sermon entitled "Are You Running Away from God?" This was followed by a short closing session of the conference in which participants shared testimonies of spiritual experiences in their life of faith.

Even though there were many points of doctrinal difference, a strong bond of love and mutual respect was shared which can best be summed up by the words of Dr. Quebedeaux: "I just can't understand how people so far apart in doctrine can feel this good about each other. It's the feeling here that we will remember."

Tentative plans were made to hold a pentecostal conference of similar nature during winter quarter.



Shinn

Theology and The Energy Crisis

Dr. R.L. Shinn, Reinhold Niebuhr Professor of social ethics at Union Theological Seminary, spoke at UTS on

October 11. His speech, entitled "Theology and the Energy Crisis," challenged students to consider the importance of the relation between theology and the threat of a worldwide energy shortage.

Dr. Shinn began by stressing the reality of the energy crisis, emphasizing that it was not "trumped up by politicians or oil companies." He pointed out that the most serious shortages are in the area of liquid fuel and electricity, and that the shortage will not be solved by a technological breakthrough alone.

Dr. Shinn sees the answer to lie in a change of morality or way of life. He described some of the primary ethical-theological issues involved, such as the sharing of world resources, the need for a new theological viewpoint toward nature, and the need for an effective plan for social change today.

MV



Kesich

Scholar Views Resurrection

On October 28, Dr. Basil Kesich, Professor of New Testament at St. Vladimir's Seminary in Takahoe, New York, spoke at UTS on "The Resurrection."

Dr. Kesich pointed out that the resurrection is neither purely spiritual nor simply physical. He described the risen body of Jesus as a glorified pneumatic body and the prototype for the bodies of Believers at the future resurrection. He defined the resurrection of Jesus as a sign of His status as the Son of God, and an event which inaugurated a millennial age of Christian history.

Dr. Kesich explained that through the sacraments and a living, dynamic faith, Christians can maintain contact with Christ and the Holy Spirit. When questioned about the idea of universal salvation, Dr. Kesich answered that God respects man's free will, neither presenting obstacles to his salvation nor forcing it upon him. Each person, he maintained, must give his whole heart and effort to actualize God's salvation.

RP



Bazaraa

Focus On Islam

Mohamed H. Bazaraa, former director of the Egyptian Government Tourist Office in New York, presented the Islamic faith to UTS students on October 1. Mr. Bazaraa, who speaks with the authority of over twenty years of experience in tourism, travel, and public relations, describes Islam as the "most misunderstood religion in the world."

Mr. Bazaraa depicted the Islamic faith as "simple, practical, and rational," proclaiming the Oneness of God, His prophet, Mohammed, and the existence of life after death. He noted that Moslems don't indulge in futile theorizing, and that they achieve spirituality by living, not by denouncing the world.

The five pillars of Islam were outlined in detail by Mr. Bazaraa. They include faith, prayers, fasting, charitable donations, and a pilgrimage to Mecca.

After his speech, Mr. Bazaraa met informally with the students and answered questions about current affairs and his personal religious experiences.

WA



Gard

Buddhism Described

Dr. Richard A. Gard, director of Institute Services at the Institute for Advanced Studies of World Religions, spoke at UTS October 18 on "The Essentials of Buddhism."

Dr. Gard is believed to be the first westerner to teach Buddhism regularly in Asian Buddhist universities. He has authored several bibliographical works on aspects of Buddhism, and has published numerous articles in Buddhist journals around the world.

In his speech, Dr. Gard clarified some common misconceptions about Buddhism. He maintained that although Buddhism sees this changing physical life as imperfect, it does not regard all life as mere suffering. Rather, Buddhism sees the purpose of man's life to be the attainment of freedom from imperfection through avoidance of the self-centered thinking which causes it. Dr. Gard explained the means through which one can reach this goal of Enlightenment.

Dr. Gard also pointed out that, while Buddhists have tremendous respect for life, they will not denounce a just war.

Closing his speech with observations on the Buddhist-Christian dialogue, Dr. Gard noted that although Christianity has made some attempt to understand the Buddhist faith, Buddhism has remained largely insular and slow to respond.

GN

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Dr. Ionescu and his wife, Lidia, give background on iconography.

Dr. Ionescu Visits UTS

Noted artist and scholar of mystical art and prophesy, Dr. Vlaicu Ionescu, treated UTS to a new cultural experience on October 21. His day-long visit featured an exhibition and explanation of some original icons from his personal collection and a talk on the French astrologer Nostradamus, whose sixteenth century predictions of modern events have intrigued many.

Dr. Ionescu holds a Ph.D. in philosophy from the University of Bucharest. Since the end of World War II, he has gathered a great wealth of knowledge on the mystical arts, spending much time dispelling false myths on the subject.

"Most western people simply do not like Byzantine art," said Dr. Ionescu at the afternoon art exhibit. He emphasized, though, that any effort made to

understand icons would be rewarded by spiritual insight. Assisted by his wife, Lidia, Dr. Ionescu discussed a variety of icons, ranging from a compact, "travelling icon" to the ornate, almost modernistic, painted-wood icons made by Rumanian peasants.

At the evening's talk, "Nostradamus and the Brave Modern Man," Dr. Ionescu explained that "prophesy is a work of art that transmits life and beauty to us." Focusing on a number of the French astrologer's quatrains, he showed how they predicted such events as the Vietnam War, Watergate, Hitler's rise to power and the fall of communism in 1991. Dr. Ionescu referred to these prophesies as "challenges from God for us to penetrate His message."

SH

Film Maker Shows Work



Baille

On October 14, UTS received a neighborly visit from Mr. Bruce Baille, a noted independent film maker.

Mr. Baille, who now lives in Barrytown, began making films in the 1960's in San Francisco, following a period of painting, drawing, and studying. He was a key figure in the resurgence of independent filmmaking, screening, and distribution in the Bay area, founding Canyon Cinema and holding early showings. He has taught in film seminars and universities throughout the country, most recently at Bard College in Barrytown.

Mr. Baille showed two films at UTS: *To Parcival* and *Mass for the Dakota Sioux*, both of which have garnered awards at film festivals all over America. They are very personal statements about his own search for spiritual understanding and values, yet the themes are universal, touching upon that which is common to all people.

FF

DIALOGUE HELD....

(Continued from Page 1)

history.

Viewing salvation through the eyes of a classical humanist was Dr. James Kleon Demetrius, a research scholar and author of many books and articles on ancient and modern Greek scholarship. In his talk, entitled "The Heroic Code of Homer," Dr. Demetrius emphasized how one's life can be fulfilled and immortalized through ascribing to a noble goal. He decried the mediocrity of people's lives today, particularly with respect to the educational system, and concluded with a quote from Euripides: "Toil, so they say, is the Father of Fame."

Other participants included Reverend Kehagias, pastor of Annunciation Greek Church in New York City; Mr. Zinas Mavadones, director of Continuing Education in Poughkeepsie; Dr. John Siolas, who teaches in the bilingual program at St. John's University in N.Y.C.; and Dr. Vlaicu Ionescu (see above).



Dr. Tsirpanlis treats mariology at the Orthodox-Unification Dialogue. Other participants are (l-r): Dr. Ionescu, Mr. Mavadones, Dr. Siolas, Rev. Kehagias, Franz Feige, Dr. Cavarnos, Dr. Matczak, and Dr. Demetrius.

UTS At Harvard

At the request of UTS graduates now enrolled at Harvard Divinity School, the Harvard Students' Association has sponsored Dr. Warren Lewis and Dr. Richard Quebedeaux as speakers at HDS. Dr. Lewis and Dr. Quebedeaux, who spoke on October 4 and 30 respectively, have both received an S.T.B. from Harvard.

Dr. Lewis, currently Professor of Church History at UTS, spoke to several members of the HDS community about the experience of teaching church history at the Unification Theological Seminary.

Dr. Quebedeaux, who is presently a writer and consultant on contemporary Evangelical Christianity, discussed "Evangelicals and Ecumenism." He gave insight to the problem of the lack of harmony between Evangelicals and those involved in the ecumenical movement, and proposed *agape* as the means by which the goals of ecumenism can be achieved.

Approximately fifty students attended, many of whom participated enthusiastically in the ensuing question and answer period.

FK

Seminarian Gives Recital

The Cultural Affairs Committee at UTS sponsored its first piano concert of the year on October 26. Senior Chuck Jenner shared the fruits of five years of intensive musical study, performing three etudes by Chopin, two Beethoven sonatas, and a Bach prelude and fugue from the *Well-Tempered Clavier*.



The UTS community celebrates the potato harvest with an outdoor potato roast.



Seminarians Carl Swearson, Frank Zochol (farm manager), and Don Lewis sort and load potatoes with the help of a "sizer" designed by Frank.

Potato Harvest Completed

Students and staff at UTS have successfully harvested the seminary's ten acres of potatoes. The yield was more than 100,000 pounds, quadrupling last year's total.

Some of the potatoes will be sold to support the farm, others will feed the UTS community, and others will be donated to various charitable organizations. Potatoes have already been donated to the Catholic Workers Farm in Tivoli, to the Peoples' Community Center in Poughkeepsie, and to social action agencies in New York City, such as the New Society and the Community Renewal and Training Center of Harlem.

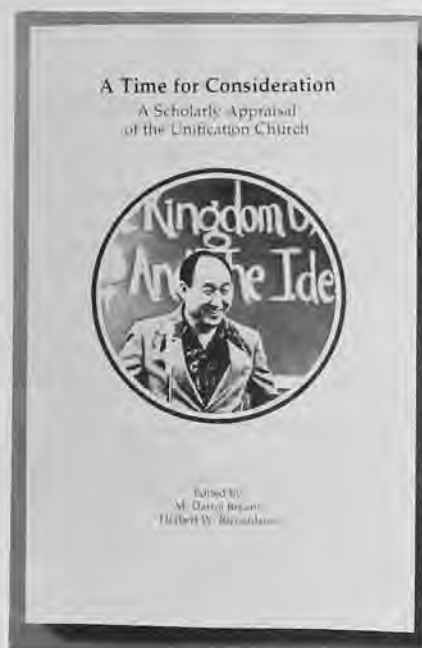
UTS Participates In CROP Walk

On October 22, UTS students participated in the CROP walk, held in Red Hook. By seeking donations from nearby communities and from fellow students, they brought in a total of \$579 to give to the "Community Hunger Appeal of Church World Service." UTS senior Patricia Zulkosky served as a community organizer for the walk.

Those seminarians who walked were: Brad Anderson, Bruce Biggins, Kevin Brennan, Henry Christopher, Ann Glesne, Don Hentrich, Takamitsu Hoshiko, Mike Levy, Don Lewis, Gordon Neufeld, Monte Vianeale, and Tom Walsh.



New Book Studies Unification Church



A new book of scholarly essays on various aspects of the Unification Church has been published recently. Entitled *A Time For Consideration: A Scholarly Appraisal of the Unification Church*, the book includes articles by nine scholars in the field of religious studies, including three UTS faculty members.

The articles are divided into three groups. Cultural analyses by Professors Harvey Cox, Rodney Sawatsky, Bart Testa, and Richard De Maria discuss conversion, deprogramming, and religious persecution from sociological and historical perspectives. Theological analyses by professors Herbert Richardson, Frank K. Flinn, Warren Lewis, and Sebastian Matczak explore hermeneutics and other aspects of Unification theology, especially in its relationship to the historical development of Christian thought. Heuristic inquiries by professors M. Darrol Bryant, Lewis, and Richardson probe the significance of various elements of Unification teaching and practice.

In their introduction, the co-editors, Dr. Bryant and Dr. Richardson, state: "We believe that, taken together, the essays in this volume contribute to the construction of a larger context for ongoing scholarly discussion and debate of this multi-faceted movement."

The book is available for \$9.95 through the Edwin Mellen Press, Suite 918, 225 West 34th Street, N.Y., N.Y., 10001; or by prepaying \$7.96 (20 % discount) in care of *The Cornerstone*, UTS, Barrytown, N.Y. 12507.

WS

Students Attend Conferences

Interfaith activities and an interest in religious education and the practical ministry sent many UTS students off campus this month.

From October 16-19, several seminarians attended the Fosdick Ecumenical Convocation on Preaching held at The Riverside Church in Manhattan. An illustrious cast of theologians participated, including Robert Bellah, a respected author and sociologist of religion from the University of California at Berkeley; and William Sloane Coffin, Jr., an anti-war and civil rights activist and presently the senior pastor at Riverside.

The presence of the outstanding Catholic theologian, Hans Kung, guaranteed the success of the conference. Dr. Kung delivered a well-received address entitled, "How Can We Talk About God Today?" Calling for an end to the Middle Ages, he voiced a formidable apology for theism, for a credible faith, and for being a Christian in today's world.

On October 25, four members of the Lutheran Interfaith Committee at UTS attended the ninth annual Martin Luther Colloquium held at the Lutheran Theological Seminary in Gettysburg, Pennsylvania. The theme of the convocation was "Luther, Baptism and Christian Formation."

Delivering the keynote address was Dr. Leif Grane, Ordinarius Professor of Ecclesiastical History at the University of Copenhagen, and chairman of the steering committee for the International Congress for Luther Research.

Dr. Marilyn Harran, from the department of religion at Barnard College, spoke on "Conversion and Transformation in Luther's Early Theology." Dr. Robert Jensen, Professor of Systematic Theology at the host seminary, discussed "The Return to Baptism."

Inspired by their visit, members of the UTS Lutheran Interfaith Committee, with the help of the faculty, will begin plans for a dialogue with the Lutheran Seminary and a seminar on Lutheranism.

A joint meeting of the Society for the Scientific Study of Religion, the Religious Research Association, and the Association of Professors and Researchers in Religious Education was held at the Hotel Sonesta in Hartford, Connecticut from October 27-29. Several UTS students, attracted by the opportunity to meet with and listen to prominent religious educators, attended the conference.

The general theme of the program, "Religion and Sex Roles: Challenge and Change," was treated in numerous ways by the participants. Papers were presented on such diverse topics as Russian dissidents, shamanism, mystical experience, new religious movements, the religious education of Horace Bushnell, and training for the ministry.

On Saturday, participants had the unexpected pleasure to see President Carter who arrived to speak at the same hotel.

TW, WA, DD

UTS Soccer Team Ties West Point



UTS' recently organized soccer team began its season Oct. 29 by battling a contingent at the U.S. Military Academy at West Point to a 2-2 tie. The team, composed of English, American, Icelandic, Brazilian, and Norwegian soccer enthusiasts, poses with UTS President, David Kim.



faculty focus

Dr. Thomas Boslooper

The conviction that "the Christian faith must be expressed with intellectual integrity and emotional vitality" leads UTS' biblical studies professor, Dr. Thomas Boslooper, to share his faith creatively through music, sports, and erudition.

Born into a Christian family in Grand Rapids, Michigan in 1923, Dr. Boslooper was baptized into the Reformed Church in America.

Dr. Boslooper's academic career was directed by the desire, held since his early teens, to dedicate his life to Christ by serving in the ministry. After taking a pre-seminary course at Calvin College in Grand Rapids, Michigan, he went on to receive a B.A. in Greek and philosophy from Hope College in Holland, Michigan, and a B. Div. from Western Theological Seminary, also in Holland. He did his post-graduate work in New Testament studies at Union Theological Seminary and Columbia University, and was awarded his Ph.D. from Columbia in 1954.

In 1947, Dr. Boslooper was ordained as a minister of the Reformed Church in America. He began his ministry in the churches in 1949, and has since served parishes in New York, New Jersey, and Iowa. His ministry extended well beyond the church doors, however, as evidenced by his broad range of experiences.

During his childhood years, Dr. Boslooper began to develop the repertoire of songs with which he often spontane-

ously supplements his lectures at UTS. He began singing solos in his church at age seven, and was soon singing gospel songs for special radio broadcasts, as well as for many churches throughout western Michigan. As a minister, he has performed as tenor soloist in Handel's *Messiah* and Mendelssohn's *Elijah*, as well as in major choral works of Beethoven, Mozart, and Haydn.

Dr. Boslooper has also dedicated a considerable amount of time to writing, having investigated such diverse areas as mariology and women in sports. His main theological work, *The Virgin Birth*, published in 1962, is used as a major resource on the subject in many seminaries throughout the United States and Europe.

Dr. Boslooper's interest in women's studies grew out of his experience as a counselling minister in Iowa in 1957. His interviews and research revealed the detrimental effect on emotional health resulting from a woman's anxiety and concern about the expression and development of "unfeminine" skills.

Presenting his findings to the Health and Fitness Lab of Michigan State University in 1966, and to the American Association for the Advancement of Science in 1968, Dr. Boslooper inspired many leading educators in the United States to introduce the idea of the importance of sports for women. He has since lectured on the topic at a number of colleges and universities, and has given interviews on all major television networks and on local pro-

grams across the country.

Dr. Boslooper's research on the situation of women has expanded to include cultural and historical analyses, the results of which can be found in his books, *The Femininity Game*, published in 1973 by Stein and Day, and *The Image of Woman*, soon to be published by the Rose of Sharon Press.

With an ecumenical spirit, Dr. Boslooper began, in 1968, to teach in Catholic schools. While still a minister of the Reformed Church in Closter, New Jersey, he taught for four years in Marymount School on 5th Avenue of New York City, and for another four years at the Notre Dame Academy in Staten Island.

A full-time professor of biblical studies at UTS since the seminary's opening in 1975, Dr. Boslooper has guided students into an intellectual and spiritual understanding of their Judeo-Christian heritage. Sharing the Unification ideals of unity between East and West, between religion and science, Christianity and Judaism, and among all the world's religions, Dr. Boslooper is convinced that here at the seminary these ideals are being sincerely and effectively transformed into reality.

Dr. Boslooper is married and has two sons. He and his wife, Lois Taylor, celebrated their thirtieth wedding anniversary this year.

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Towards a Global Congress of World Religions

UTS faculty and students, under the directorship of Church History professor Warren Lewis, have worked continuously throughout the past year to realize the vision of the Global Congress of World Religions. From November 26 - 27, the Second Annual Conference Towards a Global Congress of World Religions was held at the Boston Sheraton.

Two conferences held earlier this year (one in Barrytown and one in Bristol, England) on the topic of contemporary African religions, evidenced unanimous support for the goals of the Congress, and provided a firm foundation for the success of the November meeting.

In Boston, the conference began on Sunday afternoon with addresses given by two eminent black scholars: Dr. Ali Mazrui, noted political scientist and director of Afro-American studies at the University of Michigan; and Dr. Francis Botchway, a native Ghanaian who is now professor of international law and political science at the University of Cincinnati.

Dr. Mazrui's speech was entitled "Islam, Black Africa, and the Global Congress." Describing Africa as a micro-world with respect to religious expression, he pointed out the appropriateness of exploring this continent in preparation for the Global Congress. Dr. Botchway offered a proposal for a "center for the study of absolute values" to be set up in Africa; this program he wishes to initiate along with a colleague and friend, Dr. Kwame Gyekye. The session was followed by discussion and comments.

In Monday morning's session, Reverend Marcus Braybrooke of the World Congress of Faiths took participants through a very scholarly history of interfaith cooperation, citing precedents such as the Chicago conference in

(Continued on Page 5)



Reverend Moon delivers the Founder's Address at the opening plenary session of the Seventh International Conference on the Unity of the Sciences.

Seminarians Help With 7th ICUS

UTS had its fourth opportunity to assist at the International Conference on the Unity of the Sciences (ICUS), sponsored by the International Cultural Foundation. This was the seventh annual ICUS, and was held in the Sheraton - Boston Hotel from Friday, November 24th to Sunday, the 26th. It was attended by more than 480 scientists, theologians, and philosophers from an estimated 57 nations, and included among the participants five Nobel laureates.

Following the format of the past six conferences, the theme, "The Re-Evaluation of Existing Values and the Search for Absolute Values," was addressed in four main committee areas: Religion and Philosophy, the Social Sciences, the Life Sciences, and the Physical Sciences. In addition, ten interdisciplinary discussion groups convened during the final day of the conference allowing attendees the opportunity to share their observations with those working in other areas.

According to Michael Warder, the ICUS Secretary General, the purpose of the conference was to "provide an opportunity for scholars and scientists to reflect on the nature of knowledge

and to discuss the relationship of science to a standard of values ... so that critical social problems might be solved."

The issues discussed at the conference represented global concerns. The Social Sciences Committee included representatives from eastern and western Europe, from Indonesia, the Middle East, Africa, and the U.S. who discussed timely political and social issues, such as democratic control of anti-democratic action, and youth challenge of existing ideas and institutions.

The committee on Religion and Philosophy covered such themes as redemption in contemporary theology, religious consciousness, death and suicide in contemporary thought, and the relationship between freedom and authority.

The Physical Sciences Committee investigated several ethical and scientific questions related to evolution, to extraterrestrial civilizations, and to the relationship between science and philosophy and science and society.

The Committee on Life Sciences was ample proof of the necessity for the

(Continued on Page 5)

UTS Hosts Pentecostal Service

Reverend Henry Perry, from Kingston's Bethlehem Temple, led a Pentecostal worship service at UTS on Sunday evening, November 19. Joining Reverend Perry in "joyful praise unto the Lord" were about thirty members of his congregation and UTS seminarists and staff.

In his sermon, Rev. Perry gave an in-depth interpretation of Old and New Testament history. He explained that the basis for unification lies in the central experience of God in Christ, and, in this light, he declared: "There is only *one* Church." The Reverend, a powerful and imaginative speaker, conveyed an overwhelming sense of the power of God, and inspired the congregation to respond with laughter, spirited "Amen's", and meditative silence.

Preceding the sermon, the Revelation Gospel Singers, led by Claudette Bouldin of Hudson, New York, shared



Reverend Perry addresses the congregation at an Interfaith Service in the UTS chapel.

the deep heart and faith of Gospel devotional music. Seminarist Jack Kiburz gathered all the children for a children's service, which included a pantomime performance of "the Rabbit and the Wolf" by Monte Vianale.

Harold Pinckney and Ralph Tinsley, both from Kingston, and UTS seniors Richard Panzer and George Whitfield, led the service and called the congregation to "Worship in the spirit."

RP



The Revelation Gospel Singers

UTS Attends Awards Banquet for Sadat, Begin

On November 2, representatives of the UTS community were among the 3,000 guests who went to the New York Hilton to attend a fundraising event sponsored by the Council of Churches of New York City. Held annually, this "Family of Man Awards Dinner" honors specially gifted people who have the vision of universal family. Past recipients have been selected from categories of Peace, Human Relations, Education, Music and Art, Science, Sport, and the Ministry.

This year's Gold Medallions were presented to President Anwar-El-Sadat of Egypt and Prime Minister Menachem Begin of Israel for their intensive and tireless leadership in the effort to find a framework for peace in the Middle East; for their deep religious commitment to God and fellow human beings; and for bringing new hope to millions of citizens of the family of man.

Delivering the keynote addresses were Prime Minister Begin and Mamdouh Salem, former Prime Minister of Egypt and special advisor to Mr. Sadat. Mr. Salem read a personal note from President Sadat: "My dream is to build a Mosque, a Synagogue, and a Church on top of Mount Sinai. I dedicate the rest of my life for the

preservation of peace. Let's put our trust in God."

Begin spoke of reconstruction, noting that Egypt was experiencing economic depression. He stressed the interdependence of nations, indicating mutual need and mutual responsibility. A major goal, Begin said, "is to turn the desert into a blossoming garden." He read several Old Testament Psalms, sincerely expressing God's wish that nation shall not lift up sword against nation, and that Christians, Moslems, and Jews all believe in this vision.

UTS' participation in this event was due to the invitation of Dr. Dan Potter, Executive Director of the Council of Churches of New York City. The UTS representatives included Dean Therese Stewart, Professors Thomas Boslooper and Sebastian Matczak, staff members Mr. Ernie Stewart and Mrs. Sarah Witt, alumna Tirza Shilgi, and students Mary Jane Evenson, George Whitfield, and Mel Haft.

Senior Mel Haft, who, with Mary Jane Evenson, organized the UTS participation, expressed the need for Unificationists to "actively support the efforts for peace among Jews, Moslems and Christians, and to provide an example of existing unity among religions, races, and communities." He remarked on the need, not only for an

academic understanding of other faiths, but for a sincere experience of the spirit in which these faiths are lived.

Mel described his "Unificationist" experience at the close of the banquet: "I was so overwhelmed by the sincerity of their talks that as Begin and Salem passed our table I jumped up and kissed them, in arabic tradition, on both cheeks. They responded with tremendous smiles and warm words of welcome. Begin also kissed Tirza, and they exchanged a few words in Hebrew. Perhaps the people most surprised by this sudden show of emotion were the secret police!"

STAFF

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GUEST SPEAKERS AT UTS



Guest speakers: (top row, l-r) Dr. Joseph D. Bettis; Dr. Lynne S. Bettis; (bottom row, l-r) Dr. Peter Erb; Dr. Joseph Kelly.

Drs. Joseph and Lynne Bettis: An Educational Day

UTS had the good fortune to welcome Drs. Joseph and Lynne Bettis, who stopped in Barrytown on November 28 after attending the ICUS in Boston. This husband and wife team stimulated discussion on such diverse topics as Barth's theology, universal salvation, and the Unificationist's relationship to the community.

Dr. J. Bettis, now dean and professor at Fairhaven College, Western Washington University, has done extensive work in both religion and social ethics. At UTS, he gave an introduction to Karl Barth, whom he referred to as "the master theologian of the age." He showed how Barth initiated a "Copernican revolution" in theology by criticizing the assumptions underlying the 19th century debate of liberals and secularists. Barth maintained that the 19th century question of the relevance of religion, or God, to the problems of the modern world incorrectly placed man at the center of the cosmos. He transcended the question of the relevance of God by recognizing that human beings were not the center of the theological world, thus redefining

the debate by asking if 19th century human beings were relevant to God. In this light, Barth reformulated such theological problems as the authority of the Bible and the two natures of Jesus Christ.

In an afternoon session, Dr. J. Bettis led a discussion with seminarians on universal salvation. Relating Barth's view on the subject, he said that the problem with universal salvation is that it takes the idea that what is good for man is good for God, thereby reducing God to an idol by placing him at man's disposal.

Dr. Lynne Bettis, a grant administrator, consultant, and program coordinator at Fairhaven College, led a helpful evening session. Seminarians viewed a video tape of interviews conducted by a neighbor, in which members of the surrounding community were asked their opinions on the presence of a Unification institution in their area. Conclusions drawn from the ensuing discussion indicated a need for more gut-level communication and less intellectualization of issues.

Dr. Peter Erb: 18th Century Spiritual Masters

"Towards a New Age: German Spiritual Masters of 18th Century America" was the theme of a talk given at UTS November 3 by Dr. Peter Erb. Dr. Erb, who also participated in the Theologians Conference of November 3-5, comes from the Amish-Mennonite tradition, and received his Ph.D. from the Pontifical Institute in Toronto. Though now a professor of English at the University of Waterloo in Canada, his primary field of interest is the history of Christian spirituality.

Dr. Erb based his lecture on a book he is currently writing. He focused on the life, spiritual background, and teachings of Johann Konrad Beissel, who in 1732 founded the Ephrata Cloisters community near Lancaster, Pennsylvania. He described Beissel's theology, especially its roots in the mysticism of Jacob Boehme. Dr. Erb also praised highly the richness of Beissel's music and poetry.

Professor Erb expressed his chagrin that a community which was once so widely known and had contributed so much to its time, had been so neglected by scholars. He said that this has been the case with most early American spiritual communities of German origin.

HH

Dr. Joseph Kelly: Curriculum Planning

Dr. Joseph P. Kelly, Chairman of the Department of Education at Marymount College in Tarrytown, New York, visited UTS on November 15 and 29 to present two lively sessions on curriculum development.

Referring to several theorists, and especially to Benjamin Bloom's *The Taxonomy of Educational Objectives: Cognitive Domain*, Dr. Kelly discussed curriculum planning for four types of learning: cognitive, affective, psychomotor, and process. He stressed the importance of a clear and logical statement of behavioral objectives, and gave students practice in describing goals in behavioral language.

After a humorous attempt on the part of students to describe prayer in behavioral terms, Dr. Kelly noted that behavioral language often begins to weaken when speaking of spiritual relationships, thus making the development of a good religious education program more challenging.

Theologians Discuss Unification Concept Of Marriage



Theologians Conference participants discuss the question of marriage

"Marriage in the Unification Church" was the theme of the Theologians Conference held at UTS the weekend of November 3-5.

The conference began informally with a meal on Friday evening. On Saturday morning, the discussions centered around the masculine and feminine aspects of God's nature and their reflection in the natures of men and women. This led to a consideration of the significance of the family unit which, according to Unification theology, forms the basic framework for a total experience of God's love.

Discussion of the restoration of marriage and the family involved a clarification of the Unification understanding of the Fall of Man, which was the starting point of the afternoon session. The mission of the Messiah was also analyzed in terms of the task of reversing the Fall and establishing the Kingdom of God on earth.

Testimonies of married life in the Unification Church were given by Mrs. Betsy Jones and Mr. and Mrs. Hugh Spurgin. Mrs. Spurgin carried the theme into the next day, when she gave a sermon on a God-centered marriage and family for the Sunday Morning Service.

The conference was moderated by Dr. M. Darrol Bryant, professor of Religion and Culture at the University of Waterloo. Other conference participants included Dr. Thomas McGowan, professor of Religion at Manhattan College (Bronx); Dr. Laurie Getz, professor of Religion and Culture at Cleveland State University; Dr. Peter Erb, professor of English at the University of Waterloo; Dr. Richard DeMaria, professor of Religious Studies at Iona College in New Rochelle; Regina Benza, a counselor at Iona College; and twelve seminary students.

RO

Indian Minister Shares Experience



George

Dr. Samuel George, a Christian minister from India, visited UTS on November 7 to give a testimony of his experience with the Unification teach-

ings expressed in the *Divine Principle*. Dr. George is founder of the All India Christian Fellowship, an ecumenical body of Catholics and Protestants. He plans to leave for India in the near future to begin work as a Unification missionary.

In his talk at the seminary, Dr. George focused on the Introduction to the *Divine Principle*. He expressed his agreement with the aims of uniting the world's religions, of finding the meeting point between religion and science, and of bridging the denominational gaps within Christianity.

Dr. George also presented his understanding of the real meaning of Christianity, centering on its value as a way of life, rather than as a collection of doctrinal statements.

PM

REA Celebrates 75th Year

Therese Stewart, Academic Dean at UTS, and Joe Stein, (UTS '78) a student at Teachers College, Columbia University, attended the 75th Anniversary Celebration of the Religious Education Association of the United States and Canada (REA). The program was held in Chicago, Illinois from November 19 - 21.

The REA is the oldest inter-religious organization of its kind in North America. Founded primarily by Protestant religious and educational leaders, it included Catholic and Jewish leaders very early in its history.

The theme of the conference, "This We Can Believe: A Pluralistic Vision," expressed the continuing need for promoting mutual understanding and interchange among the different faiths, while at the same time encouraging identification with a particular religious community.

An Inter-Faith Convocation, held Sunday, Nov. 19, included music from Catholic, Jewish, and Protestant heritage, as well as traditional Gospel and folk songs. Rev. Jesse Jackson, former director of Martin Luther King's Operation Breadbasket and frequent lecturer for high school and college audiences, gave the Convocation Address. Presenting shocking statistics of moral decline in this country, he labeled today's situation as an "ethical crisis," and warned that "if we sleep through this crisis, we're fools."

Plenary sessions began Monday with a keynote address by Dr. Martin Marty, a professor at the Divinity School of the University of Chicago. Dr. Marty discussed ways of living within today's pluralistic society. Citing the disintegration of the social system as the main issue to be addressed by the REA today, Dr. Marty called for commitment on the part of educators to the individuals they teach, to the congregation, the generation, and to the enterprise of religious education itself.

Other addresses to the whole assembly included two talks on ecumenism and one entitled "Jewish-Christian Relations in the 20th Century."

An anniversary dinner on Monday night recognized 50-year members, former officers and Dr. Randolph Crump Miller, retiring editor of *Religious Education*.

Following the general session were a variety of seminars related to the theme: "Issues that Divide Us -- Problems that Unite Us." Among the topics discussed were women's ministries, human sexuality, race and religion, the Holocaust and Israel, Bible study, religious education, and family life.



A meeting of one of Sunday's ten interdisciplinary discussion groups.



A Farewell Banquet, highlighted with entertainment, brought this year's ICUS to a close.

ICUS

(Continued from Page 1)

united effort of all branches of science. Groups met to discuss the ethical implications of biology, global health care, and the evolution of consciousness. In one session, participants learned of experiments dealing with the successful transference of cerebral functions, including consciousness, in the sub-human primate, a question of concern to theologians, philosophers, and sociologists alike.

The conference was a learning experience for seminarians, who were able to take some time from their responsibilities as drivers, room managers, registrars, and hosts, to meet and hear some of the world's leading scholars.



Seminarians handle transportation of ICUS participants

GLOBAL CONGRESS

(Continued from Page 1)

1893, as well as his own World Congress of Faiths. Reverend Braybrooke's presentation lent a strong historical perspective to the conference.

The closing address by Professor Seshagiri Rao from the University of Virginia offered a profound study of Gandhi and the "Hindu vision of religious co-existence."

Dr. Lewis set tentative plans for the future. He suggested that September be a time to bring together the groups which are already involved in the task of opening the lines of communication among the world's religions. He also announced that plans are being made for a conference focusing on the religions of South America.

TW



Dr. Warren Lewis addresses the 2nd Annual Conference towards a Global Congress of World Religions.

Seminarians Plan Further Studies



Candidates for further graduate work pose with UTS President David S.C. Kim.

Based on their academic achievements, recommendations by professors, and consultation with Reverend Moon, ten of this year's seniors and two graduates of the class of 1977 will be applying to other seminaries to begin further graduate work next fall.

The students evidence a variety of interests, holding undergraduate degrees in such fields as electrical engineering, occupational therapy, social services, psychology, philosophy, and literature. Unification Church background also varies among the candidates. Three have served as state

directors, one as national director of Brazil, and several have had fundraising, teaching, and counselling missions.

In the picture above, the students pose with seminary president David S.C. Kim. They are: (front row, l-r) Diana Muxworthy, Patricia Zulkosky, Patricia Gleason, (middle row, l-r) David Carlson, Franz Feige, Frank Kaufmann, Whitney Shiner, Tom Walsh, (Back row, l-r) Wayne Miller, Natalino Caputi, and Paul Perry. Pauline Pilote ('77) will also be applying for future studies.

Students Attend Talk on St. Francis

Five members of UTS's Catholic Interfaith group, and UTS research assistant, Rev. Royal Davis, visited Ladycliff College in Highland Falls on November 15. They attended a talk on "The Flowering of Franciscan Spirituality" given by Father Benedict Groeschel, O.F.M., Director of Spiritual Development of the Archdiocese of New York and a professor at Teachers College, Columbia University.

Father Groeschel described St. Francis as a "liminal" person, as one living on the fringes of society. St. Francis, of a symbolic and intuitive nature, lived a very strict life which few could follow. Father Groeschel pointed out that every person goes through at least two liminal experiences, birth and death, and that the vows of poverty, chastity, and obedience taken by a Franciscan or other Roman Catholic cleric are a type of death, a denial of the self and the world.

Father Groeschel commented that after 750 years, the various Franciscan orders are in complete chaos, and are following a mere shadow of the strict life St. Francis instituted.

Ending his talk with a comment on the need for renewal and reform today, Father Groeschel noted that people are still looking for the love of God. As a sign of hope for the victory of Godliness in this world, he pointed out that at Dachau, the concentration camp, a Carmelite nunnery has been built on the site of a Nazi brothel.

BC

THE CORNERSTONE

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UTS Choir Presents Christmas Concert

The UTS choir brought its '78 activities to a climactic finish with a Christmas Concert held in the UTS chapel December 9. The concert, which was open to the public, featured a variety of musical selections, including traditional Christmas carols, a Korean piece dedicated to UTS President David Kim, three instrumentals by a four-man brass ensemble, and classical music played by a flute trio and a piano soloist.

Also as a part of their Christmas program, the choir members performed in two hospitals this month. On December 5, they caroled for senior citizens confined to wheelchairs in the Northern Dutchess Hospital. The following day, they visited the wards of Kingston Hospital, and their performance was so appreciated that they were invited to entertain at an upcoming employee's banquet and again at Easter.

The UTS choir was organized in 1976 with five members under the directorship of Jim Baughman ('78). It now consists of thirty members, directed by senior Richard Erlich, and accompanied on the piano by Burt Leavitt. Both Richard and Burt have had considerable experience in the field of music. Richard served both as vice president and president of his highschool acappella choir, and toured America with Butler University's Choir. Burt majored in music at the University of New Hampshire, and patiently gives music lessons to interested students.

During this trimester, the choir provided the entertainment for the Orthodox-Unification Dialogue, and for the Ministers' Prayer Breakfast, and has performed regularly for the Sunday Morning Services. The idea of breaking into smaller units for the purpose of singing at local churches is being considered.

PH



Seminary choir fills the chapel with sounds of Christmas.

UTS Faculty Holds Seminar

The faculty of UTS participated in a seminar on Unification theology at the seminary's Hudson River House December 13-15. President David S.C. Kim opened by praising the professors for their excellent work on behalf of the seminary, thanking them for "standing with us" despite persecution, and challenging them to build an even better seminary in the future.

Each of the professors chose a topic of the *Divine Principle* to summarize and comment on. Most of the presentations were followed by about forty minutes of discussion. Dr. Hae Soo Pyun started off on Wednesday with a lecture on "The Divine Principle and Oriental Philosophy;" Dr. Joseph McMahon spoke on Unification's "The Consummation of Human History;" and Dr. Thomas Boslooper, moderator for discussions, on "The Advent of the Messiah." Thursday began with a discussion of "Christology" by Dr. Herbert Richardson; followed by "The Fall of Man" by Dr. Constantine Tsirpanlis; Dr. Warren Lewis spoke on "Resurrection" in Unification Theology and Dr. Henry Thompson on "The Foundation of Restoration." In a free-wheeling discussion on Thursday evening, professors shared their reflections on

teaching at UTS. Dr. Matczak began Friday with a talk on "The Principle of Creation" in Unification Theology, and Dr. Hausner followed with a presentation of "The Second Advent." The seminar concluded with a showing of a film on the First Graduation Commencement Exercises, July 1977.

The presentations and discussions were rich, informative and quite lively, due to the varied religious traditions of the faculty, which includes members of the Catholic, Church of Christ, Confucianist, Reformed, Greek Orthodox, Jewish, Methodist and Presbyterian faiths.

President David S.C. Kim, a charter member of the Unification Church since 1954, Dr. Young Oon Kim, the first missionary to the United States in 1959, Dr. Edwin Ang, a member of the Unification Church since 1962, and Dean Therese Stewart, a member since 1968, were on hand as a resource people. They contributed substantially to the discussions and helped clarify many aspects of the *Divine Principle*. Dr. M. Darrol Bryant, a coordinator of theological conferences at UTS and John Maniatis, head librarian, also attended.

JM

President Kim Delivers Christmas Message

The UTS community ended its first trimester of the academic year with a special Christmas banquet on December 16. The evening included a Christmas message from UTS President, David S.C. Kim, a wide variety of entertainment, a film presentation and a time of gift-giving. Following are excerpts from Mr. Kim's speech, entitled "The Real Meaning of Christmas."

This holiday season comes and goes every year to Christians and non-Christians alike. Although the degree of real understanding of Christmas may vary according to cultures, denominations, different belief systems, geography, and so forth, there must be some fundamental, underlying meaning to Christmas which time and place cannot alter.

Many think of this season as a time for exchanging gifts. To some, it may be a time for fellowship and renewal of old friendships. For others, Christmas exists for commercial and business purposes. Old and young view the season in different ways. Religious people probably think of the season as the celebration of the birth of Jesus, as Christ or as a great Master.

What, then, is the real meaning of the birth of Jesus Christ?

The birth of Jesus, from the Unification point of view, was intended to implant Good Will among men, to bring Eternal Peace on the earth, Joy to the world, and the realization of the Ideal World which God originally purposed in the creation of man and the universe.

Because of non-belief in Jesus Christ



President Kim leads distribution of gifts at UTS Christmas party.

2,000 years ago, the real meaning of His birth has not been realized up to the present time, leaving this world and modern man with no good will, no eternal peace, no joy and no ideal world.

The above statements can be proven in Scripture. In Isaiah 9:6-7, Our Jesus Christ receives several titles: "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." It says that "of the increase of His government and of peace there will be no end." Something drastically wrong did happen contrary to God's original plan centering on the birth of Jesus Christ, Our Lord!

The *Divine Principle* of the Unification Church points out that because of the people's disbelief, Jesus was unable to establish the Ideal Family as the first God-centered unit on the earth. Using Unification terminology, the physical "Four Position Foundation" centering on God, Jesus Christ, His bride (the mother position fulfilled by

the Holy Spirit), and the children of God, was not realized 2,000 years ago. Consequently, a Jesus-centered clan, tribe, society, nation, and world were not realized on this earth, and man has only experienced salvation on a spiritual plane.

The Unification movement tries to actualize the unfinished part of God's Ideal Kingdom. It seeks to do so based on the Ideal Family unit centered on Jesus Christ, together with Christianity, with major world religions such as Judaism and Mohammedanism which are based on the Bible, and also together with all other conscientious religions throughout the world.

On this special occasion of celebrating the birth of Jesus Christ, I urge you Unification people to stimulate and revive the established churches, to witness and spread "New Tidings and New Gospel" to every corner of this planet, and to build a literal, physical "Kingdom of Heaven on Earth" based on the Ideal Family, centered on Christ and our Heavenly Father.

I wish you all Merry Christmas and a Happy New Year!

Dr. Kim Honored

Dr. Young Oon Kim, professor of Unification theology at UTS, was honored at a special anniversary dinner held by the Washington Unification Church December 3rd. The event commemorated the purchase, one year ago, of a former Mormon Chapel to be used as the center for Unification Church activities in Washington, D.C.

In the major evening address, Colonel Bo Hi Pak paid glowing tribute to Dr. Kim. He praised her for laying the foundation for Reverend Moon's mission to America by being the first to bring the Unification Church to the western world, by training many Americans to be Church leaders and

missionaries, and by preparing the first English translation of the *Divine Principle*. Colonel Pak also expressed his deep personal gratitude to Miss Kim for having introduced him to the Unification movement in Korea.

At the morning worship service in Washington, Dr. Kim discussed the history of the Washington Unification Church during her thirteen year residence in the city. At the evening program she discussed the purpose and mission of the Church in our time. Reverend David Hose and Rev. Byung Ho Kim presented gifts to Dr. Kim on behalf of the Washington congregation.

RD

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L'Chaim ... To Life!

The vital spirit of modern-day Israel pervaded the halls of UTS during a "Jewish Cultural Day" held on Monday, December 4. This event was the second in a series of international programs sponsored by members of UTS's Cultural Affairs Committee, who last month initiated the cultural experiences with an Italian evening.

The day began with a morning service in which Chuck Frumin, donned in the traditional *yarmulke* (skull cap) and *tallus* (prayer shawl), gave a personal testimony about his life as a Jew. He also read a letter from his brother, who wrote from the Moshav community outside of Jerusalem, describing both the strong spirituality and practicality of Israel today. Steve Goldstein ended the service by lighting the *menorah*, a candelabra with eight candles used during Chanukah.

During the day a display in the student lounge featured books on Judaism, maps of the Holy Land, Jewish music albums, and a film strip



Rich Erlich and Mel Haft perform traditional dance.

on modern Israel. The evening's theme, *L'Chaim ... to Life!*, was expressed in impromptu dancing to *Hava Nagila*, short skits, and songs from *Fiddler on the Roof*. Students and their guests enjoyed the entertainment while feasting on traditional Jewish dishes, including *gefilte fish*, *challah*, *kasha varnishkes*, and *matzah ball soup*, prepared under the expert supervision of Mrs. Sara Witt.

RP



Seminarians and guests dance to *Hava Nagila*.

UTS Hosts Prayer Breakfast

On Tuesday, December 5, the Unification Theological Seminary hosted its first Ministers' Prayer Breakfast. Five local clergymen participated in this event, along with several seminary professors, students, and the academic dean.

Following the meal and two selections by the seminary choir, Jack Harford, a senior and head of the Interfaith Committee at UTS, introduced the main speaker, Lewis Rayapen. Lewis, a native of Mauritius and a UTS graduate from the class of '78, is

currently working on his Ph.D. at the University College of Swansea in Wales, U.K.

Lewis gave a brief introduction to the Unification Church by recounting his own religious quest, which culminated in the discovery of the teachings of Reverend Sun Myung Moon. A fruitful and provocative question and answer period followed Lewis's speech.

The Interfaith Committee will hold Prayer Breakfasts on a regular basis throughout the academic year with the hopes of inspiring an ecumenical dialogue with the churches in the nearby communities.

BL

Zoroastrian Scholar Visits UTS



Mistree

On December 1, Mr. Khojeste Mistree, a very interesting, Indian-born Zoroastrian, spoke to seminarians about his faith. Mr. Mistree is currently working on his Ph.D. in Zoroastrian Studies at Oxford University in England. He also spends much time and energy travelling around the world to lecture at universities and Zoroastrian Associations in an effort to build up an understanding of Zoroastrianism amongst his co-religionists and other interested persons.

Lack of proper source material, claims Mr. Mistree, makes Zoroastrian history difficult to describe accurately. As the oldest revealed religion in the world, its influence on Greek thought, and on Judaism, Christianity, and Islam is recently being acknowledged by scholars of religion.

Mr. Mistree described the teachings revealed to Zarathustra, the ancient Iranian prophet. He described an "all-knowing, but not all-powerful God." Explaining the "formidable duality" of good and evil, he noted that evil creates itself through the negation of that which is good. Thus, he said, it cannot exist independently; it will eventually be purged and, at the end of time, the world will see perfection.

While presenting the metaphysical background of Zoroastrianism, Mr. Mistree reminded his listeners that the essence of his religion is not in its dogma, but in its application. The Zoroastrians, he said, are a more pragmatic people, known for their charity and good works.

Mr. Mistree also discussed the Zoroastrian ethics, angelology, eschatology, creation doctrine, and manner of worship. He expressed the Zoroastrian belief in One God, Ahura-Mazda, the God of Wisdom, who symbolically lives in endless light, and concluded his lecture with a beautiful and vibrant ethical prayer to Fire.



faculty focus

Dr. Henry O. Thompson

Dr. Henry O. Thompson had never taught a course in homiletics before coming to UTS, but he has found it to be "a privilege, and a challenge." He also adds that it has been one of the most integrating experiences of his life, drawing on his diverse background in biblical studies, education, psychology, writing and pastoral preaching.

Dr. Thompson was born in Northwood, Iowa, in 1932. Baptized as a Roman Catholic, he joined the Methodist Church as a highschool senior. He felt seriously called to the ministry when he was an undergraduate, studying bacteriology at Iowa State University. Finding "people more exciting than bugs," he changed his degree program to General Science, adding minors in religion, chemistry, and air science (ROTC), with enough credits for minors in English and history.

Two years of active duty as an Air Force lieutenant in Duluth, Minnesota, followed his graduation in 1953. It was during that time that he expressed to a church district superintendent his desire to practice preaching, and was suddenly assigned to his first church in a small, Minnesota town. His year there provided an invaluable training for his future seminary studies.

Pursuing his interest in the ministry, Dr. Thompson attended Drew University in New Jersey. He received his M.Div. from Drew and was ordained in the United Methodist Church in 1958.

While working towards his degree,

Dr. Thompson served as a school minister in three New Jersey churches. Upon graduation, he was awarded the Dorr F. Diefendorfer Prize for excellence in homiletics. He continued at Drew, earning his doctorate in Old Testament Studies in 1964.

In 1960, Dr. Thompson was accepted as a staff member of the Drew-McCormick Archaeological Expedition to Shechem (Jordan), to which he returned every other year until 1968. In 1968 he became part of the core staff of the Andrews University Expedition to Heshbon, where he journeyed in 1968, 1971, and 1973.

During the intervening years before earning his Ph.D., Dr. Thompson taught Bible Studies at Upsala College, Greek and Hebrew at Colgate Divinity School, and Old Testament and Judeo-Christian Traditions at Syracuse University. Out of his work at Shechem came his doctoral dissertation, *Mekal, the God of Beth-shan*, published in 1970 by E.J. Brill.

After receiving his Ph.D., Dr. Thompson spent three years teaching at Syracuse until, in 1967, he became a professor of Old Testament at N.Y. Theological Seminary.

From 1971-73, Dr. Thompson was again overseas, first as the director, and later as a visiting professor of the American Center for Oriental Research in Amman, Jordan. He also served as a Consultant to the Department of Antiquities of Jordan.

Dr. Thompson's interest in schools and schooling led him to further studies, and he received a M.Sc.Ed. from Syracuse in 1971, an M.A. in Educational Psychology from Jersey City State College in 1975, and a Diploma in School Psychology from JCSC in 1976. He is now involved in course work towards a Ph.D. in Cognitive Psychology from Rutgers University in Newark. Using his psychology background, Dr. Thompson has worked as a counselor in "Clergy Consultants of Northern New Jersey," and the "Institute for Personal and Family Relationships" in Boonton, N.J.

Dr. Thompson's publications include well over a hundred reviews and articles, a bi-weekly column in *The News World* (a N.Y.C. daily newspaper), and several books on archeology and the Bible in the Middle East. He is currently at work on a book on a multimedia approach to the Bible, and is co-authoring a book on bioethics for nurses for Harper and Row/Lippincott.

At UTS, Dr. Thompson teaches homiletics, and will begin teaching a course in pastoral counseling this winter. In line with his life-long attempt to link theory and practice, he is interested in further development of the field education program at UTS.

Dr. Thompson has two sons: Warren, who will graduate from Dartmouth Medical School in June, and Howard, who is studying voice at Oberlin Conservatory. DD

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Scholars Explore African Religions

In conjunction with the Primal Religions course being offered at UTS, two African scholars spoke to students on their specialties in African religion, theology, and philosophy.

On January 10, Dr. Aloysius Lugira of Uganda discussed "African Religion: Some Cultural and Anthropological Aspects of African Autochthonous Religion." Dr. Lugira is currently a visiting professor at Harvard, having left Uganda in 1977 due to the grave political situation there. He did his graduate work in Uganda, Oxford, and Freiburg, and has been a professor and dean of the Faculty of Arts at Makerere University in Uganda.

Dr. Lugira discussed three basic time periods of the modern study of African religions. From 1800-1880, the first traders, explorers, and missionaries began to penetrate all areas of Africa. The majority of these people believed that Africans had no spiritual beliefs whatsoever. In the second period, from 1880-1960, Christianity and Islam were spread to "civilize the natives." African religions were denounced as gross superstitions. Only since 1960 and the coming of independence has there been serious study of the native African religions. According to Dr. Lugira, these "autochthonous" religions are the true African religions.

On January 17, Dr. Kwesi Dickson, professor of Biblical Studies at the University of Ghana, spoke on the relationship between Old Testament religion and indigenous African religions.

Dr. Dickson maintained that the early missionaries' insistence on teaching in English made the mainline Christian denominations (Roman Catholic, Anglican, Presbyterian, Methodist) foreign religions, and limited the practice of Christianity to the Church. In crisis, the people would turn to the traditional spiritual forces for help.

(Continued on Page 3)



Seminarians Tom Walsh, David Carlson, and Jolanda Roessink engage in theological dialogue with Dr. Joyce Irwin from Colgate University; Campus Chaplain, Rev. Andy Smith; and Reformed Church Minister, Rev. Randy Bosch.

Theological Dialogue Continues at UTS

Theologians' Conferences have become an important part of seminary life at UTS. Although the meetings always involve a dialogue between Unificationists and members of other Christian persuasions, each one offers unique insights into faith and doctrine. Occasionally the guests adhere to one particular tradition, such as Greek Orthodoxy or the Christian Evangelical movement. Usually, however, a variety of denominations are represented. Often a specific theme is chosen as the focal point for discussion, while at other times the spontaneous questions of the participants determine the flow of conversation.

From January 19-21, ten seminarians and two graduates met with a Reformed Church minister and with theologians representing the Baptist, Presbyterian, and Lutheran Churches. The conference was organized by UTS senior, Wayne Miller, and moderated by Dr. M. Darrol Bryant.

The very personalistic presentation of God in the Creation Doctrine of the

Unification Church involved participants in a reflection of the extent to which their own views of God were anthropomorphic. Discussions on the Fall of Man included the sociological and biblical evidence for the Divine Principle explanation. The Mission of Jesus was explored in a philosophical light as participants debated the question of whether man's free will and the predestination of the crucifixion were mutually exclusive. The authority of Reverend Moon and the economic and political vision of the Kingdom of Heaven were among other topics discussed.

A Saturday evening fellowship balanced the academic nature of the conference with personal sharing and entertainment. Of special interest was a testimony given by Mrs. Judy Carter, who was spending the weekend at the seminary to visit her son, Tom. Mrs. Carter shared her feelings as the mother of a Unification Church member, expressing support for her son's involvement.

Robert Handy on Religious Freedom

On January 30, seminarians had the opportunity to welcome Dr. Robert Handy as a guest lecturer at UTS. Dr. Handy is a professor of Church History at Union Theological Seminary, an ordained Baptist minister, and the author of numerous books on the history of the Church. His work in American Church History has won him international acclaim.

Dr. Handy's speech, entitled "The Magna Carta of Religious Freedom in America," was a well-documented treatment of the forces leading up to the framing and passage of the first sixteen words of the First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Dr. Handy discussed the revolutionary significance of these words, which represented the first example in history of a government deliberately depriving itself of control over religion. He dealt extensively with Philip Schaff, an eminent nineteenth-century church historian who was the first to seriously treat the companion doctrines of religious freedom and the separation of Church and State. Schaff

argued that America was just as religious and Christian as any other nation, and perhaps more so, precisely because "the profession and support of religion are left entirely free."

Dr. Handy pointed out that many see the framing of the first two clauses of the First Amendment as a collusion between two groups - those influenced by the rationalistic thought of the Enlightenment, and the dissenters, or those advocates of evangelical piety. Dr. Handy would add another group, which he terms the "Accommodationists." These were people who, to varying degrees, accommodated a belief in religious freedom to a form of the Christian State. Dr. Handy provided several examples of people and events which defined these three perspectives, and also discussed the extent to which they overlapped. MM



Handy

The Importance of Religious Symbols



Neale

"Religious Symbols" was the title of a presentation given by Dr. Robert Neale at UTS January 18. Dr. Neale is an ordained minister, and has been a full professor of Psychiatry and Religion at Union Theological Seminary since 1973. He has worked with the Theology of Play, has counselled dying people, and is currently working in religious symbolism.

Professor Neale considers religious symbols to be a source for man's survival, and in his talk he chose the event of death to illustrate the function of all religious symbols. He noted that

if a culture is able to symbolize its encounter with death, it is better able to face it. Among the examples he offered was that of the earth goddess, which he described as a fundamental religious symbol that enabled human beings to bring together life and death. Dr. Neale mentioned three ways in which people view death: with acceptance, as in the Old Testament; by denial, (the Egyptian approach); and by defiance, the overcoming of death, or evil. Most religions today, he pointed out, deny that death is the ultimate reality.

Dr. Neale encouraged those present to explore their own symbols and images in the context of his presentation. After defining religion and symbols, he showed slides depicting various images of death as expressed in art. He then asked the students to draw their own images of death, and to discuss them together in small groups.

In conclusion, Dr. Neale stated that religious life is lively, dynamic, and changing, and that to stop the process of creating symbols would be to stop the process of living. Though all of life dies, God remains, and religion is that system of symbols which allows man to transcend death and link with the Infinite. JK

Christian Unity and St. Francis of Assisi



Hurgan

"Christian Unity and St. Francis" was the topic of a talk given at UTS January 22 by Father Thaddeus Hurgan. In his twenty two years as a Graymoor Franciscan Friar, Fr. Hurgan has had several missions. He has served as the director of the Ecumenical Center in Rome, as a Major Superior of his Order, and as co-director of the Graymoor Ecumenical Institute. Since 1970, he has been researching the Franciscan movement, and has recently co-authored a document of renewal for the Franciscan community.

Fr. Hurgan presented his speech in recognition of the Week of Christian Unity. He spoke of the "re-integration" of Christians, advocating a unity which respects the diversity of cultures, customs, and religious traditions.

Fr. Hurgan pointed out that St. Francis, because he is universally loved, is often considered the patron saint of ecumenism. Seeking to demystify St. Francis, Fr. Hurgan gave a down-to-earth synopsis of his life. This saint, he said, prevented the Reformation for three centuries by initiating a renewal movement from within the Church. St. Francis's conversion was not a "thunderbolt of inspiration," stated Fr. Hurgan, but a very real experience of turning to God. BB

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UTS Presents "An Evening in Japan"

On January 20, members of the UTS Cultural Affairs Committee sponsored "An Evening in Japan," the third in a series of international programs. Under the general direction of UTS senior Kazuho Tokito, a variety of events were arranged to present students and guests with an adventurous sampling of Japanese culture and cuisine.



Mariko Hosokawa plays the koto, accompanied by Cesar Regalado on the flute.

The evening began with a dinner featuring *osumashi* soup, *sushi*, *tem-pura*, steamed rice, and the challenge of chopsticks.

An exhibit of Japanese arts and crafts included ceramics, the traditional tea ceremony utensils, fans, *origami* (folded paper ornaments), and oriental board games. Also on display were several maps and books relating to Japan.

Evening entertainment reflected both the calm beauty and vigorous will of the Japanese people. Original folk songs were intermingled with martial arts demonstrations, including the technique of board breaking and a Samuri sword fight. A melodious instrumental selection, *Haru No Umi* (Spring Ocean), blended flute music with the subtle tones of the koto, a plucked instrument of thirteen strings. The evening ended with the showing of *Yojimbo*, a movie depicting the life of a Samuri in nineteenth-century Japan.

JO

Dr. Joon H. Seuk Joins UTS Faculty



Seuk

UTS welcomes Dr. Joon H. Seuk to its faculty this term. Dr. Seuk, who brings with him a diversity of academic and professional experience, will assist in both the educational and physical development of the UTS community.

After joining the Unification Church in Korea in 1965, Dr. Seuk engaged in missionary work in Korea, Viet Nam, and the United States. In 1975, he obtained his Master's in Government from Southern Illinois University, and in 1978, he received a doctorate in Public Administration from Nova University. His thoughtful and scholarly nature is well balanced by his accomplishments in the martial arts, for which he holds a sixth degree black belt in Judo and Tae Kwon Do.

Since Unification theology defines perfection as the total unity of mind and body centered on the heart of God, Dr. Seuk has structured his course to combine the teachings of Unificationism with a vigorous physical fitness program. His classes are open to all interested faculty, staff, and students of UTS.



Seminarians and guests enjoy traditional Japanese meal.

AFRICAN RELIGIONS...

(Continued from Page 1)

These circumstances led to the establishment of many independent African Churches, which blend Christianity as taught by Europeans with the traditional African religious practices.

Dr. Dickson pointed out that the Old Testament, because many of its preoccupations are similar to those of traditional African religions, is preferred by many African Christians. Mutual themes include the oppression-liberation motif, the concern with every-day life, and the view of extended family, clan, and tribe. Thus,

through relating to what Dr. Dickson called the primal aspects of religion in the Old Testament, Africans could then relate more broadly to Christianity.

BC, HH



Lugira



Dickson

Seminarians Help With Blood Drive

Forty eight members of the UTS community participated in a blood drive January 11. Sponsored by the Hudson Valley Blood Services, the drive was held at St. Christopher's Church in Red Hook, N.Y.

Of the 156 pints collected, about 41 were donated by UTS seminarians and staff. Volunteers were grateful to be able to help replenish the blood supply, which was dangerously low for the winter season. UTS senior Gunnard Johnston organized the seminary's involvement.

Seminarians Launch New Projects



Chad Hoover (center) gives instruction on calligraphy at UTS.

Preparation for field work challenges UTS students to explore several avenues through which to grow personally and to serve others. As members of an ecumenically oriented movement, seminarians are involved in several interfaith activities both at the seminary and in the surrounding communities.

Many students are visiting churches and synagogues in the area both to worship and to gain an appreciation of the various expressions of a life of faith. Occasionally, students are asked to share their own theological views with members of other congregations.

Recently, a "Home Visit" program was launched at UTS. Several seminarians and staff are visiting homes in the neighborhood, getting to know the needs of the people and providing services which have thus far ranged from painting and wall papering to babysitting and tutoring in algebra.

UTS junior Monte Vianale has begun

a monthly newsletter as part of the community service program. Entitled the *Mid-Hudson Tide*, its purpose is to provide area residents with a steady source of information concerning the upcoming events in the community, as well as to give them a chance to express their opinions to others. In addition to articles written by students, the newsletter contains contributions from outside the seminary, such as home recipes, poetry, and short stories.

Several seminarians are involved in developing an art education program for the community. UTS junior Chad Hoover will be offering a calligraphy workshop at the Open Studio Print Shop in Rhinebeck on February 1 and 8. Also with a view to future mission work, the UTS Art Department is providing students with experience in layout, graphics, design, calligraphy, photography, and publishing.

Church Publishes Response to Fraser

On October 31, 1978 the House Subcommittee on International Organizations, chaired by ex-Congressman Donald M. Fraser, released its report on Korean-American relations. A substantial portion of the report dealt with the Unification Church. Many new accusations were leveled against the Church and recommendations were made regarding future investigations.

The Unification Church has recently published a document to set the record straight. Entitled *Our Response*, this report seeks to expose the questionable methods used by Subcommittee investigators to reach their conclusions, to show that the conclusions themselves are false and intentionally misleading, and to show that the Church has been treated in an unfair and discriminatory fashion in violation of its First Amendment rights.

Our Response is divided into four sections. The first section examines the history and conduct of the Fraser investigation. It explores the underlying motivation of the investigation, and chronicles its history of abuses, distortions, and violations of civil rights. The second section responds point by point to the allegations contained in the body of the report relating to the Unification Church. The third part refutes each one of the final conclusions concerning the Church, and the fourth part responds to the Subcommittee's recommendations regarding future investigations.

A nationwide mailing of *Our Response* is in the process. Copies are available by writing to *The Cornerstone*.

JM

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Third Oratorical Contest Held

Giving expression to their Demonsthenian impulses, twenty-six seminar-ians entered the third annual David S.C. Kim Oratorical Contest. The topic for the fifteen minute orations was "Religion in America: its Freedom and Responsibility."

Janelyn Ockerman took first place, winning \$100 in cash and receiving a trophy which is passed on yearly to the top speaker. Second and third places were awarded to Gordon Neufeld and Herb Mayr, who received \$75 and \$50. Tom Carter and Patricia Zulkosky earned Honorable Mentions. Cash prizes and the winner's trophy were donated by Mr. Young Soo Kim, son of the seminary president.

Jan, in her winning speech, recalled an experience she had with a man whose arm was tattooed with a Nazi prison camp number. His embittered question, "Where was God when millions of people were marched into gas chambers and murdered by atheistic governments?" taught her that religionists must be God's instruments against injustice and suffering. She stressed that Marx's critique of empty, uncompassionate religion was valid, but that what is needed is a revolution of heart, not of violence. Jan claimed that God's revolution began two thousand years ago on a cross when Jesus uttered, "Father, forgive them, for they know not what they do!" She concluded that "if one man, anywhere in the world, will forsake himself and live completely for others, God's revolution will continue."

Gordon described America's new religious movements as the antitoxins for the country's internal decay. Herb emphasized that religion, rather than being free, is a slave to its own responsibility, and that one of its duties today is to awaken America to the threat of communism.

Judges were Dean Therese Stewart, Mr. Ernie Stewart, Dr. Warren Lewis, and Dr. Thomas Boslooper. SG



Top speakers (l-r) Herb Mayr, Gordon Neufeld, and Janelyn Ockerman pose with seminary president, David S.C. Kim and '77 first-place winner, Jonathan Wells.

Religious Counterproposal to Marxism

On February 28, UTS hosted its first conference on "The Nature of a Religious Counterproposal to Marxism." Presented as a workshop seminar, it was sponsored cooperatively by the "International Group" of the National Council for the Church and Social Action, and UTS's Students' Committee on a Counterproposal to Marxism. The aim of the conference was to begin the development of a non-reactionary approach to atheistic revolution in the world, and to discuss the ideology and substance of a theistic alternative.

The evening program began with opening remarks from the moderator, Prof. Kurt Johnson, from City University of New York. The participants then divided into five subcommittees which included presentations given by six religious leaders followed by discussions. To end the program, the conferees reconvened for a summary plenary session.

The first seminar was chaired by Father David Kirk, founder of Emmaus International in New York. The major point of concern in this session was the need for Christians to be involved on a socio-political level,

especially with the oppressed people. This led to a discussion of how Christians can be active in social revolution with those of different beliefs, but with a common social vision.

Prof. Kurt Johnson moderated the second seminar, which took up the nature of a counterproposal to Marxism from a slightly different point of view. Participants considered concrete ways for Unificationists to realize an ideal society, and also investigated whether a Marxist model was applicable to Christian social change. Included in this session was a tape of Dr. Dorothy Solle, of Union Theological Seminary, concerning the nature of a Christian-Marxist dialogue.

The third seminar centered on a tape-recorded talk given by Rev. George Thomas, a Baptist minister whose experience in South India gave rise to a consideration of the nature of Christian political power, and to the questioning of the viability of a Christian-Marxist dialogue.

Rev. Lamuel Salik, from the World Relief Friendship Foundation in New

(Continued on Page 3)

Evangelization in Latin America

Puebla, Mexico was the scene of the Third Conference of the Latin American Episcopate (CELAM III), held from January 27 to February 13. UTS junior, Esteban Galvan, spent ten days at CELAM representing a New York daily newspaper, The News World.

Viva El Papa! The arrival of Pope John Paul II in Mexico caused worldwide interest in Latin America. Reports indicated a turnout of as many as ten million Latin Americans to welcome the Pope to the "continent of hope." Pope John addressed the opening session of CELAM III with the words: "Do not be afraid...Open wide the doors for Christ...To His saving power open the boundaries of states, economic and political systems, the vast fields of culture and civilization."

The conference, whose theme was "Evangelization: Its Present and Future Role in Latin America," provided a platform for the progressive and conservative leaders of Latin America to meet, converse, debate, and document their conclusions. There was great diversity among the four hundred participants, but they evidenced a unity in their seriousness of purpose. Commenting on the atmosphere, Monsignor Helder Camara noted that although a variety of opinions were represented, the common focus was on the poor.

There are good reasons for controversy and differences at CELAM III. Latin America needs a living experience of an understanding God to liberate its people from the existing oppression, violence, and extreme poverty which threatens them. Solutions to these problems, however, are

often found in opposing ideologies, and the participants took sides on such issues as liberation theology, marxism-leninism, women's liberation, revolution and the Gospel, freedom of the press, and *comunidades de base*. Of great benefit was that many serious political, economic, and social injustices were exposed.

Liberation theology was a critical issue at CELAM III. Its founder, Gustavo Gutierrez, was branded in the Feb. 8 issue of *La Voz de Pueblo* as a "liar," and liberation theology was labeled "marxist." The National Union of Parents and Family accused liberation theology of manipulating young people into becoming guerrilla fighters. Monsignor Pinera, Sec. General of the Chilean Episcopal Conference, recognized a need for theologians from diverse religious persuasions to study liberation theology and to come to a consensus of opinion about it. According to Brazilian Bishop Candido Padin, the Pope did not specifically condemn liberation theology. Padin

gave two reasons why he, himself, favors it: first, it is an appeal to the Church to give adequate theological answers to pressing human questions; and secondly, it demands action from Christians.

The question of marxism also received much attention. A Jesuit priest, Baldomero Ortoneda, claimed that marxism cannot be considered as a scientific analysis because a "science that denies God cannot understand all reality." Monsignor Rubio, Bishop of Mercedes, Uruguay, stressed that "without creating false messianic or temporalistic hopes, we have to denounce the vice of liberal capitalism, but also the threats of internationally organized marxism."

Hopefully the world has been awakened to Latin America and its many critical problems. CELAM III was a sharp reminder that all people, especially the existing religious leaders, must get involved in the liberation of all people, rich and poor. In the words of Pope John Paul II, "to attain a life worthy of man, it is not possible to limit oneself to *having more*; one must aspire to *being more*."

by Esteban Galvan



Hundreds of newsmen cover CELAM III, informing the world of the vital issues of Latin America.

Princeton Studies Unification Church

As one of the world's new religious movements, the Unification Church has been the focus of much scrutiny by schools and churches.

Recently, UTS senior Patricia Zulkosky and Lloyd Eby (UTS '77) attended a conference at Princeton Theological Seminary entitled "The Church Faces New Religious Movements in America." The conference, held February 6-8, was aimed at a sociological overview of the Unification Church, Transcendental Meditation, and the Nation of Islam. These religions were referred to as Christian, Hindu, and Moslem derivatives, respectively.

Dr. Gerald Anderson, director of

Overseas Ministries Study Center, presented a paper on the Unification Church in which he summarized its doctrine and outlined the accusations frequently leveled against the Church. He praised the theologians' conferences held at the seminary (he attended one last year), but objected to the members' insistence on being called Christian.

This session also included a talk by a former member of the Unification Church who had been "deprogrammed," and a defamatory NBC special done about the Church in '75. Due to the request of participants for an inside view, Pat Zulkosky was given fifteen minutes to speak.

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Theologians Discuss Unification Church



Students and professors compare theological views.

On the weekend of February 16-18, several theologians crossed time zones and denominational lines to dialogue with a group of Unification seminarians. This conference differed from previous ones in that the majority of participants came from backgrounds in applied, rather than speculative, theology.

The sociologists and psychologists of religion expressed special interest in the seminarians' motivation for joining the Unification Church. Its compelling theology, a feeling of responsibility, and spiritual rewards were among the reasons given. The role of women in the Church was also explored. It was recognized that the Unification theology has the potential to liberate women from the effects of the lop-sided, patriarchal understanding of God which tradition offers. The extent to which this potential has been or will be realized in practice provided material for much lively debate. Descriptions of witnessing and lecturing techniques were offered by seminarians, with particular attention to the Oakland and New York models.

The mission of the Messiah, the origin of sin, and the implications of an historical, rather than supernatural, eschatology, were among the more theological topics treated. The feasibility of uniting the world's religions through Unification ideology, and the providential role of America, were also discussed.

Among those who joined with the eleven seminarians and two UTS graduates for the weekend were UTS theological consultant Dr. Herbert Richardson; Dr. James Sweeters from the University of Santa Clara; Dr. Don Jones and Dr. Karen Brown from Drew University; Dr. M. Darrol Bryant (moderator) and Dr. Sami Gupta from the University of Waterloo; Dr. John Kirby from Boston College; Dr. Lucy Bregman from Temple University; and Dr. Joe O'Connell from St. Michael's University of Toronto. Two visiting scholars from Harvard, Dr. Barry Willbanks and Dr. David Paulsen; as well as a husband and wife team from Wartburg Seminary, Dr. Herbert and Ms. Phyllis Anderson, also attended.



Kurt Johnson discusses the nature of a religious counterproposal to Marxism. Other panelists are (l-r) Fr. David Kirk, Professor Lamuel Salik, and Rev. Jose Casado.

Student Conference Held at UTS

UTS held its first Students' Conference of the academic year during the weekend of February 24-27. Fifteen participants from theological departments at Drew, Harvard, Graduate Theological Union, Yale, and Atlantic Baptist College in New Brunswick, gathered to dialogue with seminarians from UTS. Moderating the discussions was Jonathan Wells, a '78 graduate from UTS who is currently pursuing a doctorate in Religious Studies at Yale.

Conversations between the several denominations present brought out the diversity of Christian answers to key theological questions. The meaning of the "authenticity of Scripture" was frequently debated, especially in relation to Christological and eschatological concepts. As participants shared their views on such topics as the manner of Christ's return, the nature of the Kingdom of Heaven, the creation of man and his fall from grace, and the possibility of universal salvation, the broad scope of Christian doctrine became apparent.

A basketball game and evening fellowships balanced off the academic atmosphere of the discussions. On Friday evening, members of the Drew choir, led by Jim Baughman (UTS '78), combined violin, guitar, and song for the entertainment of the conferees. Saturday evening featured personal testimonies of the spiritual lives, family situations, and "deprogramming" experiences of Unification members.

LR

MARXISM...

(Continued from Page 1)

York, led a seminar which investigated the reasons for which atheistic communism could influence theistic, Islamic countries. The possibility of the Arab world to unite around Islam, and the potential for Christianity and Islam to work together, was also discussed.

Finally, Rev. Jose Casado, from the Bright Hope Baptist Church in New York, moderated a seminar which confronted the issues of Cuban communism, and of the situation of the refugees in America, exploring means by which one can practically overcome the oppression inflicted by communist dictatorships.

In the plenary session, many crucial questions concerning the nature of Christian social action were discussed, and plans were made for future cooperative work. Summaries of the proceedings will be available.

KD

Latter Day Saints



Fife

Dr. C. Lynn Fife, President of the Vermont Stake of the Church of Jesus Christ of the Latter-Day Saints and an Associate Professor of Agricultural

Economics at the University of Vermont, spoke at UTS on February 6. In two different sessions, Dr. Fife recounted the history of the Mormon Church and described the basic elements of Mormon theology.

Dr. Fife conveyed in detail the revelations given to Joseph Smith from 1820 onwards which caused him to found the movement now known as "Mormonism." At times his descriptions of the persecutions and natural disasters that so severely tried the Mormons until the turn of the century moved him and some of his audience to tears.

In his evening talk, Dr. Fife discussed the theology of the Latter Day Saints, contrasting it with mainstream Christianity in its answers to

questions about God, man and their interrelationship. Among the theological points he treated were the nature of sin, of the hereafter, and of perfection. Dr. Fife also had much to say about parenting, and drew upon his experiences as the father of eight children to present a Mormon's approach to discipline.

Commenting on the similarities between the Mormon Church and the Unification Church, Dr. Fife noted the strong emphasis of each on the family's role in society, on missionary activity, and on the value of individual freedom. He also added that both have shown willingness to endure persecution for their beliefs, and saw this as necessary if a religion is to grow in strength.

GN

GUESTS SHARE RELIGIOUS VIEWS



al-Faruqi

Gard

Islam and Buddhism

Two scholars of eastern thought visited UTS this month. Their talks were part of an on-going lecture series for the World Religions class.

On February 7, Dr. Isma'il al-Faruqi, noted professor of Islam at Temple University, spoke on the historical, theological, and religious roots of Islam. Dr. al-Faruqi had his first encounter with UTS last summer when he and several seminarians participated in a conference on world religions held in Bristol, England.

Islam, he pointed out, is a young religion, dating back only fourteen centuries. He noted, however, that if one were to ask a Moslem about the origins of his faith, "he will say that it is eternal, just as God is eternal, for Islam is the religion of God." Contrasting Islam with Judaism and Christianity, Dr. al-Faruqi observed that, while the latter reached stability centuries after the original revelation, Islam was born complete, undergoing no new religious developments since Mohammed received the Koran.

Dr. al-Faruqi described Islam's concept of revelation, which accepts that such men as Moses, Abraham, Jesus, and Mohammed were prophets

of God. He explained that Islam sees the history of man as a process which begins at creation and is "injected by revelations of God's will." This injection, he noted, has come continually, but not at predictable intervals.

Dr. Richard Gard, who visited the seminary last October, returned February 14 and 21 to give two lectures on Buddhism. Having converted to Buddhism in 1941, Dr. Gard's knowledge and personal interest in Asian thought has taken him throughout the East to research and teach. Currently he is the Director of the Institute for Advanced Studies of World Religions, and is teaching at St. John's University in Jamaica, New York.

In his lectures, Dr. Gard dealt with the historical and doctrinal development of Buddhism. He discussed the Buddha and the different ways people approach him. Dr. Gard considers the Dhamma, or teachings of Buddha, to be more important than a relationship with Buddha, himself. He explained how one could be liberated from the struggles of life by following the Dhamma.

In the question-and-answer period which followed the lectures, several students addressed Dr. Gard with questions about Buddhist doctrine as it relates to Christianity and western thought. Warning of the danger of viewing other religions through one's own religious concepts, Dr. Gard explained that his effort was to help students understand Buddhism from an eastern perspective. To him, Buddhism represents a way of life.

MW; MB



Dean

Longhouse Religion

An insight into the American Indian experience of God was offered to seminarians by Michelle Dean, a member of the Seneca tribe of the Iroquo League. Ms. Dean, a graduate from SUNY at Fredonia, and a receptionist at the Museum of the American Indian in N.Y.C., spoke at UTS on February 22 at the request of Dr. Lewis's Primal Religions class.

Ms. Dean discussed the Iroquoian religion of Longhouse, which receives its name from the place of worship. She related the vision of its founder, Handsome Lake, in which four messengers were sent to him from the Creator. They told him of several evils to be avoided, including alcoholism, witchcraft, charms, abortion, and actions relating to the disruption of family life. The core of this religion, which has been in existence since around 1800, was described by Ms. Dean to be a spirit of thanksgiving and celebration.

Ms. Dean recounted the significance of the five major ceremonies of the Longhouse religion, and explained the dances, costumes, and musical instruments utilized in their celebration. She also described a Longhouse funeral, showing how joy and gratitude could even override despair. To the beat of her "horn rattle," Ms. Dean ended her speech with a beautiful Indian farewell song.

WS

Dr. Kirk Discusses Youth Psychology



Kirk

Dr. Daniel Kirk, professor of psychology at Marist College, visited UTS February 13 and 27 to conduct seminars on adolescent psychology. With reference to Erikson and Piaget, Dr. Kirk outlined a schema of personality development from infantile hedonism to the identity crisis of late adolescence.

Dr. Kirk's discussion of the developmental "tasks" of education focused on the significance of the child's identification with and dependence on the "omnipotent" parents; the influence of schooling; the stage of moral absolutism; the motivational changes occurring at puberty; the acquisition of a sense of responsibility and self-discipline; and the effect of American society's definition of adulthood.

Dr. Kirk pointed out that while adolescent moral behavior is often considered to be inconsistent, it is actually pragmatic and expedient, and carefully molded on the standards of the parents. Adolescent experimentation and rebellion demonstrate the need to complete the last stages of maturation away from the home and parents, for openness and the ability to reconcile divergent views constitute the key to moral development.

DD

Black Cultural Evening at UTS

UTS sponsored "An Evening of Black Culture" on Saturday, February 24. The purpose of the event, the theme of which was "A Dream Fulfilled," was described by program coordinator, Chuck Donaldson: "It reflects the fact that Blacks in America have historically had their dreams deferred. Tonight, however, we'd like to celebrate the Blacks who have not allowed their dreams to be postponed, but who have overcome the obstacles."

The evening began with a fine meal, featuring cooking from the American South. The drama department, led by Beth Stronski, and the choir, directed by Rich Erlich, combined talents to present three moving Gospel songs and two plays depicting the situation of Blacks in America. In the last play,

based on an episode in the Civil Rights Movement of the '60's, George Whitfield captured the powerful spirit of Dr. Martin Luther King, calling for the equality of all men before the eyes of God and one another.

Following the entertainment was an inspiring speech by Rev. Jesse Epps, personal friend and co-worker with Dr. King. Rev. Epps said that the seminary possessed much of the spirit that Dr. King tried to engender. He emphasized the need for individuals to take responsibility to bring fruition to the message contained in the Declaration of Independence which, he felt, Dr. King understood so well.

The evening closed with the showing of the film, "A Raisin in the Sun."

MV



Rev. Jesse Epps reminds the audience of Dr. King's message.



George Whitfield plays Dr. Martin Luther King.

Dr. Gupta on Man's Nature



Gupta

Dr. Sami Gupta shared his views on man's spiritual nature in a talk given at UTS on February 18. A man of many interests, Dr. Gupta is a professor of environmental studies at the University of Waterloo, a filmmaker, and the founder of Foresight Eyecare, a program in India for the prevention of blindness.

In his lecture, Dr. Gupta discussed how natural selection originated in the theory of evolution, and pointed out that "to move toward the spiritual path is also part of the nature of man." Observing that science has determined man's world view for the last three hundred years, Dr. Gupta urged the consideration of issues which scientists fail to cover. That nature struggles for survival, he noted, is an accepted fact, but man must question why this urge in nature is so important. He stressed that human survival requires more than simply an adequate physical environment, but that spiritual needs must also be accommodated.

Glenn Rasmussen Gives Piano Recital



Rasmussen

Mr. Glenn Rasmussen returned to UTS February 10 to give his second piano recital here. He is currently a student at the Juilliard School of Music, expecting to receive his Master's degree next year. Having begun his musical studies at the age of eight, Glenn later entered the Peabody Conservatory of Music in 1971. In 1974 he won a prize in the Koziusko Chopin Competition, a contest held annually for pianists in New York City.

Glenn's program at UTS, which was open to the public, was quite challenging and masterfully done. It included Bach's "French Suite IV in Eb Major," Beethoven's "Sonata Op. 27 No.1," Brahms' "Phantasien Op. 116," and Liszt's "Vallee d'Obermann."

BL

Who Controls Minds?

by Berlin Oliver



Going home to spend time with friends and relatives is an event which I usually look forward to. A recent "deprogramming" experience ruined those expectations, and it may take years before the trust between my parents and myself can be revived.

Immediately after I entered my home December 30, my father introduced me to some "deprogrammers" and escorted me to his bedroom. The room was quite nice, except that some panelling had been nailed over the windows, and the door had been fixed so that it locked from the outside. It is in this closed environment that a process, misleadingly called "deprogramming," begins.

My "deprogrammers" did not waste any time in fulfilling their contract. They immediately began their insulting harangue, which usually lasted from 12-14 hours per day. Social visits, for the most part, only occurred during the brief time it took to prepare for bed, and these were with friends and relatives who guarded me while I slept.

The realization that I had no control over what might happen to me caused me tremendous fear and anxiety. At one point, I was told I might be taken to a hospital or to a psychiatrist. Although I certainly have nothing against psychiatrists, I was fearful of the possibility of being subjected to drugs or shock treatment prescribed

by an incompetent person. I am extremely grateful that those things did not happen. Perhaps that was because I was somewhat successful in convincing the "deprogrammers" that I had denied my beliefs.

It was degrading for me to have to speak and act in a way which indicated I had renounced my convictions. Also, my parents, relatives, and friends, who had been victimized by the "deprogrammers," had their hopes shattered when, after 33 days, I escaped the custody of my "re-educators."

"Deprogrammers" prey on the emotions of parents and distort any attempts that parents and relatives make toward studying the issues. They "convince" parents not to trust the judgment of their children, but to rely on the "experts" instead.

Apparently, they do not disclose the great dangers involved in "deprogramming." Most "deprogrammers" have no psychiatric qualifications for tampering with people's minds. Only one of the people assigned to me had studied psychology at the college level, and none of them had graduated from college. I have a B.S. in psychology, but I would never claim to know what happens to the mind of an individual when he has been "successfully deprogrammed."

Accusations of breaking up families, financial misdealings, and brainwashing would be better investigated by looking into the work of "deprogrammers," rather than by harrasing new religious movements. It is perhaps time for America to once again assert its constitutional integrity and find out what is really taking place in the small rooms across the nation where our citizens are being deprived of the religious freedom which our forefathers fought so hard to attain.

Dole Hearing Criticized

Twelve seminarians travelled to Washington, D.C. early this month to join with other Unification Church members in protest of Senator Robert Dole's "informal hearing" concerning "The Phenomenon of Cults in America." Of primary concern was the lack of objectivity evident in the selection of panel members who were to participate in the "unemotional" inquiry scheduled for February 5. Witnesses were selected exclusively from among active "deprogrammers" and other avowed enemies of the Church.

Unification lobbyists met with Congressmen and Senators to request equal representation for the Church. Several responded with letters or phone calls to Mr. Dole. Leaders of nine religious groups, among them the National Council of Churches and the Synagogue Council, also wrote Mr. Dole denouncing the hearing and calling for equal representation in the name of religious liberty. As a result of this action, representatives of the Unification Church were allowed to speak.

MB

Tibetan Buddhism

On February 27, Dr. Warren Lewis and several students participated in a traditional Tibetan New Year's celebration at the Karma Triyana Dharma-chakra Center in Woodstock, N.Y. The center was founded in May, 1978, by His Holiness the Gyalwa Karmapa, spiritual head of the Kagyupa Order of Tibetan Buddhism who resides in Sikkim.

During the morning, the abbot conducted a special meditation ritual, which was followed by a traditional Tibetan feast.

TC

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Dr. Richardson On Unificationism

Dr. Herbert W. Richardson, professor of Religious Studies at the University of Toronto, and author of *Toward an American Theology*, has lectured on Unificationism at four separate campuses this month.

At Union Theological Seminary on February 28, Dr. Richardson discussed "Why I am a Unification Theologian." He explained that the particular questions which Unificationism addresses have long been his concern. The goal of the Unification movement, he said, is to provide an animating ideology for a unified Christianity, and on that foundation to unite the world's religions. Dr. Richardson recognized in Unification theology the willingness to face important problems of contemporary religionists. Among the dilemmas he mentioned were racism, atheistic Marxism, the separation of religion and science, the exclusion of the Orient from the Christian focus, and nationalism which, he said, results from Protestant individualism.

The structure of Unification theology, maintained Dr. Richardson, differs from that of the contemporary theology of Barthian influence. The latter, with its Christological starting point, lets its structure be determined by sin, whereas Unification theology, beginning with God's purpose at creation, focuses on the Kingdom of God.

On March 8, Dr. Richardson spoke in Nacogdoches, at a Texas state university. Entitled "Sex, Sin, and the Ideal Family," his talk explored Unification doctrine in relation to the Christian discussion of love and the family.

The following day, Dr. Richardson spoke at The Perkins School of Theology in Dallas. There he compared Methodist and Unification Church history, and also described the contributions of Unification theology to contemporary Christian thought. He ended his visit with a film on marriage in the Unification Church.

On March 20, Dr. Richardson spoke
(Continued on Page 4)



Chicago conference participants continue discussions at mealtime.

Theologians' Conference Held in Chicago

Chicago's Palmer House Hotel was the scene of the first Unification sponsored Theologians' Conference held outside the Barrytown seminary. The conference, which took place on March 31, was organized by David Jarvis and Stephen Post, UTS graduates currently studying at the University of Chicago Divinity School.

Eleven theologians, a physicist, and a psychiatrist met with twelve Unification students from various theological schools across the country. Each person shared autobiographical highlights and personal theological concerns during the morning session, thereby providing the lead-in questions for the afternoon dialogue.

Participants first focused on the Unification view of restoration and the eschaton, exploring the nature of resurrection and the future of the physical universe. Also examined was the significance of historical time-tables in Unification theology. It was explained that while Unificationists can see definite patterns of time and events in the Bible and in Christian history, the time at which God will realize His goal of the Kingdom of Heaven will be determined by man's response. Other points of concern at the conference were the messianic mission and the

interrelationship between Judaism, Christianity, and the Unification Church. UTS President David S.C. Kim, whose twenty-five year membership in the Unification movement enabled him to offer valuable historical information at the conference, spoke strongly for an ecumenical movement within Christianity, especially in the face of atheistic communism.

Moderating the discussions was Dr. M. Darrol Bryant from Renison College, University of Waterloo, Ontario. Guest participants included Dr. J. Gordon Melton, director of the Institute for the Study of American Religion; Dr. Paul Fries, pastor of Hope Church in Holland, Mich.; Dr. William Minor, director of The Foundation for Creative Philosophy in Carbon-dale; Drs. F. Ellen Weaver and John Laport from Notre Dame; Dr. Robert Moon from the University of Chicago; Dr. Don Dayton from North Park Theological Seminary; Dr. Allen Hauck from Carthage College, Wisconsin; Dr. David Raush from Bethel College in St. Paul; Dr. Henry Vander Goot from Calvin College in Michigan; Dr. Charles Norton, a psychiatrist; and Dr. Herbert Richardson, from St. Michael's College, University of Toronto.

A View of Hinduism

Dr. Sami Gupta, professor of Environmental Studies at the University of Waterloo in Canada, visited UTS for a second time on March 14-15. A film maker and world-wide guest lecturer on myths and metaphors in films, he is currently finishing a book, *A Lotus in the Stone: Dreams of a Certain Light*, about dreams and visions. Dr. Gupta is also the founder of the "Foresight Eyecure" program which works to prevent blindness in 150 villages in the state of Haryana, India.

Dr. Gupta spoke to the World Religions class about Hinduism. Having been raised as a Hindu in India, he has found a deeper intellectual insight into Hinduism after only being away from his country several years. He

explained that in India, the only country actively practicing Hinduism, the religion and culture are considered as one. Contrasting Hinduism with the external emphasis of the western culture, Dr. Gupta explained that Hinduism has led people on an internal, spiritual journey, often overlooking external conditions. In one of his many sensitive and illuminating examples, he shared the experience of attending a festival held every twelve years at the meeting place of three rivers. At this site, only two rivers were apparent, for the third was an internal river of knowledge for each person to discover.

Dr. Gupta brought with him two short films showing common Hindu rituals. A profound awareness of and appreciation for nature gave an added dimension to his presentation of the historical background and beliefs of Hinduism. KD

Religion in Haiti

Mr. Bernac Celestin, a secondary school teacher from Haiti, visited UTS on March 10 at the invitation of his sister-in-law, a Unification Church member. Mr. Celestin gave an informal talk on Vaudoux (Voodoo), the major religion in Haiti.

Mr. Celestin noted that while Americans tend to view Vaudoux as a black magic cult, it is understood differently among Haitians. He described it as an expression of the culture of a people, and as a religion, representing a belief in a super-human power.

Vaudoux, explained Mr. Celestin, contains elements of French and African culture, resulting from the influence both of Roman Catholic missionaries and African animists who were brought to the West Indies as slaves. He illustrated Vaudoux's mixture of Catholicism with African religion, offering as examples the use of incense, the celebration of Christian feast days, and the inclusion of the Christian God and various Catholic saints in the *loa*, the highest level of the Vaudoux pantheon. While noting that most practitioners of Vaudoux are also good Catholics, Mr. Celestin suggested that Christianity was often accepted to avoid problems from the aggressive colonial regimes.

Mr. Celestin described the Vaudoux temple, articles of ritual, hierarchy of gods, and understanding of the after-life. Himself a scientific and objective student of religion, Mr. Celestin pointed out that the majority of Haitians are uneducated, and explain most phenomena by supernaturalism.



Gupta



Lugira



Celestin

African Religions And Christianity

African religions have been a major focus for several seminarians who are preparing the groundwork for a Global Congress of World Religions. Dr. Aloysius Lugira, a Ugandan scholar and currently a visiting professor at Harvard, has been very helpful in providing insights into the vast spectrum of African religions. On March 8, in his second lecture at UTS this year, he spoke on the topic "Some Phenomenological, Theological, and Confessional Aspects of African Religion."

Dr. Lugira emphasized that non-Africans should realize that African religions are neither archaic nor dead; rather, they are vital, living religions. For the African, religion is more than just a collection of beliefs and practices; it provides the foundation for his culture and permeates all levels of life.

Dr. Lugira outlined three aspects of African theological expression. The

first consists of traditionally condensed theological utterances, referring mainly to names and proverbs which tribes have passed on to describe their gods. Dr. Lugira called the second aspect "non-scriptural Scripture." Before the introduction of writing, all stories, myths, and epics were memorized, and constituted a type of oral tradition. The third aspect concerns formal theological expositions. African theology has finally been committed to writing, usually by people who have been educated in Christian schools, thus giving a Christian slant to African religions.

Dr. Lugira ended his talk with a consideration of African religions in light of Christianity. Full-scale missionary work, he noted, began in sub-Saharan Africa only after 1844. These first missionaries were usually quite aggressive, believing it their duty to convert the "pagan, primitive sons of Ham." They could not see how Christianity and the African religions could work together, and this attitude often led to problems, especially concerning plural marriages and clerical celibacy.

Dr. Lugira, on the other hand, sees African religions and Christianity as complementary to each other, and considers himself both a Christian and a Primalist. BC

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UTS HOSTS EVANGELICAL-UNIFICATION ENCOUNTERS



Some lively discussion at the British Evangelical-Unification Dialogue

Evangelical-Unification conferences have become a meaningful part of seminary life over the past year, offering both Christian traditions the opportunity to gain new religious insights and to evaluate themselves critically.

UTS senior Patricia Zulkosky has organized the conferences held in the current academic year. All Evangelical gatherings have thus far been con-

vened by Dr. Richard Quebedeaux, author of several books on Evangelical Christians, and moderated by Dr. Rod Sawatsky, an Evangelical Mennonite from Conrad Grebel College, Waterloo, Ontario. Students had the opportunity to participate in two such conferences this month: the first with Wesleyan-Arminians, and the second with British Evangelicals.

British Evangelical Conference

The first British Evangelical-Unification dialogue was held at UTS from March 23-25. Guests included theologians from the University of Waterloo, Ontario; Regent College, Vancouver; Trinity College, Bristol, England; and two American graduate students at the University of Birmingham, England. They represented a variety of Evangelical traditions, including the Mennonite, United Church of Christ, Pentecostal, Episcopalian, Anglican, and Christian Reformed churches. Also attending the conference were nine seminarians, three of whom were British students.

The dialogue began on Friday morning, at which time the participants offered personal testimonies and expressed the points they wished to discuss during the weekend. In the afternoon, Patricia Zulkosky presented a brief outline of Unification theology. This was followed by a discussion, the central themes of which were the necessity of the physical world and the meaning of perfection.

Dr. Richard Quebedeaux then gave his understanding of the main tenets of Evangelical theology. He emphasized the great diversity of belief among the Evangelicals, a phenomenon which

became apparent in the ensuing discussion. Friday evening's session was devoted to a consideration of the authority of the Bible and the Divine Principle.

On Saturday, discussion topics included the Lord of the Second Advent, and the Unification theory and practice of marriage. The role of nations in God's providence, and interpersonal relationships within the Unification communities were also explored.

In the Saturday evening fellowship, seminarians and theologians provided some spontaneous entertainment. This was followed by an account of a deprogramming experience given by UTS junior Robin Graham, and a discussion of fundraising in the Unification Church.

The conference was characterized by a sincere desire to understand the other's point of view. John Rempel, chaplain of a Mennonite college at the University of Waterloo, Ontario, gave the Sunday morning sermon. In his assessment at the end of the conference, he stated that "it would not be morally out of order to address the same questions raised at the conference to our own churches."

PH

Wesleyan-Arminian Dialogue

A Wesleyan-Arminian-Unification dialogue was held at UTS from March 1-4. Guests included representatives of the Wesleyan tradition, as well as members of the Presbyterian Church and the Church of Christ.

A major focus of the conference was the process of sanctification. Unificationists and Wesleyan-Arminians both understand perfection in moral terms, referring to a perfect love of God and of neighbor, not to perfect knowledge or freedom from making certain mistakes. Both traditions also emphasize the importance of man's response to God, and the possibility of reaching a type of perfection on earth through Christian living.

Participants also explored the meaning of sanctification on community, national, and world-wide levels; the relationship of a creation doctrine to holy living; and the understanding of sin as separation from God and fellow human beings. The role of the Messiah and the salvation offered by Jesus was also discussed.

Final talks covered possible new directions for the Unification Church growing out of a new emphasis on home membership, and the conceivable benefit arising from interaction between Unificationists and the Christian community as a whole. One representative observation was that despite doctrinal differences between Wesleyans and Unificationists, the Unification Church addresses questions with which other Christian traditions are grappling, and conferences such as this one can help stimulate productive thought and action in the entire Christian community.

At the Sunday service in the UTS chapel, Dr. James Garlow, professor at Bartlesville Wesleyan College, gave a sermon entitled, "Agape Love." In it he discussed the theme of holiness and the ways of experiencing the love of God.

Other participants included Dr. Don Dayton, professor at North Park Theological Seminary; Dr. Paul Scotchmer, author and scholar; Dr. Harold Straughn of Word Publishing Company; Dr. Ron Williams, professor at Methodist Theological School in Ohio; Dr. Warren Lewis, professor at UTS; Dr. Richard Quebedeaux (convenor); Dr. Rod Sawatsky (moderator); and eight seminary students.

WS

Students Attend Annual Conference on Holocaust

The Annual Bernard E. Olson Scholar's Conference on the Church Struggle and the Holocaust was held from March 4-6 at the Barbazon-Plaza Hotel in New York City. This year's conference dealt with the meaning of the Holocaust to both Christians and Jews, and the theological problems which it presents for the future. The meeting was sponsored by the National Council of Christians and Jews, an organization committed to eliminating intergroup prejudices, and was attended by national religious leaders, editors, publishers, professors and students of many backgrounds and interests. UTS representatives included seminarians Mel Haft, Steve Goldstein, and Rich Oben; alumna Tirza Shilgi; staff member Sarah Witt;

and theological consultant, Dr. Herbert Richardson.

A workshop entitled "In the Steps of Dietrich Bonhoeffer: An Audiovisual Pilgrimage," traced the steps of this Christian leader's life from a pacifist to a resister, from a member of the privileged class to one whose identification with the oppressed Jews eventually led to his extermination.

Mrs. Margot Stern Strom, project director for Holocaust Curriculum in Brookline, Mass., reported on teaching the Holocaust in public schools, and described the broad range of parental reaction to this enterprise.

Post-Holocaust theological reflections were given by Dr. Robert McAfee Brown of Union Theological Seminary, and by Rabbi Jacob B. Agus from Beth El Congregation in Baltimore. Dr. Brown discussed the centrality of the messianic question in Jewish and Christian thought, and called for the incorporation of Jesus' ethical teachings about the Kingdom of God.

Rabbi Agus discussed the future of Jewish Messianism. He urged the convergence of Jewish and Christian views on salvation, and claimed that no religion is capable of bringing the Kingdom of God without making the effort to learn about other faiths.

One Christian response to the Holocaust was the inclusion in the Church calendar of a special day, April 22, 1979, on which people would remember to seek reconciliation, and pledge never again to abandon any human being to such tyranny and terror.

SG; MH

DR. RICHARDSON...

(Continued from Page 1)

to a large audience at Harvard Divinity School on "Sun Myung Moon and the Harvard Theological Tradition." He summarized four centuries of Harvard history, isolating three attitudes which characterized Harvard's theological tradition, and which identified it with Unification tradition.

First, he noted the Harvard theologian's insistence on the reasonableness of his faith position. Secondly, he stated that the starting point of theology at Harvard has traditionally been the doctrine of creation, rather than Christology, allowing the Harvard theologian to go beyond the confines of the Church and to affirm the value of all of reality. The third point concerned Harvard's unique attitude toward the world's religions. It was the first University to offer a full-time faculty position to a member of the Jewish faith. This attitude of respect has since been extended to other faiths, leading to the creation of the Department of Near Eastern Languages and Civilizations, and the Center for the Study of World Religions.

UTS Faculty Holds Second Seminar

On March 23, the faculty of UTS held its second seminar on Unification theology. Free-wheeling discussions moderated by Professor Henry Thompson dealt with problems and questions regarding Unification theory and practice.

Major topics discussed in the morning session were sources of Reverend Moon's teachings, the canonicity of published Unification materials, especially the bound volume entitled *Divine Principle*, and the attitude of the Unificationist toward them. Universal salvation and the Unification view of history were the central topics of the afternoon session.

The problem of hermeneutics arose from time to time. Dr. Ang emphasized the importance of viewing history and other aspects of Divine Principle in the context of the Principles of Creation and Restoration. The last hour was spent discussing the curriculum and the professors' role at the seminary.

Present at the seminar were Dr. Edwin Ang, Administrative Dean, Mrs. Therese Stewart, Academic Dean, Dr. Young Oon Kim, Dr. Thomas Boslooper, Dr. Josef Hausner, Dr. Warren Lewis, Dr. Joseph McMahon, Dr. Sebastian Matczak, Dr. Henry Thompson, and Mr. John Maniatis, head librarian. JM

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April 1979

Charismatics And Unificationists Meet At UTS

A new development in the series of theologians' conferences sponsored by UTS was a Charismatic-Pentecostal-Unification dialogue, held April 26-29.

Participants first shared personal testimonies and theological concerns, laying the groundwork for further discussion in the areas of Christology, creation, redemption, and discernment of spirits. Central to the conference, however, was the attempt of Charismatics and Unificationists to understand each other's views on Christology. In one of the sessions, guests shared their experiences of receiving the baptism of the Holy Spirit, opening a new level of understanding to many Unificationists.

Although doctrinal differences were apparent, most participants found a common bond through the living reality of God in their lives. Evidence of this was a Friday evening fellowship of prayer and song.

The Rev. Joseph Bakke, a noted Pentecostal evangelist, gave the Sunday sermon on "The Blessed of God." Through his message, he expressed the joy and peace of living daily with the God of "right now."

The conference was convened by Dr. Richard Quebedeaux, evangelical author, and moderated by Dr. Rodney Sawatsky from Conrad Grebel College, Toronto. Guest participants included Roy Carlisle, religious books editor for Harper and Row; Joseph Bakke, international evangelist from Maranatha Church, Norway; Kurt Van Gordon, researcher-missionary from PACE (Practical Apologetics and Christian Evangelism); Warren Lewis, professor of church history at UTS; and students, Kapp Johnson and Don Haas, Claremont Graduate School; Alan Clayton, Southern Methodist University; Steve Grimes and Frank Maccia, Union Theological Seminary. Also participating were twelve UTS students.

MB



Steve Baker discusses effective use of media, using the U.S. Army recruitment campaign as an example.

Steve Baker Gives Media Workshop

UTS began its spring term with a "Mass Communications Workshop," held April 5-7 for the seminary community and other interested Unificationists. The workshop was coordinated by UTS senior Berlin Oliver and conducted by Mr. Stephen Baker, an award-winning advertising specialist and author of several books on the art of communication. Mr. Baker's experience as publicity advisor for the Unification Church has enabled him to identify and help solve its media-related problems.

The purpose of the workshop was to give participants a working knowledge in using media as a persuasive tool. The seminar focused on learning the advantages and disadvantages of each medium and on developing healthy relationships with the press.

Mr. Baker used advertising campaigns as examples to demonstrate the dynamics of using the media. In the U.S. Army recruitment campaign that Mr. Baker helped design, the workshop audience saw how the motto "Join the people who join the army" developed through its preliminary stages of layout and copy into a multimedia presentation. Also analyzed was a campaign that Mr. Baker helped

complete for the Unification Church. He showed the series of twelve full-page newspaper ads that helped bring a crowd of 300,000 to hear Reverend Moon speak at the Washington Monument in 1976. Workshop participants were asked to consider how layout, photography, and theme contributes to an ad's effectiveness.

Mr. Baker related many surprising facts about the nature of radio, TV, newspapers, and various other means of communication. Participants learned how to use practical statistics to make wise decisions in choosing the appropriate medium for their message.

Much of the workshop focused on the use of television because of its phenomenally large reach in American culture. After viewing a twenty-minute reel of the best TV commercials of the year, participants used their own creativity in developing ideas for commercials about important concerns of the Unification Church. Students saw a video-tape of a November showing of ABC's "Mass Reaction," an audience-participation talk-show telecasted weekly from Boston. Since the topic for that week was the Unification Church, several seminarians

(Continued on Page 3)

Theologians Discuss Unification Church

The latest dialogue in a series of theologians' conferences was described by its moderator, Dr. Darrol Bryant, as one of the most successful ever. Meeting April 20-22, scholars of diverse traditions and nationalities discussed the theory and practice of the Unification movement.

At the opening dinner on Friday evening, participants introduced themselves, sharing something of their personal and educational backgrounds. The following morning, the first topic to be considered was the opposition facing Unification activities both in America and abroad, and an attempt was made to understand this persecution in light of cultural, political, racial and spiritual phenomena.

Theological conversations centered around the Unification understanding of eschatology, of the nature of God, and of the Trinity. Unification Christology was also discussed, with special focus on the relationship between a doctrine of creation and a doctrine of restoration.

A Saturday evening fellowship included several songs, a "deprogramming" testimony given by Mary Jane Evenson, and a light-hearted skit performed by a group of students. Dr. James Penton gave a thoughtful Sunday sermon on *agape* love, after which conference guests met to summarize what they had learned and experienced at the dialogue.

Participants at the conference included: Dr. M. Darrol Bryant of the University of Waterloo; Dr. Herbert Richardson of St. Michael's College in Toronto; Dr. Aloysius Lugira of Harvard Divinity School; Dr. T. James Kodera of Wellesley College; Dr. Henry Vander Goot and Dr. Rockne McCarthy, both of Calvin College; Dr. James Penton of the University of Lethbridge in Canada; Eric Evans, Ph.D. student at GTU; Dr. Theodore Plantinga of St. Catherine's in Canada; Reverend John Bolt of the University of Toronto; and eleven seminarians and two graduates of UTS.

GN



Some attentive listening at the theologians' conference.

P.E.T. Classes Offered At UTS

Reverend Robert Granger, Program Director at the Children's Home of Kingston, is teaching Parent Effectiveness Training (P.E.T.) at UTS for the second consecutive spring. Beginning April 18, he will teach the eight session course over a period of one month.

P.E.T., developed by Dr. Thomas Gordon, is taught by specially trained instructors in hundreds of communities across the United States and in several foreign countries. It focuses on practical skills and methods for raising children to be responsible and for developing effective interpersonal communication. Primarily, it deals with topics such as listening "actively," avoiding power struggles, modifying behavior as well as the environment, and being a good consultant so that



Granger

children will listen to parents' values. As a result of P.E.T., parents have repeatedly discovered such changes as closer and warmer relationships, better communication, no need for punishment, and greater joy in being a parent. According to Rev. Granger, P.E.T. is valuable in opening communication not only between parents and children, but between all types of individuals. KD

Lee Shapiro Premiers Film



Shapiro

On April 26, the UTS community witnessed the premier of *Free Within These Bounds*, a fifty-minute film on a "deprogramming" experience, written, directed, and edited by Lee Shapiro (UTS '78). The screening represented the completion of a year-long project Lee had begun as a senior at UTS, and is the result of a personal concern with the issue as well as his commitment to the film medium. (Before joining the Unification Church, Lee had taken a leave of absence from medical school to study film making in London.)

To present a realistic and objective treatment of such a controversial theme, Lee drew his material from actual case histories of members who had undergone the deprogramming experience. In the movie, a young man undergoes physical and psychological harassment at the hands of "professional deprogrammers" who have convinced his parents that he has been brainwashed. His dramatic escape provides for very suspenseful viewing.

Lloyd Eby (UTS '77) did the camera work for the film, and several other Unificationists helped behind the scenes. Playing the lead roles were professional actors whom Lee contacted through a trade journal ad.

Lee eventually hopes to enlighten a larger audience about the reality of deprogramming by broadcasting the film on public or educational T.V. DD

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Performing an island dance are (l-r): Sara Jane Keller, Andrea Spurgin, and Janet Nimz.

UTS Presents Polynesian Night

As part of a series of international cultural events, UTS sponsored "An Evening of Polynesian Culture" on April 29th. The purpose of the program was to acquaint the audience with the 2,000 year old traditions of the eastern Pacific cluster of islands, which includes Hawaii, New Zealand, Samoa, Tahiti, Fiji, Tonga, and other small islands.

UTS senior Jolanda Roessink, who lived many years in New Zealand, organized a colorful program of drama, traditional island songs and dances, performed for students and guests while they enjoyed a delicious Polynesian dinner. Entertainment also included a short play directed by Beth Stronski, dramatizing the meeting of the Mauri tribal religion with Christianity. Bruce Biggin, who spent several years as a missionary in Polynesia, narrated a Samoan folk tale. The evening closed with a short film, entitled "Children of the Mist," a beautiful document on the efforts of the Tuhoe tribe to continue their honored traditions in urban society. WH

MEDIA WORKSHOP...

(Continued from Page 1)

participated in the discussions. Viewing the show a second time gave students an opportunity to evaluate the effectiveness of their communication.

The press was discussed as a popular and influential means of communication. Students learned valuable techniques in preparing statements for interviews and in dealing with news reporters. Mr. Thomas Geyer, editor and publisher of the *Kingston (N.Y.) Daily Freeman*, and Mr. Harry Stathos, city editor for *The News World*, appeared as guest speakers, giving insightful testimonies about their experiences with the press.

KD, WH

Christian Unity Workshop Held

Five Unification Church representatives joined with nearly 400 bishops, priests, ministers, and lay people to attend the 16th National Workshop on Christian Unity, held April 23-26 in Birmingham, Alabama. The conference included daily worship services, Bible studies, seminars, and denominational meetings, all directed toward the establishment of ecumenical dialogue among the various religious groups.

Seminars focused on such topics as ecumenism in the black communities, parish level ecumenism, and the biblical and theological bases for Christian unity. Of particular interest to Unificationists was a joint denominational program featuring new religious movements.

A highlight for most participants was a worship service held at the Baptist Church where Martin Luther King led his marches, and where four young girls were killed in a bombing in 1963.

Representing the Unification Church were Dr. Herbert Richardson, theological consultant for the Unification Church and professor at St. Michael's in Toronto; John Sonneborn, D. Min. student at New York Theological Seminary; and three UTS '78 graduates: Andy Wilson, Dan Davies, and Tyler Hendricks, from the Harvard Divinity School, Perkins School of Theology, and Vanderbilt University Graduate School, respectively.

UTS OPENS THIRD FISHING SEASON



Early in the morning of April 20, UTS senior Herb Mayr led a five-man fishing crew into the chilly waters of the Tivoli Bay lagoon off the Hudson River. They set their handmade nets at high tide, and returned at low tide to catch, with their bare hands, the first fish of the season. In four subsequent fishing expeditions undertaken by UTS students and staff this month, nearly six hundred carp, shad, catfish and eel were caught, providing the seminary community with several healthy meals.

Pictured above are two scenes from



Barry Landers interviews George Whitfield, Mary Jane Evenson, and Rich Oben on WHPN radio.

Students Give Radio Interviews

Two radio talk shows this month provided an opportunity for UTS students to answer questions from people in the local communities concerning the beliefs and lifestyles of members of the Unification Church.

On April 12, George Whitfield, Mary Jane Evenson, and Rich Oben appeared as guests on WHPN's "Talk of the Town," a daily call-in show broadcasted from Hyde Park from 10 A.M. until noon. Libby Mitchell, Frank Kaufmann, and Berlin Oliver were interviewed April 17 on "Talk Back," a program which is heard daily from 1-2 P.M. in Poughkeepsie. In each case, there were so many responses that seminarians have planned future interviews at both stations. SW



this month's fishing ventures. (Left): Herb Mayr, UTS President David S.C. Kim, and Bill Keller proudly show a haul of 235 shad, caught one afternoon in the Hudson River. (Right): Reverend Sun Myung Moon casts his line into the Hudson River while President Kim and senior Rich Erlich bait their hooks. Envisioning the need for more extensive use of the ocean's resources in the future, Reverend Moon launched the seminary fishing campaigns two years ago when he showed students how to make and set nets.



faculty focus

Dr. Warren Lewis

Dr. Warren Lewis, Associate Professor of Church History at UTS, offers the religious world a rare combination of Texas fundamentalism, Harvard liberalism, and Unification ecumenism.

Dr. Lewis was born in Corpus Christi, Texas, in 1940, and "reborn" there ten years later through baptism into the Church of Christ. From the time he was three years old, preaching on a footstool and leading his mother and grandmother in prayer and song, he has been involved in religious activities.

In preparation for the ministry, Dr. Lewis attended Abilene Christian College from 1958-1962. By the time he received his M.A. from Abilene, he had already gained much experience as a preacher. Having learned Spanish, he gave Sunday sermons in several Mexican communities, and also spent parts of three summers as a missionary in the Sierra Madre mountains of Mexico.

Dr. Lewis attended the Harvard Divinity School for three years, receiving his S.T.B. degree in 1965. He congratulates Harvard for having restored his faith in the Bible, and especially in the Old Testament. He remembers being pleasantly surprised to find people using the Bible as a useful and informative book, rather than as a weapon.

While at Harvard, Dr. Lewis became involved with "The House of the

Carpenter," an inner-city project supported cooperatively by the Brookline Church of Christ and the Harvard Divinity School. This encouraged him to start a similar program in East New York. There he established a "place of refuge" which featured, among other things, a food co-op, sports activities, and education in the three R's (reading, writing, and religion).

Interested in a holistic approach to theology, Dr. Lewis determined to become a historian of Christian thought. For this training, he attended the Pontifical Institute of Medieval Studies in Toronto, where he received his M.S.L. in 1972. During this time, he received the baptism of the Holy Spirit, as well as many charismas.

Following Toronto, Dr. Lewis went to the University of Tuebingen, where he wrote his doctoral dissertation, a three-volume, critical edition of Olivi's interpretation of the Book of Revelation. Returning from Tuebingen, he served two years as a minister at the West Islip Church of Christ in Long Island. At the same time, he also taught pastoral theology and church history at New York Theological Seminary.

In 1975, he answered a *New York Times* ad for a church history professor at the Unification Theological Seminary. Since September of that year, he has provided a constant challenge to UTS students, requiring that they take

an objective, historical look at their faith. Dr. Lewis remains at the seminary because he considers its founder, Reverend Moon, to be "the Tertullian of the Orient - the first person in the history of Christianity to wed successfully the Christian Gospel with the categories of the thought-world of the Orient."

At the request of Reverend Moon, Dr. Lewis has helped initiate a Global Congress of World Religions, for which he has held preliminary meetings in San Francisco, Barrytown, Bristol (England), and Boston. He sees that the Global Congress can function as a U.N. of religions, providing a platform from which Christians and other religious people can address one another, and together deal with the world's problems.

Despite his busy schedule, Dr. Lewis aspires to do more serious writing. He has published an anthology of writings on the Holy Spirit, as well as studies on the Lord's Supper and on St. Anselm. Currently, he is working on books about Jesus, the Holy Spirit, and Mother Ann Lee, foundress of the Shaker Movement.

Dr. Lewis is married to Judy Reel, a student at New York University, and is the father of two children. He and his wife spend their extra hours tending the gardens, chickens, horse, and other animals that make up their fifteen acre farm in Elizaville, New York.

BB

THE CORNERSTONE

April 1979

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the Cornerstone

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May 1979

Theologians Meet In San Francisco

The Claremont Hotel in San Francisco was the site of the first Unification-sponsored Theologian's Conference held on the West coast. The weekend conference, which began on May 25, was moderated by Dr. M. Darrol Bryant, and was organized by Michael Mickler (U.T.S. '77), presently studying at the Pacific School of Religion.

This conference was unique in that it was the first time Evangelicals, liberal Protestants and Unificationists have come together to dialogue. Because of the participation of several systematic theologians, the Divine Principle doctrines of Creation, the Fall, Atonement, and Eschatology were thoroughly examined. Central to the discussion was the relationship of Divine Principle to the Bible. A major point of interest was the consideration of eschatology as expounded in a variety of Christian interpretations including Unificationism. Participants shared diverse viewpoints on the nature of the Second Coming and on the Kingdom of God in relation to political and economic change.

The conference concluded Saturday night at the home of Dr. and Mrs. Durst, directors of the local branch of the Unification Church. Dr. Durst described past and current activities in the Bay area, especially the practical aspects of church life. He also dealt in depth with major points of controversy, including deprogramming and religious liberty in terms of the ethical issues involved in the process of evangelization.

Participants at the conference included: Dr. M. Darrol Bryant of the University of Waterloo, Canada; Dr. Richard Quebedeaux, evangelical author and scholar; Dr. Herbert Richardson of St. Michael's College in Toronto; Dr. Lewis Rambo and Dr. Mark Juergensmeir from G.T.U.; Neil

(Continued on Page 3)



Theologians and students share their views in San Francisco conference.

UTS Takes Part in Engagement Ceremony

According to Unification Church teachings, marriage and the family unit represent the fulfillment of God's ideal for man on this earth. Thus May 13 was a joyous turning point in the lives of the 1,410 church members who participated in an engagement ceremony at the church's World Mission Center in New York City that day. Among those engaged were ninety-five members of the UTS community, as well as fifty alumni. (See list and pictures on pages 4-5).

Official preparations for this event began last fall when members who met the minimum requirements of age and church involvement submitted applications expressing their desire to be included in the ceremony. On Saturday, May 12, members from all over the world met at the World Mission Center with the Reverend Sun Myung Moon to receive his guidance and approval in the selection of their future spouses. The following day, couples participated in the engagement ceremony, presided over by the Rev. and Mrs. Moon. Of primary importance in this service was the Holy Wine Ceremony, a type of communion celebration in which each couple shared a small glass of wine. This ceremony marked the beginning of their spiritual lives

together and also symbolized the forgiveness, through the grace of God, of the original sin in their lineage.

The 705 couples who were engaged included a substantial percentage of interracial and international couples, representing every race and every continent. Their engagement signified a commitment, not only to each other and their families, but to God and to all of humanity. For this reason, the marriage will not take place until after a period of about three years, during which time couples will devote themselves entirely to serving mankind through their various church missions. The future mass-wedding will include these couples and many others who were engaged last fall in Europe and in the Orient.

In honor of the seminary's newly engaged students and staff, UTS president David S. C. Kim sponsored an engagement banquet at the seminary on May 19. Married couples of the UTS community prepared a splendid steak dinner and an evening of entertainment, providing an atmosphere which not only allowed couples a chance to get better acquainted, but which gave the entire seminary a heightened sense of the community created by the new engagements.

Guests Discuss Social Issues

During the 1978-79 school year, a group of UTS students has invited a series of speakers to address topics relating to contemporary social issues. Two speakers visited UTS at the beginning of May.

On May 2nd, Dr. Adrian Kanaar, M.D., counselor and doctor of rehabilitation medicine, spoke to seminarians about his personal observations of Russian military personnel after World War II. Dr. Kanaar, born in Great Britain, served in the British Medical Corps during World War II, after which he moved to the United States.

Speaking about post-war Europe and the Soviet expansion into Eastern Europe, Dr. Kanaar gave a first-hand account of the Russian Army's disciplined "pillaging" of Berlin and the steps which led to the takeover of East

Germany. He pointed out that the British government trusted the Soviet Union even though numerous reports were filed explaining the Soviet Union's political aspirations. Dr. Kanaar also explained that although the British accorded them the privileges and treatment of allies, the Russians treated the British troops as enemies. A well-documented book written by Dr. Kanaar revealing these and many other facts was never published because of a paper shortage in England around the time of World War II.

On May 9, Dr. Jerry Sazama, Associate Professor of Economics at the University of Connecticut, presented a seminar on "Models for Social Change." Professor Sazama describes himself as an "economist by profession and a social reformer by avocation."

Dr. Sazama's three part presentation included a summary of the thought of the Brazilian philosopher-educator, Paulo Freire; a discussion of the

tension between humanism and determinism in Marxist philosophy; and a study of Rubem Alves' book, *Theology of Human Hope*.

Dr. Sazama explained that dialogical action constitutes the crux of Freire's theory of revolution. The essence of dialogue, for Freire, is the "word," which consists of two dimensions, reflection and action. These together make up "praxis." By insisting on the unity of thought and practice, Freire hopes to avoid the extremes of verbalism and activism. Dr. Sazama described Freire's goal to be the humanization of mankind, allowing people to be subjects, not objects, of history.

Professor Sazama commented on the varied facets of the political and religious left, touching on the relationship between humanistic and theistic socialism. Throughout the evening, he prompted the students to think dialogically, particularly in their attempts to come to terms with a "leftist" model for social change. He offered the example of Rubem Alves, whose writings promote the practice of the Christian virtues of love, respect, humility, faith and trust in the effort to bring about a social revolution. MW



Sazama



Kanaar

Shinto Explained

A Japanese person can be blessed at birth by a Shinto priest, married by a Christian priest, and buried by a Buddhist priest, without feeling any contradiction, revealed Dr. T. James Kodera in an enlightening talk on Shintoism given at UTS recently. Dr. Kodera, professor of the history of religion at Wellesley College, spoke on May 16 about the formative influences, as well as the philosophical and ritual features of the Shinto religion.

Dr. Kodera stated that all of Japan's major religions have been influenced by geographic and environmental factors. In particular, he said that the sun, the mountains and the sea have nurtured an aesthetic rather than moral or rational emphasis in religion.

Dr. Kodera listed several of the outstanding characteristics of Shintoism, the only native religious tradition of Japan. He pointed out that it has been remarkably tenacious and conservative throughout its lengthy history, yet it has permitted considerable diversity in its practice. Also, Shintoism stresses "vertical systematization" or ranking

of men and things into hierarchies of value and meaning. An important aspect of Shintoism, he stressed, is its common purpose with politics of rectifying the ills of society.

Meaning "the way of Kami," Shinto is anything mysterious, awesome, or beyond human comprehension, Dr. Kodera explained. Central also to Shintoism is the importance of purity, which is reflected in its rituals.

Dr. Kodera concluded the evening's presentation with a colorful documentary film describing Shinto temples and rituals still observable in Japan today.

GN

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Christian Ethics

On May 18, Dr. George Kelsey spoke to the ethics class at UTS on "The Nature of Christian Ethics." Dr. Kelsey, an American Baptist, held the Henry Anderson Butts Chair of Christian Ethics at Drew University, taught at a United Methodist Seminary, and is a graduate of Morehouse, Yale, and Andover Newton.

Using the typology of Christian ethics that Richard Niebuhr constructed in his book, *Christ and Culture*, Dr. Kelsey classified five types of ethics. The five types range from knowing God in Christ, through faith and the Bible, to knowing God in nature, through reason and culture. The first type is the "New Law" or "Christ Against Culture" type, which sees Christ as our only authority. The second is the "Natural Law" or "Christ of Culture" type in which the Gospel values or demands are reinterpreted through culture. The third is the "Christ Above Culture" type, the fourth is the "Christ and Culture in Paradox" type, and the fifth is "Christ the Transformer" or the "Conversionist" type.

The discussion which followed Dr. Kelsey's talk covered several ethical issues, including that of religious freedom. On this point, Dr. Kelsey maintained the necessity for religious freedom, claiming that "a religion must prove itself existentially." LM



UTS choir and guests perform for spring concert.

Siggins Speaks On Luther

Dr. Ian D. K. Siggins, visiting professor of Church History at Harvard Divinity School and a recognized authority on Luther, spoke at U.T.S. on Monday, May 14. Dr. Siggins, the author of a book entitled *Martin Luther's Doctrine of Christ* and the editor of another book from the Evidence and Summary series entitled *Luther*, shared his views in two different sessions.

Speaking in the afternoon on the theology of Luther, Dr. Siggins stated that although Luther, unlike Calvin, did not systematize his thought, he was consistent. Luther saw faith as the oneness of the Word with our hearts. Furthermore, Luther believed that in the realm of God, reason only leads to error and that the logic of faith has no continuity with the logic of reason.

Concerning eschatology, he noted that Luther did indeed expect the second coming to occur at any moment; however, Luther also emphasized that one should not allow eschatological expectations to stop one from dealing with the world. In this respect, Luther believed that his calling was to be a "Doctor of the Bible" and saw himself in the tradition of an apostle or prophet.

Dr. Siggins also outlined Luther's Christology. According to Luther, the unity of the divine and human natures in Jesus indicates that the characteristics peculiar to each nature can be interchanged. Thus, he maintains, it is possible to say that God died, or that a man rules over the universe and that this man is God.

In his evening talk, Dr. Siggins presented his article on Luther's mother which will be published this fall in the *Harvard Theological Review*. His research into this little known topic has shown Luther's mother, Margareta, to be a very pious, devout, and also educated woman who exerted a great influence over her son. Dr. Siggins maintained that Luther's integration of masculine and feminine aspects of God in the maternal and paternal roles of Christ was the result of his mother's strong influence.

Dr. Siggins' next project is to research the influence of Franciscan spirituality on Luther's family, especially as it is reflected in Luther's preaching. Dr. Siggins expects to find some connection between a Franciscan influence on Luther and his famous struggle in the Augustinian monastery.

WW

Spring Concert

"UTS Celebrates Spring" was the theme of the seminary's second annual spring concert, held May 27 in the UTS chapel. The choir, directed by Richard Erlich and accompanied on the piano by Burt Leavitt and June Orland, presented a lively program of choral and instrumental music before an audience of students and guests from the community.

"On a Wonderful Day Like Today" proved to be a most appropriate first number for the festive concert. This was followed by a barbershop quartet, a soprano solo from Handel's "Messiah," a trio singing the Korean love song, "Saran Hae," a piano solo of Beethoven's "Für Elise," a Brahms flute duet, two spirituals sung by the choir, and an original saxophone composition. Jim Baughman (UTS '78) founder of the seminary choir, highlighted the evening with two vocal solos accompanied by guitar. As a finale, the choir danced to and sang selections from "West Side Story" with such enthusiasm that the audience rose for a standing ovation. The choir closed the evening by honoring UTS President David S. C. Kim with one of his favorite songs, "Edelweiss."

JK



Claremont Hotel, site of the San Francisco conference.

CALIFORNIA CONFERENCE...

(Continued from Page 1)

and Linda Duddy of the Christian Coalition; Walter and Virginia Hearn, both free-lance writers and editors; Dean Durwood Foster, Dr. Stillson Judah, Dr. Ted Peters, and Linda Lenan from the Pacific School of Religion. Also present were President David S. C. Kim of U.T.S.; five graduates and two current students of U.T.S.; and Dr. and Mrs. Durst of the Creative Community Project.

HS, WW



Siggins



UTS engaged couples sing finale for engagement celebration.



Senior class president Tom Walsh and Lynn Robinson cutting cake.

UTS Celebrates Engagement



UTS married women serenade the new couples: (l-r) Helen Subrenat, Dean Therese Stewart, Barbara Beard, Nora Spurgin, and Rosemary DeGoey.



Dr. Ang, administrative dean, and Mrs. Ang sing for couples.

Following is a list of U.T.S. students and staff who participated in the recent engagement ceremony. Included in the list are those engaged alumni whose names were available.

Students:

Bradley Anderson ('79) - Linda McCoy
 Gordon Anderson ('78) - Mary J. Evenson ('79)
 Donald Archer ('80) - Nobuko Watanabe
 James Baughman ('78) - Mija Hahn
 Bruce Biggin ('80) - Emiko Abe
 James Borer ('80) - Lucy Gossett
 Edgar Boshart ('77) - Muffy Ingersoll
 Richard Breen ('80) - Jean Kersting ('79)
 Kevin Brennan ('79) - Karin Gronewald
 Michael Breslin ('77) - Janelyn Ockerman ('79)
 Gerald Brock ('80) - Hiroko Otsuka
 Natalino Caputi ('79) - Elizabeth Stronski ('80)
 David Carlson ('79) - Sachiko Ohno
 Thomas Carter ('80) - Chizuko Sumitani
 Henry Christopher ('80) - Gudrun Ullrich
 Gerald Ciemny ('80) - Carmella Zen
 William Connery ('80) - Misako Horikawa
 Larry Criner ('79) - Lynn Musgrave ('77)
 Dinshaw Dadachanji - Kim Dickinson ('80)
 Adri DeGroot ('77) - Yoko Azuma
 Randall Denham ('79) - Lindy Knauf ('79)
 Charles Donaldson ('80) - Julie Abeln
 Dennis Duggan ('79) - Tomiko Kanamori
 Paul Eagle ('80) - Joonto Toyjo
 Lloyd Eby ('77) - Pauline Pilote ('77)
 Martin Eisenberg ('79) - Linda Chapman
 Franz Feige ('79) - Diana Muxworthy ('77)
 Charles Frumin ('80) - Mayumi Shirase
 Esteban Galvan ('80) - Lorna Spivak
 Jeffrey Gledhill ('79) - Miyako Sano
 Stephen Goldstein ('80) - Cho Won Ju
 Robin Graham ('80) - Patricia Kehrli ('80)
 Melvin Haft ('79) - Holly Sherman ('80)
 Helgi Hardarson ('79) - Betsy O'Brien
 Jack Harford ('79) - Kyoko Izumi
 Stephen Henkin ('80) - Libby Mitchell ('79)
 Donald Hentrich ('79) - Shigeko Watanabe ('77)
 Arthur Herstein ('77) - Tirza Shilgi ('78)
 Wayne Hill ('80) - Dorothy Percic ('80)
 Charles Hoover ('80) - Ann Glesne ('79)
 Lloyd Howell ('78) - Mary Moriarty ('80)
 David Jarvis ('77) - Patricia Zulkosky ('79)
 Charles Jenner ('79) - Sharon Gershberg
 Gunnard Johnston ('79) - Satsuko Masuyama
 Frank Kaufman ('79) - Hiroko Ide
 Jack Kiburz ('80) - June Orland ('80)
 John Kinney ('79) - Nobuko Kybo



Newly engaged couple, Richard Breen and Jean Kersting outsing each other, Western-style.



President Kim sings Korean folk song with Dr. Y. O. Kim. June Orland accompanies on flute.

John Kung ('80) - Christine Washburn
 Burton Leavitt ('79) - Michiyo Fujita
 Don Lewis ('80) - Linda Corrigan ('80)
 Klaus Lindner ('77) - Christa Dabeck ('78)
 I John Maniatis - Jaime Sheeran ('77)
 Donald Marsolek ('77) - Margaret Nagel ('78)
 Herbert Mayr ('79) - Shizuka Iwaki
 William McClellan ('79) - Yoshiko Koide
 Phillip McCracken ('79) - Harue Hosono
 Michael Mickler ('77) - Reiko Fukuzawa
 Wayne Miller ('79) - Marion Warin
 Juan Morales - Beatriz Gonzales ('79)
 Clark Munsell ('80) - Christine Abel
 Richard Oben ('79) - Mary Hansen
 Berlin Oliver ('79) - Susan Hughes
 Richard Panzer ('79) - Miho Uchida
 Kerry Pobanz ('77) - Carol DeMicco ('80)
 Lewis Rayapen ('78) - Marilyn Eaton
 Lee Shapiro ('78) - Linda Krout ('79)
 Whitney Shiner ('79) - Josette Sheeran
 Charles W. Smalls, Jr. - Jolanda Roessink ('79)
 Joseph Stein ('78) - Patricia Gleason ('79)
 Willard Suttles ('80) - Hiroko Fujii
 Carl Swearson ('80) - Anna Dunlap
 Kizashi Takemura ('77) - Maria Burn
 Odd Inge Ulvestad ('79) - Anne Bachop
 Thomas Walsh ('79) - Lynn Robinson ('80)
 Jonathan Wells ('77) - Lucille Massengill
 Charles Wheeler ('77) - Sarah Petersen
 George Whitfield ('79) - Ellen B. Vogel
 Mark Wilenchik ('80) - Tamie Asakura ('78)
 Andrew Wilson ('78) - Lova Eng
 Christoph Wilkening ('79) - Karen Stanley
 John Wilt ('79) - Joanne Galloway
 Willis Witter ('80) - Naomi Tashiro
 Frank Zochol ('79) - Mary Lou Bliss ('80)

Staff: (Staff names appear on left)

John Adams - Stephanie R. Goerss
 Jeanne Bannister - Jack Young
 Jo Ann Crooks - Toshihisa Nakao
 William Flowers - Dorothy French
 Kate Hunt - David Jones
 Marcia Lawton - Alois Weinmann
 Geraldine Porcella - Richard McCullough
 Lesa Mitchell - Lowell C. Ellanson
 Janet Nimz - Andy B. Bentley
 Walter Ruf - Rachel Spang
 Peter Schepmoes - Janie Creigh
 John Thomas - Susan Beldner
 Valarie Weber - Steven Schutte
 Mark Wells - Catherine Beck



Skit 'Johnny Lingo' gives advice on appreciating a wife.



President Kim posed with many couples, including Mark Wilenchik and Tamie Asakura.



Nat Caputi and Lesa Mitchell sing selections from 'Man of LaMancha' accompanied by David Berger and Monte Vianale.



President Kim displays copy of first English edition of *Divine Principle*.

UTS CELEBRATES CHURCH'S 25th ANNIVERSARY

Twenty-five years ago on a humble dwelling in Seoul, South Korea, three of Rev. Sun Myung Moon's earliest disciples hung a sign declaring the inauguration of the Holy Spirit Association for the Unification of World Christianity. Today, what is commonly referred to as the Unification Church has blossomed into an international movement of 120 nations.

May 1st, the official anniversary, is of particular significance at Unification Theological Seminary since its president, David S. C. Kim was one of the three disciples who hung the sign. In his speech at the anniversary service at UTS, Mr. Kim spoke on the original purpose of the Church: "The primary goal of the Unification Church is to provide the ideology which can unite Christianity." He also outlined the movement's early history, describing the persecutions (Rev. Moon had not been accepted in Communist North Korea and had had to start all over again in the south) and he also outlined the evangelical work undertaken by the first members. Seminarians are indeed honored to have the constant spiritual guidance of one of the Unification Church's five charter members.

Mr. Kim recalled responding deeply to the teachings of Rev. Moon because they provided the solutions to his own quest for the unification of the world's religions. As a result, he became the Church's first missionary to England in 1954 and its second missionary to America in 1959.

At a special May 1st entertainment luncheon, Mr. Kim thanked Dr. Young Oon Kim, UTS professor of systematic



Top lecturers pose with President Kim: (l-r) Patricia Zulkosky and Tom Carter (3rd place winners); David Carlson (1st place); President Kim; Wayne Miller (2nd place); Paul Perry and Richard Oben (runners up).

theology, for her original translation of the *Divine Principle* into English in 1956. Dr. Kim holds the distinction of being the first Unification Church missionary to the United States, having come in January 1959.

The festivities concluded with a *Divine Principle* lecturing contest in the evening. Out of nearly sixty contestants, eight finalists were chosen during two days of preliminary competition. Each lecturer spoke on one of eight basic topics of the *Divine Principle*. The eight finalists were David Carlson, Tom Carter, Burt Leavitt, Wayne Miller, Mary Moriarty, Richard Oben, Steve Symonds, and Patricia Zulkosky. Winners, shown in the above photograph, were chosen by a panel of judges comprised of members of the faculty and administration. SH



Faculty and students enjoy celebration luncheon.



Frank Zochol instructs class on farming techniques.



Seiichi Ohkawa and John Wilt help plant new vegetable garden.

NEW LIFE IN SPRING

Colt Born at UTS

The seminary's riding stables became a popular meeting place for several students this semester, as the UTS community looked forward to the upcoming birth of a new foal. At 7:00 PM on Sunday, May 5, a ninety-five pound colt was born to Miss Tonka Eddie, a registered Quarter Horse. Because of his white-starred forehead,

he was named "Star of David."

To ensure the safest delivery possible, many students and staff members participated in a round-the-clock mare-watch during the three weeks prior to the delivery. A few fortunate onlookers were able to witness the quick delivery which was skillfully assisted by Lesa Mitchell, stable manager and junior Carl Swearson.

LM



Star of David, new colt on the UTS farm, trots beside his mother, Tonka.

Missionary Farming Class

As part of UTS's developing field training program, seniors Frank Zochol and Ann Glesne have been teaching an introduction to modern farming and gardening methods. During the spring quarter, their main purpose has been to show students how to serve others through teaching self-improvement techniques in applied farm theory. They have emphasized the importance both of being aware of the variety and flexibility of different approaches, and of thinking in terms of incorporating these into the existing technological and cultural levels in a developing country.

The course work itself has been an interweaving of theoretical and practical knowledge. Frank, who has managed the seminary's farming program for the last two and a half years, demonstrated some of the techniques and equipment used at UTS. In developing the theoretical aspect, Ann explained some of the sociological factors which should be considered when working as a missionary within a different culture. The students will have an opportunity to put their knowledge to practical use by using both hand and power tools to plant this year's garden.

RB

Congratulations!

The seminary community would like to congratulate Dr. Edwin Ang, administrative dean at UTS, and his wife Marie on the birth of their daughter, Jennifer Mayling. Jennifer is their fourth child and was born on the morning of May 9th.



faculty focus

Dr. Joseph Hausner

Teaching students of diverse national and religious backgrounds is nothing new for Dr. Joseph Hausner. Throughout his life he has taught and studied in institutions in Eastern Europe, Israel, and America, and has received degrees from both Jewish and Christian universities. Even his birthplace, Czernowitz, Romania (now part of the Ukrainian S.S.R.) encompassed numerous nationalities within a relatively small population and area.

From birth in May, 1919, Dr. Hausner received an Orthodox Jewish upbringing. By the age of twenty he had already graduated from a rabbinical seminary and was active in his own synagogue. It was at this time that war broke out in Eastern Europe, flooding his native province with soldiers of the Soviet Army. In 1940, his congregation, consisting mostly of wealthy and upper middle class people, was dispersed and many of its members deported to Siberia. Dr. Hausner, himself, was spared deportation until the following year, when the Nazis came into possession of his city. His parents were killed and he was sent to the forced labor camp of Peczora, deep in the Ukraine. Men and women here were forced to work with virtually no food or clothing, and most died a slow, deteriorating death. "I believe that only God kept me alive and saved me there," Dr. Hausner says of this time.

After almost three years in this

camp, Dr. Hausner was able to make his "miraculous" escape, walking through bitter cold November weather until he reached his native country. Even though the war ended soon afterwards, he remained in hiding for almost a year in order not to be conscripted into the Red Army. He spent the next four years, until 1949, training in Bucharest at a seminary for Hebrew teachers. He then left Romania for Israel with his diploma, and was appointed to a teaching position in the public schools soon after his arrival. He spent fifteen years both as teacher and school principal in various parts of Israel, and even found time to resume his studies in political science, history, and biblical studies at the Hebrew University in Jerusalem.

In 1964, Dr. Hausner decided to come to America to learn the English language, and has remained in this country ever since. In 1965 he was appointed to teach at the Erna Michael College for Hebraic Studies in New York City, where he gave instruction in Hebrew literature, biblical studies, and Jewish history until 1969.

Between 1968 and 1973, he completed a B.D. at New York Theological Seminary; a S.T.M. at Union Theological Seminary; and both a M.Ph. and a Ph.D. in Religion and Society at Columbia University.

Upon graduation from Columbia, Dr. Hausner began teaching Hebrew language and literature at Farleigh-

Dickenson University in New Jersey, where he remained for three years. In 1975, he responded to an advertisement seeking teachers for UTS, and he subsequently joined the faculty as an Associate Professor of Old Testament and Judaic Studies.

Associating with the Unification Church has been, for Dr. Hausner, "the fulfillment in many ways of a life-long vision." Years ago, in 1946, he conceived of a world in which men would possess "the same divine harmony which dominates the iron laws of nature." When, in 1974, he read the text of a speech by Rev. Moon reprinted in the *New York Times*, he became convinced that "Rev. Moon is actually engaged in the implementation of those ideas which I independently formulated earlier, in view of the 'Kingdom of God on Earth'." He adds that he believes Rev. Moon is introducing a "reformulated theology which might result in the reconciliation between Judaism and Christianity."

Dr. Hausner has published several articles dealing with such issues as the Arab-Israeli conflict, the Holocaust, Jewish-Christian relations, and the ideas of Martin Buber. He is now engaged in an intensive re-working of his Master's and Doctoral theses to prepare them for publication.

Dr. Hausner is currently living in New York City with his wife, Sally, a Spanish teacher at Junior High School 73Q in Maspeth, New York. GN

THE CORNERSTONE

May 1979

Unification Theological Seminary
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the Cornerstone

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June 1979

Class of 1979 Graduates

The Third Annual Commencement Exercises of the Unification Theological Seminary took place on June 30 in the seminary chapel. Graduating from a two year program in religious education were fifty two students, including forty one men and eleven women from nine different nations.

The ceremony was conducted by Dr. Mose Durst, director of the Unification Church in Oakland, California. The Rev. Randall B. Bosch, Reformed Church minister, offered the Invocation, which was followed by a choral selection from the seminary choir. After the graduates received their diplomas from UTS president David S.C. Kim, Patricia Gleason delivered the Valedictorian Address, and Neil Albert Salonen, president of the Unification Church of America, offered the Congratulatory Address. The ceremony ended with a Commencement Address and Benediction by the Rev. Sun Myung Moon, seminary and Unification Church founder. (See text on p. 4)

Following the formal graduation exercises, about five hundred seniors and guests were treated to a magnificent banquet. Entertainment during the meal included music by the folk-rock group, "Sunburst", two duets sung by Mr. and Mrs. Lemmers, and some inspirational words about the Unification movement by UTS professor of Old Testament, Dr. Josef Hausner. Dr. Thomas Boslooper, UTS professor of biblical studies, emceed the program, weaving it together with his special blend of humor and piety.

A reception was held on the seminary grounds after the banquet, and the day's activities drew to a close with an evening of informal entertainment by seminary students.

The graduating seniors were: Bradley Anderson, Kevin Brennan, Natalino Caputi, David Carlson, Larry Criner, Randall Denham, Dennis

(Continued on Page 5)



Fifty-two graduates receive their diplomas on June 30, 1979.

Evangelical Writers Conference

Interfaith theological dialogue initiated by the first generation of a new religious movement is quite unusual, but for that movement to hold a conference with some of its most adamant theoretical opponents is almost unheard of. Recently, UTS sponsored a meeting of several Unificationists with a group of Evangelical writers. Dialogue began with breakfast and introductions at the seminary on June 8, and continued at the church's World Mission Center in New York City until June 10.

The conference was convened by Dr. Richard Quebedeaux, Evangelical author; moderated by Dr. Rod Sawatsky, an Evangelical Mennonite from Conrad Grebel College, Waterloo, Ontario; and organized by UTS senior Patricia Zulkosky. Other participants included Dr. James Bjornstad, professor at Northeastern Bible College and author of *The Moon is Not the Son*; Dr. Ron Enroth, professor at Fuller Theological Seminary and author of *Brainwashing and the Extremist Cults*; Mr. Jerry Yamamoto, member of the Spiritual Counterfeits Project and author of *Puppetmaster*; Mr. Brooks Alexander, also with the Spiritual

Counterfeits Project; Dr. Irving Hexham, professor at Regent College in Vancouver; Mr. John Maust, news assistant for *Christianity Today*; Mr. Neil Salonen, president of the Unification Church in America; Ms. Kathie Lowrey, director of public affairs for the Unification Church; Dr. Warren Lewis, UTS church history professor and member of the Church of Christ; three Unificationists from Union, Yale and Harvard; and five UTS students.

Theological discussions began Saturday morning as Dr. Bjornstad presented the Evangelical view of Jesus as the eternally begotten, divine Son of God. Participants discussed the question of whether fundamentalist Christian statements concerning the Trinity, the finality of the work of Jesus, the cataclysmic Second Coming, and the establishment of the Kingdom of God stimulated in-house Christian arguments or arguments between Evangelicals and Unificationists.

The work and mission of Rev. Moon was a focal point of conversation. Evangelicals were particularly interested in the Unification understanding of the spirit world, and in how this

(Continued on Page 2)

Singing Rabbi Visits UTS

On June 4, UTS had the special opportunity to experience the awesome atmosphere created by Rabbi Shlomo Carlebach, known throughout Israel and America as "The Singing Rabbi." By candlelight he sang vibrant songs accompanying himself on the guitar, and he told fascinating and moving stories drawn from the spiritual heritage of Hassidic Judaism.

Rabbi Carlebach embraced each person in the room, giving them his blessing. He then moved the entire audience to sing and eventually to clear the room to dance in a spirit of brotherhood and praise to God. The Rabbi's stories centered largely on the righteousness and humility of holy men. At any one time, he noted, there are thirty six holy men on earth who outweigh the value of the whole world with all its foolishness.

Rabbi Meir Fund of Brooklyn was also present for the evening, and spoke briefly at the close of the meeting. He said that tradition has it that when the Messiah comes, he will bring a new Torah. He explained that long before it was written, the Torah existed as black and white fire, and that what is now available is the black fire. When the Messiah comes, he will bring back the white fire.

RP; SS



Rabbis Shlomo Carlebach and Meir Fund entertain with music and stories.

Scholars Discuss Unificationism

On the weekend of June 1-3, eight scholars representing a variety of academic backgrounds met with several UTS students to discuss the philosophy, theology, and sociology of the Unification movement.

Theological discussions opened with a consideration of the fall of man and the problem of evil, and led into a study of the Divine Principle interpretation of history as the providence of restoration. Since the Unification Church looks toward a physical, as well as a spiritual Kingdom of God, its political

and social ideology was investigated. Guests also expressed interest in the spiritual life of the church, discussing its prayer, music, sacraments, and use of Scripture. A timely concern was the engagement of 1,410 Unificationists in a ceremony in New York last month. Seminarians showed a movie of the 1800 couple marriage ceremony, which was performed by Rev. and Mrs. Moon in Seoul, Korea, in 1975.

In their concluding talks, participants exchanged insights on Jewish and Christian understandings of the messianic title, and in this context discussed the mission and message of Rev. Moon. The conference ended with a discussion on "deprogramming".

The dialogue was organized by UTS senior Wayne Miller, and moderated by Dr. M. Darrol Bryant, of the University of Waterloo, Renison College. Guests included Dr. Stan Johanneson, also of the University of Waterloo; Dr. Robert Van Dale of Westminster College in Pennsylvania; Dr. Robert Holmes, University of Rochester, Rochester, N.Y.; Dr. Kenneth Ambrose, Marshall University, West Virginia; Dr. Belden Lane, St. Louis University; and Ph.D. candidates Richard Hall, University of Toronto, Canada; and Michael Birkel, Harvard Divinity School. JO



Evangelicals and Unificationists continue discussions at mealtime: (l-r) Mr. Jerry Yamamoto, Mr. Neil Salonen, Ms. Patricia Zulkosky, Dr. Irving Hexham, and Dr. Ron Enroth.

CONFERENCE

(Continued from Page 1)

applied to the alleged appearance of Jesus Christ to Rev. Moon in 1936.

Other topics of discussion included the canonicity of the *Divine Principle*, the financial practices of the Unification Church, and "deprogramming". In concluding talks participants dis-

cussed the degree to which Unificationists and Evangelicals could cooperate. The more fundamentalist proponents of Evangelical Christianity expressed that they could be "co-belligerents", although not "allies" with Unificationists in their efforts to solve the problems of an immoral and increasingly anti-religious society.

STAFF

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Contributors: Mel Haft, June Orland, Richard Panzer, Steve Symonds

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The Rev. and Mrs. Moon, Pres. David S.C. Kim, and the Class of 1979 pose for an official graduation picture.

Commencement Address

by Reverend Sun Myung Moon

Distinguished guests, scholars, parents and brothers and sisters of those graduating; and professors and staff of the seminary, whose efforts have made today's graduation possible: I extend my greeting to you and my heartfelt appreciation for your being here at these third commencement exercises of the Unification Theological Seminary.

During the few short years since the opening of the seminary, many well-known theologians and scholars from all over the world have visited us, and thirty-four of our graduates are now pursuing their Ph.D. degrees at eighteen universities throughout the United States. It is particularly significant and hope-giving that in the circumstances of today, where Christianity is sick and in steady decline, fifty-two ministers are being sent out to come to its aid. I pray that God will protect each of these graduates all throughout his career, and that all of them will become sound and heavenly soldiers.

We of the Unification Church have in the past suffered a great deal together with God. We have been called by Him to realize His ideal, namely, heaven on earth. Religions up to the present have only emphasized salvation in the hereafter, and have paid little attention to salvation here on earth. In contrast, our Unification Church has been fighting not only for salvation in the hereafter, but also to realize heaven here on earth.

Not only do we know for certain that this work is the very thing that God has desired, but we also know through experience that heaven always takes our side and helps us in doing God's work. God cannot tolerate the righteous being treated as unrighteous. Thus, when true sons and daughters of heaven are treated as sons and daughters of the satanic side, God cannot put up with it. He takes the side of the righteous and helps them. All of you graduates are well aware of this fact through your own personal experience. Therefore, be

strong and brave. As heaven rendered help to Joshua and Caleb when they stood strong against the seven tribes of Canaan, you must stand strong in confronting numerous evil powers and their domains. Be even stronger than Joshua and Caleb. Never be weak and cowardly. Instead, be strong and brave enough to cause controversies of the type that will promote goodness in this evil world.

When we are lonely and solitary, let us pray with tears, thinking of the world. Let us realize that the loneliness and solitariness we feel are of God, Himself, and that we are fully representing Him and feeling sadness in His place. When we shed tears for His sake, He will be sure to visit us.

In place of God, we should especially shed tears for the sake of America. Your families and relatives want you to cry for their salvation, too. Become ministers and clergymen who work with heavenly hearts and who know God's tears.

The world longs for those whose words and actions are born of heavenly heart and tears. Heaven, the world and America are all yearning for such ministers to appear before them. As you work with tears and heavenly love in the most lowly positions, you will soon find that you are never defeated. Even though you may appear to be the losers, you will, instead, be the victors, because heaven will visit you and protect you.

In this world there are no true tears. This is especially so in America. When a man with heavenly tears appears in this satanic world, it will persecute him most severely, but men of righteousness will gather around him.

I pray that each of you will become a righteous minister that showers the warm rain of God's grace on our frozen world—on this lifeless glacier devoid of love. I pray that you will enable all people to understand God truly and that you will make them His own sons and daughters and show them the true tradition of men.

I pray for the eternal blessings of God on the graduating members and on all who are present here today.

Thank you.



Mr. David S.C. Kim plants the presidential trees.



Students accompany President Kim as he blesses the newly planted trees.

Campus Development at UTS

UTS's campus beautification project reached a new level recently with the planting of 137 trees around the newly completed pond (two each for seniors, outgoing staff, and several members of the administration). On June 21, UTS president David S.C. Kim officiated at a tree planting ceremony, blessing each of the trees and offering a prayer of thanks for the abundant beauties of nature. At this time, an Austrian pine and a Japanese red maple were specially dedicated to President and Mrs. Kim, and to all future presidents and their spouses.

According to a landscaping plan drawn up by seniors Mel Haft and Rich

Oben (graduates in architecture and city planning) and by junior Bob Rand (graduate in wildlife science), the trees were strategically placed to form an amphi-theater, walkways, and recreation areas. Of the several varieties planted were birch, willow, Russian olive, poplar, flowering crab, plum, pine and maple.

Another recent addition to the seminary grounds are oak park benches, designed by UTS senior Don Hentrich and assembled by a group of seminarians. The benches made in Barrytown are an improvement over Don's original design, which has been used extensively in the park systems of Urbana, Illinois, as well as in a suburb of Chicago. Don has also designed picnic tables and bleachers, which are in the process of construction. The bleachers will surround the seminary's soccer field, which is soon to be completed under the direction of senior Natalino Caputi.

MH



Students assemble park benches: (l-r) Don Hentrich, Steve Symonds, Chuck Frumin, and Odd Inge Ulvestad.



On June 27, Juniors presented the Seniors with a farewell evening, complete with outdoor cooking and entertainment.



Students use hands and homemade nets to catch fish in the lagoon.



The Rev. Sun Myung Moon delivers the Commencement Address.



Assisted by Dean Therese Stewart, Pres. Kim hands out the diplomas. Here, Student Body President Franz Feige receives Mr. Kim's congratulations.



Professors, students, and guests bow heads as Rev. Moon offers the Benediction.

UTS CELEBRATES THIRD GRADUATION



The "Go World Brass Band" performs for the reception.



Graduates and their guests enjoy a banquet together.

GRADUATION...

(Continued from Page 1)

Duggan, Martin Eisenberg, Richard Erlich, Mary Jane Evenson, Franz Feige, William Gailey, Patricia Gleason, Jeffrey Gledhill, Ann Glesne, Beatriz Gonzales, Melvin Haft, Helgi Hardarson, Jack Harford, Donald Hentrich, Charles Jenner III, Gunnard Johnston, Frank Kaufmann, Jean Kersting, John Kinney, Lindy Knauf, Linda Krout, Burton Leavitt, William McClellan, Phillip McCracken, Herbert Mayr, Wayne Miller, Elizabeth Mitchell, Richard Oben, Janelyn Ockerman, Seiichi Ohkawa, Berlin Oliver, Richard Panzer, Paul Perry, Jolanda Roessink, Giuseppe Rossi, Whitney Shiner, Stephen Symonds, William Talley, Kazuho Tokito, Odd Inge Ulvestad, Thomas Walsh, George Whitfield, Christoph Wilkening, John Wilt, Frank Zochol, and Patricia Zulkosky.



Junior class officers Esteban Galvan and Tom Carter present the Juniors' gift to the Seniors. Senior officers Tom Walsh and Frank Kaufmann receive the gift (a walnut plaque on which is set the name of each senior in a small bronze plate). Emcee, Dr. Thomas Boslooper, and "Sunburst" members look on.



Baille

Noted Film Maker Gives Seminar at UTS

Film making enthusiasts at UTS have had a special opportunity to perfect their art this past spring by attending a weekly seminar held at the seminary by Bruce Baille, a well known independent film maker. Mr. Baille began making films in the 1960's in San Francisco, and has taught at Bard College nearby, and in film seminars and universities across the country.

Mr. Baille is not the ordinary Hollywood film maker. His films are art — personal reflections on his life and friends, or powerful treatments of purely abstract themes. He speaks passionately about combining spirituality and technology. Stressing that knowledge of one's equipment begins with one's own body, he teaches his students about "Ki", and encourages

them to develop an awareness of how consciousness affects energy flow in the body.

Mr. Baille believes that by filming, in the local community, the themes and events that directly concern that community, one can directly serve the public and bring people closer together. With this method, film becomes a tool not simply for mass entertainment, but for reflecting back on the community as a "social mirror."

Students who attended Mr. Baille's seminar raised funds to purchase a sound-recording super 8 camera, and learned to use it to film events in the neighborhood and at the seminary. Viewing these films eventually became a popular Friday evening activity for many members of the UTS community.

RP

Seminarians Attend Conference on Human Rights

The National Conference of Christians and Jews sponsored an International Colloquium on Religious Responsibility and Human Rights at the Holiday Inn in New York City from June 11-14. Participants, who came from over thirteen countries, included several leaders of interfaith groups, Canadian and United States government officials, professors, novelists, and the author and producer of the *Holocaust*, Gerald Green. Nine UTS students numbered among the two hundred participants of the conference.

At the opening banquet, the president of the National Conference of Christians and Jews, Dr. David Hyatt, called upon all participants to give a short testimony of who they were and why they were present. He particularly encouraged students to attend meetings of this type, stressing the need for young people with new ideas to build on the foundation of many

years of research and active involvement in opposition to abuse of human rights.

Sessions began with case studies of contemporary violations of human rights. Mr. Gerhard A. Elston, Executive Director of Amnesty International, USA, gave an overview of the current situation, and pointed out that the acquisition of freedom for a few select prisoners of war hardly touches the surface of the problem of mass violation of human rights. Members of Amnesty International representing Chile, Indonesia, Rumania, and South Africa discussed the many genocidal actions occurring at the present time in these areas of the world.

Protestants, Catholics, and Jews discussed the responses of their respective denominations to the Holocaust. It was agreed that the experiences of the Holocaust represented the

utmost in the denial of human rights, and should be viewed as a model for understanding present day genocide and massive violation of human rights. Furthermore, participants concluded, the Holocaust should teach us to attend to the pressing problems of world hunger, of refugees, and of the systematic persecution of religious and racial minorities that characterizes too many countries today.

Participants also discussed the ethical implications of religious traditions, concluding that concern for human rights had its very foundation in religious ideology. Final sessions were dedicated to the consideration of effective responses to human rights violation in today's world, with special focus on the responsibility and capability of educational and religious institutions to motivate resistance to oppression.

MH

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Virgin Islands Theological Seminar

A unique summer experience began on July 22 at the Virgin Isle Hotel on St. Thomas in the Virgin Islands, as 43 participants including theologians, ministers and professors of religion gathered for the first Seminar on Exploring Unification Theology. The week long event convened by Dr. M. Darrol Bryant and Dr. Richard Quebedeaux opened a forum for frank dialogue on the Unification Principle. The coordinator was UTS Librarian, John Maniatis.

In opening remarks, UTS president, David S.C. Kim, explained the purpose of the seminar. He pointed out that the three major problems facing society today are the lack of direction and the immorality of youth, the decline of religious values, and the threat of Communism. In response to these he stated, "The Unification Movement can *partly* contribute to the solution of the above problems. If Christianity and other major religions work together with Unification, 'we can make it'. Team work is absolutely needed. All approaches to solve these problems potentially exist in Christianity and other religions. We are just lacking the way to apply them in actual practice. The Unification Movement has explored a 'workable recipe' to treat and even cure these problems." He also encouraged and invited constructive critiques of Unification Principle from all participants.

Twenty-four of the participants were professors of religion, four of whom were deans and department heads. There were also seven ministers and interfaith leaders, five authors, two professors from various fields, two professors of African studies, one editor, one journalist and one psychiatrist in attendance.

Each day Divine Principle lectures were presented, many of which were followed by question and answer



Seminar participants listen to a presentation on Divine Principle.

periods, prepared theological responses and small group discussions. Lecturers were: Joe Tully, who spoke on the Principle of Creation, Providential History and Unification Thought; Jonathan Wells, on the Fall of Man and Eschatology; William Bergman, on the Mission of Jesus and Resurrection; Neil Albert Salonen, President of Unification Church of America, on the Second Coming and an overview of Unification Church Activities; and Jim Cowin, on an overview of The Critique and Counterproposal to Marxism. Acting as small group leaders were Drs. M. Darrol Bryant, Durwood Foster, Richard Quebedeaux, and Rodney Sawatsky.

The most productive exchanges among the participants occurred both in the formal discussions, and in the more informal settings of meals and field trips. A variety of topics came up for discussion, such as: How is scripture to be interpreted?; Is it possible to view history as exhibiting a divinely ordered scheme?; What is the role of women in Unificationism, and can it provide solutions to the problems caused by previous views of women?; Is Unificationism pro-Western at the expense of Africa and South America?; Is Unificationism anti-liberationist, and if not, how is this problem to be worked out?;

What is the Unificationist critique of Marxism, and is it a viable critique?; Can there be any philosophical or ideological basis for world intellectual and cultural unification?; What is the relation of Unificationism to the standard Protestant and Catholic traditions?; Is Unificationism a new revelation, a reinterpretation, or what?; Can the problem of theodicy be solved in a new and adequate way within Unificationism?; What kind of language does Unificationism use - is it metaphorical or allegorical?; Can Unificationism make talk of God and religion viable again? Is God knowable?

Afternoons were free from 12:00 - 5:00, and the participants visited beautiful St. Thomas and St. John's. They went snorkeling off St. John's, toured St. Thomas with its duty-free shops and markets, and went swimming at a number of scenic beaches. The final evening's entertainment brought the seminar to a conclusion with a sunset cruise on St. Thomas Bay accompanied by an authentic steel band playing native music.

Also in attendance as representative of the Unification view were graduate students, Lloyd Eby, Anthony Guerra, Kurt Johnson, Diana Muxworthy, Jonathan Wells, and UTS graduates,

(Continued on Page 3)



UTS Librarian John Maniatis welcomes theologians to Virgin Islands Seminar.



UTS Pres. David Kim gives opening remarks.



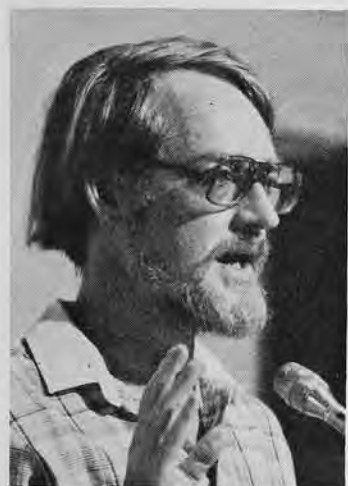
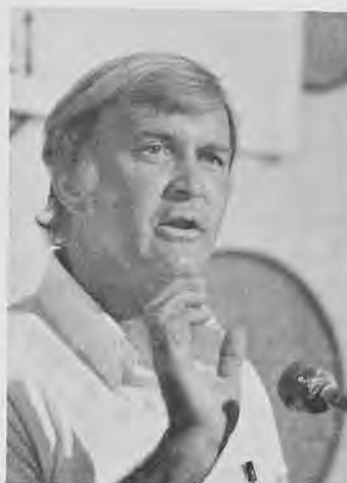
Convenors Dr. Richard Quebedeaux and Dr. Darrol Bryant.



St. Thomas Bay provides an ideal setting for the seminar.



Lecturers Joe Tully, Jonathan Wells, Dr. William Bergman, and Unification Church Pres. Neil Albert Salonen explain Divine Principle.



A view of the conference room.



A group discussion of seminar topics.



VIRGIN ISLANDS SEMINAR... (Continued from Page 1)

Christa Dabeck, Tirza Shilgi and George Whitfield.

In his closing remarks, Rev. Chung Hwan Kwak, Unification Church International Advisor, spoke about the spiritual life of Rev. Sun Myung Moon. He described him as "a man who has an insatiable appetite for a daily life of prayer with our Heavenly Father", and whose "deep spiritual connection with God is the most important aspect of his life...at minimum (he) is a righteous person." In conclusion, Rev. Kwak asked the participants to realize that, "Rev. Moon and the Unification Church are not your enemy. Because we are doing God's providential work, God Himself is helping us. But we also need your understanding, your support and at minimum, your objective evaluation."

It seemed significant that people of such diverse denominational and political outlooks would come together to discuss these important questions of our age.



Participants giving prepared theological responses.
(above individual photos).



Graduate students (top to bottom) Eby, Guerra and Johnson respond.



Informal discussions (above and below).



CORRECTIONS

For the May 1979 issue, please note the following corrections: The Claremont Hotel is in Berkeley, Michael Mickler (UTS '77) is a student at GTU, and Dr. Ted Peters and Linda Lenan are from Pacific Lutheran Theological Seminary.

THANK-YOU

†

Representing the UTS administration, staff, and students, I would like to thank Patricia Gleason for her outstanding work as editor this past year. Her standard of excellence not only with the Cornerstone, but also in her academics and personal life has been an inspiration to everyone here.

Sincerely,

†

Kim Dickinson

STAFF

Editor: Kim Dickinson
Photography: Lloyd Eby
Contributors: Doug Burton,
Lloyd Eby, Eugene Kennedy,
Bill Selig and Dan Stringer.

The Cornerstone is published monthly by the students of the Unification Theological Seminary. Inquiries or contributions may be sent, c/o The Cornerstone, 10 Dock Road, Barrytown, New York, 12507.



Participants visit Coral World.



Sightseeing on the islands.



A birthday celebration.



One of the highlights was the excellent food.



Participants make use of the many available recreational facilities.



A sunset cruise offers an enjoyable conclusion to the seminar.



Reverend Kwak gives closing remarks.



faculty focus

Dr. Hae Soo Pyun

As a Christian with a deep concern, understanding, and respect for Confucianism, Dr. Hae Soo Pyun adds a different dimension to the study at UTS. Through his courses in Korean Language and Oriental Philosophy during the past three years, he has been revealing the simple and practical Confucian view of life.

Born in Seoul, Korea in 1934, Dr. Pyun completed his lower education and began his first term at Seoul National University before coming to the United States. In the U.S., he graduated cum laude from Seton Hall University in South Orange, New Jersey, and continued further studies in Philosophy at Columbia University, where he received his Ph.D. degree in 1966. While doing his graduate work, Dr. Pyun held several part-time positions teaching Western Philosophy at City College in New York, Brooklyn College, and Upsala College, and following graduation taught Western Philosophy and Chinese Philosophy at State University College at Oneonta, New York. In 1967 he moved to Long Island to teach at C.W. Post College in Brookville, and in 1972 decided to devote his entire efforts to writing. During this time, Dr. Pyun realized that to excel as a writer requires at least 10 years of hard work.

Dr. Pyun's combined interest in Christianity and Oriental Philosophy springs from a variety of influences in his family background. Despite having

come from a long lineage of Confucianists, Dr. Pyun's father converted to Christianity and became the Secretary of the British Bible Society in Seoul. Consequently, in his youth Dr. Pyun not only learned about Christianity, but also came to understand Confucianism as a way of life.

When he arrived in the United States, Dr. Pyun classified himself as a Christian and attended a Catholic school. He finds it interesting that he gradually came to consider himself to be a Confucianist. A primary reason was that he felt Confucianism was a dying religion and that it was important for someone to revive it and assure its preservation. Thus Dr. Pyun became a professor of Chinese Philosophy. Through his courses, he says that students became so enthusiastic that they even reconverted him. In order to go beyond a mere conceptual understanding, Dr. Pyun then began using Confucian principles with his family and has found that they bear the fruit of a meaningful and harmonious existence.

Recently Dr. Pyun has been helping the Unification Church to translate a twelve hour series of lectures on the Divine Principle from the original Korean into English, and will soon be doing the same with a similar 24 hour series. Through his continuing study of Divine Principle, Dr. Pyun has found a deeper meaning and simplicity which was not as evident in his initial study.

The most essential point of the Divine Principle, he feels, is the concept of the family, which is congruent with the concept of the family in Chinese Philosophy. Dr. Pyun also has pointed out that while both Unificationism and Confucianism are concerned with the family and a life of harmony, the Divine Principle emphasizes that these are to be centered on a life of faith in God.

In 1972, Dr. Pyun's first book was published, entitled *The Metaphysics of F. J. E. Woodbridge*. Since then his interest in Oriental Philosophy has led him to work on another book entitled *Zen Sutra and Wang Pi's Commentary on Lao Tzu's Tao Teh Ching*. In this book he covers the main issues of Chinese thought: family education, which is concerned with raising children; marriage; and the concept of Superior Man, which is similar to the Jewish concept of Messiah. He also explains various aspects of Chinese Philosophy from Taoism and Buddhism to politics, and ends with the question of where Chinese Philosophy should go from here. Hopefully the book will be finished by next spring.

In his spare time, Dr. Pyun enjoys listening to classical music, reading a wide variety of books, taking walks and short boating trips, and watching a great number of baseball games. Dr. Pyun now resides on Long Island with his wife In Soo, three daughters whose ages are 14, 12, and 9, and his son who is 1½.

THE CORNERSTONE

July 1979

Unification Theological Seminary
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UTS Begins 5th Year

After a three day orientation program, UTS began its fifth academic year on August 31st. President David S.C. Kim officially welcomed the students and stressed the need for high spiritual, physical, and academic standards. With the expansion of the curriculum and faculty, students look forward to a rich and stimulating range of opportunities.

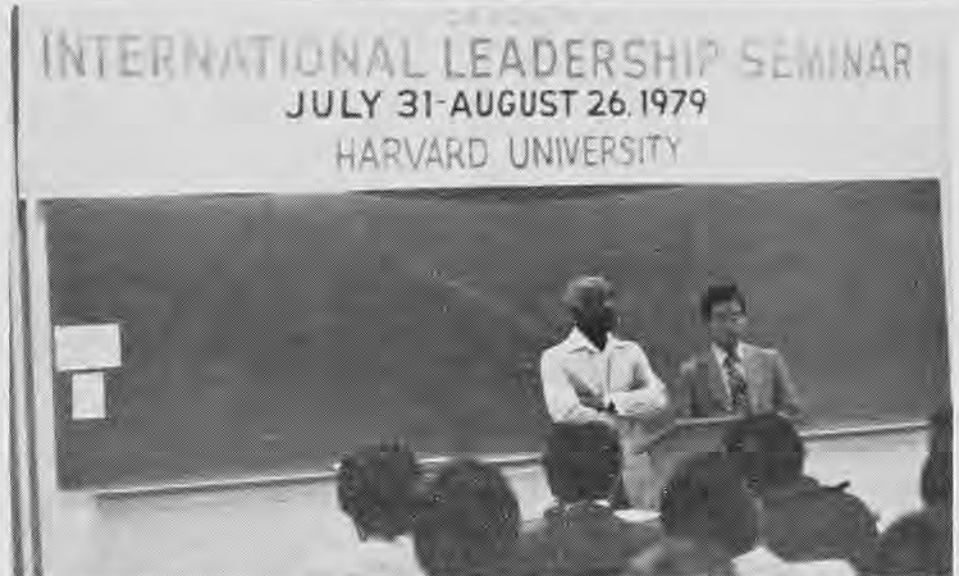
Broadening the Church History curriculum, Dr. Constantine Tsirpanlis will be teaching a new course, "Heresiology and Messianology," which will encompass a comparative study of ancient and modern 'Christian heresies'. In a second new course, he will present a historical survey of church-state relations.

Attempting to integrate field experience with the Seminary program, Dr. Henry O. Thompson, who has become a full-time professor this year, is conducting a "Home Church Seminar." Using the action-reflection model, students visit and offer services each week to residents of surrounding communities, and then reflect and discuss their experiences in light of their courses at the seminary.

In addition to a course on Islam and another on the Reformation, Dr. Warren Lewis will be offering a seminar on the history, psychology, and sociology of the varieties of religious persuasion in a course entitled, "Conversion."

Enriching the Religion and Society curriculum, Dr. Josef Hausner will be teaching a two semester course on the History of Israel as well as one on the Restoration of Israel, and Dr. Joon Ho Seuk will explore the historical and contemporary relationship between religious thought and political ideology in a new course, "Religion and Ideologies."

Combining their specialized knowledge of the New and Old Testaments, Dr. Thomas Boslooper and Dr. Thompson will join (together for the first time) to teach the course, "The Kingdom of God."



ILS participants listen to Professor Preston Williams at Harvard University.

Seventh International Leadership Seminar

Forty-five students from major universities in Japan arrived in New York City on July 31st to attend the Seventh Annual International Leadership Seminar which was held at UTS.

The participants included students from such diverse backgrounds as engineering, chemistry, physics, agriculture and business. Among this year's participants was Professor Masashi Yamazaki of the Department of Economics, Kanto-Gakuin University, Yokohama. Author of a textbook on economic theory, Professor Yamazaki addressed the students on the topic of "The Circulation Theory of Economics," which was inspired in Japan by his study of the Divine Principle. Also attending the seminar as a special guest was Professor Shigeru Kano of the Engineering Department of Tohoku University.

The theme of the seminar, sponsored by the International Cultural Foundation, was "New Ideas for Democracy and Christianity." The program included lectures on the Divine Principle presented in Japanese by Mr. Ken Sudo and Mr. Koryo Ota, President of the Collegiate Association for the Research of Principles in Japan; lectures on Unification Thought by Mr. Kenji Nomura, Director of the Unifica-

tion Thought Institute of Japan; a lecture comparing eastern and western thought from a theological viewpoint by Dr. Herbert Richardson; and critiques of world affairs by Mr. Takeshi Furuta, lecturer at UTS, and Jim Cowin, lecturer with the Education Department of the Unification Church in New York City.

Sightseeing tours to New York, Boston, Philadelphia and Washington, D.C. focused on visits to major universities, but also offered participants a chance to see museums and historic sights. At Columbia University, Dr. Dennis Dalton explained the non-violence movement and its roots in India. Professor Preston Williams of the Harvard Divinity School spoke to the students on the problems of racism, and Professor James Kodera of MIT gave a talk on his field of Comparative Religions. Chinese Affairs was the topic presented at George Washington University by Professor Hinton of the Sino-Soviet Institute.

During time spent at UTS, formal and informal discussion groups, prayer, meditation, and sports contributed to the growth of many new realizations and friendships. Seminary students and UTS staff members who

(Continued on Page 2)



The class of 1981.

UTS Welcomes The Class of 1981

The fifth entering class of UTS brings a new wave of exuberance, ambition, and intellectual curiosity. Arriving earlier than previous classes, students began a three week orientation program on August 5th. During this time of reflection and study, the new students found an opportunity to adjust from active years of field work to the academic atmosphere of the seminary. At the end of the workshop, Reverend Chung Hwan Kwak, Unification Church International, Advisor spoke to the class about prayer and how to develop their spiritual lives.

Chosen as the Junior Class President was Jim Fleming, who holds an M.S. degree in atmospheric science, and who most recently has been the State Director for the Unification Church in Florida. Tom Ward, who has been working in New York City with the Education Department of the church, was appointed as the class Vice-President.

Offering the largest international representation yet at UTS, the class has students from nine countries including Australia, Canada, Dominican Republic, England, France, Japan, Korea, New Zealand, and Spain. Also, out of sixty-two new students, there is an unprecedented number of twenty-four women.

Other distinguishing characteristics are their wide variety of educational backgrounds, church experiences, interests and talents. Additional Masters degrees are held by Tom Bowers in sociology, Lowell Mitchum in urban studies, and Rick Swarts in zoology. In

other fields of study, John Kirkley has earned a J.D. degree and Ted Kusterman has been awarded a C.P.A. degree. Students came from 25 different missions within the church, several of which are: the *News World* daily newspaper staff; witnessing centers; butterfly, ginseng, and maintenance businesses; child care; publications; C.A.R.P. (witnessing on college campuses); and the church's fundraising teams. The range of talents and interests reach from architecture, fine arts, photography, and printing to nursing, psychology, philosophy, and history. There are also two accomplished dancers, as well as many musicians who play such instruments as the flute, trumpet, violin, piano, harmonica and tambourine.

Expressing the general class feeling, Jim Fleming says, "I am speaking on behalf of the members of the Junior class when I say we are excited by the opportunity for self-discovery that seminary education offers. Our class has generated a warm feeling of unity and brotherhood in the few short weeks we have been together. In this age when theology, philosophy, ethics, politics and culture are rapidly changing, religious education is a great and challenging endeavor. We feel responsible to God and mankind to improve the quality of our interpersonal relationships and to improve our talent as architects of His Kingdom. The Seminary offers us the tremendous opportunity to accomplish these goals. We are truly grateful."

EK, BS

SEMINAR...

(Continued from Page 1)

hosted the seminar as well as the Japanese participants gained a deeper insight into each others culture and found it hard to part after the shared experiences of the four week conference. BM

NEW AREA...

(Continued from Page 4)

Dr. Johnson was born in Iowa Falls, Iowa in 1946. He has completed undergraduate work in Humanities and Biology, Masters work in Biology and recently completed doctoral work in Evolutionary Biology. He has spent three years in theological training with the Episcopal Church as a member of the Community of The Holy Cross Fathers, with whom he lived for five years. Since 1974 he has been a member of the Unification Church.

Presently, Dr. Johnson is living in New York City and is directing both the Interfaith Affairs Department of the Unification Church and co-directing the World Relief Friendship Foundation. WW

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Art, Architecture, And Publications Department

Although it may be surprising to find at a seminary, the Art, Architecture, and Publications Department is one of the most vital centers of extracurricular activity. The students in this department not only support and enhance conferences, entertainment, and holiday celebrations at the seminary, but they also add a spirit of creativity and open a variety of modes for self expression to the UTS community.

Major projects were started last school year in several areas: photography, by Jeff Gledhill and Richard Breen; architecture, by Mel Haft and Chad Hoover; graphics, by Wayne Hill and staff; publications, by Carol DeMicco; and environmental research, by Bob Rand. The project staff members have degrees in areas ranging from Architecture, Landscape Architecture, and Fine Arts to Chemistry and Environmental Studies.

One of the most far-reaching projects is a design renovation of the library. The model on display in the art room discloses plans for an additional level of bookshelves and study spaces with natural lighting provided by the existing large windows.

Under construction is the pond landscaping project which will include pathways and trails, grassed areas for community activities, picnic grounds, a children's play area, an amphitheatre, and a campsite with toilet facilities for visitors. Benches and tables designed by 1978 graduate Don Hentrich are being placed along the pond and paths.

The staff has also brought new life to many of the hallways and alcoves within the seminary. One of the most striking innovations is a lighting system which highlights plants and newly framed prints of artwork representing the Christian tradition and other world religions.

Other special programs included a calligraphy workshop and Christmas card productions directed by Chad Hoover, and production of posters, stationery, letterheads, backdrop scenery, and cards for all occasions led by Wayne Hill. The Cultural Affairs Department sponsored Dr. Vlaicu Ionescu who presented his collection of Russian icons. Carol DeMicco headed the staff for publications, Cultural Affairs, and general art work, and Holly Sherman took responsibility for the art work in the community newsletter.

MH



Project leaders in the Art, Architecture, and Publications Department (left to right) Jeff Gledhill, Mel Haft, Carol DeMicco, Chad Hoover, Wayne Hill, and Bob Rand.

UTS Graduates Receive Degrees

On August 31, 1979, UTS graduates David L. Jarvis and Stephen L. Post received Master of Arts degrees from the University of Chicago Divinity School.

Representing UTS at the ceremony were President and Mrs. David S.C.

Kim, who hosted a celebration "banquet" later in the evening for the two graduates. Also present were Whitney Shiner, who will begin his studies this fall at the University of Chicago Divinity School, and Bill Flowers, who accompanied President and Mrs. Kim.



Stephen Post, Mrs. Kim, President Kim, and David Jarvis after graduation ceremony at University of Chicago.



Graduates join President and Mrs. Kim for celebration "banquet".



Johnson

New Area of Study at UTS

Assisting the development of a new area of study relating science to religion, Dr. Kurt Johnson has introduced a course entitled "The Scientific Basis for Divine Principle."

Dr. Johnson observes that historically there has been little relationship between religion, which speaks primarily of man's internal experience, and science, which deals basically with man's external observations of the natural world. He states that religion essentially uses deductive logic, beginning with broad, universal statements from which we pattern our lives. Science, on the other hand, has traditionally used inductive methodology, beginning with smaller observations from which larger generalities are concluded.

Dr. Johnson shows that the Divine Principle, which is fundamentally a deductive statement, can be presented in scientific models. In fact, because of the Divine Principle he believes that UTS is probably the first theological institution where a curriculum in science and religion is completely natural and necessary to its theology. A unique contribution of Divine Principle, he points out, is the "Principle of

Professors' Summer Experiences

As the new academic year begins, the faculty of UTS brings with them a unique variety of summer experiences as well as the benefits of continued research in their respective fields.

Dr. Constantine Tsirpanlis, Professor of Church History and noted Patristics scholar, was invited to participate in the Eighth International Conference on Patristic Studies held at Oxford University, England. There he presented his paper entitled, "The Concept of Universal Salvation in Gregory of Nyssa and Unification Thought."

Dr. Warren Lewis was busy organizing the planned Global Congress of World Religions as he journeyed throughout Europe. Attending the International Conference of the Sociology of Religion in Venice and the World Congress of Faiths in Chichester, England, Dr. Lewis met with leading experts in the field of global ecumenics who have agreed to lend their support: namely Professors Marcus Braybrooke and Ninian Smart who have agreed to participate in the Global Congress Steering Committee which will present further developments of the plans at

the upcoming Eighth International Conference on the Unity of the Sciences.

Dr. Thomas Boslooper finished editing his forthcoming book, *The Image of Woman* while spending time at his summer home in Lake Charlevoix, Michigan. Also, as a participant in the Virgin Islands Conference on Unification Theology, he presented a critique on the Divine Principle view of the mission of Jesus.

In an effort to broaden the program of Religious Education at UTS, Dean Therese Stewart and Mr. Ernest Stewart attended the Robert Schuller Institute on Effective Church Leadership at Garden Grove California.

Other professors continued work on the various books which they are writing: Dr. Josef Hausner on a book about religious-political movements of the 1930's; Dr. Young Oon Kim on the thought of Reverend Moon; Dr. Joseph McMahon on decision making; Dr. Henry O. Thompson on *Ethics for Nurses*, which is being co-authored by Joyce Beebe; and Dr. Pyun on the Tao Teh Ching. WW

Creation," which elaborates upon the relationships between things of the natural world.

Dr. Johnson comments that, "The scientific question is how many of Divine Principle's models are corroborated by the most recent scientific understandings of reality. My feeling is that the coincidence is very high. The problem is that most evaluations of Reverend Moon's theology have been done by theologians from the point of view of theological discourse and accepted theological norms. Considering Divine Principle as a scientific or cultural model is a completely different

approach, which must be done if Divine Principle's potential as a unifying principle is to be adequately examined. This challenge has often been overlooked simply because the Divine Principle book primarily addresses itself to the Bible. However, the 'Principle of Creation' can be examined from a scientific point of view as well."

In addition to developing a new curriculum in science and religion, Dr. Johnson sees that a major goal of this course is to help Unificationists become conversant with scientists on the subject of Divine Principle.

(Continued on Page 2)

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View of the front entrance of UTS.

UTS Celebrates Fourth Anniversary

UTS celebrated the fourth anniversary of its official opening on September 20, 1979. Four years previously, the seminary had opened its doors as an institution of higher learning in a convocation officiated by Reverend and Mrs. Moon. As a part of the ceremony, President David S. C. Kim formally opened a Bible to mark the beginning of the Seminary's history.

Until that moment, the seminary had existed mainly as a vision in the mind of Reverend Moon, who had already initiated a series of workshop programs ranging in length from seven to 120 days at the Barrytown site. The purpose of the workshops, which took place at what was then the "Barrytown International Training Center," was to train church members for leadership and missionary activities. The two-year, full academic program which commenced officially on September 20, 1975 was the logical extension and fulfillment of that purpose.

Originally, the Seminary buildings had been the property of the Order of Christian Brothers, who had operated an institute for the education of high school students and the order's novices there. The school--St. Joseph's Normal

Institute--opened in 1929 after more than a year of construction in Barrytown.

Dedication, above-average intelligence, and the ability to adapt to a monastic lifestyle of poverty, prayer, and penance were demanded of those who received their education at St. Joseph's for over forty years.

Changing times and financial difficulties caused the closing of the school, and for several years the buildings remained vacant until they were acquired by the Unification Church in 1974. Along with the school buildings, 250 acres of land set in the rolling hills of New York's Dutchess County--including a considerable strip of waterfront on the Hudson River--changed hands by this acquisition. In addition, a couple of historic mansion houses almost a century old, which had been used by the Christian Brothers mainly for storage purposes, were now included in the general restoration which the whole property underwent at that time. Nevertheless, the emphasis in these renovations was on retaining, rather than modifying, the traditional appearance of the buildings, and even

(Continued on Page 3)

New Horizons For '79 Graduates

The opening of the new academic year at UTS has found graduates of the previous year (Class of '79) engaged in a variety of activities. Most graduates are doing evangelical work on college campuses under the direction of Reverend Park, National Director of C.A.R.P., and as in past years, a number have entered noted graduate schools throughout the country, joining other UTS graduates from previous classes.

After attending a 40-day field orientation program this past summer, many UTS graduates journeyed to California as new members of CARP to participate in a witnessing campaign. CARP is the Collegiate Association for the Research of Principles and its purpose is to communicate and expand the ideas of the Divine Principle as it relates to various academic disciplines. In the fall, they returned to the east coast to begin CARP programs on various college campuses. Some of them are taking advantage of the opportunity to take classes in subjects of personal interest.

Of those going on to graduate school, Patricia Gleason is at Harvard Divinity School, William McClellan is attending Yale Divinity School, and Wayne Miller is continuing his studies at Union Theological Seminary in New York. Also in the eastern states are Frank Kaufmann and Thomas Walsh at Vanderbilt University in Nashville, Tennessee; Natalino Caputi and Franz Feige are at Drew University Graduate School in New Jersey.

Representing UTS in the midwest is Whitney Shiner who is attending the University of Chicago Divinity School. In California, David Carlson and Paul Perry are enrolled at Graduate Theological Union, Pacific School of Religion in Berkeley, and Patricia Zulkosky is attending Claremont School of Theology.



Stajszczyk

Polish Dissident Movement Discussed

The dissident movement in Poland was the topic of a talk given on September 19th at UTS by Jerry Stajszczyk, a Polish ex-patriot who now lives in the United States.

After giving a detailed history of the dissident movement in Poland from the failure of the 1968 student rebellion through the 1970 worker's rebellion, he spoke about the events which followed the ensuing police massacre and which have led up to the present struggle for civil rights for the underground dissenters.

During these rebellions, the Catholic Church alone has defended the workers and students, Stajszczyk said. He also pointed out that even though the Catholic Church has divided internally on what its proper relationship to the totalitarian government should be, it is still the only institution in Poland which has successfully defended individual freedoms. Stajszczyk related that at the time of the rebellions, the Bishop of Krakow was one of the main fighters for freedom and aided the dissident struggle through his articles written in support of human rights. He stated that the Bishop, currently Pope John-Paul II, offered his rooms to be used for the dissenter's meetings.

He explained that the educational systems have been changed in Poland to exclude the study of the past in order to teach Communist ideology. Consequently, he said that people are persuaded to believe that there is no way, nor any sense in trying, to change anything. As a result, many people have lost a sense of purpose, the hope for freedom, or an identity as a nation or culture, Stajszczyk related. He added that they are weakened in spirit

by the fact that the police can arrest anyone at anytime, with no channel for appeal. One example he cited was that of the attorney general who once killed a child by accident when he was drunk, but was not punished; however, in 1976, people who were demonstrating for the improvement of living conditions were arrested and lost their jobs.

Speaking about his own involvement in working to change the injustice he sees, he said that he has belonged to many different religious, political and cultural groups in order to keep the Iron Curtain from completely cutting off contact with the Western culture. He was imprisoned for three months once for helping to begin a demonstration at a holy shrine to which Catholics make an annual pilgrimage. He also described locking himself in a room for a week with several other people in order to work continuously on printing anti-communist literature. Interestingly, he remarked that because their movement's meetings were held in a Communist cultural youth center, they were never discovered.

Stajszczyk is now living in New York City and is very involved in stirring interest and understanding among Americans concerning the injustice of the Communist government in Poland.

DS

Religious Freedom Addressed



Willoughby

William Willoughby, who recently completed eleven years as the religion editor for the *Washington Star*, a Washington D.C. daily newspaper, presented insights on the issue of religious freedom in a talk at UTS on September 23.

Speaking not only as a newspaper editor but as someone who takes his Christian life seriously, he has always sought to write objectively about the Unification Church and other new religious movements in America. According to Willoughby, the general antipathy towards religion in this country unfortunately makes objective reporting difficult; there seems to be a competition among reporters for the most sensational article.

He gave an example of the Liberty Bell as the great symbol of freedom throughout our nation; yet, the crack

Robert Schuller Institute Visited

At the Robert Schuller Institute in Garden Grove, California, Mr. Ernest Stewart, Dean Therese Stewart, and Miss Patricia Zulkosky ('79) attended a conference on "Effective Church Leadership" during the first week of September. Local church leaders from throughout the U.S., Canada, and Australia came together for the seminar, which was conducted by Dr. Robert Schuller, his staff and several guest speakers.

Dr. Schuller shared his "Possibility Thinking" philosophy, which is based on the principle that a positive mental attitude activates the world around us with powerful mental images of optimism and creativity and tends to draw positive results. Dr. Schuller's ministry has borne remarkable fruits. With a staff of hundreds of dedicated workers, the Schuller institute has been able to conduct successful ministries to reach the young, the old, the rich, the poor, the single, and the married. According to Dr. Schuller, "Possibility Thinking" makes the presence of Christ real in our everyday lives.

WW

in the Liberty Bell symbolizes the sad fact that all too often the ideals we proclaim we are unable to practice. Citing many examples from American history, Willoughby pointed out that not one of the original thirteen colonies had complete religious freedom. He went on to say that not even the Bill of Rights passed in 1791 made religious freedom a reality in this country.

Willoughby explained that even though the climate of religious intolerance in America today is not as externally harsh as it has been in the past with such groups as the Mormons, many groups still face the threat of deprogramming, and frequent, public harassment. His contention is that religious liberty must be hard fought for and won; it is everyone's right, even the "moonies."

WW

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President Kim leads the seminary in singing "Happy Anniversary."

FOURTH ANNIVERSARY...

(Continued from Page 1)

the statues of saints around the grounds, though ravaged by time and weather, were restored and given fresh paint by hardworking Unificationists.

With the initiation of the full seminary program in 1975, serious pursuit of religious studies and academic preparation for religious education could commence under the tutelage of professors from a variety of nations and religious traditions. The philosophy in appointing these scholars is to engage representatives from the different traditions to speak for themselves, rather than having only Unificationist professors; and so the faculty has come to include, among others, a Methodist minister, a Jewish rabbi, and a noted scholar from the Greek Orthodox tradition.

Similarly, there has been an international and ecumenical spirit to many of the activities at UTS since its

convocation. Dialogues with theologians and evangelicals have become a regular part of seminary life, and many scholars from all over the world have come to speak on such topics as Buddhism, Islam, and Shintoism. Although not yet officially accredited as a degree-granting institution, UTS has already graduated more than 150 students to positions of responsibility and active leadership in the Church world-wide. Many have also gone on to further studies in major theological schools and seminaries across the country.

Reflecting on the accomplishments of the past four years at UTS, President David S. C. Kim made a few remarks at the anniversary dinner before he ceremoniously cut the Seminary birthday cake. A short film on the opening of the Seminary was also shown after the meal. The whole occasion served to stimulate much speculation about possibilities for expansion and development during the coming years. GN



Choir sings.

ANNIVERSARY CELEBRATION



Dr. Boslooper adds a bit of humor.





Potato Harvest Completed

The Second Annual "Potato Harvest Festival" was held by the UTS community on September 29 to cap off a two-day drive to harvest the crop from its one-acre potato field.

To celebrate, the students gathered for a cookout which included baked potatoes. For entertainment, they sang, told jokes, and even joined in a Lebanese folk dance around the campfire. CS



Evangelical-Dialogue Book Published

Evangelical-Unification Dialogue, is the latest book in a Conference series of publications sponsored by UTS. The editors are Richard Quebedeaux, a well known evangelical author of books such as *The Worldly Evangelicals*, *I Found It!*, and others, and Rodney Sawatsky, Director of Academic Affairs at Conrad Grebel College at the University of Waterloo. It contains the proceedings of two conferences that were sponsored by UTS in 1978 in which Unificationists and Evangelicals candidly dialogued about religious issues and current religious life.

The conversation touches on many issues but is mainly grouped around the following topics: "Heavenly Deception;" Jesus Christ and Sun Myung Moon; Authority, Word and Spirit, Salvation: Conversion and Faith, Deprogramming, and Salvation and Restoration; and Heresy and Cooperation. In addition, the books open with

the testimonies of the participants and closes with discussion of the conference itself and its value. The evangelical participants included people from InterVarsity Christian Fellowship, Campus Crusade for Christ, Theological Students' Fellowship, and authors and professors from various universities.

The other two books in the Conference series are *Exploring Unification Theology*, edited by Susan Hodges and M. Darrol Bryant and *Towards a Global Congress of the World Religions*, edited by Warren Lewis. Additional books are planned which will show Unification beliefs in relation to others of the world's faiths. The series as a whole is an attempt to explore the ecumenical potential of Unificationism.

The Evangelical-Unification Dialogue can be ordered from the Rose of Sharon Press, G.P.O. Box 2432, New York, N.Y. 10001, for \$6.95. LM

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East coast graduate students meet with President Kim.

UTS Graduates Continue Studies

Over the past three years, thirty-six UTS graduates have continued their theological studies at fourteen major universities in the United States, the United Kingdom and Canada. Although these men and women share a common purpose for their continued study, they differ in specific areas of pursuit within their field.

The first graduating class in 1977 sent nine students, with three more students following later. In 1978, thirteen students went on, and the following year eleven. The schools they are attending include Harvard Divinity School, Yale Divinity School, The Graduate Theological Union, Union Theological Seminary, and the University of Toronto, among others. After graduating from UTS, most have entered Masters degree programs, however, some have started directly into Ph.D. programs. Fourteen students are now working at the doctoral level. Their areas of study range from Christian Theology and Ethics, to Religion as related to Education, Society, Culture and Psychology.

These students come from varying backgrounds. Besides the United States, they represent Germany, Japan, Holland, Mauritius, Brazil and Norway. Likewise, their undergraduate fields of study differ immensely.

Many students are very involved in the life and activities on their campuses. Their involvement ranges from student government to teaching study dynam-

ics. Also on several campuses, they have initiated theological conferences similar to those convened at UTS with the purpose of providing interested students and faculty with an opportunity to dialogue with Unificationists.

One student noted, "The presence of Unificationists at _____, has added a whole new dimension to the school. While I feel that I personally have a tremendous need to enhance my own understanding of so many aspects of theology and Christian history, I feel that it is invaluable for the academic community to apprise itself that Unificationists can contribute a sophisticated theological system and a world view which are, in many ways, applicable to contemporary man."

UTS soccer enthusiasts join to dedicate the soccer field.



Chicago Conference

The second in a series of theologians' conferences sponsored by UTS graduates attending the University of Chicago was held on October 20th at the University's Center for Continuing Education. The focus of the two sessions was on Unification Theology in relation to both Christian tradition and modern theology.

Discussion began in the morning on the status of Divine Principle in relation to Christian tradition, and later dealt with the nature of God in Unification Theology. In the afternoon, the session centered primarily on the application of Divine Principle to current moral problem areas in theological ethics, as well as on the Christological position of Divine Principle in the context of traditional doctrines of Christianity.

Moderating the conference was Dr. Herbert Richardson, Professor at St. Michael's College, University of Toronto. Present as guests were Dr. Taylor Stevenson of Seabury Western Seminary in Chicago, Dr. Don Dayton, Professor of Theology at Northern Baptist Theological Seminary, Dr. Charles Steetlymeyer of the Lutheran School, Carol Coste, formerly with the Chicago Theological Seminary and now a pastor for the United Church of Christ, and Dr. Henry van der Goot of Calvin College in Michigan. Also in attendance were UTS graduates David Jarvis, Stephen Post, and Whitney Shiner, all presently enrolled at the Divinity School of the University of Chicago. SP



Barnett

Parapsychology

On October 22, Dr. Ronald Lee Barnett, of the philosophy department at Valdosta State College in Valdosta, Georgia, spoke to the UTS community on "Parapsychology and the Lesson of Criticism."

With his fields of study including philosophy of science, logic, and parapsychology, Dr. Barnett discussed psychic phenomena from a philosophical point of view. He explained that despite the large amount of recent evidence of psychic phenomena, man is still in the initial stages of developing the theoretical viewpoint to deal with such events. Science is still puzzled over how the para-normal can fit into the systematic philosophies of today.

Dr. Barnett sees the root of the problem in the basic concepts upon which western science is founded, namely the enlightenment model, which emphasizes empirical inquiry as the key to understanding reality. This has then encouraged Cartesian dualism which separates the mental and physical components of reality into two logically distinct metaphysical categories.



James

Ethical Values

Dr. Theodore James, retired Chairman of the Philosophy Department at Manhattan College and a natural law philosopher, presented his view of ethical thought throughout the ages, at UTS on October 26. In an address entitled "The Foundation of Ethical Values: Human or Divine," Dr. James began by stating that man is an "embodied soul and an ensouled body," or that soul and body are not separate but two intertwined aspects of man.

Describing the various ancient Greek

In the 20th century, Dr. Barnett observes that with the advent of quantum physics, we are faced with the reality that time and space are no longer relevant concepts at the sub-atomic level. He believes that the system of Cartesian dualism is no longer valid, pointing out that even physicists today must consider the non-material realm of our existence.

Why, asks Dr. Barnett, does eastern philosophy have no problem in accepting a non-material realm? He answers that the theoretical framework of eastern thought is not based, as in the west, on the premise that the mental and material are distinct realities. He suggests that these two categories are not as different as we may think, lying within a common domain which man will someday be able to systematize.



Nyangoni

African Relations

"African International Relations and the Divine Principle" was the topic of the talks given on October 10th and 11th at UTS by Dr. Wellington Nyangoni, Chairman of the Department of African and Afro-American Studies at Brandeis University.

Beginning with the importance of Egypt at the time of Jesus, Dr.

approaches to ethics, he contrasted the Sophist and Epicurean views that virtue is relativistic to the individual and that bodily pleasure is the highest good, with the Stoic and Aristotelian conviction that virtue is absolute and good by its very nature and that bodily pleasure is a secondary result of the proper exercise of the higher faculties of the soul.

He then referred to the "pleasure first" principle in the philosophies of Hobbs, Rousseau, Locke, Hume, and Bentham, and said that it is the historical root of the principle's emergence in western society today. On the other hand, he showed that Plato, Aristotle, Kant, and Shaftesbury defended the argument that man acts on the basis of a higher moral sense in accordance with his true nature which comes from and "participates" in God.

Focusing on the current situation, Dr. James discussed the limitations of Naturalism and Scientism, which hold that the source of morality is experi-

Nyangoni explained at length the historical influence of Africa on Europe. For example, he pointed out the tremendous effect St. Augustine, an African, has had on the development of Christian thought. Throughout Italy, Greece, Spain, and Portugal, African presence has become evident as well, he showed, by a process of intermarriage. Later in the Middle Ages, Islam more directly spread the military power of Africa as far north as southern France.

After tracing the history of Africa in modern times, he analyzed the failure of the United States' "vacuum policy," implemented in the 1950's. Dr. Nyangoni's view was that the United States did not take into consideration the African people's needs and hopes while seeking to oppose Communism throughout the world.

Accordingly, he explained the ineffective role Russia has played thus far in the continent's economic development. He noted that in 1965 when Ghana was suffering economically, Russia bought thousands of pounds of cocoa from them, but later released it onto the world market, driving the world price down and damaging the Ghanaian economy. For these kinds of economic and political reasons, as well as a lack of understanding of Africa's indigenous spirituality, he believes Russia has not been able to take a strong foothold.

Before closing, Dr. Nyangoni emphasized the need for Africans to further develop the Divine Principle so that it will include the African historical perspective it is lacking.

DS

ence, ethics are situational, and man's highest striving is "for the good life here and now."

In conclusion, he stated that the true foundation of ethics is both human and divine, and that "by intelligent reflection we can know the basic ethical values for all beings." Consequently, in light of the historical divisiveness of religion, Dr. James proposed that philosophy is the base on which all people can unite.

DS

STAFF

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Education For a New Age

Speaking on the topic of "Education for a New Age," Dr. Osborne Scott, Founder of the Ethnic Studies Department at the City College of New York, visited UTS on October 29th.

Dr. Scott began expressing his concern for the future of education by recounting some of his experiences while establishing the Department of Ethnic Studies. He observed that people have a tendency to be blinded by the cultural biases of their society. As an example, he cited a Ph.D. in history as having contended that, "Abolitionists were liberal whites interested in the slave cause;" yet this analysis completely ignored the efforts of a whole succession of black abolitionists.

According to Dr. Scott, as people are beginning to look at education more objectively, they are realizing the extent to which concepts and prejudices have been passed down from one generation to another. Consequently, Dr. Scott maintains that since each person is an "individual with an individual history," educational systems should be revised so that students

can be free to seek the value in each individual.

He pointed out that ultimately, all mankind has a common origin, so therefore all men are related to one another. For this reason, he urged that people today overcome the barriers of past concepts and historical oversights in order to view each person with love and concern rather than with prejudice; for fundamental to Christianity is the example of God's unconditional love. Dr. Scott concluded by saying that the educational process must serve as a vehicle to accomplish this change. TW



Scott

An Evening of Greek Culture

With the lively and festive spirit of the Greek culture, the UTS community and guests gathered on October 22 for an evening of Greek cuisine, music, and dance.

The occasion began with a specially prepared dinner of Avgolemono Soup (Egg and Lemon Soup); Dolmadakia (Stuffed Grape Leaves); Moussaka (Baked Eggplant and Meat); Greek Salad with Greek olives, Feta cheese and anchovies; Greek style potatoes; and for dessert, Baklava, a well-known Greek pastry with layers of filo dough, honey and nuts.

Following the meal, six students (Linda Corrigan, Chuck Donaldson, Vanessa George, Jack Kibburz, Doro-

thy Percic, and June Orland, program organizer) performed several traditional Greek folk dances, under the direction of Mrs. Constantine Tsirpanlis, wife of UTS professor. Wearing dark pants, white blouses, and silk scarves around their waists, they demonstrated the often intricate steps, accentuating them by waving colorful silk scarves. As a finale, everyone in the audience was invited to join together, linking arms, to learn the six dances.

During the meal, Dr. Tsirpanlis showed slides illustrating Greek art, architecture, and landscape, and the evening's festivities came to a close with a documentary film on Greece. JO



Seminarians link arms to learn Greek dancing.



Johnson

Biochemistry

As a visiting lecturer, Dr. M. Craig Johnson spoke on October 31st and November 1st to the seminarians participating in the course, "The Scientific Basis for the Divine Principle." His talk concerned new approaches to biological systems and their contribution to progress both in research and in discovering fundamental values in health and human life.

Speaking from a Divine Principle model, he opened his lectures with a review of recent advances and problems in biological research. These include electronic technology which unveils the structure of life, the growing interface between biology and moral and social problems in regard to genetic engineering, and the lack of progress in medical treatment of inherited and chronic diseases.

After tracing the development of the materialistic and reductionist philosophy of biology generally prevalent today, he questioned whether this view is sufficient for the description and explanation of biological systems. He suggested that the biological sciences are in the beginnings of a scientific revolution which may break down existing paradigms and initiate new principles.

He sees the Divine Principle as a potential contributor to such new perspectives. The Divine Principle view differs from the present idea of one-leveled biological systems, he said, by providing an introduction to a view of life with multiple levels and interconnections not reducible to simplistic dogmas; in this more holistic as opposed to reductionist approach, the explanation of life is founded not only on physics, but also on other hierarchical levels that differ qualitatively and quantitatively in their regulatory and structural aspects. Dr. Johnson holds that the basic element of life forms is interacting, reciprocal, and complimentary pairs as suggested in the Unificationist view.

Dr. Johnson has been teaching Biochemistry at the Universities of Wyoming and Illinois, with Biomedical Science as his research specialty. Currently, he is planning to join the staff of the World Medical Health Foundation, a medical foundation of the Unification Church movement. WR



Tennis champs: Pres. Kim, Holly Sherman, Glen Miranda, Don Lewis, Lorna Skaaren.

First Annual Tennis Tournament

The first annual UTS President's Cup Tennis Tournament was played this fall with forty-eight men and women participating in the mixed-doubles and singles competitions. In the finals held on October 14, President Kim and his partner Holly Sherman claimed a victory over Don Lewis and Lorna Skaaren. The singles' winner and runner-up were Holly Sherman and Glen Miranda, respectively. Following the playoffs, award presentations took place at courtside, and President Kim was presented a beautiful silver cup and plaque which will record the names of each year's victors. HS

Soccer Field Dedication

On October 4th the UTS community gathered to dedicate the newly completed soccer field. To the accompaniment of the school brass band, President Kim led the group once ceremoniously around the field. President Kim and Dr. Seuk were respectively installed as Head Coach and Trainer, and were

presented with warm-up tops matching the maroon and gold uniforms of the UTS soccer team. The seniors on the team then battled against the juniors in a short thirty minute game in which President Kim led the seniors to a 1-0 victory.

PG



Sixteen UTS students participated in the Red Hook CROP walk this fall, raising \$357 from nearby communities to donate to the "Community Hunger Appeal of Church World Service."



President Kim kicks the soccer ball to initiate the first game.

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Opening Plenary Session for the Eighth ICUS.

Seminarians Assist Eighth ICUS

UTS students assisted in the Eighth Annual International Conference on the Unity of the Sciences (ICUS) sponsored by the International Cultural Foundation. The conference was held in Los Angeles at the Century Plaza Hotel from Friday, November 23rd through Sunday the 25th. An impressive body of 525 noted scientists, philosophers and educators attended from seventy-two nations, among them four Nobel laureates. Chairman of the conference was Dr. Eugene P. Wigner, professor emeritus of physics at Princeton University, and winner of the Nobel Prize for physics in 1963.

Michael Young Warder, the ICUS Secretary General expressed that the purpose of the Conference was to provide an opportunity for scholars and scientists to reflect on the nature of different thought-systems and to discuss the role of science in establishing a system of absolute values.

Rev. Moon, founder of the ICUS, in concluding his opening address, noted, "The very science which has developed for the happiness of mankind, today is a cause of difficulty, or even harm. And the only way to be freed from these harms is to bring science under the true value perspective which centers

on God's love."

Following the essential format of the past seven conferences, the theme "The Responsibility of the Academic Community in the Search for Absolute Values" was addressed and four major subcommittees were formed: Values and Consciousness, Change and Development, Population and the Quality of Life, and Vision and Direction of the Future. In addition, eleven interdisciplinary discussion groups convened during the final day of the conference, thus allowing participants an opportunity to share their observations with those from different academic areas.

This ICUS again provided a forum for high-level scientific and professional interaction on a number of vital topics. The conference also gave participants an opportunity to appraise themselves of recent advances within their own disciplines as well as an atmosphere of interdisciplinary exchange.

Through working each year with the ICUS conference, UTS students are afforded a unique learning experience. Seminarians assisted the conference in a variety of ways, from serving as hosts and hostesses to helping with graphics and general office work.

DB, TW

Theology Discussed

The first theologians' conference of the UTS academic year was held on the weekend of November 9-11, and was marked by the variety of participants who attended. The range of their backgrounds included a Jesuit priest, a methodist minister, a social worker, and professors of theology, philosophy, sociology and religion.

Discussion during the weekend centered mostly around the topics of Unification Theology in relation to the Principle of Creation, the Fall of Man, and the building of the Kingdom of Heaven on earth. Highlighting the conference were conversations which were concerned with the lifestyle of the church members. As students shared examples of their experiences in the church, questions about conversion techniques were brought out as well. Several students gave testimonies of their experiences while undergoing "deprogramming."

At the conclusion of the conference, several participants expressed their support for the spirit of optimism which they found expressed during their stay at UTS—a spirit which they found to be in great contrast to the general trend of thought in the twentieth century.

Participating in this conference were Moderator Darrol Bryant from the University of Waterloo, Canada; Professors Jean Laporte and F. Ellen Weaver from the Department of Theology, University of Notre Dame; Gordon Harrison, a Methodist minister from Spokane, Washington; Ronald Rambo from the University of Southern Mississippi; John Saliba from the University of Detroit; Lauri Siirala, from the Child Welfare Agency of Toronto, Canada; John Roth from the Claremont Men's College of California; and Clay McNearney from Marshall University in West Virginia. Also present were two UTS graduates now pursuing further study, as well as nine UTS students.

RG



Towards a Global Congress of World Religions

Over the past three years, UTS faculty and students under the leadership of Dr. Warren Lewis have been encouraging interreligious dialogue by convening a number of conferences directed at the eventual goal of establishing a Global Congress of the World's Religions. On November 25 and 26 after the eighth ICUS, the Third Annual Conference Towards a Global Congress of World Religions convened at the Century Plaza Hotel in Los Angeles.

Three years of work culminated at the conference in the formation of an official "Committee on a Global Congress" which consists of: Warren Lewis, Professor of Church History at UTS; David J. Kalupahana, Chairman of the Department of Philosophy at the University of Hawaii; Ismail R. al Faruqi, Professor of Islam at Temple University; Finley Peter Dunne, Board member of the Temple of Understanding, Washington, D.C.; Rev. Marcus Braybrooke, Chairman of the World Congress of Faiths in London, England; Zwi Werblowsky, Professor of Comparative Religion at Hebrew University of Jerusalem, Israel; and Ninian Smart, Professor of Religious Studies at University of California at Santa Barbara and Furness College, University of Lancaster, U.K.

Although the above members' involvement does not necessarily commit the organizations which they represent, these noted religionists and ecumenical leaders form a pool of inter-

faith dialogue experience which can direct its efforts at the planning of such a worldwide meeting of religions.

The agenda began with preliminary meetings attended by the Committee on a Global Congress and approximately twenty observers representing other ecumenical groups or potential founders. In welcoming the participants, Dr. Lewis observed, "The abundant communication I have already received confirms my expectations that a Global Congress is not only possible but highly desirable and, as it were, inevitable. Now that we as a committee are working together, each contributing his ideas and his network of influence, it is merely a matter of refining our plans and making them known."

The committee then engaged in a step by step discussion on the methodology of global interreligious dialogue and the feasibility and structure of a Global Congress plan. During the discussion, President David S. C. Kim, host of the third annual conference, addressed the committee and expressed his personal understanding of the Congress's future function and role.

Concerning the unity of the world's religions, he remarked that, "Rather than emphasizing only the differences among religions, we must try to discover their common grounds, through mutual respect and proper understanding of different religions and belief systems." He went on to explain that, "The long-range goal of each religion must help bring total happiness to all mankind and eternal peace to this world, through the spirit of unity and working together which binds together all religions and their believers throughout the world."

After suggesting several guidelines for the Congress, President Kim expressed, "I am very impressed to learn that on November 19, 1979, President Sadat of Egypt proclaimed the erection on Mt. Sinai of three shrines representing the three different religions of Islam, Judaism, and Christianity, in order that these three faiths may worship the same God in peace, in the very place where our Creator has been working out His Providence for thousands of years through these three

(Continued on Page 3)

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A preliminary meeting of the "Committee on a Global Congress."



GLOBAL CONGRESS...

(Continued from Page 2)

major religions. Such a phenomenon teaches us that this is definitely the heavenly time for all religions to work together for goodness, for world peace, and for the eternal happiness for all mankind. This goal can be achieved only through the world's religions. 'Good will and teamwork' must be actualized at this time, replacing global hostility with global hospitality.

"Somebody, sometime, somewhere must begin this kind of religious movement. If we do these things properly, our 'Global Congress of World Religions,' now being born, shall succeed at this time. I hope that with Divine Guidance, we who gathered here today can be the core movers of this long-awaited religious movement."

Over the course of the two meetings, the committee came to numerous mutual agreements, concerning policy and direction and projected plans for future meetings. They officially adopted the name "Global Congress of the World's Religions," agreed that UTS would serve as a temporary "communications center," and proposed an August meeting to which each would bring two or three other scholars to form an advisory board. The committee also proposed holding several geo-regional "Consultations on Interreligious Dialogue" in order to reach out to various parts of the world's religious communities. The first of these will occur following next year's ICUS conference in Seoul, Korea. Six more were suggested, possibly in Helsinki, Finland; Lome, Togo; Lima, Peru; Mexico City, Hawaii or Canada; Colombo, Sri Lanka; and Cairo, Egypt. If the geo-regional "consultations" can be held, the committee felt that it might be feasible to set the date for the first Global Congress of the World's Religions in 1983.

Following the two days of preliminary meetings, the Third Annual Con-

(Continued on Page 4)



Scenes from the Third Annual Conference Towards a Global Congress of World Religions.

1 Congress of World Religions



GLOBAL CONGRESS...

(Continued from Page 3)

ference Towards a Global Congress of the World's Religions began with approximately 180 interested scholars, theologians and religious leaders in attendance. Francis Botchway began with a talk concerning the progress being made on the African Institute for the Study of Humanistic Values. Ninian Smart then summarized the Committee's activities, and was followed by Ismail R. al Faruqi who spoke on "the Role of Islam in Global Interreligious Dialogue," explaining the problems inherent in Islam's interaction with other religions. Finley Peter Dunne concluded by presenting, "How to Have a Global Congress that Works."

Now available is *Towards a Global Congress of World Religions, Conference Proceedings at: Boston*, a new book which includes the proceedings of the second annual conference held on November 26 and 27, 1978. Addresses included are: "Towards a New International Religious Order: An African Perspective," by Dr. Ali Mazrui; "A Case for an African Institute for the Study of Humanistic Values," by Dr. Francis Botchway; "Interfaith Cooperation--Achievements and Possibilities," by Rev. Marcus Braybrooke; and "Mohandas Gandhi and the Hindu Vision of Religious Co-Existence," by K.L. Seshagiri Rao. It can be ordered from the Rose of Sharon Press, G.P.O. Box 2432, New York, N.Y. 10001. \$2.95.



Sukhdeo

Jonestown Discussed

On November 13, Dr. Hardat Sukhdeo spoke to the UTS community. He came on the invitation of a class studying the psychological, spiritual, and emotional aspects of conversion. Dr. Sukhdeo is from the New Jersey School of Medicine, and presently Chief of Psychiatry at the Marttard Hospital in New Jersey.

In the afternoon, Dr. Sukhdeo related his observations of ex-members from a variety of new religious movements. Discussion centered on the reasons he has found for their joining and the effects the movements have had upon them.

During the evening session, Dr. Sukhdeo spoke on the topic of "What Happened in Jonestown and Why?" In his presentation, he explained the background of Jonestown. He also showed pictures and played excerpts from a tape made in Jonestown at the time of the tragic incident.

The thought-provoking nature of Dr. Sukhdeo's material stimulated a great deal of discussion and reflection among all who attended. TW



Turner

New Religions In Africa

"New Religions in Africa" and "New Religions' Education Techniques," were the topics of Dr. Harold Turner's talks on November 11 and 12 at UTS. Dr. Turner recently retired from the University of Aberdeen, where he

served as Director of the Center for the Study of New Religions.

Dr. Turner, an internationally acclaimed expert in this area, explained that there are thousands of new religions now emerging from the older and more traditional African religions. He related that most of them are Messianic in nature, with millions of followers, and at least one has been welcomed into the World Council of Churches. He categorized them into three basic types: those which originate from faith healers, those from prophets who attempt to revitalize the traditional pre-Christian religions, and those from charismatic Christian leaders who teach a syncretistic faith uniting African faiths with Christianity.

Dr. Turner concluded by saying that this new religious phenomenon is still emerging and therefore remains at a primitive stage within the spectrum of the African religious scenario.

DB

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Evangelicals and UTS students engage in theological dialogue.

Evangelicals Discuss Unification Theology

In a conference at UTS on the weekend of November 30 - December 2, Evangelical writers and scholars convened with Unificationists for the sixth in a continuing series of such dialogues. In this most recent conference, Dr. Irving Hexham, Assistant Professor of Philosophy of Religion at Regent College, Vancouver, B.C., served as the moderator.

The conference was convened by Dr. Richard Quebedeaux, the author of several books on Evangelical Christianity. Among the guests at the conference was Professor Wally Johnson, Chairman of the Religious Studies Department at Portland Community College and a former student of Dr. Hexham. Also contributing to the dialogue were Mark Mullins, a graduate student in religious studies at the University of Alabama, Tuscaloosa, and Robert Price who is presently studying theology at Drew University.

During the course of the dialogue the topics of discussion included the doctrine of the Fall and the meaning of salvation as viewed by both Evangelicals and Unificationists, the oriental philosophical background of Unification theology, the lifestyle of the family in the Unification Church, and the aims of different projects which have been initiated by the Church. Some of the participants, while differing on major

points of theology, nevertheless recognized that the Unificationists' earnestness to actualize their ideals serves as a challenge to all Christians to realize a more meaningful, practical application of Christ's teachings. The willingness to discuss any issue served as a catalyst for meaningful exchange among all who participated.

During the conference, the participants unanimously denounced the activity of deprogramming not only as a threat to the Unification Church but as an instrument which severely jeopardizes religious freedom in America. Two UTS students gave personal testimonies of their deprogramming experiences, and expressed apprehension that in the future such occurrences may be marred by greater physical violence as the legal toleration of these tactics diminishes.

It is in the nature of such dialogues that no definite conclusions were drawn, but rather, it was observable as in previous conferences that points of accord were struck between Evangelicals and Unificationists despite considerable differences in theology. Those present could at least feel that a unity of heart had been accomplished in the course of the weekend conference, as well as a deepening of personal faith for many.

TW, MW

Faculty Seminar

Convening for a meeting on December 13, UTS faculty and administration participated in a day of discussion about the relation of doctrine to praxis in the Unification Church. The meeting was opened by Dean Therese Stewart and began with a formal presentation on "The Mission of Jesus" by Dr. Young Oon Kim from her new book *The Thought of Reverend Moon*. Dr. Kim covered the area of New Testament criticism and other topics such as "Who led Jesus to the cross?" and "What is the meaning of resurrection?"

Dr. Warren Lewis and Dr. Kurt Johnson were the moderators for the afternoon discussion. Dr. Johnson's remark that "matters of interpretation are matters of practical consequence" shifted the dialogue away from doctrine towards questioning the challenges and needs of the Unification movement. This led to an exploration of the implications of seminary education, church-seminary relations, the role of the faculty, and the direction of the curriculum. With regard to the aims of the Unification movement as a whole, one participant expressed that a better understanding of the historical and sociological currents of this nation is necessary if Christians are to influence America ideologically.

After a full day of discussing and exchanging views and plans for the future of the Seminary, the participants ended the meeting by sharing in an early Christmas dinner. The faculty members who participated were: Dr. Edwin Ang, Dr. Thomas Boslooper, Dr. Joseph Hausner, Dr. Young Oon Kim, Dr. Warren Lewis, Dr. Sebastian Matczak, Dr. Joseph McMahon, Dr. Hae Soo Pyun, Dr. Herbert Richardson, Dr. Joon Ho Seuk, Dean Therese Stewart, Dr. Henry O. Thompson, and Dr. Constantine Tsirpanlis. Also participating were Mr. David Hose, Dr. Kurt Johnson, Mr. John Maniatis, Ms. Shirley Stadelhoffer, Mr. Johnny Sonneborn and Mr. Joe Tully. (see photographs on page 2).

DJ, GN



Hexham

similar emergence of new religions. Among the most significant of these periods were the time of Jesus and the close of the first millennium of Christian history.

Dr. Hexham commented on the factors which he feels have enhanced this phenomenon in our time. First, he noted that the major technological advances of the twentieth century have acted as catalysts to inspire modern man to seek new and more encompassing ideals.

Another factor mentioned was a decisive shift in the priorities of young people towards a more spiritual orientation. In his opinion, the Beatles trip to India in the late 1960's to receive instruction from Maharishi Mahesh Yogi, was a significant factor in sparking this change in values.

According to Dr. Hexham, new religious movements appear to follow a common trend or pattern in their development. Initially, they are rejected or repulsed by society, but eventually, they acquire the same acceptance and respectability as any established denomination. For example, he foresees that in the future the Unification Church will be viewed as a respected movement. TW, WW

New Religious Movements Discussed

On November 29th and 30th, Dr. Irving Hexham of the Philosophy and Religion Department of Regent College, Vancouver, Canada, spoke at UTS. Dr. Hexham has recently published an article in *Crux* magazine entitled, "Breaking the Moonie Code."

In his first talk, Dr. Hexham spoke on the development of new religious movements from a historical perspective. He noted that there have been several periods characterized by a



Dr. Young Oon Kim (right) speaks to Faculty Seminar participants (see page 1).



O'Connell

Authority Visits

On November 2, 1979, Father Robert J. O'Connell, professor of philosophy at Fordham University and a renowned authority on St. Augustine, spoke to students in the Introduction to Philosophy course at UTS.

In his lecture, Father O'Connell primarily commented on St. Augustine's *Confessions* and presented Augustine in a very human context. He understood Augustine as having been born into a religion where he was not allowed to ask questions, but was supposed only to believe and have faith. The Manicheans in turn appealed to his intelligence by offering answers to his questions; however, Augustine eventually found these answers inadequate.

Father O'Connell stressed that a talk by St. Ambrose was significant in Augustine's conversion. Apparently, Ambrose presented a very different version of Catholicism than Augustine had previously known. He was able to answer, to Augustine's satisfaction, all of the Manichean objections.

Soon afterwards, Augustine read the Neoplatonist philosopher, Plotinus' treatise on "Beauty." Father O'Connell contended that it was a combination of this Neoplatonic thought and Ambrose's Catholicism that served as the basis of Augustine's theology.

According to Father O'Connell, the development of Augustine's thought came from his own experiences which roughly can be divided into two periods. He emphasized that the early period, which includes the years immediately following Augustine's conversion, was a period of solidifying his views on basic doctrinal matters.

Father O'Connell contended that it is necessary to take Augustine in bits and pieces, within his contemporary framework, to fully understand his lasting influence on Christianity.



This year's Christmas celebration was a gala occasion of special food, song, and gifts for all.

Interfaith Programs at UTS

Despite differences among churches in traditions, rituals, and beliefs, the UTS community along with other churches is seeking to help open interdenominational communication and cooperation. For this reason, students, staff, and members of the administration at UTS have been making regular visits to local churches around the Mid-Hudson area. Sometimes the seminarians, accompanied on a few occasions by the UTS choir, have lent their active support to the services by singing songs and giving short testimonies before the congregations.

In response there have been several visits from local ministers who have come to UTS to give a Sunday service. The visiting ministers often bring with them completely different styles of preaching and the students enjoy the variety. On October 14 one of the ministers even arrived with a good portion of his pentecostal congregation, about thirty in all, to join in an Interfaith service held in the UTS chapel. It was the first such service to be held at the seminary, featuring participation both by the visiting junior choir and the UTS choir as well as sermons from the guest minister and from one of the UTS students. After the service both students and guests gathered together for dinner, followed by an entertainment program which included some spontaneous participation by the visitors.

Another minister who has spoken recently at UTS has decided to return on a regular basis to offer a Bible study class open to all members of the UTS community. In addition, more Interfaith services are already being planned as part of the ongoing community service activities at UTS. The next one is scheduled for January 27th in order to mark the week of Prayer for Christian Unity. MV, GN

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Six guest ministers preach at UTS.



Graduates Join Florida Seminar

"New Leadership for a New Age" was the subject of a five-day seminar held recently in Gainesville, Florida by members of the Collegiate Association for the Research of Principles (CARP). UTS alumni played a large part in the staffing of the seminar, as all twenty of the discussion group leaders were former students of UTS. In addition, the co-ordinators of General Affairs, Transportation, Food, and Sports were respectively Michael Herbers ('78), John Willis ('78), William Hrabar ('78) and Marty Eisenberg ('79). Howard Self ('78) was Master of Ceremonies for the entertainment while Guido Lombardi ('77) was responsible for locating the site, a YMCA camp outside Gainesville in northern Florida.

The purpose of the CARP seminar, held from December 29 to January 2, was to stimulate intercollegiate dialogue on leadership and on spiritual values. A total of 250 students attended, mainly undergraduates from forty nations and fifty-five different universities, including schools from Washington, D.C. and Boston to Cincinnati.



Students join in prayer at the CARP-sponsored seminar in Florida.

In addition to lectures and discussions, a sports tournament was held in which the various schools together with their CARP representatives competed against one another in games of volleyball, basketball, softball and soccer. Evening entertainment ranged from students performing skits and songs, to dancing to popular music played by the Go-World Brass Band.

Among the speakers at the seminar were: Dr. Theodore James, retired Chairman of the Philosophy Department at Manhattan College; Dr. Mary Carman Rose, Chairwoman of the Philosophy Department at Goucher College in Baltimore; and Dr. Henry O. Thompson, Associate Professor in Religion and Society at UTS.

Dr. Thompson's speech, "Ideology for the 80's," called for tolerance and ecumenism in seeking new and more positive directions for society in the future. "There is an oscillation — a going back and forth, a give and take — between the social context and the individual" in determining what sort of ideology he or she might adopt as a guide to life, Dr. Thompson said. Thus, there cannot be complete objectivity in

choosing a particular belief system, even for the scientific-minded. While we cannot know anything with certainty, we do not act as if that were the case, for we "eat and sleep and do a great many things assuming that these are necessary, valid, valuable, worthwhile, can be done, etc. In short, we are living by what religionists call faith."

Dr. Thompson went on to speculate where a new ideology for the '80's might find its roots, proposing that it should come from "two primary sources — the Bible, and the Renaissance" because both the compilers of the Bible and the thinkers of the Renaissance were eclectic in their approaches, focusing on the unity rather than the divergence in their sources. "Each person, each family, each nation, is different. We have differing needs, cultures, values," Dr. Thompson pointed out in his concluding remarks. "The integration of these differences is not a destruction of them—a flattening out of all differences to dull sameness—but the integration of diverse heritages, that enrich us all."

GN, DS

THE CORNERSTONE

December 1979

Unification Theological Seminary
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1980 Issues of the Cornerstone

The Cornerstone

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Conference participants discuss informally during final session.

Conference Marked By Spontaneity

Christian fellowship and theological pluralism were two main features of the theologians conference held at UTS on the weekend of January 25th. Dr. Herbert Richardson of St. Michael's College in Toronto acted as moderator and provided interesting changes in the conference format to allow participants to experience certain aspects of Unificationist lifestyle.

For example each session opened with singing and prayer while on one occasion, an extended discussion of spirituality in the Unification movement was followed by a first hand experience of communal "unison" prayer. On another occasion, Dr. Richardson allowed informal conversations over breakfast to continue for several hours rather than moving immediately into formal theological discussion. This added element of spontaneity greatly enhanced the feeling of unity as well as the exchange of ideas.

Two of the conference participants, Dr. Glenn Bucher of the College of Wooster, Ohio and Dr. Bill Shepherd of the University of Montana, have recently taught courses concerning new religious movements. The issue of religious civil liberties and deprogramming was discussed, sparked by the testimony of Dorothy Percic concerning her kidnapping and deprogramming experience.

Dr. Mac Linscott Ricketts, professor of Religion at Louisberg College, North Carolina who has been an interested observer of the Unification movement for a number of years, also participated. He expressed the belief that time would be the biggest factor not only in determining whether the movement would succeed or not, but also in determining the extent to which its basic beliefs are true.

The role of Divine Principle in society and politics, a theme that has been developing at recent conferences was dealt with here at length. Dr. Richardson expressed the viewpoint that Unification Theology challenges the very basis of our western thinking as expressed in such concepts as social contract and models of hierarchical position and relationship.

At one point because of the large number of participants, the conference was divided into two sections with Paul Fries, pastor of Hope Church in Holland, Michigan moderating the discussion of Christology while Dr. Richardson led the discussion of Philosophy.

In addition to those already mentioned, guest participants included James Lawson of Claremont School of Theology, California; Ira Zepp of Western Maryland College; Stan Kane of Miami University,

(Continued on Page 3)

Theologians Discuss Martin Luther King

On the afternoon of January 25th, Dr. James Lawson, a colleague of the late Dr. Martin Luther King, Jr., spoke to an audience of seminarians and visiting overseas missionaries about the lasting impact of Dr. King's ministry. Lawson viewed Dr. King as much more than just a civil rights leader and saw that his ministry should be interpreted in light of prophets such as Moses and Jeremiah.

Dr. Lawson gave a brief history of the civil rights movement beginning in 1955 with the Montgomery bus boycott during which the name of Martin Luther King first received national attention. Citing the massive scope of Dr. King's ministry through the 1960's and especially his influence in the introduction of the historic 1964 Civil Rights Bill, Dr. Lawson showed that King gave Blacks a way to fight injustice which also pioneered the way for other minorities.

Dr. Lawson also mentioned that Martin Luther King should be regarded as the pioneer and founder of Black Theology. Unfortunately, however, very few seminaries or even Black theologians regard him seriously enough in this light.

Suggesting the possibility of a course at UTS on the thought of Martin Luther King, Dr. Lawson pointed out that as future leaders, we need many models. Dr. King's ministry, he felt should be a model for our own future ministries because Martin Luther King came as a servant to the world, he received his calling from God and offered a wholistic ministry to elevate the social conscience of all mankind.

Following Dr. Lawson's talk, Dr. Ira Zepp, Professor of Religion at Western Maryland College, spoke briefly about the theology of Martin Luther King. According to Dr. Zepp, behind Dr. King's activism was a well thought out theology that unified the best aspects of evangelical liberalism, non-violent strategy, the social gospel, and a personalism emphasizing the value and dignity of people. Dr. Zepp likened Dr. King to a bridge between prayer and action, whose structure had to bear the tension between the retrogressive forces of what is and the redemptive forces of what ought to be.

(Continued on Page 3)



al Faruqi

al Faruqi Explains Islamic World

On January 22nd, UTS welcomed as its guest one of the most important and articulate spokesmen for the Muslim world. Dr. Ismail al Faruqi, Professor of Islamics at Temple University in Philadelphia conducted an all-day workshop for Dr. Warren Lewis' Islamic studies class. During the morning session, Dr. al Faruqi helped students to understand "How to Study the Qu'ran." One of the topics he covered was the Nature of Revelation in Muslim thought. Dr. al Faruqi emphasized the different between "inspiration" and true revelation from the one God. Mohammed's revelation is seen as final. He explained that although a Muslim accepts the prophets of Judaism and Christianity.

The Qu'ran both supercedes all past revelation and subordinates all future religions' inspirations because Allah perfected Islam and made it His religion.

Another topic Dr. al Faruqi discussed in the morning concerned the sacred character of the Arabic language. Arabic is the language of the Revelation and its form and pronunciation remain unchanged to this day since the time of the Prophet. In Dr. al Faruqi's words, "Arabic is a frozen language." Dr. al Faruqi expressed great frustration with all English translations of the Qu'ran and stated "to know Islam you must know Arabic."

The afternoon session was reserved for understanding "The Islamic World Today." In view of the strife in Afghanistan and Iran, this session was opened to all members of the UTS community. Dr. al Faruqi, a native Palestinian, was erudite and lucid in his presentation of the Muslim and Third World View of the world situation. Dr. al Faruqi's answers to often very pointed questions concerning the Middle East revealed his extensive historical background. He gave the student body another perspective from which to examine the information the news and television media offer and he challenged America to live up to the dream of "helper of the oppressed."

Dr. al Faruqi is the author and editor of numerous books and articles including *The Great Asian Religions*, *'Urubah and Religion* and the *Historical Atlas of the Religions of the World*.

TF, TC



Minor

Minor Speaks on Creativity

"What is Creativity?", UTS students asked Dr. William S. Minor after his talk entitled, "Creative Correlativity: Critic of the Sciences." A graduate of the University of Chicago in philosophy and theology, Dr. Minor is presently Director of the Foundation for Creative Philosophy in Carbondale, Illinois.

"Creativity is incarnated in all of us," Minor said. As an abstract term, not an "operational" one, Minor noted that creativity can be best understood in working situations rather than by cognitive means alone. His most enthusiastic description dealt with productive mutual communications, which he calls "creative interchange." Such interchange can be a foundation for problem-solving in psychotherapy. "We need to provide conditions to let the Holy Spirit work," he said. His idea is that one can solve conflict by inviting and supporting another's viewpoint unconditionally before stating one's own viewpoint. The other parts will be moved to support your statements, also out of a sense of fairness.

Minor says there are three basic fields of knowledge: first, the formal sciences, or "tool-making data," being the signs and symbol systems of mathematics and language; secondly, the descriptive sciences, being the natural and social sciences which describe and predict conditions empirically; and thirdly, the prescriptive or normative sciences, being the moral and philosophical sciences which have been the source of wisdom and guidance down through the ages. Through development of the prescriptive area, new life can be brought to the now overly analytical and stultified descriptive sciences. Minor feels that creativity should involve both analysis and synthesis in this process of mutual interchange.

Now 79 years of age, Dr. Minor has devoted many of these years to the concern for creativity and the improvement of human life. In addition to articles and reviews in professional journals, Dr. Minor has co-authored five books and edited a sixth.

DJ

Treasures of King Tut Examined

On January 8, Dr. James Friel of the philosophy department of the State University of New York at Farmingdale spoke at UTS about the treasures of King Tut. Besides his interests in archaeology, Dr. Friel is the editor of *Aitia*, a magazine about philosophy and the humanities, oriented towards teaching these subjects in two year community college programs. In addition, he enjoys creative writing, especially political satire and is also known for his theater reviews.

During his talk, Dr. Friel presented a series of color slides which provided a detailed pictorial record of the treasures of King Tut. As a historical figure, Tutankhamen is almost insignificant, having been pharaoh of Egypt for only nine years, some fourteen centuries before Christ. However, the discovery of his tomb in 1922 by Howard Carter, the English Egyptologist who subsequently excavated the tomb was of major significance. Unlike the tombs of other pharaohs which had long ago been plundered, King Tut's tomb had remained intact.

Within the burial chamber, the king was inside of three coffins, the innermost of which was solid gold and a magnificent



Friel

golden mask covered the head of the mummy and its wrappings. In addition, the mummy was covered with gold statues and amulets while the rest of the burial chamber was filled with elaborate hammered gold and wood carved texts. The adjoining rooms were filled with the King's personal possessions which included jewelry, furniture, clothes, weapons, and numerous other relics of this period.

Dr. Friel's color slide show provided a close look at each of these treasures while his commentary gave students a deeper understanding of the true depth of Egyptian civilization.

WW

Students Chosen for Third Year Program

Each year since the first UTS Commencement in 1977, several graduating students have continued studies in graduate programs at other universities. This year, however, continuing students will remain at UTS for the academic year of 1980-81 to begin a new third year program.

On January 16 the following twelve students from the class of 1980 were chosen to continue: Mary Lou Bliss, Tom Carter, William Connery, Esteban Galvan, Don Lewis, Gordon Neufeld, June Orland, Bob Rand, Lynn Robinson, Jerry Salles, Carl Swearson, and Mark Wilenchik.

Administration and faculty are now planning the curriculum for the new program which will include field training and further study.

BR



Students continuing for third year: (seated l-r) E. Galvan, J. Salles, J. Orland, Pres. David S.C. Kim, W. Connery, M. Wilenchik; (standing l-r) C. Swearson, B. Rand, D. Lewis, M.L. Bliss, L. Robinson, G. Neufeld, T. Carter.



Participants discuss and reflect on conference.

THEOLOGIANS DISCUSS...

(Continued from Page 1)

Dr. Herbert Richardson brought out interesting parallels between the notion of creative suffering and the Unification principle of restoration through indemnity. He also pointed out Dr. King's understanding of God's ultimate purpose which is the Kingdom of God on earth.

All three saw Dr. King's view of sin as not merely a personal phenomenon. Rather, to Dr. King, sin involves both the relationship between man and God, and also between man and man, as revealed in the contemporary social struggle for racial reconciliation.

WW

CONFERENCE...

(Continued from Page 1)

Ohio; Robert Gavin of the State University of New York, Albany, and Ruth Fries, a theology student and wife of Paul Fries. Three graduates and ten students from UTS were also present making this the largest conference yet held in Barrytown.

JF, WW

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Drs. Richardson, Lawson, and Zepp answer questions about Dr. King.

Subscriptions to the *Cornerstone* are available for \$6.00 per year. Please send requests c/o *The Cornerstone*, 10 Dock Road, Barrytown, N.Y. 12507.

Correction: In the article "Theology Discussed" (November 1979 issue), Ronald Ramke was incorrectly reported by the name of Ronald Rambo.



UTS Basketball team: (front row l-r) C. Munsell, T. Blount, T. Kusterman, D. Schmith; (back row l-r) J. Salles, J. Borer (co-captain), Pres. David S.C. Kim, B. Allegar (co-captain), M. Hanlon. (D. Bankus, absent).

First Annual Table Tennis Tournament

The first annual UTS table tennis tournament got underway on January 10th. President Kim, with representatives of the faculty and staff, opened the tournament with a very lively exhibition doubles match to the enjoyment of all who filled the lounge. The field of entries was composed

of forty-eight participants including: the president, professors, administration, staff, and student body. Senior John Kung was this year's champion. He is followed in order by Jim Fazzio, Paul Griffiths, and John Raucci.

JB



Table tennis tournament begins with an exhibition game.



John Kung wins the championship.

BA

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Advanced Seminar On Unification Theology

In response to interest expressed by the participants of the summer seminar in the Virgin Islands, an Advanced Seminar on Unification Theology was held from February 20th to 24th at the Xanadu Beach Hotel on Grand Bahama Island. Seventy participants attended the conference which was organized into two separate and concurrent sessions, Unification Hermeneutics and Lifestyle. They were moderated by M. Darrol Bryant and Dr. Richard Quebedeaux respectively, and co-ordinated by UTS librarian John Manitis.

The conference began with a plenary session in which Therese Stewart, Dean of UTS, delivered opening remarks, pointing out the need for seeking solutions to world problems from both ideological and behavioral perspectives. Drs. Bryant and Quebedeaux followed by introducing the purposes and aims of their sections.

HERMENEUTICS EXPLORED

The Hermeneutics section explored the broad range of political, economic, and social, as well as theological implications of Divine Principle. Twenty three papers were presented, eleven of which were written by graduates of UTS who are now pursuing further studies at other graduate schools.

Papers and discussions on the Hermeneutics of the Old, New and Completed Testaments comprised the first day of sessions. Andrew Wilson ('78) demonstrated that the Divine Principle reading of the Old Testament was selectively influenced by Confucian metaphysics and ethics. Anthony



Participants engage in discussion in the Lifestyle section of the seminar

Guerra ('78) discussed the possibility of using the historical-critical method of New Testament exegesis to support Divine Principle claims about Jesus and John the Baptist. Other papers included constructive critiques of Divine Principle from different theological perspectives by guest scholars.

On the second day, detailed elaborations of the Unification doctrine of God were presented in papers by Dr. Sebastian Matczak (in absentia) and Lloyd Eby ('77), while Jonathan Wells ('78) offered sophisticated apologetics for Divine Principle Christology. A thorough discussion of both issues ensued, after which the sessions turned to views on historiography. Dagfinn Aslid ('78) presented an interpretation of the Divine Principle view in terms of process thought. Klaus Lindner ('77) showed that the Divine Principle periodization of Christian history represents a Protestant interpretation. He maintained that the important dates of Christian history pinpointed by the Divine Principle are important in their own right and are not selected arbitrarily to parallel events in Old Testament History.

Eight papers followed on the final day, with lively debate about the

nature and adequacy of the Divine Principle view of society. Steve Post ('78) clarified the Unificationist concept of the ideal society as a unitary or consensus democracy. The session ended with a discussion of eschatology in which Aslid suggested that the Divine Principle outlook is open-ended, while Lindner stressed that Unification eschatology is grounded in Christian eschatology. A feminist critique was also given of the ideal world in the Unification eschaton.

LIFESTYLES DISCUSSED

Lifestyle section co-ordinator Dr. Richard Quebedeaux emphasized the need for healthy conflict in discussing key issues of the Unification way of life. The major issues raised ranged from spirituality and evangelism, to the Church's significance as a force in contemporary history.

Hugh ('77) and Nora Spurgin, who have four children, started the sessions by speaking about Unification marriage. Arthur Eves ('80) gave the perspective of a single man looking forward to such a marriage. During the subsequent discussion, two African

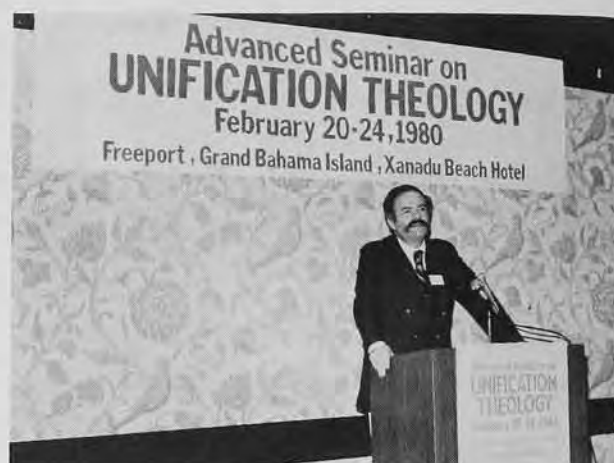
(Continued on Page 4)



John Maniatis



Therese Stewart



Richard Quebedeaux



M. Darrol Bryant



Conference site on Grand Bahama Island



Lifestyle section of the seminar...





Hermeneutics section of the seminar...



Col. Pak gives closing remarks

ADVANCED SEMINAR ON UNIFICATION THEOLOGY...

(Continued from Page 1)

guests noted the similarities between the African cultural tradition of arranged marriages and the Unification practice of matching couples. In a presentation on spirituality and piety, Patricia Zulkosky ('79) pointed out the plurality of practices and styles of prayer within the Church and related these to the Divine Principle theory of the relation between spirit and body.

In response to a criticism that Unificationists are not applying their spirituality in a systematic program to combat social ills, Dr. Kurt Johnson highlighted the many social programs of the Unification Church. In particular, he cited the work of the National Council for the Church and Social Action, and the World Friendship Foundation. Jaime Sheeran ('77), the director of Unification Church in West Virginia shared several personal experiences in her home church program with public service, having found it to be a more effective witness than direct evangelization techniques. Diana Muxworthy ('77), a divinity student at Harvard, commented on the value of sharing her religious convictions through her lifestyle as a Unificationist.

Turning to the issue of fundraising, Steve Post ('78) spoke on "the theology of money" while Esteban Galvan ('81) painted a vivid portrait of the feelings and events in the lifestyle of a Unification fundraiser. Conversion and evangelism, with respect to the methods and ethics involved, were discussed by Dr. Mose Durst, director



Seminar closes with an evening cruise on a glassbottom boat.

of the Church in Northern California. Participating also as Unificationists were UTS president David S.C. Kim, Ernest Stewart, and Rebecca Salonen.

On the final day of the seminar's Lifestyle section, Neil Albert Salonen, president of the Unification Church of America, gave a presentation in which he emphasized dispensational significance of the dates and events of the Church's history juxtaposed with important global events. The sessions concluded with noted sociologist of religion Dr. Stillson Judah surveying the findings of his ten-year study of new religious movements.

During the conference a special session including both groups discussed the role of women in the Unification Church. The basic questions were: how do women in the church view themselves, and how are they treated?

On the fourth and final day, a plenary session was held during which

Col. Bo Hi Pak gave a testimony of Rev. Moon's life, followed by a discussion moderated by Drs. Bryant and Quebedeaux on the topic "Where do we go from here"? The final remarks were given by Dr. Quebedeaux who said that because of the fellowship and harmony, this was the best conference he had ever attended.

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March 1980



Winners June Orland, Sally Jo West, and Tom Ward pose with Pres. David S.C. Kim and last year's winner Janelyn Ockerman.

Students Compete in Oratorical Contest

Each year, UTS students have the opportunity to practice and demonstrate their oratorical skills through participating in the David S.C. Kim Oratorical Contest. On February 15 thirty-seven students participated in the fourth annual competition, speaking on "The Respective Roles of Men and Women in Today's World."

Tom Ward won first place, receiving both a \$100 cash prize and a trophy which is passed on yearly to each new winner. Second place prize of \$75 went to Sally Jo West, and the \$50 third place prize to June Orland. Honorable mention was awarded to Tom Carter and Jim Fleming.

In his winning speech, Tom Ward described how men have historically exploited women. He pointed out, however, that with women's liberation, the trend has changed so that women are now exploiting men. The roles of men and women in today's society, he concluded, can best be discovered through the establishment of an extended family which embraces all mankind and causes people to see each other as brothers and sisters.

Sally Jo West stressed that while men and women are obviously different, God's original intention was that they live as a reflection of his nature in a harmonious relationship. She assert-

ed that to do this, men can find their greatest hope and fulfillment through taking responsibility as fathers, and women as mothers, not only for their families, but in whatever position they hold in society.

June Orland declared that "women who want to become equal to men only have minimum ambitions!" She said that the ideal lies in achieving true personhood, ultimately by becoming true parents who reflect the qualities of God.

Judges for the contest were Marie Ang, Ernest Stewart, Dean Therese Stewart, Andy Wilson ('78) and Hugh Spurgin ('79).

J.A.

Second Student Conference Held

From February 8-10 UTS sponsored the second in a series of Graduate Student Conferences. Participants from Harvard and Yale came together with seminarians from UTS to discuss current theological issues in relation to Unification Theology.

The conference consisted of discussion of selected topics agreed upon by the participants. In particular, they examined the rights and roles of women in the Unification Church, the nature of conversion experiences, and the charge that anti-semitism is an element in the movement's theology. Pointed questions raised by the visiting students sparked open and sometimes heated discussions about various controversial issues often associated with the Unification movement.

Participants in the latest conference included: Maria Stevens and Bruce Benson, both students at Yale; and Geoffrey Deutchas, Mia Wechsler, and Hilary Winter of Harvard. Also attending were three UTS graduates: Bill McClellan ('79), now studying at Yale; Andrew Wilson ('78) now at Harvard Divinity School; and Jonathan Wells ('78), also at Yale, who served as conference moderator. Six students of the UTS senior class participated.

M.M.



Participants in Student Conference engage in discussion.



Purnell

Local Pastor Speaks

Reverend Richard Purnell, pastor of Saugerties United Methodist Church, gave his reflections on the "Christian in the Modern World" in a talk at UTS on February 29.

Using Romans 8:14 as his text, Rev. Purnell explained two opposing philosophies of life described by St. Paul. The first philosophy promotes a rigid institutional legalism which leads to an

indifference to fellow human beings, both individually and collectively. Rev. Purnell contended that a person with this philosophy is typically insensitive to others and tends to build a cocoon for himself. In contrast, the second philosophy advocates living for the present moment without system or restrictions, the attitude commonly expressed as "whatever turns you on."

Rev. Purnell said that the Christian escapes these two extremes through building a living relationship with God, and a loving relationship with other people. He added that in following the example of Jesus, Christians must learn to love their enemies.

Rev. Purnell expressed his hope that young people will not adopt an old-fashioned Christianity which results in a "washed in the blood" mentality, and substitutes slogans for true Christian living. He explained that it is easier to "honk if you love Jesus" than it is to have a living relationship with God and one's fellow man.

S.K.

Est Explained

On March 31, Guy Riggs spoke to the UTS community about est, a human relations seminar which recently has been gaining popularity in the U.S. Mr. Riggs, an employee of IBM, came as a member of the est speakers bureau, a group of people who speak as unofficial representatives of the organization.

Mr. Riggs stated that est was founded by Werner Erhard in 1971. He further explained that basic est training usually involves about 250 people gathered in a large hotel room. The participants agree to abide by certain rules, such as abstaining from alcohol, cigarettes, and drugs. He asserted that taking away the normal props of life allows people "to be alone and to meet themselves for the first time."

The total training consists of four days, divided into two weekends. The first weekend is devoted to examining one's belief system in order to get beneath pretenses, and to meet one's true self. The second weekend begins by exploring the idea that the cause of human problems lies within our interpretation of situations rather than within the situations themselves. The final day of the seminar is aimed at helping people go beyond limiting mental concepts in order to relate on a feeling level.



Riggs

Mr. Riggs proudly admitted that since his own est training two years ago, most of his family has also participated in an est seminar. He said that as a result, his relationship with his children has greatly improved. "Any parent who thinks they can fool their kids is crazy," he remarked. In addition, he said that he now realizes that any generation gap between him and his children comes from him. Also, he confessed that for the first time he can understand the true value of his wife.

He concluded by saying that the est training has allowed him to totally experience living in the present moment, and thus recommended this program to any one who is interested in taking a "guided tour" of him or herself.

J.A.



Dickie

Islam Scholar Visits

In preparation for a Muslim—Unification dialogue to be held at UTS later this spring, visiting professor, Dr. James Dickie is offering a series of presentations on Islam. Doctrines, rituals, and ethics of Orthodox Islamic Theology will include six documentary films on Islamic civilization, which Dr. Dickie helped to direct, entitled "The Traditional World of Islam."

Dr. Dickie, who converted to Islam at the age of sixteen, graduated from Glasgow University, Scotland in 1959 with an M.A. in Arabic and Spanish. He then moved to Spain where he obtained the Licentiate in Semitic Philology from the University of Barcelona in 1965 and received his Doctorate from Granada University in 1967 with a thesis on the poet of Cordova, Ibn Shuhaid.

Dr. Dickie has traveled extensively in the Near and Middle East. He taught Arabic and Islamic studies at Manchester University from 1967-69 and also at Lancaster University from 1967-74. In addition, he has written articles about both mosque architecture and Sufism, and has contributed an article on religious dress and vestments to the latest edition of the *Encyclopedia Britannica*. Also, he has appeared on numerous radio and TV programs to talk about Islam, especially concerning its art and architecture. In 1977, he completed a lecture tour of South African universities and mosques.

J.A.

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Medieval Night

On March 10, as a special project for Dr. Warren Lewis' Church History course, members of the class of 1981 presented Medieval delights for the eye, ear, and palate.

The evening began with a feast. The recipe for the entree was borrowed from the coronation banquet held for Holy Roman Emperor Henry IV in 1056. The bill of fare included Abelard's fruit soup (with chicken broth), Galantine pie (of beef, pork, chicken, and fruit), pommies de terre (potatoes Plantaganet with basil), spinach garnished with eggs (a 1607 recipe), and baked apples (from a 1594 cookbook).

The banquet was accompanied by troubadours, minstrels, and other merrymakers. Ernest and Therese Stewart reigned as king and queen in the traditional garb of royalty.

After the meal, a program of medieval entertainment began with the fifteenth century morality play "Mankind." The spirit of the times was recreated by the boisterous mood of the play, which had been written for a largely uneducated peasant audience in order to portray the differences between a good and evil way of life. Actors representing various vices and virtues fought with each other to win the soul of an ordinary mortal. Acting in the play were Bill Baum, Bill Denn, Joan Di Paolo, Ted Kusterman, Michael Lapres, David Schmith, and Renee Masters, who was the director.

After an intermission, the entertainment resumed with an anthology of medieval religious music, arranged and performed by trumpeters, Jim Fleming and Susan Shacter. The evening closed with a theatrical rendition of "Our Lady's Tumbler," a twelfth century tale of Christian piety



Prof. Warren Lewis gives salutations while the evening's king and queen look on.



Grand Finale of the Medieval Night's festivities was a performance of "Our Lady's Tumbler".

celebrating a minstrel's devotion to the Virgin Mary. Performing were Marilyn Eaton, Jim Anderson, Tony Colom-

brito, Nelda French, Lois Hamill, Anne Olsen, and Vanessa George, who adapted the story for the stage. J.O.

Mideastern Cultural Experience

"Ahlan was sahan," an Arab greeting of welcome, began a festive cultural evening held at UTS on February 3. The event, organized by several students in the Islamic Studies course, gave the UTS community a sampling of

Middle Eastern hospitality. To create an authentic atmosphere, everyone was encouraged to "dig in" to generous portions of Hummus (chick pea and tahini dip) with wedges of Arabic bread. The casual, family-style tradition of eating with one's hands enlivened the spicy Lebanese meal of Kibbeh (baked ground lamb, beef and bulghur), Malfouf (rolled cabbage leaves), Taboule (parsley and bulghur salad), yogurt drink, and Ma'amoul (walnut filled cookies).

The entertainment started with Jack Kiburz, dressed in traditional Arabic garb, singing a North African song in Arabic. Exotic strains of Middle Eastern music filled the candlelit dining room as Vanessa George, of Lebanese descent, performed a peasant folk dance, after which the entire audience participated in a traditional Lebanese circle dance, the Debki. V.G., J.K.



Students and guests join in the Debki, a Lebanese dance.



New Book On Women

The Image of Woman is a new book by Dr. Thomas Boslooper, professor of Biblical Studies at UTS, and author of *The Femininity Game*. The book consists of a text of two hundred and nineteen pages combined with numerous photographs of women in paintings, sculpture, and contemporary life. The illustrations are an aesthetic complement to the text, often juxtaposing classical and biblical quotations with artwork from the same period and from modern times. The book is divided into forty brief chapters covering three main areas. Beginning with the image of woman in the Greek tradition of art and literature, it then shows the Hebrew-Christian heritage, and finally deals with the present-day feminine

image in religion and athletics.

The Image of Woman shows how the prevalent bias against women has been passed down from Aristotle whose view was adopted by Hebrew-Christian leaders over the more favorable view of women implicit within their own religions and within the ideas of Plato. "The voice of Aristotle was heard over the voices of Moses and Jesus," writes Dr. Boslooper. These same historical biases were later accepted and further perpetuated by Augustine and Aquinas.

In his discussion of contemporary women in religion, Dr. Boslooper foresees a return to the more balanced view, wherein "the new Eve may be any woman who develops her personal, spiritual, intellectual and physical potential as a daughter of God and as a sister, having brothers with whom she shares equal rights and responsibilities in every area of life."

Dr. Boslooper's book is of interest to men and women in psychology, art, history, sports, and religion and other areas. It is a panorama of images and ideas from the past and present and the East and West, and each image or idea opens a door for further investigation. In the author's words: "We anticipate a society in which two strong sexes develop their own distinctive capacities and complement each other while engaging in actions that renew and restore with God's help and blessing the entire created world."

Dr. Boslooper is a graduate of Columbia University and Union Theological Seminary in the field of Language and Literature on Religion. Since 1957 his research has focused on

the problem of the relationship between the sexes. He has appeared on radio and television and has published books and articles on the subject.

The Image of Woman is now available from Rose of Sharon Press for \$19.95. N.F.

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April 1980



Participants from various backgrounds discuss Religious Tolerance

Christianity and Contextualization Seminar

A new trend in conferences at UTS started on the weekend of April 18-20, with a seminar on the topic of Christianity and Contextualization. The discussion focused on the ideas of Dr. Charles Kraft, professor of anthropology and African studies at Fuller Theological Seminary's School of World Mission. The uniqueness of this conference was that for the first time, Unificationists and Evangelicals came together at UTS to discuss an issue rather than similarities and differences between their respective theologies.

In the opening session, Dr. Kraft briefly presented his paradigm for cross-culturalization of the Christian message, as a summary and supplement to his book, *Christianity in Culture*, which all participants had received beforehand. Primarily, Dr. Kraft stressed the importance of a thorough understanding of the context of the culture in which a person is working. He emphasized that the cultural relevance of the symbols and models used to convey Christianity need to be taken into consideration. Many problems have been caused in the past because of the ethnocentric approach of missionaries, Dr. Kraft remarked.

During the afternoon meeting, Unificationists offered their responses to Dr. Kraft's ideas. Using his cross-cultural paradigm, they examined the Unification Church as a Christian movement

originating in Korea and now evangelizing in America, as well as worldwide.

In the evening, Evangelicals also expressed favorable responses to Dr. Kraft's presentation. One of the points of concern which were raised, however, was the question of determining orthodoxy and biblical authority.

The final meeting on Sunday morning dealt with cross-cultural relationships and marriages. Many of the participants, especially Unificationists, were interested in the discussion because their spouses are from different cultures.

The conference ended with praise for Dr. Kraft and his pioneering work with contextualization. Many participants requested that a follow-up conference be held in the near future.

Acting as moderator and convenor of the conference was Irving Hexham, from Regent College, Vancouver, B.C. Also participating in the conference were Dr. Charles Kraft, from Fuller Theological Seminary; Ray Bystrom and Philip Wiebe of Trinity Western College, Langley, B.C.; Don Goertz, a graduate student from Clearbrook, B.C.; Robert Price from Drew University; Richard Quebedeaux, an evangelical author; Warren Lewis, professor at UTS; and Aiden Barry, director of New England Unification Church. Also present were three UTS graduates presently pursuing further studies, and six senior students at UTS. WH, BB

Religious Tolerance Conference

The second in a series of issue-related conferences was held at UTS from April 25-27 on the theme, "Toward a Greater Tolerance Among Religions." Bringing together a variety of perspectives, the conference allowed the participants to examine ways of broadening the base of dialogue and co-operation among competing religions.

Discussion focused on why intolerance exists, constitutional issues of religious freedom, and the moral necessity for honesty in religious practices. An underlying theme of the conference was the range of responses of religions to one another throughout the world. A paradigmatic model was offered explaining the relationships between religions and why certain religious positions tend toward intolerance. It was remarked that the formulas and creeds of a religion are frequently absolutized by its disciples to maximize their security. Attitudinal responses to teaching and receiving a new revelation were also discussed, and some of the UTS students present related testimonies of "deprogramming" and missionary experiences.

The participants included: the conference moderator, Jim Kodera, and Steve Marini, both of Wellesley College; Frederick Sontag, from Pomona College in California; Vincent McCarthy, from Central Connecticut State College; Jamie Ferreira, of Yale University; Andy Smith, a campus minister from Albany, New York; Michael Shaw, a Catholic priest and campus minister from West Hartford, Connecticut; Jeremiah Gutman, a lawyer from New York City working with the American Civil Liberties Union on constitutional issues; John Spagnola, from the Alliance for the Preservation of Religious Liberty, Washington, D.C.; Charles Selengut, from the County College of Morris, in New Jersey; and James Dickie, Visiting Professor at UTS. Also present were five UTS graduates now pursuing further study and nine UTS students. SG



Tapia-Ruana

Liberation Theology

Dr. Carlos Tapia-Ruana visited UTS on April 1 to speak on "Liberation Theology in Latin America." Rev. Carlos, as he is commonly known, has served as a professor, U.N. representative, and director of the penal system in his native Cuba. Two years following the revolution, he fled to America and studied at Calvin Theological Seminary.

In his talk, Rev. Carlos drew five themes from Gustavo Gutierrez' book *The Theology of Liberation*, and offered a critique and alternative view.

The first issue concerned Gutierrez' question of how the church can teach faith while it is overlooking injustice. Gutierrez contends that sin is institutional and can be changed through social action. Rev. Carlos said that his

view of sin is that it is within man, and a just society can only be built from just individuals and families.

Latin America's situation as a uniquely Christian and impoverished continent was the second theme. Rev. Carlos briefly spoke about the seven "Fathers of Liberation Theology," including Gutierrez, and presented their urgent concern for reform. He warned, however, against the danger of radical and violent methods which underlie their words.

As a third concern, Rev. Carlos explained that several Latin American countries are now ruled by small elite groups, and blamed the U.S. for being partially responsible. Yet he balanced this statement by pointing out that the U.S. system provides for its people more effectively than do other systems.

Also, he said that it was not the American government or capitalism, but rather Castro's Marxist regime which ruined Cuba's economy.

Finally, Rev. Carlos rebutted the charge that the church ignores oppression. The Communists can promise but cannot provide a better society, he explained. America is without oppression and able to assist other countries because of the free enterprise system.

In conclusion, Rev. Carlos remarked that central to the new society must be the love of God.

LP



Dadachanji

Zoroastrianism

Zoroastrianism was the topic of a talk given at UTS on March 3 by Dinshaw K. Dadachanji, originally from the Parsee community in Bombay, India.

Mr. Dadachanji explained that Zoroastrianism was founded in Persia by the prophet Zarathustra, whom scholars claim lived as recently as the sixth or as far back as the fifteenth century B.C. The religion, noted for its dualistic theology, introduced vast theological and sociological change to the Middle East. Under two major Iranian dynasties, Zoroastrianism flourished widely until the rise of Islam in the seventh and eighth centuries brought great persecution to the Zoroastrians. Millions were killed and the religion was almost completely destroyed except for a small band of believers who escaped to the Gujarat area in India to start the Parsee community.

Mr. Dadachanji pointed out that Zoroastrianism and Judeo-Christianity have several similar elements which the latter may have derived from the first, such as: the last days, the Messiah, final judgment, resurrection, and after-life. Also, the Judeo-Christian concept of God is similar to the Zoroastrian idea of Ahura-Mazda, a personal, intelligent god of supreme goodness.

Fire is an important aspect of worship for the followers of Zarathustra. An eternal flame, fed with sandalwood, is kept in each temple as a symbol of God. Unique to Zoroastrianism is the ritual of placing the dead on a Tower of Silence, a high pillar where the dead bodies are quickly devoured by vultures. Both of these practices are still carried on by the Parsee community, which numbers between 100,000 and 140,000. Describing them as a "closed community" which neither evangelizes nor intermarries, Mr. Dadachanji mentioned that the Parsees have been better able to adapt to Western culture than their fellow countrymen and thus have assumed positions of responsibility in Indian society.

Mr. Dadachanji is a Unificationist now completing his Ph.D. in molecular biology at Yale. WW



Advisory Board of NEW ERA gathers for first meeting

NEW ERA Begins

On March 27-29, the first meeting of NEW ERA (New Ecumenical Research Association) was held in New York City at the World Mission Center of the Unification Church.

NEW ERA is an outgrowth of the theologians' conferences sponsored by UTS, and marks a new stage of formally organizing and substantially expanding the program.

NEW ERA consists of an Advisory Board of Consultants which includes twenty-one scholars and professionals from the USA, Canada, and Great Britain, who are mainly in the fields

of theology, religion, and philosophy. Darrol Bryant and Richard Quebedeaux are Senior Consultants; John Maniatis is Executive Director; David S.C. Kim and Rev. Chung Hwan Kwak are Unification Church advisors.

The purpose of NEW ERA is to foster "academic ecumenism" through the convening of a variety of conferences and through a systematic publishing program. The Advisory Board will meet twice a year and has the responsibility of generating new ideas for the programs. During the meeting many suggestions were made for conferences, projects, and books, some of which are planned for this year. JM



Celebration of Life workshop

UTS Sponsors Public Programs

Throughout the academic year, UTS has sponsored several public projects and programs for the Mid-Hudson area. In addition to the regularly reported international cultural evenings and guest speakers, students and staff have initiated a variety of activities ranging from a weekly talent night to radio programs.

One such program is a community service newsletter, *The Mid-Hudson Tide*, which is published monthly by UTS students. The *Tide* offers articles on area residents, public-opinion polls, lists of upcoming events, and also a variety of photographs, drawings, recipes and poems submitted by readers. Each month, the newsletter is delivered by students door-to-door and is also made available in several distribution spots.

On Sunday night each week students and guests gather informally at the UTS student lounge for a "Community Dinner-Talent Night." After dinner everyone is welcome to participate in the entertainment by singing songs, telling stories, reading poems, dancing, or sharing other unique talents. The program is followed by a slide presentation of UTS activities.



Guests observe Seder ceremony



Guests join UTS staff and students to perform at the Community Dinner-Talent Night

UTS students and staff have also appeared on local radio broadcasts to discuss aspects of Unification teachings and lifestyles. Each Sunday morning at 6:45 on WKNY, Sarah Witt presents topics from the *Divine Principle* on the "Unification Hour." On February 10 and 18, juniors Jim Osborne and Pamela Valente were guests of the Rosemary Hutton Call-in Show on radio station WWVI. Along with answering questions, Jim and Pamela gave testimonies of how they had joined the movement. A month later, on March 18, local ministers, UTS students and a representative of the National Council for the Church and Social Action from New York City discussed interfaith work on a talk show on local radio station WEOK. During the program,

it was announced that the third Interfaith Service to be held this year at UTS would be on May 18.

For further understanding of the Divine Principle as a life experience, students offer a "Celebration of Life Workshop" at UTS on the last Sunday of each month. The workshop consists of discussions, lectures, films, skits, and games that deal with fundamental questions of human existence, spiritual growth, and interpersonal relationships.

Members of the UTS community have also undertaken individual service projects in various local areas according to their interests and capabilities. These have ranged from doing general repair work, raking leaves, and cleaning streets to showing free movies in a local community center. AB, SW



Seminary students lead Seder celebration

Jewish Cultural Experience

On April 19, several UTS students of Jewish background presented a day-long Jewish Cultural Experience. Songs and dramatic scenes from the musical "Fiddler on the Roof" were featured at morning worship service, in order to introduce a sense of the social and religious roots of modern Judaism.

At the evening meal, a traditional Seder was held commemorating the Passover, when Israel was liberated from Egypt over 3,000 years ago. Guests from neighboring towns joined

the UTS community for a meal which included matzoh-ball soup, roast chicken, gefilte fish, carrot tsimmes, charoseth (a mixture of walnuts, apples and cinnamon), and ended with a special fruit compote. As the meal progressed, several students explained the significance of the holiday and the meaning of the traditional foods.

The culmination of the day came after the meal with a round of traditional Jewish music and a Hora, the traditional Jewish folk dance. MG



Administration, staff, and students join in "floor breaking"



President Kim blesses the construction of the new library

Construction Begins on New Library

On March 20 UTS President David S.C. Kim, head librarian John Maniatis, and others, officiated at a groundbreaking ceremony for the new UTS library. In reality it was a "floor-breaking," since the new library will be housed in the existing structure of the north gymnasium. Before ceremoniously marching around the gym, several members of the UTS community removed a portion of the already demolished floor, and President Kim offered an invocation for the safe construction and long use of the library.

Construction is scheduled to be completed in September so that the new library can be used during the fall term. Planning studies were begun under the direction of Rev. Moon nearly two and a half years ago. It has been his hope to build the library collection quickly. The new library will hold 100,000 volumes and have study space for seventy people. This will allow for growth beyond the present 25,000

volumes and seating capacity of forty.

The library design evolved over the last two years under the direction of architect Paul Canin. Contributing to the planning process have been President Kim and John Maniatis; Chad Hoover and Mel Haft, students with prior architectural training; Walter Ruf and Jeanne Bannister, library staff; and Mark Wells and John Adams, general affairs staff.

The new library will contain numerous improvements over the existing facility. Access will be directly off the main corridor of the east wing rather than by a sunken stairwell as at present. Other features will include a microfilm reading room, total air climate control, several display areas, and a lounge area. The use of natural and artificial lighting has been worked out to take full advantage of the northern exposure of the new library. This will be a major factor in ensuring reader comfort and enjoyment at the new facility. CH



Construction begins on library

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May 1980



Scholars discuss issues concerning religion and science

First Unification-Science Dialogue at UTS

The first "Unification-Science Dialogue" was held at UTS from May 16 to 18. Papers were presented by Unificationist and non-Unificationist scholars in three sections dealing with philosophy, the natural sciences, and the social sciences.

Conference moderator Paul Sharkey opened the sessions by pointing out the need for a philosophy of science within the framework of the Divine Principle. He then presented a paper which sought to identify areas in Unification Thought which are relevant to this concern. Also in the philosophy section was a presentation by Jan Kryspin on the philosophy of Cusanus which reflected on his own work concerning the analysis of pain.

Mael Melvin began the natural sciences section of the seminar with a presentation of a film and some slides on the origins of the physical and biological universe. Later, three Unificationist scholars presented a sequence of papers relating to biology and new views on evolution.

Opening the social sciences portion of the conference, Ronald Ramke emphasized the need for a clear, universally acceptable language among scientists and scholars. William Minor reviewed his ideas on creativity and creative interchange with a view to exposing the limitations of analytical science. Minoru Tsutsui defended the tradition of analytical science, thus making a valuable contribution to the balance of academic perspectives at the con-

ference. Mary Carmen Rose surveyed contemporary philosophical trends and showed ways that Unificationism can answer the problems of each.

Present at the conference as guest scholars were: Paul Sharkey, professor of Religion and Philosophy at the University of Southern Mississippi; Jan Kryspin, of the Department of Rehabilitation Medicine at the University of Toronto; Mael Melvin, Department of Physics, Temple University; Minoru Tsutsui, Department of Chemistry, Texas A&M University; Seth Washburn, Department of Science, Louisburg College; Ronald Ramke, Department of Sociology, University of Southern Mississippi; Mary Carmen Rose, Department of Philosophy, Goucher College; and William S. Minor, director of the Foundation for Creative Philosophy, Carbondale, Illinois. Unificationist scholars present were Craig Johnson,

Lecture Contest

As part of the activities commemorating the twenty-sixth anniversary of the Unification Church, the second annual Divine Principle Lecture Contest was held at UTS on May 1.

Five winners were selected by a panel of judges comprised of administration and faculty members. The first-place trophy was awarded to junior John Kirkley for his stimulating lecture on "The Second Coming—How Will Christ Come Again?" Second place went to Jim Fleming for his powerful presentation on the challenge the democratic world faces in confronting atheistic Communism. Tom Ward was awarded third place for his humorous and sensitive "Introduction to the Divine Principle." Cash prizes of \$100, \$75, and \$50 accompanied the awarding of top honors, while "Honorable Mention" was given to John Raucci and Brian Sabourin.

Over forty members of the UTS community participated in the preliminary round of the contest. Each contestant was given twelve minutes in which to present one of a prepared list of topics selected from the *Divine Principle*, and ten finalists were then chosen on the basis of quality of content, organization, and style of their presentations. Judges at the final round of competition were Edwin Ang, Joon H. Seuk, Ernest Stewart, Dean Therese Stewart, and Shirley Stadelhofer.

BB



Contestants and moderator of the contest pose with Pres. Kim: J. Raucci, J. Fleming, J. Kirkley, M.L. Bliss, T. Ward, and B. Sabourin



Roberts

Christology and Liberation Theology

"Christology and Liberation Theology" was the topic of a talk given by Dr. James Deotis Roberts at UTS on May 2. Dr. Roberts has been a professor of Black Studies at Howard University, and is a noted writer on Black Theology and president of the Interdenominational Theological Center in Atlanta.

Emphasizing the need for a "cosmic" or universal view of Christ, Dr. Roberts was critical of Barthian Christocentrism which excludes any revelation except that which is given through Jesus. He preferred Brunner's "inclusivistic"

Christocentrism over that of Barth, in that it holds that "Christ is the center but not the circumference" of God's revelation to man, and admits the possibility of general revelation.

Turning to the application of his Christological model to Liberation Theology, Dr. Roberts saw Jesus as a man whose "relationship with God and solidarity with other men" demanded by its very nature a society "qualitatively different" from the one in which he lived. Jesus proposed no particular program for effecting this radical transformation of society; however, according to Dr. Roberts, it is evident from Jesus' words and deeds that he was distrustful of wealth and power and that he identified himself with the oppressed.

In response to a question from the audience, Dr. Roberts declined to equate his view of liberation with the one upheld by Marxist thinkers. He felt that the Marxian model might be useful for understanding some forms of economic injustice, but it has little relevance to the concerns of racial and cultural oppression addressed by Black and Liberation theologians. "Christological liberation must transcend any single liberation movement," he remarked at the conclusion of his talk. GN



Smith

Smith Speaks on Hinduism

On May 5, Dr. Huston Smith, professor of Religion and Philosophy at Syracuse University, spoke at UTS on his lifelong work and involvement with Hinduism. Dr. Smith's basic presentation was a four-level schematization of the Hindu faith. He depicted four levels within each of the following categories: ascending motivations of life, phases of new life, spiritual personality types, and ways of liberation.

He detailed the four ascending motivations, or goals of life, as pleasure, success, duty, and liberation from all forms of bondage.

Secondly, Dr. Smith described the four phases of life according to Hinduism as the stages of student, householder, "forest-dweller," and *Sannyasin*. The final two stages are distinctively Indian in character, the former being comparable to a period of retirement and reflection outside of normal society, and the latter to a time of enlightened activity within society.

The third and "most profound" categorization in the Hindu religion, according to Dr. Smith, is that of the four spiritual personality types, which he listed as the follower, craftsman, administrator and intellectual. Although this typology lends itself to elitism, Hindus believe that all people are destined to experience each one of these stages during their successive cycles of death and reincarnation.

The final set of "fours" described by Dr. Smith are the four yogas, or ways of liberation. These are the way of meditation or the psycho-physical exercise; the way of service, or working without reward or recognition; the way of devotion, or approaching God in affectionate love; and the way of knowledge, or understanding based upon direct experience with God.

Dr. Smith is the author of the widely read book *The Religions of Man*, and has researched and taught extensively on the subject of world religions.

MH



Herman

Herman's Life in the Soviet Union

On May 7, Victor Herman, an American citizen who lived in the Soviet Union for more than four decades, spoke at UTS on his life experiences. Mr. Herman is the author of *Coming Out of the Ice: An Unexpected Life*, published by Harcourt Brace Jovanovich, which details his unusual story.

In 1931, Mr. Herman's family sailed to Russia along with 300 other American families to set up a truck factory for the Ford Motor Company. At that time, Mr. Herman was sixteen years old. He recalls helping to drive the first trucks to Moscow over a two-hundred-mile trail made from snow packed down by foot by Russian peasants.

Accepting an offer from a military colonel, Mr. Herman became a pilot in

the fledgling Soviet Air Force as well as a champion sky-diver. After flying against Franco in the Spanish Civil War, he returned to the Soviet Union, where he was quickly involved in the Stalinist purges of the late thirties. He was arrested without charge and interrogated nightly by means of savage beatings until, after fifty-four nights, he was examined by doctors and pronounced dead.

Speaking in a soft, unemotional tone, Mr. Herman recounted his recovery from the beatings and his ten-year exile in the concentration camps of Siberia. Many times he was able to stay alive only by trapping rats and eating them raw, he explained.

Finally, after fifteen years of effort by Mr. Herman's cousin (an American lawyer), he was returned to the United States along with his Russian wife and two daughters, where he is now active as an outspoken opponent of Soviet Communism. DS, GN

DIALOGUE

(Continued from Page 1)

Kurt Johnson, Jonathan Wells, David Fastiggi, Lloyd Eby, and Dinshaw Dadachanji. Six UTS students also participated.

BM

UTS Sponsors Conference in Britain

The second British Evangelical-Unification dialogue was held in London, England May 23-25 as a follow-up to one which took place last year at UTS. After the participants decided which topics to cover, the conference opened with a discussion of Unification Church fundraising techniques and the ethics of street solicitation. Later sessions gave an opportunity for Unificationists to outline their theology and for Evangelicals to respond, while raising questions on such issues as Christology and authority. In the final evaluation session, most guests called for another dialogue in which both Unification Thought and Evangelical Theology could be explored more deeply.

Participating in the dialogue were convenor-moderator Irving Hexham, from Regent College, Vancouver, Canada; Francis Clarke, historian of the Christian Brethren, and his wife, Mrs. Coad; Jim Nelson of North Park College in Chicago; Don Dayton of Northern Baptist Theological Seminary in Chicago; Richard Roberts of Durham University in England; M. Darrol Bryant of the University of Waterloo in Canada; and Barry Morrison, Chaplain of the Central London Polytechnic and Director of F.A.I.R. (Family Action and Information Rescue). Other guests who came for one or more sessions were Myrtle Langley of Trinity College in Bristol, England; Eileen Barker of the London School of Economics; and John Allen, national training director of the British Youth for Christ. Eight Unificationists were present, including the acting director of the British Unification Church, the C.A.R.P. Director for the U.K., and two UTS seniors.

MW

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UTS HOSTS ECUMENICAL DIALOGUES

First Unification-Islam Conference

UTS hosted the first Muslim-Unification Dialogue on May 13-14, featuring five Muslim scholars and twelve Unificationists who met to examine points of similarity and dissimilarity between the two traditions.

The sessions opened with a few prepared remarks by Dr. Young Oon Kim on "What I Like About Islam." Dr. Isma'il R. al Faruqi responded with "What I Like About Unificationism." Short position papers were subsequently presented by both Muslims and Unificationists on a number of topics including God, Revelation, the Fall, Original Sin, and arranged marriage. Later, participants expressed their views on "What I Don't Like About Islam/Unificationism."

As a result of the conference, a proposal was advanced for a joint Unification/Muslim exploratory committee to study social and ethical problems. The plans include the pro-

duction of literature and research into areas of mutual concern such as the uniqueness of God, the value of the family, and the evils of Communism.

Dr. Warren Lewis, Church History professor at UTS, acted as the conference facilitator since he is neither Muslim or Unificationist. Muslim participants at the dialogue were Dr. al-Faruqi, of Temple University, Philadelphia; his wife, Dr. Lamiya al Faruqi, also of Temple University; and Dr. Abdullah Ghazi and Dr. Muzzamil Siddiqi, both of the World Muslim League. The Unification tradition was represented by Dr. Kim, Unification theologian and author; Rev. Royal Davis of Barrytown, New York; Susan Fefferman, former Unification Church missionary to Iran; and Andrew Wilson ('78) now studying for a Ph.D. at Harvard Divinity School. Eight UTS students also took part in the dialogue.

SB



Intense discussion during Islam-Unification dialogue

Roman Catholic Dialogue

Marking a new step towards greater ecumenical interchange, the first Roman Catholic-Unification Dialogue was held at UTS May 30-June 1.

Discussions embraced a wide range of topics including: authority and authoritarianism; the theology of marriage; the practice of prayer and traditions; the Church and the Kingdom of God; indemnity, grace and merit; and the Catholic and Unification response to Communism. Both parties to the dialogue recognized the need for authority based on love as a model for leadership, and also saw the need for a strong family as a model for loving relationships. A concept of "shared indemnity" was suggested as a useful theory of economics for profit-sharing and as a response to Marxist economic theory. The comment was made that

cultural diversities are often used as instruments through which God spreads elements of truth to the world.

Five scholars from the Roman Catholic tradition were in attendance: Moderator Frank Flinn of Maryville College, St. Louis, Missouri; Mary Carmen Rose of Goucher College, Towson, Maryland; Jean Laporte from Notre Dame University, Notre Dame, Indiana; Joel Almendras of the Graduate Theological Union, Berkeley, California; and Thomas Cowan from the Christian Brothers' College in Memphis, Tennessee. Representing the Unification tradition were Therese Stewart, Academic Dean of UTS; Elizabeth Colford, from the Christian Brothers' College, Memphis, Tennessee; and two UTS graduates now pursuing further studies. Eight UTS students were also present.

LP

Communism Seminar

Various aspects of Communism were discussed during a one-day seminar at UTS on May 10. The principal speaker was Dr. Peter Witonski, a specialist in political and corporate philosophy at Georgetown University. Dr. Witonski gave an informal presentation entitled "The Appeal of Marxism." He asserted that the totalitarian systems which have resulted from Marxist revolutions have little to do with the ideal of socialism. Dr. Witonski said that because Marxism promises change and offers a feeling of power, people are attracted to it; however, he contended that there are few true Marxists today.

Later, Gerard Willis, Secretary-General of the Freedom Leadership



Communism and a counterproposal are discussed during seminar

Foundation in Washington, D.C., led a discussion on the theme: "The Nature of the Task of Making a Counter-Proposal to Communism." Mr. Willis proposed that the central dangers of Communism are its militant ideology, based on an interpretation of history as a record of uninterrupted class war-

fare, and its goal of world-wide revolution.

Following a videotape which highlighted the dangers of the Soviet armaments build-up, Mr. Willis responded to questions on Salt II and the arms gap.

MB

Spring Concert

Entitled "Spring Muse," the third annual UTS spring concert took place in the colorfully-decorated chapel on May 25.

The UTS choir took the audience by surprise when they appeared for the opening number dressed like Walt

Disney's "Mouseketeers" to sing "When You Wish Upon a Star" from the animated film "Pinocchio." Doffing the "mouse ears," the choir, directed by senior Jack Kiburz and accompanied by June Orland on piano, continued by singing a set of three selections from various Broadway musicals.



UTS choir sings medley of songs from Broadway musicals at "Spring Muse"

The concert also featured four classical pieces by a seminary flute trio; a dramatic presentation of a song from "The Fantastiks" by junior Sally Jo West; a mime ("On the Streets of Paris") starring Lesa Mitchell and Jim Baughman ('78), now students at Drew University; and a piano improvisation by senior Chad Hoover. Carl Markel of Kingston, N.Y. (baritone) sang the hymn "Spirit of God" with junior Tom Bowers (tenor), and Pepper Reid and Jeanne Bannister, both seminary staff members, sang Pepper's original composition "Something Beautiful" dedicated to Mother Theresa.

The concert concluded with the re-appearance of the full choir to sing "Give Me Your Tired, Your Poor," (Emma Lazarus' poem from the Statue of Liberty), and "Let There Be Peace on Earth."

JO

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June 1980

Conference on Social Impact of New Religious Movements

On June 19-22, 1980, UTS sponsored an international conference on the theme of the "Social Impact of the New Religious Movements." Scholars from the United States, Canada, England and Northern Ireland attended. The conference, which took place at the Marriott Inn on the Berkeley Marina, was convened by the combined efforts of Dr. Richard Quebedeaux and Dr. Rodney Stark, and co-ordinated by John Maniatis.

The conference began on the evening of Thursday, June 19 with opening remarks by its convenors and co-ordinator, as well as by UTS President David S.C. Kim. President Kim explained that the purpose of the Seminary's sponsorship of conferences of this nature is "to bring about an 'Academic Ecumenism' in which all the different disciplines can find their common goal and can work together as a team to bring eternal peace on earth."

An intense schedule was maintained throughout the conference. Between Friday morning and noon of Sunday, June 22, eleven papers were presented. The format consisted of each participant presenting his or her paper, followed by discussion. Each presentation lasted approximately forty-five minutes, and the ensuing discussions often lasted an equal length of time.

The first paper on the agenda was "Who'd Be A Moonie," by Dr. Eileen Barker of the London School of Economics and Political Science, followed by a paper entitled "Youth and the Search for the Sacred," by Dr. Joseph Fichter of Loyola University, New Orleans.

Dr. Roy Wallis of the Queen's University of Belfast gave a paper on the Children of God entitled "Yesterday's Children." Deprogramming was the focal issue of "Apostates and Atrocity: Some Parameters in the Dynamics of Deprogramming," co-authored by Dr. David G. Bromley of the University of Hartford and Dr. Anson D. Shupe,



Discussion during conference on new religions. Seated, top left: Richard Quebedeaux. Standing: Rodney Stark. Seated, from top right: John Maniatis; Michael Mickler; Lewis Rambo; J. Stillson Judah; Bryan Wilson; Steve Post; Patricia Zulkosky. Seated, with back to camera, from left: James Hunter; Roy Wallis; David Carlson.

Jr., of the University of Texas at Arlington.

Dr. David Martin of the London School of Economics and Political Science concluded the first day of sessions with a presentation of "Disorientation in the Churches: Reorientation in New Religious Movements."

The morning of Saturday, June 21, began with a paper presented by Dr. James T. Richardson, co-authored with Brock Kilbourne (both of the University of Nevada at Reno), which they had chosen to call "A Social Psychological Interpretation of Brainwashing Models." This was followed by Dr. Lewis Rambo of San Francisco Theological Seminary, who presented a paper entitled "Towards a Holistic Theory of Conversion."

The afternoon sessions began with Dr. Rodney Stark of the University of Washington asking, by way of a scholarly paper, "Must Religions Be Supernatural?" James Hunter, a PhD candidate at Rutgers University, followed this with a paper entitled "Demodernization and the Rise of New Religions: Issues Pertaining to the Protest against Modernity."

An untitled paper giving a reaction and longer-term perspective on new

religious movements, presented by Dr. Bryan Wilson of All Souls College, Oxford, rounded out the agenda for the Saturday sessions.

On Sunday morning, Donald W. Dayton of Northern Baptist Theological Seminary reflected on the proceedings of the previous two days in a paper entitled "Looking Backward, Looking Forward: An Historical Perspective."

Also in attendance and contributing significantly to the discussions were Dr. J. Stillson Judah, Professor Emeritus and Librarian, Graduate Theological Union; and the following UTS graduates now pursuing further advanced studies: Dagfinn Aslid, Claremont Graduate School; David Carlson, Pacific School of Religion; Anthony Guerra, Harvard Divinity School; Tyler Hendricks, Vanderbilt University; Michael Mickler, Graduate Theological Union; Steve Post, University of Chicago Divinity School; Patricia Zulkosky, the School of Theology at Claremont.

A book containing the proceedings of this conference will be edited by Dr. Bryan Wilson and is to be published by the Rose of Sharon Press. Plans are now being made for a follow-up conference.

JM



Nyangoni

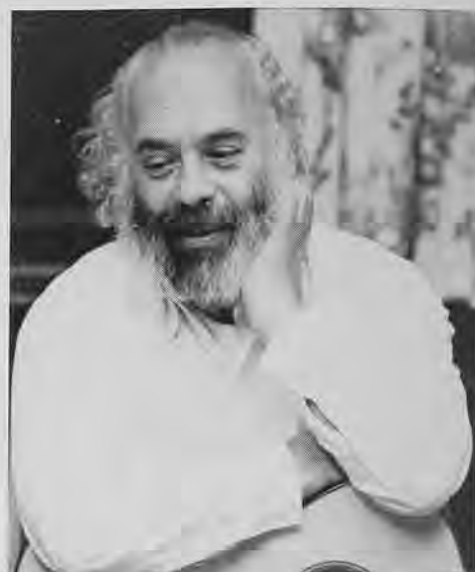
Marxism and the Third World

Dr. Wellington Nyangoni, head of the Political Science and African-American Studies Department at Brandeis University, spoke at UTS on the theory and practice of Marxism on June 9. Dr. Nyangoni was born in Rhodesia-Zimbabwe and received his doctorate from Howard University in Washington, D.C.

According to Dr. Nyangoni, Marx interpreted history as consisting of six stages, beginning with primitive communism and culminating in the advanced communist state. As a theory of history, orthodox Marxism cannot be "rejected in toto" by scholars as its veracity has never been tested in a true Marxist state.

With regard to twentieth-century developments in Marxism, Nyangoni commented that all of Marx's followers added to and changed his theories. It was Lenin who developed the concepts of democratic centralism and "the vanguard of the proletariat." Mao Tse-Tung is credited with bestowing the peasantry with a revolutionary position in place of the traditional urban proletariat. These reformations, Dr. Nyangoni asserted, do not reflect Marx's theory of history, but rather the practice of pragmatic neo-Marxism.

In the final portion of his talk, Dr. Nyangoni discussed the political future of Marxism in Africa and in other developing nations. Dr. Nyangoni commented that the Soviet Union, China and the USA are all trying to influence the Third World with their ideologies, but none of these super-powers are asking what the developing nations themselves want. JD, MW



Carlebach

Singing Rabbi Returns to UTS

On the evening of June 16, Shlomo Carlebach, widely known as the "Singing Rabbi," brought a revival of the true Hassidic spirit of cantorial praise of the Lord to the halls of UTS. Returning for a second year, Rabbi Carlebach brought fifteen of his young followers with him this time, and they joined with members of the UTS community in sharing songs and stories which broke down the barriers of initial shyness and differences of tradition through the universal language of music. Rabbi Carlebach related aphorisms, stories, and doctrines of Hassidic Judaism in the manner of a sage teaching his disciples, creating an atmosphere of warmth and affection that even led to an impromptu hora that was danced in the middle of the Seminary's front driveway.

Rabbi Carlebach is well-known for his efforts to re-awaken the ethical and ritual observance of traditional Judaism through his ministry of song and through various religious communities which he has founded. In 1966, he established the House of Love and Prayer in San Francisco, and more recently, while in Israel, he helped to set up a 700-acre communal farm, Me'Or Modiim, near Jerusalem. MG



Mary-Lou Bliss opens discussion in life-planning workshop.

Life-Work Planning Seminar

Nearly twenty students and staff of UTS participated this month in a Life-Work Planning workshop designed and conducted by senior Mary-Lou Bliss, who adapted her ideas from a model developed by Richard Bolles. Bolles is the author of several works on career planning, including *The Three Boxes of Life and How to Get Out of Them*, and *What Color Is Your Parachute?*

Participants arranged themselves into smaller groups of three or four persons during the first session. For the remainder of the four sessions which made up the workshop, the following areas were explored and discussed, both within each group and

collectively: how to plan goals; what skills each individual needs and possesses; what experience and accomplishments each person has already attained; and how to fulfill personal goals within the context of the broader goals of the institutional church. Each session was planned to help church members to gain better self-understanding through values clarification, skill identification and group interaction. To assist the process, questionnaires and charts were filled out, and each participant drew a unique timeline depicting his or her past, present and future activities, careers and interests. SS

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Winners of spring tennis match with Pres. David Kim and tournament organizers. Left to right: Glen Miranda, Don Lewis, Juan Sanchis, Pres. Kim, Holly Sherman.

Spring Tennis Tournament

Under the spotlight of warm sunshine, UTS held a Spring Round Robin Tennis Tournament on June 1. At center court were the finalists: the team of Don Lewis and Juan Sanchis, opposed by the team of Bruce Haines and Dan Bankus, all students of the Seminary. Surrounding them were about fifty spectators, including President David S.C. Kim, Dean Therese Stewart, and faculty members Dr. Young Oon Kim, Dr. Edwin Ang, and Dr. Joon Ho Seuk.

The semi-finals had involved more than forty members of the UTS community in a week-long series of matches between teams of doubles prior to the deciding match. At the match itself, the Haines-Bankus team took command of the first set with Haines scoring often with his strong, steady serve and fast, hard net-play, and the powerful Bankus also scoring with an ace. The score of the first set was 6-3. However, led by the steady play of Sanchis, along with the hardnosed drive of Lewis, this team came from behind to win the match, 3-6, 6-1, 6-4.

In receiving their awards, the successful team tasted the fruits of victory, as President Kim presented each with a trophy during a short picture-taking ceremony. The runners-up, along with the tournament's organizers, Holly Sherman and Glen Miranda, were also given recognition by President Kim. ER

Yugoslavian Cultural Evening

UTS students, staff and their guests from the Barrytown, Kingston, Saugerties and Poughkeepsie communities enjoyed an evening of Yugoslavian food and culture on the night of Sunday, June 15. Organized by senior student Dorothy Percic and staff member Becky Keller, both of Yugoslavian descent, the evening provided the UTS



Prayer in Slovenian opens Yugoslavian festivities.

Annual Talent Show Held

A variety show on May 17 that combined gospel music by the Atomics, a guest band from Poughkeepsie; hill-billy music by a washtub-and-banjo band; selections from "Annie" by two small girls; country and western songs by three "southern belles"; and rock music by a different UTS student band, helped to ease pre-examination tensions and entertain guests from the surrounding Mid-Hudson area.

surrounding Mid-Hudson area.

The rather unusual name, "Jenk-Shap Show," which is given to this annual event, derives from the names of its founders, Michael Jenkins and Lee Shapiro, both students of the UTS class of 1977. To open the show, the short comical movie entitled "Pie in the Sky," a slapstick film that was put together by Lee Shapiro while a student here, proved uproariously funny to some of the audience, while leaving others a little confused.

In addition to the performances mentioned above, there were skits, impressions, and even country square dances. Prizes were raffled, and plenty of tea and cake (refreshments that are thought to be "thoroughly British") were supplied by hard-working English co-ordinator Paul Griffiths. Credit must also go to Monte Vianale, who helped to organize and publicize the event. MB, PG



Carp Fishing at UTS

Nearly two thousand carp have been fished over the last two months from the tidal lagoon on UTS property in order to stock the man-made pond behind the Seminary. In a series of four net-fishing expeditions carried out mainly by UTS students and staff, the fish were trapped behind nets that had been placed across the lagoon at high tide. Later, when low tides exposed the bottom of the lagoon, the fish were easily captured by hand and placed in holding tanks before being transferred to the pond.

On May 24, the largest expedition took place, when seminarians were joined by one hundred volunteers from the Unification Church of New York under the direction of the Church's founder, Reverend Sun Myung Moon, who was present with his wife and family for the day. Preparations began a week before, with a successful trial run in the area of the lagoon closest to the Seminary itself. Later, seven thousand feet of nets were laid out on the Seminary soccer field for cleaning and



repair by nimble-fingered students. These nets were then deployed at three separate fishing locations on the day of the expedition. This, plus two later expeditions carried out solely by members of the UTS community, brought the total up to 1,983 carp captured alive during the 1980 spring term.

JF, GN

Net fishing at UTS lagoon. Above, nets are cleaned and folded; left, low tide permits retrieval of nets; below, fishermen and women close in nets to encircle stranded carp.



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July 1980

Fourth Annual Commencement Exercises

On June 28 at 11 a.m., the Unification Theological Seminary held its Fourth Annual Commencement Exercises in the seminary chapel. Graduating from a two-year program in Religious Education were thirty-nine students: twenty-nine men and ten women.

The ceremony was conducted by the newly-appointed president of the Unification Church of America, Dr. Mose Durst. Rev. Robert Granger, of Kingston, N.Y., offered the Invocation. This was followed by one of several dynamic and inspiring musical selections conducted by Mr. Kevin Pickard, and performed by a choir and band combining the talents of UTS students and members of the Unification Church Performing Arts Department. Two of the songs performed by the choir were original compositions by Mr. Pickard. After UTS President David S.C. Kim conferred the diplomas on graduating students, Mr. Neil Albert Salonen, president of the International Cultural Foundation, gave congratulatory remarks. The ceremony climaxed with a Commencement Address and Benediction offered by President Kim, speaking on behalf of the seminary's founder, Rev. Sun Myung Moon, who was unable to attend.

Following the formal graduation exercises, the graduating students, their parents and guests were all treated to a magnificent banquet. Entertainment during and after the meal was provided by a combined group of performers from the seminary and the Unification Church Performing Arts Department. Master of Ceremonies for the afternoon program was UTS Professor of Biblical Studies Dr. Thomas Boslooper, whose beautiful singing voice and clever wit brought an atmosphere of both religious holiness and good humor to the afternoon.



Thirty-nine graduates of the UTS two-year program received their diplomas June 28, 1980. Here, the graduating class poses with President David S.C. Kim and Dr. Young Oon Kim (seated, at front center), along with other members of administration, faculty, and guest speakers.

After the banquet, parents, students and professors alike engaged in various activities around the seminary grounds. A tractor-pulled wagon picked up strollers and gave them a guided tour of the adjacent grounds, while at other locations baseball, soccer and tennis games were played for those seeking more vigorous exercise after the banquet. President Kim officially opened the senior class gift, a recreational games room, to public use by shooting a few rounds of pool and playing a game of table tennis, and was later observed participating in the outdoor tennis tournament and demonstration.

As the afternoon drew on, rain visited the festivities, but did not dampen the spirit of the day, as the Banquet Hall was soon filled with people listening to the big band sounds of the '30s and '40s, performed by the Go World Brass Band. Later, the Banquet Hall was reconverted to a dining area as guests were treated to a delicious buffet-style dinner, accompanied by an

entertainment program provided exclusively by students of UTS.

The graduating seniors were: William Allegar, Donald Archer, Ray Bacon, Barbara Beard, Bruce Biggin, Olav Bliksas, James Borer, Richard Breen, Gerald Brock, Henry Christopher, Linda Corrigan, Carol DeMicco, Kim Dickinson, Charles Donaldson, Arthur Eves, Charles Frumin, Matthew Goldberg, Stephen Goldstein, Robin Graham, Paul Griffiths, Peter Hayling, Stephen Henkin, Wayne Hill, Charles Hoover, Takamitsu Hoshiko, Patricia Kehrl, Jack Kiburz, Teruaki Komaki, John Kung, Christine Moore, Mary Moriarty, Clark Munsell, Dorothy Percic, Donald Sardella, Holly Sherman, Beth Stronski, Willard Suttles, Belmonte Vianale, and Willis Witter.

JF



Dr. Boslooper emcees during banquet.



Mr. Neil Salonen addresses the graduates as Dr. Mose Durst, Dean Therese Stewart, and UTS President David S.C. Kim look on.



Church officials, graduates, families and guests enjoy the graduation banquet.



Junior class officers present plaque to their senior counterparts.



Graduates entertain during dinner program.



Pres. Kim opens games room donated by the graduates.



Kevin Pickard conducts graduation choir.



Dr. Durst, President of the Unification Church of America, and wife enjoy entertainment.





Rev. Moon speaking at a previous graduation.



President David S.C. Kim reads the Commencement Address.

Commencement Address

by Reverend Sun Myung Moon

Members of the graduating class, parents, professors, distinguished guests, ladies and gentlemen — On this special occasion of the fourth Unification Theological Seminary graduation exercises, I wish to extend my congratulations to these thirty-nine graduates. They have worked very hard. I give special thanks to the professors, administration, and the seminary staff for their enormous contribution to this successful harvest. Today, at this joyous and happy occasion, I would like to share some thoughts with you regarding the history of God's providence and about your heavenly responsibilities as seminary graduates.

Looking back at the important central figures appearing in God's dispensational history, all have walked "the road of suffering." It has been the common path for God's central figures, for saints, and for sages in the past. "The road of suffering" has been the way, not only for individuals but also for the major religions. Individuals and major religions in the past course of God's providence have assumed central responsibility and without exception have passed the way of suffering and sacrifice for others.

God wanted to implant His heavenly ideal in individual lives, within society, among nations and throughout the world through the Judeo-Christian religion. Then He planned to expand His heavenly ideal to the other major religions, such as Mohammedanism and Buddhism. However, God's plan centering on the major religions has not

been realized. The central responsibility for God's providence must be fulfilled by someone else and by some other religious movement at this time. The heavenly dispensational time-table is at issue and it calls for our special attention at this moment.

You, as seminary graduates, must assume the above-mentioned unfinished task of central responsibility for God's providence. It is not an easy job to fulfill. You must walk the same course as God's chosen individuals and God's chosen religions in the past, but this time you must succeed. To succeed you can not escape or run away from the reality of social evil. Rather, you must:

- a) plunge yourself into the troubled world and work there in the midst of evil,
- b) sacrifice yourself unconditionally as God's chosen central figures,
- c) accept willingly the suffering path,
- d) clearly show the world the direction of God's heavenly ideal, and
- e) educate people about God, His desire, and His heavenly ideal for mankind.

By doing these things, you will automatically open the way for God's new dispensation for the world. This new dispensation from God will not be established by the religions, cultures, or "isms" of the past. The secret of success in your heavenly responsibility and mission is to accept willingly and unconditionally the suffering path of indemnity for the sake of mankind. Western people find this way hard to

understand and hard to accept sometimes. It may appear at times that you are losing, but in the long run you are going to receive heavenly blessings. This is the mystery of the Law of Indemnity which we teach in the Divine Principle. Here is the formula for you to follow in your success to come:

The degree of your success, in your responsibility as central figures in a central religious movement, will be determined by the years of indemnity and the amount of suffering and sacrifice you are able to endure.

In other words, if you or God's chosen religious movement suffer more and pay more indemnity for humankind and the world, you will get more blessing from God. This applies to individuals, families, societies, nations and the world.

The purpose of the Unification Church movement is to fulfill the unfinished task left by God's chosen individuals and religions of the past. I urge you to assume this central responsibility for God's providence throughout your life. You must succeed in your mission as central figures for God and for mankind.

Again I extend my congratulations to all of you graduates, and may God bless you, our guests, professors and parents on this joyous occasion.

Thank you.

New Books Issued

Two new volumes have just been released in the UTS Conference series of publications: *Hermeneutics and Unification Theology*, edited by Darrol Bryant and Durwood Foster; and *Proceedings of the Virgin Islands' Seminar on Unification Theology*, for which Darrol Bryant is the general editor. Dr. Bryant is Associate Professor of Religion and Culture at the University of Waterloo, Canada. Dr. Foster is Professor of Systematic Theology at the Pacific School of Religion, Berkeley.

The first of these volumes grew out of a theological conversation held in Berkeley, California, in the spring of 1979. It records a fast-paced, rough-and-tumble dialogue in which high-level theologizing spontaneously emerges. The conference was the first to discuss the question of what are Unification hermeneutics, though it was more broadly aimed at the whole issue of hermeneutics in religion. Often, quite unlikely topics, such as Oriental Christianity and family life, are connected to allow some of the more unusual aspects of Unification theology to suddenly appear more familiar, down-to-earth, or even ordinary.

The final section of the book contains a somewhat distinct conversation with Dr. Mose Durst, then director of the Unification Church in northern California, on the nature of the northern California chapter of the movement, and on his approach to various issues. This is particularly relevant now that Dr. Durst has become the president of the Unification Church of America.

Proceedings of the Virgin Islands' Seminar on Unification Theology is a different sort of book. It contains lectures on subjects which have been dealt

with in standard church publications such as *Divine Principle*, *Unification Thought*, and the *Critique and Counterproposal to Marxism*. These lectures were offered to theologians, some of whom then gave prepared responses, followed by lively discussion among all the participants of the seminar. This book is an excellent introduction to the theology of the church. The lectures are concise but fairly comprehensive, while the responses help to put the lectures in context and to offer related insights likely to be of interest to academicians, ministers, and laymen.

Hermeneutics and Unification Theology is available from the Rose of Sharon Press, G.P.O. Box 2432, New York, N.Y. 10016, for \$7.95. *Proceedings of the Virgin Islands' Seminar on Unification Theology* may also be ordered from the Rose of Sharon Press for \$9.95. LM

OTHER BOOKS AVAILABLE from Rose of Sharon Press

Evangelical-Unification Dialogue edited by Richard Quebedeaux and Rodney Sawatsky \$6.95

Exploring Unification Theology edited by M. Darrol Bryant & Susan Hodges \$6.95

Towards a Global Congress of World Religions edited by Warren Lewis
Vol. 1 \$8.95 Vol. 2 \$2.95

God in Contemporary Thought edited by Sebastian A. Matczak \$55.00

Unification Theology and Christian Thought, Young Oon Kim \$5.00

World Religions, Young Oon Kim
3-volume set \$10.00 per vol. \$3.50

Orders can be sent to: *Rose of Sharon Press*, G.P.O. Box 2432, New York, N. Y. 10016.



Bob Rand demonstrates correct tree-planting procedures while President David S.C. Kim and members of the senior class look on. This year, 170 trees were planted on the UTS grounds by members of the graduating class, continuing students, administration, and staff.

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Kauai Site of Theology Seminar

The second summer seminar on Unification Theology, sponsored by UTS, was held August 3-10 this year on the Hawaiian island of Kauai at the Kauai Surf Hotel. Convened by Dr. M. Darrol Bryant and Dr. Richard Quebedeaux, who alternately chaired the meeting, and co-ordinated by John Maniatis of UTS, the week-long seminar was attended by 115 participants (along with 55 spouses and children) as well as 33 Unificationists, most of whom are UTS graduates continuing their studies at various graduate schools.

In his welcoming remarks, UTS president David S.C. Kim addressed questions that participants of previous conferences had raised. In response to a question asking why the Unification Church spends so much money on conferences such as these, Mr. Kim pointed out that these conferences were considered among the most meaningful ways of attaining the goal of building the Kingdom of Heaven on earth, and that as long as they are connected to God's will and dispensation it was money well spent. Mr. Kim urged the participants to take from the conference something that could contribute to helping in the process of building the Kingdom for themselves, their families, and ultimately for the whole world.

Each day lectures were presented on the contents of the Divine Principle, Unification Thought, and the Unification Critique and Counterproposal to Marxism, followed by prepared responses from two or more of the participants. This was followed by a general question and answer session, then the large body broke down into a number of discussion groups chaired by non-Unificationist participants.

Lecturers were Dr. Mose Durst, President of the Unification Church of America, who spoke on the Principle



Unificationists at the Hawaiian meeting on Unification Theology listen to conference co-convenor Dr. M. Darrol Bryant before presenting their papers to the 115 participants.

of Creation and gave a general overview of Unification Church activities; Jaime Sheeran, who spoke on the Fall of Man; Jim Baughman on the Mission of Jesus; Steve Post on Christology; Jonathan Wells on Providential History; Wayne Miller on Eschatology; Diana Muxworthy on the Second Coming; David Carlson on Unification Thought; while Lloyd Eby presented an overview of the Counterproposal to Marxism.

Group leaders were Dr. M. Darrol Bryant, Dr. Richard Quebedeaux, Rev. George Exoo, Dr. A. Durwood Foster, Dr. Myrtle Langley, Dr. Frederick Sontag, and Dr. Thomas McGowan. These groups were organized according to such themes as theology, life-style and social action.

Also attending, representing the Unification view, was Dr. Kurt Johnson, President of the World Relief Friendship Foundation, Jeremiah Schnee, assistant to Dr. Durst, and graduate students Dagfinn Aslid, Gordon Anderson, Steve Deddens, Patricia Gleason, Frank Kaufmann, Bill McClellan, Michael Mickler, Pauline Pilote, Lewis Rayapen, Dietrich Siedel, Tadaaki Shimmyo and Joe Stein. Jolanda Smalls and Barbara

Mallory assisted on the staff.

Afternoons were free from 1:00 until 6:00 and participants enjoyed touring the beautiful island of Kauai, sight-seeing, swimming and snorkeling. The seminar included some participants who had attended Unification conferences previously, but primarily it was a new experience for most participants. Productive exchanges occurred both in the formal discussions and in the more informal settings of meals and field trips. Old friendships were renewed and new friendships formed.

At Saturday lunchtime, Rev. Chung Hwan Kwak, Advisor to the World Mission Department of the Unification Church, gave a glimpse of the life and character of Reverend Moon, saying that "... if you were to observe Rev. Moon in his daily life you would see he is the most normal of men," adding that "he has a deep spiritual life, but he doesn't often speak about it." He also "wants to have as close a relationship to us as possible." Rev. Kwak concluded by urging all who attended to participate in the task of building an ideal world.

Saturday afternoon was time to relax and everyone gathered for a sunset



Beautiful Kauai Island was the site of the week long gathering.



Co-convenor Dr. M. Darrol Bryant.



Unification Church of America President Mose Durst speaking on the Principle.



The presentation by Unificationists and guest respondents generated many questions from participants.



UTS President David S.C. Kim



Co-convenor Dr. Richard Quebedeaux

boat cruise up the Wailua River to Fern Grotto. Dinner was eaten on the return boat ride. After an optional worship service on Sunday morning, and following breakfast, participants prepared for departure. Many expressed deep gratitude for the hospitality, openness and generosity they had experienced during the seven days. By almost universal agreement this was both the best-organized conference and most beautiful location for a Unification sponsored seminar, and it was with an increased understanding of each other that this diverse group of theologians, philosophers and religionists departed.

MB



Some local customs were honoured . . .



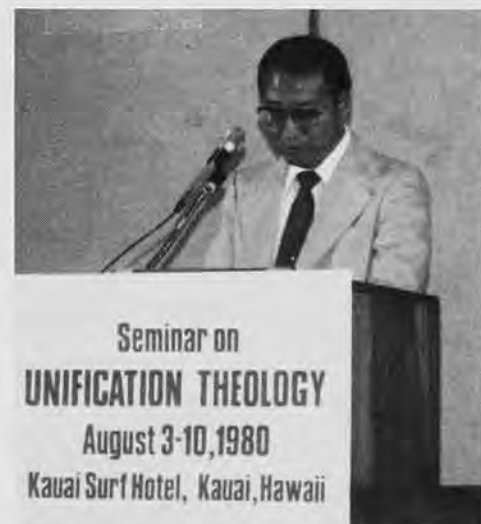
As well as some Unificationist ones



Discussion was lively and wide-ranging



Unification publications were popular



Rev. C.H. Kwak delivered the closing remarks

Not surprisingly, Pres. Kim organized a tennis tournament.



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Trustees of World's Religions Congress Meet in Hawaii

The first official meeting of the Global Congress of the World's Religions (GCWR) took place August 2-3, 1980, in Kauai, Hawaii at the Kauai Surf Hotel. It was a two-day conference which, according to Dr. Warren Lewis, Secretary to the Trustees and Associate Professor of Church History at UTS, dealt with the forming congress project. Articles of incorporation, by-laws, charter and public relations material were prepared.

The Global Congress of the World's Religions is intended to be a universal forum in which representatives from the different religions may meet to clarify the common issues of life. It is not concerned with organizational or doctrinal unity. Rather, it is seeking to promote interdependence, coexistence and common action among the world's different religions. The first meeting to discuss these goals was held immediately following the sixth annual Conference for the Unity of the Sciences in San Francisco in 1977.

Agreement was reached that the GCWR should become a legal body, and the document "Preamble" was drawn up along with notes for the charter clarifying the nature and purpose of the GCWR. The Trustees decided that the Congress would function with a three-fold presidency, representing a pluralism of functions and religious backgrounds. They also established a working committee for planning and agenda in regard to convening a plenary session sponsored by the GCWR, initially on a regional world basis.

Such regional sessions could lead

toward a world-wide conference in two or three years, if plans could proceed as desired. The series of regional consultations was discussed. These are to be held at different locations around the world and will involve representatives from many different religions. The aim is to establish as broad a base of dialogue as possible in furtherance of the idea of a Global Congress of the World's Religions.

Forming the presidential triad for GCWR are: Ninian Smart, Professor of Comparative Religions at the University of Lancaster and the University of California, who is President for the Agenda; David Kalupahana, Professor of Philosophy at the University of Hawaii, who is President for Communications; and Sri Radhakrishna, Director of the Ghandi Peace Foundation, who is President for Action.

Others at the meeting were: Marcus Bach, Founder of the Fellowship of Spiritual Understanding; Marcus Braybrooke, Director of World Congress of Faiths, England; Dr. Ismael al Faruqi, Professor, Islamic Temple, University of Philadelphia; Dr. Jan Knappert, Professor of Linguistics, School of Oriental and Asian Studies, London; Francis Clark, Reader in Religious Studies at Open University, England; Dr. K.L.S. Rao, Professor of Comparative Religions, University of Virginia, Charlottesville; Dr. Archie Bahm, Professor Emeritus of Philosophy, University of New Mexico; Mr. David Kim, President of UTS; Dr. Henry Thompson, Associate Professor of Religion and Society at UTS; and Dr. Kurt

Johnson, liaison between the Global Congress and Unification Movement.

To further the development of the Congress the Trustees are planning to meet again in November, simultaneous with the International Conference for the Unity of the Sciences to be held in Miami, Florida. At Miami a Fourth Annual Conference Towards a Global Congress of the World's Religions will be convened on the day following the science meeting.

At the Fourth Annual Conference, the progress of the Trustees will be reported and dialogue on the furtherance of the Congress continued. Dr. Francis Botchway, Co-Founder of the African Institute for the Study of Human Values, an institute which resulted from the original dialogue concerning GCWR, and currently a separate and developing project in Africa will use the platform of the conference to give a progress report and illustrate methods for achieving practical results in forming autonomous, self-sustaining foundations as the GCWR. The main address—"The Meaning of the Global Congress for the Consciousness of Our Age"—will be given by Dr. Marcus Bach, director of a large and influential "New Age" effort of scholars and professionals to recenter on spiritual values within our increasingly technological and highly secularized world. An attendance of between two and three hundred is expected. Over a thousand persons have been involved in the initial planning and dialogue concerning the GCWR. KJ

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August, 1980

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the Cornerstone

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Class of 1982

*"What sculpture is to a block of marble,
education is to the soul."* — Addison

With autumn nearly upon us we are again at that time of year when schools, colleges, and universities re-open their hallowed gates and classrooms. In that tradition, the Unification Theological Seminary welcomed its sixth entering class on August 25, 1980. Thirty-five men and twenty-nine women entered the seminary's Religious Education Program during orientation and registration week activities.

Officers for the Class of 1982 were chosen during the first week. James Flynn was appointed as President of the Junior Class. A graduate of the University of Connecticut, Jim was working in New York City before coming to the seminary. He was a Unification Church center director in charge of "Home Church" activities in the New York area.

Junior class vice-presidents are John Dickinson and Lucille Massengill. John graduated from Georgia Tech with a degree in architecture. He came to the seminary from Los Angeles where he

was a center director for the Unification Church. Lucy is making the seminary a family affair. Her fiancé, Jonathan Wells, is an alumnus of the UTS and served as the Senior Class Vice-President for the second graduating class. Lucy has a BA in psychology from San Francisco State University.

The Class of 1982 is composed of a diverse group of students with many talents and experiences. Mike Jaroszko and Holly Foss have already distinguished themselves through their artistic abilities. The musical talents of Susan Fegley, Jack Ashworth, Melvin Primous, Gerry Servito and others promise many hours of entertainment in the two years ahead.

Tom Cutts spent two years as a Peace Corps volunteer in Malawi, Africa. Here at home, David Tebo worked as an urban planner with VISTA for two years in Columbus, Ohio. Andrew Morris graduated from the University of Wales at Aberystwyth and is interested in Soviet and European affairs. He has traveled in South America, Africa, the Middle East, the Soviet Union and in most of the Scandinavian countries.

Sporting interests range from soccer to skydiving. Karen Judd and Camus

Lott have a penchant for scuba diving, while it is rumored that David Tebo is the man to beat in this year's tennis competition.

Helen Bell (Phi Beta Kappa) graduated with honors in philosophy from Columbia University. Elizabeth (Betsy) Colford comes to the seminary with teaching experience at the University of Wisconsin, Williams College, and Christian Brothers College. Betsy received her PhD in French from Duke University. Bill Rogg, besides his musical talent, may well qualify as the most educated man to enter the seminary this year. He has two bachelor's degrees (in psychology and music) and an MA in education.

Lova Eng was born in Hong Kong and raised in a Confucian/Buddhist family. She converted to Lutheranism before coming to the United States with her family. Lova was an advertising representative for the *News World* daily newspaper in New York City before coming to the seminary. Jahan Shahi comes from an Islamic background. He came to the United States from Iran when he was nineteen years old. He has a degree in mechan-

(Continued on page 2)

Graduate Conference Has Political Flavor

Graduate students from Iran, Iceland and America met at UTS on Friday, September 26th, to engage in open dialogue on the subject of Unificationism.

LDr. Richard Quebedeaux was the moderator of the conference. Participants included three Iranian women, Mahlegha Faraoeei, Minnoo Faraoeei and Mahvash Feis, all of whom are PhD Candidates at Drew University; Sigurdur Thordarson and Thorbjorn Arnason, who are from Iceland and are PhD candidates at Vandervilt; Laura Ingles, who is doing a PhD at Princeton, with her husband Peter Steinfeldt, who is studying ethics at Vanderbilt; Sara Clausen, a church history student at Vanderbilt; and Moses Moore, who is a graduate student at Union.

Unificationists present were Dr. John Sonneborne; graduate students Jim Baughman, Tyler Hendricks, Tom Walsh and Frank Kaufmann, all at Vanderbilt; and UTS students Lynn Robinson, Karen Mischke, Betsy Colford and Maggie Mead.

Conference participants met on Friday night for personal introductions, with the conference getting into full swing on Saturday morning. Dr. John Sonneborne gave a half-hour introduction to the Divine Principle and Unification Thought, giving a philosophical and psychological viewpoint. Because of the interests of the guests, the discussion also addressed political issues. Discussion revolved around the nature of Unification politics and the form of Unification business ventures. Student

coordinator Mark Wilenchik commented that he wanted more "to make the connection between our practice and our theology."

There was opportunity for a pleasurable break after lunch when participants went horseback riding, played pool in the game room, or went on a tour of the pond.

The Saturday evening discussion dealt with the Unification Church understanding of marriage. Unificationists gave testimonies of their experiences of being engaged. Lynn Robinson pointed out that it was one of the Unification Church's highest sacraments, signifying a member's commitment to God. Laura Ingles thought that the idea was "progressive" and that "romantic love" was often the downfall of marriage.

The formal session ended at 9:45 pm, when there was a song festival which lasted over an hour. Songs were presented in Persian, Icelandic and from various religious traditions.

The conference concluded on Sunday with questions and answers on various life-style issues. Mark Wilenchik gave a testimony of what happened during a kidnapping and "deprogramming" session which took place prior to his coming to the seminary.

Due to the variety of graduate students' personal and educational backgrounds, the conference was extremely stimulating. Although theological differences were not necessarily resolved, all the conference participants agreed that the dialogue was provocative and educationally useful. MB

New Unification Theology Book

A new book by Professor Young Oon Kim entitled *Unification Theology* has just been published. It contains a revision and expansion of lectures given in her Constructive Theology classes at the Seminary and has been read and approved for publication by Reverend Sun Myung Moon himself.

As Dr. Kim explains in her preface, her main purpose is to show how the basic teachings of the Divine Principle are being more and more confirmed by major theologians in the mainline denominations, especially in the past two decades. Consequently, she hopes that her readers will see how Reverend Moon's insights can give them a clarified, if somewhat unexpected, perspective on the faith which all Christians share.

This new publication provides a clearly-written and carefully documented exposition of all the major Christian doctrines. It therefore treats the Unificationists' understanding of revelation and Biblical authority, the reality and attributes of God, the mission and message of Jesus, the process of salvation history from Old Testament times to the present day and the relevance of the eschatological hope in a coming Kingdom of God on this earth. Concentrating on the dramatic changes which have taken place in theological circles and scriptural studies since 1960, Professor Kim com-

(Continued on page 4)



Participants engage in dialogue during graduate conference on Unificationism.

The Class of 1982

(Continued from page 1)

ical engineering from San Jose State.

All of the juniors are looking forward to the two years ahead. James Flynn captured the prevailing attitude of the junior class when he remarked that, "I am very excited by the potential to learn and grow at the UTS. In the academic realm, we will examine historical perspectives and explore the theological foundations of our faith. But in a larger sense we are pioneering a new tradition as students—to apply principles of faith, unselfishness, and love to create an educational atmosphere centered on God's heart. The vision is great and we are all determined to develop the qualities we need to take responsibility in building God's kingdom." BM

Student Leadership Inspires Faith

An Interview with UTS Student Body President Jim Fleming

Cornerstone: How is student body government at UTS different from that at other educational institutions?

Jim: Student governments at most universities represent only the small fraction of students who are interested enough to vote. At UTS, however, since all students live together in a close-knit community, they are all vitally interested in the effectiveness of student government. One of our main responsibilities is the facilitation of group dynamics on different levels from the personal to the seminary-wide level. The seminary's functioning and its traditions must be upheld in a way that the students can feel they have effective representation and a voice in the decision-making process. Student officers and team leaders are essential in this process. This year we have developed a system of seventeen team leaders who are counselors and representatives of the student body. Furthermore, each team leader works with a senior class officer as his counselor. This opens effective channels of communication between the students, Mr. David S.C. Kim, and the administration.

Cornerstone: Do other systems of student government parallel the one here?

Jim: I feel that we are pioneers of a new tradition. Living together in a seminary community we learn from past traditions and discover the richness of our own tradition as Unification Church members.

Cornerstone: What is the principal purpose of the student body government at UTS?

Jim: Student government should facilitate the task of the seminary. It should serve as a link between the administration and students. The real issue, however, is how to help the seminary develop the leaders of the world of the future. Today many seminaries are unable to inspire faith in their students and are really struggling to survive in a secular society. Christianity is declining. We at UTS want to reverse this decline and serve the world with enthusiastic graduates who are capable in spiritual and organizational leadership. Our ideal is to become people who find their value by serving mankind. Tradition, education and right action are the goals of UTS student government.

Cornerstone: Thank you.

KJ



Jim Fleming, Student Body President, gathers with the new class officers for the 1980/81 academic year on the grounds at Barrytown. From left: Tom Ward, Senior Class President; John Raucci, Senior Class Vice-President; Pamela Valente, Senior Class Vice-President; Jim Fleming; Lucy Massengill, Junior Class Vice-President; John Dickson, Junior Class Vice-President; Jim Flynn, Junior Class President.

Six Students Attend Korean Seminar

Six students traveled to Seoul, Korea this summer to attend a seminar on Unification Thought, taught by the man who put the theory together, Dr. Sang Hun Lee. The students — Tom Ward, Jean Jonet, Juan Sanchis and Bill Selig of the Class of '81, with Paul Perry and Beatrice Gonzales, graduates of the Class of '79 — departed on August 11 to spend ten days attending the Second International Seminar on Unification Thought, sponsored by the Unification Thought Institute.

They stayed at Academy House, an establishment for Christian activities on the outskirts of Seoul, where they

followed a busy lecture and study schedule. Daily lectures were presented in English by Dr. Sang Hun Lee, who originally systematized the Divine Principle and the contents of Reverend Moon's speeches into what is now known as Unification Thought. The students said that they found Dr. Lee's lectures, as well as his lifestyle, to be a source of "great inspiration" to them.

The time spent in Korea also permitted them to meet early members of the Korean Unification Church, appreciate the extent of the Church's activities, and likewise know something of traditional Korea.

ZH



Six Spanish-speaking seminarians and graduates visit the Unification Church's "Little Angels School" in Seoul, Korea as guests of Col. Bo Hi Pak. The students travelled to Korea for in-depth study of Unification Thought under Dr. Yo Han Lee. From left are Bill Selig, Juan Sanchis, Tom Ward, Col. Pak, Beatrice Gonzales, Jean Jonet and Paul Perry.

Unification Theology

(Continued from page 2)

compares Unificationist teachings on God, the Fall, the sinful predicament of man, Christology, soteriology, the pattern of history and the hope for universal salvation with similar views held by important Protestant, Orthodox, and Catholic scholars of our day.

In order to allow Unification theology to be evaluated in the context of its Asian origins, Dr. Kim devotes space to an explanation of Korea's religious heritage derived from Buddhism, Confucianism and shamanism. She then presents the chief characteristics of the Christianity brought to that nation by Catholic and Protestant missionaries. By showing the national, racial and cultural roots of the Unification Movement, the author is able to correct some popular misinterpretations of its doctrines, practices and goals.



Roger Johnstone (right) leads seminarians and guests in songs during the summer program at UTS.

Copies of *Unification Theology* can be ordered from Rose of Sharon Press, G.P.O. Box 2432, New York, N.Y. 10001 for \$8.95.



Seminary Anniversary: Cesar Regalado leads the UTS Brass Band in "Trumpeters Holiday" at the recent celebration of UTS's sixth anniversary on September 20th. Band members from left are Jim Fleming, Bob Rand, Susan Shacter, Bob Mason, Eijiro Kusakari and Michael Ginze.

Students Assist in Evangelical Seminar

Most UTS students had the opportunity to integrate skills and content learned during the academic year by working in a summer evangelical program. Students of the classes of '81 and '82 and graduates of preceding years held positions as lecturers, seminar coordinators and group discussion leaders during the July-August Summer Campaign, an evangelical program sponsored by CARP (Collegiate Association for the Research of Principles).

According to Roger Johnstone of the Class of '81, who was a seminar coordinator, the courses in history, philosophy, religious education and psychology helped the students to be more effective in their work in the seminar. Roger said that the skills learned in the seminary could help each student become "a wonderful and sophisticated tool for God," by giving a broader viewpoint and by facilitating personal growth. ZH

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Conservatives Critique Communism

Visiting professors and a prominent publisher presented papers in one of the most significant seminars to be held at UTS entitled "Critique of Marxism; the Search for New Principles," on Saturday, October 11th.

They were Mr. William Rusher, Publisher of the *National Review*; Dr. Charles Elliot, Professor of International Relations in the Sino-Soviet Institute of George Washington University; Dr. Ernest van den Haag, Lecturer at the New School of Social Research; and Dr. Charles Moser, Chairman of the Slavic Department at George Washington University.

Gerard Willis, Secretary General of the Freedom Leadership Foundation (FLF), a non-profit organization founded to educate Americans about the danger of Communism; and Mark Wilenchik, a third year student at UTS and founding member of New Strategies Studies (NSS), a discussion group founded at UTS to explore Communist ideology and practice, co-chaired the seminar.

Dr. Charles Elliot began the seminar at 9 a.m. with his paper on "The Marxian Idea of Community and Efficiency." He stressed Marx's obsession with "total community," which recognizes no world beyond itself, and showed how this concept leads to coercion. He concluded by saying that Marxism is efficient at seizing and maintaining power, but inefficient at producing a sound economy.

At mid-morning, Dr. Ernest van den Haag addressed the audience on the topic "Marxism as a Pseudo Science." He noted that because Marxism has no testing device to prove whether or not it is true, it is not scientific and does not really qualify as a theory. Actually,



Participants listen to Gerard Willis introduce Mr. William Rusher. From left Dr. van den Haag, Mr. Rusher, Conference co-chairmen Gerard Willis and Mark Wilenchik, Dr. Elliott and Dr. Moser

he said, Marxism is more like a type of prophecy.

The keynote speaker, publisher William Rusher, in his afternoon's presentation "Marxism's Place in the Western Intellectual Tradition" termed Marxism "the great alternative faith of mankind." He noted the Marxist sense of a willingness to sacrifice in order to accomplish world domination.

Dr. Charles Moser concluded the day with his address "The Third Way in Philosophy and Politics." He discussed the development in Western society of two seemingly conflicting ideals: "diversitarianism," the "do your own thing" ethic; and "unitarianism," which is the desire for society to have a unified belief system. He said that in a Communist society, only the latter ideal is permitted to exist.

The seminar concluded after dinner with a roundtable discussion between Drs. Elliot and Moser and members of NSS.

The seminar stimulated considerable interest between students and some guests from the Mid-Hudson community. Over 100 attended William Rusher's speech, while the other sessions averaged 60 to 70 people. This was the second conference that NSS and FLF has co-sponsored, and a third conference is planned for next spring.

DS and MB

NEW ERA Expands

Since their inception in 1977, the conferences and publications sponsored by UTS have grown in number and variety. From the outset many of those who have participated in these events have commented on the unique form of ecumenical conversation emerging in these conferences and have expressed a desire to maintain and deepen contact with others who have participated. These two factors — the growing program and the desire to maintain contact — have led to the formation of an organization to coordinate the growing program and to maintain contact to those who have attended conferences in the past and desired to be informed about future developments. Thus, NEW ERA (New Ecumenical Research Association) was established in March, 1980, with John Maniatis as executive director, Darrol Bryant and Richard Quebedeaux as senior consultants, and Mr. David S.C. Kim and Rev. Chung Hwan Kwak as Unification Church advisors. Together with an Advisory Board of 18 consultants, meetings are held twice a year to plan and carry out these expanding activities.

On Oct. 3-5, the second meeting of the Advisory Board of Consultants was

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Dr. Charles Elliott responds to student Renee Pearson's question



William Rusher, Publisher of National Review



Mr. Rusher addressing the UTS Community.



Student participants, coordinators and guests line up for a farewell picture.

Students Walk to Feed The Hungry

Twenty-one UTS students and nearly two hundred local residents participated in the Red Hook CROP Walk on Sunday, the 19th of October to raise a total of \$4,000 from nearby communities to donate to the "Community Hunger Appeal of Church World Service."

The day "could not have been better" according to Mr. Fred Brammer, volunteer coordinator from Red Hook. At one o'clock in the afternoon a cannon blast announced the start of the ten mile walk along autumn-tree-lined roads of the Mid Hudson Valley. Apples, water and apple cider were available at check points every mile along the walk to the "CROP Walkers" who ranged in age from six to sixty years. Elio Roman, a student from UTS, said that he walked "because of

all the pictures in magazines, on TV and newsreels of starving people in the world."

Most of the funds raised go to programs which stimulate agriculture in third world countries, while twenty-five percent is used for local welfare programs such as "Meals-on-Wheels." The main concern is that aid should reach the people who need help, and should be given in the most beneficial way.

"CROP" was originally an acronym for a group that emerged in response to emergency needs after World War II but is now used as a trade mark by the Church World Service which functions by a cooperative effort of a variety of American churches. The CROP Walk is an annual event in Red Hook.

KJ



Dr. Kim, Dean Stewart, and Dr. Rubenstein.

Conference on American Millennialism

Professors and students of theology gathered at UTS on Thursday, October 23rd, to begin a three day conference on the topic of the American Millennium. Described as one of the largest conferences to convene at Barrytown, 16 scholars and 25 students presented, responded to and discussed papers dealing with various aspects of this broad subject.

After an informal buffet dinner on Thursday night, Dr. Richard Rubenstein, Distinguished Professor of the Department of Religion of Florida State University, spoke to conference participants and to the general student body, expressing the need in our society for values. He argued that such values are being created in part by the

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Carol Lazenby, John O'Connor, and Pat Wilcox in the Red Hook CROP Walk



NEW ERA Advisory Board of Consultants meet with Rev. and Mrs. Moon and his advisors.

held in NYC at the World Mission Centre of the Unification Church. At this meeting it was decided to expand NEW ERA by opening it up to corresponding membership. Corresponding members will receive a regularly published newsletter, edited by Roy Carlisle, Frank Flinn and Mary Carman Rose, which will include news on recent conferences, announcements on forthcoming conferences and other events and publications as well as thought pieces and book reviews.

It was also decided to create a regional system in order to provide opportunities to develop additional and more intimate settings for people to participate in the expanding programs of NEW ERA. Corresponding members will be invited to attend a weekend regional conference this spring at which the NEW ERA corresponding members and consultants

in a given region will determine the space and content of the agenda as well as discuss how they would like to see NEW ERA develop in the future.

The following persons are regional coordinators: British Isles — Myrtle Langley; Canada — Darrol Bryant; United States, East — Thomas McGowan; Mid-West — Frank Klinn; South — Paul Sharkey; West — Durwood Foster.

On the afternoon of Oct. 4th the Advisory Board of NEW ERA had a special treat when Rev. and Mrs. Moon invited them to lunch at their home in Irvington, N.Y. After a very pleasant lunch Rev. Moon spoke for an hour about his hopes for NEW ERA, then for about two hours the Board and Rev. Moon engaged in dialogue.

Anyone wishing further information on NEW ERA, please contact John Maniatis at UTS.

JM

The evening began with a prayer for the future prosperity of the country. A traditional turkey dinner with all the trimmings followed the blessings. After the meal entertainment began with the reenactment of the Mayflower Pilgrims and the American Indians realizing the founding of a nation.

The program for the evening consisted of music from all across the country displaying the area in which it is known. Songs and tap dancing from the Northeast, Bluegrass, Gospel and Ragtime music from the Southern region of America. Then traveling through the Midwest to the West and ending with an excerpt from the old-time radio program *The Lone Ranger* brought us to the highlights of the evening.

This was a skit by UTS students called Divine Man (Superman). The UTS choir sang a song taken from the inscription on the Statue of Liberty, "Give Me Your Tired. . ." as the grand finale. Americana Night was one to remember for all those who attended.

DC

Millennialism

newer religious movements. Dr. Herbert Richardson, Professor of the Religious Studies Department of the University of Toronto, gave the response. Many felt that their remarks set a high standard of scholarship that continued throughout the conference.

Dr. Peter Erb, Professor from the Department of English at the Wilfrid Laurier University in Ontario, began the first full day of the conference with a discussion of the Ephrata, a semi-monastic community which existed in the late eighteenth and early nineteenth century near Lancaster, Pennsylvania. Following this, Dr. Warren Lewis, Professor of Church History at UTS gave a presentation on Mother Ann Lee and the Shakers.

Dr. Clay McNearny, Associate Professor of the Department of Religion at Marshall College, presented the third paper for Friday morning, his topic being "Popular Bearers of the Millennial Impulse," followed by Dr. M. Darrol Bryant, Associate Professor of Religion and Culture at Renison College, Ontario, who also moderated the conference, who presented a paper entitled "Millennial Theology in Edwards and Hopkins."

The final paper for Friday was presented at 4:30 p.m. by Dr. Frank Flinn, a lecturer at Maryville College. His topic was "Millennial Hermeneutics."

On Friday evening, Cheryl Anderson of the Hancock Shaker Village in Massachusetts gave a beautiful presentation of Shaker dancing. This included the singing of Christian hymns, a brief history of the Shaker movement, a description of their life-style, and instructions in some of their basic dance steps. This provided an opportunity for everyone to relax and get to know each other socially.

The Saturday discussions introduced topics of a more general, less technical nature, thus allowing for greater student participation. Dr. James Penton, Professor of History at the University of Lethbridge opened with a paper on the Jehovah's Witnesses, followed by Mr. Carey Gifford, a senior editor at Abingdon Press, who spoke on "Space, Time and Millenium in the Thought of Campbell." Then, the Mormons were discussed by Dr. Tom McGowan, Professor of Religious Studies at Manhattan College.

On Saturday afternoon Dr. Gordon

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AMERICANA NIGHT!



Master of Ceremonies, Brian Sabourin, says goodbye to 'Chief' Johnston and the Pilgrims at the Americana Night celebrations

Americana Night

Sunday, Oct. 12, 1980 was Americana Night here at UTS. Americana Night was a tribute to the nation, celebrating the spirit and tradition of our heritage.

Tebo Wins Tennis

David Tebo and partner, Amy Schuckers defeated President David S.C. Kim and Lynn Robinson in the Second Annual UTS President's Cup Tennis Tournament. The final match held on Friday, Oct. 17 was the culmination of five weeks of singles and

mixed doubles competition with 106 men and women participating.

David Tebo also won the singles final tournament held earlier in the week and Ed Taub is runner up.

Winners in the doubles section received a \$100 cash prize and for the singles event David Tebo received a \$50 reward. ZH



President Kim congratulates Amy Schuckers, a doubles winner in the President's Cup Tennis Tournament while Lynn Robinson (far left), Dave Tebo (partially hidden) and Ed Taub (front right) look on

Melton, Director of the Institute of the Study of American Religion in Evanston, Illinois, discussed "Spiritual Discipline When Prophecy Fails." Dr. Donald Dayton, Librarian and Assistant Professor of Historical Theology from the Northern Baptist Theological Seminary, spoke on "Millennialism and Social Reform," and then presented a paper on "Dispensationalism" in place

of Mr. Michael Williams of Harvard Divinity School who was not able to attend in person.

At the Saturday evening panel discussion which was open to the UTS student body, Mr. Gordon Anderson, a PhD candidate at Claremont School of Theology and a UTS graduate, presented a paper on "Unification Eschatology." BM and MB

Muslim Leader As Guest

Dr. Ala'Eddin Kharofa, Director of the Muslim World League in New York City, addressed students in the course, "Theological Politics in History" on October 9. The course, taught by Professors Warren Lewis, Constantine Tsirpanlis, and John Sonneborn, examines historical examples and issues in theopolitical thought and explores the relevance of Unification Theology and Philosophy in historical and contemporary application.

Dr. Kharofa, formerly a canonical judge in Iraq, lectured on the workings of the Islam state according to the Prophet Mohammed. He began with a brief overview of the beginnings of Islam with the Prophet and explained the value of the Quran as a book containing a complete way of life, social as well as personal. He then talked about the Islamic ideal for political structure and for justice and punishment. Following his presentation, he answered professors' and students' questions for about an hour. BR

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Mark Popovsky, Russian author and dissident meeting with students of New Strategies Studies group.

A Russian 'Believer' at NSS

On November 6th, Mark Popovsky, a Russian dissident, and well known author and historian, spoke at UTS on "Life in the Soviet Union Today." Mr. Popovsky has published over 20 books, among the most important are *Manipulated Science* and *The Life and Work of Professor Voyno-Yasenestsky*, a Russian professor surgeon who combined scientific and religious activities.

Mr. Popovsky was born at Odessa in the Ukraine in 1922. He served as a Medical Officer during World War II and received a degree in philology at Moscow University. He resigned from the Writers' Union in protest against the ill treatment of his fellow writers. He was victimized for his political statements and by 1976 all of his works were prohibited in Russia.

Mr. Popovsky recalled his early years in Russia, a time of hardship and hunger for his family. In the early 1920's an American ship brought food to Odessa. "If it wasn't for America, I wouldn't be here. You must appreciate your country," Popovsky said.

Persecuted by the authorities, Mr. Popovsky was exiled from Russia 3 years ago. He left his wife and children behind. He admitted that his books are more significant than his children. He

said, "I left the Soviet Union following my books. My books pushed me out. My books fed me. My books made me a believer." In the Soviet Union the term "believer" is one who professes a belief in God.

Mr. Popovsky did not want to leave Russia. His life has been favorable. He had a good income and a good position, but his life changed when he became a believer. Mr. Popovsky said, "I summed up all my life in *Manipulated Science*. When I was writing about Bishop Vavilov, I had a right to write about his childhood, scientific success, but not his starvation in prison. When I wrote about a man who was a believer, I became a believer." In speaking about life in Russia, Popovsky said, "Believers are suffering, especially the active intellectuals. Peasants are suffering because they are left without land. City citizens are suffering because they have nothing to eat, but the people do not protest. Out of the 1 million scientists in Russia, only 1 or 2% are believers."

He referred to the many sects who tried to get out of Russia. Thousands of people travelled via the Don River to the South of Russia to board a ship to carry them to freedom. Tragically thousands were gunned down by

Soviet troops. "These are our pilgrims," Popovsky said.

Mr. Popovsky then spoke about the Tolstoy peasants and their communal farms. When the Soviet Union organized collective farms in the 30's, they destroyed these Tolstoy communes, "because they went out to plow into the land with the word of God on their lips." The peasants gave Mr. Popovsky their archives, so that he would write about them. They also taught him that he would always succeed through the power of Almighty God.

Assisting Mr. Popovsky as interpreter was Isay Yurovsky, a former professor at the University of Kiev. Mr. Yurovsky was also exiled from Russia.

Mr. Popovsky is currently a correspondent for the "New Russian Word," an emigre newspaper published in New York.

RP

Mrs. Orme Visits

Doris Orme, a long time Church member and wife of the President of the Unification Church of England answered questions, gave advice, and recounted experiences in her spiritual search to a fascinated audience at UTS on Monday, November 17th. Following are some excerpts from her talk.

"What does it mean: 'To become like a child in order to go to the Kingdom of Heaven?' How do you become humble like a child? Through your intelligence and your head? No, your head will just make you more arrogant. Jesus says, 'You must become like a little child in order to inherit the Kingdom of Heaven.'"

"When it is the most difficult to love; that is the best time when you come closer to God. Never underestimate the power of Satan - he always gets you on the level of love. But Satan controls fallen man also through knowledge and the mind.

"It's much better to be 'dumb' and have God, then to be intelligent and



Mrs. Doris Orme

educated and not have God.

"If you want to find God then you must look from *your heart* - if you just look from your head, then you won't find Him."

"St. Paul says to 'pray without ceasing.' You have to be *so personal* with God that you talk to Him about everything. You have to include God in *everything* you say and do.

"Our fallen nature is so strong even when we are in the Church. When you get up in the morning it's best to not even talk to each other. It's best to talk to God first, the first thing in the morning before you greet anyone. If you are right with God then everything will be right all day.

"You have to value Divine Principle; make it a part of you and value it more than you would value gold or diamonds. The Divine Principle is *the story of God's broken and grieving heart*. I had a vision that I picked up a *Divine Principle* book and it was dripping with blood. More than anything that you are required to do you must learn and value the Divine Principle. You have to apply and live it; ask God about everything you don't understand when you read and study it so that you can learn to teach it.

"You can't be active enough for God. I have witnessed to as many as 50 people a day for God - then Satan has to release 2 or 3. If you keep your mind stayed on God and really *give out*, then the more comes back to you. *Whatever you do must bear fruit sooner or later; just keep on planting and sowing.*

"*Do God's will at the moment.* Lead a very prayerful life and keep a positive attitude. If you feel a lot of zeal, you can accomplish a lot.

"Do you want to win the whole world for God? (Yes!) Then think in *big* ways, then God will give you a *big* mission! You must think, 'My responsibility is to bring this whole nation to God!' If you think big, you will accomplish big things!"

DS

Inspiring Philosophical Implications

Visiting professors, graduate students, and UTS students met on Friday, November 7th at UTS to participate in a conference on "The Philosophical Implications of Divine Principle." The guest participants in the conference were: Dr. Paul Sharkey, professor of Philosophy, University of Southern Mississippi; Dr. Ron Burr, Assistant Professor of Philosophy, University of Southern Mississippi; Dr. Theodore James, Professor Emeritus of Manhattan College; Kapp Johnson, student in Old Testament studies at Claremont Graduate School; Dr. Joe Hopkins of Westminster College; Dr. Jan Kryspin of Rosedale Pain Treatment Centre and Professor at the University of Toronto; and his wife Dr. Zyenna Kryspin of the Rosedale Pain Treatment Centre.

Unificationists who presented papers were: Lloyd Eby of Fordham University, Jonathan Wells of Yale University; Dr. John Sonneborn, instructor at UTS, Tony Guerra of Harvard Divinity School, and David Carlson of the Pacific School of Religion as well as Tom Ward of UTS. Other Unificationists present were Ted Kusterman, Laretta Paquette, Helen Bell, Karen Judd, Anne Olson, Lucy Massengill, Ian Gardner and Susan Bennekemper.

Moderator Dr. Mary Carmen Rose, in many ways invited openness throughout the entire conference when at the initial get-together, she asked, "What do Unificationists want from guest participants at these conferences?"

There were five sessions on Saturday,

with the Unificationists presenting papers and the guest professors responding with critiques. Lloyd Eby gave the first of six presentations in a clear and deliberate paper on Unification Ontology. Tony Guerra developed the theme which Mr. Eby had initiated, and the discussion that followed ventured into psychology and the nature of human relationships. Jonathan Wells spoke on the Problem of Evil, and Dr. John Sonneborn gave a very detailed paper on the Philosophy of History. After the evening meal Tom Ward gave his presentation on Ethics.

To complete the day, there was a song-fest for one hour after the last session led by UTS students John Raucci and Susan Shacter. Czechoslovakian Dr. Jan Kryspin offered a folksong from his homeland, and Kapp Johnson and Dr. Ron Burr each followed with one of their favorite songs. The singing finished with some communal songs before closing for the night.

The conference reconvened Sunday morning after informal discussions over brunch. David Carlson gave a paper on Unification Aesthetics, and after his remarks, the conference was concluded with a general discussion and evaluation. Ted Kusterman, UTS conference co-ordinator commented that "Both our graduate students and the guests said that they welcomed the opportunity for stimulating dialogue, and appreciated the value of a joint intellectual venture with the creative aspects of brainstorming."

KJ



Dr. Paul Sharkey and Dr. Jan Kryspin listen to the discussion during the seminar on the philosophical base of Divine Principle.

Students Graduate in Wonhwa-Do Promotion Test

First Prize for her accomplishment in Wonhwa-Do at the November Promotion Test held at UTS on Thursday, November 20th went to Lois Hamill of the Class of '81.

Dr. Joon Ho Seuk, Director of the International Martial Arts Association and Administrative Assistant to the President of UTS judged the performance of Lois and the 50 other students and members of other Unification Church departments. He commented that Lois received First Prize because, in addition to continually attending Wonhwa-Do practice sessions, earning a black stripe for her Brown Belt after four trimesters of practice, she was a model student, accomplishing a 3.5 GPA at the same time as being a team leader.

Wonhwa-Do is a practical means of unarmed self-defense which was initiated by Dr. Seuk in February, 1979, combining the punching and kicking techniques of Karate with the throwing and falling techniques of Judo. Originally, martial arts were studied by Buddhist monks in monasteries as a means of mental and physical development, and it is in that spirit that Wonhwa-Do is studied at UTS.

The results of UTS students are as follows: Brown Belt with Black Stripe, Lois Hamill, Eijiro Kusakari and Michael Lapres; Brown Belt, Jean Jonet, Yoko Azuma and Ann Olsen; Blue Belt with Brown Stripe, Tom Bowers, Jim Anderson, Rick Swarts, John Raucci and Steve Kille; Blue Belt, Roger Johnstone and Tom Ward; Green Belt with Blue Stripe, Bill Denn; Green Belt, Daryl Clarke, Jack Ashworth, Alan Inman, Karen Judd, Mark Hanlon and Doug Burton; Yellow Belt with Green Stripe, Gerry Servito, Bill Parker, Louis Umlauf, Kasia Kopacz and Melvin Primous; and Yellow Belt, Dennis Collins, Tom Cutts, John Dickson, Zena Humphreys, Bill Barnes, Linda Roberts, Nevin Colglazier, Ann Kephart, David Tebo, Betsy Colford, Scott McKenna, Maggie Mead, Diana Peronis, Deloise Harris, Charles Cook, Bob Millar, Jim Flynn, Chad Martin and Amy Schuckers. Librarian Walter Ruf received one promotion point towards his Black Belt.

Dr. Seuk said in the final speech,



Lois Hamill on the attack

that he was pleased by the way that Wonhwa-Do had spread, and urged everybody to practice hard and aim at getting a Black Belt. MB

English Night

British students, aided by some commonwealth associates, entertained the UTS community and guests with an English dinner, humor and music on Wednesday, November 5th. The festivities included a Fish 'n Chips dinner, followed by a series of skits taking a humorous, "Monty Python" view of English life, traditional English and Beatles music and concluded by the singing of "God Save the Queen" by everyone. The meal was followed by the traditional burning of "the guy." November 5th is Guy Fawkes Day, which is an occasion celebrated in England and in some Commonwealth countries to commemorate the safety of English Parliamentary democracy. ZH



Rev. Price

Rev. Price's Ministry

Rev. Price, Minister of the Faith Fellowship Baptist Church of Philadelphia visited UTS on Monday, November 3rd to speak to Dr. Thompson's "Homiletics" class. Reverend Price showed a film he made on the methods of evangelizing his church uses. He calls his work "Black Saturation Ministry" which includes street evangelizing, block preaching parties, and Sunday School classes. He tries to employ a true outreach program to the community by involving the local people. The Reverend expressed his enthusiasm for the Unification Church and he feels that he has learned something from our movement. He and his parishioners used to preach on the street with Bible in hand, calling for repentance in a confrontational manner. However, many of the people who were best at this approach left his church. He came to admire our approach of getting to know people first and sounding them out. Now his preachers carry a Bible in their hip pockets. Also he had felt challenged by our approach of doing more than just preaching but also of helping people in the community. This caused him to change his outreach program to include this kind of assistance. The change generated considerable upheaval in his congregation and some people left, but Reverend Price remains faithful to the call of God as he hears it.

Reverend Price also gave the sermon at morning service on Nov. 4th. DS

African Scholar Speaks on Community

John Mbiti of Kenya, the former director of Ecumenical Affairs at the World Council of Churches in Geneva, visited UTS on Nov. 16. He spoke on "Some Aspects of Community in Africa," reading from a prepared paper to a large and appreciative gathering of the Barrytown community.

In Africa the individual finds his individuality in relation to other people. The African philosophy is "I am because we are and since we are therefore I am." The individual is rooted in the community because it is the community that produces individuals, not merely the family. The African family does not have the same definition as that of the American. It is a much broader association of aunts and cousins and also includes relatives who have died and live in the spirit world. The ongoing presence of the departed is very consciously felt. Some are



Dr. Mose Durst, President of the Unification Church of America visited the Seminary on Oct. 27 to give an inspirational talk on become a virtuous person in conjunction with Dr. Thompson's ministry course

buried right in the house with the living or very close by to stimulate this awareness. When drinking or eating small portions are dropped to the ground to symbolize that the dead are living with us. African families also include those who are yet to be born. "Buds" are considered to be parts of the family, so they have to be 'let out' from the places they are locked up in your body. So the husband and wife alone are not the family.

After explanations of Rights of Passage, Initiation and Marriage, Mr. Mbiti spoke on the significance of death in Africa. Death is regarded as a door to another form of existence, which is regarded as a carbon copy of this one. At funerals everyone in the community is required to attend. The tears wept are community tears for the living dead who are dead but still alive. After his

presentation Mr. Mbiti took questions from the many students in the room.

DS and MB



John Mbiti

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The keynote inaugural address given by Francis Clark

Global Congress Inaugurated

After four years of preparation the Global Congress of the World's Religions was inaugurated at Miami Beach, Florida on the 30th day of November 1980. The first meeting was held immediately after the ICUS gathering dismissed as has also been the case in years past. For the three days prior the Board of Trustees met to prepare the legal footing necessary for the Congress to become a legal entity under United States law and to begin planning the first Congress of the Religions of the World in 1983, to reconvene every 5 years thereafter.

The GCWR was greeted at the inaugural ceremony by the following speakers: Lois Lamya'al Faruqi, Adjunct Asst. Professor of Religion, Temple University, Philadelphia; Joseph Bendak, Professor of International Management and Peace Studies, University of Haifa, Israel; Francis Botchway, Professor of International Law and Political Science, Chairman, Department of Afro-American Studies, University of Cincinnati, who sent a statement; David Kalupahana, Professor of Philosophy, University of Hawaii; Sri Radhakrishna, Secretary General,

Gandhi Peace Foundation, New Delhi, India; and Mary Carman Rose, Professor of Philosophy Goucher College; Towson, Md.; Ninian Smart was absent due to ill health.

Then everyone, in unison, read this Preamble and later affirmed its intent by signing the Book of the Congress.

"The flowing together of human energies
in the life of our time
inspires us religious people
to unify our hearts, clarify our understanding,
implement our compassion, and coordinate our action
in the shared responsibility for well-being



Dr. Boslooper of UTS faculty greets Rev. and Mrs. Moon and Dr. M. Caplan



Rev. Moon delivers the founders address to the 9th ICUS in Miami Beach.

The Ninth I.C.U.S.

UTS students and graduates provided the necessary help again this year to make the International Conference for the Unity of the Sciences a complete success.

Under this year's theme "Absolute Values and the Search for the Peace of Mankind," more than 600 scientists and philosophers from 86 different countries gathered at the Fontainebleau Hilton Hotel, Miami Beach, between November 27th - 30th.

As at previous ICUS meetings, the UTS students served in all areas of organization while 40 Ph.D. candidates monitored the ICUS proceedings.

In his address at the opening session on Friday morning, conference founder Reverend Sun Myung Moon presented his view on "How world peace is to be achieved." He said, "To establish peace means to restore order . . . Individual peace must first be realized. Then family peace can soon follow, and only on that foundation can the peace of societies, nations and the world be expected."

Among this year's participants were Nobel Laureate Ulf Von Euler of the Caroline Institute in Stockholm and U.S. nuclear expert Alvin M. Weinberg, who worked on the Manhattan Project in 1939.

This year's conference Chairman was Morton A. Kaplan, Professor of Political Science and Chairman of the Committee on International Relations at the University of Chicago. Outgoing Chairman Nobel Laureate Eugene P. Wigner, Emeritus Professor of Physics of Princeton University was unable to attend as he was still recovering from a recent automobile accident.

The conference was organized into four committees to deal with different aspects of the overall theme.

Dr. Jude P. Dougherty, Dean of the School of Philosophy of the Catholic University of America, Washington, D.C., chaired Committee I, which dealt with the topic "Values and Consciousness." The four groups of this committee discussed Values and Religion, and The Family, and The Economy, and Values and Policy-Making.

Elliott P. Skinner, who is Franz Boas Professor of Anthropology of Columbia University, N.Y.C., chaired Committee II, to discuss the topic "Change and Development." The four groups in this committee discussed "Traditional Views of Change and Development," "Contemporary Western and Non-Western Philosophies of Change and Development," "Man, Society and the State in Advanced Societies," and "Language and Development."

Quality of Life Committee III Chairman Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station in Huntingdon, England, presided over the groups which discussed "Quality of Life," "Population and Values," "Biotechnology and Values" and "Education and Values."

Vision and Direction of the Future Committee IV Chairman Alvin M. Weinberg, who is presently director of the Institute for Energy Analysis of Oak Ridge, Tennessee, chaired the groups which discussed "Technology and Authority," "Military Technology and the Individual," "Impact of Government on the Conduct of Science" and "Wealth and Society."

At the farewell banquet on Sunday night, Reverend Moon commented that the conference had "travelled a long

way" since its beginning nine years ago in New York, "when only 55 scientists gathered," and then announced that next year's conference would be held in Seoul, Korea, and the theme will be "Absolute Values and the Tradition of a New World."

Mike Butler

GCWR continued

of the human family and the earth itself on which we live.

"This task belongs to all of us as the history of our race increasingly becomes a common story, but it is particularly expected of those whose minds have been opened to spiritual enlightenment and whose hearts are made tender for the fragile and the suffering.

"We, therefore, today, November 30th, 1980, sensing our religious responsibility, in the name of all we hold sacred constitute ourselves a global congress of the world's religions.

"We undersign our names - both those who call on God and those who do not and invite others of like persuasion to join with us and sign their names, betokening our intention to gather the world's religions into an on-going congress where these high purposes shall be acknowledged, strengthened, and made effective."

The purpose of the GCWR is best expressed in the Notes to the Charter and the Objectives.

See Page 4

G C W R

GLOBAL CONGRESS OF THE WORLD'S RELIGI



Some of the trustees at lunch



Mr. Kim confers with Isma'il al Faruqi



Seminarians mingle with guests over lunch



David Kalupahana gives the history towards the GCWR



The Book of the Congress



Interest was high among observers and led to stimulating questions from the floor



Participants in the inauguration.

"The Global Congress of the World's Religions is a voluntary association of concerned persons from the broad spectrum of all the world's many religions and spiritual perspectives. It was founded in 1980 to become the on-going forum where representatives from the plurality of human religious experience could communicate with one another, learn about and from one another, and provide means whereby the deepest and highest motivations of both traditionally religious and other persons of spiritual conviction could be creatively and constructively focused for the good of all.

"As a Tent of Meeting, the Global Congress of the World's Religions is a place of coming together pitched from time to time in the midst of all the tribes and families of religion, as near to and as far from each one as the others. As a Royal Umbrella held above the nobility with which we regard one another's most passionately held spiritual convictions, it is a moveable shrine at which its people meet in different places at different times to bring the Congress into close contact with the world of human need and to reaffirm the perception that the history of our race is a common story. As a public platform, it is a place in which we can address one another and from which we together can address the rest of the world on behalf of human values.

"A single conviction makes the meeting possible: Responsibility for well-being of the human family and of the earth itself on which we live is the common task belonging to all religions and the proper human obligation of every religious person capable of

owning the task as his or her own. In one way or another, every person of religious devotion has either heard the message from On High or read in the sacred books or discovered the truth in the inner depths that we are to extend ourselves to one another in loving compassion, to tend the garden, and to live in active hope for a peaceable kingdom. All the activities of the Global Congress of the World's Religions, whether clarification of our understanding about one another's religions, coordination of the increasing tendency towards joint action on behalf of the religions and the common good, practice of compassion for the sake of those who suffer, or unification of our hearts in mutual recognition and respect, are directed towards this shared responsibility for one another and the earth."

OBJECTIVES

- To build upon and expand the new levels of spiritual consciousness, to bring about new birth and re-birth of minds and hearts to the spiritual life and the values for the human condition of increased spirituality
- To meet regularly, to foster inter-religious meeting in order to increase our knowledge of one another and, thereby, our mutual respect and common concern
- To consider together issues of mutual concern, seeking the common ground upon which constructive responses and supportive action can be brought about
- To sponsor the study and understanding of world's religions through encouraging academic research and publication
- To provide a Center of Communications among groups concerned with

religion, where people can contact one another, teach and learn and become engaged in the live issues challenging the religions and the world

• To focus the attention and energies of the Global Congress and, through its participating members, of the world's religious population on areas of acute human need: diagnostic insight into dire concerns may range over the complete scope of crises confronting the world

• To mobilize resources of and for individuals, groups, and organizations where our religious efforts can be effective in meeting the needs and contributing to the common good of the human family at home on the earth

Monday's meeting included a progress report by David Kalupahana on behalf of the Trustees of the Global Congress; a progress report on The African Institute for the Study of Human Values, a sister project to the GCWR; and a scholarly address by Francis Clark, Reader in Religious Studies, The Open University, Milton-Keysnes, England. Mr. Clark's topic was "Global Congress of the World's Religions - A Hope for Mankind." Many questions were taken from the floor throughout both days. The final session was concluded by lunch.

Anyone wishing to become a member of the Global Congress of the World's Religions is invited to attend any of its meetings and sign the Book of the Congress.

Anyone desiring further information is invited to contact: Global Congress of the World's Religions, P.O. Box 56079, Washington, D.C. 20011 U.S.A.

Dan Stringer

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January 1981

Conference on Unification Theology and Lifestyle

The first general theologian's conference of the new year was held January 9-11 at UTS, Barrytown. Twelve guest participants and twelve UTS students met to discuss Unification Theology, as well as general topics pertaining to life in the Unification Church.

The range of topics (from theology to lifestyle) was a reflection of the diverse academic backgrounds and interests of the participants. Educators in the field of religious studies included Darrol Bryant from Renison College, University of Waterloo, and Robert Lively from the University of Maine. Theologians attending the conference included Herbert Richardson from St. Michael's College, University of Toronto; Thomas Wilkins from Texas Lutheran College; Kathleen Dugan from San Diego, California; and John Charles Cooper from Winebrenner Seminary. Philosopher, Nona Bolin Piazza came from the Memphis State University.

Rodney Farmer and John Harrigan, both social scientists, came from the University of Maine. John Charles came from the University of Miami and is working in the field of psychological counselling. Also attending the conference was cultural anthropologist Joan Townsend from the University of Manitoba, and Jane Schisgal, who is a school administrator in Chevy Chase, Maryland.

The conference opened on Friday evening with a buffet dinner, after which was a general introduction in which the participants received an outline of the agenda for the weekend. Topics discussed on Saturday and Sunday included engagement and marriage in the Unification Church, the role of women in the movement, the issue of "faithbreaking" (deprogramming), the life and character of Reverend Moon, as well as general theological issues regarding Unifica-

(Continued on Page 3)



Tom Ward, Jean Jonet and Bill Selig upon return from their Christmas experience teaching in South America.

Seminarians Teach in Bolivia

A seminar on the theme "Victory Over Communism" was conducted in Bolivia, South America, during the Christmas holidays. With the cooperation of the Bolivian ministries of Defence and of Education, thirty-nine students were selected from high schools, universities and military bases, and invited to attend the ten-day session which was held at a rural school located high in the Andes Mountains. Famous Lake Titicaca, the highest navigable lake in the world, was less than a mile away, and to the west towered snow-capped Illampu, which is one of the highest peaks in the Andes chain. Every day was a beautiful testimony to Heavenly Father's creation. It was a perfect site for a workshop.

The staff included seminarians Thomas Ward, Jean Jonet, William Selig, and UTS alumni Paul Perry and Beatriz Gonzales. Antonio Betancourt and William Lay also participated as representatives of CAUSA which is a



Students and UTS graduates discuss general theological topics with guest theologians.

(Continued on Page 7)

Dr. Durst Receives Award at U.N.

On December 11th, Dr. Mose Durst, UTS board director and President of the Unification Church of America, was honored by the Mexican Academy of International Law for his charitable work.

At a black tie reception in the Delegates Dining Room of the United Nations, Dr. Durst, on the recommendation of Ambassador Jose Chaves, Permanent Representative of the O.E.I. to the United Nations, received the Award of Law, Culture and Peace.

Also present were UTS faculty members Dr. Y.O. Kim and Dr. Sebastian Matczak, Divinity Program students Esteban Galvan and Mary Lou Bliss, and senior student Dan Stringer.

Dr. Durst was honored for work that has directly helped to alleviate human suffering in third world countries, and has indirectly served to promote world peace. This work was done with the organizations *Project Volunteer* and the *World Relief Friendship Foundation*.

After receiving the award, Dr. Durst spoke on the need to realize a world of greater love.

Dan Stringer



UTS friend Victor Herman and his wife and senior Dan Stringer were guests of Dr. Durst at the U.N. reception given by the Mexican Academy of International Law.

Rose of Sharon Press has Table at AAR

On November 5 - 9, 1980, the American Academy of Religion (AAR) and the Society of Biblical Literature (SBL) held their annual joint meeting at the Loews Anatole Hotel in Dallas, Texas, at which over 3,500 scholars participated.

Diana Muxworthy (UTS '77), presently a M.T.S. candidate at Harvard Divinity School, and Patricia Zulkosky (UTS '79), presently a PhD. candidate at the School of Theology at Claremont, participated in a session on "Women and the New Religions" and gave papers and were part of a panel

discussion on "Divine Principle: a Feminist Critique." Along with them on the panel were Dr. Lorine Getz of Cleveland State University and Dr. David Kelly of St. Bernard's Seminary.

Present also was John Maniatis, UTS Head Librarian, who staffed a busy book booth in the very extensive exhibit area where almost all the major book publishers were present. John represented the Rose of Sharon Press, Incorporated, distributor of the Unification Theological Seminary publications as well as NEW ERA (New Ecumenical Research Association.)

Three UTS graduates, Pat Zulkosky, Diana Muxworthy and Lorine Getz with David Kelly at the AAR meeting.



John Maniatis, UTS Head Librarian, at the Rose of Sharon Press information table at the American Academy of Religion Annual Meeting in Dallas, Texas.



Lucy Massengill, Dan Stringer, and Pamela Valente with portrait of Ronald Reagan and card from the UTS students on the evening of the Inaugural Ball.



President and Mrs. Reagan leaving the Inaugural Ball at the Mayflower Hotel, Washington.



UTS students deliver Mike Jaroszko portrait of Mr. Reagan and the card from the student body to the White House.

(Continued from Page 1)

newly created organization designed to promote inter-American relations.

In the past these seminars have been taught in quite abstract terms. This time, the seminar had a strong emotional appeal, an aspect that was reinforced with a good deal of song and fellowship. As a result, many of the participants were deeply moved by the whole experience and expressed a sincere desire both to study further, but more importantly, to put into practice the ideas gained during the seminar.

One week after the end of the seminar, participants met in the home of Mr. and Mrs. Haruhiko Iwasawa, the Unification Church missionaries to the country, in order to organize a clothing drive for needy people. Foreign governments, the students explained, had come often to Bolivia with many promises, but this was the first time anyone had ever brought an "ideology" that spoke of fostering social change through God's love. The students were very impressed with "Unificationism" and expressed warm gratitude to Reverend Moon for his concern towards South America.

The lecture material covered the main principles of Marxist thought with a critique and counterproposal based on Unification Thought. The topics included history of communism, world affairs and current Soviet strategy, dialectical and historical materialism, the labor theory of value and liberation theology. Tom Ward gave concluding talks presenting Unificationism as a positive alternative to the Marxist-Leninist ideology, and spoke on South America's role in the struggle against communist expansionism.

Bill Selig

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Australia Day Celebrated

The UTS community had the opportunity to taste a little of the food, style and spirit of Australia on Monday, January 26th, when the three students from that country served a dinner, showed films, sang old folk songs, and acted out skits, all in commemoration of the founding of Australia one hundred and ninety-three years ago.

In the dining-room, which was decorated with numerous bright posters illustrating Australian life, a substantial "homely" meal of kangaroo tail soup, roast lamb with mint sauce and baked vegetables, followed by a cream fruit and meringue dessert (known popularly as "pavlova") was served.

Following the meal, everyone was able to sit back, sip strong and sweet "billy tea" and watch a thirty minute movie which gave an overview of the Australian land and its people.

A combination of skits and folksongs portrayed the historical background of Australia. The first settlers were English convicts sent there as punishment for a variety of minor crimes. They landed in Botany Bay on January 26th, 1788. When they had completed their court terms, a great many of them chose to remain in Australia and try their hand at farming. A brief goldrush era brought a rush of immigrants of another kind.

Australia was claimed as a part of the British Empire, and is now a part of the Commonwealth. Consequently, the style of life has a decidedly English flavor. However, Americans watching the movies recognized a culture that is

similar to American culture. It is today a modern country, moderately industrialised, whose residents enjoy a comfortable standard of living.

A film festival followed showing

unique animals, Australian style football, and glimpses of the Australian outback. As well, traditional Australian cookies known as "Lamingtons" and "Anzacs" were served.

Karen Judd and Mike Butler



Australian and Commonwealth students sing a traditional Australian folk song.



Home Church guests attend Australia Night as part of the Seminary's outreach program to communities surrounding Barrytown.

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Dr. Richard Quebedeaux at the opening of the Advanced Theological Seminar in San Juan. More pictures of the conference are on pages 2 and 3.

Revelation, Evolution and Religious Lifestyle Discussed

Interest in a broadly ecumenical theology seminar plus the chance to spend four January days in the warmth of Puerto Rico drew 82 professors, preachers and Ph.D. candidates to participate in the "Advanced Seminar on Unification Theology" in sunny San Juan.

At the opening plenary session on the evening of Wednesday, January 21st, Mr. David S.C. Kim, President of UTS thanked everyone for coming. Addressing the theologians he said, "Your continuing participation is stimulating, influencing and encouraging our young Unification theologians who are now studying at major theological schools."

Moderating the three separate and concurrent sub-seminars were author Dr. Richard Quebedeaux for the "Lifestyle" section, theology professor Dr. Henry Vander Goot for the "Creation" section, and religion and culture professor Dr. M. Darrol Bryant for the "Revelation" seminar. New Era Executive Director John Maniatis, assisted by Jolanda Smalls, coordinated the overall seminar.

Different Religious Lifestyles Discussed.

Eighteen different presentations given by theologians, UTS graduates, and other Unificationists covered aspects of religious lifestyle ranging from questions of authority, discipline, evangelism, "home church," fundraising and the use of money, to questions of marriage styles. The presentations covered Baptist, Jewish, Methodist, Dutch Reform, Catholic, Hare Krishna, The Way, Unitarian, United Presbyterian and Unificationist practices.

A professor of religious studies who was formerly a nun told of her experiences. She spent six years of wearing habits, her letters were pre-read and censored, her parents could visit only five times a year, and she was told that her parents were manifestations of the devil.

Following the theme of the strictness of some religious lifestyles, a professor of religious history described the Hare Krishna prohibitions on meat-eating, intoxicants and gambling.

Frank Kaufmann ('79) entertained his audience somewhat when he relat-

ed his experiences as a full-time fundraiser. Giving many examples, he showed that it was the spiritual side of the activity that was seen as most important. He explained how one could build a relationship with God, and build better relationships with people by applying the Unification theology in day-to-day work.

Farley ('77) and Betsy Jones, both long time American Unificationists, described the family as central to Unification theology. The family functions as the salvific unit because it is through the matching-blessing process that the individual is engrafted to the "Adamic" (messianic) family.

"Our families at present," Betsy pointed out, "are in a transitional period, and we are not living in the ideal yet." She indicated that the goals of Unificationist marriage are very concrete: fidelity, filial-piety, and unconditional support and love for the children are values learned through this type of marriage.

In addition, Dr. Mose Durst, President of the Unification Church of America, spoke on "Center Life" and "Autonomy"; Jim Baughman ('78) "Disciplined Life"; Diana Muxworthy ('77), "The Way of Indemnity"; and Dan Davies ('78) spoke on "The Life of Prayer and Home Church." Also in attendance were UTS graduates Adri de Groot ('77), Tom Walsh ('79) and Tadaaki Shimmyo ('77) as well as special assistant to Dr. Durst, Jeremiah Schnee.

Theistic Approach To Solve Problems in Natural Sciences.

In this seminar, where there were ten scholars of Christian or post-Christian backgrounds and six Unificationists, three main areas were covered. These included: the relationship of the doctrine of Creation with the natural sciences, a discussion of different models of Creation, and the question of the relationship of the

(Continued on page 3)





doctrine of Creation with the doctrine of Redemption.

A guest theology professor said that a well worked out theology of Creation has a lot to offer the emergent dialogue between religion and science and that Unification Theology has that to offer.

In discussing the values and morality passed on to us by science, it was commented that the scientific morality which is based on a materialistic view of the world has led to exploitation of the world.

Summarizing the content of contemporary evolutionary biology, Unificationist Dr. Kurt Johnson said that a scientific explanation of change is not necessarily related to a strictly materialistic notion of cause. He proposed a theistic view of purposeful change as a possibility to solve the major problems in molecular biology that a materialistic approach could not solve.

Following the theme of a theistic alternative approach to natural science, Jonathan Wells ('78) said that the origin of the species is the least understood aspect of the theory of evolution, and maintained that theology has a right to challenge the assumption that evolution is a "fact."

Dagfinn Aslid's ('78) presentation of the relationship between process and Unification theology promoted intense discussion which in turn produced the idea of having an entire conference on this topic.

Andy Wilson ('77) discussed the Principle of Creation from the point of view of Christology, and Patricia Gleason ('79) spoke on the relation of the doctrine of Creation to Redemption

with respect to the call for humans to become the center of harmony for the Creation.

Revelation

How do we know God? What do we know when we know God? What are the implications of our knowledge of God for our life, our theology, and our church? These were the questions discussed in the Revelation section.

Stephen Post ('79) commented that the outcome of this seminar was the opinion that if salvation was incomplete in Jesus, and if a new revelation is here, then we have indeed reached a critical juncture in history.

Post stated that as a result of secularization, Christianity had lost the notion of a real God revealing real truth to the prophets. He outlined the Unificationist position that God reveals basic principles to a central figure, but this central figure has to work out the details.

When a guest professor of religion stressed the centrality of God's revelation of His love through Jesus' suffering on the cross, a heated discussion resulted, with Unificationists arguing that the cross was meaningful but incomplete. Discussion on this topic was intensified on a later day when moderator Darrol Bryant agreed that salvation through the cross was incomplete.

Lloyd Eby ('77) displayed ingenuity when he argued that the Divine Principle allows for both natural revelation through the creation, and revelation from above. Giving examples of experiences with Rev. and Mrs. Moon, Whitney Shiner ('79) presented the case that the masculine and feminine characteristics of God, which is the

view of the Divine Principle, are visibly manifested in the persons of Rev. and Mrs. Moon. David Jarvis ('77) gave a paper on psychology and the possibility of revelation, Gordon Anderson ('78) spoke on the meaningfulness of the Divine Principle in his religious life, and Tony Guerra ('78) related the concept of progressive revelation through Old Testament, New Testament and Divine Principle in his paper entitled "Three Brothers."

At the concluding plenary session the three convenors each gave a report and then left the floor open for questions and answers. Various ideas were submitted for further conferences. A serious note pervaded when Rev. Kwak, Director of World Missions of the Unification Church indicated, in a thirty minute speech, that the difficult life and large amount of sacrifice is an essential part of the life of a Unification Church member. While unexpected for some participants, these comments brought others to take another more serious look at what the Unification Movement was doing.

Mike Butler

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Reverend Kwak Gives Spiritual Advice

Reverend Kwak, Director of Unification Church World Missions and one of the early Korean disciples, visited UTS on Saturday, February 7th to speak on the place of the Unification Church in God's dispensational history.

He explained that the process of salvation, according to the Unificationist view, takes place along with our building the Kingdom of Heaven here, and that the Kingdom of Heaven is actually a fully restored or ideal world.

He stressed repentance, "not only about our own life, but for the failure of central figures of history." He explained that repentance involves a change of direction, and that in each person's life of faith, repentance is absolutely necessary. "We are so sensitive that even little mistakes bring our spirits down. The wisdom of faith is to make no mistakes. If we do make mistakes, we should quickly repent, or else we will continue to go down spiritually. After repenting, we need to make indemnity conditions to return to our original state."

Following his talk Reverend Kwak answered a wide range of questions related to church beliefs and practices.

Senior student Ted Kustermann commented that Reverend Kwak's talk stimulated much discussion amongst the students. Ted said that it is good to

take the time to integrate Divine Principle into the various subjects we study, and noted that the talk created an atmosphere reminiscent of Aristotle's Lyceum.

Karen Judd

English Home Church Described

Three English Home Church members spoke to an enrapt class of about 50 students at UTS on February 8th. The visitors, Mrs. Germaine Davies, an 80 year old Roman Catholic French woman who lives in England, Paul Madsen, a former Jehovah's Witness, and Paul Nazer, recounted their initial experiences in meeting the Unificationists who inspired them to investigate and eventually become part of the Unification Church movement.

Mrs. Germaine Davies touched everybody's heart by her sincerity. She had been living by herself in an apartment. She could hardly walk. One day a young man, Jean-Francois Franklin knocked on her door, identifying himself as a missionary with the Unification Church. She easily made friends with him. He took care of her garden and drove her to church every Sunday. After about three months he invited her to the Unification Church Center where she was deeply impressed by the high quality of relationships among the members. Nearly a year after she first met Jean-Francois she

went to her first two day workshop. The workshop, she said, was the most incredible day of her life. It was the fulfillment of her Catholic faith. Even though she is 80, she is spry and actively working in the Unification Church movement.

The three English Home Church members came to America to meet Rev. Moon and his wife and to participate in their birthday celebration.

Zena Humphreys

Seminarians Support Appeal

This year about 40 UTS students visited the Red Hook High School on February 5 to each donate a pint of their blood. Father Fred Cartier, the pastor of the Episcopal Church in Red Hook and an organizer of the annual Hudson Blood Drive asked Marilyn Eaton, a seminarian who regularly attends his church to organize a blood drive at the seminary. Marilyn felt that the blood drive was "a valuable contribution from the seminary to the community and an answer to my prayers on how to serve the community."

As a gift of appreciation for their blood donations UTS will receive a plaque from the Hudson Valley Blood Drive recognizing their contribution. As an additional benefit all seminary students and families are eligible to receive free blood.

Zena Humphreys

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Dynamics of Joining and Leaving the U.C.

Joining and leaving the Unification Church was the question discussed at a conference held at the Marriott Hotel, Berkeley, Feb. 13th and 14th. Both members and ex-members were called upon to make presentations, and of those ex-members, two were currently actively engaged in deprogramming activities against the Unification Movement.

The idea for the conference resulted from a speech given by Dr. J. Stillson Judah, Librarian and Professor Emeritus of the History of Religions, Pacific School of Religion (PSR), Berkeley, and the subsequent attack on the new religions on the same campus by an ex-member. Dr. Judah had spoken in

"breaking point" and the resulting changes in faith were all looked at.

UTS graduate Mike Mickler ('77) commented on the overall conference. He said that in general, ex-members described reasons for joining or leaving in sociological, psychological or ethical terms, whereas current members saw the key point of joining or leaving as a matter of one's relationship with God.

Those who left the movement, Mickler said, did so as a result of their perception of a contradiction between movement ideals and practices, or as a result of the contradiction within themselves, between their beliefs and the reality of their lives.

Mickler commented that the scholars

Ex-members described reasons for joining or leaving in sociological, psychological or ethical terms, whereas current members saw the key point of joining or leaving as a matter of one's relationship with God.

favor of the new religious movements.

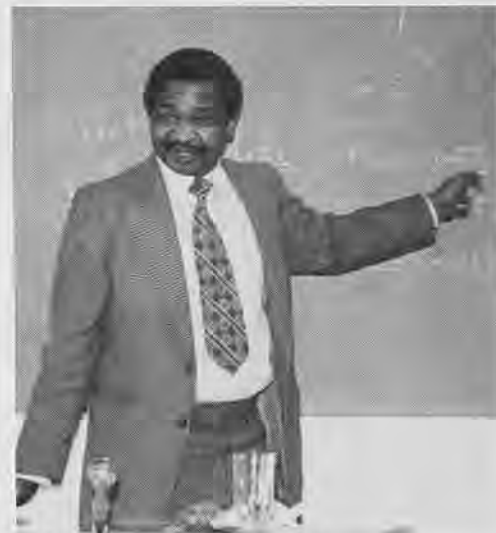
Dr. Judah collaborated with Dr. A. Durwood Foster, Professor of Christian Theology at PSR in organizing and moderating this conference. A semi-debate format was chosen as most suitable. In each of the four sessions, each side of the issue was represented either by one member and one ex-member, or two members and two ex-members. Each speaker was able to give a fifteen minute presentation, followed by a five minute rejoinder. Questions and further discussion was possible after the rejoinders were completed.

Members and ex-members discussed "How and why people join the Unification Church," "How and why people drop out of the Unification Church"; "The nature of conversion"; and "Deprogramming as an experience." In the last session the techniques used, factors causing a change in belief, the

present regarded criticisms levelled against the Unification Church as problems of all institutions, and for this reason, the conversation was able to proceed to a deeper level than merely accusation and defense. Some of these deeper concerns included the nature of ethical systems, authority, ambiguity and commitment in religious life, idolatry, exclusiveness and salvation.

Several scholars, Mickler said, maintained that they had never heard of this type of conference before, and described this conference as unique. It was suggested that future similar dialogues would be helpful, possibly including members and ex-members of other religious movements to examine whether the dynamics were similar. In attendance also was UTS graduate student David Carlson ('79), presently attending G.T.U.

Mike Butler



Dr. Wellington Nyangoni

African Scholar On DP

On February 27, Dr. Wellington Nyangoni again was a guest lecturer for Dr. Kurt Johnson's class, The Scientific Basis of Divine Principle. Dr. Nyangoni spoke on the need for greater North-South dialogue as a means of establishing a new world political order. Exploitation of the third world by both capitalist and communist countries is a continuing concern of the African born, Moscow educated Chairman of the African and Afro-American Studies Department, Brandeis University.

Tom Ward, a senior student, prepared a paper in response to Dr. Nyangoni's first discussion of Divine Principle at UTS last June. As Tom was absent in South America, the paper was read by Dan Stringer. Mr. Ward's principal statement was that Divine Principle stresses the Orient-Occident dialogue and the need to overcome communism before the ideal world order can be established.

(Continued on Page 4)

African Cosmology And God

On March 4th, Shawn Byrne brought an ordained Methodist minister from Ghana to the Seminary to speak on the concept of God in African cosmology. Rev. Samuel Akesson, a cultural anthropologist, began his talk by presenting four questions to his student audience: 1) In what ways can the African concept of God be made to transcend tribalism, 2) How can the African meaning of neighbor be expanded in the light of Christian teaching, 3) If fear is the main trait of the African's belief system, how can the African eliminate fear, 4) How can the missionary overcome discord when he gets to Africa.

After having presented these problems, Rev. Akesson went on to examine the reality of God for Africans. "God is far but yet near," he explained. For Africans, God is immanent. "God's power is in rain, lightning, rivers, trees." Animistic religions are thus the basis of African beliefs. This however does not eliminate a monotheistic belief on the part of Africans either. There is not a tribe in Africa, according to Rev. Akesson, who does not believe in a supreme being; however, Africans also believe in God's activity in nature. So when the African hears that Elijah went to the river Jordan and washed himself three times, or that Joshua poured water on a rock, or even that the Pope in visiting a country kneels down to kiss the ground on his arrival, then the

African sees Animism in Christianity.

To an African, life is a reflection of how he stands in relation to God, nature, other men and his ancestors. His ancestors are those people to whom he was related who led an exemplary life. A neighbor, unfortunately, is only somebody in his own tribe or someone who speaks his own language. Otherwise he is a stranger who has nothing to do with him. Christianity has the power to transcend this through allegiance to Jesus rather than tribal an-

cestors. The African, says Rev. Akesson, has an inordinate fear of death and much of his religious practice is based on this fear. However, Christian Africans are not afraid of dying because of the Resurrection of Jesus Christ in whom they have salvation. In concluding, Rev. Akesson attested that Christianity was the best of religions but only if its missionaries don't clothe it in their own culture.

Dan Stringer



Rev. Sun Myung Moon, founder of Unification Theological Seminary, visited the Barrytown campus recently to inspect the progress being made on construction of the new library. The two-story renovation of the former gymnasium is expected to be completed for the graduation of the Class of '81. Later Rev. Moon watched a pool competition in the games room and eventually participated himself. Of course, in the end, Rev. Moon was the victor.

Dr. Judah Does Research at UTS

J. Stillson Judah, retiring Professor of History of Religions and head librarian at the Graduate Theological Union in Berkeley, spoke informally at UTS on March 19. His topic, new religious movements, has been an interest of his for many years. He is the author of the book, *Hare Krishna and The Counterculture*, and is now concluding his research for a book on the Unification Church. He has interviewed church members throughout America, including students at UTS in the course of his research. The evidence he has gathered disagrees with the brainwashing hypothesis, he says, but agrees with

the conversion model to explain why people join the Unification Church.

Dr. Judah began to explore various religious groups as an adolescent and he maintains his study of them has strengthened his Christian faith.

Dr. Judah said that he thought new religious movements in America generally were declining in a manner corresponding to the decline of the counterculture movement of the '60's and '70's. He feels the continuing appeal of the Unificationists will be their strong opposition to Communism as long as that remains a world threat.

Steve Kille



Dr. J. Stillson Judah

Patriotic Fifth Oratorical Contest Held

On February 15, the Fifth Annual David S.C. Kim Oratorical Contest was held. More than sixty UTS students participated in the competition this year, taking advantage of the opportunity to practice and to demonstrate their oratorical skills in presentations limited to ten minutes. The topic for this year's speeches was "My Responsibility to America."

Mark Wilenchik won first place, receiving both a cash prize of \$100 and the trophy which is passed on each year to the winning speaker. The second place prize of \$75 was awarded to Renee Pearson, and the third place prize of \$50 to Esteban Galvan. Bill Selig and Steve Osmond were awarded Honorable Mention for their contributions.

Reflecting upon his past involvement in student activism, Mark Wilenchik pointed out that before we accuse the "system" for the problems of society, we should first look at ourselves and see what we need to change as individuals. He stressed that we must bring God into our work and our service to others, into the homes we visit. He declared that, "my responsibility to America starts by first looking to myself for change, and then by combining this with serving people with a purpose and ideology which ultimately leads them to God."

Renee Pearson described the loss of the vision of our Founding Fathers experienced by many Americans today. "My responsibility," she said, "is to help God bring his vision back to America . . . We can become strong again. Not only strong with the power of our weaponry, but strong with the power of love which can heal the wounds of all men . . . America, God has given me the power to believe in you, and give you a renewed vision."

Esteban Galvan spoke of his love for America, for the dream America has given him - - and of his hate for America, hatred for what he has witnessed on the Manhattan streets. "In America I've had the pleasure of Walt Disney and the dream world for our children . . . but America needs the sincerity and the knuckles of people



Winners and judges pose for a photograph following the contest finals. In the top row, from left to right are Marie Ang, Dr. James Michael Lee, Mr. David S.C. Kim, Dean Therese Stewart, and Ernest Stewart. In the bottom row are Steve Osmond, Esteban Galvan, Renee Pearson, winner Mark Wilenchik (holding trophy), Tom Ward, and Bill Selig.

like M. L. King, Jr. who sacrificed their lives, who knew life and death matters in America."

Judges for this year's contest finals were Dr. James Michael Lee, Dr. Young Oon Kim, Rev. Royal Davis, Marie Ang, Dean Therese Stewart and Ernest Stewart.

Susan Bennekemper

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Game Room Tricathalon

On February 21st, the winners of the first UTS game room tricathalon were announced. Thirty-two students competed in table tennis, pocket billiards, and foos-ball in the new game room, which was donated by the class of 1980.

First and second places in table tennis were won by Charles Gilfillan and Bruce Haines respectively. Dan Bankus placed first at pocket billiards, with Tim Furlong coming in second. The team of Robert Wells and Kim Bratti took first honors in the foosball competition, and the team of Terry Blount and Mark Hanlon took second place.

Tim Furlong and Dan Bankus won the overall tricathalon championship by accumulating the most points in each of the three categories.

Steve Kille



President Kim enjoys a game of pool during the opening of the Tricathalon while Nina Kammersgard and Dan Bankus look on.

Spirit of Canada Celebrated

On the evening of Sunday, February 20th, Canadian students and friends presented an evening of Canadian entertainment, films and flavorful food.

In the dining hall decorated with a large maple leaf flag and numerous posters supplied by the Canadian Consulate and Department of Tourism, Reverend Royal Davis gave the Invocation and emcee Dan Stringer formally began the program with a toast to Elizabeth II, Queen of England and the Commonwealth.

French onion soup au gratin, mildly spiced French Canadian meat pie and bread rolls followed the apple juice toast. Students Cesar Regalado and Mark Hanlon provided very professional flute-and-guitar music as seminar-ians, administration and guests quaffed, chewed and chattered their way through the tastefully prepared meal.

Apple crisp, ice cream and maple syrup was accommodated with difficulty as the live entertainment began with two folk songs. Lights were dimmed as Ted Kustermann gave a stirring rendition of the famed Yukon gold rush tale "The Cremation of Sam McGee," Brian Sabourin sang "Where the Long River Flows" and Susan Shacter's band presented Ann Murray's "Snowbird."



Susan Shacter and a student band pay a tribute to Canadian singer Anne Murray.

Doug Burton and Steve Osmond, with the assistance of several other students presented a characterization of Canadian history in a skit entitled "Rosemarie and Julien." The script was a loose adaptation of a Shakespeare play of a similar name. The highlight of the pageant was when Alan Inman, who was playing the role of an Indian, took an adroit step backwards and fell off the stage.

The evening seemed to be enjoyable for students and their Home Church guests. Maple leaf pins have been seen on lapels around the seminary ever since.

Dan Stringer

AFRICAN SCHOLAR

continued

D. Nyangoni has consistently articulated the need for development of the Divine Principle view of History to include a greater section on third world nations, particularly African nations. As Dr. Nyangoni is a noted Black scholar, and close acquaintance of several African statesmen, it was a particular honor to have him at the Seminary.

Dan Stringer

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Family Relations and New Religious Movements

Scholars, Unificationists, and the families of Unification Church members met in Barrytown on April 24 - 26 for an unprecedented conference on Family Relations and New Religious Movements. Dr. Don Jones, Chairman of the Religion Department at Drew University, conceived the idea for the conference and acted as moderator.

Other scholars present included Dr. Romney Moseley, professor of Religious Studies at the Candler School of Theology, Emory University in Atlanta, Georgia; Dr. Larry Shinn, professor of the History of Religion, Oberlin College; Dr. Barbara Hargrove, professor of Sociology of Religion, Illiff School of Theology, Denver, Colorado; Dr. Karen Brown, professor of Sociology of Religion, Drew University; Dr. Nancy Jay, professor of Sociology of Religion, Harvard University; and DeMaris Wehr, a doctoral candidate at Temple University.

Several UTS alumni and current students attended the conference with members of their families. These included Frank Kaufman ('79) and his mother, Marie; Tom Walsh ('79) and his mother, Edna; Mary Lou Bliss ('81) and her brother, Malcolm; Lynn Robinson ('81) and her father, Dr. James Robinson, M.D.; Jim Baughman ('78) and his parents, Jim and Pauline, and his fiancée, Mija; and Ted Kustermann ('82). Other Unificationists and families included Randy Risedorf and his mother, Gwendelyn, and Josette Sheeran and her mother, Sally.

The idea for the conference grew out of Dr. Jones' own experience when a



Seminarians, parents, and scholars engage in discussion during unprecedented conference.

member of his family joined a new religion. All of the families of the Unificationists had experienced varying degrees of concern and discomfort when their sons and daughters or brothers and sisters joined the Unification Church.

Dr. Romney Moseley began the Saturday sessions by describing the polarization of cognition and affect which typically occurs when a potential convert is attracted to a new religious group. On one hand the convert feels a strong emotional bond which draws and holds him to the new group. Part of this attraction relates to an identification with their higher standard of morality. On the other hand, the beliefs and world view of the new group typically challenge those from which the convert is emerging. The convert experiences himself as caught in a conflict between his former beliefs and the emotional binding with the new religion.

Several parents related the emotions

they had experienced when their children became members of a new religious group. Unificationists also shared their experiences of conversion and the deep-seated fears they experience in regard to the continuing threat of deprogramming. Dr. Jones showed a film depicting the violence, injustice, and illegality of deprogramming which presented a strong case for the right to religious freedom.

The scholars played a key role in the conference. Trained to objectify and contextualize the meaning of a religious life, they were able to build bridges of understanding between church members and their families. Dr. Nancy Jay, moved by the reconciliation she saw occurring between parents and children, summed up both the feelings and the content of the Saturday afternoon session with a talk entitled "The Role of Prophetic Religion and Family Disruption". Alluding to the

(Continued on page 2)

Conference to Counter Marxist Theory

A conference was held in New York City, during the weekend of April 10-12, to examine the Unification Critique and Counterproposal to Marxism, and to discuss areas in need of further development. Scholars from various fields attended, all of whom were interested in finding a viable response to Marxism.

Guest participants included Dr. Panos D. Bardis, professor of Sociology, University of Toledo; Dr. Maurice Boutin, professor of Fundamental Theology, University of Montreal; Dr. A. Robert Caponigri, professor of Philosophy, University of Notre Dame; Dr. Gerard Dalcourt, professor of Philosophy, Seton Hall University; Dr. Lev E. Dobriansky, professor of Economics, Georgetown University; Dr. James C. Hsiung, professor of Political Science, New York University; Dr. Mburumba Kerina, professor of History and Finance, Brooklyn; Dr. Krishan Mathur, professor of Political Science, University of the District of Columbia; Dr. Kiyoshi Nasu, professor

of Asian Studies, St. John's University; Dr. Wellington Nyangoni, Chairman of the African and Afro-American Studies Department, Brandeis University; and Dr. Arthur S. Parsons, professor of Sociology, Smith College.

A wide variety of Unificationists also participated in the conference, including David S.C. Kim, President of the Unification Theological Seminary; Takeshi Furuta, director of the V.O.C. Institute; Gerard Willis, director of the Freedom Leadership Foundation; James Cowin, lecturer in counter-theory to Marxism and contributor to the *World Student Times*; Kurt Johnson, professor of Biology, City University of New York; and John Andrew Sonneborn, lecturer in religion and society at UTS. UTS alumni in attendance were Lloyd Eby ('77), doctoral student in Philosophy, Fordham University; and Andrew Wilson ('78), doctoral student in Old Testament, Harvard University. UTS students participating included Daniel R. Stringer, director of New Strategy Studies; Mark Wilenchik, conference coordinator at UTS, and Thomas Ward.

The conference began Friday evening with dinner and a discussion of the agenda for the next two days. Welcom-

ing remarks were delivered by President David Kim on Friday night, and John Andrew Sonneborn presented a paper on Unification V.O.C. (Victory over Communism) theory. On Saturday and Sunday participants discussed different areas of interest in the formulation of a counterproposal to Marxism-Leninism. Smaller groups were formed in order to discuss more adequately all the areas of interest, and then reports were given to the larger group. The conference ended on Sunday, with participants commenting about their impressions of the conference.

Tom Ward said that he felt the conference helped to establish that the Unification V.O.C. theory is accurate in what it covers. An area of concern for him was the need for the development of a response to the problem of imperialism. Daniel Stringer felt that the conference succeeded in identifying areas for further exploration, especially in the area of Leninism, and the difference between Marxism and Leninism. He felt that the conference was an important beginning to V.O.C. work in America, and pointed to the need for more extensive conferences in the future.

Steve Kille

Kristina Morrison Visits UTS

Kristina Morrison, a director of the New York City Unification Church, visited UTS and joined members of the Unification Polity class for dinner and a discussion of church leadership and the qualities of a good church leader on Thursday, April 16.

After dinner, Kristina spoke informally to the Seminary community. She recounted her experience since she joined the Unification Church in 1970 in Oakland, California. She described the work she has been involved with since moving to New York last year, particularly the expanding Home Church community work.

Kristina was especially excited by the training being given to New York City members in the field of social services. She thinks this work will give Unification Church members a tangible means to help in the urban revitalization process and in community action.



Kristina Morrison

Kristina also shared many of her insights into spiritual guidance and strength. Seminarians were inspired by the ideas she shared about leadership through love and service.

Steve Kille

(Continued from page 1)

words of Jesus in Matthew 10:34 on the familial division His ministry caused, Dr. Jay put the issue of family disruption into a socio-historical and religious context.

On Saturday evening Unificationists responded to questions about life-style, the Matching, the Blessing, the life of Blessed Couples, and their own visions for the future. Jim Baughman and Tom Walsh played the guitar and sang several songs to give the participants a taste of Unification liturgy.

Sunday morning's final session provided an opportunity for reflection and suggestions. Everyone agreed the conference had been informative and constructive. Several parents suggested that such conferences be offered on a frequent basis to promote better understanding between parents, siblings and members.

Ted Kustermann



Seminarians and theologians engage in a dialogue on Unification life-style.

General Theologians' Conference

A general theologians' conference was held at Barrytown from March 27 through 29. Seven guest participants, two UTS alumni, and eight UTS students participated in the conference. Dialogue began with a buffet supper and introductions on Friday night. Unification life-style emerged as the primary topic of interest among the guests, who represented a variety of fields.

Dr. Richard Quebedeaux, evangelical author and scholar, acted as moderator for the discussions. Other participants included Dr. John Holden, Director of the Institute for the Study of Religion and Science, University of Illinois, Chicago; Dr. James Grace, Department of Philosophy-Religion, Glassboro State College, New Jersey; Dr. Keith Parry, Department of Anthropology, University of Lethbridge, Alberta, Canada; Dr. Gene James, Department of Philosophy, Memphis State University; Dr. James Wolfe, Department of Sociology, Iowa State University; and a graduate student from the University of Chicago. Unificationists present included two UTS alumni: Stephen Post ('78), who is presently studying at the University of Chicago Divinity School, and Bill McClellan ('79), who is studying Philosophy of Religion at Yale University. The UTS students who participated in the conference included Roger Johnstone, Tony Colombrito, Donna Jackson, Bill Selig, Lauretta Paquette, Susan Fegley, Steve Kille, and Mark Wilenchik.

Stephen Post opened the Saturday discussion with a brief overview of the

Divine Principle, for the benefit of participants who were not familiar with Unification theology. The discussions which followed were candid and open. Many controversial issues were examined, including sexuality and marriage in the Unification life-style, the implications of original sin, and the Unification theory of politics.

At the concluding brunch on Sunday morning, participants offered their remarks about the conference. All expressed their appreciation for the opportunity to expand their viewpoints, which the presence of representatives from such a variety of disciplines facilitated.

Steve Kille

Knapperts Visit UTS

From April 11 through 24, Dr. Jan Knappert and his wife, Joanna Knappert, were guests of UTS. Dr. Knappert is a Lecturer in the School of Oriental and African Studies at the University of London, England. His specialty is linguistics and he also lectures on African religions. While at the Seminary, he delivered four lectures to the World Religions class; two on Islam and two on African tribal religions.

The first lectures consisted of a two-part series entitled "An Hour in the Life of Abdullah Siddik". Through this fictitious character Dr. Knappert — a master storyteller — demonstrated how all the strands in the whole life of "one who submits" are manifested in

one hour of time. A colorful and exotic slide presentation, the product of two decades of research, transported the class from Agra to Cordova, and from Istanbul to Lourenco Marques.

Dr. Knappert's lectures on African tribal religions were equally informative and stimulated much class discussion. His phenomenological approach illustrated the extremely religious nature of the African people, and the way in which spirituality permeates every aspect of their lives. The second lecture concerned Magic in Africa, and included a fascinating slide show of African religious art, as well as stories of witches, *nguvu* (or "strength"), and spirit fetishes.

Mrs. Knappert also delivered two lectures to the class. In her first lecture, which dealt with the ancient cult of Krishna, she demonstrated how the worship of Krishna, an avatar of Vishnu, developed into one of the most popular forms of worship in India. Mrs. Knappert suggested that this deity's conquest of various demons actually meant the transferal of various people's devotion to Krishna. A slide show of Hindu paintings and sculpture depicted some of Krishna's many feats and victories.

In her second lecture Mrs. Knappert discussed Mahayana Buddhism, including such topics as the life of Gautama Buddha, Buddhist sacred literature, the Jakarta Tales, and the historical development of Buddhism. Her slides of Buddhist sculpture illustrated various stories in the life of the Buddha and the Bodhisattvas.

During the Knapperts' stay, seminarians enjoyed many opportunities to visit with this charming couple, and shared several spring outings off-campus.

Tom Cutts

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Workshop staff, from left to right, standing: Susan Fegley, Ann-Frazer Kephart, Nina Kammersgard, lecturer Steve Osmond, Jean Jonet, Vanessa George, and Diana Peronis. Kneeling, Andrew Morris, Jahan Shahi, Chad Martin, and Lowell Mitchem.

Unification World View Workshop

On April 4th and 5th, a Unification World View Workshop was conducted in Bushkill, New York, at Camp New Hope. UTS student Steve Osmond was the lecturer. Over one hundred Unification Church members, guests, and friends participated. For many, it was their first opportunity to get acquainted with the Church.

The purpose of the workshop was to expose participants to a critique and counterproposal to the communist world view. The idea for the workshop sprung from a group of seminarians who had spontaneously formed a "Victory Over Communism" study group. Vanessa George contacted Sherri Sager,

camp director. Miss Sager liked the idea and arrangements were made.

The structure of the workshop involved lectures, group discussions, sports, and a special showing of a documentary on the tragic slaughter in Cambodia after the communist takeover. Lecture topics included: The Present Political Situation; The Progress and Development of Marxist-Leninist Thought; Communist Materialism and Its Implication for Human Rights; Dialectical and Historical Materialism's Influence on World Politics; A Criticism of Marxist Economics; and The Comparison of Capitalism to Communism and the Criteria for Building an Ideal Society. Twelve seminarians

acted as discussion group facilitators and resource persons.

The audience consisted of people from Russia, Czechoslovakia, and Poland who contributed in discussions toward a realistic understanding of what it means to live under communism today.

Lowell Mitchem

Seminary Residents Launch Radio Campaign

Two Seminary residents, Sarah Witt (a staff member) and Edward Taub ('82), recently launched a media information campaign in the Barrytown area this spring. Their hope is to correct public misunderstanding of Unification Theology and to explain our life-style in relation to our theology. Concentrating primarily on radio talk shows, they scheduled interviews in March with the following local stations: WKIP (Poughkeepsie), WHUC (Hudson), WGNV (Newburgh), and WGHQ (Kingston).

Local commentators have been extremely positive, and have expressed interest in knowing more about the Unification Church. Some have extended open invitations for future appearances. Both Sarah Witt and Edward Taub feel this type of media response is significant. More interviews are scheduled for later in the spring.

Susan Bennekemper
and Denis Collins

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May 1981



Dr. Kenneth Minogue addresses the UTS community.

New Perspectives on Marxism

UTS hosted the third conference on "Critiques of Marxism and the Search for New Principles" on Saturday, May 16. Five visiting professors presented stimulating lectures covering a wide range of perspectives on the conference theme.

New Strategies Studies (NSS) and the Freedom Leadership Foundation (FLF) co-sponsored this extremely significant event. FLF is a non-profit organization founded to educate Americans about the dangers of communism, and NSS is a Seminary-based current affairs discussion group.

The participants included Dr. Kenneth Minogue, Reader in Political Science at the London School of Economics; Dr. Ronald Berman, Professor of Renaissance Literature, University of California, San Diego, and former Chairman of the National Endowment for the Humanities; Dr. Eugen Loeb, Professor Emeritus of Economics and Political Science, Vassar College, and author; Dr. Richard Rubenstein, Dis-

tinguished Professor of Religion, Florida State University; and Mr. Mihajlo Mihajlov, Chairman of the Board, Democracy International, and author.

Gerard Willis, Secretary General of FLF, and Mark Wilenchik, a divinity student at UTS and a founding member of NSS, co-chaired the proceedings. As all five presentations were made on Saturday, it was an intense, but very rewarding day.

Dr. Kenneth Minogue made the first presentation, dealing primarily with the nature of Marxism itself. He discussed what Marxism is and what it is not, and showed how the ideology is based on an "intellectual achievement of abstraction," or what we call "the economy." Furthermore, he pointed out that the notion of alienation, which is so central to the core of Marxism, is actually a Christian idea and has little meaning outside a theological context (when placed in a materialistic context).

Alternative Religions: Research and Study

On May 7-10, the Unification Theological Seminary sponsored a conference entitled Alternative Religions: Research and Study. The conference was hosted by the Institute of Pastoral Studies of Loyola University, and was held on the campus of Loyola University in Chicago, Illinois. The Institute for the Study of American Religion acted as facilitator, and Dr. J. Gordon Melton, director of the Institute, presided as moderator and convenor.

It was the second in an ongoing series of conferences on the sociology of religion. This conference included scholars from all over the US, Canada, and Great Britain. Papers concerning the study of alternative religions were presented from a variety of viewpoints and disciplines.

Dr. Eileen Barker of the London School of Economics presented her findings concerning participants at Unification Church workshops in England. She found that the most frequent effects of workshop participation on the ninety per cent of the participants who do not join were a reinforcement of previously-held beliefs, or of a discovery of God. In contrast to the expectations of the deprivation theory of conversion, she found that participants who join the church are more similar to the control group than participants who do not.

Other papers on the Unification Church were presented by Dr. Robert Lively, University of Maine, who contrasted the Unification Church with the Mormons, and Dr. James Wolfe, Iowa State University, who compared the Unification Church and the

(Continued on Page 3)

(Continued on Page 2)

(Continued from Page 1)

People's Temple with the values of the counterculture.

Dr. David Bromley, University of Hartford, and Dr. Anson Shupe, University of Texas at Arlington, presented their findings on the deprogramming movement. They discussed how the deprogrammers' doctrines work to reinforce the purpose and interests of the deprogramming movement.

Studies of a number of religious movements other than the Unification Church were also presented. Dr. Larry Shinn, Oberlin College, discussed the Hare Krishna movement. The Spiritual Frontiers Fellowship was discussed by Dr. Melinda Bollar Wagner, Radford University. Dr. Frank Flinn, St. Louis University, presented a paper on Scientology, and Dr. J. Gordon Melton spoke on thelemic magic in America. Dr. Jeffrey Hadden of the University of Virginia played a video tape he prepared on the electronic church.

Several methodological proposals were made. Dr. Rodney Stark, University of Washington, suggested a standard agenda for research on religious groups to facilitate comparative study. Dr. David Martin, London School of Economics, discussed the proper role of definitions in sociological investigation. Dr. Larry Murphy, Garrett Theological Seminary, spoke on the methodology of collecting oral history.

Dr. Rod Sawatsky proposed a typology of American religions, distinguishing enlightenment religions from puritan religions.

Two papers were presented which dealt with new religions from a psychological viewpoint. Dr. Mel Prosen, Department of Psychiatry, Rush Memorial Hospital (Chicago) gave a review of the psychiatric literature on alternative religions and criticised the weak methodology of those studies. Dr. Robert Moore of the Chicago Theological Seminary argued for an understanding of participation in alternative religions as part of the normal process of development.

Sunday morning was devoted to a discussion of the legal challenges to the rights of alternative religious groups.

Other participants in the conference were Dr. Joseph Fichter, Dr. Virginia Hearn, and Dr. Jerome O'Leary. Unificationists present included David S.C. Kim, President of the Unification Theological Seminary; John Maniatis, New ERA Executive Director; Gordon Anderson ('78), Franz Feige ('79), Mike Mickler ('77), Stephen Post ('78), and Whitney Shiner ('79). A number of students and professors from the Chicago area also attended the conference.

Papers from the conference are being prepared for publication under the editorship of Dr. Joseph Fichter.

WS



Dr. Huston Smith

Smith on Hinduism

Dr. Huston Smith, Professor of Religion and Philosophy at Syracuse University, lectured on Hinduism to the World Religions class on April 27.

Dr. Smith began with the idea that all religions have two aspects: the wisdom (or truth) and the method (or the way to that truth). Dr. Smith divided the topic of Hindu wisdom into three parts: its view of God, of the human self, and of the world. Each of the three parts contains two aspects. He described the *sa-guna* (or "with qualities") and the *nir-guna* (or "without qualities") views of God. Dr. Smith then detailed the concepts of reincarnation and the four stages of consciousness as they related to the human self. The concepts of cosmological time and the soul's worth in the seven heavens and seven hells were illustrated as they relate to the Hindu view of the world.

The second part of Dr. Smith's lecture was his four-level schematization of the Hindu faith. This schematization clearly delineated the four levels within each of the four following categories: ascending motivations or wants of life, stages of new life, spiritual personality types, and yogas (or ways of liberation).

Dr. Smith has researched and taught extensively on the subject of world religions. He is the author of the widely read books, *The Religions of Man* and *Forgotten Truths*. In addition, Dr. Smith's poetic film, "India and the Infinite," which the class viewed on April 28, rendered an unforgettable portrait of the country.

TC,SB



Chicago conference participants engage in stimulating discussion.



Loyola University, site of the Chicago conference.

(Continued from Page 1)

Midmorning, Dr. Ronald Berman spoke on the influence of leftist ideas in literature and in the field of psychoanalysis. His verbal dexterity exposed some of the foibles and weaknesses of psychology as applied to social change.

After lunch, Dr. Eugen Loeb spoke on the need to make Economics a more human discipline. Economists should care about human problems, he asserted. The strength of the Marxist position lies in that it does address the problems of unemployment, poverty, etc. Economists need a grassroots connection with reality more than they need models and charts. Dr. Loeb's views are very instructive regarding considerations of a new economic order.

Dr. Richard Rubenstein next presented a paper on Josef Stalin as the "god-king" of Russia. Stalin's elimination of God the Father enabled him to set himself up as 'god' to the Russian people. As 'god,' Stalin believed himself infallible and above political criticism, and from that position controlled and dictated people's lives and deaths.

Mr. Mihajlo Mihajlov gave the final address after the Saturday evening meal. He spoke on the importance of a spiritual understanding to effective counter-theories to Communism. Without a solid spiritual base, ideology alone will not prove sufficient to combat communism. Mr. Mihajlov only recently arrived from Yugoslavia, where he spent nine years in prison for his opposition to the government.

Questions and comments from both the panel and the audience stimulated active discussions. Many seminarians attended the conference, as well as many guests from New York City. The enthusiastic response of both the participants and guests reflected the success of this vital conference.

KJ

Congratulations!

The Seminary community would like to congratulate senior John Kirkley, and his wife Marie on the birth of their daughter, Gabriella, on March 16. The Kirkleys have one other daughter, Sunnie Marie.

Symposium on Teilhard de Chardin

John Andrew Sonneborn, a lecturer in Religion and Society at UTS, and Bob Rand, a divinity student, attended a symposium on "Teilhard and the Unity of Knowledge" at Georgetown University in Washington, D.C., on May 1-3. The symposium, which attracted about 300 participants from diverse backgrounds, was held in honor of the 100th birthday of Teilhard de Chardin, S.J. (1881-1955), a Catholic theologian and paleontologist whose works have inspired many to explore the unified nature of spiritual and material reality.

Symposium events included six presentations by scholars in various academic fields, films and exhibits relating to Teilhard's life and works, organized discussions, and a Sunday

Mass with liturgy and readings from Teilhard's *Mass on the World*. The principal talks were delivered by leading scholars: Frederick Copleston, S.J., author of the multi-volume *History of Philosophy*; Ilya Prigogine, winner of the Nobel Prize for chemistry; Richard Leakey, anthropologist; Kenneth Boulding, well-known economist; Paolo Soleri, environmental planner and architect; and Raimundo Pannikar, scholar of comparative religions. Walter Burghardt, S.J., the resident theologian at Georgetown, acted as moderator.

Teilhard's works represent his attempt to make a bridge between the sciences and religion, a goal which Unificationists share. Unification Thought stresses the critical importance of such a bridge to the advancement of religious, philosophical, and scientific understanding.

BR

An African-American Cultural Experience

On Sunday, May 3, members of the student body presented one of the Seminary's many international cultural affairs. The African-American Night was dedicated to the memory of the tragically murdered children of Atlanta, Georgia.

Rev. Samuel Akesson, a Methodist minister from Ghana, offered the Invocation. Senior Lorman Lykes and junior Daryl Abdullah Clarke acted as emcees for the occasion. During a meal of soulful Southern cooking, a musical

anthology presented the black experience from Africa to America. Various bands played tunes ranging from traditional gospel to ragtime, blues, and contemporary disco. The dinner program ended as everyone joined to sing James Weldon Johnson's "Lift Every Voice and Sing."

Following the entertainment, Rev. Akesson gave an informative lecture and slide show on African religions and religious artifacts. The final treat of the program was the movie, "A Raisin in the Sun," based on a play by Lorraine Hansberry.

DC



Student band presents the Sister Sledge hit, "We are Family."



Emcees Lorman Lykes and Daryl Clarke



The Seminary's own Bluegrass group, "Moonshine," in a lively performance.



Top lecturers and judges pose with President Kim: (l-r, top) Dr. J.H. Seuk; Shirley Stadelhofer; Jonathan Wells; Pres. Kim; Mrs. Kim; Ernest Stewart, Therese Stewart. (bottom) Jim Flynn; Jahan Shahi; winner Jim Fleming; John Kirkley, last year's winner; Ann-Frazer Kephart; Lauretta Morikawa.

UTS Celebrates 27th Anniversary of Church

On May 1, the Seminary community commemorated the official anniversary of the founding of the Unification Church. A day of special events began with a musical morning service, which was moderated by junior Bill Rogg. As the highlight of the service, David S.C. Kim, President of UTS and one of Rev. Moon's earliest disciples, shared his personal testimony of the founding of the Church.

FROM HUMBLE BEGINNINGS

In March, 1954, a small group of disciples met with Rev. Sun Myung Moon in a small rented house in Seoul, South Korea, and decided that it was necessary to charter an organization centered around Rev. Moon's evangelical work. Pres. Kim listed the five men who were present at this historical meeting: Rev. Moon, H.W. Eu, C.W. Lee, David S.C. Kim, and H.M. Eu.

May 1, 1954 marked the official beginning of the Church. On May 3, three disciples hung a sign declaring the inauguration of the Holy Spirit Association for the Unification of World Christianity (which is commonly referred to today as the Unification Church). These early members were confronted by incredible persecution and unbearable hardships, yet they endured. The church signboard itself was vandalized many times, and became a symbol of the church's victories over persecution and its hope for the future of all mankind.

Reflecting upon the significance of the day, Pres. Kim concluded, "Of all the accomplishments I have been able, with God's help, to achieve, I am most proud of the fact that I was fortunate enough to have been one of the five living participants in the establishment of the Unification Church."

EVENING PROGRAM

A festive dinner with entertainment continued the day's celebration. The music ranged from the slow and flowing to the more quick-paced energetic style of American Bluegrass. President Kim completed the dinner celebration with an official cake-cutting ceremony.

LECTURE CONTEST

As the grand finale to the day's festivities, the third annual Divine Principle Lecture Contest was held.



President and Mrs. Kim sing a Holy Song in Korean during morning service.

Jim Fleming won first place for his exciting lecture on "The Principles of Resurrection of Persons on Earth." Jim was awarded both a cash prize of \$100 and the trophy which is passed on to the top lecturer each year. Jahan Shahi was awarded the second place prize of \$75 for his lecture on "The Principles of Restoration." Ann-Frazer Kephart received the third place prize of \$50 for her presentation of "The Principles of Resurrection for Persons in Spirit World." Honorable Mention and small gifts were given to Jim Flynn and Lauretta Morikawa.

More than forty seminarians participated in the preliminary rounds of the contest. Each contestant was given ten to twelve minutes to present one of a prepared list of topics selected from the Divine Principle. A panel of judges comprised of administration, faculty, and alumni selected ten finalists on the basis of quality of content, organization, and style of their presentations.

Judges for the final contest rounds were Dr. Joon Ho Seuk, Ernest Stewart, Dean Therese Stewart, Shirley Stadelhofer, and Jonathan Wells ('77). Lecture notes were not permitted, but the lecturers could use their Bibles. Lectures were arranged so that the basic outline of the Divine Principle was presented in sequence, which was an innovation to the contest finals.

ZH, DC, SB

Carp Fishing This Spring

Following the tradition set by previous classes, a carp fishing expedition was held on May 17 in order to stock the UTS pond. Dan Bankus organized the expedition, the first of a series to be held before graduation in June.

Twenty-five students participated in mending nets, setting them in a lagoon fed by the Hudson River, and gathering the fish caught in the nets during low tide. Dan Bankus reported that 473 carp were caught and transferred to the pond as a result of that day's effort.

Early morning and late afternoon expeditions on May 30 netted 105 carp. Altogether, seminarians have put over

3100 carp in the UTS pond over the last few years.

SK



Fishing begins just before dawn.



During low tide, fishermen and women gather fish trapped by nets.

Tree Planting Ceremony

This year's graduating senior class and divinity students participated in the annual tree planting, held on April 27. President and Mrs. Kim led the ceremony, and all joined in prayer before planting the trees. Pres. Kim and

Mrs. Kim each planted an Austrian pine.

Pres. Kim explained to the students that a healthy tree symbolizes a true person, growing straight and tall. These trees are also landmarks symbolizing the time each student has invested at the Seminary.

Tree planting is a part of the overall Seminary landscaping plan developed

two years ago by Mel Haft ('79;), Rich Oben ('79), and Bob Rand ('81). This year's beautification project was coordinated by seniors Brian Sabourin, Rick Swarts, and junior George Allen. Students planted a total of fifty trees bordering the pond, and on the hill above the pond.

SK



Students join President Kim in prayer of gratitude for the abundant beauty of the creation.



Pres. Kim breaks the ground for an Austrian pine tree as Mrs. Kim and Rick Swarts look on.

Round Robin Tennis Tournament - Spring 1981

On Saturday, May 23, the Grand Final of the second annual Spring Round Robin Tennis Tournament took place at UTS. Players competing in this final match were the Seminary's President, David S.C. Kim and his partner Lynn Robinson, and juniors Charles Cook and Melvin Primous. Cook and Primous, somewhat of an oddity in this tournament, were given the title of "the unmixed couple." The result was a keenly contested two set victory 6-3, 6-5, in favor of Pres. Kim and Lynn. About sixty spectators witnessed the event.

The tournament began on Monday, April 20, to commemorate the anniversary of the wedding of Reverend Sun Myung Moon, founder of the Seminary. As with last year's spring tournament, each pair was matched against six other pairs, guaranteeing everyone who entered the tournament a minimum of six sets of tennis. Experienced players teamed up with not-so-experienced partners, so much of the first weeks of the tournament were spent in coaching and pre-match practice. The skills and strategies developed paid off in the final week.

Members of the Administration, Dean Stewart, Dr. Ang, Shirley Sta-



Tournament winners President Kim and Lynn Robinson display trophies, as spectators applaud.

delhofer, and staff members, Mr. E. Stewart, Walter Ruf and Yoshiko Koide joined the students of the three classes for this magnificent, month-long sporting event. Dr. McMahon, representing the faculty, was partnered by Karen Judd of the junior class.

During a short ceremony following the final match, Dr. Joon Ho Seuk presented the winners with trophies. Pres. Kim then presented the finalists, semi-finalists, and the tournament organizers with hats.

BH

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Couples share views on the family as a religious institution.

Theology and the Family Conference

On May 29 - 31, UTS sponsored a conference in Barrytown centered on the questions of theology and the family. Eleven couples, six Unificationist couples and five from other orientations, met for a day and a half of unusually candid, thoughtful, and intense discussion of topics relating to the theology of marriage and the family as a religious institution. The conference was marked by much sharing of experience and humanity as well as theory.

Many of the participants have been married for several years and are parents of children; some are engaged and about to embark on the enterprise of marriage and family. But, as one participant noted, in one way or another, the couples all experienced their commitment to marriage and family as "a new beginning" and take their commitment most seriously as a central focal point of life.

Guest participants included Lynne and Joseph Bettis, Darrol Bryant and Susan Hodges, Frank and Jane Flinn,

Tom and Marianne McGowan, and Gloria Romanic and Lauri Siirala. Unificationist couples were David and Tacco Hose, Farley and Betsy Jones, Hugh and Nora Spurgin, and Therese and Ernie Stewart. Engaged Unificationist couples included Franz Feige and Diana Muxworthy, and John Maniatis and Jaime Sheeran.

The conference conversations were based on previously prepared and circulated papers on topics including "Crisis in the Theological Conception of the Family"; "How To Strike A 'Match' . . . And Keep It Burning"; "Risk, Courage, and the Family"; "The Middle Years in Unification"; "Multi-cultural Families and Religious Education"; "Religious Education in Unification: Developing a Tradition"; and "The Family and the Eschaton." Discussions were expertly moderated by Frank Flinn, conference organizer.

The conference was primarily exploratory, opening up topics for further

Accreditation Fight Continues

The New York State Court of Appeals ruled on June 11 that the Board of Regents had acted properly three years ago in refusing to grant a provisional charter to the Unification Theological Seminary. However, strong dissenting opinions were expressed by several of the judges. The Seminary is now considering an appeal to the United States Supreme Court on constitutional grounds.

This 4-to-3 decision by the state's highest court upheld the dismissal by the lower courts of a lawsuit filed by attorneys for the Seminary requesting that a court hearing be held to determine whether the Seminary should be allowed to grant a master's degree in Religious Education. The Seminary claimed that the Regents were biased and conducted an unfair investigation into the school's operations and standards. The suit also claimed that the right to due process had been denied because the board's standard for granting educational charters was too vague.

Chief Judge Lawrence H. Cooke, who wrote the opinion for the majority, rejected arguments that the Regents' investigation had been unnecessarily prolonged, or that the board's standards for accreditation were unconstitutionally vague. He wrote that the inquiry and ultimate decision were justified by the public concern which surrounds the Unification Church, and rejected charges that the Regents were "biased and unable to render an impartial decision."

Strong dissenting opinions were expressed by Associate Judges Hugh

(Continued on Page 2)

(Continued on Page 4)

Discussion on Christianity and Marxism

A unique mid-week discussion was held at UTS on Wednesday, June 13. The topic of conversation was the similarities and differences between Christian and Marxian political views.

The discussion was moderated by Mr. Lloyd Eby ('77), a doctoral student in Philosophy at Fordham University. Participants in the discussion were Dr. Charles West, acting Dean of Students and professor of Christian Ethics at Princeton Theological Seminary; Dr. Paul Mojzes, professor of Church History, Rosemont College; and Willard and Ruth McClellan Uphaus, noted pacifists and social activists. Representing the Unification view were Dr.

John Andrew Sonneborn, professor of Religion and Society at UTS and convenor of the discussion; Dr. Kurt Johnson, professor of Biology, City University of New York; and five UTS students; Tom Ward, Steve Osmond, Jean Jonet, Esteban Galvan, and Mark Wilenchik.

Each of the participants noted their appreciation for the ground-breaking discussion. The issues that were addressed included: 'The Marxian Critique of Religion'; 'The Posture Christianity Should Adopt Toward Marxism'; and 'Strategies for Social Change.'

MW



Conference participants contrast Christian and Marxian political views.

FAMILY CONFERENCE ...

(Continued from Page 1)

discussion and examining the possibility and desirability of further collaborative work in the area of theology and the family. At the same time, the discussions provided the immediate reward of being extremely supportive and nourishing for the participants in their on-going family life.

The general conclusion of all was that the conference was most valuable, not only in providing a forum for developing a theology of the family in the modern world, but also in providing an opportunity for couples to share with each other, learning mutually about the strengths and difficulties of family life and supporting each other in efforts to create strong, healthy, and God-centered families.

It was generally concluded that further conferences would be beneficial, with the hope that a format could

be developed that would keep the original group intact, allowing for topics to be developed in depth, but would also involve other couples.

A number of topics were identified as being of particular interest: definitions of 'nuclear' and 'extended' family; similarities and differences in father and mother roles; relationship of wife and husband; the stages of development in the family; religious education; and the growth and nurture of children.

Throughout the conference, the need for understanding the family was continually sounded. Within the Unification Church, as the average age of members increases, it becomes more and more important to develop a working theology of the family. For those from other religious orientations, the need for new and revitalized ways of understanding the family was expressed.

LB, JB



Unificationists Lloyd Eby, Tom Ward, and Andrew Wilson ('78, presently a doctoral student at Harvard), listen intently to discussion.

Students Chosen for Second Divinity Class

Last year UTS initiated a Divinity Program involving a third year of study. This year, eighteen students from the senior class were chosen to become the second Divinity Class of UTS. The students chosen were: James Anderson, William Baum, Douglas Burton, William Denn, James Fleming, Mary Hansen, Donna Jackson, Jean Jonet, Stephen Kille, Barry Mahler, James Osborn, Stephen Osmond, John Raucci, Elio Roman, Brian Sabourin, Daniel Stringer, Frederick Swarts, and Pamela Valente.

The Divinity Program will prepare students to design forms of ministry appropriate to many circumstances and needs, to provide moral and spiritual guidance, and to cooperate with members of other religious traditions and professions in the practice of ministry.

SK

CORRECTION

Per the request of Rev. Samuel Akesson, CORNERSTONE would like to make the following correction to the article "African Cosmology and God," March 1981, paragraph 2: "Elijah" should read "Elisha"; "Joshua" should read "Jacob."

Wonhwa-Do Demonstration and Promotion Test

The Second Annual Wonhwa-Do Demonstration and Promotion Test held at UTS on May 28 was, for many students of this art, the culmination of much effort and investment. It provided an opportunity for students to exhibit their acquired skills in a tight and exciting exhibition of this still-young martial art form. The event was historical in that it was the first time women were awarded black belts in Wonhwa-Do. Three women proved themselves worthy before the judges, headed by Dr. Joon Ho Seuk, Director of the International Martial Arts Association and Administrative Assistant to the President of UTS.

In his opening address, Dr. Seuk commented that it was appropriate to hold such an event at the Seminary. The art of self-defense was first developed by religious people for its value as a spiritual discipline as well as the more obvious benefits of self-defense and physical fitness. Consequently, it is appropriate that Wonhwa-Do, a unified martial art systematized according to Unification Thought, be developed within the precincts of a religious institution such as UTS. Dr. Seuk also pointed out that up till now, martial arts have been greatly abused, often being used for the wrong purposes. However, he feels confident that through teaching the practical and

philosophical aspects of Wonhwa-Do, this art form can be used to help develop people of righteous character, people who are courageous and strong, ready to stand against injustice and unrighteousness as sons and daughters of God.

Altogether about one hundred students of Wonhwa-Do participated in the events of the evening. Students came from four Unification Church departments in the New York area.

The evening program began with the promotion test for all belts below black belt level. There was an hour-long demonstration exhibiting all the different forms and techniques: punching, kicking, blocking, falling, self-defense and board-breaking techniques. Following this was an hour of free fighting, during which candidates for black belts demonstrated their abilities. The presentation of black belts to the seven successful candidates completed the evening.

Special guests who attended were the President of UTS, Mr. David S.C. Kim and his wife; Rev. Won Pil Kim; Mrs. Therese Stewart, Dean of UTS; Dr. Young Oon Kim, Professor of Systematic Theology at UTS; and Mr. and Mrs. Jyo Yool Kim. Gifts were presented to President Kim and Reverend Kim in appreciation of their support of Wonhwa-Do during its first



Takamitsu Hoshiko and Yoko Azuma demonstrate kicking form.

two years. Group trophies were presented to the different departments based on the performance of participants, regularity of their attendance, and the general attitude of the students. First place in these areas went to UTS. A special award was given to Michael Kastner from Belvedere Staff for his excellent performance and progress in Wonhwa-Do.

The results of UTS students are as follows: Black Belt, Michael Lapres, Eijiro Kusakari, Lois Hamill, and Yoko Azuma; Brown Belt with Black Stripe, Jean Jonet, Tom Bowers; Brown Belt, John Raucci, Rick Swarts, and Jim Anderson; Blue Belt with Brown Stripe, Daryl Clarke, Karen Judd-Smith, and Jack Ashworth; Blue Belt, Bill Parker, John Dickson, David Tebo, Kasia Kopacz, Diana Peronis, Linda Roberts, and Betsy Colford; Green Belt with Blue Stripe, Chad Martin, Nevin Colglazier, and Bob Millar; Green Belt, Bill Rogg, Bill Selig, John O'Connor, Scott McKenna, Michael Ginze, Diane O'Brien, Gerry Servito, and Zena Humphreys. Takamitsu Hoshiko received the second degree of Black Belt.

To conclude the evening, Dr. Seuk congratulated all participants, especially those who had just received their black belts, and encouraged all to continue to persevere and train hard to become exemplary citizens in their communities.



Daryl Clarke demonstrates powerful board-breaking technique.

ACCREDITATION FIGHT CONTINUES ...

(Continued from Page 1)

R. Jones, Jacob D. Fuchsberg, and Bernard S. Meyer. Judge Jones asserted that the Seminary had presented questions substantial enough to warrant a hearing. In his statement, he cited questions of bias on the part of several of the Regents, and whether the board had prejudged the "application for a provisional charter and otherwise abused the administrative process in a calculated effort to prevent certification." Judge Jones noted that the bulk of the information upon which the denial was based was compiled at the end of a 34-month-long investigation, and that until that time, "no reasons had been identified for denying the application."

Judge Fuchsberg, in his dissent, wrote even more strongly: "Whether the petitioners entertain beliefs that may be disturbing to a majority of the residents of our country is besides the point. As I see it, my duty as a judge, as well as that of the Regents, is to apply the law, in all its strength, equally to those who philosophies are popular or those who are not."

Peter L. Danziger, attorney for UTS, said that he was "encouraged" by the dissenting opinions. The Academic Dean of UTS, Therese Stewart, expressed her confidence that ultimately, "the American spirit of fairness and tolerance will prevail."

A Brief History

The Unification Theological Seminary opened in 1975, and applied for a provisional charter in April of that year. During the following 34 months, the Regents postponed their decision on the application six times. The Seminary was in frequent contact with the State Education Department (S.E.D.), responding promptly to every request for information, providing minutes of faculty meetings, resumes of faculty members and prospective members, and copies of the Seminary publications. In addition, the Seminary responded immediately to every S.E.D. recommendation for improvement of its program.

UTS was visited by the S.E.D. four

times during the course of the inquiry. Consultants such as Dr. Edward Carr, Director of Program Evaluation for the state, Prof. Campbell Wyckoff from Princeton Theological Seminary, Dean George Peck of Andover-Newton Theological School, other S.E.D. staff, and the Regents' legal counsel, Robert Stone, all formally recommended approval of the program. The Commissioner of Education, Ewald Nyquist, approved the recommendation in February, 1977.

Despite these recommendations, the Regents voted in April to appoint a three-man committee to study the Seminary and report to the Board in November 1977. Another review team, which included Dr. James Dittes of Yale Divinity School, presented still another favorable report on UTS in October.

In November 1977, the Regents' committee on UTS made its report to the Board. The section of the report which dealt with resources, administration, faculty, admissions, and students raised virtually no questions about the adequacy of the program. The professional academic consultants had actually praised UTS on several of these aspects, and their opinions were quoted in the report. The remainder of the report dealt with "related issues" and "inquiries made by S.E.D. of other agencies" — but mostly repeated at greater length many unfounded and unproven allegations about brainwashing, alleged deceptive practices, alleged liaisons with the Korean government, etc. In this manner, the focus of the investigation had shifted from the academic program of the Seminary to so-called "related issues." The Seminary promptly and strongly protested the Committee's report.

A fourth review team came to the Seminary on December 20, 1977. With this visit, the Regents discontinued sending in consultants from other seminaries and sent only their own staff. This team came despite the known absence of the Registrar, who is also the Director of Admissions — even though the purpose of the visit was to examine records and admissions. De-

spite the short notice given for the visit, the Registrar could have returned, had the purpose of the visit been revealed beforehand. The team claimed to be on a fact-finding mission; yet they did not seem interested in clarification or explanation of the facts.

No attempt to communicate with the Registrar regarding the questions raised by this visit was made before the staff submitted its report to the Regents on January 9, 1978, recommending that the charter be denied. The Seminary was given little time to respond to this report, which contained many inaccuracies and selective omissions. A 94-page UTS rebuttal was disallowed; Michael Warder was permitted only a ten-minute period to address the Regents.

On February 22, 1978, the Regents denied the application for the provisional charter. No written report was provided the Seminary. In June, 1978 attorneys for the school instituted a proceeding in the New York Supreme Court to review the Regents' decision. In September, 1978, the judge dismissed the proceeding and sustained the Regents' denial. This decision was subsequently appealed to the Appellate Division, which upheld the decision of the lower court. From that point, the Seminary's attorneys submitted an appeal to the Court of Appeals, who ruled in favor of the Regents on June 11, 1981.

An examination of the Regents' review of UTS shows that they consistently called for statements from persons who are known enemies of the Unification Church, primarily de-programmers like Gary Scharff, and then tried with the help of S.E.D. staff to substantiate the half-truths, misinformation, and allegations presented by such individuals. The history testifies to the impact public and not-so-public pressures had on the Regents' deliberative process. Their denial of the provisional charter was handed down despite the fact that the Seminary had won unanimous approval from qualified professional educators.

UTS currently offers both a two-year and a three-year graduate program and confers diplomas in Religious Education and Divinity. However, the school cannot issue valid master's degrees until a state charter is granted.

Open House at UTS

On Sunday, May 31, UTS was neatly groomed and decorated in the traditional red, white and blue colors of Memorial Day to welcome Home Church guests and people from the surrounding communities for a day of family fun and sharing.

The program commenced with free popcorn and balloons, hay rides, kite flying, finger painting, games for children, as well as bingo and a literature table. A favorite sport for many was a ten cent target shoot. If successful, the thrower won for all present the delight of watching one "dunker up a tree" drench the "dun-kee" below with a bucket of water.

Tennis fans were able to watch an exhibition match played by the President of UTS, Mr. David S.C. Kim and his partner Lynn Robinson against the challenging Australian contingent of Bruce Haines and Karen Judd-Smith. Others interested in active participation could choose from games of softball, three-legged races, balloon tosses and square dancing.

Just before dinner, a group of Wonhwa-Do students gave an exciting martial arts display near the site of the cook-out. Following dinner, there was impromptu entertainment from Home Church guests. The day came to a close after a most entertaining dramatic performance given by a group of seminary students.

KJS



Traditional American hot dogs and beans make a memorable meal.



UTS' four Black Belt recipients Lois Hamill, Eijiro Kusakari, Yoko Azuma and Michael Lapres demonstrate Sunghwa Eui Hyung, the "Form of Harmonious Youth."



Students and guests enjoy square dance.

Summer Programs

Seminarians hope to experience every aspect of Unification Church ministry in order to broaden their perspectives, and summers have traditionally been devoted to work in the mission field. Last year seminarians worked with CARP, teaching Unification Principles to college students, and one previous year was spent in England as participants in the Home Church ministry.

The plans for this summer are especially exciting. This year's graduates will be attending a 120-Day Leadership Training Program in New York City, led by Rev. Ken Sudo. Next year's Divinity students will be doing their field work in Boston, New York and Berkeley, in projects which include social services, counselling and campus ministry. The class of 1982 is looking forward to participating in Ocean Church activities in Gloucester, Massachusetts.

DC

Junior-Senior Picnic Held

The junior class hosted the annual "senior roast" picnic on June 22. After a meal of barbecued chicken, potato salad, and strawberry shortcake, the juniors read limericks they had composed for each senior and everyone enjoyed a good laugh. The festivities concluded with a square dance.

SK

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Dr. Mose Durst addresses class.



Dr. Kurt Johnson

Church Leaders Speak

Two important Unification Church leaders visited UTS recently to speak to the Home Church seminar and to the Ministry class. Dr. Kurt Johnson, director of the Interfaith Affairs Department, spoke on May 24; and Dr. Mose Durst, President of the Unification Church of America, spoke on June 1.

Dr. Johnson, in his talk, articulated

a comprehensive proposal of the manner in which Home Church can embrace every aspect of the movement. His discussion of the importance of Home Church work in Restoration, and his breadth of understanding of the Unification movement impressed students deeply.

Dr. Durst explained that restoration occurs on three levels: the level of

parental heart, the level of conjugal love or friendship, and the level of a child's heart. These relationships parallel our relationships in the community: through a relationship with elderly people we learn the heart of a child, through a relationship with people of our own age we learn conjugal love, and through our relationships with children in the community we learn a parental heart. Dr. Durst emphasized agape, meaning Christian love, as the key to restoration in Home Church community work.

ZH

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July 1981

Fifth Annual Commencement Exercises

The Unification Theological Seminary held its fifth annual Commencement Exercises on June 27 in the Chapel. Forty students, twenty men and twenty women, graduated from the two-year Religious Education program. It was a historical day as eight students, five men and three women, became the first graduates of the three-year Divinity program.

The Chapel was filled to capacity as Dr. Mose Durst, President of the Unification Church of America, welcomed the graduating class of 1981. Organist Adri de Groot ('77) performed J.S. Bach's "Fantasie in C Minor." The Invocation was delivered by Reverend Frederick John Imhoff of Saugerties, New York. A choir consisting of UTS students and the New Hope Singers International presented the beautiful "Come Saints and Sages," an original theme by J.S. Bach which was adapted for chorus by Brian Saunders, a graduate student at Juilliard School and conductor of the New York City Symphony Orchestra and Chorus. The choir also performed the dynamic "Spirit Now Live in Me," a composition by Bryan Jeffrey Leech arranged by Kevin Pickard.

The conferring of diplomas by UTS President David S.C. Kim preceeded the congratulatory remarks offered by Dr. Mose Durst. Highlighting the formal graduation exercises was the reading of Reverend Sun Myung Moon's Commencement Address by President Kim. Rev. Moon, founder of the Unification Church and the Seminary, was unable to attend this year's graduation. (The text of Rev. Moon's speech appears inside.)



Forty-eight UTS graduates received their diplomas on June 27, 1981. Here, the graduates pose with President Kim in the UTS Chapel.

The Commencement Exercises were just the beginning of the day's activities. Graduating students, parents and friends attended an outstanding banquet organized by the junior class. Over three hundred people were entertained by Dr. Henry Thompson, professor of Religion and Society at UTS, who brought joy to everyone as the Master of Ceremonies for the afternoon program. Music was provided by the group "Advent" and Kerry Klawans. Graduating seniors Cesar Regalado and Mark Hanlon played a Brazilian medley. Tom Bowers and his fiancée Amy Schuckers sang "You Light Up My Life," with June Orland providing accompaniment on the piano. Dr. Hae Soo Pyun, professor of Philosophy at UTS, greeted the guests with some inspirational words on behalf of the UTS faculty. The magnificent banquet concluded with everyone singing "We Believe."

There was still much more to come as many activities were provided for the enjoyment of all. In a tennis demonstration, President Kim and Lynn Robinson challenged David Tebo and Amy Schuckers. A Wonhwa-Do

exhibition drew a large crowd. Seminary students and staff performed an adaptation of the play "Cabin In the Sky," directed by June Orland and produced by Joan DiPaolo, in the late afternoon.

The day's activities concluded with an evening banquet highlighted by entertainment from the student body. The show climaxed when President Kim, followed by Dr. Durst and Dr. Warren Lewis, joined the Seminary's "Moonshine" band for some impromptu country and western music.

The Religious Education program graduates included: Yoko Azuma, Daniel Bankus, Terry Blount, Shirley Bowers, Thomas Bowers, Michael Butler, Gerald Ciemny, Tony Colombrito, Joan DiPaolo, Marilyn Eaton, Richard Fairbrother, Nelda French, Vanessa George, Bruce Haines, Lois Hamill, Mark Hanlon, Kimberly Haught, Roger Johnstone, Nina Kammersgard, Eugene Kenedy, John Kirkley, Eijiro Kusakari, Michael Lapres, Lorman Lykes, Renee Masters, Karen Mischke, Lowell Mitchem, Lauretta

(Continued on Page 4)



UTS professors, graduates and guests gather in the Chapel.



Dr. Mose Durst



Dr. Henry Thompson



"Advent" performs at the banquet.



Dr. Hae Soo Pyun



Tom Bowers and Amy Schuckers



Enjoying the graduation banquet.



The Senior Class gift to UTS was a set of plaques for historical landmarks.



Pres. Kim joins "Moonshine" for a light moment.



Scenes from "Cabin in the Sky"

Commencement Address by Reverend Sun Myung Moon

Graduates of the Class of 1981, Parents, Professors, Ladies and Gentlemen: From a small village in West Germany, I extend to you 48 members of the graduating class my sincere congratulations on this joyful occasion and ceremony on this 27th day of June, 1981. I also wish to extend my congratulations to your parents, your teachers, and to the administration and staff of the Seminary, without whose behind-the-scenes cooperation and work it would not have been possible to have an academic celebration like this today.

I regret that I am unable to attend the graduation ceremony, being engaged in important work to advance the Providence here, but I will miss all of you very much. Your President, Mr. David S.C. Kim, personally appealed to me many times and through several communication routes to attend today. But it is not his lack of ability nor his failure to persuade me that keeps me away; rather it is the higher priority of God's dispensational plans for the entire European continent.

As you may recall, in the early months of this year, I announced publicly that my heavenly mission to the three nations of Korea, Japan, and especially the nation of America - had been completed as of April 30, 1981 according to God's schedule. This mission can be described as my three 7-year or 21-year course; dating from Holy Matrimony in 1960. Also, you may recall my announcement that members of the Church must go through their own three 7-year courses patterned after my own, in order to build God's Kingdom. Detailed instructions were given as to what to do and when to begin, but leaving the rest to your own responsibility and mission. With this in mind, please do not be disappointed by my absence from your graduation today.

On this happy and joyous occasion I would like to share some thoughts with you graduates on the theme and motto: "Be unconditional givers and sacrificers for others." Do you know that a dispensational mission has been given to the nation of America by God since its beginning 200 years ago? In God's eyes America represents all the free



Rev. Moon speaks at a previous graduation.



Pres. Kim reads Rev. Moon's Commencement Address.

nations of the world; so on this victorious foundation this nation must overcome three serious problems:

- 1) Stop the spread of Communism, an atheistic ideology which is the greatest threat to the whole world,
- 2) Bring about a revival of declining Christianity,
- 3) and, based on its traditional Judeo-Christian ethics, America must prevent the decay of morality, especially of the young people.

At this critical juncture in the history of this nation, Unification people have assumed these crucial and unfinished tasks. Since America is failing to solve these problems, God expects dedicated young people like yourselves to be responsible for them. You graduates are now chosen from among many Unificationists to be leaders of the world and to assume these most difficult missions that I have mentioned. During your two or

three year program here in the Seminary, you have become more educated and trained than other members. In light of this excellent education and training, you must be more serious and responsible than others, and, because you are potential leaders for the future, you must then take responsibility for America and the world. You have assumed this noble responsibility from Heaven as chosen members of the Unification Church Movement.

Education should not only be theoretical, but must also include the working out and testing of theories in practical living and experience, so that those theories may be assessed for their validity and practicality. With this direction in mind you must lead the nation of America and the world.

In light of these remarks, let us examine what was wrong in the past, from a providential point of view, with America's help and material assistance for minority, underprivileged and have-not nations. It is true that in the past America **did** help many nations and underdeveloped countries with abundant materials and substances, in order to promote the welfare of those nations and peoples. However, in helping them, America had its own interests and concerns in mind which were not based on God's expectations for America. Therefore, when America's own interests or concerns vanished, for whatever reason, the assistance to those nations or peoples ceased. God's fundamental desire in blessing America for 200 years is that America help other nations and peoples, sacrificially and unconditionally, without any need for excuses and reasons. Both in the past and in the present, America has failed to do God's will in this area. God has blessed America unconditionally with material abundance, and in turn, America should give those blessings unconditionally to needy nations throughout the world.

But this is precisely the way in which America is failing God's will, and because of this failure America is no longer qualified in the eyes of God to be a leader of other nations. Giving help and assistance with a spirit of sacrifice and in an unconditional way are the very key elements that must be present in order for America to receive God's blessing continually.

(Continued on Page 4)

New Institute Founded

A new center for research, known as the American Institute for Patristic and Byzantine Studies, was founded in May of this year by a group of professors from universities and theological seminaries. Dr. Constantine N. Tsirpanlis, Professor of Church History at Unification Theological Seminary, headed the group and will edit its periodical.

The aim of this Institute is to promote scholarly research and publication of the writings of the Greek and Latin Church Fathers, as well as of Byzantine historians, theologians, literary figures and philosophers, who are still unknown to English-speaking countries, since their works remain untranslated.

Twenty-five distinguished American and Greek university professors and scholars of international reputation have already become members of the Advisory Board.

The Institute will sponsor seminars and annual conferences as well as a tri-annual periodical, *The Patristic and Byzantine Review*, devoted to Patristic Theology and Church and Byzantine History. The first issue will appear this coming November, and will include five major dissertations in the fields of Patristics, Byzantine History, and Eastern Orthodox Theology. Several book reviews in these and related fields will also be included in the volume.

COMMENCEMENT ADDRESS --- (Continued from Page 3)

The other point that I would like to make is the necessity of a new order and a new leading system of thought in the contemporary world. In Korean we call it "Ju-chei Sasang," which can be translated: "The most influential ideology and thought." This thought is needed for the nations of the world, now. The Unification Church Movement is working to accelerate the development of this new order and new system of thought through the Unification Principle. You are the very messengers of this new movement. Be proud of yourselves because of this mission; it is a special gift from heaven. Why not enjoy it, use it, spread it, and multiply it throughout the nations, the world, and even the universe and cosmos. Go to the ends of the globe and even to eternity with this new message. Go with the spirit of "an unconditional giver and sacrificer" for others and for the Providence.

In a few days you will be enrolled in a special training session, lasting throughout the summer, for the purpose of shaping your educational tools and spiritual weapons before you go out to the front line. Leaving aside all academic pride, humble yourselves and adjust to your new environment.

I wish you the best of luck and great success in whatever missions are ahead of you. Once more, my deepest and most heartfelt congratulations to all of you. Thank you all very much.

GRADUATION--- (Continued from Page 1)

Morikawa, Hee Hun Oh, Anne Olsen, Cesar Regalado, Juan Sanchis, David Schmith, William Selig, Susan Shacter, Linda Stem, Chieko Takeuchi, Thomas Ward, Sally Jo West, and Wendy Wise.

The Divinity program graduates were Mary Lou Bliss, William Conner, Esteban Galvan, June Orland, Robert Rand, Lynn Robinson, Carl Swearson, and Mark Wilenchik.

DC

Thank You

On behalf of the Seminary community, I would like to express our gratitude to Mr. Daniel Stringer for his diligence and dedication as editor of the Cornerstone during the past academic year. His dynamic contributions have inspired us all, and we hope to continue in the same spirit and tradition.

*Sincerely,
Susan Bennekemper*

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Canary Islands Theological Seminar

The third annual summer seminar on Unification Theology was held August 1-9 at the Hotel Ybarra Semiramis in Puerto de la Cruz, Tenerife, Canary Islands, Spain. Convened by Dr. M Darrol Bryant and Dr. Richard Quebedeaux, and coordinated by John T. Maniatis, the seminar was sponsored by New Ecumenical Research Association (New ERA).

The format of the Canary Islands conference differed from the two previous summer conferences in that it consisted of two simultaneous seminars: an introductory session and an advanced session (for those who have been attending Unification conferences for some time). More than 140 participants attended the introductory seminar, including theologians, scholars of religion and ministers, many of whom were accompanied by their spouses. Twenty-five participants attended the advanced seminar, which was moderated by Dr. Frederick Sontag. In all, over 250 persons from all over the world gathered for this event.



UTS Pres. David S.C. Kim welcomes guests.

UTS President David S.C. Kim welcomed the guests, urging them to investigate the Unification movement and to draw their own conclusions. He encouraged and invited all participants to present constructive critiques of the Principle and of the movement. Mr. Kim also described the efforts of Unificationists to initiate and promote "academic ecumenism" through open dialogue. The full text of Mr. Kim's speech appears in this issue.

Lectures on the contents of the Principle, Unification Thought, and the Unification Critique and Counterproposal to Marxism were presented at the daily sessions of the introductory seminar. These were followed by open-floor question and answer periods, prepared theological responses, and

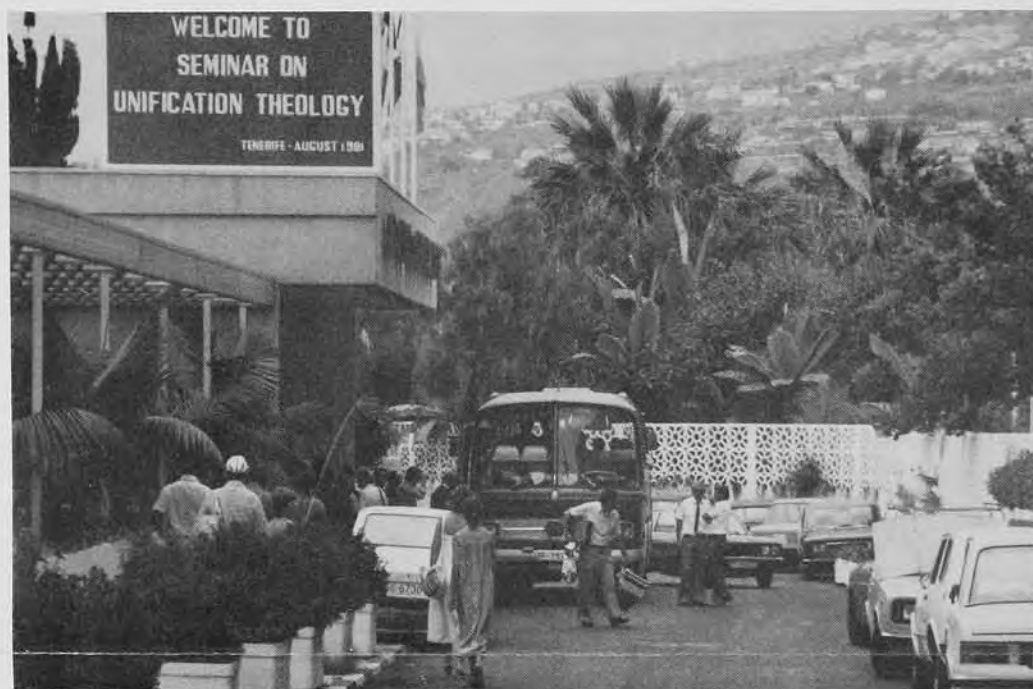
small group discussions. Lecturers included Dr. Mose Durst, President of the Unification Church of America, who spoke on the Principle of Creation; Jaime Sheeran (UTS, '77), who spoke on the Fall of Man; Frank Kaufmann ('79) on the Mission of Jesus; Bill McClellan ('79) on Christology; Jim Baughman ('78) on Providential History; Neil Albert Salonen on Eschatology; Diana Muxworthy ('77) on the Second Coming; Lloyd Eby ('77) on the Critique and Counterproposal to Marxism and on Unification Thought.

The advanced seminar was conducted primarily through presentation of papers by non-Unificationist scholars who have been studying Unification Theology for some time, followed by responses. Among the papers presented at the advanced seminar were: "The Principle of Restoration Through Indemnity: A Crucial Question for Christian Theologians"; "New Religions and the Second Naivete"; "The Doctrine of the Trinity in Unificationism"; "Soteriology According to Divine Principle: A Comparative Theological Perspective"; "The Function and Development of Myth in Unification Thought"; "Spirituality"; "Theodicy and the Individual: From Job to Divine Principle"; "The Emperor's Old Clothes: A Re-examination of the Biblical Foundations of



Advanced seminar session.

(Continued on Page 4)



Entrance to the Hotel Ybarra Semiramis.



Question and answer sessions followed lectures.



Participants during informal discussion.



John T. Maniatis



Dr. M. Darrol Bryant



Dr. Richard Quebedeaux



Dr. Frederick Sontag



Dr. Mose Durst



A view of the conference room.

Welcoming Remarks By Mr. David S.C. Kim

Distinguished participants, ladies and gentlemen,

As usual in the past, I extend to all of you a warm welcome to the Canary Islands of Spain, on behalf of the faculty, students and alumni of the Unification Theological Seminary community. Not long ago, on June 27, incidentally, we held commencement exercises for 48 Unification ministers, including 3-year Divinity and 2-year Religious Education students. Although we did not win the battle for our Provisional Charter in the New York State Supreme Court and were rejected again by a 4-3 vote, we feel we are progressing. This progress will be made regardless of the existing prejudice and continuing persecution of our founder, Rev. Sun Myung Moon, of his aides, of the church and even of the Seminary, a purely academic institution.

As religious history has proven, new religious movements and their work still advance in spite of hardships and sufferings. Thus, negative stimuli only make Moon people march forward with more determination and new zeal to accomplish whatever mission God asks them to do. We are ready to confront any difficulty, endure any hardships, or face any attack, anytime and in any place, diverting it all towards a positive direction. In that sense, we welcome negative forces, although we have no choice other than to fight.

However, we are encouraged to see all of you — scholars, academicians and educators — helping our movement by

sharing your openness, frankness and constructive criticism. We appreciate your response to the Seminar and your friendly attitude toward our movement. We don't want you to be persecuted, harassed or politically pressured by anyone, simply because of your direct or indirect association with us. But we want you to tell others what you have observed, witnessed and investigated, from a fair and neutral position. Based on your observations, we want you to draw conclusions and communicate to others about whether the goal of our movement — to bring a better world than the presently troubled one — is helpful or harmful to the nation of America and to all mankind. If eight days of observation and experience are not enough, please come regularly to our annual Seminars.

Many Moon academicians and intellectuals are at your disposal and the entire contents of our teachings are exposed to you, without reservations. You are at liberty to inquire about and investigate whatever you are interested in, having heard all kinds of accusations from our negative critics and opponents throughout the world. Fortunately, they have dropped such charges as "brainwashing," "mind-control," "heavenly deception" and "conversion by coercion," etc. In the last eight years they have found no evidence to back these allegations. Therefore, our opponents have recently started attacking us by using minor issues, such as "fundraising is done against the individual member's will"

and that "we try to gain respectability by having scholars come to our conferences." The implication of these attacks is that the money Moon people earn is made by immoral and unethical means, and that all the scholars who attend such conferences are immoral and unethical in doing so.

The above accusations have been leveled against us in a number of instances. For example, statements to the press were recently released by two of the most powerful and influential Jewish organizations in the United States, in order to stop an ecumenical conference of Jewish scholars sponsored by the Unification movement which was to have been held in the nation of Israel. They succeeded in cancelling the conference. What a great loss to the academic world and to the nation of Israel because of the narrow-mindedness of a few people!

We fundraise for the movement as other organizations do. Each church center, department and organization tries to be self-supporting, using skills and techniques taught in the church. Whatever is earned is used for promoting the movement, and for its social outreach programs. All members of the church are trained in fundraising and business. We believe that fundraising has benefits to both the spiritual and physical lives of each member. With joy and a feeling of accomplishment, we fundraise voluntarily; not by coercion and not against the individual's will. As far as the work in the United States is concerned, millions of church dollars flow into America regularly, but not a penny goes out of America. Thus Rev. Moon and the Unification movement

(Continued on Page 8)

SEMINAR...

(Continued from Page 1)

Messianism"; "Material Wealth and Divine Principle"; "God and Human Suffering: A View from Below"; and "Unification Theology and the Role of Post-Confucian Asia in the Coming World Civilization." Some of these papers will be published later this year in a collection.

Unificationists who attended the advanced seminar included several UTS graduates who are currently pursuing graduate studies at other institutions: Dagfinn Aslid ('78), Anthony Guerra ('78), Pauline Pilote ('77), Whitney Shiner ('79), Jonathan Wells ('78), and Andrew Wilson ('77).

Small group discussions of about twelve to fifteen persons each played a key role in this summer's seminar. Advanced participants joined introductory seminar participants and Unificationists for these productive exchanges. Many more questions and issues were addressed in the smaller sessions than could be accommodated in the limited time available for questions and discussions in the large group. Many participants stated that the small groups were the best part of the conference.

Afternoons were free from 1:00 to 6:00, and the participants enjoyed field trips to various sites on the beautiful island, as well as tennis and other sports.

In his closing remarks, Rev. Chung Hwan Kwak, Advisor to the World Mission Department of the Unification Church, spoke about the founder of the church, Rev. Sun Myung Moon. Rev. Kwak presented a glimpse of the

prayerful life and character of Rev. Moon. He then urged all the guests to participate in God's providential work, especially through understanding, support, and objective evaluation of the Unification movement.

Reactions of participants to the seminar were noteworthy. One professor pointed out that the all-expense trip can be viewed as a consultants' fee, for those who attended were asked to be theological consultants to assist Unificationists in developing a more sophisticated expression of their theology. Another participant remarked that "Unification has once again moved the God problem to center stage" and cited his gratitude for the openness of the Unificationists.

Another observation of the conference pointed out that "perhaps the overriding awareness at the Seminar was the sense of having been invited to be an observer and a participant in a unique event in religious history: a new, emerging and quite controversial religious movement inviting theological minds of older religious traditions to criticize and critique their development."

One guest wrote, summarizing the seminar: "Unification is coming of age and deliberately so. Mainline Christianity dare not ignore it. Blind, naive acceptance and aggressive suppression are both dangerous and untenable options. The open dialogue the Unification Church has initiated is both hopeful and promising. Perhaps if we were more sure of our own faith and more ready 'to give a reason for the faith that is in us', we would not be so frightened by this variant!"

SB



Rev. C.H. Kwak delivers closing remarks.



Tony Guerra and Andrew Wilson.



Diana Muxworthy lectures on the Second Coming.



Small discussion group.



Enjoying local cuisine and entertainment.



UTS Divinity Class of 1982. Standing, from left to right, Stephen Kille, James Fleming, Elio Roman, Stephen Osmond, John Raucci, Barry Mahler, Frederick Swarts, Daniel Stringer, Brian Sabourin, James Osborn, Douglas Burton, and William Denn. Seated, l-r, Mary Hansen, Pamela Valente, Donna Jackson, Jean Jonet, and James Anderson.

Summer Field Education

The UTS Divinity students spent their summer doing field education work to fulfill part of their program requirements. Students worked in different parts of the country and chose diverse placements which reflected their fields of interest.

Five students held positions in social service agencies in Boston. William Denn worked as a night counselor at the Brooke House, a program designed to de-institutionalize convicts. Mary Hansen and Elio Roman performed counseling and other responsibilities at Eikos, a residential rehabilitative community. Barry Mahler and Stephen Kille worked as interns at Project Cope, a residential drug treatment facility based on William Glasser's Reality Therapy.

Four students pursued academic ecumenism in Berkeley, California. James Fleming, Pamela Valente, Douglas Burton, and James Anderson visited and interviewed numerous theologians, educators and religious leaders on behalf of New ERA. They studied evangelical theology at the New College with Carl F.H. Henry, the founding editor of "Christianity Today," and discussed issues of interest to liberals at the annual meeting of the National Campus Ministry Association.

Six students held positions in New York City. Donna Jackson did public relations work with ambassadors and their staffs at the United Nations.

James Osborn worked at the New York State Division for Youth, a juvenile delinquent residential community. Frederick Swarts gathered survey data on all the churches in East Harlem for East Harlem Interfaith. Brian Sabourin coordinated Project Volunteer for New York City. Project Volunteer is the service organization of the Unification Church which distributes food donations to social service agencies. Daniel Stringer worked to establish Project Volunteer in the Bronx, and contacted key service organizations in the South Bronx. Stephen Osmond was a volunteer art teacher at Riker's Island Correctional Facility.

Jean Jonet spent the summer in Washington, D.C., with the New World Forum, doing public relations work with embassies and international organizations. John Raucci researched plans for future financial resources for the Seminary.

Rev. Shawn Byrne, field education coordinator for these students, said there were four objectives for their summer field work: that it be an educational experience, a peer group experience, an experience in ministry, and an experience in personal and spiritual formation. In these ways, the summer experience offered these students valuable opportunities for training towards their future ministries.

UTS Professors Describe Summer Experiences

The summer of 1981 was not only an exciting time for the students of UTS, but for the professors as well, whose activities varied from travel abroad to the publishing of their latest works.

For Biblical and Judaic Studies professor Josef Hausner, a European tour enriched his summer. Visits to Spain, Finland, Austria and Italy were not all pleasure as he gathered information on international terrorism and did research for a book about the Nazi movement. Dr. Henry Thompson, professor of Religion and Society, toured Kenya, Africa, where he inspected health facilities and game parks with a team of nurses. He also delivered a paper at the "Institute for Ultimate Reality and Meaning" conference held in Toronto, Canada. Dr. Thomas Boslooper, professor of Biblical Studies, traveled to northern Michigan, where he began his ministry thirty-four years ago.

Writing occupied the time of three professors this summer. Dr. Sebastian Matczak, professor of Philosophy, finished his latest book entitled "Unificationism: A New Philosophy and World View." Dr. Joseph McMahon, professor of Psychology, began working on a new book with relation to a philosophy of life (to be accompanied by a "How To" workbook). Dr. Hae Soo Pyun, professor of Oriental Languages and Philosophy, finished the first draft of "Chinese Philosophical Tales."

Besides initiating the American Institute for Patristic and Byzantine Studies, Dr. Constantine Tsirpanlis wrote a bibliography of Eastern Orthodox theology for the decade 1970-1980. He also began research on the first English translation of St. Gregory of Nazianzus' autobiographical poems.

Dr. John Andrew Sonneborn attended a seven-day conference in Acapulco, Mexico, where he lectured on "Marxism and Unificationism." He also edited several theological summaries for New ERA publications.

Ocean Challenge!

UTS students of the senior and junior classes had the opportunity to participate in a summer program called Ocean Challenge. The Ocean Church program encompasses principles of experiential education, and is being developed by Tom Carter under the inspiration of Rev. Moon. Tom describes the training as "the imparting of knowledge about God through activity and personal experience in which risk, challenge and discovery of self are inherent."

The substantial goal of the training was to successfully land a giant bluefin tuna. In order to accomplish this, students were taught special skills such as seamanship, navigation, and techniques for hooking and landing a giant tuna. The boat captains were supervisors and instructors for the students. A strong sense of being an

integral part of a team was not only the key to successfully landing a tuna, but also essential to stimulating dynamic interpersonal relationships. The team experience is the environment which provides the individual with the opportunity to deepen and nurture his/her relationship with God.

The one team that demanded the attention of the other Ocean Challenge teams and the local Massachusetts Bay fishermen was the women's team, all members of the new junior class. The standard of professionalism they displayed became obvious when Nancy Breyfogle, Susan Fox, Lois Ramunni and Jane Rees brought in the longest tuna of the season, measuring 124 inches. These amazing women caught a total of four tunas during the summer.

The summer experience culminated for many students with the opportu-

ity to participate in the World Tuna Tournament. The tournament was held August 20-26 in Massachusetts Bay. Jim Flynn, a senior student, was crew on the winning boat captained by Chris Fiala, which brought in the heaviest tuna weighing 1122 pounds. The second prize went to the boat captained by Herb Mayr, a UTS alumni. Two of his crew members were UTS seniors David Tebo and Diana Peronis. Herb's team brought in the longest tuna for the tournament measuring 120.5 inches. Third place went to John Topping, who had Michael Ginze, a UTS senior, on his boat. Their two fish had the largest aggregate weight.

All who had the opportunity to participate in the Ocean Challenge Program were touched by the experience. **Cornerstone** would like to present herewith a pictorial essay.

KJS



Betsy Colford demonstrates her chumming technique.



George Allen secures tuna to boat.



The women's team poses with their catch. From left to right, Jane Rees, Lois Ramunni, the bluefin tuna, captain Nancy Breyfogle, and Sue Fox.



The fabulous women's team aboard their boat.



Seminarians Nevin Colglazier, Scott McKenna, and Faye Weissman and captain Stan Heary with their tuna.



Senior class poses on the dock at Gloucester.



Sandy Payne and captain bring in a dogfish which would soon become tuna bait.



Open sea ahead as Kasia Kopacz drives home.



After a hard fight with a giant tuna, Michael Bradley, Tom Cutts and captain head for home with their catch.

WELCOMING REMARKS . . .

(Continued from Page 3)

are a "super-plus" and help bolster the economy of America. But some people want to deport Rev. and Mrs. Moon from the United States. What a shame for this nation, which was once the "melting pot" of all nationalities, races, creeds, and cultures from all over the world. For this purpose, God has blessed America for the last 200 years. May God forgive those who, ignorant of His Will, are committing this grave mistake.

In our efforts to gain respectability, it is entirely natural to recover and restore our destroyed image, as well as to straighten out the facts about our movement which have been twisted by our enemies for so many years. It is also our ultimate goal to promote ecumenism in the academic world. We coined the term "Academic Ecumenism" to describe something that is needed very much. No other church, educational institution or government is trying to initiate such programs. Therefore, there is nothing wrong with our efforts to bring respectable scholars together in conferences like these, and to find ways for different disciplines to work together. Instead of accusation, we should, rather, be encouraged to do this and be praised for our initiative.

During these eight days, I want you to study and observe Unification Theology and the Moon movement in light of the remarks I have just made,

in order that you may be a neutral and fair witness to other people who still have misunderstandings, misconceptions and misinformation about us. So much for our defense and clarification of our motivation.

One of the unique aspects of this conference is that papers on Divine Principle will be presented in summary in the Advanced Seminar by non-church scholars, and then commented upon and critiqued by church members and other participants as well. This sequence is a reversal of prior conference procedures. I believe ecumenism must be given equal footing in any dialogue, in spite of differences of opinion and disagreement. Thus academic freedom and the free flow of ideas are maintained. What tremendous academic interaction! That is academic beauty. The other interesting aspect of this Advanced Seminar is that it signifies that concerned and interested scholars are beginning to study Divine Principle seriously. At the same time, it proves that we are open-minded and really ecumenically-oriented. I hope this trend will continue. Through this process, we are sure to learn many things from non-church participants and their views.

Finally, to the new participants in the Introductory Seminar: I hope you will take a serious look at our teachings and study them in depth so that you can give us some advice for the improvement of Unification Theology in the future, from the point of view of your own specialized disciplines. To the

participants in the Advanced Seminar, I hope that instead of remaining at the same level, you progress to organizing on your own, small seminars on religious affairs, new religious movements or some related topics, joining and helping the regional work of the New ERA. New ERA enjoys complete academic freedom, without pressures or interference from the Unification Theological Seminary as long as it stays away from public opposition and accusation of the church. As a result of this practice, many scholars have become more friendly to us. When the time comes, New ERA can be incorporated as an independent body, if the 21-member Board of Advisors so desire.

May God bless you and your families and I hope that your stay in the beautiful Canary Islands of Spain brings you happiness, joy and academic benefits in your profession. In turn, please share what you have observed with young people throughout the world.

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Class of 1983

Unique is the word that most characterizes the Unification Theological Seminary Class of 1983. Students from sixteen different nations — from as far as Japan, the Philippines, Israel, Germany, France, and Great Britain — make the seventh entering class the most international in the Seminary's history. Twenty-six men and twenty-six women arrived to enter the program in Religious Education on August 23, 1981.

Class officers were elected during orientation week. John Gehring, the Class President, attended the Naval Academy at Annapolis and obtained a degree in History from Queens College. Junior class vice-presidents will be Robert Beebe and Patsy Johnson. Bob earned a degree in Economics from Princeton University, and Patsy graduated from the University of Texas at Austin with a BA in Textiles and Design.

Perhaps the most educated man in this class is Jose Ferrete, who obtained a doctorate in electronic communications from Lisbon University in Portugal. John Morris and Judy Skarsten are the educational pioneers in the class. A teacher for ten years, John started two experimental education schools under government financing in Northwest Australia. Judy, who received a Master's degree from San Francisco University in 1972, also started her own school as a pioneer in the field of arts therapy.

Craig Dahl is a different kind of pioneer. In addition to climbing the Matterhorn, the adventurous Dahl discovered uncharted islands as he sailed his 35-foot sloop across the Pacific Ocean from Seattle to Australia and then back again. He sailed a total of 24,000 miles.

Former careers also reflect the



The UTS Class of 1983.

diversity of the incoming students. Greg Breland, after obtaining an MS from Georgia Tech, spent two years assisting in the construction of UTS' own sewage treatment plant. While Greg was working in Barrytown, Sara Blum was halfway across the globe beginning a career in television production. Blum, a graduate of Hebrew University in Jerusalem, was an assistant producer for Israel's only television network for nine years. She produced religious, children's, and documentary programs. Patricia Gruzinski, Master's degree recipient from the University of Lille, spent over two years as a clinical psychologist in France.

Surprisingly enough, only one student studied Religious Education before coming to the Seminary. Marilyn Fought-Morris was a Methodist minister for three months under an internship program from the West Ohio Conference of Methodist Churches. She received a BA in Comparative Religions from Ohio State in 1980, and also studied at the Methodist Theological School in Delaware, Ohio.

Three students are here after having been on the other side of the chalkboard. Susan Lindsay, Ann McMurdo, and Beatrice Clyburn have all been college professors. Susan taught printmaking and art history at Lone Mountain College in San Francisco. Ann taught economics and political science at Inverness College of Technology in Scotland. Beatrice, though her major was English and German at Tours University in France, taught French at Wilfried Laurier University in Ontario, Canada.

The UTS Library Staff will certainly be grateful to know that Sukhont Kangnikorn has a Master's degree in Library Science from Queens College. Sukhont has seven years' experience as a librarian in Thailand and in the United States.

Class president John Gehring is excited about the diversity of the class of 1983. He is confident that "we can collectively become something great and individually inherit the greatness of each other."

DF, MJ

New Library Opens

The dedication ceremony for the new Unification Theological Seminary Library was held September 20, 1981, the day of UTS' seventh birthday and sixth anniversary. 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 new library. He described the beginning of the library in the winter of 1974-75, first in a small office, and later moving into the south gymnasium. In December 1977, Rev. Moon visited the Seminary and 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. 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



View of new library.



Pres. Kim speaks at dedication.

new library by the introduction of compact shelving which accommodates twice as many books as regular

shelving. Two light wells by the windows were constructed in order to create new study spaces and 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, a shining light to a darkened world. The final ceremony included President Kim cutting the tape and a plaque was hung to commemorate the library's dedication and to honor those who transformed the plans into reality. ZH

NSS Guest Speakers

New Strategies Studies (NSS) provided a forum for two guest speakers to share their knowledge of world affairs with the Seminary community during the month of September. NSS, a student-run organization, is a discussion group founded to examine current affairs and to explore communist ideology and practice.

On September 1, UTS was honored by the presence of General Ramon Diaz Bessone, one of the eight two-star generals of Argentina, who presented an informative lecture on global communist expansion. He outlined the gradual expansionary strategy of the Soviets in the West: subversion, finlandization, and encirclement. These tactics may serve as a means to attain the eventual capitulation of Western



Gen. Bessone



Nicholaos

Europe, the United States, and Latin America.

General Bessone pointed out that, since Argentina has an important cultural influence on Latin America, communists concentrate much effort on subversive activities in that country. He claimed that the Carter Administration and the Liberal press contributed to subversive activities and to the distortion of the Argentinian situation in world opinion when they condemned the defeat of communist

guerrillas in Argentina on the grounds of violation of human rights. He stressed how advantageous public confusion, disinformation, and naivete regarding the world situation are to communists.

Mr. Psazoudakis Nicholaos, the founder and president of the Christian Democratic Party of Greece, spoke to students and staff on September 8. Mr. Nicholaos described the Christian responsibility to transform the world of human affairs. He reviewed the rise of materialistic philosophy in Western society which culminated in Marxism, and then detailed his critical analysis.

According to Mr. Nicholaos, ignorance and disinterest fostered the spread of Marxist ideology in Greece. He concluded by noting the difficult and strategic position of Greece in the world, and its desire to develop stable international friendships.

SB, DS

Reflections on Seminary Life

*Condensations of Interviews
With UTS Class Officers
For the Academic Year 1981/82*

The community of students here has developed an awareness of itself as a living family of God. We don't theorize about cooperation and support, we actively pursue these practices. In so doing, we are developing skills to be leaders of all types of peoples and for all varieties of situations.

*Jim Fleming
Student Body President*

My hope is that we don't become like some educational institutions which foster self-centered competition for grades and similar rewards. We need to continue to develop a positive tradition of concerned communication between the students, the professors, and the administration.

*John Raucci
Divinity Senior
Class President*

I found the time to walk many miles and reflect in prayer. Sometimes our lives get caught up in work, work, work. In this beautiful environment we can congeal the knowledge we have gained from our past experiences. When we watch ourselves blossom as individuals and as a community, we can clearly perceive how to uplift others realistically.

*Bill Denn
Divinity Senior
Class Vice President*

Everything here can be ultimately traced back to one source — God's love. When we live in reverence of that, we gradually become people of a special quality. I'm filled with constant gratitude for the grace of God; I'm grateful for every single moment,



Class officers gather for picture. Top row, left to right, Bob Beebe, Patsy Johnson, John Gehring. Middle row, l-r, John Dickson, Lucy Massengill, Jim Flynn. Bottom row, l-r, Bill Denn, Pamela Valente, Jim Fleming, John Raucci.

every single breath. Why? Because everything I give to others from my experiences here will have been matured and refined through the love of God.

*Pamela Valente
Divinity Senior
Class Vice President*

The key for me as a student here came from one of Dr. Young Oon Kim's lectures in Systematic Theology. She said, "A real miracle is the restoration of one human heart." This means that as we witness someone come into a more full and personal relationship with God, we are involved in the greatest moment in history. Before every miracle of this kind there must be a mature and loving person to guide the way. That is what we are becoming as seminarians.

*Jim Flynn
Senior Class President*

Someday we won't be here anymore. As we work together in our studies and projects, we are developing what I call a "network of heart." In the future we will look back and derive strength from this and be able to live with a special kind of joy.

*John Dickson
Senior Class Vice President*

I went to a few different colleges before receiving my degree in psychology. My studies sensitized me to the dynamics of human relationships. Nothing saddened me more than to realize how shallow and insincere we often are. No one seemed to value the

words "trust" or "commitment." here we have a deep trust in one another's commitment to build something truly genuine from our hearts.

*Lucy Massengill
Senior Class Vice President*

This school has many similar features of other seminaries. We have courses in Church History, Theology, Philosophy and other fields of education. What is unique to me is our competition to help each other. I want to have my son or daughter come here and realize the special honor I now have in attending UTS.

*John Gehring
Junior Class President*

The most important point for me is the family atmosphere. After our first class meeting I felt warmth and trust amongst our members. This is truly encouraging. I hope we set the tradition of caring for each other so much that if one person stumbles, then everyone else has aching feet.

*Bob Beebe
Junior Class Vice President*

I really have to say this much: Rev. Moon has contributed greatly to the unique style of this seminary. He was not afraid to bring professors from every religious background and expose us to the world's ideologies. When we follow such a tradition, we cannot help but to break down our old concepts and habits. It takes courage to explore ourselves and one another. But we are doing it and we are finding great treasures inside each person.

*Patsy Johnson
Junior Class Vice President*

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First Annual Class Challenge Debate

The Junior Class, represented by John Gehring, Leslie Dell and John Morris defeated the Divinity Seniors in the final round of the First Annual Class Challenge Debate, sponsored by the UTS Debating Society, on September 18. The goal of the Debating Society, begun one year ago by Daniel Stringer, is to develop strong debators in defense of God.

The debate was a learning experience for all as both sides presented varied opinions on President Ronald Reagan's military budget. In defending the budget the juniors stressed the need for the Armed Services to attract high quality people and, most importantly, that only America has the potential to stand up against Russian expansionism, not just for its own sake but for the sake of the free world.



Dan Stringer moderates debate. From left to right, Steve Osmond, Pamela Valente, Dan Stringer, Leslie Dell, John Morris, and John Gehring.

Steve Osmond, Pamela Valente and Bill Denn, representing the Divinity Seniors, questioned certain expenditures in the military budget and warned the student body that America's willingness to disregard the needs of the poor may provide fertile ground for the spreading of Marxism.

In a preliminary match held on September 13, the Junior Class team of John Gehring, Michael Jacula and John Morris defeated the Religious Education Seniors' team of John Dickson, Linda Roberts and Denis Collins. The issue discussed was President Reagan's overall fiscal policies. DC

Seminary Anniversary Celebrated

On Sunday, September 20, UTS celebrated the start of its seventh year. The day began with a special morning service. Students offered a selection of musical pieces and a short modern dance. President David S.C. Kim highlighted the historical significance of the day which also marks the day of dedication of the new library.

The morning service concluded with the showing of the film covering the formal convocation in 1975. President Kim then led a brisk morning walk along "Mother's Trail."

The dedication ceremony for the new library began at 5 P.M. This ceremony was followed by a celebratory evening meal. Steve and Susan Osmond co-compered the entertainment. Susan led the recently re-organized UTS Choir in the presentation of a traditional Korean folk song, "Sana-e," as the first number for the evening. This was followed by the country and western

music of the Moonshine Band, soul music from Patsy Johnson, a step into the '20's with Edward Taub's version of Al Jolson's "Mammy," original songs by Marilyn Fought Morris, and a finale by UTS' most recent musical addition, the jazz band led by Bob Mason. After Patsy's performance, Steve and Susan invited President Kim to the stage to cut UTS' birthday cake and to lead the singing of "Happy Birthday UTS." At the conclusion of the entertainment, a film of the first UTS Graduation Ceremony was screened. KJS

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US LIBERTIES



Rev. and Mrs. Moon greet crowd at Foley Square.

Rally for Religious Freedom

The day of Rev. Sun Myung Moon's arraignment before a federal judge in Manhattan became the occasion for a rally in support of religious liberties and minority rights. Many concerned UTS students participated in the rally of nearly 5,000 supporters of Rev. Moon at Foley Square on October 22.

Following the court proceedings, Rev. Moon reiterated his plea of innocence at the rally site. He then pledged that he would fight with his "last breath for religious liberty and the rights of minorities and the oppressed."

"I would not be standing here today if my skin were white and my religion were Presbyterian," Rev. Moon said. "I am here today only because my skin is yellow and my religion is Unification Church." Before concluding his twenty-minute speech with the Lord's Prayer, Rev. Moon announced the creation of a new minority alliance for civil rights. The full text of Rev. Moon's speech

appears in this issue on page 3.

A number of minority leaders, who were not members of the Unification Church, attended and addressed the gathering to express support for Rev. Moon. In a plea to Christians and minorities throughout America, Dr. Osborne Scott, a Baptist minister and CUNY professor, asserted that "the loss of freedom anywhere threatens freedom everywhere." He then outlined the history of religious and racial intolerance in America. Rev. Mohammed Kenyatta, a Baptist minister from Boston, expressed his alarm at government persecution of religious leaders and movements.

Other key speakers included Dr. Jose Chaves, a United Nations Ambassador from Latin America and former chairman of the U.N. Commission on Racism; Dr. Maria Foresca, a Cuban immigrant and psychiatrist; and Dr. Joseph Bettis, professor of religious studies at Western Washington University.

(Continued on Page 2)

Supreme Court Appeal Filed

Attorneys for the Unification Theological Seminary filed a petition with the Supreme Court of the United States in Washington, D.C. on October 22, the same day as the Foley Square rally. The petition requests that the Supreme Court review the proceedings of the New York State Court of Appeals to determine whether UTS' constitutional rights were violated during its quest for accreditation.

The Seminary first applied for a provisional charter in 1975. The Regents denied the charter in 1978, despite the fact that the Seminary had won unanimous approval from qualified professional educators. Questions of bias and prejudice on the part of the Regents have been raised by the Seminary ever since. On June 11, 1981, the New York State Court of Appeals ruled in a 4-to-3 decision that the Board of Regents had acted properly. The three dissenting judges wrote statements which strongly questioned whether the Regents had treated the Seminary fairly. For a more detailed report, see the June 1981 issue of *Cornerstone*.

The questions UTS' attorneys present in the petition to the Supreme Court are as follows:

1. Whether the Seminary's rights to freedom of speech, religion and due process were violated by the Board of Regents when it allowed two Regents who had publicly prejudged the matter on political and religious grounds to participate in the decision to deny the Seminary's application for an educational charter.

(Continued on Page 4)

New ERA Advisory Board Meets

The New ERA (New Ecumenical Research Association) Advisory Board met during the weekend of October 16-18 at the World Mission Center in New York. At this meeting, the fourth since its inception, board members discussed the wide range of conferences, publications and events planned for this academic year.

Originating as a board of twenty-one consultants in March 1980, New ERA has expanded to become a corresponding membership organization of over 300 members, and now includes members in Europe, Africa, and South America as well as North America. New ERA publishes a bi-monthly newsletter and sponsors regional conferences in addition to conferences at Barrytown. Because membership has expanded so rapidly, the board decided at this meeting to increase the number of regional meetings to two instead of one.

Over thirty-five conferences are planned for the coming year, and at least five books will be published as a result. This winter, December 26-31, New ERA will sponsor the first in a series of conferences entitled "God: The Contemporary Discussion" in Maui, Hawaii. Approximately 200 scholars from all over the world will attend this conference to exchange their views on God. Over ninety papers are expected to be presented, and will be published in a series of volumes.

SB

RALLY...

(Continued from Page 1)

While the rally was being held nearby, Rev. Moon appeared in the federal courthouse and declared himself innocent of misfiling his tax returns. Rev. Moon was indicted with his financial advisor, Takeru Kamiyama, on charges of failing to report \$112,000 in income earned on a church bank account in the early 1970s. Rev. Moon returned voluntarily to New York from South Korea, a nation which does not have an extradition treaty with the United



New ERA Advisory Board confers on upcoming events.



Seminarians in the Red Hook CROP walk.

Home Church

Community Activities

The students of home church ministry class have been actively involved in various local community programs. On Sunday, September 27, the 1981 Ulster County American Cancer Society sponsored a Bike-A-Thon. Each participant visited friends, neighbors and relatives with a sponsor form asking for pledges for each mile completed by the rider.

With the same enthusiasm, many other U.T.S. students worked in local towns, in a similar manner collecting pledges for the 1981 CROP Walk for World Hunger, sponsored by the Church World Service.

Guest Speaker

Mr. Patrick Hickey, the director of the Unification Church of Chicago highlighted other home church programs in the United States on Monday, September 28. Mr. Hickey commented on community services as a vital instrument in building a network of human cooperation and trust in our nation.

DC

Conferences Planned

As part of a new elective at UTS, Rev. Shawn Byrne and seminarians plan to host conferences for ministers beginning next year. The class is also devoted to discussions led by Rev. Byrne on contemporary pastoral and theological issues.

Organized along the same lines as theologians' conferences, the ministers' conferences will feature informal discussion among ten or twelve ministers and several seminarians.

The first conference is scheduled for February 3-5, 1982; the second is tentatively slated for May. Interested ministers may be referred to Karen Judd at UTS.

DB

States. The judge freed Rev. Moon on a \$250,000 personal recognizance bond. Although he will have to surrender his passport, the judge agreed to allow Rev. Moon to leave the country to attend the tenth International Conference on the Unity of the Sciences in Seoul, Korea in November. Bond was raised to \$500,000 for the time period of Rev. Moon's absence. No date has yet been set for the trial.

SB, DC

'Let us pledge to fight all injustice'

Full text of statement by

Rev. Sun Myung Moon at Foley Square,
New York, N.Y. October 22, 1981

My Dear Brethren and My Dear Friends:

I am deeply moved and touched by your support. As soon as I heard the news in Seoul, Korea, I flew back to New York, half-way around the world, to face this historical trial. I must tell you that I am innocent. I have committed no crime. I have nothing to hide. My life has been an open book. I am not afraid of the trial. On the contrary, I welcome it because I know that through this judicial process justice will be done and the truth will prevail. I shall vindicate not only myself, but the millions of people around the world who are suffering because of this unfair government prosecution.

I have respect and confidence in the United States' judicial system. I have confidence in the judge and jurors who will work on this case. America is still the best country in the whole world to let justice be done. I look forward to facing my adversaries, my accusers—face to face. My conscience is clear. God is my vindicator. However, I forgive my adversaries if God finds them to be guilty instead of me.

I also have full confidence and respect for the American system of a free press. I trust that it will convey the unbiased truth to the world. The American media will not be fooled, and will see this case as the baseless charge which it is.

'I love America'

As I have often said, I love America as I love my own country. Many years ago on a Korean mountainside, I began to beg God to allow this nation to fulfill her providential destiny.

Years ago when I came to America for the first time and stood on majestic Fifth Avenue, I literally burst into tears. I reflected on the first wearied handful of pilgrims who stood on the shores of the Atlantic and dedicated this land to God. I wept when I saw what had become of that tradition.

On that very day, I resolved in my heart to strive to bring America back

to God. God Almighty is my judge that for 10 years I have given my heart and soul, my blood and sweat for this great nation.

The Unification Church called upon our people around the world to contribute millions and millions of dollars to this end. In 1972, we began a costly evangelical campaign from state to state, culminating with the Washington Monument rally of over 300,000 people on September 18, 1976.

In the case of the Unification Church, America was a recipient, not the giver. In spite of severe financial hardships, our worldwide membership persevered to support that crusade in America. They did so only because we love this country. I view America as a chosen nation with a providential destiny.

Live for the sake of others

Today I stand before you accused by this nation. I gave my all to America. I took nothing away from this country. I misused not one penny. In the tradition of Jesus, I taught to live for the sake of others.

If that is a crime, I would welcome the verdict. That was the same burden that Jesus Christ had to bear. He loved the people of Israel. He loved the world. He loved God with all His heart, for which He was condemned and for which He was nailed to the cross.

Today I came back to America not just for my own vindication. I came back to America as a representative of all those who suffer governmental injustice, racial prejudice or religious bigotry. These are the real enemies of America. Today, I declare a war against these enemies. I will fight until my last breath for religious liberty and the rights of minorities and the oppressed. We must win—win together—so that our children will live in the land of true freedom and true equality which Dr. Martin Luther King called "the promised land."

I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church. The ugliest things in this beautiful

country of America are religious bigotry and racism. God is color-blind. White, black and yellow are three beautiful brothers. All the religions of the world today reflect only different facets of the same God, our Father.

Why were we singled out?

Do you know that we, the Unification Church, are the only church in America which has been forced to pay taxes on church property? We are paying \$8 million in New York State alone. This unjust burden breaks our church's back. On the other hand, other churches pay not a penny. Why were we singled out? Simply because our name is Unification Church and the founder happens to be a Korean, a yellow man.

President Reagan said to the nation in his famous campaign speech: "When the basic rights (of any group are threatened), it is not only one religious group that suffers, it is the entire nation." If these words are valid, religious persecution and racism against the Unification Church today in America are truly a shame and disgrace for the entire nation.

My dear brethren and my dear friends, today we prepare to meet a new challenge. Let us make this day a day of unity—a day of new commitment. Let us pledge again to fight against all evil and injustice. In this fight, we are not alone. God Almighty is with us. Millions and millions of people around the world are with us.

The Unification Church is an oppressed minority in America. But with Almighty God on our side, we are a majority.

This is a new day for minorities, a new beginning, a new fight. Today, I am not sad or unhappy or even tired. Today I am creating a new minority alliance for civil rights. Our zeal moves the heart of God. Let my determination and our conviction to win this struggle become a beacon to the new world.

I thank Almighty God that He gave me the opportunity to fight this great battle, to champion this cause.

(Continued on Page 4)

Tennis Tournament

Over 100 students and staff participated this autumn in the Third Annual President's Cup tennis tournament, initiated by David S.C. Kim. A women's competition was included for the first time and participants showed notable improvement in basic skills. Maggie Mead captured the ladies' title with a hard-won 6-4, 6-2 triumph over Amy Shuckers.

Ian Gardner, a senior, won the men's singles title, defeating Ed Taub on October 13 with scores of 6-2, 6-4. The following day David Tebo and Amy Shuckers won the mixed doubles by overcoming the dynamic duo of Pres. David Kim and Maggie Mead, 6-4, 6-1.

Coordinator David Tebo reported that interest in the tournament and



Winners of the 1981 Autumn Tennis Tournament, From Left to Right: Ian Gardner, David Tebo, Amy Shuckers, Pres. Kim, Maggie Mead.

tennis in general at U.T.S. has multiplied greatly since the inception of the event two years ago. Timed to commemorate the anniversary of Rev. Sun Myung Moon's release from a North Korean prison camp, the tournament is now one of the most popular events on the campus. MJ

APPEAL...

(Continued from Page 1)

2. Whether the Seminary was entitled to a trial on the merits of its constitutional claim that the denial of the application was a result of the exercise of First Amendment freedoms.
3. Whether the Seminary's right to Equal Protection of the law was violated by the Board of Regents when it subjected the Seminary to novel and stringent requirements of a kind never imposed on similarly situated ap-

plicants, actuated in part by a joint resolution of the New York State Legislature exerting pressure on the Board to follow other than normal procedures, all of which impaired the Seminary's opportunity to obtain a favorable determination.

Before the Supreme Court will decide whether to hear the case, the Board of Regents has 30 days to file a Brief in Opposition. Attorneys Dorothy Sellers and Neil I. Levy will represent the Seminary in this historical case. SB

SPEECH...

(Continued from Page 3)

"Our Father, who are in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. Lead us not into temptation but deliver us from evil. For Thine is the kingdom and the power and the glory, forever and ever. Amen."

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Dr. Phillip H. Whang addresses the first evening session of GCWR.



Dr. David Kalupahana

Global Congress of the World's Religions

The Global Congress of the World's Religions (GCWR) completed its fifth and most successful session thus far as over 150 participants from all the major religions of the world gathered in Seoul, Korea on November 11-12. The Congress was formally inaugurated November 30, 1980 in Miami, Florida after four years of patient preparation.

In the first general meeting this year, Dr. David Kalupahana, Professor of Philosophy at the University of Hawaii, extended his warmest greetings on behalf of the GCWR. Dr. Kalupahana is the current President for Communications of the Congress. The other presiding officers for the Congress are: Dr. Ninian Smart, President of Agenda; Sri Radhakrishna, President for Action; and Board Members Dr. Archie Bahm, Dr. Francis Botchway, Dr. Francis Clark, Mr. Finley Peter Dunne, Dr. Ismail al-Faruqi, Dr. Seshagiri Rao, Dr. Padmasiri de Silva and Dr. Zwi Werblowski.

The main address was presented by Dr. Phillip H. Whang, Professor of

Religion at Dongguk University in Seoul, Korea. He emphasized the need for intrareligious dialogue due to several practical situations which all religious peoples face. First, we live in "one world" due to the developments of transportation and communication. What happens in one area immediately influences almost all other areas of the globe. Secondly, there are many differences in religions, but even more apparent are the similarities. Differences increase the need for dialogue while existing similarities help religions to go beyond arbitrary value judgements and cultural gaps.

Dr. Whang also pointed out that religions have a social role to play in contributing towards the betterment of their participants' lives and their surrounding societies. If religions were to cooperate, they could extend their contribution to the betterment of all humanity.

He went on to discuss the problems of religious exclusiveness and the tendency of believers to claim the whole truth as one and the same with

their own particular truth. In order to offset this problem, Dr. Whang suggested that religious people develop a pluralistic attitude; a recognition that there are many legitimate religions and that we make no hasty distinctions or generalizations or oversimplifications. He concluded by reminding his audience that religion is "after all for human beings" and that we need "open-mindedness and the generosity of faith."

After these remarks, the Congress was further inspired with reports from the field. Dr. Kalupahana highlighted the results from the regional consultation held in Sri Lanka. More than 25 participants gathered to discuss what the GCWR meant for them. Buddhists, Hindus, Muslims, Christians and Baha'is attended the meeting. The report also conveyed that the participants formed a committee to create future consultations of this kind. Dr. Padmasiri de Silva spoke on the importance of regional consultations as a pattern of success for the Global Congress world-wide meetings.

(Continued on Page 4)



Rev. and Mrs. Moon and Chairmen welcomed over 1400 guests in a receiving line at the opening reception.



Rev. Sun Myung Moon delivers his Founder's Address during opening plenary session at the Sejong Cultural Center.

Tenth ICUS Convenes in Korea

The tenth International Conference on the Unity of the Sciences (ICUS) was held in Seoul, Korea from November 9-13. More than 850 scientists, theologians, philosophers and scholars from 109 nations attended the conference, which was sponsored by the International Cultural Foundation. Truly a global event, this conference was especially meaningful in that it marked the completion of a decade of ICUS meetings, and convened in the native country of its founder, Reverend Sun Myung Moon. Conference sessions met in three of downtown Seoul's hotels: the Lotte, the Chosun, and the President.

Sixty UTS students and several graduates assisted the ICUS staff, undertaking a variety of responsibilities ranging from serving as room managers, registrars, hosts, hostesses, tour guides and rapporteurs, to helping with graphics and general office work. This year's conference was not only an exciting learning experience for the seminar-ians, but also gave them an opportunity to meet and work with members of the Korean Unification Church, as well as to visit important historical sites of the Unification movement in Korea.

The theme of this year's ICUS was "The Search for Absolute Values and the Creation of the New World." Previous conferences focused on the relationship between values and science, and pursued the search for a central or absolute standard of value to solve the crisis of fragmentation of

the sciences in the face of pressing global problems.

On Tuesday morning, November 10, Rev. Moon delivered his Founder's Address at the Sejong Cultural Center. In this address, Rev. Moon presented a concrete and visionary proposal for bringing peace to the world, extending his spiritual message to apply to serious global problems. After expressing his hope that his remarks would be understood in a religious and not a political context, Rev. Moon asserted that religion should accomplish the function of bridging the gap between the upper and lower classes of society. He then outlined a multi-faceted program that would bring an end to the confrontations and struggles that result from global economic disparity.

The realization of an Asian Common Community, Rev. Moon said, is the key to a harmonious new world era. To realize this goal, the three major East Asian nations—China, Korea and Japan—would form an economic alliance which would serve as a model and a key component of bridging the gap between the developing and developed countries of the world. Rev. Moon emphasized the central role Korea would play in such an alliance. Also, the classes of the world's peoples must have a common ideal upon which to unite. Combining the elements of new religion, as exemplified by the Unification movement, with economic cooperation, Rev. Moon proposed that the task of bridging the disparity gap begin in

East Asia. By uniting the Asians, it would eventually become possible to connect the upper and lower classes of the world, with Asian peoples serving as the mediator between the white Euro-American societies and the black African societies.

A world centered on strong values based on God could hope to overcome all racial, political and economic barriers. Rev. Moon said, "With Asia as its starting point, by establishing a realistic, unified economic sphere and connecting the East and West in a new civilization, the peace of the new world can be realized, centering around God's love which is the absolute value."

Rev. Moon concluded by proposing that an international highway be built linking China, Korea and Japan to facilitate the establishment of a unified economic community in Asia. Later, the highway would be extended to connect with the rest of the free world. Such an international highway would help develop a network of high speed transportation which will bind the peoples of the world into one. An alliance between China, Korea and Japan with the United States and West Germany connected to them at the same time would be advantageous to world peace, Rev. Moon said.

The overall conference Chairman this year was Morton A. Kaplan, Professor of Political Science and Chairman for the Committee on International Relations, University of Chicago. This was his second con-

secutive year as Chairman. Serving as Vice-Chairmen were Nobel Laureate U.S. von Euler, Professor of Physiology at the Karolinska Institute in Stockholm, Sweden and Pyong Do Yi, Emeritus Professor of History at Seoul University in Korea.

Five other scholars, working as directors of their respective committees, completed the Chairman's Board. The conference was organized into five committees, each of which dealt with different aspects of this year's theme.

John Golden, President of Quarry Hill, Ltd. in Arlington, Virginia chaired Committee I, which explored the topic of "Comparative Development: The Present." This area was further divided into groups which discussed "The Resource-Deficient Newly-Industrial Nations," "The Resource-Exporting Developing Nations," "The Industrial Veterans," and "The Less Developed Countries: In Risk of Chronic Poverty."

Committee II was under the guidance of Alvin M. Weinberg, Director for the Institute of Energy Analysis at Oak Ridge Associated Universities in Oak Ridge, Tennessee. His committee dealt with "Technology and Society in Transition." Groups examined "Energy," "Information," "Materials," and "Broader Implications."

"The Future of Technology and Society" was the focus of Committee III, chaired by Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station in Huntingdon, England. The groups covered "The Changing Role of Science," "Developments of Technology and Their Consequences," and "Population and Social Patterns."

Richard L. Rubenstein, Distinguished Professor of Religion at Florida State University, presided over Committee IV, which centered on "Transformations of the Individual in Society." Groups discussed the following topics: "Approaches to Health and Healing—East and West," "The Resurgence of East Asia: Promises and Pitfalls of Modernization," "The Resurgence of East Asia: Cultural and Spiritual Dimensions," and "The Supranational Movements: Launch Point 1981."

Committee V contended with the topic of "Transformations in Con-



Tenth ICUS Chairman's Board. From left to right, Dr. Pribram, Dr. Mellanby, Chairman Morton Kaplan, ICUS Secretary-General Neil Salonen, Vice-Chairman U.S. von Euler, Dr. Golden, Dr. Rubenstein and Dr. Weinberg.



The new Little Angels Performing Arts Center, site of farewell banquet for ICUS.



Mrs. Moon addresses women's reception.

sciousness." Chairman for this committee was Karl H. Pribram, Professor of Neuroscience in the Departments of Psychology and of Psychiatry and Behavioral Sciences at Stanford University. The groups investigated "The Origins of Human Thought," "The Transformation of Philosophical Thought: Recent Contributions," "Transformation of Scientific Thought: Recent Contributions," and "The Future of Consciousness."

Some 300 women—participants as well as wives of participants—attended a reception given on Thursday by Mrs. Hak Ja Han Moon. Mrs. Moon

spoke briefly, welcoming the women to her homeland, and explaining her dream that the world will someday become "one family under God." Complimenting the women for helping their husbands, Mrs. Moon reiterated the belief that "behind every great man is a woman." Mrs. Moon thanked them for coming to Korea for the ICUS "to combine all of your spirit and strength to build a better world for our children." This reception preceded a special Women's Session, the first of its kind at ICUS, which analyzed "Women's Roles in Changing Cultures."

The conference was brought to a close on Friday evening with a Farewell Banquet hosted by Rev. and Mrs. Moon at the new Little Angels Performing Arts Center. This event also marked the grand opening of the 1500-capacity auditorium. The evening began with a tour of the adjacent Little Angels Arts School, an impressive modern campus facility specializing in fine arts and quality general education. With a current enrollment of 3,600 students aged 7 to 15, the school was founded upon the inspiration of Rev. Moon and opened in 1974. Following the banquet, evening entertainment was provided by a court music orchestra (Continued on Page 5)



The Venerable Geshe Tenpa Gyaltsen, representative of the Dalai Lama, addresses the second session of GCWR.



GCWR participants listen to speeches and reports during evening session.

GCWR

(Continued from Page 1)

The final report was given by Dr. John O. Sodipo, Professor of Philosophy at the University of Ife in Nigeria. He spoke about the African Institute for the Study of Human Values which was inaugurated in Accra, Ghana on August 20, 1981. As a reflection of the GCWR's goals to promote understanding between the various peoples of the world, the Institute was formed to deal with the similar and yet special needs amongst the cultures and religions of the African Continent.

The following evening was special for all participants as representatives of the Dalai Lama spoke. In open and warm statements each one talked about the role of Asian religions in world affairs. They were respectively: The Venerable Geshe Tenpa Gyaltsen, Pema Gyalpo Gyari and Tenzin Tethong. Their perspective was indeed unique but wholly fitting into the spirit of this year's Congress.

After their presentation, the Board of Trustees gave a progress report. They had worked through a mountain of details the previous Monday and Tuesday evenings. The success of the regional consultation was noted and sites for further consultations such as

South America, Africa or Japan were proffered.

Another tentative plan was the future schedule of world-wide Global Congresses. 1983 in Hawaii was discussed as one most likely site and date because East and West have truly met and mingled amidst these islands. Suggested themes were spirituality, social action, the role of women in religion or interfaith relationships. Participants also learned that 1988 and 1993 were two other possible dates for Global Congress meetings. Chicago was targeted for 1993 as a commemoration of one of the first major attempts towards interfaith dialogue—The Parliament of World Faiths which gathered during the Chicago World's Fair in 1893.

Participants in the Congress concluded with an enthusiastic feeling for plans for future regional consultations as well as world-wide Global Congresses. In general, the 1981 Global Congress was a work session in which board members and participants not only listened to and discussed their highest ideals, but also forged together some practical programs and plans to carry out their goals.

MFM



Dr. Osborne Scott poses a question from the floor.



Seminarians Judy Skarsten, Rita Hall (Coordinator) and Dan Stringer with hostesses in Korean dress at GCWR registration table.



Drs. Lynne and Joseph Bettis sign the Book of the Congress.



Board members meet for one of three hard-working planning sessions.

General Theologians' Conference

A General Theologians' Conference was held at Barrytown during the weekend of October 30 - November 1. Dr. Richard Quebedeaux moderated the conference sessions. Participants included nine visiting professors and theologians representing a wide range of religious and theological backgrounds.

After a buffet dinner on Friday evening, all participants met in the White Carpet Room for introductions and informal sharing. Guests were then invited to make suggestions for the agenda.

Participants met for three sessions followed by informal discussions on Saturday. The first session began with a short presentation on the Three Blessings given by Jim Fleming, a Divinity student at UTS. The second session dealt primarily with questions about marriage and family in the Unification Church. In the evening, participants examined the problem of deprogramming, or faith-breaking as experienced by members of the church.

On Sunday morning, most participants shared in worship before meeting to discuss the task of Kingdom-building in a Unificationist context. Dr. Quebedeaux then presented a summary and concluding remarks.

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ICUS

(Continued from Page 2)

from the National Classical Music Institute of Korea, and by members of the Little Angels children's folk ballet and choir.

ICUS Secretary-General Neil Albert Salonen announced that Rev. Moon has proposed the creation of a new peace council to be comprised of present and past heads of state and government. The council would have as its goal "formulating global-level recommendations and strategies for peace and human betterment."

In delivering his Farewell Remarks, Rev. Moon announced that next year's eleventh ICUS would be held in Philadelphia. Dr. Richard L. Rubenstein will be the Chairman of that conference.

SB

KJS

Book Review

The Social Impact of New Religious Movements, ed. by Bryan Wilson, New York: Rose of Sharon Press, 1981.

The Unification Church has been exposed to theological and ideological investigations for the past decade. This book—a collection of nine papers delivered at the New Religious Movements conference (Berkeley, Ca., June 1980)—marked a departure in such inquiries as nine sociologists of religion gathered to share their studies.

According to the editor, the papers and case studies fell into four categories. First, there were those which dealt with the general social context in which new religions arise in the West. Following were presentations on the internal structure and organization of new movements, such as Eileen Barker's study, "Who'd be a Moonie? A Comparative Study of

Those Who Join the Unification Church in Britain." One paper was offered on the problem of determining the religiosity of new religions. Finally, these sociologists investigated anti-cult movements and the effect of mass media in forming opinions towards controversial religions.

The most impressive quality throughout these papers is intellectual integrity and emotional detachment. In an area so often charged with intense feeling, it is essential that scholars explore the ramifications of this topic in a calm and open manner. Such was the goal of the conference which was the background for this work. For those interested in the sociological perspective on new religions, this monograph proves to be a valuable starting point.

The book is available for \$10.95 through Rose of Sharon Press, G.P.O. Box 2432, New York, N.Y. 10001.

MFM

Fall Riding Program

The stables have long been an institution at UTS, and this year a non-credit riding course for the UTS community began under the direction of staff member Lesa Mitchell.

Emphasizing training in the care, handling, health and feeding of horses, the course also involves the development and improvement of basic riding and equitation skills. Students as well as the children of staff members have undertaken formal training in hunt seat equitation this semester.

The goal for the activity is to give students and staff an appreciation of the sport and art of horsemanship, so that they may attend future horse shows in the area. Lesa entered several local shows this autumn, and has been awarded numerous ribbons and trophies thus far.

SB

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UTS to Reapply for Charter

On December 14 the Supreme Court of the United States declined to review the judgement and opinion of the New York Board of Regents which denied the Unification Theological Seminary a provisional charter. The Supreme Court, which grants a hearing to only a small percentage of the cases brought to its attention, did not state the reason for its decision, as it is not required to do so by law.

In a reply to the Seminary's petitioning of the Supreme Court, lawyers for the Board of Regents said that Refusal to grant a provisional charter was based on alleged deficiencies and failure of UTS to submit satisfactory evidence of financial income, bringing into question the solvency and stability of the Seminary.

The Seminary claims that the Regents were biased and conducted an unfair investigation into the school's operations and standards. This charge includes a Regents inspection of the Seminary's records with almost no forewarning on December 20, 1977, at a time when the school registrar and other staff familiar with the record-keeping system were away for the holiday. Also, the Regents ignored the unanimous approval of qualified professional educators and accepted the opinions of known opponents of the Unification Church.

UTS attorneys Dorothy Sellers and Neil I. Levy appealed to the Supreme Court's authority to uphold the Seminary's constitutional rights. They said, "A minority religion must be permitted to grow and flourish and to create institutions dedicated to the proliferation of its beliefs, unfettered by

(Continued on page 2)



John Maniatis at the Rose of Sharon Press book display.

Report from 1981 American Academy of Religion

This year, John Maniatis, Head Librarian of Unification Theological Seminary and Executive Director of New Ecumenical Research Association (New ERA), along with two UTS graduates Lynn Musgrave (1979) and Jack Kiburz (1980), represented the Rose of Sharon Press, Inc. at the American Academy of Religion (AAR) annual meeting in San Francisco on December 19 - 22. Lynn Musgrave is currently the Managing Editor of the New ERA newsletter and Jack Kiburz is the Associate Editor.

The Academy is designed as a society of college and university professors and others engaged in teaching

and research in the field of religion in order to provide for the development of both special interests and cross-disciplinary conversations which keep scholars informed of developing programs and newly available materials. For this purpose forty-six publishing companies both advertised in the Academy convention booklet and set up book displays in designated areas of the San Francisco Hilton Hotel.

The response in general to the Rose of Sharon Press book display was one of lively interest as many scholars picked out books which would aid them in their research or in course materials

(Continued on page 4)



Dr. Young Oon Kim



Dr. Herbert W. Richardson

ICPA Conference

Dr. Young Oon Kim and Dr. Herbert W. Richardson, of the Unification Theological Seminary faculty, were among the guest speakers at the first conference of the International Christian Professors Association (ICPA) in Seoul, Korea, on November 6 - 8, 1981. The conference was attended by approximately forty Christian professors from Japan and Korea who were interested in the aims of the ICPA.

Founded on the inspiration of the Rev. Sun Myung Moon, the International Christian Professors Association has as its stated purpose "to realize God's will on earth by promoting friendly exchanges of dialogue and cultural cooperation among Christian professors, beyond the barriers of nation or denomination."

The founders of the Association explained that they were motivated to begin this work because of the present world situation. Many sincere Christian professors in Japan and Korea feel the need to take action because of the gradual decline of the Christian faith and the increase of international communism, rooted in the philosophy of materialism and atheism.

The theme of this first conference was "The Assimilation of Christianity in Korea and Japan and Its Future." Dr. Kim spoke to the participants on the topic of "Truth and Spirit: From Fundamentalism to Liberalism in Christianity." Dr. Richardson's topic was "The Trend of Modern Theology and the Contribution of Asian Christianity."

SK

New Leaders for Our Age

Excerpts from address by Dr. Richard L. Rubenstein [Robert O. Lawton Distinguished Professor of Religion at Florida State University] in Seoul, Korea, to a session of the tenth International Conference on the Unity of the Sciences. Compiled by Karen Judd Smith.

In our own age, there has been only one truly permanent revolution. I do not refer to the political revolutions of either the right or the left but to the worldwide revolution of science and technology with all the awesome social and cultural transformations that revolution has brought into being.

It is no accident that this meeting is being sponsored by a religious institution, the Unification Church, that has distinguished itself by its concern for the human consequences of the technological revolution. For humanity's great repositories of meaning from times of both stability and discontinuity, have historically been religious traditions.

It is interesting to note that the two Asian countries that have been most affected by the technology revolution - namely Japan and Korea - have also witnessed an extraordinary proliferation of new religions in response to the crises of modernization and technology.

Furthermore, the spirit of radical secularization which we of the West learned in our seminaries, has not corroded the wellsprings of religious inspiration in Asia. It is of crucial importance that we understand that our founder, the Rev. Sun Myung Moon, as coming from the line in which the wellsprings of religious inspiration have not dried up. Yet, religious inspiration of itself is insufficient to meet the challenges of the modern age.



Dr. Richard L. Rubenstein

What our age requires are men and women of genuine religious vision and new daring who are capable of inspiring and energizing others and who are capable at the same time of confronting constructively and intelligently the long range worldwide significance of our permanent revolution. It is in that perspective that I see Rev. Moon as the leader of preeminent significance.

I must confess that many in my generation who are, for example, students of the last great Western theologians aspire to be the kind of religious leaders that technical civilization requires. But as scholars trained in the methods of Western rationalism, the best that we could accomplish was to become interpreters of other's inspiration.

Rev. Moon has daringly and imaginatively utilized the very power of technology to serve as a force for healing the ruptures in the individual as a body politic created by our own permanent revolution. Instead of retreating within the history and tradition of his own nation, in the face of the technological revolution, he has sought to utilize the histories, trade and experiences of peoples both Eastern and Western to foster a new vision of the spiritual unity of mankind. This, too, is in keeping with the spirit of our times. For technology is destined to eventually unify mankind one way or another.

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CHARTER

(Continued from page 1)

disparate and discriminatory treatment at the hands of state administrators motivated by public pressure stemming from the unpopularity of the Church's beliefs and practices."

UTS is in the process of upgrading its academic program and taking steps to overcome the objections of the State Education Department concerning the financial solvency and stability of the Seminary. UTS will reapply for a provisional charter in 1982.

DC

Winter at Barrytown



Soccer field and rear of building



Cross-country skiing



Skating



The UTS pond

Professors Share Christmas Dinner

One of the quieter traditions of UTS in the past seven years is the dinner that the professors share with Rev. and Mrs. Moon the week prior to Christmas. This year's celebration was especially warm as the professors who attended the ICUS conference in Korea conveyed their experiences to one another.

Rev. Moon opened the evening with a short, informal welcome to the guests which was followed by a traditional Korean dinner. During dinner the discussion turned to Col. Bo Hi Pak who elucidated his plans for a new newspaper in Washington, D.C. He also spoke about the general expectations of the Church for the upcoming year. The professors listened with genuine interest, asking questions and giving their own suggestions.

Afterwards, all participated in the ancient Korean game called Yute. The game was greatly enjoyed and lasted well into the evening. Rev. and Mrs. Moon presented the professors and their wives with gifts and best wishes for the new year, and closed the evening with a prayer for the health and well-being of their families.

MFM

Winter Field Education

The students of the second UTS divinity class continued to fulfill their ministry program requirements by doing field education work during the month of December. Most of the seniors and juniors in the Religious Education program assisted in the Seminary's annual December fundraising drive.

The divinity students worked in various capacities throughout the country, from California to Massachusetts. John Raucci remained at Barrytown to research plans for future financial resources for the Seminary. Donna Jackson worked in Arlington, New York at the Arlington Middle School as an intern in curriculum and counseling programs.

Three students traveled to Oakland, California. Jim Osborn and Pam Valente learned how to conduct a Project Volunteer program. Project Volunteer is an organization which solicits food donations for distribution to needy agencies in the Bay area. Steve Osmond presented a series of Victory Over Communism lectures to the Northern California branch of the Unification Church, and conducted one model five-day workshop for CARP members.

Six students spent the month in New York City. Jim Fleming, Jim Anderson and Jean Jonet contacted ministers and

professors in conjunction with a series of projected theologians' conferences and ecumenical dialogues to be held at UTS in 1982. Rick Swarts held a position in the Education Department, and lectured and helped with guest seminar programs at the World Mission Center. Steve Kille worked for the International Relief Friendship Foundation. IRFF is a charitable organization that sends material and financial aid to countries in need of such assistance. Douglas Burton investigated church-state relations for a feature story for the *News World*.

Dan Stringer spent the month in Washington, D.C. promoting an anti-deprogramming film called *A New Kind of Brainwashing*.

Four students were involved in counseling programs in Boston. Elio Roman, Mary Hansen, and Barry Mahler worked at Eikos, a residential psychiatric community, where they performed counseling and other client-care responsibilities. Bill Denn served as a trainee and performed night counselor duties at Brooke House, a half-way house for convicts.

Upon their return to UTS, the divinity students gathered with Therese Stewart, Administrative Dean, and Rev. Shawn Byrne, field education coordinator, to share their experiences and insights.

ER

Reflections on the Korea Conference

Each year the students of UTS have had the privilege of assisting in the annual International Conference on the Unity of the Sciences (ICUS). The conference, which in 1981 celebrated its 10th year as a world-wide organization, was an historic event. At this conference, Rev. Moon presented his challenging proposal for an international highway and urged more than 800 participants to consider the absolute love of God and the eternal values of all religions as the basis for solving world problems in politics and economy.

One seminarian felt that the people gathered there were very serious and saw a potential to build a new world. For him, this new world was an ongoing process that would take years to build, but at ICUS he saw the wheels turning. Another student remarked that the scholars and scientists who attended were willing to go beyond their own individual countries' interests. They were looking for a broader vision and other scholars with whom to share it. Some of the participants expressed their surprise to the seminarians over Rev. Moon's road proposal, but at the same time agreed that it was an imaginative and daring vision. Other seminarians were approached about attending the theologians' conferences which UTS sponsors through-

out the year.

While all of these experiences were meaningful to the students, Korea itself was the most impressive element. This ancient land holds its own mystique and charm for any visitor, but for members of the Unification Church it is also the fatherland of their faith. After the conference was over, the students were able to travel to the first Unification Church center in Korea, a small and humble house. From there they visited the new Church center in Seoul which is much larger and more modern. They were greeted by some of the older members of the Korean Church. The faces of these elderly Koreans were mixed with joy and tears as they prayed and sang with the young American seminarians. For many students this moment was the most memorable.

Other students traveled to the DMZ line where they realized that Korea is a people divided and that true peace is yet to come to this country. One student upon his return commented that among the Korean people in general is a deep feeling of respect for one another and among Korean Unification members in particular is an incredible display of genuine and unselfish love for all people.

DF

AAR MEETING . . .

(Continued from page 1)

on new religions. Some of the publications presented this year were: *Ten Theologians Respond to the Unification Church*, ed. by Herbert Richardson; *The Social Impact of New Religious Movements*, ed. by Bryan Wilson; *Exploring Unification Theology*, ed. by Darrol Bryant and Susan Hodges; *Towards a Global Congress of World Religions*, ed. by Warren Lewis (three volumes); *Evangelical-Unification Dialogue*, ed. by Richard Quebedeaux and Rodney Swatasky; *Unification Theology and Christian Thought*, and *Unification Theology* by Young Oon Kim.

The convention itself covered eighteen major topics in the field of Religion or Religious Studies. Lynn Musgrave attended the section on Native American Religions and Jack Kiburz, who lived and worked in the Middle East, listened to the papers presented in the section on Islamic Studies. Other areas of interest were Religion and the Social Sciences, Women and Religion, Theology and Process Thought, and Jungian Psychology. This year John Maniatis held a reception for the Rose of Sharon Press on Sunday Evening. Approximately 100 scholars were present at this warm and informal affair.

MFM

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the Cornerstone

Vol. VI. No. 1

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January 1982



Dr. Frederick Sontag, Chairman of the 1981 God Conference.



Participants gather for the opening Plenary Session.

God: The Contemporary Discussion

On December 26-31, 1981 at the Wailea Beach Hotel in Maui, Hawaii over 170 philosophers, theologians and churchmen from thirty-two different nations gathered for a conference on "God: The Contemporary Discussion."

The idea for this first historic conference on God began over a year ago after the second Board meeting of the New Ecumenical Research Association (New ERA) on October 3-5, 1980 in New York City. The inspiration to hold a conference on God came to Dr. Frederick Sontag and Dr. Herbert Richardson, members of the Board, following an informal luncheon with Rev. Moon. They discussed the need for theologians to share their concepts about and experiences with God. Final approval for the conference came the next month, January 1981. Invitations were sent under Dr. Sontag's chairmanship and the sponsorship of New ERA.

The conference was guided by Dr. Frederick Sontag, member of the Advisory Board of Consultants for New

ERA and Chairman of the 1981 God Conference, Dr. M. Darrol Bryant, Senior Consultant of New ERA, and Mr. John T. Maniatis, Executive Director of New ERA. The conference was designed to bring together representatives from a variety of traditions to consider aspects of the contemporary discussion on God. All the papers for the conference were submitted far in advance, allowing for formal written responses to be returned before the conference began. Both the papers and the responses were presented in assigned sections, followed by lengthy discussions.

Conference Proceedings

John Maniatis opened the first plenary session on December 27 with welcoming remarks. Dr. M. Darrol Bryant spoke next about the general purposes of New ERA as an organization to develop and aid ecumenical dialogue and the exploration of theological frontiers. Dr. Frederick Sontag then outlined the purpose and format of the conference itself. To

deal with the large number of papers (75) and responses, the conference was divided into five sections of 14-16 papers and 35-40 participants each.

The very site of the conference itself was significant and reflected the general theme of bringing together many different insights and world-views, as Hawaii is the meeting place between East and West, culturally and economically. One professor of religious studies captured this idea in his phrase, "Pacific Mind," which describes the effects of cultural blending since World War II.

As this professor explained in his paper, the Northern hemisphere gave birth to both Christianity and scientific humanism, which generated an understanding of the individual both in relation to the divine Beyond and in relation to the secular reality. At the same time, Buddhism, which is a major influence in the Eastern world-view, regards man in a more open and compassionate manner. This characteristic, in dialogue with Western

(Continued on Page 2)



Dr. M. Darroll Bryant, Senior Consultant of New ERA.



Rev. Chung Hwan Kwak, Advisor for International Education of the Unification Church, delivers his paper.

GOD CONFERENCE

(Continued from Page 1)

thought, softens the critical aspect of the systematic approach of doctrinal and scientific thinking.

This professor then described the Southern hemisphere as a mixture of peoples by and large still in process of striving for identity and human dignity. He concluded that there is a natural alliance forming between Eastern values, modern Christianity, science and the South. From this alliance he derived the term "Pacific Mind." In modern Christianity, in Buddhism and scientific thinking we find four traits—personalism, pluralism, criticism and openness. These traits or values have a great appeal to the smaller societies of (mainly) the South of our world. In this way, one can perceive the coming together of the major sectors of the world in a combined world-view, that is to say, the "Pacific Mind."

For this professor and for many of the conference participants it was clear that Hawaii was a natural place for a conference concerned with all the major world-views on the concept of God.

Unificationist Contributions

Twenty-three Unification Church members currently enrolled in graduate programs, all of whom attended the Unification Theological Seminary, listened to the papers and responses and participated in group discussions. Two Unificationist representatives presented papers at the conference. They were Rev.



Participants break into small sections to discuss their papers and present responses.

Chung Hwan Kwak, Advisor for International Education of the Unification Church and Dr. Young Oon Kim, Professor of Theology at UTS.

Rev. Kwak's paper, "God and Creation in Unification Theology" pointed out that the most essential aspect of God can be found in what Unificationists call "heart." This aspect of God is deeper than His other qualities such as intellect, emotion or will. It is the motivating force within life itself.

Rev. Kwak went on to explain that when one looks at the situation of mankind, it is clear that men and women do not always reflect this aspect of God within themselves and towards others. For this reason, men and women have looked for a person who would embody human nature without sin and who would reveal, without distortion, the nature of God. Such a person is the Messiah, who has the purpose of being the prototype or model for the individual and family. From that level, the love of God can be expanded to the society, nation and world.

Dr. Young Oon Kim personalized the idea of God in her paper, "God Is Now Closer." She first noted that people experience a great amount of joy in their life and work when they discover God in a personal relationship. However, as many saints, scholars and theologians have pointed out, it is difficult to come into the presence of God since God has no visible body. Dr. Kim then expressed that through the spirit one can find the limitless and boundless God; that the human spirit is a bridge to the Divine.

Later in her presentation, she explained that God's love is expressed in the most beautiful way when man and woman are united by love in marriage. "Since God has created man and woman in His likeness, God must have both male and female characteristics." From this point, Dr. Kim recognized some similarities between Unification theology and that of process thought. Both espouse dipolar theism. Both reject the exclusively masculine definition of God. Both emphasize divine sensitivity. Both raise



Participants and their families take an evening out to enjoy a Polynesian Luau.

questions about God's omnipotence. And both teach the importance of man's free will and the need for his cooperation if God's ultimate purpose is to be realized."

She also compared Swedenborg's concept of holy marriage with the Unification viewpoint. According to both, marriage should originate with God and when it is so, "it fills humans with heavenly love, and makes them in the image of the Lord. Such marriages are therefore eternal."

Throughout her presentation, she combined several natural and revealed theologies, returning to the theme that God was close to those who had a fervent desire and yearning for Him. Once this closeness is obtained, it may be expressed in many ways, such as in prayer and meditation, or in struggles to get to the truth about a certain problem, or in one's lifetime service to others out of concern for humanity. In fact, "that kind of loving service and action has the same effect as prayer to attract God's attention."

She concluded with a quotation from the Indian poet, Tagore, who expressed the eternal arrival and presence of God. "Have you not heard His silent steps? He comes, comes, ever comes...And it is the

golden touch of His feet that makes my joy to shine."

Reflections

Rev. Kwak gave the closing remarks for the conference. He explained that Rev. Moon respected the dedication of scholars to overcome the ignorance, prejudice and misconceptions which still divide the world. He also conveyed Rev. Moon's praise for this conference and his hope that such conferences would continue. A second God Conference is scheduled for late December 1982 which will be comprised of six sections of approximately 25 participants each with each section focusing on a specific theme.

After the conference, Dr. Sontag commented that while some thought "unity" was God's primary attribute, the diversity of language used about God, the descriptions given and the approaches taken led the participants to see otherwise. This created an open and pluralistic atmosphere which made the dialogue easier since there was no need to start out with the assumption that one theory alone must be right. In the final analysis, Dr. Sontag felt that amid all the voices that spoke in diverse ways about divinity, "there may yet be a silence at the center which can be sought out."



One of many moments for refreshment and reflection.



Dr. Arabinda Basu gives his remarks for the closing session.

Conference Publication

Papers were selected from the conference to be published in a collection entitled *God: The Contemporary Discussion*. The book will be published by the Unification Theological Seminary and distributed by the Rose of Sharon Press. March 1982 is the date set for publication.

The papers included cover a wide range of topics and represent every major religious tradition. The themes encompass a variety of ideas from "God as a Problem in the Dialogue Between Zen and Christianity," to "Being and Giving: Heidegger and the Concept of God," to "Total Well-Being: Salvation and God in the Experience of an African People," to "The Attributes of God: An Islamic Point of View."

In all, twenty-two papers, plus opening remarks and closing reflections will appear in the collection. Together these selections not only represent the world's religions, but also convey the spirit of the first conference dedicated entirely and solely to the topic of God.

General Theologians' Conference

This month's General Theologians' Conference, held January 15-17, included four sociologists and four theologians from universities in America, Canada and Australia. Seven UTS students and two UTS graduates also participated in the dialogue.

Dr. Ellen Weaver acted as moderator for the discussions. Other participants included Dr. Merlin Brinkerhoff, Dr. Benton Johnson, Dr. Gary Kessler, Dr. John Seggar, Dr. John Staley, Dr. Gregory Tillet, and Mr. Ken Butigan. Unificationists present were Margaret Mead and Tom Cutts (student coordinators), Joe Stein ('78), Tom Bowers ('81), James Flynn, Mary Hansen, Ann Kephart, James Osborne, Amy Schuckers and Edward Taub.

Due to the large proportion of sociologists involved, the discussions differed slightly in content from the usual theologians' conference. The emphasis was on the economic, social and political direction of the Unification movement, although theological issues were also raised. The discussions centered upon Unification views of marriage, family and authority. Other concerns such as the application of Unification theology in businesses and community lifestyle were considered.

DF



Four sociologists and four theologians discuss Unification theology with UTS students.



Joe Stein ('78) responds to a question on Unification views of marriage and family.

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Hyo Jin Moon Marries

On January 7, 1982, the eldest son of Rev. Moon, Hyo Jin, was married to Nan Sook Hong in a morning service at a church residence in Tarrytown, New York. Mr. David S. C. Kim, President of the Unification Theological Seminary, had the honor of performing the ceremony.

The Seminary also sent several students as representatives of the student body to attend the wedding celebration. Church leaders from all around the world participated in the event.

The couple was engaged last November 22 in Seoul, Korea. Hyo Jin Moon has been living and going to school in the United States since 1973; his wife is currently studying in South Korea.



Hyo Jin and Nan Sook Moon sing together for their wedding reception.

SK

January Events



Students returned from Christmas break to the annual "welcome back" banquet.



Senior students met for a fireside get-together featuring hot cider, homemade cookies, charades, and sing-alongs at Massena House.



On Sunday, January 3, Rev. Sudo, Director of Education for the Unification Church, spoke about the meaning and practical applications of Home Church.



Alan Inman, student director of Home Church at the Seminary, presents Rev. Sudo with a picture of the current student body.



Some of the participants in the debate: Diana Peronis, Leslie Dell (moderator), Brian Sabourin, Michael Bradley, Jean Jonet and Jane Rees.

Debate on Abortion

On January 17, the UTS Debate Club held a debate on the resolution that "Legalized abortion should be available on demand." Affirming this resolution were Michael Bradley (senior), Jean Jonet (divinity), and Jane Rees (junior). Speaking against legalization were Diana Peronis (senior), Tom Frohlich (junior), and Brian Sabourin (divinity).

The affirmative side presented strong pleas for the right of women to decide upon the question individually. Pointing out that women would endanger their lives through home-made abortions if safe and legal abortions were unavailable, this team appealed for their protection. The opposition argued that availability of abortions condones immorality and

tends to diminish one's sense of responsibility for the consequences of one's actions.

The affirmative side rebutted by asserting governmental responsibility for better moral education and social services if abortions were not available. In the final rebuttal from the opposition, a strong argument for the inalienable rights and sacredness of human life was presented.

The judges, Jack Kiburz and Jolanda Smalls from the New ERA staff, and Rev. Royal Davis, decided unanimously in favor of the opposition. The judges felt that, regardless of their personal convictions, the opposing side had presented a more persuasive argument.

MBC

New Teaching Assistant

UTS is proud to welcome back one of its graduates, Mr. Tyler Hendricks ('78), who will be teaching part-time this winter. Mr. Hendricks will assist Dr. Constantine Tsirpanlis in teaching Reformation and Modern European Church History. He is currently working toward his doctoral degree at Vanderbilt University in Nashville, Tennessee. He has finished his course requirements, and plans to complete his dissertation on the topic of Charles Finney and the 1826 Utica Revival sometime in 1983.

Mr. Hendricks received a B.S. in Mathematics from the University of California at Davis in 1970. He has been a member of the Unification Church since January 1973. Having



Mr. Tyler Hendricks.

been away from his alma mater for almost four years, Mr. Hendricks is inspired to see the progress that has taken place at the Seminary. He is looking forward to a rewarding education experience with his students.

DR

Indoor Sports

The reopening of the gymnasium after a several-year hiatus created a vigorous renewal of interest in indoor sports at the Seminary this winter. During the construction of the new library (which opened last fall), the gym served as a temporary library facility.

Sports coordinator David Tebo said almost 100 students are involved in various sports this term, including basketball, volleyball, racquetball, paddleball, modern dance and exercise. In all, eight mixed volleyball teams, six men's basketball teams, and four women's basketball teams were formed. Jane Rees, a former physical education instructor, is teaching an aerobic dance and exercise class.

MJ

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February 1982



The Trustees of GCWR discuss present plans and future strategies.

GCWR Trustees Meet

The Board of Trustees of the Global Congress of the World's Religions (GCWR) met in New York City on February 19-21. Eleven task forces were formed to cover topics ranging from ethnic tensions to the status of women and men.

Among those in attendance were Dr. Ninian Smart, Professor of Religious Studies at the University of California at Santa Barbara and at Furness College, University of Lancaster (U.K.), Dr. Isma'il al Faruqi, Professor of Islamic Studies at Temple University, Dr. Archie Bahm, retired professor of Comparative Religions, Dr. Henry Thompson, Associate Professor of Religion and Society at UTS, and Mrs. Anne Bancroft, a Buddhist active on the Board of the World Council of Faiths. Dr. Kurt Johnson and Janine Anderson Sawada (78), new trustees on the Board, also attended the meetings.

GCWR's purpose is to bring scholars from all of the world's religions together to dialogue and explore solutions to world problems. For this reason, the eleven task forces created at the meeting will address topics such

as: family and ethnic tensions, armaments, alcohol and drugs, hunger, religious freedom, unemployment, population, urbanism, the status of women and men, and the resolution of human conflicts. These task forces will be the focus of future GCWR meetings such as those planned for later this year in India and Japan.

Several UTS students worked behind the scene at the Board meeting. Rita Hall coordinated the event; Dan Stringer took the minutes; Donna Fusco, Mary Cheney, June Slattery, Leslie Dell, Greg Breland, and Sharon Levers helped prepare and serve meals.

After the weekend meeting, three of the participants came to the Seminary to visit and speak to the students. Dr. Ninian Smart gave an informal talk Sunday evening, expressing some of his ideas on world unification. Dr. Archie Bahm gave a presentation on Buddhism on Monday morning to students in Dr. Thompson's World Religions class, while Anne Bancroft toured the Seminary, speaking informally with students.

First Ministers' Conference

On February 8-10, the first Ministers' Conference was held at UTS. Dr. Osborne Scott, Professor of Religious Studies at City College of New York, was the moderator for the conference. Participants included Rev. Annie M. Woodridge, Director of Mother Dear's Community Center; Mrs. Patricia Shannon, Director of United Planning Organization; Rev. Jacoba Quinn and Rev. Lance Antoz, Directors of Some One Cares, Inc.

Unificationists who participated were Rev. Shawn Byrne, (Advisor); Nancy Meinert, Karen Judd-Smith (student coordinators); Jim Flynn, Patsy Johnson, John Dickson and Edward Taub, students at the seminary.

The first evening opened with informal sharing between guests and students. The participants spoke about their lives as a search for a better relationship with God and with others. The next day this topic was expanded to a discussion in which the participants expressed their personal dissatisfaction with the world situation, and a common recognition that no easy solutions exist. All pointed out that "God-consciousness" is a pre-requisite for constructive change in one's life.

In the second session the guests raised questions about Unification views of the essential causes of social problems. Many aspects of Unification theology were compared with traditional Christian thought. Following these discussions the participants sang hymns and enjoyed the original

(Continued on Page 3)



Dr. Ninian Smart



Students pose questions from the floor after the presentation.

Ninian Smart Discusses Transcendental Humanism

Dr. Ninian Smart, Professor of Religious Studies at the University of California at Santa Barbara and at Furness College, University of Lancaster (U.K.), addressed the student body on the evening of February 21.

Dr. Smart discussed the relationship of world religions to modern world-views, and elaborated the ideas behind the paper he presented at the December God Conference, "Transcendental Humanism." He defined transcendental humanism as what results when scientific humanism "brings into its own fabric the critique from Beyond."

Emphasizing that a religious person must also take other religious traditions seriously, Dr. Smart gave examples of how different traditions complement, correct, and enlighten each other. Religions must also be discussed in the context of contemporary world-views, especially the scientific and humanistic orientations. Dr. Smart asked if religion and science could work together harmoniously, and shared some of his opinions with seminarians, illustrated with personal and humorous anecdotes.

In today's open and free society, he said, there are many approaches to

truth. Authority no longer exists as it did, even in the recent past, in either the realm of science or religion. We live in a world that must recognize the plurality of humankind. It is no longer tenable to extoll any one religion as the sole true faith. Dogmatic religion must now become interrogative religion, challenging and questioning about human life.

Following his speech, Dr. Smart answered questions raised by the audience, and then the group adjourned for a reception and informal conversation.

SK

Graduates Embark on Careers in Journalism

Just before the end of 1981, the initiation of the *Washington Times*, a new daily newspaper for Washington, D.C., was announced. The new morning daily will be published by News World Communications of New York City, which currently publishes two newspapers for the New York metropolitan area: *The News World*, with a circulation of 72,000 and *Noticias del Mundo*, a Spanish daily with a circulation of 50,000. The new daily will be at the newstand within six months, with a limited edition to be published beginning March 1.

On January 1, Reverend Sun Myung Moon invited all seminary graduates, seminarians and other interested church members to a special meeting to announce and discuss the new paper. At this meeting, 35-40 graduates indicated their interest in pursuing a

career in journalism, and were chosen as candidates.

Among those later selected for the initial staff were: Dan Bankus ('81), Henry Christopher ('80), Joan Di Paolo ('81), Denny Duggan ('79), Steve Goldstein ('80), Lewis Gudmundsen ('78), Kimberly Haught ('81), Steve Henkin ('80), Frank Perley ('78), Bob Selle ('78), Susan Shacter ('81), Charles Wheeler ('77), John Wiemann ('78), Gerald Brock ('80), Thomas Carter ('80), Doug Chase ('78), Gerald Ciemny ('80), Linda Corrigan ('80), Marilyn Eaton ('81), Arthur Eves ('80), Scott Ferch ('78), Lois Hamill ('81), Chad Hoover ('80), Gunnard Johnston ('79), Patricia Kehrli ('80), John Kinney ('79), Bruce Mahen ('77), Karen Mischke ('81), June Orland ('81), Kerry Pobanz ('77), Linda Stem ('81), Larry Witham ('78), Willis Witter ('80).

DC

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Seminary Traditions

As silent guardians of values and beliefs, traditions play an important role in any institution. Their significance is not underestimated by President David S.C. Kim, who takes personal responsibility for researching, developing and inaugurating traditions at UTS.

Two traditions which have been established and are now part of the students' weekly agenda are the Saturday morning lecture and the Sunday morning walk. Each Saturday morning, one student gives a presentation based on Divine Principle, Unification Thought, or a Critique and Counterproposal to Communism.

Students are encouraged to be creative in their presentations, in recognition that religious education need not be limited to preaching and lecturing. In January, for example, Bob Mason gave an evocative monologue on the life and mission of Moses. He skillfully presented the historical facts and simultaneously brought alive the personal struggles in Moses' life of faith.

The Sunday morning walk is an opportunity for students to appreciate the beauty of the natural environs. It is also a time of sharing and fellowship with one another and often with Pres. Kim. These walks, along winding nature trails, are some of the special and peaceful moments which remain distinct in students' minds. They provide a time for reflection and



Pres. Kim and seminary students share the early hours of a Sunday morning.



Students gather as Jerome Childress introduces the Saturday morning lecture.

reconciliation with creation.

These traditions are part of the wholistic outlook of UTS towards an ongoing education of spirit, mind and body.

KJS



Bob Mason portrays Moses.

CONFERENCE

(Continued from Page 1)

compositions of two seminarians, Gerry Servito and Marilyn Fought-Morris.

The next meeting focused upon the Unification concept of "Home Church," particularly its meaning and merits as a social program. The guests shared about their involvements in Washington, D.C.-based ministries and social programs. Rev. Quinn spoke about her own ministry to hippies and runaway teenagers. She created a community outreach program to help young people overcome drug problems, social alienation, or a general lack of direction. Other participants outlined the problems encountered in beginning a social

program from almost nothing and then reflected upon problems that developed as those programs matured.

Dr. Scott related his concerns about minority rights and religious persecution, two problems which still plague American society. He then discussed his work with Minority Alliance International.

While reflecting on the conference, the guests expressed their gratitude for the informal atmosphere which provided a chance to share their personal testimonies as well as their active concerns as ministers and social workers in a large community. For UTS students, communicating with professional people in Christian ministry enriched their understanding of the role of ministry in contemporary society.

MFM



Rev. Annie M. Woodridge shares her experiences with seminary students.

Ski Outing

Fifteen UTS students and their ten guests participated in a ski outing on Saturday, February 6. George Allen and Dean Therese Stewart organized the event. Leaving before dawn, they traveled to Hunter Mountain, near Catskill, New York. The weather and conditions were excellent, with the temperature around 30°F and partly sunny skies.

Skiing began after breakfast. While those with experience headed for the more difficult parts of the mountain, instructors Brian Sabourin, Michel Magnin, Michael Noyes and Ian Gardner, students at UTS, helped the novices. After sharing lunch at the lodge everyone went to the top of the mountain and skied down together. The rest of the afternoon was spent free-skiing, enjoying the clean air and taking in the beautiful scenery. DR



Rick Swarts tests his skis before hitting the slopes.



Adventurous skiers break for lunch and laughter.



Meanwhile, other students discover ice-sailing on the Hudson river to be equally fun.

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Top Row (from L to R): Mark Wilenchik, Mrs. Marie Ang, Joe Stein, Sylvia Grahm, Dr. Clifford Olsen. Bottom Row (from L to R): Rev. David Hose, Steve Osmond, Donna Fusco, Mrs. Kim, Pres. David S.C. Kim, John Dickson.

Sixth Annual Oratorical Contest

Forty-six UTS students had the opportunity to demonstrate their speaking ability in the Sixth Annual Oratorical Contest. From the preliminaries held the previous day, judges chose ten finalists to give ten-minute presentations on February 26. The topic of this year's contest was "How Can the Unification Church Win the Heart of America?"

Donna Fusco was awarded first prize, receiving both a cash prize of \$100 and the contest trophy. Steve Osmond won the second place prize of \$75 and John Dickson earned the third place prize of \$50. Honorable Mentions in the finals were Kasia Kopacz, Jim Fleming, John Morris, Edward Taub and John Gehring.

Donna Fusco spoke of the need for Unification Church members to serve America, to become noted as people who follow a "good cause" and who have thought deeply about how to change the distrust which pervades American society today. The key to this service is the Home Church program, not just a part-time but a

full-time commitment to community service.

Steve Osmond stressed that church members should become America's companion in the pursuit of freedom and justice. We have to dispell the misconceptions and fears that many Americans have of the Unification Church. In doing so, we must embody the highest of ideals and yet live them out in practical reality.

John Dickson, recalling the example of the pilgrim fathers, encouraged church members to become new pioneers, living out the motto of the Unification Church: "To restore the world let us go forth with the Father's heart, in the shoes of a servant, shedding tears for man, sweat for earth, and blood for heaven."

The contest judges were: Dr. Clifford Olsen, Professor of Public Speaking, Mrs. Marie Ang, Rev. David Hose of the Unification Church Educational Department, Joe Stein ('78), and Sylvia Grahm of the Rose of

Regional Conferences

The New Ecumenical Research Association (New ERA) sponsored two regional conferences this past month. These conferences, held in Seattle, Washington and Charleston, South Carolina, dealt with issues concerning religious liberty.

The Charleston conference, held March 5-7, was convened by Gene G. James, Professor of Philosophy at Memphis State University and Rev. George D. Exoo of the First Unitarian Church of Charleston. The participants discussed religious freedom and the first amendment, the deprogramming or faithbreaking controversy, religious freedom and the historical perspective. Representing New ERA at this conference, whose participants came from all over the southern part of the country, was Tyler Hendricks, teaching assistant in Church History at UTS.

On March 12-14, the Seattle conference was convened by Drs. Joseph and Lynne Bettis, both of Western Washington University. The theme for this conference was religious liberty and the democratic society. Panel discussions included, "Legal Issues Stemming from the New Religious Movements," "Religious Liberty in an Age of Transition," "Is There a Crisis in Religious Liberty Today?" "The New England Transcendentalists in Modern Perspective," "Women in American Religious Life," "A Report on the Committee Against Religious and Racial Intolerance," and "Future Directions for New ERA and Religious Liberty."

Ernestine Pichelbauer was the New ERA representative to this conference.

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(Continued on Page 3)

First National Wonhwa-Do Tournament

On March 14, 1982 the preliminary contest of the First National Wonhwa-Do Tournament was held at UTS. Thirty-three seminary students participated along with forty-five other Wonhwa-Do students who traveled from various parts of New York state and the East coast.

There were three sections in the tournament in which students could display their skills and compete with one another. In the first section, Forms, students presented the basic units of Wonhwa-Do and were graded on ability to complete the form with exactness, power and beauty.

In the second section, Free Sparring, students competed against others in similar belt divisions. During the third section, Demonstrations, students displayed special skills that they had acquired. One student, Yoko Azuma ('81), demonstrated over twenty effective ways of self-defense. Two seminary students, Gerry Servito and Diana Peronis, performed Wonhwa-Do Ballet, blending martial arts movement with dance narrative. Other students demonstrated special abilities in strength and speed.

From these sections, eleven seminar-ians, two seminary graduates, twelve Home Church participants and fifteen other Wonhwa-Do students were selected to compete in the final tournament at the World Mission Center in New York City on March 25.

The following seminary students and graduates won or placed in the final event: Diana Peronis, first place in Demonstration, second place in Free Sparring (black & brown belt division); Karen Judd-Smith, second place in Demonstration, second place in Forms (black & brown), third place in Free Sparring (black & brown); Kasia Kopacz, first place in Forms (black & brown); Karen Fallwell, second place in Free Sparring (blue & below); Jane Rees, second place in Forms, (blue & below); June Koga, third place in Forms (blue & below); Jamie Sheeran ('77), first place in Forms (blue & below); Yoko Azuma ('81), second place in Demonstration; Daryl Clarke, first place in Free Sparring (brown & blue), first place in Demonstration; Eric Bobrycki, first place in forms (green & below), first place in Free Sparring (green & below); John Dickson, first place in Forms (brown & blue); David Tehn, third place in Forms (brown & blue).



Participants in the First National Wonhwa-Do Tournament, seated with Pres. Kim and Dr. Seuk at center.

blue); Satoru Tanaka, third place in Forms (green & below).

Home Church and Wonhwa-Do



Home Church guests sign up for Wonhwa-Do preliminaries.

The inclusion of Home Church guests in the tournament indicated the wide appeal of Wonhwa-Do as part of the Home Church outreach program. Dr. Joon Ho Seuk initiated Wonhwa-Do (The Harmonious Way) in February 1979, and for the past two years members have instructed Home Church participants in New York centers and at the Seminary.

Dr. Seuk expressed concern that today's young people desperately need to develop personal discipline in the face of crumbling societal and family structures. Since its goal is to help young people unite their mind and body, centered on the love of God, Wonhwa-Do is an effective art in answer to these problems. Young people learn respect for the instructor

and one another. They learn to overcome moments of discouragement as they develop their skills, and to explore more difficult forms of physical coordination.

The value of Wonhwa-Do for its enthusiasts lies in its foundation upon religious and moral principles of conduct, principles which the students carry over into their daily life at home and at school. Teaching Wonhwa-Do to Home Church guests is thus a substantial method of encouraging lifestyles centered upon universal standards of personal discipline and unselfish concern for the well-being of others.

Wonhwa-Do Martial Art Ballet



Gerry Servito and Diana Peronis demonstrate Wonhwa-Do Martial Art Ballet.

This year, Dr. Seuk commissioned two students to develop Wonhwa-Do Ballet as an aesthetic and educational dimension of the martial art. Diana Peronis and Gerry Servito collaborated for two months to coordinate their first (Continued on Page 4)

Debate on El Salvador

On March 21, the UTS Debating Society presented a debate on the resolution that "America should supply military aid to El Salvador." The affirmative side included Jack Ashworth (senior), Sharon Levers (junior), and Frits Buningh (junior). Speaking against military aid were Jim Anderson (divinity), Deloise Harris (senior) and Michael Ginze (senior).

The affirmative side supported military aid as helping the country defend itself against communist infiltration, while supporting the president of El Salvador. The opposition argued that involvement in El Salvador would turn into another Vietnam War and that America should not participate in the political circumstances in El Salvador.

The judges voted in favor of the affirmative team on the basis of stronger arguments for their position and clear rebuttals against the opposition. The judges were Sylvia Grahn (Rose of Sharon Press), Yolanda Smalls (New ERA staff) and Daniel Stringer (divinity senior).

The Debating Society will continue to hold debates on a monthly basis and discuss topics of a social and political nature. Leslie Dell, who moderated this event, is the current president of the society.

LD

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Parents' Day Celebration

Parents' Day, one of four major Unification Church holidays, was celebrated at the Seminary with a special morning service and dinner program. The morning service was comprised of readings, singing and instrumental music, highlighted by Debussy's "Reveries", performed by Bill Rogg (piano) and Deloise Harris (flute).

The evening program included a special dinner prepared by Lloyd Anderson. Beatrice Clyburn emceed the entertainment afterwards. The program began with "Now Let All the Heavens Adore Thee", by J.S. Bach, presented by the UTS choir. Students put together songs and sing-alongs.



Deloise Harris and Bill Rogg perform Debussy's "Reveries."

Dr. Boslooper sang and played "What I Did for Love" in which he conducted everyone to join in on the final refrain. Dr. and Mrs. Ang concluded the evening with song, making the day one of special appreciation and fellowship.

MBC

ORATORICAL CONTEST

(Continued from Page 1)

Sharon Press. Last year's contest winner, Mark Wilenchik ('81), served as Master of Ceremonies and awarded the trophy to Miss Fusco. As were the previous winners, her name will be engraved on the trophy and she will host next year's contest.

DR

CONFERENCES

(Continued from Page 1)

New ERA regional conferences will be held during the academic year to explore issues related to a single theme. This year's theme, religious liberty, will be discussed in further regional conferences scheduled for Boston, Atlanta, Berkeley and Chicago.

DF

Trial Begins

With a plea of not guilty, the tax trial of Rev. Sun Myung Moon, founder of the Unification Church, began on March 22 in the Federal District Courts in Manhattan. According to charges against him, Rev. Moon failed to report more than \$100,000 in interest from Chase Manhattan Bank accounts in his name and \$50,000 of additional income involving stock in an importing company, Tong Il Enterprises. Takeru Kamiyama, a top aide to Rev. Moon and co-defendant in the case, is charged with helping to file false tax returns and obstructing the investigation. These charges date from 1975-1977.

Judge Gerald L. Goettel estimated that the trial could last from one to three months. The defense lawyers waived their right to a jury, preferring to have the judge decide the case, claiming that Rev. Moon is so controversial that impartial jurors could not be found. The prosecution objected, arguing that a trial by jury

was essential to demonstrate fairness.

Judge Goettel selected ten women and two men for a jury after questioning 200 prospective jurors. He also reserved the right to dismiss the panel at any time during the trial if it became apparent that an unbiased decision could not be made.

Rev. Moon contends that the interest in the bank account belonged to the church under his name and there was no requirement that he report it on his income tax returns. The defense claims that a procedure called "corporation sole" is common practice in other religious denominations in America. In his only public statement on the case, Rev. Moon expressed confidence in the U.S. judicial system. "I know that through this judicial process justice will be done and the truth will prevail," he said at a public rally held in New York City last October.

SK



Top Row (from L to R): Camas Lott, John Dickson, Alan Inman, Denis Collins, Tom Cutts, Bob Mason, John Umlauf, David Tebo, Jahan Shahi. Bottom Row (from L to R): Charles Cook, Margaret Mead, Amy Schuckers, Betsy Colford, Lucy Massengill, Karen Judd-Smith, Renee Pearson, Jim Flynn.

Third UTS Divinity Class

Seventeen students from the class of 1982 have received official acceptance for the divinity program at UTS. The following students transferred into the third year program at the beginning of March: Betsy Colford, Denis Collins, Charles Cook, Tom Cutts, John Dickson, Jim Flynn, Alan Inman, Karen Judd-Smith, Camas Lott, Bob

Mason, Lucy Massengill, Margaret, Mead, Renee Pearson, Amy Schuckers, Jahan Shahi, David Tebo and John Umlauf.

The program will provide each student with the opportunity to explore areas of contemporary ministry through field work and specialized studies. DC

WONHWA-DO

(Continued from Page 1)

presentation. The major sources of inspiration for this new martial art form were derived from Wonhwa-Do itself and the theory of art as explained in Unification Thought.

They combined the narrative capacity of dance with the precision of martial art movement in order to express the commitment, trial, victory and way of life for the religious person. The particular dance which Diana and Gerry presented was taken from an epic Sanskrit poem which depicted the struggle and victory of the Hindu hero, Arjuna. The message of the dance, however, was universal as it displayed the efforts of all religious persons to realize a relationship with God and humankind.

This new form of Wonhwa-Do Ballet was performed at the preliminary and final tournaments. For her part in the dance, Diana received first place in the Demonstration category. Wonhwa-Do Ballet is still in the initial stages of its development, but both students expressed their excitement about the unlimited possibilities which exist for this new form of martial art in the future. BC, GS

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April 1982



Dr. Alex Chambers, President of the National Council for Church and Social Action, addresses the fourth annual conference in Atlanta, Georgia.

Seminarians Attend Council for Church and Social Action

The National Council for the Church and Social Action (NCCSA) convened its fourth annual conference on April 28-30 at the new and impressive Martin Luther King, Jr. Center for Social Change in Atlanta, Georgia. The theme of the conference was "Christianity, Crisis and Community Change." Alan Inman (middler), Daryl Clarke (senior), Patsy Johnson (junior) and Lorman Lykes ('81) represented UTS and participated as aides in the discussion groups.

Bill Campbell, an Atlanta city councilman, greeted the guests, followed by Lloyd Davis, Executive Vice-President of the Martin Luther King, Jr. Center for Social Change. Mr. Davis spoke as a representative for Mrs. Coretta Scott King. Dr. Alex Chambers, President of NCCSA, set the tone for the conference in his keynote speech: "The church must

minister to the needs of people at whatever level those needs dictate ... we are our brother's keeper."

On the second day of the conference lectures were presented on "The Theology of Social Action," by Dr. Thomas Hoyt, Jr., Professor of New Testament, Hartford Foundation Seminary in Hartford, Connecticut, and on "Church Models of Social Action," by Dr. C.T. Vivian, Director of Black Action Strategy Information Center in Atlanta, Georgia. These two forceful and insightful presentations which blended theory and practice were digested and responded to in subsequent workshops.

After each lecture the participants divided into five groups in order to further discuss the ideas presented to them. In three of these groups UTS

(Continued on Page 3)

Home Church Banquet

On April 15, the students of UTS sponsored the first annual Home Church banquet, held at the Dragon Inn restaurant in Saugerties, New York. The theme of the banquet was, "Since We're Neighbors, Let's Be Friends." The program included a Chinese buffet style dinner, musical entertainment, a video-slide show and a speech by Dr. Mose Durst, President of the Unification Church of America. The restaurant which holds more than 140 people was filled to capacity as friends and guests of seminarians came together to learn more about Unification ideals and life-styles.

Rev. Capen of the Methodist Church in Accord, New York offered a prayer to begin the evening meal. Bob Mason and Deloise Harris played flute and



Dr. Mose Durst, President of Unification Church of America, speaks at Home Church Banquet.

guitar harmonies while the guests met and talked with one another. Afterwards, several seminarians displayed their talents in music. The

(Continued on Page 2)



More than 140 guests enjoy the evening together with seminary students.

HOME CHURCH BANQUET

(Continued from Page 1)

Moonshine Band played light and lively country bluegrass. Marilyn Fought-Morris sang two original compositions. Fritz Buningh and Patsy Johnson highlighted the evening with their own versions of contemporary folk-rock. Edward Taub, who organized the banquet with Alan Inman, acted as Master of Ceremonies for the evening.

President David S.C. Kim welcomed the guests and encouraged them to ask questions and engage in open conversation with their seminary friends. Mr. Shawn O'Brien and Rosemary Hutton shared their experiences with Unificationists in a humorous dialogue. Mr. O'Brien is a Public Affairs Coordinator for WGHQ radio station in Kingston and Ms. Hutton is a free-lance writer for the Daily Freeman newspaper of Kingston, New York.

Dr. Mose Durst, the feature speaker, elaborated upon the theme of

the banquet. He emphasized the importance of being "lovers of life" as well as neighbors and friends. Dr. Durst has initiated 200 banquet programs throughout New York state and believes that these banquets have had an effect in revitalizing America's spiritual heritage. The Home Church banquets seek to provide a matrix of supportive relationships where people can interact to create a family feeling within their communities.

"Home Church" has become a Unification Church trademark and a phrase with a very special meaning.

Guest Speaker

On April 13, Dr. Kieran Scott, Assistant Professor of Theology and Religious Education at St. Bonaventure University, New York, visited UTS and addressed the topic of religious education from an ecumenical perspective. In a well organized presentation, Dr. Scott covered three major issues: religious education as envisioned by its pioneers; the development of religious education since 1940; and possibilities for religious education in modern society.

Dr. Scott retraced the early vision of the first Education Convention of 1903. He said the pioneers in religious education came together in order to create educational courses which encompassed religious ideals. He then summarized the work of George Coe, Fredrick Tracy and William Clayton Bower who formulated major theories in religious education since that time.

According to Dr. Scott, the original vision was lost during the 1940's when



Ms. Rosemary Hutton and Mr. Shawn O'Brien share some of their experiences with Unification Church members.

Fellowship, service and sharing personal ideals are the heart of the Home Church program. In the Mid-Hudson area, Home Church activities have been carried out by seminary students in many areas: handy work around the house, house cleaning, providing transportation for special trips to the doctor, tending gardens, baby sitting, house sitting, shoveling snow, self-defense classes, and support of local community efforts such as the Crop Walk and blood bank drives.

LD

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Contributors: Rev. Shawn Byrne,
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religious education became "domesticated." In Protestant circles religious education was called "Christian education" and in Roman Catholicism it was "catechetics." Both were variations of a common theme on how to deepen one's faith in the particular church doctrine. Dr. Scott referred to this as a "Closed Border Model."

In concluding his presentation, Dr. Scott offered an alternative model for religious education which he termed, "The Border Crossing Model." This model would retain the original vision of the 1903 convention, while at the same time call for a new commitment to understand one's own faith in relationship to others. In his "Border Crossing Model," Dr. Scott foresees the need for a new religious language with a broader definition of the term "religious education" itself. Dr. Scott concluded his speech with an inspiring question and answer session about religious ecumenism.

DC

NCCSA

(Continued from Page 1)

seminarians served as recorders. From their written summaries of each group's discussion a final report was given to the entire council. Dr. Vivian gave concluding remarks and touched upon some of the main ideals of NCCSA itself: "We can witness to God by solving the problems that no one else has been able to solve. The answers to our social and personal problems cannot be found simply in politics but in a deep moral and spiritual understanding of our humanity. Upon this we can create the new politics and the new economics. To grasp this deeper understanding people will have to turn to the Master who motivates us."

The participants enjoyed a pleasant evening dinner at the Wheat Street Baptist Church, hosted by its pastor, Dr. William Holmes Borders who is also President of the Atlanta chapter of the NCCSA. Afterwards he gave an inspirational worship service for all of the guests.



Dr. William Holmes Borders greets seminary graduate Lorman Lykes.

The third day was devoted to a consideration of NCCSA. Kevin Brabazon, Executive-director, presented a series of slides which illustrated its programs. A panel discussion followed. The panel consisted of representatives from some of the Council's affiliates as well as from several of its branch-chapters in New York, Washington, D.C., Saint Louis, Atlanta and Los Angeles. These sessions focused on the NCCSA as an organization with both the theology and the developing expertise which can nurture a just and serving society.



Daryl Clarke acts as a recorder for the sessions following each lecture; Ms. Patricia Shannon moderates the discussion.

According to Mr. Brabazon and Bruce Casino, Executive Vice President of NCCSA, many participants expressed intentions to become involved in the programs of the Council, including the establishment of chapters in their own communities. Mr. Casino remarked that the conference was a tribute to the ideals of Dr. King at whose memorial center it was held. One of the participants, Rev. Carl Baldwin summed-up the response of the participants in his remark: "I experienced in the civil rights movement the jails, the tears, the demonstrations, and the spirit. It was a timely and necessary movement. I've also experienced the lull since that time. I see the civil rights movement as step one and I now see the NCCSA as step two. Because it combines spirituality, material and social change through the vehicle of the church family, it is the natural successor to the civil rights movement. It could not have surfaced at a better time. This program should sweep the country. It is viable; it can sustain itself."

Alan Inman, Patsy Johnson and Daryl Clarke returned to the seminary and gave a full report in which they emphasized the growing need for seminarians to become aware of the pressing realities of social problems and prepare themselves to face and solve these situations. Patsy Johnson shared her encounter with one of the participants in which she was told that America did not need "socialites" but leaders who could give people the love of God and answer to their daily needs. Alan Inman and Daryl Clarke were both inspired by the leaders and

lecturers of the conference who carried the spirit of Dr. Martin Luther King, Jr. and yet added new thoughts and strategies for this era.

SB,PJ

Visiting Students Dialogue with Seminarians

During the month of April two groups of religious studies students visited the UTS campus. Professor Jay R. Stager accompanied his religious studies class from Manchester Community College of Manchester, Connecticut on April 18 and Professor Jim Grace brought his students from Glassboro State College of Glassboro, New Jersey on April 23.

The visiting students enjoyed a tour of the campus and a slide show followed by a lively session of questions and discussion. Dialogue continued through the day as both classes were interested in Unification theology and lifestyle. The visits ended after an evening gathering for dinner and entertainment.

Dean Stewart received letters from both professors which expressed their appreciation for the time that UTS seminarians spent in dialogue with their students. They hoped for a continuation of similar programs next year. Dean Stewart remarked that student-to-student dialogues are part of UTS activities in the same manner as theologians' conferences, but on a more informal level.

LR

Fourth Annual Lecture Contest



Judges (back L to R): Dean Therese Stewart, Dr. Edwin Ang, Lynn Musgrave, Dr. Seuk, Shirley Stadelhofer, Takamitsu Hoshiko, Sarah Witt. Front (L to R): John Gehring, Ann Kephart, Ann McMurdo, Eric Bobrycki, Pres. Kim, Jim Fleming, Tom Frohlich.

On April 28, 1982, nine finalists were selected from a field of fifty-two students who participated in the Fourth Annual Divine Principle Lecture Contest. The finalists were each given a topic taken from different sections of the Divine Principle text.

First place went to Eric Bobrycki (junior) who spoke on "The Cross of Jesus." Second place went to Ann

McMurdo (junior) whose topic was "The Resurrection," and third place went to Tom Frohlich (junior) for his speech on "The Second Coming: How Will Christ Come Again." John Gehring (junior) and Ann Kephart (senior) received honorable mentions. Jim Fleming, who won the event last year was the moderator for this year's occasion. MFM

Falkland Islands Debate

Students at UTS kept update with current events on April 15 with the debate over the issue of the Falkland Islands. The resolution was that Great Britain should lose its claim of the Falkland Islands. Supporting the resolve on the affirmative side was Denis Collins (middler), Tony Ferrantello (junior) and June Koga (junior). Opposing the resolve was Ann McMurdo (junior), Kasia Kopacz (senior) and Rick Swartz (divinity).

The judges unanimously decided in favor of the opposing side. The decision was close and winning points went to the opposition for dealing with the issue in a factual manner and for not relying upon emotional cliches or rhetorical phrases. Leslie Dell moderated the event; Doug Burton, Jim Fleming and Sara Witt served as judges.

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May 1982

New ERA Conferences

On May 14-16, New ERA sponsored two regional conferences on various topics of religion and theology. In Berkeley at the Marriot Inn on the waterfront. Thirty-eight participants gathered to discuss the possibilities of a world theology. The general topics were: "The Contribution of Traditions"; "The Vitality of World Theology"; "Overcoming a Sexist God"; and "Nuclear Elements of a World Theology."

Seminary graduates who attended were: Patricia Gleason ('79), Yoshihiko Masuda ('77), William McClellan ('79), Michael Mickler ('77) and Dagfinn Aslid ('78).

In Chicago the discussions focused upon conversion and religious liberty. Stephen Post ('78) and Jack Kiburz ('80) participated in this conference. Sixteen professors met in the Center for Continuing Education at the University of Chicago to read and discuss short presentations in the following areas: What is the nature of conversion?; Does the nature of conversion change relative to place, time and circumstance?; Is conversion to the "new" religions the same or different than conversion to "old" religions?; Does Freedom of Religion include Freedom of Conversion? What are the legal aspects?; Challenges to Freedom of Conversion--Deprogramming, Heresy, Persecution, Inquisition, Establishment of Religion; What is religion and who has the right to define it according to law? In what ways may the State restrict Freedom of Religion in terms of a) belief and b) practice? What are the implications for Conversion?; What are the proper limits/relations between psychiatry, law religion



Camas Lott shares a personal moment with conference participant Rev. William Kliber of Syracuse University.

Ministers' Conference

The Unification Theological Seminary sponsored its second ministers' conference on May 24-26, 1982. Ministers from Philadelphia, Jersey City, New York City, Syracuse and Accord (NY), traveled to Barrytown to participate in the three day dialogue. Rev. Shawn Byrne, Edward Taub (senior), Pamela Valente (divinity), Jerome Childress (senior), Charles Cook (senior), Camas Lott (senior), and Marc Washington represented the Unificationist viewpoint in the discussions.

Two brief presentations were given by Ed Taub (Unification Theology) and Rev. Shawn Byrne (Unification Ideas

on Spirituality). The ministers' questions stimulated other discussions on a variety of topics: the ideal of the Unification family, the role of Christ in salvation, racism and inter-racial marriages, the possibility of perfection, and the goals of Home Church ministry.

The ministers enjoyed some personal moments as the students celebrated a surprise birthday darty for Rev. Washington. They were also treated to a barbecue dinner by the Hudson River where they closed the evening and the conference by singing their favorite hymns around an open campfire. ET

and the judicial process in terms of freedom of conversion?

An earlier conference was held in Boston on April 4, in which similar issues in religious freedom were explored. Andrew Wilson ('78) represented New ERA at the conference which was convened in the Phillips Brooks House of Harvard University. Over

thirty scholars and theologians engaged in discussions about the defense of religious liberties in the modern world. Jeremiah Gutman, attorney for the New York Civil Liberties Union reported on "The Assault to Religious Liberties by the Courts and the Legislatures."

(Continued on Page 4)

Unification Church Defends Religious Freedom

U.S. Supreme Court Decides Favorably

The United States Supreme Court struck down a Minnesota law on April 21 which discriminated against the Unification Church and its right to solicit funds. Attorneys close to the case believe the ruling renders unconstitutional similar legislation throughout the country, as well as other 'anti-cult' bills that have been considered in a number of states.

Ruled unconstitutional was a 1978 amendment passed by the state of Minnesota which required all religious groups to disclose their funding sources if they collect more than half their money by soliciting funds from the public. Religious groups obtaining more than fifty percent of their contributions from their own members or an affiliated church group were exempt from such disclosure. Pamela Valente joined with other church members and the church itself to argue against this amendment.

In supporting the right of non-traditional religious to approach the public and solicit funds on the same basis as established religions, the Supreme Court decision states that the now defunct Minnesota amendment "is precisely the sort of official denominational preference forbidden by the First Amendment of the United States Constitution." Chief Justice William Brennan added that the "50 percent rule...was drafted with the explicit intention of including particular religious denominations and excluding others."

Arguing on behalf of the Unification Church before the Supreme Court were prominent constitutional attorneys Barry Fisher and Robert Most. In surmising the case Most said that "the new religions now have a claim on the constitution equal to established religions."

New York Court of Appeals Rules Against Tax Commission

On May 6, the highest court in the state of New York ruled unanimously that religion was the 'primary purpose' of the Unification Church and that the church was therefore eligible for tax-exempt status. The decision comes after five years of legal battles, many appeals, and payment of \$277,848 in

taxes for church property in New York City.

The Unification Church applied for exemption from local property tax shortly after the church bought three properties in New York City in 1976. In rejecting the application the local Tax Commission ruled that the Unification Church was not organized for religious purposes. Ruling against the Tax Commission decision, the Court of Appeals states that the government cannot pry into church teachings in search of 'political' or 'economic' activities.

During this historic decision the Unification Church received the support of a wide range of religious groups who filed friend of the court briefs. Henry Siegman, executive director of the American Jewish Congress, said "the court's determination that a theology whose beliefs extend to political and economic issues is not entitled to tax exemption poses a direct threat to all religions." Rev. Dean Kelley of the National Council of Churches said he hoped that "the message gets through that some have been making a serious error by trying to redefine the meaning of the free exercise of religion by saying that political and economic aspects cannot be religious."

Other groups which filed friend of the court briefs include: The Catholic League for Religious and Civil Rights, National Association of Evangelicals, New York State Council of Churches, Center for Law and Religious Freedom of the Christian Legal Society, American Civil Liberties Union and the New York Civil Liberties Union.

The Appeals Court decision, written by Associate Judge Hugh R. Jones, states that "this significant case reaffirms the basic constitutional premise that the state may not discriminate against newly-established religions in its regulatory process." In comparing the Unification Church's alleged emphasis on economics and politics with that of established religions, Judge Jones said that "all of the recognized religious and denominations in America today address political and economic issues within their basic theology."

In a statement which will aid all religious groups from any unnecessary government harassment, Judge Jones

concluded that "as stated, it is not the province of civil authorities to indulge in such distillation as to what is to be denominated religious and what political or economic. It is for religious bodies themselves, rather than the courts or administrative agencies, to define, by their teachings and activities, what their religion is. The courts are obliged to accept such bodies, including that of the church in the case before us, unless it is found to be insincere or sham."

As a result of this ruling the Tax Commission must consider the Unification Church as a religious organization and will have to decide the church's tax-exemption on the basis of whether the properties are being used for a religious purpose. The case was argued by renowned constitutional lawyer Laurence Tribe, who is a professor at Harvard University.

In commenting on the support received from different religious groups Dr. Mose Durst, President of the Unification Church of America, said that "in a pluralistic society religions do have differences in thought and practice, but I'm glad to see the awareness spreading that an attack on one religion - no matter how young and controversial - is an attack on all religions - no matter how ancient and venerable."

Unification Church to Appeal Federal Court Decision

After an eight-week trial, Reverend Sun Myung Moon was found guilty on May 18 by a Federal District Court in New York City of conspiracy to defraud the federal government and filing false income tax returns. The jury of ten women and two men found Rev. Moon and Takeru Kamiyama, Rev. Moon's aid and co-defendant, guilty on all thirteen counts on the fourth day of deliberations. Defense motions are slated for July 9, and sentencing is set for July 14. According to Unification Church Headquarters in New York, the case will be appealed. Charles Stillman, defense lawyer for Rev. Moon, said, "There are important issues raised in this trial and we intend to pursue them." Among these issues, he said, are the competence of the jury to decide the case, the trial's impact on

the First Amendment, and the government's alleged "selective prosecution" of Rev. Moon.

Dr. Mose Durst, President of the Unification Church of America, in a statement to the public, said he expected Rev. Moon to be vindicated, following the pattern of other recent court decisions made against the Church that were reversed on appeal. Dr. Durst said: "Rev Moon is innocent. He and his attorneys intend to appeal this decision immediately and to firmly pursue every appropriate legal recourse. We have the utmost faith that through the court system in America justice will be done and our spiritual leader fully vindicated....Rev. Moon is not only innocent of the charges brought against him, but is one of the great religious figures of our time."

NBC New commentator John Chancellor, in his commentary on May 11, said that court cases against Rev. Moon and his church posed the danger of unconstitutional government intrusion into religious matters. "The danger is perhaps not what happens to Moon," Chancellor said, "but what could happen to other religions in the future."

Church members believe that the unfairness of the entire case was so rampant that a higher, more objective court will reverse the decision and find Rev. Moon innocent of the government's charges. Jim Flynn, President of the senior class at UTS said, "people here are upset and saddened by the court decision, but we have a sense of confidence that through the court of appeals, Rev. Moon will be vindicated."

DC, SK

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Finalists for the Spring Round-Robin Tournament. From L to R: Ian Gardner, Amy Schuckers, Ed Taub, Ann McMurdo.

Spring Traditions

May is perhaps the most beautiful month in Barrytown. It is also the most nostalgic month for seniors and divinity seniors at UTS. There are several traditions which are linked to the month of May. They signal the beginning of the end for graduating students. Each tradition such as the annual carp fishing expedition is a moment in which memories are created as students bond together through their work, relaxation and laughter.

Carp fishing is a muddy, mucky and messy adventure which begins the night before. The students set out nets while the tide is high and wait for the waters to recede from the lagoon which angles into seminary property. In this way, the carp are trapped in shallow waters. The difficult and yet fun part of the job is to wade out through the mud and scoop up the larger fish. Each year students catch several hundred carp and stock the pond with them.

The juniors get in on the act when they treat the seniors and divinities to a river-side barbecue. During the meal, the soon-to-be graduates receive an unusual present -- a limerick made up in their honor. This year, Eric Bobrycki (junior) read the limericks along with Ann McMurdo (junior), pausing often for the laughter to subside.

Everyone gets into spring athletics with the annual Round-Robin Tournament. David Tebo (senior), devised a generous system which allowed each team (doubles) to play a minimum of five other teams. This year thirty teams were divided into six groups. The chance to compete created a great deal of excitement throughout the entire campus as students and staff members formed teams and took off for



Jim Flynn Scoops up a Carp and gets a splashy "hello."

the tennis courts in their spare time.

President Kim and Margaret Mead (senior), Brian Sabourin (divinity) and Patricia Gruzinski (junior) were the semi-finalists. Ian Gardner (senior) and Amy Schuckers (senior) defeated Ed Taub (senior) and Ann McMurdo (junior) to win the finals.

The annual Tree-Planting ceremony wraps up the month of May, binding together the beauty of spring and the nostalgia of two or three years of seminary life. Each student is given a tree and a place to plant. Brian Sabourin coordinated this year's planting according to an overall plan for the campus.

President Kim Plants the first tree with all the students gathered around. There they pray for the future of the seminary and for one another. Afterwards the students plant their own tree and pray at that spot. In the future when students return to visit, the place where their tree is planted can be special for them, where they can pray, meditate upon the close and precious experiences which they shared with their seminary brothers and sisters.

MFM

NEW ERA CONFERENCES

(Continued from Page 1)

"How Psychology is Used as a Deterrent to Religious Liberty," was the topic presented by Dr. Asa Johnson Davis of Amherst College. He was followed by Mr. Ray Jennings, Director, Communications for International Ministries (American Baptist Churches in the U.S.), who spoke on "Religious Liberty and the Media: First Amendment Concerns." Mr. Dean Kelley, National Council of Churches talked briefly about "Tax Exemption and Religious Liberty." Pastor Norman Depuy gave a formal response to this presentation and was followed by a short discussion.

The final speaker of the one-day conference was Dr. Osborne Scott, President of ICARRI (International Committee Against Racial and Religious Intolerance), who moved some in the audience to tears as he spoke compassionately for all religious people to recognize one another's rights. He asked, "When will the churches be able to transcend their tribalism to become universal, to value the freedom and sanctity of every person? Every Church should be outraged by deprogrammings and other abuses heaped upon the new religions." In his conclusion he remarked that movements such as the Unification Church stand as a test for the state of democracy today.

MFM



Home Church guests gather together to watch the Moonshine Band and sing their favorite songs.

Home Church Picnic

The students of Unification Theological Seminary sponsored their second Home Church banquet on a warm Sunday afternoon over the Memorial Day weekend. Over 200 guests attended the day's festivities which were held on College Hill Park in Poughkeepsie, New York.

Activities for the day included relay races and other sports events for children, clown painting, bingo, chasing doughnuts and a Wonhwa-Do demonstration. The picnic dinner included roast chicken and beef, a

variety of vegetables, salads and pies, and watermelon.

Entertainment was both planned and spontaneous; Moonshine Band performed a rendition of country gospels while some students and guests joined in with dance on the lawn. Alan Inman, student coordinator for Home Church activities at UTS, gave the concluding remarks for the day. He thanked the people of Poughkeepsie and the Mid-Hudson Valley for their response and participation in Home Church programs initiated by the students and wished them health and well-being for the summer.

THE CORNERSTONE

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June 1982

Sixth Annual Graduation Ceremony

The sixth class to graduate from Unification Theological Seminary gathered together for the last time in the chapel on Saturday, June 26, 1982 at eleven in the morning.

The ceremony began with a processional of the graduates to a trumpet and organ ensemble. The congregation stood to sing the "Star Spangled Banner." They were warmly greeted by the President of the Unification Church of America, Dr. Mose Durst. Rev. John E. Capen of the Methodist Church of Accord, New York gave the invocation.

The UTS choir, led by Mr. Brian Saunders performed "Now Let All the Heavens Adore Thee" by J.S. Bach. President David S.C. Kim then gave congratulatory remarks and with the assistance of Dr. Durst and Dean Therese Stewart, conferred the diplomas upon each graduate. There were forty graduates of the Religious Education Program and fourteen graduates of the Divinity Program. James Fleming, President of the student body and a Divinity graduate spoke briefly on behalf of the graduating students.

The commencement address and benediction were given by the founder of the seminary, Rev. Sun Myung Moon. Both he and his wife were present for the entire ceremony, often smiling as each graduate stepped up to receive their diplomas. After Rev. Moon's remarks, the students walked slowly and proudly to the recessional as their families, relatives and friends stood to applaud their achievement. The chapel was filled beyond capacity with almost 300 guests.

The students were then greeted outside once again with applause as they stood on the steps and posed for pictures under a brilliant blue sky. The afternoon began with a formal banquet, planned and prepared by the junior students under the guidance of Susan Lindsay. Dr. Boslooper proved to be a "master" in the art of Master of Ceremonies, as he skillfully led the audience into sing-a-longs and introduced the speakers and performers.

Melvin Primous, Karen Judd-Smith and Deloise Harris set the atmosphere as they provided background music during the meal. Dr. Young Oon Kim then gave a short greeting from the faculty and included some timely advice to her former students. Susan Fegley-Osmond led the UTS choir for the final time in



Rev. and Mrs. Sun Myung Moon with the graduates of 1982, (forty Religious Education and fourteen Divinity Program students).

a medley of inspirational music. John Gehring and Bob Beebe presented the graduating class with a traditional plaque on which each student's name is etched in small brass plates.

Dr. Boslooper and Patsy Johnson pried a few tears from everyone's eyes as they sang "And I Love You So." Susan Osmond and Beatrice Clyburn joined them for the last number, "Heavenly Father" (Ave Maria by Schubert). Under the direction of Dr. Boslooper, the audience concluded the program together by singing the beautiful hymn, "Spirit of God."

A variety of afternoon events were open to the guests after the banquet. President Kim and many of the tennis enthusiasts from the past year gave a free tennis exhibition. On the lighter side of that sport, some of the guests challenged the students in a ping-pong tournament.

Dr. Seuk presented a special Wonhwa-Do demonstration, featuring the brown and black belt students. Since it takes at least two years to acquire a black belt, many of the demonstrators were graduating students. Their parents and guests applauded often and enthusiastically as some of them watched this martial art for the first time.

The evening meal followed in the spirit of a family night. Bill Rogg, graduating senior, introduced the entertainers with humor and ease. Marilyn Fought-Morris sang original

compositions. The children who live at Barrington got into the act with a few children's songs and stopped the show. The Moonshine Band picked up the adult pace once again with their usual style of "corn" and talent. They mixed it up with English-style folk singing, Gospel songs and down-home country tunes.

Religious Education Graduates

B. George Allen, Jack Ashworth, William Barnes, Susan Bennekemper, Blanche Bradley, Michael Bradley, Kim Bratti, Jerome Childress, Daryl Clarke, Nevin Colglazier, Marilyn Currier, Lova Eng, Helen Bell Feddema, Holly Buningh-Foss, Charles Gilfillan, Michael Ginze, Rita Hall Okada, Deloise Hariss, Patricia Wilcox, Zena Humphreys, Michael Jaroszko, Ann-Frazer Kephart, Kasia Kopacz, Chad Martin, Linda McCoy, Scott McKenna, Nancy Meinert, Robert Millar, Diane O'Brien, John O'Conner, Susan Fegley-Osmond, William Parker, Sandra Payne, Diana Peronis, Melvin Primous, Linda Roberts, William Rogg, Gerardo Servito, Edward Taub, Faye Weisman.

Divinity Graduates

James Anderson, Douglas Burton, William Denn, James Fleming, Mary Hansen, Donna Jackson, Jean Jonet, Stephen Kille, Barry Mahler, James Osborn, Stephen Osmond, Daniel Richmond Stringer, Fredrick Swarts, Pamela Valente.

Process Thought Conference

Eight theologians and professors met with eight Unification graduate students on June 20-24 at the Lake Arrowhead Conference Center,* in California to discuss different aspects of Process thought and Unification theology. The idea for this conference developed out of the interests of Unification graduate students who are involved in theological studies in various universities in America. Many of the students noticed several parallels between Process thought and Unification theology and wanted to explore possible means through which Process thought can help to develop some of the still open areas in Unification cosmology and metaphysics.

The format of the conference was designed to aid such a purpose. Unification participants arranged their papers around different themes drawn from Whitehead and his subsequent students. Time was given for critique and response from the viewpoint of Process theologians and professors after each presentation.

Dr. Delwin Brown of the Arizona State University organized the conference with the assistance of Dagfinn Aslid who is attending



Claremont Graduate School, California. Other Unification graduate students and the title of their presentations are as follows: Mr. Lloyd Eby, Fordham University, "Substance, Process and Unification: Three Ontologies;" Patricia Gleason, Harvard Divinity School, "Critique of the Cross as the Symbol of Love Par Excellence;" Tyler Hendricks, Vanderbilt University, "Issues in Theodicy: Process and Unification Perspective;" Gordon Anderson, Claremont Graduate School, "Metaphysics, Unity of Heart, and Liberation: Contributions of Unification and Process Thought to Modern Ethical and Political Theory;" Shimmyo Tadaaki, Drew University, "The Four-Fold Structure of Process;" Pauline Pilote, Union

Theological Seminary, "Evil and Responsibility as the Basis for a Process Doctrine of Morality;" William McClellan, Claremont Graduate School, "A Case for a Divine Anthropology;" and Dagfinn Aslid, Claremont Graduate School, "Religion and Enchantment."

*The conference was sponsored by the Unification Theological Seminary through the New Ecumenical Research Association (New ERA). Lake Arrowhead Center is part of the University of California system and is rented for educational purposes, however, this does not indicate endorsement or support by the University of California for any programs thereof. MFM

For The Graduates of 1982

When Dean Stewart asked me to speak on this occasion, I replied, "I'm not humorous or witty at all and have no ability to make people laugh." She said, "You don't have to be witty or humorous. Just be yourself. Just speak from your heart."

As all my students know, I have a comfrey garden. Comfrey is a plant or a vegetable like spinach, and also a medicinal herb as good as ginseng, and more beneficial than any other green. A few years ago I planted 10 little pieces of comfrey root. They grew like weeds and have now become a huge garden. If you are interested, feel free to pick some, dig out the roots and take them back with you.

For five times this summer I had to weed my garden, and I have discovered a most difficult weed. Some of the taproots are as long as my arm. I have to use a handrake to dig down and pull them out. But even then it is not easy. This stubborn root taught me a lesson.

The root has to get down deep enough to get water and nourishment regardless of rain or drought. This also enables the stalk of the plant to stand straight up and grow. We too have to get our roots down deep by having a strong,

personal relationship with God. The motive and purpose of your life stems from that relationship. To have that kind of spiritual strength, you must practice daily prayer throughout your life.

I often see individual students going day and night into the chapel for their private prayers in addition to our regular morning services. Elsewhere it is extremely rare for seminarians to engage in a voluntary fasting, or campus reconstruction projects like the renovation of our gymnasium, or your deep concern and sacrificial efforts to help the school financially. Surely in these aspects our seminary is unique these days. I hope you maintain this kind of spiritual discipline in the years ahead, no matter where you go or what you do.

That weed is so tough to pull up for another reason. In addition to the main tap-root, it has many radial or lateral roots which spread out in all directions. They too absorb water and nourishment for the weed to become strong and tough. I dig down deep with my handrake and break these lateral roots. Still, it is not easy to pull out because the radial roots seem to spread out endlessly.

Isn't that weed wise? We humans also need lateral roots extending in all directions, getting useful information and sound knowledge from human experiences and from great books. A whole treasure of noble wisdom is available to you if your eyes are truly wide open. Never stop learning. Never get lazy about self-education. Keep growing.

Dean Inge of St. Paul's Cathedral in London warned years ago, no religion can be a vital factor in our life and human society if it is made up of "the half-educated trying to minister to the half-converted." Intellectual knowledge is not an end in itself but a means to a goal and important tools to reach it. There is a big

difference between someone who possesses rich intellectual resources and one who doesn't. He feels confident in solving whatever problems he may face. He possesses flexibility and versatility instead of narrow-minded rigidity and lack of any real understanding of people. Let me remind you, anti-intellectualism is as dangerous as anti-spiritualism for any individual, and for any religious organization.

However, there are times when we must transcend all our human knowledge and ignore all our book learning. We must be able to empty ourselves and make a great leap of faith. Because the object of our devotion is God almighty, an infinitely wise commander.

In theology class, I taught you very clearly that man is born for others. Jesus was "the Man for Others." All great men and women, all good men and women lived for others. Rev. Moon thinks, acts and lives for reconciliation of God and all men and women. Our freedom, our talents, our knowledge are not for ourselves. All we have received is to serve God and our fellow humans.

I have seen for a great majority of students, seminary education changes their ideas, character and outlook on life. This doesn't mean education can change people from wood to iron, or clay to stone. What education can do is develop a student's natural abilities and express his hidden raw talents. But do we need only iron hammers or steel spears? Are these alone valuable? Do we not need wood or stone or even clay? At times, each of these is so necessary and irreplaceable.

You don't need to be a fanatic or a bigshot. Just be useful. Be sensitive to the needs around you. And have genuine concern for others.

(continued on page 4)



Dr. Young Oon Kim is a Professor of Theology at UTS. This speech was given to the class of 1982 at their graduation banquet.

Commencement Address

Reverend Sun Myung Moon

I would like to express my sincere gratitude to professors, parents, brothers and sisters of the graduates, and to the distinguished guests who have come to attend and bring glory to the graduation ceremony of our Unification Theological Seminary.

Time flies, and it is once again graduation day, the sixth graduation since the foundation of the Seminary. The school has thus far produced several hundred graduates. During these years, we have accomplished many things. As a result, the seminary has become famous in the world theological community. We have learned much during this short period.

God has established the various religions in order to actualize His Will on earth. The very religion that is intended to accomplish God's whole Will and form one ideal religious realm is the Unification Church. The Unification Theological Seminary was founded in order to educate and cultivate leaders who will take pivotal responsibility in accomplishing the total Will of God. Our graduates wish to take responsibility to restore what was lost by the fall of the first human ancestors: original ownership, the ideal family, society, world and ultimately heaven. Therefore what the graduates have learned during their school years are the ways to accomplish these goals.

Firstly, and most significantly, the Seminary has conducted a series of seminars to which renowned theologians were invited. This was to accomplish the clear goal of the ideal world and heaven. Theology today, in a time of rapid societal change and the expansion of atheistic thought, seems to have come to a barrier, causing it to falter. In an attempt to reveal to the modern theological field, the direction of God's providence, and to search out the contents with which we can digest the problems of modern times, we have initiated an ecumenical movement, working with prominent theologians: the result is the international New Ecumenical Research Association (New ERA).

In the position of students, we have been guided by professors in the search for ecumenical unity. Unification theology combines utmost conservatism, traditionalism, and modernistic liberalism as well, and has enough contents to digest all problems. When theologians came to see this, they became immediately interested in our theology and church.

We must embrace both conservatism and liberalism. Generally speaking, conservatism is on the side of theism, whereas liberalism tends toward atheism. Conservatives are especially predominant in the religious world, and unity among denominations and religions is nearly impossible. Despite difficulty, we are participating in an ecumenical endeavor in order to maintain an allied front of theism, and we are embracing liberalistic atheism. On the other hand, we are developing a Unification thought not only to counter but to surpass Communism, a representative of atheism.

The society you are soon to enter has a strong conservative orientation toward the present, while concern for the future inspires liberalism. These two concerns must be integrated. Under such conditions, we are involving dedi-



'We became friends of books, and we even became slaves of books in our efforts to arrive at this graduation day. When we go out to society, however, we must bear in mind that books will be replaced by people and works.'

cated scholars in our seminars to articulate the future direction and content, and gradually search out the way to absorb all problems and take our direction towards loftier purposes.

Secondly, you have studied many schools of theology. This was necessary to prepare yourself to assume your responsibility in real life for restoration through indemnity, in order to fulfill the ideal society. For this, human life is like a training ground. We must accomplish our responsibilities in real life, just as we are required to pass examinations in school. We became friends of books, and we even became slaves of books in our efforts to arrive at this graduation day. When we go out to society, however, we must bear in mind that books will be replaced by people and works. Just as we have read books, and analyzed and comprehended their contents so as to develop our views about them, we can analyze and comprehend the character of people and works, and clearly distinguish in our minds between good and evil.

Thirdly, we have participated in the Home Church movement. This activity is intended to nurture ideal families and to restore the original homeland as God intended: in that homeland there will be found parents, brothers and sisters, husbands and wives and children of God's original ideal. Through these families, the ideal nation and ideal world can be con-

nected to God. This is the reason for our Home Church activity.

The fall originated in selfish action; therefore, we have learned to live for the sake of others. At this juncture we must search for the means to connect conscience to conscience at the highest religious level. Since you have learned that unification is brought about only through sacrifice and service, I am sure you will fulfill this central mission towards your original homeland intended by God.

Fourthly, we have learned to carry out economic activities, as a practical course in learning about ideal ownership and proper management of resources. We have engaged in economic activities from time to time as the need has arisen. Economic problems persist throughout one's life course, and I would like you to become an example to all others establishing patterns of personal virtue.

What I ask of you at your graduation is that you become responsible persons to connect ideal and original ownership, family, society, world and universe for the sake of accomplishing God's overall Will. Thus, you will inherit the course of messiahship.

May God's blessing be with you as an individual, with your family, and with all the work in which you are engaged.

Thank you.



A Personal Visit

On June 17, Rev. Moon paid an unexpected visit to the Seminary. The students were surprised and delighted as he toured the campus, inspecting the newest additions and improvements. His first stop was the recently completed library which was dedicated in September. He then walked the entire grounds, stopping to look at the dedication rocks where students have placed bronze plaques depicting various historical sites and developments at UTS.

He spoke informally for two hours to the students and staff members who accompanied him on his tour. He reminded the students to be serious about their studies so that they could prepare themselves to be people who will serve their communities and nations with unselfish concern. He encouraged them to "decide great things" by maintaining high morals and ideals as they pursue their goals in life.

For the rest of the day, Rev. Moon and many of the students played "hooky" and enjoyed fishing along the banks of the Hudson River.

MFM

Rev. Moon smiles in approval of a bronze plaque which marks the entrance to one of the trails on campus.

GRADUATES (from page 2)

Then you will attract people by your authentic care and usefulness.

An ancient Oriental sage taught, if you plan for only a year, raise grain. If you are planning for 10 years, then plant an orchard of fruit trees. But, if you are planning for 100 years, then plant and raise people. You can harvest tomatoes in a few months. But You and I are planning for 100 or even 1,000 years, aren't we?

Graduates of 1982, you are our pride and the hope of our movement. Fulfill your responsibilities with creativity, persistence and passionate love for life. Get your taproot down deep and your radial roots reaching out in every direction.

Our spoken and unspoken prayers will be always with you.

Special Thanks

It has become the custom of the incoming editor of *The Cornerstone* to recognize the talents and efforts of his or her predecessor.

Susan Bennekemper is most deserving of this tradition. On behalf of the seminary community and *The Cornerstone* staff, I would like to express our heartfelt "Thank You" for your wisdom, insight and humor. We needed it all and you gave it all.

Sincerely,

Marilyn F. Morris

Staff

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July 1982



Holy Wedding of 2075 Couples *July 1st: Madison Square Garden*

July 1, 1982 was a day of Blessing for 4,150 members of the Unification Church. It was also a historical day for America as this was the largest wedding of its kind in Western culture. The Unification Church has celebrated several mass marriages, (36, 430, 777, and 1800 couples from 1960 to 1975), with other special marriages at various times. The 1800 couple Blessing was held in Seoul, Korea where most Unification Church weddings have been held.

The ceremony, which was performed at Madison Square Garden, began at 11:30 a.m. and ended by 2:00 in the afternoon. Mr. Neil Salonen greeted the capacity crowd of parents, friends and guests of the couples and gave a brief explanation of the day's proceedings. The couples themselves represented 52 nations around the world. Flags from each of these nations were carried and placed along the processional aisles prior to the entrance of the brides and grooms. Dr. Mose Durst, President of the Unification Church of America, addressed the audience and explained the ideals and goals of Unification marriages in light of the church's theology concerning the

fundamental importance of family life.

Twenty-four previously Blessed couples of the Unification Church then entered and created two aisles along the sides of the raised dais. At this time, Rev. and Mrs. Sun Myung Moon took their respective places upon the dais, each accompanied by an older daughter of earlier Blessed families.

Walking slowly to the music of the Wedding March, the brides and grooms lined up four abreast and walked between the Twenty-four Blessed couples, which symbolized their entrance through the gateway to the state of holy matrimony. They continued up the steps onto the dais and row by row were sprinkled with Holy Water by Rev. and Mrs. Moon. This water signified God's blessing upon each marriage.

After all the couples had taken their place, Rev. Moon then asked each wedding vow in Korean, (translated by Mr. Salonen) and the members responded quietly and solemnly in unison. The couples exchanged gold rings, upon which the symbol of the church had been engraved. Rev. Moon then declared each of the

2075 couples to be husband and wife.

Representatives of this particular Blessing presented Rev. and Mrs. Moon with special gifts of gratitude, including a Thank-offering, flowers and a glass sculpture of the Globe. Congratulations were then offered by Dr. Richard Rubenstein, Distinguished Professor of Philosophy, Florida State University, Dr. Ismail al-Faruqi, Professor of Islamic Studies at Temple University and Ambassador Jose Chaves, Permanent Representative to the UN for the Organization of Spanish Speaking Nations.

The newly married couples then bowed in each direction to show their respect and gratitude for the attending parents and friends. Together with Rev. and Mrs. Moon the couples raised the roof with three resounding cheers of "Mansei" which means "10,000 Years" in Korean. The word encompasses the expressed desire for peace, happiness and good fortune for one another for at least ten thousand years or more symbolically, eternity.

After the ceremony, there were many recep-

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Unification Marriage: A Commitment in Faith

The Unification Church is known for the international diversity of its members. Since one of the main tenets of Unificationism is that all men and women are indeed children of one Heavenly Parent--God, it is not surprising that the majority of couples formed in matching ceremonies are international as well. The following statistics summarize two groups of engaged couples from May 1979 and December 1980:

37% are of the same race and culture.

28% are cross-culturally mixed, but of the same race.

35% are both cross-culturally and racially mixed.

Of these:

75% are Oriental engaged to Caucasian

13% are Black engaged to Caucasian or Oriental

12% are Hispanic engaged to Caucasian or Black

Marriage itself has undergone what seems to be an assault of cultural, familial and personal breakdown. For example, the divorce rate has risen to 50% over the past 5 years; over 1 million children were part of divorce proceedings. The National Center on Child Abuse and Neglect has estimated that over 1 million children have also suffered some form of maltreatment by their parents either through physical or sexual abuse or simple neglect. Genital diseases have increased dramatically in the past decade, some as much as eight-fold.

In light of this, the idea of marriage appears to involve tremendous risks. Why then do members of the Unification Church embark upon relationships which are even more difficult when one considers the extra efforts that must be made to communicate across racial and cultural lines? There are endless variations to the answer, but the central theme is that mature love is a love focused upon the eternal quality of God's love. In particular, Unificationists believe that the expression of such love is an unselfish way of life.

Before a member of the Unification Church attends a matching, he or she may give several years in voluntary service practicing, as best as one possibly can, this basic principle. In this way one prepares for the time when the daily practices and attitudes of one's life can be shared fully with another. In Unification Theology, the Blessing signifies that the individual has attained the initial stages of a mature state of heart and is qualified in their relationship with God to unite with one's spouse and create a family which can reflect and embody such love.



Above: Mrs. Nora Spurgin answers questions on marriage and family life.
Below: Rev. Moon suggests a possible match.

This does not mean that marriage is approached unrealistically by members of the church. Members are encouraged to seek out counseling for personal or marital problems. Prior to and during each matching ceremony, a special committee of older, married members is formed for just this purpose. They are constantly on call to listen to and help individuals work out any special problems as they approach the most serious commitment of their lives.

Just as Catholic priests and nuns see their calling to live a celibate life as part of their holy vocation, Unificationists see their marriage commitments as a fulfillment in their life of faith. In Unification Theology, the family is the unit through which the fullest expression of God's love can be found. Therefore, the most important quality in one's mate is not their external beauty or their monetary success, per se. Rather it is their love for God and their willingness to share themselves with others as an example of that love.



An Interview With Two Seminary Couples

How did you feel about being matched by Rev. Moon?

Karen: I was very calm for several weeks before the matching. I looked at it as a matter of faith. I believed in myself, in what I was doing as a member of the Unification Church. I felt that I could learn to relate to anyone and to care for them no matter what their race, nationality or background.

Just prior to the matching, I realized that while my ideas were very broad, my emotions were not quite the same. I won-



Herman Drost and Lois Ramunni, Karen Fallwell and Bob Beebe were matched just prior to the July 1st Blessing at Madison Square Garden. This article is a paraphrase of an interview held with them over lunch after the Blessing.

dered, "Could I really love any kind of person?" I realized that I was actually more inclined to love someone with a similar background or with whom I had common interests.

My prayers about being matched became more realistic. I knew God understood me very well and that I would not be asked to spend my life with someone I found impossible to love. In this way, I was able to attend the matching with a faithful heart as well as a realistic mind.

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Special moments from the Blessing, (clockwise):

The first four couples cross the dais.



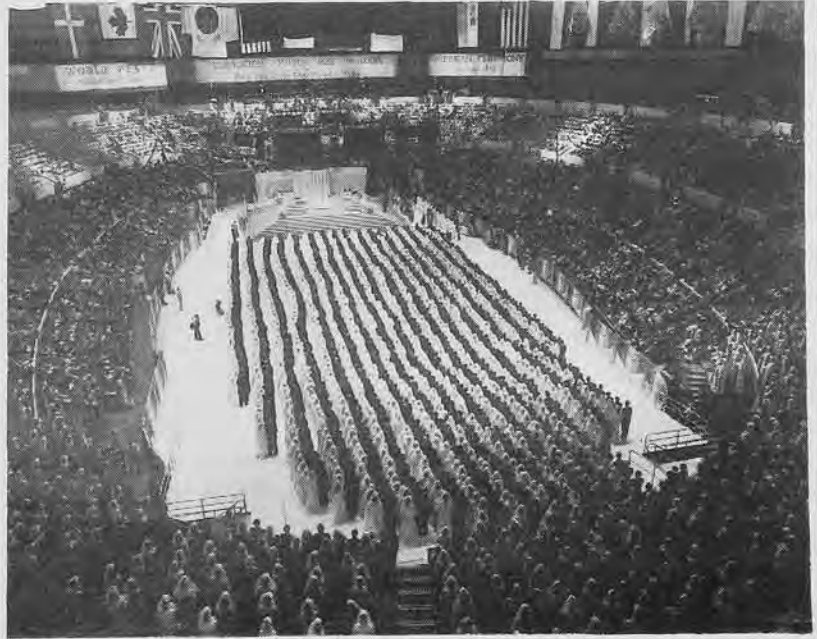
Happy parents of a bride and groom look on with pride.



2075 couples, their parents and friends fill Madison Square Garden to celebrate this historic occasion.



Rev. and Mrs. Moon pray for the newly-wed couples.



continued from page 1

tions throughout New York City. The seminary held an open reception for all students, graduates, faculty and their families at the Taft Hotel. From 3:00 to 7:00 p.m. over 300 guests attended, some meeting their in-laws for the first time. President David S.C. Kim congratulated the seminarians and their families for their glorious wedding day and encouraged everyone to sing "Happy Holy Wedding Day to you..." to the tune of "Happy Birthday." There was time for laughter, music and endless picture taking.

For seminarians, the highlight of the evening came when Patsy Johnson ('83) and her new husband, Bruce Cassino, spoke on behalf of all the newly-wed couples. Patsy expressed how much her love for God and for mankind had found its fulfillment in the Unification Church.

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continued from page 3

Bob: Our church is especially interested in the unification process between Eastern and Western cultures. I had the opportunity before the matching to say whether I wished to be considered for a Japanese-American matching. I thought and prayed for a long time about this point. As a seminarian, I wanted to be with someone who could share my life's work. I finally decided not to specifically ask for an oriental matching, but to leave myself open to anyone.

During the matching itself, I was surprised when Rev. Moon put all the seminarians together and matched some of them as couples. I had never thought that I might be matched to one of my own classmates. For a moment, I was nervous. I only had a moment to be nervous and then I was also matched—not only to a classmate, but also to an old friend. Karen and I knew each other before coming to the seminary. We had even come together on the same plane to attend the seminary last summer. Only a few couples from the seminary were matched in this way, so I felt very special about my matching.

Lois: I approached the matching with all kinds of questions. After all, it is an unusual way to meet one's husband or wife. At least in Western cultures it is unusual. I thought to myself, "You must be crazy." But, I also believe that love grows between two people if they have the same concerns in life and want to reach out beyond their own personal desires and build something together.

I've been planning to come to the seminary from the time I joined the church several years ago. Up to the moment I was matched I was still in the balance between my questions and my beliefs. But, when I was matched to Herman, it seemed like the most natural event of my life. He was a seminarian, a classmate and a friend.

We went to a quiet place to pray and talk. When we finished our prayer, we looked up. Bob and Karen had just sat down next to us. We all looked at one another and laughed. I felt so light-hearted and happy. Here I was with some of my favorite people in life and suddenly we were bound together in a new way through our faith, our work and our experiences together. It was a great way to begin a marriage.

Herman: I had thought deeply about being married in the Unification style. Quite frankly, I believe very strongly that a good marriage is based on common ideals and goals in life. All I wanted in a wife was someone who wanted to build a relationship and create a family centered on our love for God and our willingness to serve others with this love.

It was not important that my wife be from the seminary or that she even be well-educated. I believed that God was especially sensitive to us during the matching because God is indeed our Heavenly Father and wants us to be happy. Having these two basic thoughts in mind, I was very confident about being matched in this way.

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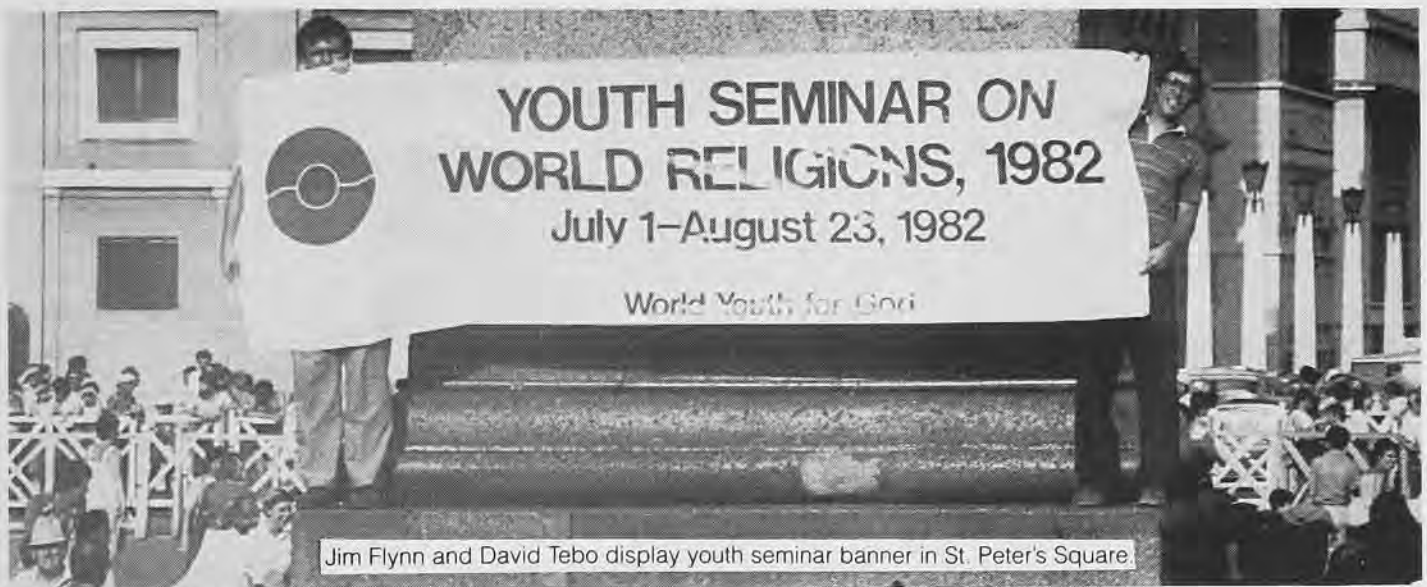
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August 1982



Jim Flynn and David Tebo display youth seminar banner in St. Peter's Square.

World Youth for God Seminar 1982: *A Spiritual Pilgrimage Around The World*

From July 1 through August 23, a group of 150 students and professors from 31 different countries participated in the "Youth Seminar on World Religions 1982." It was a 'spiritual pilgrimage' to the historic and religious sites of six major world religions.

This seminar was sponsored by New ERA (New Ecumenical Research Association), an international community of scholars whose purpose is to encourage a vision of the family of religions and to relate this vision to the transformation of society. The Youth Seminar involved 20 professors and leaders from all the religions of the world and 120 students who were chosen based upon recommendations of their professors and a written essay.

The Youth Seminar on World Religions originated with the conference on "God: The Contemporary Discussion," which convened in Hawaii in Dec. 1981. 170 professors and religious leaders met representing most religious traditions and created an informative and mutually respectful conversation on God. At

this time it was discussed whether students could have this kind of broadening experience with the world religions. A group of professors got together and came up with proposals which were presented to Rev. Sun Myung Moon. As a result the Youth Seminar on World Religions was created.

The purpose of this project is to give young adults who are interested in understanding the religions of the world an opportunity to have an experience of these religions and to grow spiritually. Also, because of the diminishing religious and traditional values of men and women the world over, it is the objective of the seminar that participants may discover and appreciate the different facets of world religions and have the opportunity for religious dialogue with the help of accompanying scholars from different religions.

In order to promote religious harmony and tolerance in our religiously plural world, Rev. Moon has personally helped to develop the idea of this seminar and envisions it as a way to help

young people expand their own religious horizons so that they can make contributions towards cooperation among religions throughout their lives.

In a talk given by Rev. Moon 5 days prior to the first destination of the seminar, he said: "My concern is how to bring all these different religions into a unifiable position. With this vision I have gathered together scientists and also leaders of various religions to a God Conference. Also, in a few days, 141 young people will go around the world in a 'Youth for God' program and meet people of all religious backgrounds and talk with major religious leaders. Such a program has never happened before. This kind of trip will open up their eyes to the meaninglessness of Christian denominations fighting among themselves. A way must be opened for all religions to come to a position of having hope to unite."

The first major event of the tour began with

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Summer Field Education:

Divinity Seniors Explore the Ministry

This past summer, six Divinity Seniors made preparations for a series of ecumenical conferences to be held in four major cities within the United States during the Autumn term. Dr. John Sonneborn, Director of Interfaith Affairs proposed the theme for these conferences as "Christian Perspectives on the Family." Dr. Sonneborn arranged to have several distinguished speakers for each conference and acted as administrator to the needs of UTS students in the field. The conferences will be co-sponsored by New ERA, with the purpose of creating a dialogue between professors, theologians and ministers; most are scheduled for mid-October.

John Umlauf and Charles Cook worked together under the guidance of Dr. John Holden, one of the principle speakers for the conferences. Their purpose was two-fold. First, they viewed their primary task as students to simply learn some of the basic activities and problems in the daily life of a minister. Many of the clergymen that they interviewed were quite pleased to share about their profession and give advice to young and aspiring ministers.

Their second purpose was to help such ministers come together to discuss their own

concerns amongst one another. From these various dialogues, John and Charles were able to invite many ministers to the up-coming conference in their area.

Jahan Shahi and Tom Cutts spent their summer in Atlanta Georgia. There, they visited ministers and attended two summer seminars. Tom studied, "Theology of Work" at Columbia Theological Seminary and Jahan took a short-term course at Emory University.

Both Jahan and Tom were deeply impressed by the lifestyles of the ministers they interviewed. One minister, when asked, "What do you do in your community?" replied, "I am the community." By this, he meant that a minister does not live by the clock but is constantly active in every phase of the whole life of his particular community.

Camas Lott and Lucy Wells found a tremendous variety of programs in the San Francisco Bay area. They recognized that to reach the many different sub-cultures of the San Francisco area, several old concepts of the ministry had been laid aside. They discovered that ministers in the Bay area were quite willing to share their experiences and problems with them.

Washington D.C. was a city of 'contrasts' for Junior class officers, John Gehring and

Patsy Johnson Casino. They discovered that hundreds of church organizations of all denominations are working tirelessly throughout the capital city area to improve the lives of their congregations. Ecumenical efforts were evident as many churches had pooled their resources and personnel in order to accomplish many of their volunteer services.

All of these points culminated in one particular congregation which John and Patsy attended this summer. This church, initially a German Mennonite church, now led by a Black minister, was fully integrated. The members worked closely together to break down racial barriers, within the community as well as the congregation itself. The task has been difficult, but rewarding according to the minister who talked with John and Patsy about his experiences with an inter-racial congregation.

Though this summer had a variety of experiences in store for each of these students, they recognized one central theme throughout. For them, ministers in American churches fulfill many different capacities in their communities. Anyone who aspires to this profession needs not only to study theology, but also should prepare to be a "well-rounded" person in almost every aspect of life.

JR



From L to R: Charles Cook, John Umlauf, Patsy Casino, John Gehring, Lucy Wells, Camas Lott, Tom Cutts, Jahan Shahi.



Ann McMurdo, Donna Fusco and Peter Califano with John Gehring in Wash. D.C.

Three Seniors in Washington D.C.

Three students from UTS attended the Young Americans for Freedom seminar at American University in Washington, D.C. on August 1-13. They were Ann McMurdo, Donna Fusco and Peter Califano who are all seniors this year in Religious Education.

The orientation seminars are presented in an effort by this conservative group to better prepare young students to defend their beliefs in a setting that is hostile to American patriotism, and to give them pride in their culture as well as a knowledge and understanding of its

roots in the past.

This was the 4th Annual Orientation Conference and the seminars offered this year were: 1) Economics: A Free-Market Perspective; 2) Conservative Political Thought; 3) American History: Conflict or Consensus; 4) Foreign Policy: A Non-Revisionist View.

Each person had a different experience, but the overall feeling was one of enthusiasm. Ann McMurdo, who took the Economics course, felt from her experience that "we have a great deal to learn from people such as these, but we

also have a great deal to give". Peter Califano attended the lecture series on Foreign Policy. He noted that "even though many of the students were in their early twenties, they were very well informed." He commented, "I can now envision more clearly areas of political science our movement needs to address." Donna Fusco attended the Conservative Political Thought seminar. "This experience was very valuable," she said, "and helped me to appreciate the conservative view better."

MHS

Fourth Seminar on Unification Theology

The setting for the fourth Introductory Seminar on Unification Theology was Cascais, Portugal, a fishing village-resort nearby Lisbon. 150 participants from thirty countries along with their families gathered on July 30th at the Estoril-Sol Hotel to begin the seminar. As a result of the conference, "God: The Contemporary Discussion" held at the end of last year, the group consisted of academicians from numerous cultural, religious and political backgrounds. Many acquired their first insight into the Unification Church. The recent July 1st wedding of 2,075 couples stirred interest in the Unification families and was a focus of initial conversations and queries.

John Maniatis, Executive Director of New ERA welcomed the participants to Portugal. Following his remarks, Mr. David S.C. Kim, President of the Unification Theological Seminary, asked the participants to be critical and to constructively help the Unification Church to "develop, refine and polish its teachings." Dr. Mose Durst, President of the Unification Church in America, presented a brief introduction to the Unification movement, outlining its many and diverse activities.

As in past conferences, the floor was open for criticism and appraisals of Unification Ideology from both theological and sociological viewpoints. The responses from lecturers and group leaders generated even more discussion and finally an extra day was added in order

to further investigate lifestyles and practices in the Unification Church.

An important highlight of the seminar was the interpretive sessions given by the conference convenors, Dr. M. Darrol Bryant and Dr. Richard Quebedeaux, in which they expressed the personal significance of several years association with the Unification movement. Participants were pleased to hear these reflections, since many were wondering how they might contribute constructively to the development of the ideals expressed by the Unification Principle.

Ambassador Jose Chaves presided over an optional evening meeting to explain the goals of ICARRI (International Committee Against Racial and Religious Intolerance). Many participants attended and voiced their support for the cause of religious freedom and equal rights.

Beginning August 2nd, twenty-two scholars joined the conference to conduct a separate Advanced Seminar on Unification Theology. Dr. Lonnie D. Kliever moderated the presentations of prepared papers centering on two themes; "The Asian Roots of the Unification Movement," and "Building the Kingdom: Religion and Society in the Unification Movement." Three well-known Korean scholars were present and contributed papers which compared Unification Theology and Confucianism. Liberation theology and typologies for assessing new religious movements were



Dr. Richard Quebedeaux addresses New ERA seminar.

additional topics of the advanced seminar.

Besides these insights into Unificationism, the participants took advantage of the rare opportunity to enjoy each other's company and exchange ideas on their current academic research and concerns. During meals and informal discussions they were able to transcend academic and cultural differences. This was one of the many valuable aspects of the conference and continues to be one reason why so many participants return year after year to such seminars.

DB

Excerpts from Portugal Conference

Mr. David Kim, President of Unification Theological Seminary:

"This conference has several goals. It should help you understand our movement. At the same time, we will learn from you the weaknesses of our teachings and doctrines and gain insight into how to improve upon these. It should be ecumenically meaningful. In this super-technological age, we need to work together as a united team. We need to understand one another through interactive dialogue, exercising the right to respectfully disagree with each other. It should be academically stimulating. Interaction among intellectuals, academicians and scholars will generate constructive forces which will recreate this world..."

Dr. Richard Quebedeaux, Senior consultant of New ERA and author of several books based on evangelical themes:

"Unlike most other new religious movements, the Unification Church already has a highly complex theological and philosophical system, still, however, in the process of formation, because of its belief in 'new revelation.' The movement's goal is the unification not only of fractured Christianity, but also of world reli-

gions on the foundation of Judeo-Christian tradition.

Reverend Moon sees himself and his movement as providing a forum, not only for the 'search for absolute values' which is the International Conference for the Unity of Sciences (ICUS) theme in general, but also for the eventual resolution of the long-standing controversy between science and religion. The ICUS is just about the only place where nuclear scientists and theologians can get together on a regular basis to talk about common concerns...

Moon unlike many other contemporary church leaders, does believe that intellectuals are important. If mass media constitute the major influence on people's attitudes in the short run, he insists, it is still the intellectuals who will be responsible for changing those attitudes in the long run."

Dr. Mose Durst, President of the Unification Church of America:

"It's necessary for us to clarify the nature of the values we value, if we're going to commit ourselves to values. We believe that the unexamined life is not worth living and so we are willing to open ourselves in any way for

examination, for we believe that if we can understand what is true, we will do what is good..."

The purpose of every member of the church is to become someone who can truly love the world as God has always loved the world."

JB

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a trip to N.Y.C. on July 1st to attend the wedding ceremony of 2075 couples in Madison Square Garden of the Unification Church. Rev. Moon officiated over the ceremony that day. Participating students from India, Nepal, Japan, Thailand, and Korea appreciated the arranged marriages since this is still the norm in their own countries. On July 8, the participants left New York for Jerusalem. There they travelled through the Judean desert on the way to Masada. They also swam in the Dead Sea and visited the places where Jesus and John the Baptist had been.

The seminar also included tours in Egypt, Italy, India, Nepal, China, Japan and Korea. In China, the participants took a trip to the Great Wall, the Forbidden Palace and spent an evening of entertainment by the Peoples Revolutionary Ballet Co.

All throughout the tour, newsletters were sent each week to parents and friends of the participants informing them of each event of the seminar.

The seminar was arranged as a visit to a country which included tours of the historic and religious sites as well as a more academic format of lectures and discussions about the religion of that country.

Some of the lectures given on the seminar were by Dr. Huston Smith, who talked on World Religions in Korea. Dr. Smith is also a chairperson of the World Youth for God 1982. Professor David Kalupahana spoke on Buddhism. In Rome, Dr. Joseph Bettis talked on Protestantism and Dr. Francis Clark spoke on Catholicism. Dr. Blofeld lectured on Taoism

and Confucianism. Speaking on Islam was Mrs. Caroline Williams, who is also a contributor to the Cairo Today magazine, as well as an instructor in Islamic Art and Architecture at the University of Texas at Austin.

The staff of the seminar consisted of professors from New Era, two graduates of UTS and nine Divinity Seniors: The professors were as follows: Dr. Herbert and Dorothy Richardson, Dr. Joseph and Lynne Bettis, Dr. John Blofeld, Dr. Randy Huntsberry, Dr. Gene James, Dr. Nona Bolin Piazza, Dr. David and Indrani Kalupahana, Dr. Aaron and Linda Milavec, Ella P. Nyangoni, Dr. and Mrs. Seshagiri Rao, Dr. Melvin and Jean Prosen, David and Aruna Alexander.

Mel Haft and Herb Mayr (graduates of '79) made the tour arrangements. Betsy Colford, Amy Schuckers, Margaret Mead, Renee Pearson-Thompson, Karen Judd Smith, Jim Flynn, John Dickson, David Tebo and Bob Mason were the student help provided by the seminary.

Reflecting upon the experiences of working on the staff many commented about the friendships that were generated from the trip which transcended religious, cultural and racial boundaries and that this was a real testimony of the actual hope for world peace. With representatives of all the major religions from thirty one different countries and different races, the participants actually constituted a microcosm of the entire world. Also, through dialogue with participants of different ideological and cultural backgrounds, new realms of comprehending God were opened up for many.

Some statements from the participants were: "May I express my sincere gratitude and

appreciation to Rev. Moon, the Unification Church and Dr. Herbert Richardson who made this tour come true." "The seminar in my opinion was a smashing success. There was no country on this trip that was unsuccessful." "I owe tremendous thanks to the Unification Church and to Rev. Moon. You made a dream of mine a reality. I thank you from the bottom of my heart. After taking this trip, I am sure that I'm a better person."

An American student participant wrote a song on the trip which reflected the spirit of the seminar:

I'm a Buddhist

I'm a Jew

I look for truth in all I do

I bow to Jesus, Mohammad too

And it's our love that pulls me through

Oh if we all join hands together

And drop all of these chains

Of myths that separate us

And hold us back from being

At peace with one another

Our diversity will only lend its

Flavor to one loving humanity.

Down by the Ganges

And the River Jordan

People are dying, children are laughing

It's a strange circle and at times it seems

That all we've got are visions and dreams.

In quiet spaces

Amongst the trees

I heard the whisper of the gentle breeze

It said that all things must come to pass

And that hatred would no more last.

LB

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September 1982

UTS Welcomes Its Eighth Junior Class



August of 1982 marked the entrance of the eighth Junior class to UTS. The number eight represents a new beginning, and for the 51 new students, selected from the worldwide membership of the Unification Movement, this was a new beginning and an opportunity to experience God in a new way.

The class of 1984 sparkles with some real gems in various stages of refinement: some are rough hewn, some are more polished, some are still hidden. While all are deserving of mention, the following profiles illustrate this pattern.

Class officer Bruce Sutchar studied history as an undergraduate and received his Master's degree in Psychology from Indiana University, although he originally came from Chicago. Bruce has several hobbies, including writing poetry, and is an avid sports fan.

Class officer Cheryl Glass has been studying dance for 25 years, beginning with ballet and

culminating with free form improvisation. She was also a school teacher with 12 years experience, specializing in early childhood education.

Tacko Rothstein is an opera singer and pianist. She's been in America for 5 years, singing and performing to the delight of many audiences as a member of the New Hope Singers International.

Andrea Higashibaba is also musically talented. She majored in Music Literature at the University of Vermont and graduated with honors. She spent the past 8 years performing with the New Hope Singers International.

Thillai Rajan Ratnasabapathy, better known as Thillai, is a civil engineer from Sri Lanka. He studied at the polytechnique of Central London. His wife, Shiao-Lin Ku, from Taiwan, is also a Junior at UTS.

David Nissen makes us laugh with his wry comedy and amusing antics. He has a practical

side too, having received his degree in mathematics from Brooklyn College.

Daniel Balfour is an all-around athlete-intellectual. He won the men's singles competition in the annual UTS President's Cup Tennis Tournament and also participated in the annual UTS Class Challenge Debate. He received his degree in history from Michigan State University.

Richard Wiltermood received his degree from San Francisco State College, majoring in social work, with a minor in Psychology. He worked at Letterman General Hospital, the largest military hospital in the U.S., as a counselor for amputees and paraplegics and their families. He was a Peace Corps Volunteer in Sierra Leone, West Africa, from 1967 to 1969.

Daryl Knott majored in Social Work at Salem College in West Virginia. He would like

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Seminarians Confront Contemporary Issues

2nd Annual Class Challenge Debate

Each year there is a special series of debates termed the Annual Class Challenge Debate. This year's debates were held September 12 and 18 respectively. The first round traditionally holds the Juniors responsible to challenge the Seniors. The winners of the first round then take on the Divinity Seniors for the trophy itself. This year's first round debate was resolved that, "The United States should freeze the production and deployment of all nuclear weapons."

The Seniors, represented by Frits Buningh, Donna Fusco and Andrew Morris took the affirmative side. Their argument centered on three main points; 1) Overkill, which means that there are already enough nuclear arms to destroy the world many times over, 2) That

nuclear arms cost too much and, 3) That nuclear arms have been ineffective as a deterrent to Soviet expansionism. Therefore, the U.S. should focus its defense spending on conventional forces and new technology, such as lasers.

The Junior representatives, Damian Anderson, Fiona Haines and Daniel Balfour, replied that they too are concerned about the threat of nuclear war but that the nuclear freeze would do nothing to reduce that threat. Instead it would only allow the Soviets to increase their already growing superiority. Thus the U.S. should insist upon arms reduction talks such as President Reagan's START proposal. Damian pointed out that since the Kennedy administration, defense spending, in proportion to the federal budget, has been cut in half. They concluded that only as the U.S. negotiates from a position of strength will there be hope to stop the senseless spiral of nuclear arms proliferation.

The Juniors won by a very close vote from the judges and were warned that they would need to strengthen their debating techniques if they were to defeat the Divinity class.

The following week, the Juniors met Divinity Seniors Bob Mason, Maggy Mead and Karen Judd Smith for the debate resolved, "That Prayer Should Be Allowed in Public Schools." The Juniors took the affirmative side and argued for a voluntary program to be accepted in schools which wished to have some form of meditation or prayer in their daily schedule.

The Divinity students argued against the resolution, stating that this would not ensure religious freedom of each individual, but would open the way for religious persuasion to occur from the teacher to his/her students. Furthermore, there is such a wide variety of religious backgrounds in American families that the only way to safeguard children in a minority setting, such as a Jewish child in a predominantly Christian neighborhood, is to keep religious rituals such as prayer out of public schools.

The Divinity Seniors won this debate and received the trophy for the second Annual Class Challenge Debate along with a cash prize. They will keep the trophy until next year when it will be engraved and handed to the new winners.

Daniel Balfour

Above Left: Daniel Balfour makes his point about nuclear arms.

Left: Fiona Haines pleads the case for prayer in public schools.

Right: Tom Cutts defines the problem of Christian heritage and Unification Church.

The Theological Question of Heritage

One Saturday each month, UTS students debate issues of special concern to them as students of theology. Saturday, October 9, a debate was held on the resolution that the Unification Church is Christian. On the affirmative side were Patsy Casino, June Morris and Jim Flynn. On the opposing side were Tom Cutts, John Morris and Marilyn Foght-Morris.

Resolve: Unification Church is Christian

The affirmative side dealt with the problem of defining Christianity. This is elucidated in a quote by Dr. Young Oon Kim, a professor of theology at UTS, "It is almost impossible to devise a normative definition of the Christian faith, based on typical doctrines as God, Christology and eschatology."

The Unification Church embraces and enlarges the traditional view and the fact that the Unification Church is not traditional Christianity, does not mean that it is not Christian. We don't use crosses, because the cross is a painful memory to God. The Divine Principle (Unification Church Doctrine) says, "Jesus is our savior. Jesus could establish the basis for spiritual salvation by forming a triumphant foundation for resurrection through redemption by the blood of the cross." To say the Unification Church is not Christian is to deny the very foundation of our movement. Reverend Moon began his mission when Jesus Christ appeared to him. The Unification Church comes as a fulfillment of the whole Christian tradition. In a quote from the Divine Principle, "What makes Christianity different from other religions is that its purpose is to restore the one great world family which God had intended at the beginning of creation. This is to be accomplished by finding the True Parents of mankind

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Massena House Restoration Project

This summer was the beginning of a program to repair and improve older sites on the UTS campus. Simon Herbert, a former student of architecture proposed the first tentative plan for reconstruction of the stately Massena House early in February of 1982.

The present Massena House is the second building on the same site. The first was built in 1796. It was 160 feet long; an exact replica of a French chateau. In its time, it was considered one of the finest homes in America.

In 1865 the house was completely destroyed

by fire. The present, smaller house was built the following year. In 1928 the property was acquired by the Christian Brothers and they added adjoining sections to the home. In 1974 the Unification Theological Seminary purchased the property and established the first class in 1975.

Under the direction of William Brunhofer several students worked together with the professional help of a contractor. They were: Gregory Breland, Jose Ferrete, Dale Hoffman, Simon Herbert, Michael Noyes, Michel Magnin, Dale Roberts, Akihiko Shirotori, Satoru

Tanaka and Mary Townsend. Other students and staff members who helped were: Clopha Deshotel, Debbie Garth, Gregory Forfar and Richard Wiltermood.

The work this summer is the first phase of a three year plan to completely restore Massena House for its 100th anniversary in 1986. The restored home is envisioned as a conference center; a place where scholars can dialogue about Unificationism and other theological ideas in a beautiful and relaxing environment.

Dale Roberts



The work crew for this summer's project stand in front of the Massena House with President David S.C. Kim.

Professors Share Summer Experiences

During the summer the professors of UTS participated in many activities which enhanced their studies as well as their personal lives. Dr. Boslooper for the first in his career spent the summer relaxing. He and his wife enjoyed their summer together exploring sidewalk sales, landscaping the lawn and running a few laps on the jogging track.

Dr. Tsirplanis took his summer at home, finishing two scholarly works for upcoming journals and conferences. However, he also found time to visit the beach with his two lovely daughters and get a little sunshine.

Dr. McMahon researched a new book while Dr. Pyun revised earlier papers and made plans for future scholarship.

Some professors traveled further afield. Dr. Thompson visited India for the regional Global

Congress of the World's Religions conference. He then went to Jerusalem to review the archaeology there. While there, he also presented his wife's (Dr. Joyce Beebe Thompson) paper at the first International Congress for Law and Ethics in Nursing. Her paper was entitled, "Should Nurses study Ethics?"

Dr. Matczak spent the summer in his native country of Poland and toured Germany and France. Some of his time was occupied in setting up future conferences on philosophy in general and dialogues about Unificationism in particular.

Dr. Hausner visited Israel where he researched the problems of the Israeli conflict in Lebanon. While there, and much to his delight, he encountered some of the students from the

World Youth for God tour.

Mr. Lloyd Eby and Pauline Pilote-Eby traveled to Portugal to present some of their graduate studies comparing Unificationism and Liberation Theology. They also gave lectures about Unification Thought to the visiting professors of the New ERA conference.

Dr. Kim remained at Barrytown to continue her work on a book designed to present Unification Theology to ministers and theologians in her homeland of Korea. At the same time, more than 120 Japanese students received lectures from her. The students were participants in the International Leadership Seminar which is held each summer on the UTS campus.

Deborah S. Kababeh

Junior Class

to pursue further studies in political science. During his college years, Daryl worked at Heritage Arts, where he became knowledgeable of aspects of early American life such as folklore, arts, crafts and traditional medicine.

Micheal Huntington graduated from Hunter College of City University of New York with a degree in Creative Writing, minoring in Anthropology. The Mysterious Stranger, by Mark Twain, had a strong affect on him from the time he was ten years old, making him aware of social injustices. Micheal writes short stories and poetry, plays the flute and speaks four languages.

Wiveka Ringmo comes from Sweden where she studied Sociology at Stockholm University. She has investigated many political and religious ideologies. She also enjoys several sports, including skiing, swimming and canoeing.

Clopha Deshotel is the class entrepreneur. He sells a whole line of vitamins and health products and teaches a class in massage. He has cultural interests as well. For several years he studied the Creole language and history of the the New Orleans area and was manager of a radio program produced solely in French

Bill Scheffler has travelled throughout Europe but he feels most at home on the farm. He graduated from the University of Illinois with a degree in Horticulture. His favorite pastimes include horse farming, furniture making, welding, ecological studies, meteorology and sailing.

Hans Heuer is a native of Germany. He is the adventurous type. Last year he had a brush with death while climbing the Matterhorn in the Swiss Alps. At one point in the descent, the strap of his backpack caught on the point of a rock as he leapt from a boulder, leaving him dangling 1,000 feet in the air. His will to live enabled him to inch his way back to safety. He, like all of his classmates, is still looking for greater peaks to conquer.

Julie Burgess, Jack Rothstein

Debates

through whom all men can become children of goodness through rebirth."

Resolve: Unification Church is not Christian

The centrality of Jesus in the Christian church is not held by the Unification Church; rather the True Parents fulfill this role. The World Council of Churches and the Nation Council of Churches do not recognize the Unification Church as being Christian for this reason. The Unification Church does not care to be identified as another Christian sect, as there are too many Christian denominations already.

As the Unification Church, we're not denying our Christian heritage, rather we're looking to something new. Christianity is not Judaism. In the same sense the Unification Church is not Christianity. We don't just enlarge certain Christian concepts; we don't just embrace a variety of Christian beliefs; we are radically changing them. We are confronting what Christians have held dear for 2,000 years, in the light of a new revelation.

In a quote from Reverend Moon, "At best, they (other religions) only had the possibility of individual salvation. But now that universal salvation is here, don't you just have the slightest idea that this is the age of a new dispensation?"

St. Paul said, "For now we see through a glass darkly, but then face to face. Now I know in part, but when that which is perfect is come, that which is in part shall be done away. And then I shall know, even as I am also known." (1 Cor. 13)

While the points for the debate were being tallied, there was a period for asking questions to the panel of debaters. The audience voted on the issue itself and the affirmative side, that calls the Unification Church Christian, won. For their skills in debate, however, the opposing side won the debate itself by three points.

Julie Burgess

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New ERA Publishes Collected Articles On The Topic Of God

God: The Contemporary Discussion

edited by Frederick Sontag
and M. Darrol Bryant
Rose of Sharon Press
Box 2432, NY, NY 10116

God certainly must be flattered by this book and conference from which it was generated. On December 26-31, 1981, one hundred sixty-four theologians, philosophers and religionists, representing most of the world's major religions, gathered in Maui, Hawaii to talk about God. Entitled "God: The Contemporary Discussion," the conference was the first in a planned series of conferences of the topic of God to be convened by the New Ecumenical Research Association (New ERA). The book that resulted from the conference, edited by Frederick Sontag and M. Darrol Bryant, consists of 22 of the 73 papers presented at the conference, as well as the introductory and closing remarks by Huston Smith and Arabinda Basu, respectively. While this brief review will not cover all the articles, certainly each one contributed a unique and valuable insight into our experience and understanding of God.

The editors, "sought to make this volume representative of the variety of approaches to the contemporary discussion of God." A

glance at the table of contents reveals articles on God from the traditions of Hinduism, Eastern Orthodoxy, Buddhism, Phillipine Christianity, Africa, India, Islam, Unificationism, Zen and philosophical perspectives from both the Orient and the Occident.

It's difficult to decide where to start reading, but it's to the editors' credit that they began the book with a brilliant and fascinating paper by Heinrich Ott (University of Basel, Switzerland) entitled, "Does the Notion of Mystery--As Another Name for God--Provide a Basis for a Dialogical Encounter Between the Religions." Here he presents the notion of "mystery" as the common experience of all religions and the basis for what he calls "dialogical theology...a theology which does not concentrate upon defending one's own position like fortresses, but which knows that every position is essentially an open one, since the truth is always greater than any position or standpoint..." Certainly this book and conference are steps in the direction of opening up significant dialogue among the world's religions.

The book includes two articles on Unificationism. The first, by Chung Hwan Kwak, is a succinct and thoughtful summary of "God and Creation in Unification Theology." The second

GOD

The Contemporary Discussion

edited by
Frederick Sontag
& M. Darrol Bryant



article, by Dr. Young Oon Kim (Professor of Theology, UTS) "God is Now Closer," is significant for two reasons. First, she contrasts Unification Theology's view of God with Oriental Philosophy, Process Theology and Swedenborg's teachings. In doing so, she shows that although Unification Theology has significant points in common with these other

continued on page 4

Theologians' Conference

The first Theologians' Conference for the 1982-83 year was held October 29-31. Once again, this conference granted UTS students and visiting scholars alike to study and share together their ideas from various and often divergent schools of thought.

Participants included Dr. Felix Moos, Professor of Anthropology, University of Kansas; Dr. Michael Lambert, Professor of Psychology, University of Salt Lake City; Dr. Max Swenson, counselor and lecturer in Religious Theory, also in Salt Lake City; David Steenburg, graduate student of Religious Studies, University of Manitoba and Rev. Phillip Smith, lecturer in Ethics, Providence College, Rhode Island.

Dr. Richard Quebedeaux, author of several books on Evangelical Christianity, from Berke-

ley, California, acted as moderator. Unificationists included graduate students Dan Davies and Pauline Pilote (Psychology and Russian Christianity) with Seminary students Bill and Leslie Brunhofer, Ann McMurdo, June Morris and Shirley Miho.

The first evening was spent in general introductions and informal sharing. The following day began with a brief explanation of the Unification view on the Three Blessings according to the Genesis account, by Dan Davies. The recent mass wedding in Madison Square Garden generated many questions about Unification theology towards marriage and family, as well as individual lifestyle within the church.

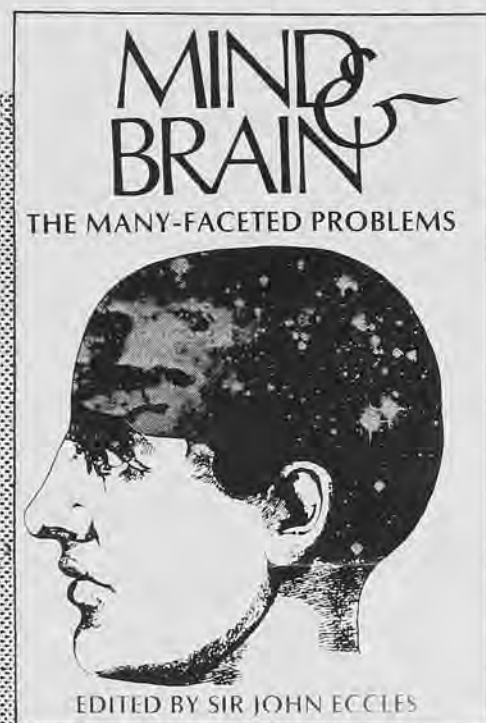
"People of the Quest," a recent movie depicting the many sides of the Unification

movement, was shown later in the day. Some of the participants were surprised to learn that Unificationists are engaged in activities ranging from world relief projects (such as sending food and medical aid to developing countries), to fishing on the ocean, to campus ministries, to cultural programs in the reconstructed Manhattan Center.

As in all conferences, the general intent was to allow for a relaxed and friendly atmosphere to prevail. Students and scholars both found room within this format to question one another and express their own ideologies. While there were indeed differences, the openness of dialogue between the participants accentuated the common concerns of all religious people and the great importance of honest sharing.

Shirley Miho

Paragon House Presents First Two Edited Selections From Science Conference Proceedings



Mind And Brain

The Many-Faceted Problems
edited by Sir John Eccles

Washington D.C.: Paragon House

Paragon House Publishers and the International Conference on the Unity of Sciences (ICUS) are divisions of the International Cultural Foundation, Inc. The International Cultural Foundation is an independent, non-profit organization dedicated to promoting academic, scientific, religious and cultural exchange among the countries of the world. (ICF, 481 8th Ave. NY, NY 10001)

The first two books published from Paragon House were edited from a selection of papers that have been presented over a period of seven years. The papers were all derived from the International Conference for the Unity of the Sciences (ICUS). In these conferences, scientists and scholars from all over the world meet and exchange their work from a wide range of fields of studies. Sir John Eccles, editor of the first book in this review states how the selection process for the papers occurred:

"The topics assembled in this book range in a spectrum from evolutionary biology to the philosophy of life and death. I have organized them into main sections...In these sections there are contributions from some of the foremost thinkers of the world, who do in fact present widely different beliefs. Thus it is hoped that this book provides an excellent educational opportunity for the reader to view a great variety of beliefs."

Each section lives up to Sir Eccles expectations. For example, in Section A, entitled, "The Biology of Consciousness," the papers range from an exploration into the evolution of consciousness to an in depth argument that such evolution did not necessarily occur according to Darwin's theories. Dr. Diane

McGuinness argues effectively in her paper, "Was Darwin Conscious of His Mother?" that evolution was actually given its impetus through the female-specific qualities of cooperation, sharing and self-awareness in context of others. These qualities seemed to aid survival far more than the male-specific qualities of hunting and fighting to keep the food territory intact. This is further supported by the fact that hunting and territorial protectiveness is still part of many species who do not use complex language (wolves for example).

Her paper is followed by a short word of caution towards an imbalance of theoretical speculation on either men or women's part. Since science has been heavily dominated by men, it has been true that many theories tend to ignore the important role of women altogether in human society and culture. Dr. Wescott's remarks are included in this section as a reminder to both sides of the argument. Most papers have a written commentary following its presentation in the book. This structure is extremely valuable for the reader as it provides a well balanced view of the issue at hand.

The second section becomes even more technical as the problems of the mind-brain relationship are explored in neurological and behavioral terms. For the lay person, the reading is rather difficult and the diagrams are not easy to comprehend. However, for the specialist in this field, the papers have a broad range and the concepts are not narrow in scope. Again, the value is in having different viewpoints placed side by side.

The final two sections, though scientific in many respects, depart from the technical to engage in more philosophical questions. These sections offer much for those interested in the mind-brain relationship from a theological or philosophical point of view. Whether it be scientist or theologian or lay person, these two sections will prove to be of greatest interest.

this has come the awareness that not all parts are the same, religiously, culturally, politically or economically. The overall affect is that the world is a pluralistic unit or it may even be a set of plural units. Dr. Lonnie D. Kliever in his paper, "Authority in a Pluralistic World" strives to explain how pluralism presents a special challenge to world-views which claim to be universal, in particular the religiously oriented world-views which also claim to have eternal value. Such views naturally call for absolute allegiance while a pluralistic view does not.

What is left for the individual is that he/she must find meaning and structure even though they now exist in a world which does not offer them a sense of common view-point, nor a sense of common origin, nor a sense of common destiny. Is it possible for the individual to form a stable identity in such a lonely situation?

Other papers deal with the conflict which now seems to exist between science and religion. One paper by Dr. Donald R. Ferrell entitled "Beyond Scientism: Science and Religion" confronts this problem directly. Some papers deal with the growing problem of death and suicide in a world which places a great deal of stress upon the individual to create his/her own value system. As meaning and life itself seem to become more and more absurd in a world which could destroy itself in a matter of minutes, at least two reactions have become quite visible. One, the growing demand for absolute answers and the surge of new religions which seem to provide such a safety valve (and also create the problem of dependency upon the person of authority) and the individuals who respond with the ultimate absurdity--the taking of their own life.

The problem is complex and the answers are not found easily. However, this section is of

continued on page 4

Modernization:

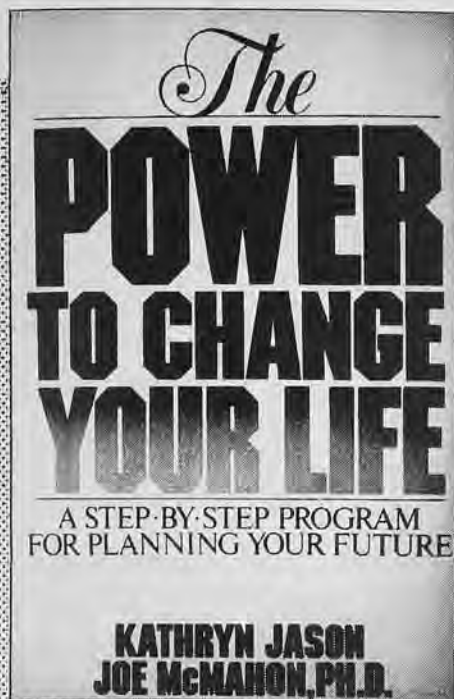
The Humanist Response to Its Promise and Problems
edited by Richard L. Rubenstein
Washington D.C.: Paragon House

This book suffers only from excellent editing on the part of Dr. Rubenstein. The selections presented diverge and converge on the problem of the modern world and the pressures it places upon old value systems, in particular those of religion. The problem is found in every society and culture, and since no part of the world has escaped in large or small part the price of modernization, it is only fitting that the papers contained in this collection come from scholars of every background, culturally and philosophically.

One specific aspect of the modern world is that every part of the world is increasingly effected by every other part of the world. With



Other Books of Interest



The Power to Change Your Life

co-authored by Kathryn Jason
and Joe McMahon, Ph.D.

Garden City, NY: Doubleday & Co.

"This book is about the process that leads to the courage to make decisions to change your life. Decision-making is, itself, a living process. And it is a philosophical process as well as a psychological one...Just what is this

process that leads to the courage to make your life harmonious?"

There are three processes which are outlined in this book which may or may not help the reader towards taking charge of his/her life in a creative way. The first process is one of "Discovering the Issue." Here the reader is asked to go through a series of steps which lead to honest self-reflection. In this process the reader begins to sort out the values he/she cherishes in life. This helps the reader to clarify why some parts of life are in conflict with others. The solution to such conflicts lies not in having one win out over the other, but in letting the mind and the emotions seek out creative alternatives rather than a simple - either/or answer.

The second process demands a bit more of the inner self. In the next series of examples and exercises the reader probes into the motivations and intentions which underly many of his/her decisions about life. It is not always an easy process since knowing what motivates one through each day's activities may also mean that one discovers that not all decisions are based upon the best of reasons. Knowledge itself implies responsibility. The second process to changing one's life requests such knowledge of the self of its self.

The third process is by all means the most difficult because it is the process of acting upon the discoveries that one has just made in reading the first two parts of this book. This process is gathering the actual courage to make effective changes in one's life. But not everyone in modern society is well equipped with

such courage. In fact, the courage to question and examine has often been squelched in many lives from childhood onward. Parental authority, Disciplinary actions of most public and private schools and other experiences have tended to create a fear of stepping out and living in ways not imagined before.

What this book does not propose to be is another self-help manual. Rather, the authors are concerned with enabling the reader to gather his/her own resources in life to make the kind of changes that are needed and desired. It is an admirable attempt, but will not reach the many who look for easy answers and quick solutions to the complex problems which modern life now presents. However, the authors realize that many others are seeking for meaningful ways to change their lives and to these serious persons they address their book:

"While the ideas of self-profit and hedonism have a great appeal for many readers, and though the subjects sell very well, they are simply not enough. The techniques presented in self-help books today are maps for moving from irrational confusion and dependency to rational control and order; and this indeed usually yields some benefit. But there is a step beyond, to the supra-rational, where a few lucky people find a sense of flow in life, a feeling of movement in harmony with themselves. This is the level of vision and creativity that leads to true self-growth and to contribution to others. It is the level at which a person feels free to *choose* his or her life."

Marilyn Foght-Morris

The Mind Of John Paul II:

Origins of His Thought and Action

by George Huntston Williams
Seabury Press, 1981

George Williams describes his book on Pope John Paul II as an "ecumenical homage of a Protestant minister." Williams is one of the few truly eminent living Church historians, whose special areas of expertise include Polish history and literature. The book provides us with salient information concerning Polish national motifs (including "Polish Messianism"), poetry and history which have helped shape the character and consciousness of the present Pontiff.

Beyond Polish history and literature, this book reveals Williams' in depth research of such specialized areas as Spanish mysticism on which the Pope wrote his first doctoral thesis, phenomenology and recent Thomist developments over a period of 60 years.

The reader learns of Karol Wojtyla's past roles as an actor in the Polish underground theatre during WW II, as a student in the underground seminary in Poland and later at the Dominican University in Rome, as a Professor in the Catholic University in Lublin, as a Bishop and Archbishop in Cracow and as a significant participant in the Second Vatican Council. Williams does not conceal his deep

personal regard for Wojtyla, whom he first met in 1962 at Vatican II and again in 1972 when the author was on a Guggenheim sabbatical semester in Lublin.

The book catalogues the features distinguishing Wojtyla from all other 20th century Popes: His service as a University Professor of Philosophy and Ethics, as a Curate, Rector, Student Chaplain, and as Bishop and Archbishop who had never served in the Curia or under the Papal Secretary of State. Whereas the previous Popes were curial diplomats, Karol Wojtyla was primarily a pastor. Wojtyla is also the first Pontiff to have been obliged throughout his seminary, pastoral, professional and relational career to deal with the institutions of a communist state and society. Williams is quick to point out that the Pope has necessarily, in an adversary relationship, acquired some of the characteristics of his foe. Just as no loyal opposition is tolerated in Communism so also the Pope's behavior towards Hans Kung and other creative Church theologians may reveal one such acquired trait.

The philosophy of John Paul II has been characterized as Existential or Transcendental Thomist Personalism with an increasingly prominent phenomenological component. An interesting emphasis of Williams' analysis is the attention given to the Pope's attempt to develop an adequate theology of marriage. Wojtyla's concern to provide the philosophical founda-

tion for upholding the dignity of the human person may have led specifically to his acknowledgement that the body and its drives are natural and potentially good.

At the same time that Pope John Paul II has validated the full responsibility of the sensual aspect of conjugal love and has affirmed the possibility and significance of a sacramental life style for all lay people, he also has made it abundantly clear that the end of celibacy for the Catholic clergy will not be sanctioned during his regency. In articulating his heroic priestly ideal, Wojtyla appropriates both the metaphor of the "soldier of Christ" and of the "lover of God." He is unabashed in applying the symbolism of marriage to the relationship between God and the clerical person. Indeed, as expressed by Williams, Pope John Paul II has an acute awareness of himself as a role model for bishops and priests.

This book will stand for some time as the standard reference work on the life of John Paul II. Although in places opaquely written, the organization of material is lucid and the quality of information and analysis is always instructive and often insightful. It is essential reading for anyone who seeks a comprehensive understanding of the background and commitment of the man who may become one of the truly great successors to the chair of St. Peter.

Anthony J. Guerra

Guest Speakers:

Rev. Ben Zulu

Rev. Ben Zulu and Mr. Abraham Balaz Chitalla spoke on African evangelism to UTS students, Wednesday evening, November 3, 1982. Rev. Zulu had first met the Unification Church in Zambia via his cousin's interest in sausages! Our missionaries there operated a butchery shop and Rev. Zulu's cousin thought so highly of their business that he took many members of his own family there.

Rev. Zulu became acquainted with Rudolf Stein and asked many questions about the missionary efforts of Unification Church in Africa. He was satisfied that they were serious about doing God's work when he learned that they did not just instruct people about religion but were also part of the social, economic fabric of the community.

Rev. Zulu is a member of the government in Zambia as well as an evangelist for Christ in a

personal way with his fellow Zambians. He spoke about being part of the practical and daily life as the way to earn the trust of the people. After working all day in his government job, Rev. Zulu returns home to his farm where he spends several hours in the fields.

He illustrated how Christians need to utilize this kind of lifestyle in order to bring people to Christ. For example, in Zambia many people are still un-educated. There is simply not enough money for everyone to receive basic education. If a church were to come to Zambia and invest in educational programs for the people, it would facilitate teaching their religious ideas as well.

Many students at UTS who are interested in foreign missionary careers, received valuable insights into the challenges, problems and rewards of evangelism in an unfamiliar culture.

Fiona Haines



Rev. Ben Zulu



Robin Moore

Mr. Robin Moore

Robin Moore, author of *The French Connection* and *O Inchon* (which he also co-scripted) spoke briefly to the students of UTS on Friday, October 22. He outlined the momentous task it took to launch the movie "Inchon" due to its large cast and international scope.

There were considerable problems to overcome in the technical aspects of the film as well as difficulties in managing the set as it traveled on location. Mr. Moore expressed optimism for future movies by One-Way Productions, as this was their first venture into large-scale film production.

John Morris

NEW ERA

From page one

perspectives on God, it is nonetheless a new and unique theology, and not merely the result of borrowing or syncretism. She concludes that in our age, God is now closer because of God's providential effort and the fervent desire of those, of any religion, who earnestly seek Her.

Secondly, the article is of additional interest because it's the only one of 22 that is authored by a woman. Given the contributors' near consensus on the bi-polar nature of God, it is unfortunate that this fine volume is not further enriched by additional perspectives from God's feminine image. Hopefully, subsequent conferences and books will provide this much needed and long neglected insight into the divine character.

Nonetheless, the book is a compilation of excellent articles and is ideal for layman and scholar alike. As the editors put it, "Either its quality speaks for itself, or no explanation will do."

Daniel Balfour

MODERNIZATION

From page two

great value to the lay person as well as the professional theologian or philosopher. The question of life and its meaning has never met the challenge that it now faces in a world confronted daily with nuclear destruction.

As with the other Paragon House publication, this book is edited in such a way as to provide the reader with different view-points. Often a paper is followed by a commentary which opposes the author's views entirely. At other times a paper is further defined and supported by a fellow colleague. The overall impression is one of scholars coming together from many parts of the world to discuss with great zeal and sensitivity the theological, philosophical, cultural and social problems which face modern mankind today. It is an extremely valuable way to edit such concerns and only serves to highlight both the problems and the possible directions to take in order to find adequate solutions.

Marilyn Foght-Morris

STAFF

Editor: *Marilyn Foght-Morris*

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Global Congress of the World's Religions 1982-3



Dr. James E. Wood addresses participants of the Third Annual GCWR on Interfaith Dialogue

The Third Annual Meeting of the Global Congress of the World's Religions (GCWR) met November 26-27, 1982 at the University of Pennsylvania in Philadelphia. People gathered from all over the world to discuss topics relevant to the many religions which they represented. It was only fitting that this year's congress was held in a city founded on the basic principles of religious freedom. GCWR is a forum for both academic and religious people from abroad and from within the local community to dialogue and worship together.

The weekend conference was organized by Dr. J. Gordon Melton, a Methodist minister and consultant with the Program Development Corporation, and his associate, Shelly Amdur. Dr. David Kalupahana, Professor of Philosophy, University of Hawaii and a Theravada Buddhist scholar, opened the program on Friday evening, welcoming everyone to the Interfaith dialogue and inviting the audience to participate in the discussions. He noted that one year and a day prior to this conference, the United Nations General Assembly adopted the long overdue "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief."

A member of the Society of Friends, Emily

see page 2

Summary of GCWR Presentations

The following excerpts are selected from two papers presented at this year's Global Congress of the World's Religions held in Philadelphia, by Dr. James E. Wood, Professor of Church and State at Baylor State University and Dr. Panos Bardis, Professor of Sociology at the University of Toledo.

Dr. Wood, in an article entitled "Interfaith Dialogue: The New Age of Religious Encounter," emphasized that religious peoples of the world have a necessary imperative to create an atmosphere for religious dialogue and exchange that is not marked by the tragic history of violent interchange between some of the world's religions:

"Religions have fostered conflict, not con-

cord—division, not unity, and at the heart of the division was each religion's perception of truth. Whether based upon prophetic revelation, mystical experience, or a rational apprehension of existence... each religion claimed, or at least assumed a uniqueness and superiority of its own even when inclusive and syncretistic in character.

"Intrinsic to religion is the absoluteness of its perception of truth and the world. Historian Gustav Mensching concluded that, 'all world religions raise an extensive claim to absoluteness. Every one of them claims to be the only true and valid faith and every one of them demands to be accepted as such.' Through the

see page 3



Dr. Panos Bardis speaks to GCWR on Religion and Family in a Changing World.

GLOBAL

by Dr. Panos Bardis, Professor of Sociology at the University of Toledo and a member of the Episcopal Church. Prepared responses were offered by Rev. Elizabeth Fenske, minister and pastoral counselor with the United Church of Christ and President of the Spiritual Frontiers Fellowship; and Imam Shamsuddin Ali, Imam of Masjid Mohammed (American Muslim Mission). Dr. Bardis summarized the basic theme of the conference in his summary: "in brief, cooperation between depoliticized churches and the family, based on more lasting values and higher spiritual ideals, will strengthen both institutions and even build a better foundation for society and the entire world."

The weekend conference ended in community worship via prayer and song by both the participants and speakers led by Reb Zalman Shalomi-Schacter, spiritual leader of the Hasidic Jewish community B'nai of Religious Fellowship and a professor of Jewish Mysticism and Psychology of Religion at Temple University.

Prior to this conference several new members were elected to the GCWR Board of Trustees including: Anne Bancroft (England), Dr. Philip



Members of the GCWR Board of Trustees discuss future conferences and related projects.

Hwang (Korea), Dr. William Jones (Florida), Dr. Jan Knappert (England and the Netherlands), and Dr. James Koderia (Massachusetts).

The new office of Associate Trustee, which had been approved at last year's GCWR meeting in Seoul, Korea was also officially started.

New Associate Trustees include Dr. Isma'il and Dr. Lois al Faruqi (Pennsylvania), Dr. Panos Bardis (Ohio), Dr. Osborne Scott (New York), Dr. L.N. Sharma (India), Dr. M.S. Nagaraja Rao (India) and Dr. Christiaan Vonck (Belgium).

Denis Collins

SUMMARY

centuries, the absoluteness of the truth embraced by each religion provided a religious sanction of intolerance and discrimination.

"While the cause or motives of religious intolerance are many and varied, a broad summary might include the following: a religion which is received as false and/or dangerous to the prevailing religious community; a religion which is perceived to be in conflict with the mores and moral values of a particular society; a religion which is judged to be subversive because its teaching threaten the pattern or the political policy being advanced; and a religion which is believed to be alien to the culture in which it is being promulgated or is identified with a foreign power.

"From his studies of religious persecution, Roland Bainton noted three prerequisites for religious persecution; 'the persecutor must believe that he is right; that the point in question is important; and that coercion will be effective.'

"For centuries, encounters between religious faiths were met with intolerance characterized by the absolutizing of the faith of the persecutor, the insistence on the necessity of defending it, fear of the consequences of tolerating moral and religious error, abhorrence of unorthodox views and practices and intense hostility toward dissenters and non-conformists among religions of the world. Unfortunately, pleas for toleration in interfaith relations have generally come from the persecuted and religiously disenfranchised,

rather than the communities of faith with status and power.

"The spirit of tolerance in interfaith relations was primarily advanced, both in principle and in practice, by international relations that resulted in the ratification of treaties between states, the emergence of secular and pluralistic societies resulting from constitutional governments, and the geographical dispersion of many communities of faith. The problem of religious tolerance is one of the most urgent challenges now confronting our world. The action taken by the U.N. General Assembly one year ago today in adopting the *Declaration on the Elimination of all Forms of Intolerance and of Discrimination based on Religion or Belief* was an important step taken towards unity. The Declaration deserves the strong support of all religious faiths.

"The extraordinary diversity of religious faiths has been one of the most distinctive features of American life since Colonial times. Though religious diversity was not desired by the American colonists, James Madison saw it as 'the best guarantee against a tyranny of a majority, whether that majority be characterized as secular or religious.' Unlike many other parts of the world, the United States has no Ministry of Religious Affairs and, therefore no religion can be required to obtain a "Good Housekeeping" seal of approval from the state in order to enjoy the protection of the First Amendment to our Constitution.

"When government initiates action against new and unpopular religions without probable cause, older communities of faith need to raise their voices in protest. Government is not com-

petent to judge which religions are good and which are bad any more than it can determine which religions are true and which religions are false.

"The denial of religious liberty to any one group is a threat to the religious liberty of all. To abridge the religious rights of any one religious adherent is to imperil the rights of all religious adherents.

"In interfaith dialogue, there is a search for both unity and diversity, what one writer recently observed as 'the paradox that there is no dialogue possible unless we realize the magnitude of the difference and try from this to find a common ground.'

"Whatever may be said about religion, both its influence for good and its influence for bad, religion has been the great mold and purveyor of civilizations and a dynamic motivation in human endeavors, both individual and corporate."

In his paper, "Religion and the Family in a Changing World," Dr. Panos Bardis outlined some of the problems facing both religious and family systems and how they might work to meet these challenges:

"Of the five basic social institutions, the family is the most important one, religion perhaps being second. These two institutions have been influencing and supporting each other for millenia. Despite what some misguided ideologues have asserted, neither the family nor religion is dying; they are merely making necessary adjustments to a changing world... thus facilitating the creative and fruitful survival of

see page 4

SUMMARY

both institutions.

"Religion is defined in the dictionary as: 'The expression of man's belief in and reverence for a superhuman power recognized as the creator and governor of the universe.'"

"In ancient Rome, religion was like the Goddess Janus, namely, it had two faces; the religion of the state and that of the people. Quite significantly, the latter, which was the religion of the hearth, was much older and tended to persist, no social force being able to destroy it. Similarly, in ancient Egypt, we find the religion of the prince and that of the peasant. Throughout history, the religion of the state has stressed two ideals, patriotism and nationalism. The religion of the hearth, however, which is more important, has been a family religion emphasizing birth, marriage, death, and all other aspects of life from planting and harvesting to health and illness. This form still exists in people's beliefs and attitudes, their rituals and symbols, their folk tales and relics, and nothing seems able to eradicate it.

"A 1982 Gallup poll indicated that 94% of all Americans still believe in 'God or a Universal Spirit.' Whether this persistent faith is a vestige of old traditions or a universal response to a cosmic reality is rather irrelevant here. What matters is the indisputable fact that religion displays a remarkable vitality, continuity, and resiliency even in the Space Age.

"The functions of the human family are as follows: regulation of sex relations, procreation, the education and socialization of children, common residence, affection and emotional support, companionship, recreation, religious activities, economic cooperation, protection, the creation of a common subculture, placement in the social class system, and social control. These functions explain both why the family is the basic social institution and why the crises it is now facing cannot obliterate it.

"Persons unfamiliar with history may sense an approaching death of the family. Such per-



Newly elected Trustees of GCWR from L to R: Dr. William Jones, Dr. James Kodera, with Pres. and Mrs. David S.C. Kim, Dr. Philip Hwang

sons forget that the Oneida community, the Soviet Revolution and the Israeli kibbutzim failed to destroy the 'bourgeois' family. As for divorce, the family has survived much worse crises. In ancient Rome, for instance, the divorce situation was as follows: Tertullianus observed that 'the fruit of marriage is divorce; Seneca stated that women no longer measured time in terms of the administrations of Roman consuls, but in terms of their husbands' names.'

"Frederick Sontag and M. Bryant advise us that 'for a world in religious turmoil, as ours is, the notion of God must be the center of dialogue.' Religion, then is a most intimate phenomenon. But so is the family. Man's aloneness is thus diminished by both institutions, especially if they are combined in a strong alliance.

"Since religion ties man to God and also defines his social roles, especially those pertaining to the family, the impress of religion on the family is evident throughout the life cycle. The family also influences religion. Ancestor worship, for instance, is a family religion. Among the ancient Hebrews, Greeks, and Romans, the father was also a priest. In medieval Europe, although religion was distinct, it was often reinforced by family life. In colonial times, the American home served as a kind of adjunct to the church, with family prayers, Bible reading, teaching of the catechism, hymn

singing, and grace before meals... where no church was available, the family often held its own devotionals, led by the father. These data indicate that religion and the family are mutually supportive and influential.

From these two papers and other presentations, the GCWR conference was exposed to problems facing religious people of the world today from many angles. It is clear that religions need to foster better communication between themselves on many levels. Not only do religious people need to investigate and reflect upon their own personal systems, either familial or cultural, but they also need to search further and find ways in which they, as religious groups and organizations, can work together to create a world-wide family of mankind.

Julie Myles

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Seminarians Behind The Scenes of 11th ICUS

The 11th International Conference on the Unity of the Sciences met in Philadelphia from November 25-28. This year 103 nations were represented by more than five hundred participants. This conference (ICUS) has been sponsored for the past ten years by the International Cultural Foundation (ICF), which is a non-profit organization dedicated to promoting academic, scientific and other kinds of scholarly exchange among the countries and peoples of the world.

Participation in ICUS and/or other programs of ICF does not imply acceptance nor endorsement of the Unification Church which does offer ICUS financial support and assistance through the volunteer efforts of some church members. Each year many seminarians are selected to help in the organizational work which must go on in order to have a conducive environment for a conference of discussion, debate, exchange and formal presentation of ideas.

Seminarians volunteered their talents in a number of areas. Several students were needed to help participants transfer smoothly from their flights overseas to the Franklin Plaza Hotel in downtown Philadelphia. Others were receptionists in the conference area of the hotel. Once the participants had arrived and settled in, other student volunteers were called upon to make



Francis Chunka and Tom Frohlich smile with relief as they receive the final checklist for arriving participants.

their conference experience worthwhile.

Several graduates of the seminary who are continuing on in PhD studies took time out from their classes and helped as liaisons for the committee chairpersons. They were able to take

notes of the question and answer periods which often helped participants after such discussions to remember the flow of the conversation.

This year's conference was the beginning of a new decade for ICUS and Dr. Morton Kaplan, as the conference Chairperson emphasized organizational vitality in his opening remarks. Now that many of the scholars and scientists of ICUS have had ten years to gather together and exchange ideas, there is a tremendous amount of material that needs to be collected and published so that hundreds and thousands more can benefit from the conference. Each committee has more responsibility to coordinate their scholarly efforts, write and exchange papers, and bring to each yearly conference thoughtful articles which could be edited into monograph form, focusing on their particular topic or problem.

The opportunity to assist scholars from around the world in such efforts was an educational experience in itself for each seminarian who volunteered time for the conference. The atmosphere of the conference; of five hundred and more scholars gathering to reveal the problems of their nations with which they struggle; of scholars from different cultures exchanging their questions, ideas and conclusions was an atmosphere in general of honest hope.

Summary of ICUS Presentations

The theme for the 11th ICUS, "The Search for Absolute Values and the Creation of the New World," expresses several challenges that are faced by our world today. First is the search for absolute values. In other words, how does one define absolute values, what they are or should be, or if definitions are even possible. Secondly, what kind of world are we in the process of creating? To what extent can we control events and create a new world even if we manage to find and define absolute values? What is the likelihood that a significant worldwide consensus can be achieved as to the nature and definition of absolute values and hence the nature of the future world? The following summaries of papers presented at ICUS, one or two from each committee, represent various

approaches to meeting these challenges.

Committee I: Responsibility of the Individual in World Society

In his paper, "Modernization, Unemployment and Democratic Values," Dr. Richard L. Rubenstein maintains that an inalienable or absolute value of democratic society is the right to a "decent job." In America's current economic and social crisis, the only alternative that he sees to the idleness, despair and waste of millions of lives is for the federal government to provide jobs for everyone who cannot find employment in the private sector.

In the recent past, several governments such as Nazi Germany, Vietnam, Kampuchea and England (in the 19th c.) have used inhumane

see page 4



Dr. Morton Kaplan, Chairman for the 11th ICUS, also presents his ideas on The Concept of Rationality.

The Search for Absolute Values And The Creation Of The New World

Founder's Address by Reverend Sun Myung Moon

Distinguished Chairman, eminent scholars, ladies and gentlemen:

We have now come to meet for our 11th Conference on the Unity of the Sciences, in the historical city of Philadelphia. I would like to express my sincere gratitude to our Chairman, Dr. Kaplan, to the Committee Chairmen and Group Chairmen, to the ICF Secretariat, and to all you distinguished professors and other ladies and gentlemen who bring inspiration to the Conference.

1. Today's world

If we are to characterize today's world in one word, we can say that it is a world of great confusion. Whether we look to the Orient or Occident, to the north or south, to the advanced world or the developing world, all societies are full of contradiction and injustice and corruption. There is sick and endless repetition of conflict, collision, and rebellion. Although advanced nations enjoy material affluence, in the Third World, especially Africa, many are suffering from hunger and even dying from starvation.

If this state of confusion worsens and accelerates, mankind will face a certain danger of perishing, a danger it will be difficult to escape.

2. Conflict in value perspective, and its cause

What would be the reason behind such world-wide confusion? The cause could be attributed to many things but the ultimate reason lies in conflict of value perspectives. Confusion arises because standards of truth, of goodness and of beauty differ from person to person, from nation to nation, from race to race, and from one thought-system to another.

If, in the opinion of person A, an action is good but person B considers it to be bad, A may persist with the action at any cost, but B oppose it strenuously. In such a situation we see confrontation and disharmony, and a conflict will certainly arise. I cannot help but conclude that today's confusion stems from conflict and disagreement of value perspectives.

What, then is the basis of that difference in value perspectives? It stems, first of all, from egoism. Almost without exception, each individual is a prisoner of egoism, each nation has become a prisoner of egoism and each race is selfishly pursuing its own interests.

Secondly, the difference in value perspectives stems from differences in thought. The world abounds with various thoughts and each keeps many adherents captive. Most significantly, Communism and democracy have, through their ideologies, now divided mankind into two major blocs.

3. Resolving the confusion

Logically, we cannot help but say that the confusion stemmed from certain dysfunction of the mind. To escape egoism and, accordingly, to

solve the problem of differences of thought. To liquidate egoism, we must first know why mankind fell into self-centeredness. Before we hope to resolve the differences we must discover how and why mankind came to have differences in thought.

The original cause of mankind's differing thoughts is that mankind, because of the fall, lost God, thereby losing both God's love and God's words. God's love is the source of value (truth, goodness and beauty). Accordingly, God's love is the basis of absolute value, and absolute value is the basis of all religious virtues; it is the unifying value. God's truth is the basis of all truths and therefore of *absolute truth*, which is the unifying truth. Mankind, because of the fall, lost God and lost absolute value and absolute truth, thereby losing any unifying value and unifying truth.

Absolute value and absolute truth are the foundation for an absolute value perspective, "perspective" being viewpoint and theory. Accordingly, we cannot help but conclude that the way to resolve world wide confusion is to find the absolute value perspective.

4. Religion and absolute value perspective

God established religion in order to convey the love and truth of God to mankind so as to save mankind. He established various religions, each in its own time and place. For example, he founded Buddhism in India and Confucianism in China two thousand four hundred and fifty years ago, and in Judea founded Christianity two thousand years ago.

It can be said assuredly that the absolute value perspective is established *only* through religions, which revere God. In other words, it can be validly claimed that no solution to today's confusion is possible through those thoughts and philosophies which are not founded on God. It follows logically that only through God-centered religion is it possible that mankind can be saved from confusion. In history, we have such examples as Confucianism, Buddhism, Christianity and Islam. Each one, in its own time and place, dissolved social insecurity and confusion and, on the foundation of peace and security, brought forth a flourishing of culture. This was true of the role of Confucian culture in the Han Dynasty of China, of the role of Christian culture in Medieval Europe, and that of Islamic culture in the Saracen civilization of the Middle East.

5. The collapse of religious value perspective, and its cause

Today, unfortunately, religion no longer functions to control confusion and is unable to lead man's spirit. Religions today are gradually losing life, and faith is becoming more and more a mere form or habit. With few exceptions, people are increasingly losing interest in religion,

and the original enthusiasm of faith is diminishing. This is a grave situation, because if religion which is supposed to lead the spirit of mankind, eventually loses its function, the world will turn to complete lawlessness and mankind will sink into an abyss of violence and murder. Today, indeed, such phenomena are increasingly visible, and are accelerated by Communist activities.

All this can readily be termed a phenomenon of collapse of religious value perspective. What then, is the cause of this collapse?

First, it is because with the development of scientific technology and growth of economy, the human spirit is drifting into a materialistic value perspective. Second, it is because various atheistic and materialistic thoughts such as Communism are prevailing rapidly and widely. Third, under national policies separating education and religion, religion is being excluded from school curricula, resulting in the rise of atheistic thought. Fourth, Communists are using a strategy of intentionally destroying what fraction of religious value perspective remains, in order to promote their own goal of Communizing the world. Fifth, there is a woeful lack of ontological theory adequate for supporting the religious perspective.

The most important of these five causes is the last, the lack of adequate ontology. By ontology I mean the theory of absolute being. Each religion *has* an absolute being as a basis for its theory. The absolute being of Judaism is Jehovah, that of Christianity, God, and of Islam, Allah. Generally, no absolute being is specified in Confucianism or in Buddhism, but "benevolence," which is the basis of teaching in Confucianism, is linked directly with *heaven*, and therefore, "heaven" may be seen as taking the place of absolute being in Confucianism. In Buddhism, phenomena are transient; truth, however, can be found from 'Jin Yo' which lies behind all phenomena. Thus 'Jin Yo' may function as an absolute being in Buddhism.

However, the explanations of all these absolutes have been consistently deficient on questions such as the properties of the absolute being, the manner of creation of things and the motivation for creation, or whether God or an absolute being exists at all, and so on. Each religion has been uniquely unclear on these points, and therefore unclear about the basis of all religious virtues. Thus, religion today has but little persuasive power.

6. Ontology and Religious Teachings

In order for the virtues, precepts, commandments, and teachings of all religions to be well kept, enough must be known about the existence of the absolute being, the properties of this being, the purpose for which this being created, and so on. In early times, people were not so



Rev. Sun Myung Moon addresses more than 500 participants from 103 nations at the opening plenary session of the 11th ICUS.

analytical or theoretical, and thus were willing to blindly obey such commandments as "love your neighbor as your own body," or "be loyal to the king and filial to your parents." Today, however, such maxims are questioned. The unfailing response to "thou shalt" is "why?" Unless and until these questions are answered, the teachings remain unconvincing.

Such fundamental questions are raised as "Does God really exist?" There are challenges to such descriptions of God as "almighty," "omnipotent," "omnipresent," and "father of mankind," and to such ideas as utmost goodness, utmost beauty, utmost love, or absolute justice. "Is there any way of knowing or proving any of these claims?" "Why did God create a universe when he does not have to do anything?" "What is his purpose for creating?" "By what method did he create all things?" "If God is of utmost goodness, why do strong-eat-weak phenomena prevail in his creation?" "It is being taught that the world became sinful because of the fall of mankind, but how did the creation of a perfect God become capable of falling?" These are but a few examples of the numerous questions that are raised. Unless reasonable and consistent answers are available and given, today's intellectuals are not willing to accept religions such as Christianity. Thus most religious commandments remain unpracticed, and much of the Christian teaching of universal love, the Confucianist code of family morals, the Buddhist code of conduct, and the Islamic teachings of the Koran, is generally ignored or even rejected. The basic reason for the ambiguity of ontology is that in recent years Europe, which has historically been the cradle of Christianity, has given rise to materialism and atheism. We can cite the examples of Karl Marx, Lenin, Stalin and Nietzsche who were all raised in Christian families but who turned atheist and anti-Christian.

7. Ontology and the Conflict of Religions

Even more lamentable is the fact that the very religions that were supposed to serve as the leading element of the human spirit and as the leading mediators among conflicts are themselves becoming a *reason* for conflict, thereby

diminishing religious dignity and authority even further. Judaism fights Islam, Catholicism conflicts with Protestantism, Christianity contradicts Buddhism; even within one religion different denominations fight among themselves. The basic cause of these religious antagonisms stems from the ambiguity of ontology. There is only one absolute being, never two, but when each religion advocates its *own* absolute being as the true one, it may seem that there can be many different absolute beings. This leads to the idea that the god of each religion is only a god of relative status, so that there is really no such thing as an absolute being.

Here we can see that, although the absolute value perspective pertaining to God's love and truth was to be enhanced by God through religions, it has not been developed, but has remained relative instead of absolute. In other words, we can conclude that religion up until this day has been incapable of establishing the absolute value perspective that can bring prevailing confusions under control. This is the inevitable result of the failure of all religions to explain the absolute being clearly.

8. Emergence of new religion and the establishment of the absolute value perspective

We can logically say that, under these circumstances, if an absolute value perspective is to be established, it is necessary that new religion emerge, with an ontology that can explain clearly and accurately the unique, absolute God.

We have said that, since all religions are founded by God, their purpose has been to realize absolute value. However, when we observe that so much religious conflict prevails, we can confidently say that the gods of each of the existing religions cannot become the absolute God, and therefore the absolute value perspective cannot be established by these religions. Therefore we must conclude that new religion must emerge for the sake of establishing the absolute value perspective.

The new ontology for new religion needs to make it clear that the absolute beings of all the religions are not separate gods; they are indeed

the one same God. Since each religion grasped only a part of God, making that part its religious perspective, the new ontology must make it clear that a complete revelation of God will show that all religions originated from the same God and pursue the same purposes, being like brothers. Furthermore, by explaining God's properties, as well as his motivation for creating and the purpose and rules of creation, the new ontology will explain the purpose and law control the motion of all things in the universe, and it will show that the norms by which we humans must live spring from that same purpose and law, namely, the *heavenly way*. Just as the relationship among the sun, the moon, stars and planets consists of heavenly orders of vertical and horizontal relationships, likewise in the family there are such vertical relationships as grandparents-parents-children, and horizontal relationships such as brothers and sisters. There are value perspectives corresponding to each of these relationships. In explaining things, this new ontology must not contradict all the knowledge of the natural sciences; it must accord with the human conscience; and it must resonate with the prevalence throughout history of such maxims as "those who follow the heavenly way prosper, and those who go against it perish."

The value perspective that has been established through the new ontology is in the truest sense the absolute value perspective. By establishing, understanding and practicing absolute value, absolute truth, absolute goodness and absolute beauty, a new reformation of the human spirit will be accomplished and the confusion of the world will be dissipated.

9. New ontology and the unity of all religions

After all is clarified about God through the new ontology, and after it is shown that there is one unique God common to all religions, each religion can hold its own signboard, but, in effect, unity of all religions will have been accomplished, and all can tread abreast for the realization of heaven on earth, which is God's ideal of creation.

All deficiencies and unsolved points in the doctrines of religion will be remedied by the new ontology, and this will eventually lead even to the unity of all doctrines.

Thus all religions will reach perfectly the very goal or purpose of God's having established religions on earth.

It is the Unification Church that emerged to solve various problems of the absolute value perspective. This value perspective can, in turn, resolve the great confusion of the world. The Unification Church is comprehensive, logical and reasonable, and its teachings known as the Unification Principle and Unification Thought have the power to engender total spiritual awakening to all men of conscience and intellect. This effect is so powerful that in certain quarters critics even blame the Church of brainwashing.

May your continued effort and study during your participation in this Conference deepen your understanding of absolute value, and may God's protection remain always with you.

Thank you.

SUMMARY

methods such as forced emigration and genocide to rid themselves of "surplus populations." Dr. Rubenstein maintains that in the United States surplus populations are allowed to remain idle, creating an increasingly explosive situation, "because in a modern secular society, work takes the place of organic affiliations in providing links of common interest and concern to otherwise atomized individuals. Loss of work can be tantamount to a loss of a meaningful place in the common world."

Committee II: Technology as a Panacea?

In "Natural Resources Scarcity in the 21st Century? The Role of Technology," S. Fred Singer maintains that there is little possibility of natural resource scarcity in the future and that no exotic technology will be necessary to fulfill the world's needs in the 21st century. "Rather, simple extrapolation of existing technologies can give us in the normal course of events an average standard of living which will be greater than the present one, and will hopefully extend to a larger fraction of the human population."

A.M. Adjanga ("Technology—Related Issues in the North-South Debate") is largely concerned with extending prosperity to a larger fraction of the world's population, particularly the Third World Nations. He characterized them as caught in a cycle of dependence on the developed nations, i.e. they are forced to import technology from developed nations while they export their best scholars and technicians to more advanced nations.

Committee III: Human Populations in the Future

Age and aging was the main topic for this committee. Dr. Irving Rosow's scenario for the future world is radically different from laissez-faire optimism. The implication in the title of his paper, "The Aged in Post-Affluent Society," is that our standard of living is not going to continue to improve. In fact, he paints a rather grim picture of the coming decades. "In other words, during the critical periods, we are faced with the prospect of a raging Malthusian-

Orwellian world, of rising scarcities and shortages of essentials that may literally wipe out people in unprecedented and unimaginable numbers. The economic and social strains that could result would drastically alter the conditions of man's life and many aspects of social organization... For we are just entering the vestibule of an historical epoch that may provide man one of his supreme tests: not so much whether he will survive, but rather the terms of his survival."

Dr. Rosow's challenges are very real and accentuate the need for values that will help us to weather the difficult times ahead and make our way into the future world without regressing to the "ethics of violence, power and predation."

Committee IV: Models of Rationality

Dr. Morton A. Kaplan, the conference chairman, presented a paper, "The Concept of Rationality," in which he challenges our usual understanding of rational processes. "Most conceptions of rationality are treated from a theoretical perspective. Authors search for definitions of rationality, paradigmatic rules for rational behavior, and correct, as opposed to incorrect, styles of rational thinking. The truth may well be that only what I call praxical reasoning can deal with the subject of rationality; that what is rational must be determined in the context of the problem to which the term is being applied; that, in any other sense, the concept of rationality is merely a metaphor and not a literal concept..."

These are concepts that are difficult to develop except at considerable length. However, the implication of the position is easy to understand. It is that rationality, or its applicability in a particular area, is to be determined only by an analysis at the literal level in context." Thus, Dr. Kaplan does not come to any definite conclusion, but rather suggests that our reasoning capacity is not an absolute concept. Therefore, the value of reason is relative to the circumstances in which it is applied.

Committee V: Self, Society, and the Cosmos

Group B of this committee, Origins of Human Culture, consisted of two papers concerned with

"two critical turning points in the evolution of human social organization. The first, "The Evolution of the Juvenile Period in the Human Life Cycle," by Dr. Jane B. Lancaster, focuses on the "transition from selfish to sharing communities as approximately 2 million years B.C." She concludes that, "the human species represents an extreme evolutionary development of two linked patterns of behavior: intelligence based on learning and high levels of parental investment from both sexes."

The second paper, "The Evolution of Human Social Systems," by Dr. Chet S. Lancaster complements many of the conclusions brought out in the former paper, but with a different intent. He describes the shift to hierarchical social systems that appears to develop in agrarian economies. He then discusses present day patterns of parental investment in light of the pressures of a highly industrialized society: "Under present conditions, wage earning parents are less able to give children the attention they need."

In many ways, these two papers, as in all the presentations of this conference point to the possibility that this generation of mankind is faced with the greatest challenge ever presented in history upon human life, culture and social structure. The question as to what makes us uniquely human (how we care for our children or how we structure our societies, etc.) and how to affirm those values which preserve us as human beings is perhaps the central question in the search for absolute values and the creation of the new world.

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Second Annual Conference on Topic of God

The second annual God Conference, held this year in Fort Lauderdale, Florida from December 30 to January 4, 1983, brought together 114 representatives from major world religions and professors of various philosophical perspectives for a unique conference with a special topic—"God: The Contemporary Discussion." A compilation of papers presented in last year's conference also bears this title.

The New Ecumenical Research Association (New ERA) perceived that in a world of religious turmoil, the notion of God could be a vital key for gaining religious understanding, which could also promote understanding between the world's cultures and nations. This year, the God Conference continued under the chairmanship of Dr. Frederick Sontag and the sponsorship of New ERA, which is guided by Dr. M. Darrol Bryant and Dr. Richard Quebedeaux, Senior Consultants, and John Maniatis, Executive Director.

Opening Address

There were two Plenary sessions, one at the beginning and the other at the end of the conference. Dr. Sontag opened the conference with an earnest invocation: "But can we agree that religious ways are plural, that adherence to doctrine is not our main goal, but that the preservation of religious ways of life against their

extinction is? If so, we can respond to a call for the defense of God on a worldwide scale."

Sontag's words, in his plenary address, "The Defense of God," were a summons to action. His message was a challenging speech; a spirit of ecumenical unity and pragmatic urgency pervaded it throughout: "Thus all religions, theistic and non-theistic, are called to a divine defense; that is, to protect, to uphold and to follow pathways which might otherwise be trampled underfoot or forgotten by the multitude."

"No single group of people can know or manifest God completely; diversity and differences of opinion are inevitable and wholesome."

In his summons for a unified defense of God, Dr. Sontag was not insensitive to either theology or plurality within religion. The very fact that God's behavior remains mysterious has stimulated a multiplicity of interpretations and theologically based religions.

Conference Procedure

The conference was divided into seven discussion groups (centered on previously decided topics) with approximately 20 papers presented



Dr. Frederick Sontag opens the 2nd Annual International Conference on God with an earnest invocation for religious unity

in each group. Some papers simply presented the perspectives of a given religious or philosophical tradition; some addressed themselves to critical issues arising with a particular tradition

Continued on Page 4

Participants Receive Insight on Eastern Orthodoxy

Dr. Constantine N. Tsirpanlis presented a paper on the "Social and political Dimensions of Eastern Orthodoxy," in which he outlined the unique and traditional ideas on God and human society in Eastern Orthodox theology. Dr. Tsirpanlis teaches in the SUNY university system as well as Unification Theological

Seminary. He is also Founder-President of the American Institute on Patristic and Byzantine Studies and a prolific writer in several journals dealing with Eastern Orthodoxy as a major part of Christianity in world history. Because

the West is predominantly Catholic and Protestant, the viewpoint of Eastern Orthodox scholars is not often heard. Because of this, the following is an excerpted version of Dr. Tsirpanlis' presentation at the New ERA conference on God.

Introduction

First, what is the Orthodox understanding of the terms: "politics" and "society," the word "politics" in the Eastern Orthodox experience "politics" in the eastern Orthodox experience means not only the "art of governing a city or polis," (the *politike Techne* of Aristotle), but also the art, (*politike arete*) of developing right personal, social, and existential relations based on the Trinitarian inter-personal life and relations. "Politics", that is, is not just a useful compromise in social life, but a problem of truth; a problem, which determines the meaning of human life and existence, its spiritual and cultural goals that transform time and matter and make perfect man's humanity as God's creation.

ORTHODOX EMPHASIS ON EUCHARISTIC ECCLESIOLOGY

It is not accidental that in the last four years Orthodox theologians lay a strong emphasis in Orthodox ecclesiology on the *eucharistic* understanding of the Church. The main reasons are: 1) The modern strong trend to change the Church into a mere socio-political institution, or into an ally of the established government. Therefore, many Orthodox theologians today, laymen as well as clergymen, constantly urge the churches to persevere trustingly in their appointed role as "bondservants to God," for only by doing so can they maintain their freedom over against *ideologies and political systems* which the Church cannot under any

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The Role of Woman in Unification Theology

On Saturday morning, January 29, the student body gathered to witness an unusual debate on an age-old topic, "Woman: Is She Object To Man?" Donna Fusco (senior) acted as coordinator and moderator for the morning's proceedings. The format was not that of a traditional debate in order to avoid a competitive spirit which is not always helpful in sensitive issues. Rather the purpose was to explore and communicate different ideas in an educational setting.

The panel was composed of seven people: Damian Anderson, Julie Burgess, Fiona Haines, Robert Madison, Debra Kababbe (juniors), Lois Ramunni Drost (senior) and Renee Pearson Thompson (divinity senior). Each participant presented his or her viewpoint on the subject, alternating between those who agreed with the statement and those who did not. After the last speaker, the panel engaged in an open discussion. They then left the room to work out a consensus. During this break members of the audience expressed their opinions on the topic.

The following is a summary and paraphrase of the speakers and their conclusions (which were by no means final):

Lois Ramunni Drost began with a brief look at the history of women in the Judeo-Christian teachings. The Jewish Kabbalah states that "When the masculine and feminine aspects of God have been reunited and the female half of humanity has been restored from exile, the world will be repaired." Although St. Paul limited women in some respects, he gave them a much larger role in church affairs than women in traditional synagogues. Unification theology goes even further to challenge women to "create themselves in the image of God so that God's feminine aspects can be fully experienced by the universe."

Damian Anderson was firm in his opinion that woman is indeed object to man, in the realm of love. A husband pours out his heart, gives everything for his wife's needs. A wife must receive this love in order to support the children. A woman wants a man that she can look up to, who will guide her life and plan for her future.

Debra Kababbe addressed another side of the issue by defining the relationships of a perfected person as spherical and all-directional (according to statements in Divine Principle). Therefore woman as object to man is only one aspect of the total system of her relationships. She defined objectivity as responsive and supportive, and subjectivity as initiative and creative. She then asked, "Don't women have all of these traits, and if so, what are the implications for women in our church?" In different situations a woman could be either a supportive follower or an initiative/leader.



Damian Anderson expresses his viewpoint on the role of woman in Unification Theology.

Robert Madison cautioned the audience that the traditional idea of woman as a totally submissive person who allowed the husband to make all the decisions was unsound. He pointed out that while some husbands want to make all the decisions, they are not qualified to take care of themselves, let alone their wife as well. If a wife were submissive all the time she wouldn't actually be supportive, because when mistakes are made the best support is correction.



Robert Madison and Fiona Haines exchange ideas.

Fiona Haines exposed an unusual aspect to the issue in her explanation that both men and women have suffered throughout history. Therefore we are not dealing with an ideal situation. The only way that men and women can find their true roles to one another is to first cry for one another's pain—to respond with sensitivity to one another's complaints. It isn't enough to merely approach the problem of male and female roles in society in an intellectual manner; men and women must open their hearts and let each other have the freedom to discover themselves as whole persons first.

Renee Pearson Thompson said a woman's role is to be object to man only after both men and women become object to God. She stated that one cannot isolate the word object, both object and subject occur in relationship. In the interchange between subject and object both sides find equal value. Our problems arise in the misunderstanding which the traditional use of these two words can create.

She concluded by remarking that both men and women fill the roles of subject and object to one another. But God is our first love—both men and women respond to God.

Julie Burgess pointed out that women have had some bad press throughout history. For example: Pandora's Box, the blame on Eve in the Genesis story and famous comments from Aristotle who was a known misogynist. She explained that woman is not object to man in the sense of being submissive. She then stated that the words subject and object do not designate certain roles, but that a give and take relationship of love and beauty means that subject and object become one.

A long discussion followed these presentations after which the panel adjourned for a fifteen minute break. They emerged smiling and announced that they had reached a tentative consensus statement. It was broken down into two parts: The Ideal and The Present Reality.

The Ideal: 1) Men and Women are both object to God, 2) They are involved in spherical relationships—their positions and roles are not fixed and regimented, 3) Women and men have both aspects of feminine and masculine qualities within themselves, 4) Positions can change between men and women due to love and harmony, 5) There is exceptional beauty in sacrificial love.

The Present Reality: 1) Men and Women have resentment and pain due to historical problems in male-female relationships, 2) God is suffering also because God is both father and mother, masculine and feminine, 3) Each one is responsible to say to the other, "I want to help you heal." 4) In this way, men and women both take responsibility to heal God, 5) We will make mistakes and need a forgiving heart towards one another as we try new roles and exchange positions.

The final statement was a gentle reminder that both men and women have a long way to go before they can claim to be perfect persons. Therefore, men and women need to have patience and humility to one another and ultimately uphold one another in deepest respect.

Lois Ramunni Drost

Ministers' Conference

Six ministers from as far away as Georgia and Ohio gathered for the third ministers' conference held at UTS from January 10-12, 1983. The theme of this conference was "Unificationism and Christian Life: Family Life and the Life of Society." Tom Cutts and Charles Cook, conference coordinators and divinity seniors at UTS, selected this topic with two concerns in mind. First, they wanted ministers to become more familiar with Unification theology towards the family. Secondly, they hoped that ministers would respond with Christian perspectives which would enhance both sides in understanding the value of the family in an increasingly complex society.

Dr. John Sonneborn gave brief presentations of Unification ideals about family and society. After each presentation there was time for questions and answers, which was followed by open discussion. The sessions between ministers and UTS students were skillfully led by Dr. Donald G. Jones, chairperson for the Religion Department of Drew University.

The ministers who attended were Rev. John Capen from a local Methodist church in northern New York State, Rev. William Hammond from Atlanta Georgia, Rev. Van Elliot Williams from Philadelphia and Rev. and Mrs.



Rev. Fought shares his insights on Christian family life.

Floyd Fought from Fostoria, Ohio. The Foughts are also parents of UTS senior Marilyn Morris Fought, who attended the conference.

Other students who participated were Mary Cheney Bratti, Lois Rammuni Drost, Susan Lindsay, Sharon Levers Pace, and David Tebo.

During their three day visit, the ministers were treated to wake-up singing in the morning. Their only complaint about that was simply, "not enough." The second evening they sang together with the students some of their own favorite hymns and everyone was surprised when Dr. Sonneborn sang a solo and then invited the participants to join in with him.

The discussions between ministers and seminary students were more than a sharing of theological and intellectual ideas. The advice of older ministers long in the profession of caring for people was openly sought by the students. In return the ministers listened to new ideas from young people and were often encouraged to renew their own vision.

The ministers were impressed with two video showings, one entitled, "People of the Quest," which displayed the world-wide activities of the Unification Church, and the "Blessing of 1982," which documented the marriage of 2,075 couples in Madison Square Garden by Rev. Moon on July 1st. But deeper impressions came from more informal moments between students and ministers. Charles Cook went jogging regularly with one of the ministers, while Tom Cutts prayed each evening with another. There were genuine feelings of mutual respect and Christian love for one another when the time came for each minister to depart.

Because this kind of information sharing is so vital for Unification students and Christian ministers, more conferences such as this are scheduled for 1983-84. Further dialogue with ministers will also continue as part of the Divinity field education program this summer.

Tom Cutts

Lifestyle Conversations with Members of the Unification Church

Edited by Richard Quebedeaux



Lifestyle, edited by Richard Quebedeaux, Rose of Sharon Press, Inc., GPO Box 2432, New York, New York 10116

This book results from the proceedings of a seminar convened in the Bahamas in 1980 in which Unification lifestyle was a main topic of discussion. The seminar included 40 people,

with over half of the participants coming from other religious traditions. Unification seminarists, church leaders, and doctoral students spoke on 8 topics ranging from engagement, marriage and children, to evangelism and witnessing, to fundraising. One paper was also presented by a non-Unificationist concerning research on the Unification movement. Richard Quebedeaux acted as moderator for the seminar and is also the editor of this volume.

The book represents a first attempt of Unificationists to meet the questions and controversy surrounding their lifestyle with openness and frankness in an academic setting. The presentations given by members offer a variety of insights on their personal experience as part of the Unification community.

Hugh and Nora Spurgin share, for example, their experience of being matched and "blessed" by Rev. Moon; then go on to share their experience as a family with several young children, in the church. As parents the Spurgins reveal their own feelings about being temporarily separated to do missionary work in the church, and the reasons behind their sacrifice.

Arthur Eves explains his attitude towards marriage and family as a single member of the church and several engaged members explain their feelings about their fiancés during discussion. This and other topics are very enlightening, yet it is clear that the issues involved are very complex, touching on problems of inter-cultural perceptions on the role of

men and women, personal responsibility and freedom, and problems of sexuality.

Throughout, the participants asked challenging questions about ethics and honesty in evangelism, how money is raised and the purpose it is used for, whether the church is egalitarian or elitist in its treatment of members, and whether it is democratic or dictatorial in its leadership.

Lifestyle makes a good beginning at probing the meaning of Unification customs and manner of living, but the topic is by no means treated exhaustively. At times the book can tend to be a bit theological, abstract, and less than concrete, perhaps reflecting the nature of discussions between scholars and academics more than anything else. Yet many essential issues and questions are dealt with making this volume lively, interesting, and worthwhile reading.

Karen Wilkening

Special Notice:

The past year has brought many changes to *The Cornerstone* format. For several months now we have been changing our means of production, which includes computerization of the mailing list. We apologize for any delays.

God Conference...

or between traditions; some presented an analysis of an issue that cuts across different religious and philosophic perspectives; and still others sought to cross over from one tradition to another.

Closing Address

Reverend Chung Hwan Kwak, on behalf of Reverend and Mrs. Moon closed the conference by sharing its founder's vision for the future: "I encourage those of you who value what is being initiated at these conferences to

see yourselves in the role of pioneers. By communicating to others the mutual respect and understanding which you have experienced here and the vision of religious reconciliation which we share, you can help pioneer the way for a global village in which our human family can live harmoniously and prosperously.

"The central problem of this world is the deep division within the human family. The current state of world affairs makes the healing of these divisions crucial. Reverend Moon sees the solution beginning with God, the foundation of the entire human family. Religion has

the primary responsibility of healing and stimulating restoration in other aspects of existence.

"But your efforts need not end here at this conference. If you carry this global vision, this spirit of mutual respect and ecumenical dialogue, back to colleagues in your respective communities, you can pave the way for meetings of prominent leaders within your religious traditions and thus facilitate the process of healing and unification there."

*Gregory Forfar,
Julie Myles*

Eastern Orthodoxy...

circumstances or for any considerations of expediency enter into coalition or even identify herself with, but of which she must always remain the prophetic "crisis." 2) The modern misunderstanding of the nature and mission of the Church which as been originally understood and experienced as Christian diakonia, witness and promotion of God's Kingdom on earth, and as a contribution to the creation of a fellowship of solidarity, in the sense of a metamorphosis of "natural" orders and the outlook of a society composed of individuals into a *koinonia of persons*.

"The Liturgy is not an escape from life, but a continuous transformation of life according to the prototype Jesus Christ, through the power of the Spirit... Each of the faithful is called upon to continue a personal 'liturgy' on the secret altar of his own heart, to realize a living proclamation of the good news 'for the whole

world.' Without this continuation the Liturgy remains incomplete. Since the eucharist event we are incorporated in Him who came to serve the world and to be sacrificed for it, we have to express in concrete Diakonia, in community life, our new being in Christ, the Servant of all.

"The sacrifice of the eucharist must be extended in personal sacrifices for the people in need, the brothers for whom Christ died. Since the Liturgy is the participation in the great event of liberation from the demonic powers, then the continuation of Liturgy in life means a continuous liberation from the powers of the evil that are working inside us, a continual reorientation and openness to insights and efforts aimed at liberating human persons from all demonic structures of injustice, exploitation, agony, loneliness, and at creating real communion of persons in love."

Dr. Constantine N. Tsirpanlis

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Seminary Graduates on National College Tour:

Unificationism and Martial Arts

Dr. Joon Ho Seuk, former assistant to Pres. David S.C. Kim of the Unification Theological Seminary was named national director of the Collegiate Association for the Research of Principles (CARP) on January 1, 1983 by Rev. Moon. During his five years at the seminary Dr. Seuk served as an Administrative Dean and advisor to students.

In February of 1979 he initiated a new martial art which was entitled Wonhwa-Do, meaning "the way of harmony." This martial art has several unique qualities. First, it is based on the Unification principles which are found in the teachings of Rev. Sun Myung Moon. In this sense, Wonhwa-Do is spiritual as it seeks to help each individual become a well disciplined person whose mind and body are united centering on love for God.

Wonhwa-Do is also an art of unarmed self-defense. Dr. Seuk, a 9th degree black belt and Grand Master of the art has combined the best of other bare-handed techniques, ranging from the "hard" movements of Karate to the "soft" circular motions of T'ai Chi. The result is an integration of many of the best martial arts based on the spiritual principles of Unificationism.

In order to revitalize the American college campuses Dr. Seuk has begun a tour of the major campuses to present lectures on Unificationism. A crack team of Wonhwa-Do black belt students was organized to express this message through the martial arts. Seven graduates of the seminary are members of this black belt traveling team. They are: Jack Ashworth, Daryl Clarke, Diana Peronis Erskine, Kasia Kopacz Fischer and Gerry Servito from the class of 1982; Eijiro Kusakiri from the 1981 class and Takamitsu Hoshiko who was graduated in 1980, who was the first to receive a black belt and served as Dr. Seuk's assistant teacher for two years.

Their first stop was Boston University. After two weeks of planning, advertising and ticketing in the bitter cold, more than 1,000 students filled the Sargent Gym to watch the



Seminary graduates display their skills in martial art of Wonhwa-Do

performance of Wonhwa-Do forms, board breaking, martial art ballet and special self-defense for women. Dr. Betsy Colford, divinity senior, traveled from the seminary to act as emcee for the evening, explaining each form and introducing each part of the program.

The highlight of the evening was Dr. Seuk's powerful presentation in which he explained how martial arts convey the message of Unificationism. The goals of Unificationism are to unite the denominations of Christianity, to bring a spiritual awakening to the Communists who are "a victim of a false ideology" and to revitalize the American young people with a new standard of morality. Dr. Seuk proclaimed that God is bringing a new ideology to America to inspire young people so that they could become a saving light to the rest of the world. "The main reason I stand before you today is because I have discovered a great teacher who knows the way to bring about an ideal world of true love. That teacher is Rev. Moon and the way is called Unificationism.

After Dr. Seuk's speech, which was welcomed with applause many times during his presentation, the crowd was treated to the aesthetic beauty of Wonhwa-Do ballet. This unique form of martial arts was developed by Gerry Servito and Diana Peronis Erskine while

they were students at UTS. The young women in the crowd especially appreciated Kasia Kopacz Fischer's demonstration of practical self-defense as she effectively fought off repeated attacks from Takemitsu Hoshiko.

Two members of the black belt team remained in Boston for a few weeks to teach beginners classes at Boston University and Harvard, due to the enthusiastic response of the audience. By March 7 the entire team had reformed in Berkeley. They followed through with another successful performance, this time attracting almost 3,000 students in the open Sproul Plaza on the Berkeley campus. Rain and scattered heckling did little to disturb the genuine atmosphere of interest and acceptance on the part of the large crowd. Again the response warranted two black belts to stay behind and begin classes while the team traveled to Houston for its next program. Other major campuses such as University of Wisconsin were considered for Wonhwa-Do demonstration programs.

In a special tribute to Dr. Joon Ho Seuk who gave so much of his time and effort to the guidance of seminary students, major parts of his speech on Unificationism are presented in this issue.

Betsy Colford

Guest Speaker

The students of UTS received a rare opportunity to see inside the "iron curtain" through the eyes of Soviet emigre, Isay Yurovsky who spoke on the problems of religious groups in Russia on February 7, 1983. Isay Yurovsky is one of the many Jewish emigres who left the Soviet Union in the mid-1970's. Educated at the University of Kiev, he was an instructor at the Institute for Foreign Languages in Kiev, and presently teaches English at the Jewish Community House of Bensonhurst in New York.

"In Russia, atheism is the law of life," Yurovsky said. The official policy of the government is to persecute all religions, including Christian, Jewish and Moslem." He cited stories of Catholic priests who had been sent to prison for 7 years hard labor merely because they baptized children in the Church.

Even though the USSR is a most powerful military might Yurovsky claimed that the "empire is crumbling." According to him, the greatest threat to the government is an uprising from within. To counterbalance this possibility, Andropov is ridding the State of all Brezhnev's former cadres. One example of this which Yurovsky pointed out was the newly appointed KGB director Kovalchuk who is a close friend of Andropov.

Quoting the influential American scientist George Cannon, "if there is might, there is right," Yurovsky illustrated the continued abuses of the USSR on a worldwide scale. "Three years ago Russia conquered Afghanistan, a backwards country of herdsmen. They exterminated these people with modern weapons, including poisonous gases. The world did nothing."

Inside the walls of the Soviet bloc people are



Mr. Isay Yurovsky, former Capt. in the Soviet Army, speaks on his experiences in Russia...

struggling to survive. In the regions of Siberia and Tomsk bread, sausage and butter are difficult to find. Everywhere people in these regions are standing in line for food. Yurovsky said that in America a poor man may at least own a car or his own apartment, but in Russia "a poor man is like a church mouse."

Mr. Yurovsky told the students of a common joke in Russia which is known as the Six Soviet Wonders. They are: "There is no unemployment in Russia, but nobody works. Nobody works but all are paid. Everybody is paid but there is nothing to buy. There is nothing to buy but nobody lacks for what he needs. Nobody lacks for what he needs but everybody complains. Everybody complains, but when people vote in USSR, all vote yes."

In a question and answer session Yurovsky was asked about the weakest point in Marxist ideology. He responded flatly that so few people believe in the entire system anymore in Russia because Marxism is largely "absurd." He estimated that only a small group, two or three percent of party members, believe in the



...Frits Buningh, Pres. of NSS listens to the moving testimony.

whole of Marxist ideology. He stressed that religion is on the upsurge.

However, every young person in Russia is also compelled to go to military service for two years or they are sent to prison. Yurovsky assured UTS students that the people themselves do not want war. "They are happy to have a pair of shoes and bread." He added a note of sad remembrance of the famine in 1933 where 7 million people starved to death in the Ukraine. "Stalin would not buy a gram of grain. He let them die. I was 22 years old and a captain in the Army." Yurovsky has not been able to forget traveling through countless Ukrainian villages where he picked up swollen corpses.

He concluded the evening by encouraging seminary students to continue their studies with dedication to bring about an answer to atheistic ideology. Young people can bring a renewed religious awareness to the world which can fight against corruption, hunger and poverty.

Renee Pearson Thompson

Winter Pilgrimage of YSWR

In the summer of 1982 more than 150 participants circled the globe in the inaugural "spiritual pilgrimage" of the Youth Seminar on World Religions (YSWR). The planning board committee unexpectedly experienced quite a different pilgrimage as they trekked through a February blizzard that buried the Barrytown countryside under two feet of snow. Hazardous roads prevented two of the participants from reaching their destination as they were forced to turn around just north of New York City. Nonetheless, twelve members did manage to meet from February 11-13, 1983, in order to evaluate last summer's global excursion and to plan for the second trip this year.

Dr. Huston Smith and wife Kendra were the chairpersons, with John Maniatis acting as moderator, for what proved to be a joyous reunion. Board members recalled the dusty heat of Cairo and humid afternoons of India as they watched the snow blanket the earth just outside their windows.

The first half of the conference was spent in a thorough evaluation of participant responses to the general itinerary and objectives of the global tour. Dr. Betsy Colford submitted a study of these responses which included impressions of each city visited, opinions of the lecture series, and suggestions for further improvements.

The second half of the conference was concerned with reviewing candidates from 39 countries who have submitted their applications for this summer's program. More applications are expected and a second meeting was scheduled in March to discuss these and make further selections. Each candidate must have a reference or a sponsor. They also must be able to speak English fluently and are required to submit their educational, cultural and religious background. The selection of applicants is made after careful consideration in order to create a group which is balanced and repre-

sentative of the world's religions and nationalities.

The tour this year will begin June 30 and end August 22. All participants will have the cost of their travel, housing and meals paid by the YSWR, but this will not cover personal expenses. Transportation, air and ground, will be coordinated by Mel Haft and Herbert Mayrs, UTS graduates who now work full-time for the YSWR. Materials gained from last year will be used to enhance the lectures and programs this year. One example of this is a slide show on religious art and architecture prepared by John Dickson, divinity senior at UTS.

In spite of the weather which made their gathering together difficult, the planning committee members were encouraged by the responses from last year's participants and excited by the possibilities of this year's global adventure.

*Greg Forfar,
Julie Myles*

Dr. Joon Ho Seuk Proclaims Message of Unificationism

As the creator of Wonhwa-do, the Unified Martial Art, I'd like to share with you our guiding philosophy which is Unificationism. After my message, there will be even more amazing and inspiring demonstrations. I believe you will enjoy the entire program.

First, I would like to ask, why do you find a Wonhwa-do demonstration inspiring and exciting? Perhaps you can identify with the young people who are involved. They have talent and strong spirit that has been nurtured through hard work and effort over a period of time. Strenuous training and the willingness to commit themselves to the arduous task of spiritual and physical development has enabled these young people to touch something within us. That "something" is our own desire to strive and to grow. We feel inspired because within our deepest selves we want to aspire for a high goal, we want to be involved in a monumental task, and we want to fulfill our potential as individuals.

Although Wonhwa-do serves as an arena for physical and spiritual growth, it is limited in scope, because it focuses primarily on individual growth. If we had to think of the greatest goal for ourselves, what would it be? Many might answer, "the attainment of vast amounts of money," some would say "vast amounts of power," while yet others, scholars like yourselves perhaps would say "the attainment of vast amounts of knowledge!" For myself, the answer is clear. The greatest goal



possible involves three stages. The first stage is to become an ideal person with mind and body totally united in perfect harmony. The second stage of the goal is to create an ideal family of true love. The third and most challenging stage is to establish a unified, peaceful, loving world. Yes! To create such an ideal world is the ultimate goal of mankind, the greatest goal imaginable!

The center of this unified peaceful world that we long for cannot be money, power, or knowledge. These have motivated many people yet all have failed to bring true happiness. The center of an ideal world must be true love, for the fundamental character of God, who is the center of all creation, is true love.

"I would like to humbly and solemnly declare that Unificationism is the most comprehensive worldview which can solve today's problems. With this principle we can build a unified world of freedom, peace and happiness. Without God, there can be no true love, and without the family there can be no expression and transmission of this love."

In order for a martial artist to become proficient, he needs much effort and a good teacher who knows the way. It holds true that for the creation of the ideal world we need great efforts and a clear guiding principle to accomplish that goal.

We can see then that the path to our goal of a unified, loving world is dark and obstructed whether we choose left or right, communism or democracy. Even though many have given their lives seeking solutions, no solutions have come. It is evident that the world needs a new



guiding principle which is of a higher dimension than both democratic capitalism and communism. We need a new worldview that will fulfill the goals of both ideologies, communism and democracy.

Unificationism is the guiding principle which can harmonize West and East, materialism and spirituality, science and religion centering on God's love. By its application, we can create the world of true peace, true happiness and true freedom that mankind has longed for.

Unificationism brings solutions to the gravest problems of today. First, it presents a positive solution to the problem of Communism. Communism can only be solved by a spiritual awakening. And that awakening is already being brought by Unificationism. It will provide the necessary foundation for the solution to the social problems of mankind.



Dr. Joon Ho Seuk

Unificationism is "Godism" which promotes God-centered principles. It challenges each of us as individuals to live a Godly life centering on God's love. It is also "family-ism" for it teaches that the family unit, centering on God's love, is the cornerstone of a true society. The ideal world will be realized when the true love of the God-centered family is expanded to the society, national and finally the worldwide level.

If each of us can make a commitment to reach out for the ultimate goal of a peaceful



loving world, then our voices will echo around the earth, touching others who too will make the commitment to a unified world through true love and a sacrificial heart.

We must rise up in response to this challenge, bearing true love and a sacrificial heart of concern not only for America but for all mankind.

It is my sincere desire and the hope of the Unification Movement and CARP that we can work together and challenge one another in the spirit of brotherhood to make our dream of a peaceful world a reality on this earth.

Thank you very much and may God bless you.

Book Reviews:

Robert E. C. Browne, *The Ministry of the Word*; Philadelphia: Fortress Press. 128 pp.

James A. Sanders, *God Has a Story Too*; Philadelphia: Fortress Press. 145 pp.

George I. Hunter, *Theological Field Education*; Newton Centre: The Boston Theological Institute. 245 pp.

———, *Supervision and Education—Formation for Ministry*; Cambridge: Episcopal Divinity School. 165 pp.

In the world of Practical Theology, publication ranges from the practical to the theoretical. The first two books here fall mostly on the theoretical while the last three tend to the practical. Browne's is a welcome reprint. His concern is communication, apologetics, the use of images, the preacher's own person in the delivery of the message, the exposition of doctrine. But he is also concerned with the foundation of ministry. There is no conclusive definition of the vocation of a ministry of the word, because words cannot sum it up. In the meanwhile, he has said preaching is an art—great art hides the work of the artist and draws no attention to the artist's cleverness. Great preaching, like great art, cannot be done by those who have known no chaos within and the mastery of that chaos. The artist prophesies not by foretelling the fu-

ture but by telling the audience the secret of the artist's won heart at the risk of their displeasure. His thoughts echo genius: 1% inspiration, and 99% perspiration. Without struggling with the chaos within, the artist preacher cannot tell others what is in *their* hearts. Theologically the Gospel makes us free though slavery often seems more reasonable. Aware of that, the preacher speaks out in the name of the God who will both supply the words and bring his word to fruition.

Sanders' sermons are shared with the reader with an unusual twist. Instead of the finished product polished through multiple deliveries hither and yon, he presents them in their original context. Their meaning is clearer and more meaningful. Would that we had the real "sitz in leben" of the biblical stories upon which he draws. Sanders is the rare scholar who not only preaches but is willing to share that preaching with the general public. He may not win applause from the scholarly community which might prefer that he go back to the Dead Sea Scrolls and stir the publishers to publish the unpublished of that 35 year old discovery. I would prefer that the scholars go and do likewise, and while they are at it, they could read Sanders' work. Here is biblical theology in a practical vein, helping to overcome the general biblical illiteracy of the American public. Good preaching. Good scholarship.

Hunter's *Theological Field Education* focuses on Boston but he draws upon other pro-

grams as well. Basically this is a "How to" for seminaries but one can recommend it to alumni, and then urge them to report back to their seminaries their assessment of their won and subsequent experience in this phase of theological education.

Hunter's *Supervision*...also includes bibliography, and examples of field ed programs and workshops for supervisors. This text partly up-dates the previous one but is broader in urban ministries, and geography, since part of it grew out of experience in Australia and New Zealand.

These are stimulating books that can be recommended to all concerned with the religious dimensions of life.

Henry O. Thompson

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March 1983



NSS Sponsors First Intra-Church Conference

New Strategy Studies (NSS), a student organization at UTS dealing with current events and social action, held a conference at UTS entitled "Unification Social and Political Outreach". Members of various Unification Movement departments gathered March 18, 19 and 20, at UTS. This intra-church dialogue, a first for UTS, was organized by seminarians Peter Califano, Fritz Buningh and Ann McMurdo. Califano was conference coordinator and Jonathan Wells, a Ph.D. candidate at Yale University moderated.

The purpose of the conference was firstly, to gain an understanding of the needs and goals of various Unification Movement departments and foster support and cooperation among the departments; secondly, to discuss the practical application of Unification ideals in bringing about a more harmonious world.

Many people are skeptical of the ideals of the Unification Movement, which envision an ideal world. A participant commented, "Utopian hopes, in part, have been misdirected. They either became nothing or were used harmfully.

Therefore, many naturally reject Utopians."

Lloyd Eby, a graduate student at Fordham University, presented a report on the April 1981 "Conference on the Counter to Marxist Theory". Comparative world visions were considered including Marxism, Communism, Americanism and Unificationism. The Unification

"Utopian hopes, in part, have been misdirected. They either became nothing or were used harmfully. Therefore, many naturally reject Utopians."

Victory Over Communism program (VOC), was analyzed for strengths and weaknesses by people from different perspectives. A critique was prepared emphasizing the need to further develop the counterproposal in order to build strategies and tactics for future social-political outreach. That conference was an important precursor to this meeting.

A Unification doctrine, concerning the three blessings, based on Genesis 1:28, "And God blessed them and God said unto them. Be fruitful and multiply and replenish the earth..." forms the basis of the ideal. The blessings concern love. The first blessing "to be fruitful", concerns individual perfection and the love of God. The second blessing, to "multiply" concerns perfection on the family level and the love of humankind. The third blessing, "to have dominion", concerns the love of the creation. It was concluded that these loving relationships can be taught and be shown to be the advantage of all, only through showing the highest standard of love.

Jonathan Wells commented that the theoretical discussion of the Unification ideal of the Three Blessings made evident the considerable ambiguity in that ideal and that such ambiguity leaves room for considerable diversity when it comes to specific social and political proposals.

A proposal was made to start a think tank.

continued on page 2

Minority Alliance International Ministers Conference

Unification Church National Headquarters in New York hosted the second monthly meeting for ministers involved with Minority Alliance International (MAI). Over 70 participants gathered on March 19, for a one day conference entitled "Responsibility." The aim of the conference series is "The Total Realization of True Interreligious, Interracial Harmony."

"Responsibility," coordinator Bruce Williams

stated, "is a measure of our ability to react or respond to God. As ministers, our purpose and direction in initiation of responsibility is true love."

MAI was created to respond to government cutbacks in the funding of social services and the decline in our sense of social responsibility to protect and promote the rights of poor or oppressed people. An organization separate from

government funding was established. Action oriented committees will address: Community Services, Equal Rights, Religious Liberty, Fairness in Media, Economic Development and Equal Employment Opportunities, Education and Cultural Development.

Ecumenism is aligned with the goals of this minority alliance. The Conference dialogue involved Seventh Day Adventists, Muslims, Pentecostals, Baptists, Unificationists and others. Some forty ministers attended altogether. Many departments of the Unification Church assisted, including seven students from UTS.

Bruce Williams, Director of Communications, offered the opening prayer and introduced Dr. Mose Durst, the President of the Unification Church of America. His plenary speech praised the religious commitment participants had to noble goals transcending their personal interests.

Reverend Edward Culvert, pastor of the First Baptist Church of Harlem and Professor of Black Studies at City College of New York, delivered the keynote speech. He stressed the importance of the church as the moral guide for the state:

"The Church has allowed the state to dictate to it rather than the reverse. The church should guide the morality of the state." He also shared his personal experiences as a minister and parent to his congregation.

A film on the history of the black Africans depicted the beginning of the slave trade in Africa and told the story of blacks in America. The movie provided background for discussion on topics such as racism, injustice, bigotry, immorality and the need to remove social ills and attain true unity and peace.

Much of the program was conducted in three separate group discussions. The topics were: Church and State, Communism Today, and Religious Revival.

Mark Washington, UTS junior, participated in the latter session. He said, "We should allow God to dwell in our institutions to rejuvenate religion in our society." Many others expressed the need for revitalization within religion as part of our spiritual responsibility and protection from atheistic ideology.

Entertainment was provided by Mrs. Donnette Magoola and Mrs. Juanita Jackson Pierre-Louis. Georgia Sherman Lewis led the audience in singing "The Battle Hymn of the Republic". Bruce Williams concluded the meeting with a tearful prayer entreating God to "guide our ship of unity through the uncharted, often dark and stormy waters leading to the Kingdom."

"Ideals and Tradition" will be the theme for the next in the series of MAI conferences. It is scheduled for April 23rd, at the Unification Church Headquarters at 4 West 43rd Street, in New York City. For further information, contact Bruce Williams at MAI, 401 5th Avenue, New York, N.Y. 10036. Phone: (212)696-4363.

Mark Washington



Participants discuss future directions of Unification Church

NSS Conference...

composed of leaders and members to dialogue on an ongoing basis in order to find solutions to problems such as those discussed in the conference.

Enthusied by the conference, the participants agreed upon scheduling three future meetings, two regional meetings in April will be followed by a reconvocation at UTS May 20-22, tentatively.

There were 26 participants from various departments and groups including the National Headquarters of the Unification Movement in NYC, Unification News, the Washington D.C. Church, Ph.D. Candidates, the Collegiate Association for the Research of Principles (CARP), Causa, the Albany Center and the National Council for Church and Social Action.

Seminarians participated in every aspect of the conference including food preparation, room management and general preparations. Very instrumental in this regard were Charles Cook, John Umlauf, Simon Herbert, Cheryl Glass, Marcia de Abreau and others.

"The overall atmosphere of the conference, Jonathan Wells observed, was dominated by a combination of several attitudes: a deep commitment to the general goals of Unificationism; an eagerness to help the Movement succeed, especially in America during the next three years; a willingness to examine doctrine and practice in a spirit of openness to constructive criticism; and a respect for the diversity of opinion among



Tom McDevitt (Washington D.C. Church Director) responds to students' questions.

those present. The conference ended on a note of excitement at the prospect of future brainstorming sessions with brothers and sisters and of hope for the future of the Unification Movement."

A special appreciation goes to UTS President David S.C. Kim, for his support in making this event possible.

Julie Myles

New ERA Advanced Seminar on Unification Theology

The Bahamas welcomed 50 participants February 23-27, to an Advanced Seminar on Unification Theology. New ERA sponsored the conference in response to requests from academicians for further studies. All participants had previously read the "Divine Principle" and attended a seven day seminar.

The seminar was structured so as to invite scholarly discussion of certain central themes in Unification teaching. Participants enrolled and remained in one of three sections: The Fall, Sin and Society; Restoration Through Indemnity; and Religion in the Pacific Era.

Dr. M. Darrol Bryant moderated the session discussing The Fall, Sin and Society. One respondent remarked that: "The existence of sin and its effects was agreed upon by all, but not all agreed on the possibility of the elimination of sin." Discussion focused on the origin of evil, the possibility and nature of redemption and the function of passages such as Genesis 3 on the Fall. Different perspectives on the origin of sin arose when emphasis was placed on the individual or society and the environment.



Dr. M. Darrol Bryant addresses participants from USA, Canada, Europe, India and the Far East.

Dr. Young Oon Kim presented a paper entitled "Satan and the Problem of Evil." Lloyd Eby explained "Original Sin and Human Value" and responded to the paper "Theology of Human Sexuality". Some other topics were: "The Fall and Misogyny in Justin the Martyr and Clement of Alexandria"; "The Opposite of Sin is Love"; "The Cracked Mirror: Individual and Social Implications of a Liberal Protestant Understanding of the Myth of the Fall."

Dr. Richard A. Quebedeaux moderated the sessions on Restoration Through Indemnity. This theme generated vigorous discussion and divergent opinions. Perspectives ranged from the notion of sacrifice in the African Yoruba religion to Anselm's satisfaction theory in *Cur Deus Homo*.

"Religion in the Pacific Era" refers to providential shifts in religious influence to the Pacific perimeter nations. Dr. Richard L. Rubenstein wrote on "Religion and the Economic Pearl Harbor" and responded to "Socio-Political Dimensions in Korean Eschatologies". Other titles included: "An Indian View of Christ"; "The Buddha's Thoughts on Thinking: Implications for Ecumenical Dialogue"; "Christian Missions as the Handmaiden of Imperial Expansion: The Church of England Pacific Missions as a Case Study;" and "San-Chiao: Religious Dimensions of Pacific Culture."

Ecumenical dialogue certainly reveals the diversity within Christian theology. The participants of evangelical and fundamental Christians was missed (those invited were unable to attend). However, encouraged by the success of this conference, New ERA will offer other Advanced Unification Theology Seminars in 1983.

Debra Kabbabe

Celebrating Our Judaic Roots

"Shalom; A hearty l'chaim!"

Come March 30 and celebrate a Passover Seder with us." Thus, the word went out from the Jewish community sojourning in UTS to gather for a commemorative meal (a Seder).

Wishing us all a "Happy Pesah" (Passover) were: Dr. Josef Hausner, Sarah Witt, Sarah Blum, Mel Haft, Bruce Sutchar, Jack Rothstein, Rob Schwartz, Barry Felig and David Nissenowitz.

Nissenowitz, our favorite stand up comedian, found it unusually easy to keep us rolling in the aisles after several bowls of Sarah's famous matzoh ball soup. David announced the real reason he shortened his name to Nissen was not, no not, to pose as a successful Japanese industrialist! Instead, anticipating a rapid climb to stardom, he chose Nissen "to fit on the movie marquees." Nissenowitz, who was the grand master of ceremonies, students say, is still searching for the hidden Afikoman! (i.e., the

hidden blessing or the matzoh with the mostest).

Our Jewish hosts and hostesses re-enacted a superlative mitzvah—bar none! Mitzvah is Hebrew for a blessing or duty. In this case, it was to tell and retell the Exodus story. Through partaking of this symbolic supper, everyone celebrated the oldest holiday on the Jewish calendar. The whole Barrytown community and many guests from our home church ministry joined in unison to sing "Deyeynu" which means: For that alone we should have been grateful.

The commemorative Passover meal teaches about a redeemer God who cares and plans for the oppressed, and about how freedom and sacrifice go together. We dip the "Karpas" or bitter herbs into salt water to remind us of the bitter tears of those who have suffered as slaves. We break the Matzoh, the bread of affliction, and hope that those who are hungry and distressed will come to celebrate the Passover.

The Jewish "Kiddush", an invocation, encourages us to join in working for the day when all people everywhere shall be free from tyranny, from poverty and from war. God's original purpose for his chosen people was to bring the whole world to know the one God. For the Jews, to know God is to know how God acts in history and to relive the drama of deliverance. Such knowledge is of the heart, experiential and relational. It was exactly in that way that we as guests came to know the meaning behind the Seder meal.

Shalom.

Gregory Forfar



Mel Haft explains Passover traditions of the Seder.



Oratorical contest participants from L to R (back row, judges) Ratna Thillai, Richard Mantle, Linda Lucero, Patsy Johnson, President and Mrs. David S.C. Kim, Cheryl Glass, Donna Fusco, David Doose, Fiona Haines, Herman Drost.

Oratorical Contest Highlights

Each year the seminary holds an oratorical contest giving students an opportunity to demonstrate their speaking skills. This year, 34 students participated in the preliminaries of the Seventh Annual Oratorical Contest held March 24. Eight finalists were selected by the judges to give ten minute presentations on the following day. This year the topic was "The Path of the Disciple".

Donna Fusco, the winner last year, was hostess of the contest. She passed the first place trophy on to Cheryl Glass, who also received a \$100 cash prize. David Doose took second, receiving \$75, and Patsy Casino placed third, winning \$50. Linda Lucero and Ratna Thillai—

rajan received honorable mentions for their presentations.

Cheryl Glass related that God was the first disciple. "God pioneered the path of the disciple by following His leader—His own love." Cheryl's speech took on a beautiful touch, in sharing many of her own experiences and insights. The path God pioneered, Cheryl explained, is one of self sacrifice, grief and compassion. She concluded by saying, "If we can touch the heart of God we can graduate from being disciples to the position of true sons and daughters of God."

David Doose saw the disciple's path as having three stages: first, to make a commitment;

second, to realize one's commitment is not total; and thirdly, to make a deeper total commitment. For David, fulfilling the position of being a disciple is the formation period in a life of faith. He said, "In the third stage of discipleship, God becomes a reality to you; the path of the disciple ends when you can begin to gather disciples of your own—entering into the growth period."

Patsy Casino told how she had walked one of the scenic paths at the seminary pondering the path of the disciple. After completing the trail, she was inspired to walk it a second time. On her first round, she realized that a disciple needs a total commitment and love for God. The second time around, she realized that another dimension of that commitment to God means a commitment to mankind. The trees seemed like people reaching out for her. Then she realized "God's heart is truly bound-up within man. Therefore, the disciple is one who takes the love of God and serves all mankind."

The judges this year were Prof. Olsen, Dean Therese Stewart, Mel Haft, Sylvia Grahn, June Kibburz and Yolanda Smalls.

Karen Wilkening

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April 1983

UTS Students Explore Field of Archaeology

"Put your future in ruins." This was the advice which Dr. Robert J. Bull of the Drew Institute of Archaeology gave to nearly a hundred students attending the April 18th conference entitled, "Discovering Our Ancient Past, Biblical Archaeology Today." He further informed the students that the answer lies 'below' for those interested in the serious pursuit of Biblical Archaeology. Mary Townsend, Michel Magnin (Seniors), Jorgan Bramsen, Jack Scheffrin and Gregory Forfar (Juniors), travelled to Philadelphia to join Dr. Thompson for the conference.

After arriving in Philadelphia, the students visited the University of Pennsylvania Museum of Archaeology. This set the stage for the presentations which they were to hear the following day. Dr. Henry Thompson and his wife Joyce invited the group to dine with them at their home. Later that evening Dr. Thompson shared his personal involvement in Biblical Archaeology and answered students' questions about the nature and history of this relatively new field.

The next day found the small UTS contingent amongst a large and diverse number of participants in the conference held at the Jewish Community Center of Southern New Jersey in Cherry Hill.

Dr. Jeffrey H. Tigay, University of Pennsylvania, gave the keynote address and illustrated how archaeology has refuted the argument from classical Biblical Criticism that monotheism prevailed in Israel only after the first Temple period. He pointed out the danger of approaching the Bible from too narrow a focus, (sub-specialization), and cited the moral of the tale of the blind men and the elephant. "Biblical scholarship," he said, "involves Palentology, Anthropology, Comparative Linguistics and Archaeology as well many other disciplines. The interdependence of these is most important. The social inequalities addressed by the classical prophets have left their imprint under the dusts of time. Archaeology, sifting through the dust, reveals not only the accuracy of the Bible, but also that which was previously speculative isogesis of the scriptures."

Dr. James A. Sauer of the University of Pennsylvania, Chief Archaeologist for the



Dr. Henry Thompson shows Michel Magnin the location of his dig at Shechem, Jordan.

American Survey in Yemen, spoke on the Israelite settlement of Canaan. Professor Frederick Brandfon of Stockton State College and Coordinator of the Coastal Plain Expedition responded to Dr. Sauer's presentation. The audience then witnessed a scholarly debate which centered upon recent finds which Dr. Sauer claimed support the Biblical descriptions of the Israelite conquest of Canaanite cities.

Brandfon used other sources to arrive at a different conclusion. He cautioned, "Just because the Bible says that Israel played the central role in the conquest, we as Archaeologists do not yet have sufficient evidence."

However, Archaeology has also contributed in a positive and valuable way to Biblical Studies and debates such as the one above. Often the credibility and accuracy of the Bible has been bolstered and in many cases the historical context is recreated and made useful for clarify-

ing interpretations of the Bible. According to Dr. Thompson this process is much life life, "a process of developing adequate conclusions from inadequate evidence."

Dr. Joe D. Seger of Cobb Institute of Archaeology and Director of Lahav Research project gave the next presentation in which he stated that there was evidence for a "reasonable hypothesis" that the Age of the Patriarchs was the Middle Bronze Age (c. 2000-1500 BCE). Seger's finds support the Albright theory that the arrival of the Patriarchs coincided with the Amorite invasions and wanderings (c. 1780 BCE).

His theory was challenged by Dr. Suzanne Richard of Drew University, Director of Khirbet Iskander Expedition. She questioned Dr. Seger's hypothesis, "How far can the Pat-

Continued on Page 3

Conference for Latter-Day Saints and Unificationists

The first dialogue-conference for members of the Church of Jesus Christ of Latter-Day Saints (hereafter referred to as Mormons) and the Unification Church was held at UTS on April 22-24. There were 19 participants who traveled from Canada, Utah and California.

Mr. John Simpson, a Presbyterian Minister from the Department of Sociology at the University of Toronto acted as moderator. Bill Brunhofer and Ann McMurdo, seniors at UTS, were in charge of organizing the conference. The weekend included an interesting exchange between the participants on the similarities and differences of their respective faiths.

Armand Mauss, from the Department of Sociology of Washington State University, was a Mormon missionary thirty years ago. He spoke about the change in the missionary program and techniques during those years.

The missionizing system was built on three sociological principles: 1) The importance of networks and the socialization process. It is uncommon for conversion to take place in isolation. Beliefs follow socialization. 2) Individual investment increases commitment to the enterprise, especially if they are involved in decision making processes. 3) What one suffers for is what one values the most. This is called the "cognitive consistency theory."

In other words, the most important converts from the missionary experience are the missionaries themselves. A foreign mission gives a person training for life by teaching him another language and exposing him to another culture. The missionary's family are also involved in this transformation process by vicariously experiencing the same difficulties. In fact, the most successful conversion rates come through contacts which Mormon families make rather than from the missionary working alone.

From 1920 to 1950, the Mormon church population expanded five times. The missionary program changed dramatically during this period and the missionary output increased ten fold. Along with this came increasing bureaucratization standardization and expertise in the program itself.

In recent years the standard missionary course has been reduced from two years to eighteen months. Another important change was the inclusion of women as active missionaries on the field.

Some other important points in the history of the Mormons were brought out by Lynn Fife, President of the Vermont Stake and an Associate Professor of Agricultural Economics at the University of Vermont. From 1850 onward, the Mormons built an economic-political establishment in Utah. In England, a whole church was converted and baptised into the new faith. Such successes generated a backlash and an anti-Mormon media image.

Dean Lauder, Professor of Social Geography from the University of Quebec addressed the



Bob Beebe explains the ideas of Unificationism during the weekend conference.



Members of the Church of Jesus Christ of Latter-Day Saints (Mormons) share their personal reflections and theological concerns.

problems which rapid growth brings to the Mormon faith. Along with the advantages of increased membership, the church has dealt with inexperienced leadership which occurs naturally in response to the demands of new converts and with the process of centralization which attaches more importance to the institution than to the individual.

Robert Beebe, UTS senior, presented some of the fundamental beliefs of Unificationists in response to the Mormon participants. He outlined Unification ideas on the principles of creation, the fall of humankind, and the restoration process between God and man throughout history.

There was also a great interest in Unification marriages and family lifestyle since this is also

a cornerstone of faith within the Mormon church. A video of the July 1, 1982 marriage of 2,075 couples at Madison Square Garden was shown and a lively discussion of engagement and marital experiences followed. Both faiths believe that marriage is made for eternity and place marriage within the center of their theology.

There were other points which Mormons and Unificationists held in common. Both believe in the perfectibility of man and the fundamental importance of the family. In spite of these positive aspects, the nontraditional approach to many areas of Christian theology which Mormons and Unificationists apply has meant that neither church has been accepted by the World Council of Churches as truly Christian.

Dialogue...

The similar beginnings of each church were also striking. In 1820, Joseph Smith received a revelation from God while praying in a grove of trees. He was only 14 years old at the time. In this prayer he was instructed not to join any existing church. Later he would begin a new movement as more revelations came to him and as he shared his discoveries with close friends and relatives.

Similarly, Rev. Moon was a young man of 16 years when he encountered Jesus Christ in a deep personal prayer. He felt the call to continue the work and mission of Christ. Several years later he began the Unification Church in an effort to bring Christians together from all cultures, races and nations.

Michael Palmer, a Mormon majoring in Religious Studies at Santa Barbara was fascinated by the idea of the historical time period in Unification theology. "...the time during the life of the founder is a time outside of time; people feel the urgency to sacrifice. 150 years ago, Mormons felt the eschatological urgency which the Unificationists experience today. As the name Latter-Day Saints implies, they believed that they were living in the last days and they would not taste of death before Christ's return. Rev. Moon has also awakened this healthy sense of desperation. The real test is to continue in that spirit."

Ecumenism was another point of interest and discussion in the conference. The religions of the world today face an increasing plurality in their experiences. Certain Eastern religions have tended towards an inclusive attitude while Western Christianity has been more or less exclusive in its outlook. In that tradition, Mormons have been somewhat exclusive. However, the Book of Mormon states, "The Lord reveals to different people in different times and places that which He feels they need."

(Alma 29:8) This passage reveals a spirit of ecumenism and is reminiscent of Rev. Kwak's (Advisor for International Education of the Unification Church) address at the 1982 God Conference: "God relates to people through all of the world's religions, but transcends every sectarian viewpoint. Since no single group of people can know or manifest God completely, diversity and differences of opinion are inevitable and wholesome. A reconciliation of the divisions within and between religions would pave the way for reconciliation at every other level of human existence."

The Mormons gained fresh insight into their past and the Unificationists gained new insight into their possible future through the constructive interchange of the weekend. A better sense of understanding was forged between the participants which arose from their similar histories and experiences as individuals called to live a challenging religious way of life.

Julie Myles

Archaeology...



Dr. Thompson and his wife Joyce host UTS Archaeology class. (L to R:) Jack Sheffrin, Mrs. Thompson, Dr. Thompson, Mary Townsend, Michel Magnin and Jorgan Bramsen.

riarchs be pushed back based on oral tradition...into the third millennium BCE?" Using evidence similar to Seger but more ancient, she presented the case for an earlier dating. However, after finding problems with the Early Bronze Age dating, she then gave evidence that points to a Late Bronze Age hypothesis. Like Dr. Brandfon, she concluded the decisions will only be validated with further evidence brought forth by future meticulous studies.

In the same vein of irony, Dr. Robert J. Bull, Director of the Joint Expedition to Caesarea, is looking more than ever to the future when he and many others will be better able to answer their questions about the past. He has spent the last twelve years excavating the lost city of Herod the Great, built in 100 BCE to provide the means for numerous construction projects. The city was intended as a port to attract trade and increase tax revenues. His presentation clearly indicated that it would take at least another century to complete the excavation at its current rate of progress.

Dr. Thompson explained that the most important contribution of Biblical Archaeology is that it is about people and not things. "Archaeology resurrects the life of ancient people so that they may become more real to you. In fact, there is always something 'new' coming up!"

Digging into Dr. Thompson's background, one finds that while working on his doctorate in Old Testament Studies at Drew University, he was accepted as a staff member of the Drew-McCormick Archaeological Expedition to Shechem located in Jordan. He received his doctorate in 1964 and returned to Shechem bi-annually from 1960 to 1968. He then became part of the staff of the Andrews University Expedition to Heshbon from which he returned in 1971 and 1973.

Dr. Thompson's books include: *Approaches to the Bible, Hidden and Revealed*, and one which he co-authored with his wife, Joyce Bebe Thompson, *Ethics in Nursing*.

Gregory Forfar

Alumni Newsletter

The UTS Alumni Association has revived its newsletter. Dr. Henry O. Thompson, Associate Professor of Religion and Society at UTS will also be the Faculty Advisor for the Alumni Newsletter. President Kim, who is also Alumni Advisor, has given the publication his support. Plans are to publish tri-annually. Arthur Herstein ('77) will be the new editor. The first issue will appear in June of 1983. The aims of the publication are to serve the needs of the alumni and provide a voice for our graduates, faculty and current students.

The Cornerstone staff take this opportunity to give their best wishes to the Alumni Newsletter.

Gregory Forfar

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Elio Roman and Susan Maestros McKewan receive their 1st place trophy for the Annual President's Cup Tennis Tournament.



David Tebo awards Elio Roman and Sarah Witt with the first trophy of the newly established Indoor Tennis Tournament.

Sports Update

The scholastic year of 1982-83 was an exciting year for sports among the students of UTS. On October 23 and 24 the finals of the UTS President's Cup Tennis Tournament was held. The men's singles pitted David Ryan against fellow Junior student Dan Balfour who won with a strong 6-2, 6-2. The women's final featured two-time champion Amy Shuckers against newcomer Susan Maestros McKewan. Susan emerged as the winner with a 6-2, 3-6, 6-0.

In the mixed doubles, Susan teamed up with Elio Roman to face Divinity student Maggy Mead and Holly Haft who graduated from UTS in 1980 and was famous as an early winner of the mixed doubles with President Kim as her partner. However, Elio and Susan proved to be the stronger pair as the afternoon came to an

end. They finished with an impressive 6-3, 3-6, 6-2.

David Tebo directed the tournament which carried a field of forty men and women. Each winner and finalist received a cash prize and the public congratulations of President David S.C. Kim who founded the tournament and participates in it each year.

In that same spirit President Kim inaugurated the newest UTS sports competition—table tennis or in other words, ping pong.

The singles matches were composed of 28 women and 22 men. First prize in the men's section was claimed by Elio Roman; second by Alan Inman; third was shared by Terry Nishikawa and David Tebo. In the women's competition, Taeko Rothstein captured first place; Karen Judd Smith in second; Marika Gustafson and Susan Maestros McKewan in third.

David Tebo also directed this tournament

and orchestrated a dramatic playoff finals for the mixed doubles. The match was played in the center of the student dining room under bright lights and video cameras. The pressure was on. A capacity crowd gathered for dinner and to watch the set. Good humor prevailed, especially when one game ball rebounded onto Dr. Edwin Ang's dinner plate!

First place went to the dynamic team of Sarah Witt and Elio Roman, staff members of UTS. Second place was awarded to their opponents Susan Maestros McKewan and Alan Inman. Third place was divided between President Kim and Karen Beebe and a new team in the sports scene of Jahan Shahi and Mary C. Bratti.

The Spring Round-Robin Tennis Tournament remains yet to be played this year to cap off the 1982-83 sports competition at the seminary.

Jack Rothstein, Gregory Forfar

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May 1983

Springtime Celebration for the Seminary



Juggler and mime artist David Claypatch thrills young and old alike with unexpected surprises and tricks.



Spring-theme dancers capture the blossoming effect of flowers just after the long winter chill.

Over 400 guests arrived to take part in a full day's worth of festivities on Sunday, May 22 as UTS blossomed forth in its first Annual Spring Celebration and Open House. The guests and friends of students came from Kingston, Poughkeepsie, New York City, Washington D.C. and many other small towns nearby. There were Home Church guests, friends of students and their families, faculty and alumni. The crowd soon spread out across the campus to enjoy the displays and activities. The children were especially active as they participated in face painting, apple bobbing, an afternoon hay ride with farmer Bill Scheffler (Junior) and a wide variety of games.

The day's events commenced at 1:30 p.m. with a Junior vs. Senior class soccer match. An impressive Wonhwa Do martial art demonstration followed. The chapel was filled from 4:00 to 5:30 for a concert and worship service. The UTS choir filled the chapel with beautiful choral music and hymns. Christine Edwards (Junior) choreographed a small dance corps which depicted the themes of Springtime.

After the chapel program, everyone gathered outdoors for a barbecue buffet dinner which offered the "works." The students then presented a full show with their own combination of home-spun humor and professional skills. David Ryan and Fiona Haines (Juniors) caught the audience off guard with an off beat old lady. David Claypatch (Junior) garnered his usual round of enthusiastic applause for his amazing juggling feats. One Home Church guest played the Scottish bagpipes while her two daughters danced.

Other folk music from Scotland was provided from Ann McMurdo, Mary Townsend and Beatrice Clyburn (Seniors). Bob Mason (Divinity) and his band finished up the late afternoon with their original compositions and a few versions of swing band era music.

The culmination of the evening stage show came when the J.C. Chen Band played to an enthusiastic outdoor crowd that refused to surrender to the steady rainfall which had begun to fall. Young and old danced joyfully, caught up in the spirit of spring and actually enjoying the cool rain after a hot afternoon.

Continued on Page 3

Divine Principle Lecture Contest

The fifth annual lecture contest was held on Thursday, May 26. More than forty students participated in the preliminaries out of which ten were chosen as finalists. Contestants chose their own topics for the preliminaries, but when the finalists were chosen they drew their topics only three hours before their evening presentation.

The event was moderated by Eric Bobrycki, the winner of last year's contest. First prize went to Jahan Shahi (Divinity) whose topic covered the principles on resurrection. Second place went to Mary Cheney Bratti (Senior) whose spoke on the mission of Jesus. Marilyn Morris Fought placed third with her topic on the principles of creation. Dan Balfour and Sarah Corcoran (Juniors) received honorable mentions.



Participants in the Divine Principle Lecture Contest. (L to R Back:) Eric Bobrycki (MC), Jim Fleming, Dean Therese Stewart, Sylvia Grahn, Jonathan Wells, Dan Stringer, (Judges:) Dan Balfour, Geoffrey Hinkle. (Front:) Andrea Higgashibabba, Sarah Corcoran, Marilyn Morris Fought, Mary Cheney Bratti, President Kim, Jahan Shahi, Mrs. Kim, Debra Kabbabe, David Doose, Alan Inman.

Special thanks is due to the judges who deliberated the preliminaries and the final contest. One of the highlights of the entire evening was

President and Mrs. Kim who sang for the audience and nervous contestants while the judges made their decision.

Gregory Forfar

Freedom of Speech Debate

The UTS Debating Society held their final debate of the school year on Saturday morning May 21. The resolution was: "Under No Circumstances Shall the Freedom of Speech Be Hindered or Denied."

Damian Anderson, Karen Wilkening and Christine Edwards (Juniors) formed the affirmative team. Opposing the resolution were Mary Cheney Bratti, Simon Herbert (Seniors) and Michael Huntington (Junior). Rebuttals for their respective positions were delivered by Damian and Mary.

Arguing for absolute freedom of speech, the protagonists noted that God does not prevent one's freedom of speech. They pointed out that although the Bible records the evil intentions of Lucifer in the Garden of Eden, there is no indication that God prevented his speaking either to Adam or Eve. They also made the distinction between freedom of speech and freedom of action. The final question of the affirmative side was who would be capable to hold authority over the restricting of freedom of speech. More than likely there would be a progressive trend towards increased censorship.



Participants in the debate. (L to R:) Damian Anderson, Christine Edwards, Karen Wilkening, Fiona Haines, Michael Huntington, Simon Herbert, Mary Cheney Bratti.

The antagonists emphasized that there is no freedom without responsibility and that there is no freedom outside the natural laws or principles of the universe. In opposition to the absolute value of freedom of speech, they favored a priority of values. For instance, in times of war or in child rearing practices there are instances when censorship is necessary and wise.

Damian Anderson gave a brilliant rebuttal, but he was not able to compensate for the strong

presentation given by the entire panel of the opposition. After the debate the audience voted in favor of freedom of speech with some restrictions, such as in the area of pornography. The judges voted in favor of the arguments given by the antagonists, but advised that in the future the wording of debate titles should be more careful so that the arguments can be more balanced.

Gregory Forfar



This month's issue finds us greeting new editor Gregory Forfar and bidding a fond farewell to previous editor Marilyn Morris Fought. Marilyn's Cornerstone career began in the layout department back in October 1981. One month later her writing and editing abilities were featured in the cover article on the Global Congress for World Religions conference in Seoul, Korea. Since then Marilyn's articles have appeared in every issue. She co-edited with Denis Collins until March 1982

whereupon she became assistant to the editor, Susan Bennekemper.

In June 1982, Marilyn inherited the position of editor and turned out the June and July issues singlehandedly.

Over the past school year she has been the "cornerstone" of this publication. We would like to acknowledge her many contributions and thank her for giving straight from her heart. Best wishes for your future Marilyn.

Gregory Forfar

Book Reviews on Christian Family

Dolores Curran, *Family: A Church Challenge for the 80s*; Minneapolis: Winston Press. 60 pp.

Gloria Durka and Joanmarie Smith, *Family Ministry*; Minneapolis: Winston. xii & 248 pp.

William M. Pinson, Jr., *Families with Purpose: Biblical Guidelines for Family Enrichment*; Nashville: Broadman. 166 pp.

Charles M. Sell, *Family Ministry: The Enrichment of Family Life Through the Church*; Grand Rapids: Zondervan. 298 pp.

In 1980, the Roman Catholic Bishops of the United States designated the decade of the 80s as the Decade of the Family. There have been several reactions to this. On the one hand there is the thought that it is about time the churches began paying attention to the family. On the other hand there has been surprise. Hasn't the church always been concerned with family? Well, yes and no. What Dolores Curran, Maria Harris and Gabriel Moran (who also have articles in the Durka & Smith volume) have discovered is that the word 'family' has come to be a technical term in our culture. Only about one third of the families in America actually fit the nuclear idea of family which is limited to a mother, father and children.

This means that in ministering to families, the churches have often been ministering only to a minority of the people around. Secondly, the family ministry of the churches has been almost exclusively to children in the various parochial school or Sunday school context.

These authors are trying to expand the concept of family to any discernible house-hold or family unit. That might be a single person living alone or a couple without children, or whose children have grown and left home. It might also be the extended family that includes grandparents or aunts and uncles and cousins.

Charles Sell has a chapter on each of these various combinations and how the churches might minister to them. He goes further and describes different kinds of ministry such as camping ministries, marriage encounter, family clusters, parent training such as Parent Effectiveness Training (PET), and premarital counseling as well as education in human sexuality. The focus is on the family as the educational unit as for moral education, the needs of special children and their families, the family in learning team, family therapy and the need for a new understanding of the relationships between professionals and the family.

The professionals—religious educators, clergy, therapists and Sunday School teachers—have been training the family for a long time. "Leave education to us," say these authors. They have trained parents very well, and now too many parents are all too willing to leave the education of their children to the professionals. Professionals and parents alike have forgotten that the family is the primary model for growing children as Durka and Smith pointed out in an earlier book, *Modeling God*, NY: Paulist Press.

A major shift is beginning in churches today from the church as educator to the family taking on this responsibility itself. The job of the churches is to help families to educate themselves which means the parents as well as the children. Instead of the churches doing the educating, they are to help families take upon that process for themselves.

Throughout these Christian books, there is the assumption, shared by Judaism, that the family is a creation of God, which is where William Pinson comes in with his "purpose and meaning." The Bible has much to say about families living under God, in loving relationships, caring for and concerned with each other.

Henry O. Thompson

NSS Conference

New Strategic Studies continued its conference schedule on "Unification Social and Political Outreach" by moving from the local setting of Barrytown to gather 29 Unification Church members and leaders at the World Mission Center in New York City. Participants gathered on April 29-30 and represented eighteen different departments of the church.

Peter Califano, Denis Collins (Seniors) and Erin Bouma (Administration) participated as representatives of UTS and the NSS committee. Nine subcommittees were formed to deal with the following topics: 1) Education-leadership & elementary; 2) NSS structure and purpose; 3) Spirituality & Professionalism/Issues in race, culture and generational relations; 4) Comparative strategies; 5) Unification and Social Action; 6) Unification Church traditions in America; 7) Unification Church-Public image; 8) Inter-departmental communication; 9) Financial Foundation. A future conference is tentatively planned for the autumn of 1983.

Spring Tennis

President David S.C. Kim and Holly Haft formed the winning team in this year's Round Robin Doubles Tennis Tournament, held June 14. They defeated the second place team of Robert Maddison and Patricia Gruzinski. Third place was shared by two teams: David Ryan and Susan Maistros McKewan; Dan Balfour and Camas Lott. We are reminded once again that President Kim's prowess has not diminished with age. He's not getting older, he's getting better. He still remains the man to beat on any given afternoon at the tennis court.

Apart from exhibition matches between Barrytown and Belvedere, this concludes the tennis season for the 1982-83 year.

Gregory Forfar

Spring Celebration...

Several videos were played for those interested in different aspects of seminary life. A multi-media presentation on the restoration of the historic Massena house was one of the more popular displays which were open until 9:00 p.m. when the celebration finally came to a close.

At a later morning service, President David S.C. Kim officially commended the student body for their organization and hospitality which made the event a great success. John Umlauf (Divinity) received an award for his outstanding coordination of the celebration. His assistant, Dale Hoffman (Senior), and the other chairpersons of the different committees were given official thanks from President Kim and the entire seminary community.

Gregory Forfar



J.C. Chen dazzles the springtime audience and eventually entices everyone to dance on the lawn.

Fourth Divinity Class

As the Divinity Program moves into its fourth year, it continues to develop more enriching and stimulating aspects. The program is still evolving and responding to the nature and needs of ministry in the Unification church. For this purpose, Divinity students have explored many of the traditional areas of ministry as well as some unique and modern ideas of their own.

According to Dean Stewart, the Divinity Program offers each student the opportunity to engage in field work and in-depth study which is of special interest to the student. One important requirement of the program is the thesis which challenges the student to integrate the whole academic experience of the seminary and relate it to practical areas of ministry, such as pastoral counseling, religious education, and marriage/family guidance.

For example, Jim Flynn of this year's class discovered that his thesis on leadership roles helped him to perceive such roles from new and different perspectives. Another student, John Dickson, combined his undergraduate degree in architecture with his experiences from the Youth Seminar on World Religions last summer. In this seminar he traveled with other students around the world to study the major religions in their cultural and historical settings. He was deeply impressed by the fact that each religion expressed itself so distinctly in dance, music, art and especially architecture. Therefore, his thesis covered the relationship which exists between religious ideas and architectural forms.



1983 Middlers who are entering the Divinity program. (L to R:) Craig Dahl, Collette Delrue, Sarah Blum, Nancy Breyfogle, Fong Spoto, Francis Chunka, Mary Cheney Bratti, (Back:) Jose Ferrette, Bill Brunhofer, Eric Bobrycki, John Gehring, Bob Beebe, Geoffrey Hinkle, Greg Breland, Kevin Convery, John Morris.

Several of next year's Divinity students have begun tentative work on their theses and hope to integrate their previous studies with their own approach to ministry. Of these new students, Eric Bobrycki, Greg Breland, Nancy Breyfogle, Bill Brunhofer, Kevin Convery, Jose Ferrette and John Gehring will be doing field work this summer as coordinators for ministers' conferences in several major cities across the United States. The others, Bob Beebe, Sarah Blum, Mary C. Bratti, Francis Chunka, Craig Dahl, Collette Delrue, Geoffrey Hinkle, John Morris and Fong Spoto will staff the Youth Seminar on World Religions tour.

Karen Wilkening

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June 1983



Rev. and Mrs. Sun Myung Moon, with the faculty and graduates of 1983.

Seventh Annual Graduation Ceremonies

Graduation Day, Saturday June 25, brought to a climax many weeks of preparation to honor the graduates of the classes of 1983. The forty-five graduates, representing fourteen nations were joined by their guests, friends and families from abroad—some arriving up to a week prior to the event.

At eleven am the Seventh Annual Commencement Exercises began in the chapel. Two organ pieces, "The King of Love My Shepherd Is," and "O Holy Spirit, Enter In," imbued the procession with dignity and solemnity. The congregation sang "The Star Spangled Banner" and received an official welcome from Dr. Mose Durst, President of the Unification Church of America. Dr. Durst emceed the program and introduced the Reverend Richard Purnell of the United Methodist Church in Saugerties to give the invocation.

Congratulatory remarks and diplomas were



Rev. and Mrs. Moon, guests of honor at the commencement exercises.

conferred to the graduates by President David S.C. Kim. Student body president, James Flynn, spoke on behalf of the graduates.

Both Reverend Sun Myung Moon and Mrs. Moon, founders of UTS, attended the ceremony. Reverend Moon also delivered the Com-

mencement Address and Benediction.

The UTS and Performing Arts Choir, conducted by Brian Saunders (of N.Y. Symphony), performed Handel's "Hallelujah, Amen" from the chapel balcony. The recessional music, "Now Thank We All Our God" (by Karg-Elert) and the postlude, "Our Father, Thou in Heaven Above" (by Schneider), were played on the organ by June Orland Kiburz.

Graduates from Fourteen Nations

Thirty students were graduated from the Religious education Program. Their names and nationalities are: Heidi Marcilla Allegar, Philippines; Karen Fallwell Beebe, USA; Toni Beutl, Austria; June Koga Canak, USA; Patsy Johnson Casino, USA; Beatrice Clyburn, France; Sukhont Convery, Thailand; Patricia

Continued on Page 4

Commencement Address

Rev. Sun Myung Moon

I am truly grateful to you, the parents and families of the graduating students, friends, professors, and distinguished guests, for your attendance at this seventh graduation ceremony of the Unification Theological Seminary.

The Unification Church has recently emerged as a unique group, without precedent in history. Parents of our members, the larger society, nations, and the world recognize our uniqueness but they generally fail to understand the nature of it.

Everyone in the world tends to see things primarily from a self-centered perspective. However, members of the Unification Church learn to view everything from a higher and larger dimension. For example: money, power, knowledge—even salvation—are regarded from a worldly viewpoint as benefiting the individual, or at most the family. How rare it is to find a person who puts even the welfare of the nation above that of the family! But for us the entire cosmos, both spiritual and physical, takes priority over the individual, the family, and even the nation.

Goals such as liberation, freedom, and happiness are generally sought for the sake of a few people rather than the human family as a whole. Unlike the rest of the world, we strive toward liberation, freedom and happiness not only for all of mankind, but even for God. Anyone who overlooks this difference fails to understand our true nature.

Because our perspective is different and our goal is different, the direction and contents of our lives are different. This difference is analogous to that between a sprinter and a marathon runner. Like the marathon runner, we

need not only long-range thinking, but also more training. Our task demands more perseverance, longer periods of self-sacrifice, and more pain.

Coming from a narrower perspective, many parents, families, and even nations have failed to understand this, and have opposed us. In spite of this opposition, we have tried to embrace everyone, and fortunately, more and more people are now reflecting on their previous attitude and beginning to understand us.

From the point of view of the family, sons and daughters who love and serve their parents for the benefit of the entire family are called children of filial piety. From the point of view of a nation, citizens who love and serve their country are called loyal patriots. From a global point of view, people who love and serve all of

mankind are called saints, and from a cosmic point of view, those who love and serve heaven as well as mankind are called holy sons and daughters of God. In the Unification Church, our goal is to become holy sons and daughters of God.

What does history need most? Does it need people with a narrow, worldly perspective, or does it need the Unification Church? If the conscientious people of the world really understood the Unification Church, they would agree that history needs us more than anything else. And if we were to ask God, the answer would be the same.

As sons and daughters of God, we can be proud of our historical mission. When our generation passes away, we must leave behind a worthy history, a secure mankind, and a satisfied God. Such a mission enjoys the protection of history, mankind, and God; and for this, we can be grateful in our daily work.

Those of you who are graduating from the Seminary today are part of this historical mission. Reverend Moon and the members of the Unification Church have devoted considerable effort to your education, and have high hopes that in your future careers you will become true leaders of tomorrow. We are praying that you will establish a royal pattern which will liberate mankind and God, and will defeat Satan and communism. We are also praying that you will establish a new and higher tradition for future history, mankind, and God.

I would like to close by congratulating the graduates on their achievement; and by thanking once again the parents of these historically important young people, the professors who have instructed these people whom history needs, and the distinguished guests who will watch over them with new hope.



We are praying that you will establish a royal pattern which will liberate mankind and God, and will defeat Satan and communism. We are also praying that you will establish a new and higher tradition for future history, mankind and God.



Graduates during commencement address



Beatrice Clyburn, Anthony Ferrantello and Dale Hoffman.



Dr. Henry O. Thompson, Emcee for the reception.



How would you like your lobster, Sir?



An excited audience during J.C. Chen's number "Wild and Free."



J.C. Chen with Patsy Casino, singing "Till Love Touches Your Life."



Dr. Joseph McMahon speaking on behalf of the faculty.



The senior class erecting the new greenhouse, their class gift to the seminary.



Some of the graduates, guests and Pres. and Mrs. Kim pose beside one of the four trees planted in their honor.



John Gehring and Marilyn Fought-Morris perform a homegrown song about Barrytown.



Walter Bingen as the scholar in the play "Antigone" portraying Shirey who.



Graduating students who achieved black-belt ranking are (l to r) back: John Dickson, David Tebo, Herman Drost, John Umlauf; front: Amy Schuckers Bowers, Lois Rammon Drost, Master Hoshiko (instructor), Betsy Colford.

Graduate's Response

James Flynn

On this momentous day, we are proud and grateful to stand before you as members of the 7th graduating class of the Unification Theological Seminary. We wish to thank you with all of our hearts for the love and support that you have given to us throughout our course of studies here.

Our education at the seminary has been broad and rounded. We have been challenged not only to increase our knowledge but also to expand our hearts and our faith. In our increasingly secular society, it seems that theological seminaries often convey only knowledge about God. But here, our intellectual pursuits are placed in the context of a vital religious life. The varieties of our experience at UTS have been rich and meaningful—from community worship and personal prayer, from classroom work and individual study, to ecumenical dialogues, carp fishing, tennis-playing, and even washing dishes together. All this and much more has been part of our learning experience. We have had the opportunity to gain not only knowledge about God, but also understanding of God and experience with God. For this we are deeply grateful.

We have been taught by a diverse and distinguished faculty representing various aspects of the Judeo-Christian tradition. From them we have learned to respect and appreciate the rich spiritual heritage that has gone before us. We pray for the humility to inherit from those traditions, as well as for the willingness to respond to the unfolding of God's providence in our time.

Today is for us not only a day of completion,



The malaise of our world is obvious. There is a great need for inspired people with the strength and humility to serve, to minister, and to lead. It is our hope and prayer to become such people.

but also of new beginning: not only of celebration, but also of commitment. We have come here to study and prepare not simply for careers in ministry or religious education. Rather, we are striving to be the great men and women, God-centered people, through whom God can work to make His Ideal real. Through the inspiration of Reverend Moon, we have come to believe that the great hope of the Kingdom of God on earth can be realized in our time. Therefore, as we complete our studies at UTS, we commit ourselves wholeheartedly to this great mission, to become the catalysts for the building of God's Kingdom.

We are especially grateful today to Reverend and Mrs. Moon. By their words and example they have imparted to us a vision of a better life and a better world. They have instilled in us the courage to take responsibility. The malaise of

our world today is obvious. There is great need for inspired people with the strength and humility to serve, to minister, and to lead. It is our hope and prayer to become such people.

We are glad that you—our parents, teachers, friends and relatives—can join with us to celebrate this day. Each of you is precious to us, for your love and trust in us has been so meaningful and important.

We go forth from this seminary today with high ideals, a great vision, and the foundation of the skills we need to translate the vision into reality. We have shared much together here, and the bonds of heart that were forged will not be left behind. We are convinced that it is not simply knowledge about God that will build God's Kingdom, but rather our cooperative efforts, with each other and with God, to create true and loving relationships.

The world today is desperately in need of healing, and God is in need of those willing to take responsibility. We hope to express our gratitude to God for all that we have been given, not simply in words, but more importantly, in our deep commitment to become the instruments of God's peace, God's hope, and God's love.

Thank you very much.



Dr. Mose Durst, Emcee for the commencement.



Dr. Joseph McMahon, Dr. Constantine Tsirpanlis and Dr. Henry O. Thompson.

Continued

Detlefsen, France; John David Doose, USA; Lois Rammuni Drost, USA; Anthony J. Ferrantello, Italy; Liam Forristal, Ireland; Marilyn Fought-Morris, USA; Susan Fox, England; Takeshi Furuta, Japan; Dale Hoffman, USA; Donna Fusco Howell, USA; Susan Lindsay, USA; Ann McMurdo, Scotland; Shirley Miho, England; Andrew Morris, England; June Morris, USA; Michael Noyes, USA; Sharon Levers Pace, USA; Dale Roberts, USA; Frits Buningh, Netherlands; Herman Drost, New Zealand; Thomas Froelich, Germany; Michel Magnin, France; Jane Rees, England.

These fifteen students graduated from the Divinity Program: Amy Schuckers Bowers, USA; Betsy Colford, USA; Charles Cook, USA; Thomas Warren Cutts, USA; John Dickson, USA; James Flynn, USA; Camas Lott, USA; Robert Mason, USA; Margaret Mead, England; Jahangir Jahansooz Shahi, Iran; Karen Judd Smith, Australia; David Tebo, USA; Renee Pearson Thompson, USA; John Umlauf, USA; Lucille Wells, USA.

Banquet and Reception

Reverend and Mrs. Moon, several of their children, and their son-in-law were the guests of honor at the banquet that followed commencement. Dr. Henry O. Thompson was the Master of Ceremonies and a faculty address was given by Dr. Joseph McMahon.

An exciting entertainment bill accompanied the meal. Various musical numbers were presented including a piano solo, by Taeko Rothstein, entitled "Etude Sospiro" (by Franz Liszt). A quartet composed of Beatrice Clyburn, Anthony Ferrantello, Dale Hoffman and Frits Buningh sang two songs: "The Leader of the Band" (by Dan Fogelberg) and "The Love Around Us" (by Ferrantello). Marilyn Fought-Morris, accompanied by John Gehring on flute, sang one of her own compositions. John also



A graduate receives her diploma from Pres. David S.C. Kim.

played for June Koga Canak who recited "Ulysses" (by Tennyson). Patsy Johnson Casino sang "Through the Eyes of Love" and later joined in with the J.C. Chen Band to sing a very powerful number: "Till Love Touches Your Life."

Juggler David Claypatch challenged the audience to give him something he couldn't juggle. After managing an egg, a tennis ball and a bowling ball, simultaneously, the maitre d' brought in a live lobster! While the lobster was quite rare, the performance was well done.

Afternoon and Evening Activities

Guests had the choice of several activities that extended until nine in the evening. Sharon Levers Pace presented a slide show entitled "A Tribute to the Class of 83" A video of a recent TV special made here at UTS was also offered.

Dinner and more entertainment followed in the auditorium. After several skits and songs by students and children in the community, the J.C. Band returned. Their original style of rock revival which had excited the audience in the afternoon, later spurred many to dance.

When the day's events closed, it was obvious that the careful planning and hard work of the

junior class had, in accordance with the importance of this occasion, created a memorable event.

Graduating from UTS is a significant, serious and exciting event. Many paid tribute to the grads, shared joy in their achievements, and now wish them future success, happiness, and God's guidance.

Gregory Forfar

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July 1983



Historic moment: a youth council of world religions hears the theology of the Houdenosaunee American Indian Nation.

The Pilgrimage Progresses

33 countries and some 14 religions were represented as 150 Youth Seminar on World Religions participants gathered at UTS, July 2-9. For the second year, the introductory week of the seven week annual world tour was spent here in Barrytown for orientation.

From its inception in 1982, the goal of the YSWR has been to give students an encounter with world religions "Sitz im Leben"—with religious people and practice in the context of the modern world. The seminar also provides students with opportunities to learn in dialogue with scholars and from visits to the historic and holy sites of the major religions. For each participant, travelling together on a spiritual pilgrimage also means a journey into new understanding, toleration and friendship.

YSWR is the shared vision and cooperative effort of Rev. Moon and scholars who participated in the first "God Conference" in December 1981. This year's theme is "World Peace Through Religious Dialogue and Harmony." It is Rev. Moon's hope to revive the major religions by inspiring young people, religious leaders and professors to a greater appreciation of their own religious traditions and those of the world. The tour can be a catalyst for religious

revival in the places visited. Something new this year will be a public presentation on the (central) theme by religious leaders in each of the countries visited. Many friends and colleagues will be established world wide. In time, the summer tour may become an extended travel/study expedition geared to develop spirituality and vision for the future of religion and mankind.

The orientation schedule in Barrytown included a five part lecture series on world religions by Dr. Huston Smith: 1) "An Overview of World Religion: This Believing World;" 2) "The Three Faiths of Abraham—the Western Family of Religions;" 3) "A Sociable God: The East Asian Emphasis;" 4) "Religion Meets Psychology—the South Asian Experience;" 5) "Looking Ahead: Reflections Before We Take Off." Drs. Huston and Kendra Smith are chairpersons of the YSWR. They will join the tour again in Korea, along with John Maniatis, project director.

While lodging at UTS, participants were visited by nine "Houdenosaunee" (People of the Longhouse), members of the Six Iroquois Confederacy. Under the pines, participants were introduced to native American traditions and

later learned their dance and songs.

A day trip was organized to a local Tibetan Buddhist monastery and a Shaker community. In contrast, a trip to New York City gave many their first opportunity to taste the "big apple" (and in fact a first taste of the U.S.A.!).

Dagfin Aslid (UTS alum) gave a lecture on Unificationism followed by an open question and answer session. Rev. Chung Hwan Kwak of the Youth Seminar's Advisory Board gave a welcoming address one afternoon. Ambassador José Chaves of the United Nations, Dr. Seshagiri Rao of the University of Virginia and Dr. Osborn Scott of the City College of New York gave farewell remarks after the bon voyage banquet, as did two participants from YSWR '82.

The entertainment for the banquet expressed the creative spirit and the harmony in diversity that had grown in just a few days together. The program included a beautifully choreographed yoga "Prayer for One Earth;" improvisational "jassical" flute; East Indian classical dances; Nepalese, French, and Chinese folk songs; an introduction to American country fiddle, Broadway music and a stand-up comedian.

At the end of the seminar, Jean Francois, a

Continued on Page 3

Second YSWR World Tour

Continued

participant from Switzerland, remarked, "I feared this seminar would promote some kind of religious syncretism. Fortunately, that has not been the case. I have deeply appreciated to meet strong and wonderful believers, at the same time open-minded people who don't think they have to sacrifice their own faith for the sake of unity. And I think that strong attachment to one's own faith is not incompatible at all with unity...It is necessary to be able to acknowledge, to recognize, the unity which already exists in depth between all the religions of the world."

Jean Francois recalled an encounter with a Unificationist missionary he by chance had met on the one day trip to New York City: "On that day, in the streets of New York I pledged to myself never to forget this young lady and to remember her all over the world. I remember her tonight, and she is like a symbol for those thousands of Unificationist missionaries who made this travel possible for us. And if we think about it, I am sure that there will be in the hearts of all of us an internal flame shining in the

honor of the unknown Moonie."

Vered Zadok, a student from Israel, commented: "We can always go to the university and study about religions and know a lot, but we have to feel religion as well...When you want to feel it, you have to take off all the things, all the values you came with, all the fear, the prejudices. I tried to do so and I got the feeling, sometimes, that nothing is left, I don't have anything to hide behind...I feel like thanking these people who gave us the chance to come this summer."

On July 9th four tour buses rolled out of the Barrytown campus; many hearts still tugged as anchors were away and the 150 set out for Jerusalem and points beyond. Istanbul and Rome would be next after Israel. The Indian subcontinent mysteriously awaits their arrival in New Delhi. Kathmandu in the fabled kingdom of Nepal, will open doors to Buddhism, Hinduism, Shamanism and Bon Animism.

The itinerary continues with a stopover in Bangkok and Hong Kong. Then five days will



Buddhist contemplates the imminent pilgrimage.

be spent in Canton and Peking where author and scholar John Blofeld, (advisory board member of YSWR,) will discuss Confucianism and Taoism.

Leaving China, Seoul Korea will be reached via Tokyo. The tour will culminate there in a week long sojourn before everyone returns home again, August 22.

The YSWR, a project of IRF (International Religious Foundation) is funded by the Unification Church. The successful continuation of this tour is due much to the cooperative efforts and shared visions of the interreligious, international planning committees. The leadership and faculty involved in the seminar also represent the major religious traditions studied and experienced on this spiritual pilgrimage.

UTS graduates and middlers play key roles in the functioning of the annual adventures. This year eight middlers participated and acted as staff assistants: Robert Beebe (USA), Sara Blum (Israel), Mary Cheney Bratti (USA), Craig Dahl (USA), Colette Delrue (Belgium), Geoffrey Hinkle (USA), John Morris (Australia), Fong Eng Spoto (USA).

Gregory Forfar



"This-worldly" YSWR participants (l to r): John Morris, Craig Dahl, Bob Beebe, Sara Blum, Colette Delrue, Fong Eng Spoto, Mary Cheney Bratti, Geoffrey Hinkle (divinities).

Ocean Challenge 1983

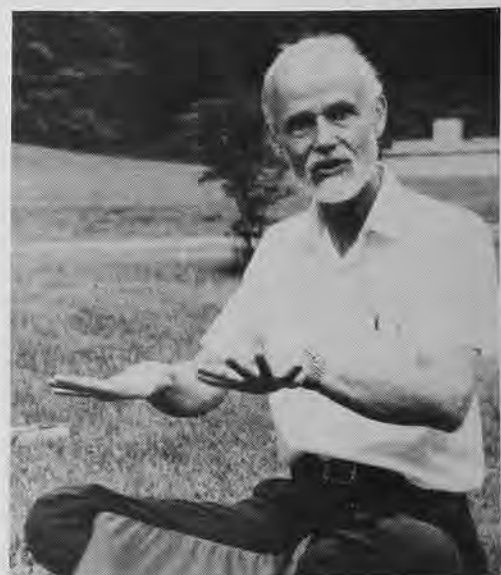
Each year the Ocean Church department of the Unification Church conducts an Ocean Challenge Program. Church members from all departments within the American movement gather in Gloucester over the summer in order to take part. This year there were seventy participants, including full time members of Ocean Church. The Seminary sent a representative contingent: five members of the junior class, Daryl Knott, Ratna Thillairajan, Jim Beatrice, Christine Edwards and Debra Kab-babe, plus seven 1983 UTS graduates, Karen Beebe, Mary Townsend, Karen Judd Smith, Micheal Noyes, Michel Magnin, Liam Forrestal and Fritz Buningh.

The Ocean Challenge Program aims at providing the participants with an experiential

learning situation. The director, Tyler Hendricks believes that within the appropriate frame of reference, experiential education can also be religious education. The program seeks to impart knowledge of God through activity and personal experience in which risks, challenge and discovery of self are inherent. According to this theory of experiential education, the most appropriate place for successful results to occur is in an environment of unspoiled beauty. Deep sea fishing for giant blue fin tuna affords the perfect setting.

The participants of Ocean Challenge are given a week long seminar of lectures and discussions which cover such topics as small boat handling, navigation, anchorage and water safety. In the classroom situation, students are

Continued on Page 4



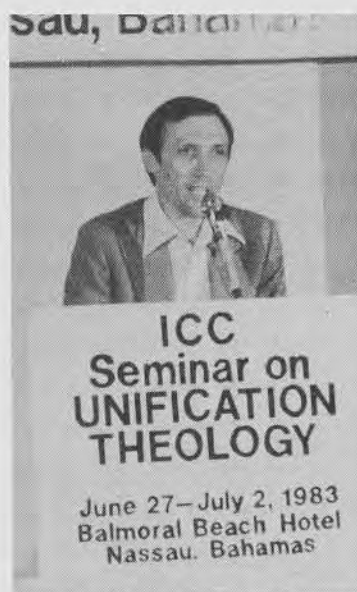
Professor Huston Smith explains world religions.



Balmoral Hotel, Nassau.



UTS registrar Shirley Stadelhofer (right), and Francis Chunka (divinity) third from right, dialogue with ICC participants.



Kevin Brabazon (l) and Bruce Casino introduce NCCSA (National Council for Church and Social Action).



A discussion group in the ICC conference at the Balmoral Hotel.



An eschatological dance; foretasting the Kingdom to come!



(l) John Maniatis, YSWR project coordinator, introduces Dagfin Aslid (UTS alum) who presented Unificationism lectures.



4 of the 8 Nepalese participants in a foreign environment.



Concerns, questions, contemplations amidst a bold juxtaposition of theological perspectives.

Balmoral Beach Hotel, Nassau, Bahamas



Dr. Herbert Richardson comments on Unification theology.

ICC a Call to Our American Clergy

The International Religious Foundation sponsored the "Interdenominational Conferences for Clergy" in the Bahamas, June 27 to July 2, 1983, titled "Unification Theology: With Implications for Ecumenism and Social Action."

150 guests from the United States, including ministers, theologians and academicians gathered for the conference at Cable Beach in the Balmoral Hotel in Nassau, New Province Island.

Several divinity students from UTS attended and offered their particular viewpoints on Unification theology. Dr. Alex Chambers, head pastor of Christian Methodist Episcopal Church in Memphis, Tennessee and President of National Council for Church and Social Action, was moderator. Dr. Mose Durst, President of the Unification Church of America, gave opening remarks. John Maniatis, Secretary General of IRF, welcomed the guests and gave orientation announcements.

Lectures were given throughout the week to

explain Unification theology to the guests. Sandra Lang gave lectures titled "Introduction to Unification Theology," "God, Humanity and the Creation," and "Eschatology and Second Coming." Thomas McDevitt, director of the Unification Church in Washington D.C., gave the lectures "Spiritual Life" and "The Fall of Man." Shirley Stadelhofer, the registrar at UTS, lectured on the topic "Jesus as Savior." Ken Gray lectured on resurrection. Dr. John Sonneborn, a professor at UTS, gave the lecture "Principles of Salvation History." Andrew Wilson, a UTS graduate, lectured on "God's Work in History to the Present." Dr. Herbert Richardson, a professor of theology at St. Michael's College at the University of Toronto, and member of the board of New ERA, made a presentation titled "Comments on Unification Theology."

After the lectures each day, the participants divided into small groups for lively discussions, which proved for many to be the highlight of the conference.

Following lunch each day, the schedule was free for the participants to explore the environment of the Bahamas through glass-bottomed boats, calypso music and other avenues. The conference was reconvened at dinner time.

The evening programs included presentations by Dr. Mose Durst and John Maniatis to explain the social and ecumenical outreach activities of the Unification movement. Dr. Durst's presentation included the film he produced, "People of the Quest." Dr. Frank Flynn, a board member of New ERA, gave a presentation titled "Remarks on the Unification Movement."

Presentations were also given from some interdenominational organizations attending the conference. National Council for Church and Social Action (NCCSA) was represented by Dr. Alex Chambers, Bruce Casino and Kevin Brabazon. Minority Alliance International (MAI) was represented by Gilbert Star. Kem Mylar represented International Relief Friendship Foundation (IRFF). Many participants expressed interest in working with these groups.

The closing plenary session of the conference was held on an island which the participants reached by small boats. There, they experienced what the Bahamians call a "smash," a tropical feast. Hibiscuses, the native flower, decorated the setting.

Although no storm was predicted, one came fiercely. As the participants waited on the dock for the boats, the storm threatened to sweep them into the water. Everyone began singing "We Shall Overcome" and "We Shall Not Be Moved." Everyone grasped each other simultaneously. Once again, crisis brought unity to Christianity.

The concluding speech, "An Introduction to Reverend Moon," was given by Reverend Chung Hwan Kwak, for 25 years a follower of Reverend Moon. Excerpts follow:

"Reverend Moon's vision is to comfort the suffering and longing heart of God and humanity, and to establish God's Kingdom on this earth...He recognizes three major obstacles to this which need to be confronted and resolved. One obstacle is the lack of morality and ethics in the midst of self-centered love carried to the extreme...A second obstacle is the lack of unity which exists in Christianity with its various denominations as well as among other religions of the world. The third and perhaps greatest obstacle, is the forceful imposition and persuasive influence of atheistic Communism.

The denial of God and God's goodness in the world has partially come about, because of the failure of the religious community to demonstrate that they have a superior ideal which can abolish prejudice and greed and lead to true, international peace.

The commission to solve these problems lies with each of us. Especially as ministers, we each have the responsibility to go to the forefront with this vision of unity and conviction despite our different religious persuasions."

Julie Myles



Patsy Casino (grad 83), John Gehring (divinity) and Elizabeth Greene (junior) entertain ICC.



"Ocean Challengers" continuing on at UTS (l to r): Jim Beatrice, Ratna Thillairajan, Debra Kabbabe, and Daryl Knott (seniors).

Continued

also taken through the steps of catching a tuna. A course of lectures is given on: what to do if a tuna strikes, lines and knots, bait, etc. The third section of lectures covers topics related to Unification theology such as the principles of creation, leadership and fellowship, prayer, meditation and reflection. After one week of lectures, all the participants were more than eager to head for the water to test their new skills. Most hoped to experience the ultimate test of skill and endurance—a fight with a blue fin tuna. After Dr. Mose Durst, President of the Americal Church, blessed the fleet in Gloucester Harbor, the outdoor experience began.

Tuna fishing, like any other fishing, is 99% watching and waiting and 1% action. Many of the participants testified that catching a tuna, some of which weigh over 1000 lbs., is so intense and the experience of actually landing a tuna is so exhilarating, that after their first catch, they were completely hooked.

A highlight of this year's Ocean Challenge was a visit to Gloucester by Reverend Moon.

He spoke to the participants at length concerning his vision for the ocean. He said the ocean had an almost limitless supply of food for the world's expanding population. He was also concerned because the youth of America is not interested in fishing her rich fishing grounds within the 200 mile coastal boundary. The U.S. is thus left vulnerable to international criticism especially from countries with high fish consumption and poor grounds. Reverend Moon urged each of the participants to establish a tradition of fishing with a humble and grateful heart so that the ocean, relatively unspoiled by man, is used for the benefit of all humanity—without destroying its delicate ecological balance.

Another highlight of the summer was the participation in the challenge program of two women's teams. They showed themselves to be every bit as competent as the men's teams. They landed four tuna each out of the 137 tuna caught by the entire fleet of 35 "One Hope" boats.

Commenting on her experience as a member

of an all woman crew, Karen Beebe said, "The ocean has a tremendous power to influence a fisherman's mood. I gained a lot of respect for the power and potential of the ocean. In addition to the naturally challenging environment there was the challenge of spending up to 90 hours per week with four other women on a 28 foot boat. Yet by the end of the summer, we were all close companions. We knew that when we separated we would miss each other."

Through participating in Ocean Challenge, both Karen (1983) and Christine Edwards, (Sr.) felt connected to the reality of world hunger and the potential the ocean has to become a solution to this problem. "Although our contribution was small, I felt connected in a symbolic way to this historic step toward the involvement of American women in improving our future world," Christine said.

Debra Kabbabe

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August 1983



(l to r) John T. Maniatis (IRF), Darrol Bryant (New ERA), David S.C. Kim (UTS) and Richard Quebedeaux (New ERA/UTS).

Portugal Hosts Double-Header on Unification Theology.

The city of Funchal, on the island of Madeira Portugal, welcomed 230 persons attending the New ERA "Introductory Seminar on Unification Theology" held July 30 to August 7. This beautiful mountainous island welcomed an international in-gathering of scholars called to dialogue controversial theological issues. Twenty two countries were represented, including 8 African, 8 European, 2 Oceanic, 2 Asian, 2 Far Eastern and 2 from the Soviet bloc.

In the opening plenary session, UTS President, David S.C. Kim, delivered welcoming remarks to the arrivals. Senior Consultants, M. Darrol Bryant and Richard Quebedeaux also spoke; both speakers later presented "Interpretive Sessions" on the Unification movement.

25 UTS alumni performed key functions in the seminars as: lecturers, respondents, resource persons and New ERA staff members. UTS alumni lecturers were: Lloyd Eby, on "Principle of Creation" and "Unification Thought"; Andrew Wilson presented "Fall of Humankind"; Anthony Guerra gave the "Mission of Jesus." Jonathan Wells lectured on "Christology." The "Providential History" lecture was delivered by Gordon Anderson, "Eschatology and Second Coming" by Wayne Miller. "A Critique and Counterproposal to Marxism" was presented by Tom Walsh.

Small group sessions followed each lecture. Time was allotted for discussion, and later, dialogue focusing on the formal responses to each topic. A college dean, a minister and 12 professors submitted their responses in advance of

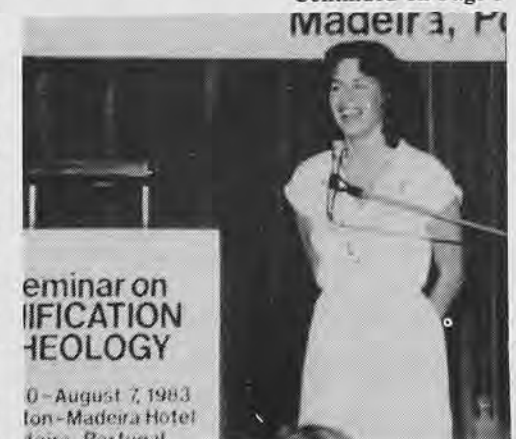
the seminar. Each lecture was, therefore, viewed from two additional perspectives.

Beginning August 1, 15 scholars assembled for an "Advanced Seminar on Unification Theology" on the theme of varieties and unity of religious experiences. The following titles are a selection of the 16 papers submitted and discussed in that seminar: "Unification and the Future of Traditional African Religions," "Heaven, Hell and the Black Experience," "The One and the Many: Reflections on the Future of Religious Diversity," "A Buddhist Theoretical Contribution toward the Unity of World Religions," "The Faith of Jesus and the Gospel of Paul (Approaches in the Journey towards a World Theology)," "The American Pragmatic and the Measure of Religions."

In his paper "How Shall the Twain Ever Meet?: Questions in Contextualizing Christianity in Modern Japan," Dr. T. James Kodera stated that in Japan "...Christianity, from the mid 11th century, faced strong persecution, until the death sentence against Christians was lifted in the late 19th century."

He noted that during the persecution periods "clandestine Christians (kakure kirishitan)" as a means of survival, transformed the forbidden faith. An organic process of indigenation took place which helped unify Christian and Shinto, Christian and Confucian, Christian and Buddh-

Continued on Page 3



Jaime Maniatis, New ERA staff member, gives a personal testimony during Sunday service.



Susan Inman (l) and Carol Pobanz (r) pose with Herman Ridder, President of Crystal Cathedral.

Unificationists attend Crystal Cathedral Conference.

On August 24-28, UTS business manager Susan Inman and Carol Pobanz (80 alum) attended a conference at Robert Schuller's Institute for Successful Church Leadership. The Institute, located on the grounds of the Crystal Cathedral in Garden Grove, California, attracted 150 participants from across the nation as well as from Japan and Australia. This was the second UTS group to visit the Institute. The first was in 1979 and included Dean Stewart.

The Institute began in 1970 as a means of giving ministers from all faiths the tools for creating successful ministries. Based on Rev. Schuller's "Possibility thinking," the four day conference focused on topics such as: the key to effective evangelism; the minister as leader in church growth; and, how to develop lay ministers' training centers.

Rev. Schuller's success bears witness to his

philosophy. Starting from a drive-in movie theater in 1955, his congregation has become one of the most successful in the country. His involvement of lay ministers, creative and high quality entertainment, and community outreach programs are a model for modern evangelism. His Sunday morning "Hour of Power" television show is viewed by millions of people and he is currently implementing plans for several spiritual retreat centers across America.

Rev. Schuller gave five of the twenty-five seminars throughout the four days. Other speakers included Dr. Wilbert Eichenberger, president of the Institute, and Herman Ridder, president of the Crystal Cathedral congregation.

Susan commented on the beauty and spaciousness of the Cathedral's "campus" and was very moved by the strong ecumenical spirit of the conference. She suggested renting the one and a half day film workshop from the Institute to broaden our understanding of evangelism here at the seminary.

Chris Corcoran

Children—the Challenge to Religious Education

"I was stretched to my limits and demands were made on me to forget myself more than at any other time in my life..." is Fiona Haines' telling reflection about her experiences working with the Unification children's Camp Sunrise for the first two weeks in August. It was difficult, fun, demanding, sometimes confusing, and there were many special moments that etched themselves into our memories. This year, 37 children between the ages of 6-12 years and a broad mix of racial and cultural backgrounds attended the camp. Each year for the past four years, the camp has almost doubled in size. With the present baby boom in the Unification Movement, 6 more years may see the camp increase tenfold. Because of its rapid growth Camp Sunrise is now facing many educational challenges. The experience we had this summer forced us to look at the field of religious education with new eyes, and hard questions.

Camp Sunrise is more than fun, it is an important, even a critical opportunity for children of Unificationists to develop friendship in a supportive peer group. Like all children, the environment they face in their schools and neighborhoods is all too often polluted by corruption. If friendships based on positive values are made at camp, those same friendships could be very important in the future as a counter-balance to peer group pressure pulling our children away from a God-centered lifestyle.

The challenge to the staff was how to make a camp experience where values based on the Principle could be taught most effectively. We encountered problems along the way. One of the most fundamental problems pertaining to camp planning was the need for clarifying educational objectives. We needed to have a more specific vision of what we were trying to accomplish and we needed to anticipate problems in the curriculum before we were faced with them.

Each morning the whole camp met after breakfast for Good Morning Time. After a few days it was obvious that many of the younger children were distracting the others because they were not able to relate to the morning message. An attempt was made to solve the problem by creating a story time for the younger children. With more forethought and consideration of child-centered learning, a curriculum could be planned more suited to the children's needs and abilities.

The need for structure made itself obvious. Sometimes 37 children can be very chaotic. Staff meetings became crises curriculum planning sessions to establish structures and yet maintain a warm nurturing environment. We drew upon our past experiences in camps and



UTS grad, Bill McClellan accompanies Prof. Wesley Kort and Pastor Phyllis Kort, participants from Duke U, entertaining for the closing banquet.

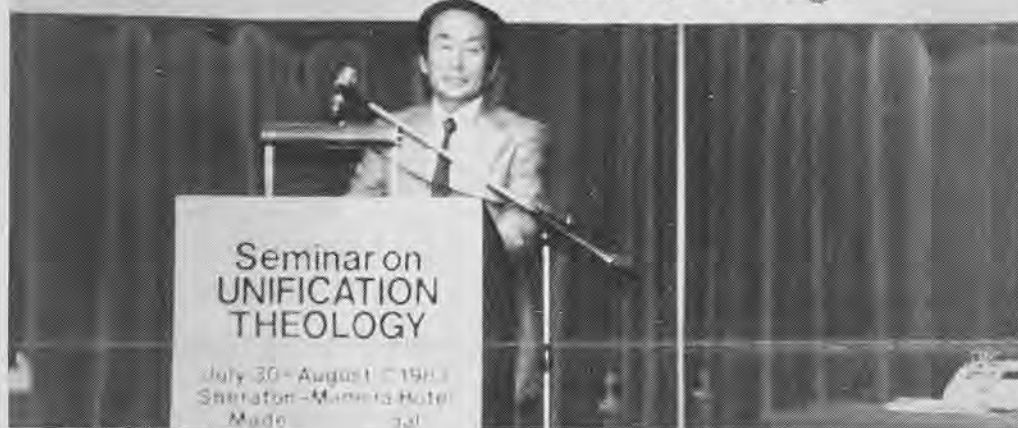
Continued on Page 4

Welcoming Remarks to World Scholars

Excerpts from David S.C. Kim's Address to the Academicians

New ERA

July 30 – August 7, 1983
Sheraton-Madeira Hotel
Madeira, Portugal



President David S.C. Kim

Ladies and Gentlemen,

It is always my pleasure to convey a few welcoming greetings to all the participants of both the general and advanced seminars. Each time I have attended this annual event, sponsored by New ERA, I have found new insights and signs of hope for the future of colleges and universities throughout the world.

Why do all of you inspire in me such renewed faith and hope in the future? Simply because you are the most powerful intellectual and academic forces to influence this contemporary world. The destiny of the world depends on the younger generation in the higher education system, the heirs of the next age. You are directly influencing this generation through their education and in many other ways.

The Unification movement, centered on the Reverend Sun Myung Moon, is very concerned about the younger generation in the higher education system, those who will help bring eternal peace on earth through building the Kingdom centered on God for the benefit of all mankind.

Then, what kind of basic formula or recipe does the Unification movement offer that differs from other, past efforts made to build the Kingdom and establish eternal peace? To begin with, Unificationists believe in the spirit of ecumenism through dialogue, academic inter-

action, and fellowship even among those of disagreeing and differing opinions and views. Mutual respect, understanding, patience, tolerance and courtesy will be necessary. In other words, I emphasize the beauty of "unity in diversity and diversity in unity."

The entire contents of our message, which may be too radical, heretical or disagreeable to you, are also exposed to your investigation. I ask you to examine whether or not our claim is valid—that it is possible to build the Kingdom of Heaven on earth and to liberate both God and humanity from the bondage of evil power. If this claim is not valid, honestly tell us why, and how it can be accomplished otherwise. If the claim is valid, let us work hand in hand, shoulder to shoulder and protect us from unnecessary hardships, opposition and systematic persecution from the outside world.

I believe these seminars will be fruitful when all of you as participants sincerely help our movement with objective evaluations, honest observations and constructive criticisms. Our goal is to live together in a peaceful world. It should be by joint effort that we reach this noble goal; not by one institution, not by one denomination, not by one religion...but by all of us working together for the goal of building the kingdom of Heaven on earth, and the eternal peace for which all humankind yearns.

Continued

ist beliefs. "How could Christianity affect the hearts and minds of the Japanese without destroying either the Japanese values and accomplishments or the essential character of Christian life?" asks Dr. Kodera. "What did Jesus mean by 'No one comes to the Father but by me'? In what sense is Christianity 'Western'? Could there be not only non-Western Christianity but also anti-Western Christianity?"

"Questions abound and loom large as cultures the world over come in closer contact and

their truth claims conflict with escalating intensity."

T. Stillson Judah in his "Caveats in Considering a Unity of Religion" stated: "Thus in summary, history shows that because of the close interrelationship between religion and culture broadly defined, whenever there is a rapid change in culture...there is consequently a motivation to change in one of several ways: (1) to accept the change and reinterpret one's faith to include the new data; (2) deny the

validity of the change because of disagreement with the scriptures and retreat into a fundamentalism; or (3) find a new religion which is compatible with one's personality needs."

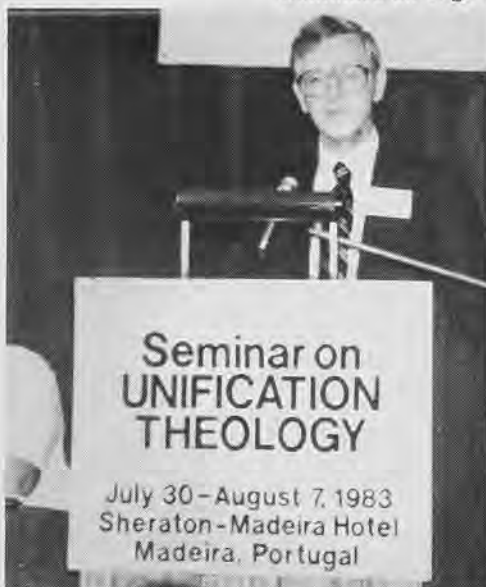
Dr. Judah noted that each of our major world religions originated as a sect in a period of rapid change. Rather than reasons for a witch hunt, Dr. Judah suggests: "The new movements are presenting proposals for a new world and even though we may feel that they are utopian, they are worth discussing because they often reflect serious problems within our culture, and deficiencies in our religions."

M. Darrol Bryant presented a similar argument in his interpretive session to the Introductory seminar, "Towards Understanding the Unification Movement." His conclusions follow:

"Seen in the larger perspective, the Unification movement is an important movement to understand since it so directly addresses itself to some of the most pressing issues that lie ahead: the relationship of Eastern and Western cultural, philosophical, and religious traditions, the relationship of science and religion, the relationships between differing religious and cultural and racial traditions, the patterns of family life, and the patterns of spirituality that can sustain life in an increasingly global society. Indeed, in my view, the very controversy that surrounds the Unification movement is itself testimony to the fact that the Unification movement is addressing itself to issues of profound importance."

"My judgement concerning the significance of the Unification movement is grounded in the fact that it avoids the temptation to withdraw from our situation of cultural crisis to a protected enclave, there to cultivate an esoteric spirituality. Instead, the Unification movement situates itself in the midst of the most pressing challenges of our age and there begins its work. It thus takes up as its central work the task of world-transformation, the commitment to the building of the Kingdom of God on earth! This

Continued on Page 4



Prof. William Rhodenhiser, U. of Richmond, responds to Christology lecture by Jonathan Wells

Continued

created a synthesis of what we found most valuable. A number of ideas evolved to make meal times go more smoothly and we tried to connect each task with an internal learning opportunity. Room inspections were an integral approach to individual and team discipline.

Another idea that emerged from our planning sessions was to give out awards at the end of camp. Every child received a certificate commending them on specific areas they excelled in. Special awards were given to most improved children in areas like swimming and horseback riding. A "best camper" award was given to one child in each group. The idea behind the awards was to encourage the children to compete with themselves, not with each other. The intention was also to stress service, public-mindedness and unselfishness and reward children who showed the highest standards in these areas. It was very difficult to evaluate who should receive the rewards—especially since we decided to give them out very close to the end of camp. Another problem with the rewards was that we needed to explain to the children more fully what we were awarding. Next year's award ceremony can be an even more powerful and positive motivator based on lessons we learned through this year's experiences.

Each day of the camp we had a well-planned schedule full of activities. However we rarely used each activity to its fullest advantage. Each staff member had the best intention to give the children a deep experience with God but we needed to broaden the nature of our curriculum planning and examine more closely the learning opportunities contained in each activity. The most important lessons are lost if the teacher does not guide the child to focus on the concepts imbedded in the activity. Extra thought and planning is needed to move education from the external and superficial to a more internal level.

Some of the best learning situations that

occurred during the camp were non-structured. For example: when the girls initiated a beauty contest, the counselors allowed them the freedom to develop their own ideas. However when planning problems and interpersonal difficulties among the children arose it was time for tactful intervention by the counselors. Through discussion and good rapport with one of the counselors, the children were able to realize what the problem was...they had no central figure. Through consensus, they decided the central figure should be the person who originated the idea. Perhaps no traditional teaching technique could have taught this concept so effectively and meaningfully as did this natural learning situation. Without the careful guidance of a wise and understanding counselor, such an approach could be problematic.

Reflecting on our summer experience with the camp, we have found many ideas which can make it better next year. Many of the issues that surfaced this year came up because there were more children involved than ever before. Camp Sunrise started with only a few families in Barrytown four years ago; it is a unique educational project that was started by and depends on parent involvement. The camp presents us an opportunity to confront many educational issues and begin to work out solutions. We are building the foundation for religious education in our movement. It is an exciting, organic process.

The summer underscored the importance of religious education for the second generation of Unificationists. We want our children to be better than ourselves and we hope they can make our ideals a reality. As one of the counselors said, "I realized these children won't automatically become Unificationists, but we have to show something so attractive through our example and love that our children will be challenged to discover what the Principle means to their own lives." Do we expect our children to be converted to our faith or nurtured in our faith? Dr. Tyler Hendricks says, "What hap-

Continued

is a task which it shares with other movements in our time while yet having its own distinctive beliefs and practices. Because the movement stands in this visionary mode of religious consciousness—the transformative one—I believe we should take it seriously, though not uncritically."

The New Ecumenical Research Association projects are sponsored by IRF, the International Religious Foundation, Incorporated.

Upcoming IRF conferences include an Inter-demoninational Conference for Clergy to be held in the Bahamas, October 17-24. A second conference will be held the following week, October 24-31. The third annual "God, The Contemporary Discussion" will be held from December 30-January 4.

Gregory Forfar

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pens to our second generation is where the rubber meets the road." Our ability to pass on our faith and vision to our children decides the ultimate success or failure of the Unification vision and ideal.

*Karen Wilkening
Fiona Haines*

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Incoming Class of 1985

UTS Welcomes Class of 1985

As UTS welcomes her ninth academic year, she also welcomes her incoming Junior class. The class of 1985 is larger than last year's class and consists of 60 students, 20 women and 40 men, from 8 different countries.

In July, the candidates gathered together for a summer seminar that included lectures, field work and personal interviews. The field work consisted of 3 weeks of missionary work on the east coast. These activities have already formed many deep bonds and close friendships. Based on their performance in the summer program, the successful candidates were given scholarships to attend the UTS Religious Education Program.

Two of the students are from Kenya, Africa, George Onyango-Odok and Charles Cherutich. George received a degree in Religious Studies at the University of Nairobi and studied theology in England on a scholarship to the Missionary Institute of London. He was studying to become a deacon in the Catholic Church when he attended New ERA's God Conference

in Hawaii. There he learned about UTS and later applied.

Charles, like George, grew up in a small village in Kenya in the Rift Valley province. This area is famous for its wild animals. He received a scholarship to Leeds University in Yorkshire, England and studied chemical engineering. He came to America in 1980.

Kathy Garland is from Indianapolis, Indiana and has a degree from Fordham University in media studies specializing in television production and also a degree in elementary education.

Robin Debacker is from New England, having lived in several states in that area. She received a degree from the University of South Florida in Fine Arts. Her favorite medium is sculpting.

Gary White, a native of Denver, received a degree in Economics from Colorado State University. He is also a graduate of the University of Colorado Law School and practiced law for one year with the Pueblo County Legal Services Corp, representing indigents in civil

cases.

Michael Dickerson is a veteran of both the Navy and Air Force and is from Louisville, Kentucky, where he received a degree in political science from the University of Louisville.

Christine Hempowicz is from Kansas and graduated from the University of Kansas with a degree in medical technology. Before coming to UTS she worked for one year in the clinical laboratory of a hospital.

Marion Flew is from Australia and is a graduate of the University of Melbourne with two degrees: Indian Studies and a Bachelor of Social Work. Her experience is in psychiatry where she worked in the Acute Admissions Ward of the General Hospital in Sydney.

"Seminary" is taken from the Latin work *semin*; which means seed. As the diverse experiences and backgrounds of the students are brought together here at UTS, each one is a seed planted in a bed of knowledge and inspiration. Just as faith the size of a mustard seed can move mountains, so the seed of the Junior Class hopes to move the world in the future.

Loretta Morgan



UTS Publication

Alternatives to American Mainline Churches

Joseph H. Fichter, editor

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In his essay "Scientology as Technological Buddhism," Frank Flinn notes a prediction of Friedrich Nietzsche that the emergence of a European form of Buddhism would signal "the beginning of the end, stagnation, nostalgic fatigue, a will that has turned against life." Nietzsche's warning, sounded in the face of what he regarded as the failing vitality of Western philosophy, could perhaps more appropriately refer to the emergence of academicians who attempt to grasp the meaning of religious adherence through sociology.

This collection of essays has been drawn from a recent conference sponsored by the New Ecumenical Research Association in which sociologists, psychologists, and religious historians addressed the subject of alternative American religion. Editor Joseph Fichter, a professor of sociology at Loyola University in New Orleans, makes no pretention to completeness in this brief survey but has attempted to sketch the contours of the "new spirituality" in the West through representative studies of particular groups.

Fichter has divided the essay in this volume into three parts: firstly, introducing a perspective of the field of religion, called "Conceptualizations," and secondly, distinguishing the religious from the metaphysical, or, in other words, the religious from the philosophical.

The two definitional essays included in Part I are challenging for the layman and not altogether helpful in clarifying the point of view to be assumed in later essays. They are, moreover, addressed to professionals within their own discipline which often implies (for this reviewer) an unfortunate admixture of patronization and sympathy towards their subject matter.

Of more interest are the later essays in Part II and III which are the result of field work among different "alternative" movements. Space is lacking for a discussion of each of these essays, yet of the movements which have received wide media attention, studies of the Hare Krishna movement, Scientology, and the Unification Church are included in this volume.

In particular, the thoughtful essay of Larry Shinn, "The Many Faces of Krishna," merits special attention. The author quotes at length from a personal testimony of an American (Jewish) devotee whose spiritual quest prior to meeting the movement "was experienced not as an alienation or flight from, but as a journey towards." In his study, Shinn discloses the fundamentally religious nature of the commitment of the devotee, and for the concerned reader, largely undermines the popular myth of "brainwashing," the use of which term by the media is a callous substitute for thorough-going journalistic research. Religious conversion, Shinn asserts, "is far more rational and content-oriented than behavioral scientists are willing to admit."

From Krishna devotion, we traverse a great distance to consider a movement as loosely disciplined as the Spiritual Frontiers Fellowship, which is discussed in Part II. Spiritual Frontiers Fellowship appears on first impression as an archetypal American spiritual movement. Unlike the new communal religious movements, author Melinda Bollar Wagner says, Spiritual Frontiers Fellowship "deliberately attempts to legitimize the autonomy of its members, and even deifies the in-

dependent and individual 'self'." According to the author, the only valid criterion for arriving at spiritual truth is through the authority of personal experience. Finding "one's own truth" is the distinctive democratic exhortation coined by the Fellowship, eliminating in turn any need of a formal hierarchy or devotional strictures. There are recognizable links here to the transcendentalism of Emerson, affirming that God is within, and that direct communication with God is possible if one is in touch with one's "divine inner self." Spiritual Frontiers Fellowship is, according to Wagner, "a mirror of American culture, reflecting individualism and pragmatism, making it attractive to people who want to improve themselves...but who don't want to make major changes in their lifestyles."

It is misleading to suppose that the movements discussed above in any way can represent the other groups discussed in this collection of essays; indeed, they do not. It is characteristic of the groups included in *Alternatives to American Mainline Churches* that they are seemingly equidistant from each other. Consider, for example, the Electronic Church which reaches millions today through the modern media with its fundamentalist message; or perhaps Thelemic Magic, which focuses on the appeal of the occult with little claim as a legitimate path of self-improvement.

In summary, the essays in this volume treat the highly controversial subject of "new religions" with refreshing candor and sympathy. Religious faith, or spirituality is not a quality many of these scholars are on easy terms with, however, and the resulting compilation of essays suffers from a fragmented sense of the causes in modern life which are compelling so many into alternative spiritual paths. The implications raised here are that somehow traditional mainline churches are not responding to the spiritual needs of the age.

Eric Olsen



Massena House Restoration Project (rear l to r): Terry Nishikawa, David Ryan, Steve Kearny, Lothar Schlichting; (front) Richard Mantle, Rik Moore, Bill Brunhoffer, Simon Herbert (project coordinator), Kate Clarke, Gregory Forfar (construction manager).

Summer Field Work for NCCSA

Mix two Muslims, three Baptists, two Moonies, a priest and a social worker, and what do you get? Eighteen legs and twelve opinions! You also get something, perhaps of a small miracle in the form of a city chapter for the NCCSA (National Council for Church and Social Action). Seven seminarians worked with NCCSA this summer in establishing local chapters across the U.S. This is a nationwide program which was started some six years ago through the inspiration and guidance of Kevin Brabizon, Bruce Casino and other Unificationists. It began in New York and Washington D.C. Now there are chapters in many other cities: Boston, Philadelphia, St. Louis, Richmond, Chicago, and San Francisco.

NCCSA exemplifies, concretely, the highest goals of Unificationism: people of widely differing social, economic, cultural, religious and racial backgrounds working in cooperative efforts that better the physical and spiritual conditions in our urban centers. Food, housing, and youth programs have helped mend the fabric of life that for so many has been strained and torn. People most need to see love expressed, not only in reassuring maxims, but in the form of substantial care. The NCCSA is a national coalition of churches; it is supported by the Unification Church. It provides a way for churches and social action groups in major cities to find expanded support to meet the needs of their people. The people also connect to a national network which offers the possibility of working on a much wider scale, tapping otherwise unknown resources through city and nationwide communication and sharing. For example: an overly large cereal donation in Chicago is divided and the surplus trucked to another city such as St. Louis.

The Council operated under the philosophy that no matter how wide theological or cultural differences may be, there is a real need for unity and cooperation in dealing with the psychic and social devastation of our age, especially in our cities. It recognizes that there are few, if any, safe and sheltered havens where the winds of change never blow. If we consider ourselves children of God, we can put aside our theological debates in order to serve the basic needs of humanity. Through cooperation, relationships of respect are generated that make real ideological communication and education possible. Long standing controversies between Muslims and Christians, white Methodists and black Baptists and also misunderstandings about the Unification Church can be approached with greater respect and understanding.

The following divinity students participated in NCCSA projects as part of this summer field work: John Gehring and Bill Brunhoffer worked in Boston; Greg Breland in Richmond, Va.; Eric Bobrycki in Chicago; Francis Chunka and José Ferrete in St. Louis, Mo.; and Kevin Convery and Nancy Breyfogle in Philadelphia.



Middlers participating in NCCSA Summer Field Work (rear, l to r): John Gehring, José Ferrete, Kevin Convery, Eric Bobrycki; (front) Greg Breland, Francis Chunka, Nancy Breyfogle, Bill Brunhoffer.

In each city the seminarians had about six weeks to contact ministers, priests and social workers. Meetings were held and multimedia presentations given introducing national council. Last year's NCCSA conference was featured on video. As a result of the meetings, local chapters were established and a board of officials elected for each new chapter. Thus a structure was founded in each city for future development.

All seminarians reported that this field work deepened their vision of their education and

provided a clearer understanding of the possibilities and challenges of Unification. Nancy Breyfogle commented: "it became clear that only if we are committed to one loving God and looking beyond our differences can we ever have any hope of beginning to solve the problems of our cities and of this world." I think all of the students would certainly agree—when eighteen legs and twelve opinions unite around a higher vision great accomplishments do follow.

Kevin Convery



1983-84 Cornerstone Staff (l to r): Jean Michel Brejard, distributor/writer; Gregory Fortar, editor; Julie Myles, assistant editor; Eric Olsen, writer; Chris Corcoran, writer/layout.



faculty focus

Dr. Betsy Colford, 1983 UTS graduate, is now the first full time "Assistant Professor of Modern Languages" at UTS.

Education has always been part of her life. Her parents were teachers, who highly valued and nurtured intellectual development. So, Dr. Colford has passed academic hurdles with ease and grace.

In 1972, she earned a Ph.D. in French and Spanish at Duke University in North Carolina. She spent the next year living in Brazil on a scholarship to learn Portuguese. Back in the U.S., she taught French at the University of Wisconsin. Then, between 1975 and 1978, she became Assistant Professor of Romance Languages at Williams College in northwestern Massachusetts.

A fellowship in "French Symbolist Poetry" brought her, in 1978, to New York City where she met the Unification Church. "For the first time," she said, "I found a philosophy that could bring everything together, one that also showed an understanding of God's providence."

During the next year, she taught at the Christian Brothers College in Memphis. At the same time, she scrutinized Unification Church teachings, and radically altered her lifestyle. "I considered myself a member," she recalled, "but I was still pondering a total commitment."

At the end of 1979, the Soviet invasion of Afghanistan prompted her into action. She realized that her small level teaching responsibility

would not enable her to apply herself to the world's most important issues. She saw in the Unification Church the opportunity to use her skills on a worldwide scale.

Dr. Colford decided to apply to the Unification Theological Seminary in 1980. She was accepted the very same day she became an official member of the Unification Church.

Seminary life was, for her, a cultural shock as well as a valuable experience. "You cannot really understand this lifestyle until you actually live it," she explained. "The focus is not just on learning about religion but in living it." During her time at the seminary, Dr. Colford was deeply involved in ecumenical and social outreach programs. She also obtained a black belt in the UTS Won Hwa-Do martial arts program.

Now, Dr. Colford aims to use her previous experience as a student to bring the whole UTS community closer together. She thinks that the prevailing spirit of cooperation can be enhanced even more. "My responsibility," she said, "is to serve others as a resource person and strive for the highest standard in my life and my teaching. I can be a bridge between faculty and students."

In her teaching approach, she wishes to balance academic search for excellence with an understanding of the total student workload. She stresses the central position of Korean as a theological language central to comprehension of the teachings of the "Divine Principle." Other foreign languages also play an active part

in international unificationism through dialogue.

Dr. Betsy Colford is a broad person. Her intellectual quest never stops. She likes to talk about her thesis dealing with: the religious climate in Korea at the beginning of the century. She documents the Korean spiritual heritage and the activities and failure of the Christian missionaries to bring a Christian cohesion to Korea. With the spirit of learning from mistakes of the past, Dr. Colford has dedicated herself to create a worldwide religious cohesion.

Jean Michel Brejard

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Participants in one of the seminars during the Hinduism Conference at UTS.

UTS HOSTS HINDU DIALOGUE

From October 7-11, UTS hosted an International Seminar on Hinduism. Twelve scholars from India, England, Canada and the United States attended this conference which was the first of its kind. It was organized by the Global Congress of the World's Religions. Dr. Henry Thompson acted as convenor. The purpose was to give scholars with a background in Hinduism, a chance to present papers and enter into dialogue on the subject of Hinduism.

Ninian Smart of Harvard University was the only non-Indian to present a paper. He opened the conference with "An Analysis of Hinduism in the Modern World." "It is a federation of cults," he said, "a hierarchy of customs, a conglomeration of regionalism, a kaleidoscope of doctrines, myths, rituals, sentiments and moralities." In his paper Professor Smart presented a list of ingredients of Hinduism and then a per-

spective on how these ingredients fitted into a wider perspective of India and the world.

His paper provoked a tremendous amount of discussion and debate which definitely set the mood for the rest of the conference.

Professor S. Rao, following on the tide of recent popular interest in Gandhi gave a scholarly paper on the great man's life and philosophy, paying special attention to the effect that Gandhi has had on the imagination of modern Indians. He spoke on the real advances that Gandhi made interpreting the traditional Hindu doctrines in a way that guided Hinduism to become a religion with a modern social consciousness, compatible with the growing influence of European thinking upon the Indian mind.

Dr. Dipankar Chatterjee of the University of Utah presented a paper entitled "Is Religious

Experience Sui Generis; Two Hindu Views." One view, represented by the Upanishads, is that 'enlightenment' occurs almost by grace, independent of anything we do to achieve it. The second view, he said, can be found in the Bhagavad Gita which claims that the goal of God Realization is guaranteed if one follows the correct path to the final destination. Once again the discussion following the paper was lively and developed along the lines of constructive criticism.

One of the most revealing papers was given by J.R. Puri on "Hindu Metaphysics and Mysticism." He mentioned that this paper had received criticism from Western thinkers because they said, the ideas he presented were only known by very few Hindus. They said that a scholar should not concentrate on metaphysics when Hinduism was actually a folk religion of cultic practices. He argues that only a few Hindus possess the philosophical sophistication of the great literature. Probably even less have had the mystic experiences of the ancient sages. However this tradition has never died and is being revived in the west by new Hindu revival movements.

Dr. Devaraja of the University of Hawaii

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Coffee break time provides an opportunity for scholars to discuss informally.

Minority Alliance International MINISTERS CONFERENCE Total Realization of True Interracial and Interreligious Unity



Judith-Esther Schraemli addresses the MAI participants.

MAI Ministers' Conference at UTS

Minority Alliance International (MAI) held its 8th Ministers' Conference on the theme "The New Beginning," September 24, at UTS. MAI was established in February 1983, inspired by Rev. Sun Myung Moon. The ideal of the organization is the realization of true interracial and interreligious unity. MAI aims to assist those who are victims of unjust religious and racial persecution and improve the situation of poor and oppressed people, by such means as supporting self-help projects.

In a recent article sponsored by MAI in the Harlem Weekly, Martin Luther King, Jr. was quoted as saying, "Honesty impels us to admit that the church has not been true to its social mission on the question of racial justice. In this area, it has failed Christ miserably. This failure is due, not only to the fact that the church has been appallingly silent and disastrously indifferent in the realm of race relations, but even more to the fact that it has often been an active

participant in shaping and crystallizing the patterns of the race-caste system..."

The purpose for gathering ministers, is to determine how they, as God's messengers, can alleviate such situations by their united efforts to bring unity and harmony among religions and races.

A board of directors was created from the ministers who dedicated themselves to these ideals since MAI's inception. The board members are Rev. Edward Culvert, Bishop Eraldo A. Clark, Archbishop Mikael Kristos, Rev. Jeddie King, Mrs. Carol King, Mr. John Magoola, Mrs. Donnette Magoola, Mr. Roy A. Philibert, Rev. Anthony Parham, Rev. Rudolph Clark and Rev. Girdharry Kisssoon. Gilbert Starr is Executive Director. Bruce Williams is Director of Communications and Judith-Esther Schraemli is Director of Programs.

The program began at noon, with a hymn

followed by a prayer by Bishop E.A. Clark of the Church of Jesus Christ Emmanuel. Bruce Williams, acting as Master of Ceremonies, opened the meeting. Donnette Taylor Magoola reported the minutes, emphasizing the projected Ecumenical Candlelight Prayer Walk.

This prayer walk is proposed for January 1, 1984 at midnight, to initiate a day of prayer for our nation and call for national renewal in our lives. In history, God has never had a day in His honor, therefore to ring in 1984 it should first be offered in tribute to God—"God's Day!"

After a special recital piece by Madame Bernice Dotson of Mt. Calvary Holy Church, the participants were spiritually filled and they broke for refreshments.

Following the break, topics of discussion were introduced, and participants divided into groups. One group discussed "The Unification of the Individual and the Family." Another group discussed "The Unification of the Church and State."

Judith-Esther Schraemli led "The Unification of the Church and State" discussion. The topic of how laws of the state have helped or hindered us in practicing our various faiths was addressed.

The problem of reintroducing prayer into the public schools was one issue mentioned. Since religion has been removed from the scene of public schools, it is not easy to bring it back. Rather than using the word "prayer" in public schools again, terms such as "moments of silence" have been suggested. It has become a semantic battle. There are efforts to totally eradicate God from the state. Removing "In God We Trust" from our currency is also being proposed currently in the legislature.

Ms. Schraemli repeated Angela Davis' statement, "If they're coming for them in the morning, they'll be coming for you at night," a possibility which the proponents of the Lasher Bill appear to ignore. The Lasher Bill is proposed legislation which aims particularly towards new religious groups, which it dubs as cults, calling conversion psychological coercion. "Who is defining laws in our society?" Ms. Schraemli asked.

One participant pointed out how in England, a law was enacted allowing for homosexuality. The clergy was present and the law passed. "We live in the West, a Christian Democracy; it seems that Christian Democracy is making God decay rather than grow," he said.

The media recently referred to President Reagan as "Rev. Reagan," as if to ridicule him for over-stepping his boundaries. The Biblical quote, "Render unto Caesar the things that are Caesar's and to God the things that are God's," (Mat. 22:21) could not be avoided in a discussion on church and state, yet many religious figures believe that God's and Caesar's realms must be united. Presently, Rev. Jessie Jackson is running for President. God needs religious people in the state house. In fact, as someone pointed out, everyone who is sworn into office swears in on the Bible.

Ms. Schraemli said that the original purpose

Continued on Page 4



The Rev. Anthony Parham makes a point in the discussion group.



(l to r) Janina Anderson Sawada, Dr. Ninian Smart, and Thomas Selover

gave the conference a totally different perspective. His paper was based on the provocative question, "How far can the Hindu tradition, or any religious tradition, be brought in line with the humanistic ideas of our age?" His answer was, in part, that the world view of philosophical Hinduism, especially in the Vedanta form, has a definite humanistic bias. He also notes that the Hindu tradition is individualistic, concentrating on individual liberation, rather than liberation through social institutions.

Professor Neogy, also of Hawaii, presented "The Experience of Myth in Hindu Art." He showed the conference participants slides that emphasized the organic unity of Hindu philosophy expressed in stone sculpture.

Professor Upadaya, diverting from his usual field of metaphysics, gave a paper entitled "The Nature and Role of Guru in Hinduism." This paper combined his scholarly research with insights he gained through a personal spiritual quest.

S.C. Thaker delivered a unique paper enti-

tled "Personal Reflections on Moksha." For him moksha is not a transcendental experience or a supernatural revelation, but rather a personal realization of our essential interrelatedness with everything. Moksha is also a state of individual autonomy and sovereignty.

Dr. Cromwell Crawford presented "Hindu Dharma: A Critical Overview." It was a comprehensive and informative paper that covered many different aspects of dharma in the central Hindu literary tradition.

S.S. Pappu gave an exposition entitled "Hindu Dharma, Western Liberalism and Contemporary Indian Society." He said that Hinduism in its cultural aspects is a synthesis of Indian traditions and western liberalism.

Dr. Bina Gupta presented a paper entitled "Role and Status of Indian Women; A Comparison of Contemporary Indian Women and American Women Professionals."

The conference was well appreciated by students of UTS in Dr. Thompson's Hinduism course: Mary Bratti, Lewis Pearlman, Debra Kabbabe, Marion Flew, Robert Chaumont, Mary Jo Downy and Eric Olsen.

An understanding of Hinduism as a dynamic and developing tradition in the modern world was the outcome of the conference. A deep sense of fraternity developed among the Hindu participants. The Unificationists were both enlightened and grateful for this historic sharing.

Debra Kabbabe



Key participants in the Hindu-Unification dialogue.

World Affairs Debated

The first round of the 1983 Challenge Debate was inaugurated on Saturday, September 17, with the topic—"Resolved: Due to the shooting down of the KAL flight 007, the U.S. should suspend arms negotiations with the Soviet Union until reparations have been made." Arguing in defense of this position were Charles Cherutich, Debra Hoague, and Kathy Garland representing the Junior team, while the Senior team, Christine Edwards, Brude Sutchar, and David Ryan, took the opposing view.



Debra Hoague speaks out for the junior team in the first challenge debate.



Participants in the second debate (l to r): Bruce Sutchar, David Ryan, Christine Edwards (Seniors); Fiona Haines, Emcee; Robert Beebe, Nancy Breyfogle, Bill Brunhofer (the victorious divinity team).

Citing the historical results of negotiations to date, the Juniors argued that through a suspension of talks the U.S. could take a more subjective position in world opinion and in subsequent negotiations. It was noted that the Soviets have been in consistent violation of past arms control agreements, that the Free World is expecting the U.S. to take a more righteous stand, and that furthermore, from God's viewpoint the KAL incident is an opportunity to turn the tables on the Soviet Union both in world opinion and in subsequent talks.

According to the seniors, a suspension of

negotiations would merely increase world tensions at their time. Historically, open communication has limited escalation of hostilities, and a forum for communication on the critical issue of arms control cannot be interrupted. Moreover, with a suspension of talks our European allies would have no channel to present their concerns, and that in light of the KAL incident, the U.S. can now negotiate from a position of greater strength.

After the full presentation of each position and a single rebuttal from each team, Debate moderator Fiona Haines announced the

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Happy Anniversary
U.T.S.
Sept 20 1983

Continued

for the separation of church and state was to prevent the legislature from choosing a religion to be a state religion. This purpose has been severely twisted by some to mean the elimination of religion from the state.

The discussion "The Unification of the Individual and the Family" was led by Rev. Giridhar Kissoon. He summarized the discussion. Man has a built-in sense of relatedness; he has a social responsibility to relate to society. The changing roles in the family bring new problems which must be addressed. The church needs to help bring about equality by tackling social problems, which affect the individual and the family. One solution to unite the individual and the family would be for the church to teach the Bible properly and to provide ethical leadership. God must be seen in every part of our lives. We must integrate religion into our daily lives.

A quote by Professor Liston Pope, relates to both the discussion "The Unification of the Church and State" and "The Unification of the Individual and the Family":

"Eleven o'clock on Sunday morning is the most segregated hour of the week. How often the church has been an echo rather than a voice,

a tail-light behind the Supreme Court and other secular agencies, rather than a headlight guiding men progressively and decisively to higher levels of understanding."

After the discussions were summarized, the MAI Choir offered a special piece and the conference ended with a fulfilling soul-food dinner.

Julie Myles

Continued

judges' decision in favor of the Seniors.

Part two of the debate series on "World Affairs" took place between the winners of the first debate, the Senior team and the Divinity team. On September 30 the two teams met to debate the topic "Resolved: The U.S. should withdraw all forces from Lebanon."

The Divinity team was made up of Robert Beebe, Nancy Breyfogle, and Bill Brunhoffer. The Senior team remained the same as in the first challenge. The affirmative position was drawn by the Senior team; the Divinities took the negative position. In a close decision, the judges decided in favor of the Divinity team. This concludes the debate series for this trimester.

Kathy Garland



President David S.C. Kim presents the cake.



UTS choir conducted by Andrea Higashibaba.

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Conference "Ex Nihilo"

The interaction between participants in the conference, Oct. 28-30, was intellectually challenging, charged with emotion and conviction. The process of sending out invitations and contacting guests for the conference began many weeks earlier. Finally we could meet the people behind the voices and letters.

This was the first conference Jack Rothstein and Karen Wilkening, the new student conference coordinators for 1983-84, had organized; its beginnings were "ex-nihilo"—out of no previous experience. The conference had inauspicious beginnings, the new coordinators had a late start, and invitations were rushed out. Most responses to invitations expressed a strong interest in attending a future conference but requested more advanced notice. Some scholars said they need from two months to a year's notice because their schedules are so busy. Miraculously at the last moment, everything came together and the conference culminated in a success.

Six guests attended the weekend. Dr. Tyler Hendricks and Tadaaki Shimmyo assisted the conference, Dr. Quebedeaux acted as moderator. The student participants were Jack Sheffrin, Dan Fefferman, Dan Balfour, Simon Herbert, Fong Eng Spoto, and Andrea Higashibaba. Almost 40 students helped behind the scenes cooking and preparing the rooms to make the conference run smoothly. Kate Isham and Daryl Knott were especially helpful and took the main responsibility for meal preparation.

The conference began Friday evening with an informal dinner and an introductory film about the Unification movement. More formal introduction and topics for discussion were chosen on Saturday morning with the help of the moderator, Richard Quebedeaux. Each person shared something about their religious background and interests. After a short lecture presentation by Dan Balfour (senior) on some essentials of Unificationism, Ginger Said (junior) shared about her experiences of being kidnapped and "deprogrammed."



Participants in the Theologians' Conference at UTS.



Students (l to r) Karen Wilkening, Simon Herbert, Jack Sheffrin discuss with a visiting theologian.

The conference recessed for lunch, and free time which gave participants a chance to enjoy the grounds and opportunity for personal interchange with Unification students at the seminary. When it convened again in mid-afternoon a movie was shown on the July 1982 marriage ceremony of 2,000 Unification couples in New York. This provoked discussion about Unification ideals of marriage, family, and love—the theory and the praxis. Gradually, the topic of discussion moved on to global concerns with participants questioning how Unificationists practically envision transforming society and

"building the kingdom." Political implications of Unificationist theology, especially its critique of Marxism were examined and evaluated.

The conference ended with brunch and further discussion Sunday morning. As it drew to a close, participants realized that although they came from different backgrounds, and had different approaches to life, their underlying values were similar. The conference ended on a high note: many new friends were made. All participants expressed an interest in attending further conferences in the future.

Karen Wilkening

NSS Autumn Program

This fall, Ratna Thillairajan and Christine Edwards (seniors) spearheaded the autumn activities for New Strategies Studies (NSS). From August 31 until November 9, the group held thirteen activities including two field trips.

Many guest speakers made presentations in their areas of expertise. Alum, Dan Stringer, opened the season with an overview of NSS and insights into important world events. Reverend Royal Davis spoke in detail about some contemporary anti-communists. Robert Maddison (senior) from South Africa talked about the future of his country. Focusing on another troubled part of the world, Erin Bouma (staff) gave a history of the growth of communism in Latin America. The following week, research papers on Central America were presented by NSS members.

Two sessions were devoted to the KAL commercial aircraft disaster. The passenger plane was shot down by Soviet fighter jets. Collegiate Association for the Research of Principles (CARP) members, Dr. Tyler Hendricks and Steve Osmond, spoke on the significance of the Soviet reaction to KAL's intrusion into their aerospace. CARP reaction has taken the form of demonstrations and rallies on campuses across the U.S. to oppose and protest against communist violence and inhumanity exemplified by the KAL incident.

Video presentations and field trips brought variety to the NSS program for the trimester. First, several representatives attended a communist sponsored conference on Reaganomics and Imperialism held October 23. Then on October 29 fifteen students toured the West Point Academy to learn about military leadership, training, education and lifestyle. Many were inspired by the high standards in operation at the academy.

Two videotapes introduced students to communist activities within Afghanistan and also within America. Afghanistani refugees told their first-hand accounts of the communist invasion of their homeland. "Radical Operations Cutting into the Heart of America," a documentary produced by the Freedom Leadership

Foundation, was shown. It describes the attack on America by the "radical left." Top level officials of the American government, the FBI, and renowned journalists presented evidence of subversion, disinformation, and terrorism—a part of the "long march" through the institutions of America (the strategy the radical left adopted after the era of street protests). Students were made aware not only of the enemy from without, but also the threat from within America.

For the next trimester, a field trip to the United Nations is planned; a conference is projected; and continued studies and strategies will be pursued to expose and oppose the growth of worldwide communism.

Gregory Forfar



Professor Peter Marfey speaking on the life of a Christian in the Ukraine at a recent NSS function.

Family Planning Seminar

Opening October's extra-curricular activities at UTS was a three-day seminar on "Family Planning—The Couple and Parenting." It was given by Dr. Henry Thompson, who teaches at UTS, and his wife Joyce, who holds a professorship in midwifery at the University of Philadelphia.

The lectures and discussions were accompanied by films which explored the various methods of birthing procedures, including Lemaze and Le Boyer methods. The six sessions revealed how inexperienced and casual many of today's couples are when it comes to birthing and child development.

One of the more lively discussions focused on family ethics, a topic introduced by Prof. Thompson.

Some of the participants in the conference actually practiced the birthing procedures as an experiential means of learning the material. Mrs. Thompson emphasized that birth is a natural, exciting and loving period for all members of the family, citing births where as many as three generations were present.

Mrs. Thompson's expertise comes from many years as a nurse-missionary in Chile, an academic writer and educator. She's a strong advocate of progressive techniques.

Linda L. L. L.



Joyce Beebe Thompson, Dr. Henry O. Thompson, Diana Weber and her daughter, Christina, answer questions in the family planning seminar.

Care for the Unborn A Review

Thomas Verny with John Kelly, *The Secret Life of the Unborn Child*; NY: Summit Books, 1981.

Verny is a psychiatrist and Kelly is a freelance writer. Between them they have produced a highly readable book. The basic concern is the psychology of the child. From the sixth month of pregnancy on, and perhaps earlier, the fetus is responsive to the moods of the mother and life around her/them. The caution

here is that momentary stress will not adversely effect the fetus and the child in its later life. It is rather a steady pattern of anxiety or calm, sadness or joy. Positively, Verny cites examples of people who learned cello solos (mother was a concert soloist) while in the womb. Negatively, an unwanted child refused to bond with its mother after birth.

Beyond the womb, Verny cites examples of memories of the birth process. While he does not push any particular one of the natural childbirth techniques, he favors the calmer, more pleasant normal deliveries as compared to the cold, harsh, hospital and/or caesarian section

Continued on Page 3

UTS Publication

The Family and the Unification Church Gene E. James, editor

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"The Family and the Unification Church" is a new publication that transcends the polemics of family practices in the Unification Church in order to reassess the world's need for a new concept of the family unit.

Each essay from a 1982 New Era conference in Jamaica scans the Unificationist model, evaluates its potential, and unearths some tensions and contradictions in its application. The structure of the book allows for voices of the "outside" as well as for voices from "inside" the movement to dialogue on the sociological and ethical significance of the Unification family experience. The topic is too broad to be totally encompassed, but one does find a good screening of the main issues at stake.

The first three articles, organized under the headline "Conflicts and Commitment," definitely express a sociological concern. In "The Archetypal Cult," Drs. David G. Bromley and Anson D. Shupe are addressing the problem of "labeling," i.e. imposing a false identity on a group through "bombardment" of false information in the media. They maintain that the Unification Church's reputation as "family breaker" has been mainly built by the anti-cult movement to find a scapegoat and quick media exposure.

Dr. Kenneth Ambrose argues that marriage in the "Unification Family" is the ultimate stage of a long process that bonds members affectionately and lures them into long range commitment without giving them the chance to truly analyze the church's ideology.

In "Doing Love," Eileen Barker is mainly concerned with the dilemma that every married Unificationist is bound to face: how to reconcile one's complete commitment to the church with personal investment in one's family. She notes that Unificationists are more likely to sacrifice their family life, but she foresees the risk that they might not fully engage in relationship with their spouse.

The Unificationists are not the only ones attempting to enlarge and integrate biological families into a "mediating structure," i.e., an institution which stands between the individual's private life and large remote public institutions. In the second section, "Contrasts and comparisons," several exposés compare the Unification Church as a mediating structure with other supra-family institutions.

The "New Christian Right" and the Unification Church seem to share the same orthodoxy

in family ethics and sexual morality. But as Donald Heinz pointed out, the Moral Majority is merely looking back to a mythical golden age of morality, while the Unificationists support their position with a new theological explanation.

By comparing the Unification Family with two successful family oriented Christian programs, Jane Zeni Flinn expresses a new concept of the family. For the Unification Church, as for "Marriage Encounter" or "Parenting for Peace and Justice," the family unit generates ethical values and can become an instrument for changing global society.

In the section "Responses to Challenges" several Unificationists approach social and ethical issues from the point of view of their own ideology. Hugh and Nora Spurgin discuss how their married life reflects their ideals. Tom Walsh develops a philosophical framework for celibacy. Patricia Zulkosky criticizes chauvinistic tendencies within the Unification Family. Diana Muxworthy Feige aims toward new education theory and practice based on restored family structure and ethics.



Professor of philosophy, Frederick Sontag, in approaching the "Unified Family" concept, states that "as with Marxism, it is a social, political, and economic movement, but its core is a spiritual principle." For him, however, the heart of the issue is whether God uses the family or the individual as the instrument of universal salvation. He contends that since Unification theology conflicts with the traditional Christian doctrine of individual salvation, it therefore renders the unification of Christianity difficult.

In the last exposé: "Family, Spiritual Values and World Government," Gene G. James projects the family model to the political field. Discarding any system of direct political rule modeled on the parent-child relation, he opts for a world united in brotherly love. As he said, "I am certain that if it ever does exist it will be characterized by the kind of brotherly love preached and practiced by the Unification Church. Only if people love one another in this way will mankind ever be one family."

Jean Michel Brejard

(l to r) Winners of the fall tennis tournament: Nelda Van der Stock and David Stewart (first, mixed doubles), David (first, men's singles), David S. C. Kim and Susan Maistros McKewen (second, mixed doubles), Susan (first, women's singles).

Continued

deliveries. He is of course working backward from his experience with people with problems in later life, and with disturbed children. Prenatal influences on the psychological level are debated. Verny's anecdotal evidence and folk wisdom will not convince the skeptical. The scientific data is not in yet so others may want to take a "wait and see" attitude. In the meanwhile, one would have to admit that it would do no harm for parents to be calm during pregnancy, to play soft, pleasant music, to rub or pat the mother's stomach, to talk to the unborn child, and to relate positively to each other.

In other areas, Verny is on more firm scientific ground. The evidence is largely in though not final. A pregnant woman who drinks alcohol, takes drugs, smokes, and perhaps gets too much caffeine (coffee, tea, cola drinks) may be, and often is, harming her unborn child. Excess weight and lack of exercise are also problems. Heavy, continued stress adversely affects adults and children. Part of this is in terms of body chemicals and hormones. These are now known to cross the

placental wall and affect the unborn child. This has been well known in midwifery and medical circles.

So is the matter of infant bonding. Children thrive both physically and psychologically through bonding. For the last 75 years there has been a growing tendency to take the newborn quickly to a sterile nursery. Now we know that the birth attendants should not be so quick about it and perhaps should not do it at all. The newborn needs immediate contact with its mother and its father too. Father-infant bonding is more problematic but the few studies available all point to its importance for healthy father-child relationships throughout life.

The good news in this book is the positive steps parents-to-be can take to ensure the psychological and physical health of their baby. Father and mother together can contribute to the well being of their unborn, their newborn and on that foundation their children throughout life.

Henry O. Thompson



faculty focus

Dr. Tyler Hendricks has the distinction of being the first UTS graduate to go through a complete masters and doctoral program. He is currently an adjunct associate professor of American Church History here at UTS.

Dr. Hendricks was born in 1948 in Red Bluffs, California, one of three children raised in the Presbyterian faith. In 1970, he graduated from University of California at Davis with a BS in mathematics.

Dr. Hendricks joined the church in 1973 in Oakland, California and then spent the next several years witnessing, lecturing and fundraising in New York and California. In 1976, he entered the second UTS class and remembers his first year as difficult. Rev. Moon often visited to instruct the students in fishing, and although that was an invaluable chance to get to know Rev. Moon personally, Dr. Hendricks didn't get as much studying done as he would have liked. His second year was more stable and a very positive experience. He feels the main thing he gained from the seminary experience was maturity, more inner stability and more confidence.

After graduation, he joined all the seminary graduates in pioneering "Home Church" in England for the summer. Upon return, he was accepted at Vanderbilt University in Tennessee. He attended on a partial scholarship from our church. His master's thesis was on the history of Christian Thought, with an emphasis on process theology. This year he graduated with a dissertation on American church history.

He feels, in one sense, our church is very typical on the American scene.

"America has a history of spawning new religions centered around strong leaders. They always go through their period of persecution some of them flourishing but most of them failing," he said.

However, he feels the extent of our vision is unique. Our international flavor and the scope of our projects sets us apart from other new religions.

"Because our movement includes religion, education, media, business, politics and science, the persecution we get is broad and intense," he said.

Dr. Hendricks taught American Church History here at UTS once before, in 1981. That was a time he cherishes because he spent all his time here and had ample opportunity to share with students. Now as the assistant director of Collegiate Association for Research of Principles, CARP, his time at UTS is restricted.

The seminary is fulfilling the role of supplying middle level leaders to the movement but he finds it difficult to assess what impact the seminary has had on the quality of that leadership. The strong sense of camaraderie among the seminary graduates is a unifying force in the movement. But on the negative side, he feels the seminary experience can bring out individualism, pragmatism, and an overly democratic attitude. So in that sense, the seminary can be counterproductive.

"The diverse faculty, active student body

and the high level of responsibility students take for each other as well as the physical plant makes our seminary unique. But I feel that field work is very important and beneficial to the students and community, and needs to be developed," he said.

Before coming to UTS, Dr. Hendricks was in charge of Ocean Church, a position which brought deep experiences with God as a fisherman on the ocean.

Currently, Dr. Hendricks' work with CARP includes being on the front line of demonstrations and spending a lot of valued time with the members.

He was married to Hye Yong, a Korean church member on July 1, 1982, and they now have a daughter named Helena. Some of his hobbies include playing the guitar, golfing, and chess.

Chris Corcoran

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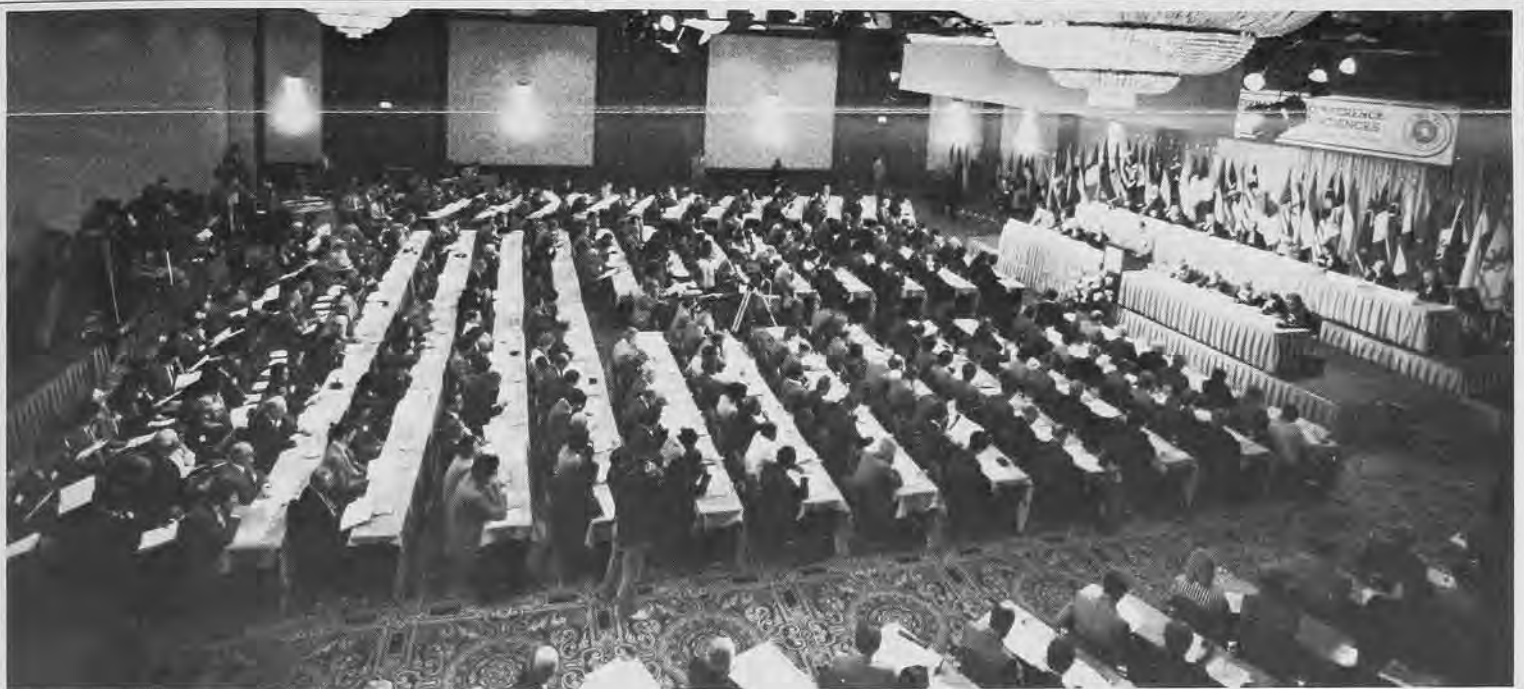
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The opening plenary session of ICUS XII

International Conference on the Unity of the Sciences Assisted by Seminarians

The twelfth annual International Conference on the Unity of the Sciences, ICUS, was held in the Marriott Hotel in Chicago November 24-27. More than 300 participants from 80 countries attended compared to the 525 who attended last year's conference in Philadelphia. ICUS is presently moving toward smaller conferences with more formal attention on committee work and publication.

Some 70 current UTS students joined with UTS alumni and staff members of the International Cultural Foundation (ICF), Professors World Peace Academy (PWPA), Washington Institute for Values in Public Policy, and the ICUS staff to assist in hosting the conference.

ICF, the sponsor of the ICUS, is a non-profit organization dedicated to promoting academic, scientific, religious and cultural exchange among the countries of the world. It was founded in 1969 by Reverend Sun Myung Moon. ICUS conferences have been held in USA,

Japan, England, and Korea since their inception in 1972.

From around the globe, ICUS convenes distinguished scholars and scientists in diverse fields of study to pursue significant issues of worldwide concern. Conference themes center around the search for a central standard of value to guide scientific research and application, and the solving of global problems. This year's theme was "Absolute Values and the New Cultural Revolution."

Conference Chairman was Eugene P. Wigner, Emeritus Professor of Physics, Princeton University. Morton A. Kaplan, Professor of Political Science and Director of the Center for Strategic and Foreign Policy Studies, University of Chicago, was the Organizing Chairman. Vice Chairman was Alvin M. Weinberg, Director of the Institute for Energy Analysis, Oak Ridge Associated Universities.

Morton Kaplan also acts as Chairman of the

annual PWPA International Conference held in conjunction with ICUS. Karl H. Pribram, Professor of Neuroscience at Stanford University, California, and President of PWPA USA, acted as Honorary Chairman of the committee on "The Emotions: Focus on Inter-Male Aggression and Dominance Systems."

The conference was organized into six working committees. Dr. Morton Kaplan stated, "In shaping the committee membership, thought was given to bringing in individuals from under-represented parts of the world or disciplines and to representation of different or unusual views."

"This year's theme 'Absolute Values and the New Cultural Revolution,' suggests that a revolution in culture has been going on and the world community of scientists have both the opportunity and responsibility to guide and interpret it," Neil A. Salonen, President of ICF, stated.

Continued on Page 2



Reverend and Mrs. Moon

ICUS Continued

ICUS XII is a transformed ICUS. Previous conferences have produced valuable findings even though the quality of the work has varied. Dr. Morton Kaplan, Organizing Chairman of ICUS XII stated, "I think this year the conference is genuinely making a contribution to scholarly knowledge and I am confident that we are on an upward path in which we will improve each year."

Last year, Paragon House Press was established to disseminate the ICUS message to the global academy. Frederick Sontag, Professor of Philosophy, Pomona College, is Chairman of the Editorial Board. Richard Wojcik will become the new Publisher. Two volumes, *Mind and Brain* and *Modernization* have been published.

"Paragon House is extremely important because we must have our work known; otherwise, it is not available to the community of scholars. Moreover once its quality becomes known, more good people are going to be attracted to cooperate in our endeavor so these two work hand-in-glove," Dr. Kaplan said.

ICUS XII was a working forum. The Chairman of each committee will become the editor of a book formulated from the research contained in the papers, the outcome of the dialogue, and the final synthesis of the multidisciplinary approach. This year's conference will generate the publication of six books.

How will ICUS develop and direct its research? The natural sciences will be centrally involved in the future. Next year one committee will deal directly with the topic of Spirit and Science.

The committees planned for ICUS XIII are:

- 1) Unity of the Sciences
- 2) Scientific Knowledge, Principles, Application and History of Model Building
- 3) Human Beings and the Urban Environment; The Future Metropolis

4) Human Beings and the Natural Environment: The Ocean

5) Spirit and Science

Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station, England, will be Conference Chairman for the next two years. Mellanby places full responsibility on the participants for how ICUS has and will develop. If ICUS has failed to adequately address the issue of science and absolute values, it is not because of the Founder or organizers. Beginning with ICUS XIII, there will be an annual plenary address given by different guest speakers on the topic of "Values and Science." Participants will be expected to work harder than ever before. Pre-conference committee meetings, and earlier distribution of papers, and more than one year to prepare papers will be possible with smaller conferences. Not every scholar will attend every year.

James Baughman will replace Richard Wojcik as Executive Director of the ICUS Secretariat of ICF. Baughman stated that: "The whole purpose of Reverend Moon's work in the academic, religious, and socio-economic world is to create unity. Diversity is important but we are not looking for uniformity; the ideal is unity within the diversity."

"The Kingdom of Heaven," he said, "can only come about when we include every aspect of human endeavor in this world and in the spiritual world." Baughman gave the example that environmental problems should not be addressed by environmentalists alone. "They should be addressed by natural scientists, political scientists, philosophers, educators, religionists, etc. The scientists are now realizing the importance of interdisciplinary, intercultural approaches to the solving of problems with global consequences."

Hans-Martin Sass, Professor of Philosophy from West Germany replied that, "The main advantage of an international and multidisciplinary conference for philosophers is al-

ways to get in contact with professionals from other sciences. This is particularly important for philosophy because philosophers want to cover the entire area of reality, so, it's very important to have the opportunity to talk with experts in their field, whether it's physics or medicine, law or history. Also, it's important to contact scholars from other countries, because even though we all have this 'a priori' value system (our own assumed values), the real appearance of values in this world is different in every individual person and every diverse culture; and so it's good to get the experience of observing and hearing how different people have internalized their value systems."

Chet Lancaster, Anthropologist at the University of Oklahoma, said, "This is my second ICUS and the interdisciplinary nature of the conference has greatly influenced my work and thinking. For example, last year I was invited to come and talk about the evolution of the human family and human social systems. I had almost a full year to think about it, and broaden my thinking. The nature of the conference itself, and the input I got made a lasting impression on my career development."

So, this year I was invited to this 12th ICUS, and the topic discussed—Aggression, Dominance and War—again influenced my thinking; I hadn't planned to think along those lines this year, but I did because of that conference, and now I've been deeply thinking about the evolution of human attachment, love and hate, and aggression. This conference that just ended today is the best I've ever been in, in my whole life."

When asked if he found any controversy in the Reverend Moon's financing of ICUS, Dr. Lancaster commented: "If there is a controversy in the financing of this conference, it hasn't phased me. When I was first invited to ICUS two years ago, I naturally wanted to know who sponsored it—I always want to know that for any conference I go to. And I've looked into the church and the movement; I attended an ICF Summer Seminar in the Bahamas in July, and I think it's fantastic that someone wants to sponsor scientific meetings. The level of discourse at this conference is certainly first-rate; the people I've interacted with are those whose work I've respected for years. So, I think the sponsorship is something we're grateful for."

The Structure of ICUS XII: Committee Topics.

- 1) Unity of the Sciences
- 2) The Challenge of Education in African Social Transformation
- 3) Art and Technology
- 4) Developmental Experiences in East Asia and Latin America
- 5) The Emotions Focus on Inter-Male Aggression and Dominance Systems
- 6) Global Environmental Problems

Dr. Morton Kaplan described how the committees functioned:

Continued on Page 3

Continued

"...the chairmen of the six committees met with the paper writers to plan the individual topics and to delegate responsibilities for particular tasks. These papers were then circulated to the members of the committees and to the discussants prior to ICUS XII so that the chairman can conduct the discussions of issues in an orderly fashion. At each of the committee's three, 3-hour sessions, the Organizing Chairman will summarize the main questions to be discussed at that session, relate these questions to the papers which will be only briefly summarized, and moderate the discussion. Seated around a conference table, committee members will discuss the questions. A half-hour period in each session will be reserved for questions and comments from observers and other conference participants. Each Organizing Chairman will also present the results of his sessions at a concluding plenary meeting."

Remarks Given at the Closing Plenary Session:

On Sunday November 27, the conference officially ended. That afternoon, the Organizing Chairman from each committee gave a brief synopsis of their group's findings.

Dr. Gerard Radnitzky, Professor of Philosophy of Science, University of Trier, West Germany, spoke of a redefinition of science which included a knowledge of values. The nature and the motivation for a unity of sciences was studied by his committee. Scholars from Rome, Edinburgh, Israel, West Germany, USA, Australia, New Zealand, and England presented papers. Discussants came from Sweden, France, Spain, Switzerland, Austria, Korea, and many of the above mentioned countries to respond to their papers. Eugene P. Wigner from Princeton was the Honorary Chairman for committee one.

Speaking on behalf of committee two, Dr. Teshome G. Wagaw, Professor of International Education, University of Michigan, said, "We need to ask what kind of society do we want built? Our task is to identify what is the national character of the people and their national value." Language, illiteracy, lack of freedom and the rarity of African writers are some of the biggest challenges to African education. Economics, politics, the media, and ethics were among other perspectives the committee took on African education and social transformation.

In discussing art and technology, Dr. Rene Berger, President of the International Association for Video in the Arts and Culture, Lausanne, Switzerland, stated: "The specific interest of this committee was to achieve a sensitive approach to this fundamental issue. Our premise that we started with was that artists are among the most astute scouts who can unravel the complexity of the revolution at work in our threatened society, by maintaining through their efforts a desperate but hopeful commitment to the very source of human dignity, namely, values." Art, he said, can interpret technology. A world governed by our tools and

regulated by money where efficiency and profit are the values has produced the machine image of man. Art can help us escape this doom by creating a new aesthetic meaning, based on relationships between human beings.

Dr. Ilpyong J. Kim, Professor of Political Science, University of Connecticut, and organizing Chairman of committee four, stated, "Our committee addressed itself to why certain nations are successful in development and why others are failures." Korea, Taiwan, Indonesia, Singapore and Hong Kong were the

East Asian countries studied. Argentina, Chile and Paraguay were used as examples of Latin American development. Land reform and technology, economics and politics were some of the factors analyzed by social scientists from different perspectives. Dr. Kim concluded by saying, "New development strategies must be developed. It was agreed that ICUS could make a valuable contribution to knowledge by developing global modelling in order to better understand development."



Dr. Richard Rubenstein introduces the Founder

Introducing Reverend Sun Myung Moon

Excerpts from the Introduction given by Dr. Richard Rubenstein:

"Honored friends, it is my great privilege and high honor this morning to introduce the Founder of the International Conference on the Unity of the Sciences, the Reverend Sun Myung Moon."

Dr. Rubenstein went on to say that after the death of Paul Tillich, more than 18 years ago, he was afraid that theology had reached a dead end.

"And when I think of Tillich's contribution, one of the things that stands out is the fact that Tillich was able to let us look at the history of what has been—and understand it. The question which was uppermost in my mind was: 'What will the future bring?'"

"But after I came to ICUS, and after I came to know the Reverend Sun Myung Moon, the Unification Church and its works, I realized the projective force for the future had come from where we—who had studied at such places as Harvard and Yale—thought to be a most *unlikely place*: we hardly would have heard the name of Korea had it not been for the Korean war. And yet out of that unlikely place, something new had come. What is that something new?"

Instead of thinking on what had been, we

were in the presence of a man who was not only inspired, but also had the capacity to inspire."

Dr. Rubenstein cited the *Washington Times* as an example of how Reverend Moon was inspired to do the redemptive work of the world, to act in a situation of need and provide a medium for dialogue.

He concluded his introduction with these words: "And let me give you one more example of what it means to inspire. Were it not for the Rev. Moon's decision and commitment to work for the redemption of the world in his own way, scientists and thinkers who gather here today would not be gathered!"

"Why do I say that? Very simple: Some of you may say, 'Oh, does that mean that Religion is interfering with Science?' And the answer is, as those of you who have been in this conference know, No. Religion is not interfering with Science; what Religion is doing is making it possible for Science to do its work!"

"There are only two ways in which this can happen: government contract—or religious inspiration! And I for one would prefer the freedom and the blessing that comes from religious inspiration.

These are two of the ways in which a man who has been inspired and has the capacity to inspire is making his impact on the world today—an impact that is not always understood; but when is a man of originality and daring ever understood?"

Founder's Address: Reverend Sun Myung Moon

Honorable Chairmen, Committee Chairpersons, distinguished scholars, ladies and gentlemen. I wish to express my sincere gratitude to you for coming to Chicago to participate in the Twelfth International Conference on the Unity of the Sciences. Since the first ICUS, these conferences have progressed greatly. The ICUS achievement is a result of the coordination and dedicated work of many of you, performed in the face of enormous pressure and persecution. Your work has created in the ICUS a conference unsurpassed in the entire world. I would like to express my deepest appreciation for your efforts and contributions and, at the same time, congratulate you for what you have accomplished.

The ICUS achievement is a result of the coordination and dedicated work of many of you performed in the face of enormous pressure and persecution. Your work has created in the ICUS a conference unsurpassed in the entire world.

The world is undergoing rapid changes which correspond to the remarkable development of science and technology. As a result, the established values of society are being shaken at their foundations, causing confusion and conflict on every level. This trend has been accelerated by the growing influence of atheistic materialism. In short, many difficult problems beset our world today. Until now, people have not been able to find true solutions to these problems.

It is clear that neither Democracy nor Communism provides the means to cure the ills of society. Originally, both Democracy and Communism developed out of the desire to solve humanity's problems. Yet not only has Democracy been unsuccessful at this task, but it has also proved itself unable to resist and overcome the destructiveness of Communism. Communism, on the other hand, also is completely unable to solve the world's problems, and, ironically, it creates even more woes for the human race. Thus the world is at an impasse: Democracy and Communism are faced with a "no-win" situation leading to a dead end. This being our present reality, the future of humankind seems bleak and unpredictable.

Why, then, are Democracy and Communism not the answer? A careful analysis of both systems shows that neither one has a core of "truth" in the ultimate sense. Democracy may serve as the basis for a political system, but it is not a clear and comprehensive world view. Communism is an inclusive, systematic world view, but it is one based upon false assumptions and distorted facts. What is needed, then, is a third alternative, a movement based upon a new understanding of truth, one which gives hope

by presenting a new vision of world society. This is in fact the Unification Movement, with the Unification ideology—a complete, systematic world view grounded in truth and absolute values. A new cultural revolution is coming, and all scholars and professionals are called to participate in creating it.

Learning from the shortcomings of Democracy and Communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe.

We initiated the ICUS meetings for the purpose of resolving the present world problems and developing this third alternative world view. When I founded ICUS twelve years ago, I established the central theme of "Absolute Values." I did so because I believe that un-

changing, universal values are the essential foundation for a true world view. In addition to the ICUS meetings, I initiated many other conferences and projects, in order to prepare for the building of an ideal society such as exists in the dreams and hopes of all people. The purpose of the Unification Movement, for which I have been working all my life, is to create the new cultural revolution based upon this new systematic world view. Our movement has expanded to over 130 countries. As a result, many conscientious people now seriously consider our guiding principles—the Unification ideology—as a new system of truth.

Generally there has been openness to the Unification ideology in the democratic world, and great interest in its potential. The Communist world, on the other hand, has been consistently hostile towards the Unification Movement, and has used the democratic system as a tool to destroy us. Communist leaders regard us as their primary enemy, and have opposed each and every project related to Reverend Moon. The ICUS organization is no exception. Communists know that Reverend Moon founded this conference and has always considered it to be of highest importance. This is a major cause of the accusation and persecution ICUS has received since its beginnings.

Communists use deceit and terrorism to undermine the Free World. You undoubtedly are aware of Communist slander and sabotage in your own countries, as I am aware of their work against the Unification Movement. We cannot overlook this problem any longer. Therefore, I have chosen this occasion to speak to you clearly about the reality of the Communist attack against the Unification Move-

ment and the entire Free World. I think it is necessary for you to know these things for your own sakes, for the sake of defending academic freedom, and for defending the Free World as a whole.

As the Unification Movement has developed worldwide, there have been many incidents of hostility and persecution from Communists. As a result we have suffered many setbacks everywhere. It originally was a mystery to us why we received such opposition, when our activities were so beneficial to society. To discover the real source of the opposition, we began an investigation. Today, I am going to speak about the information we have uncovered in Japan, where the Unification Movement is successful and very well-known. I believe this information will be useful to people in all countries, since the Communist effort to destroy the Free World as well as our movement is consistent worldwide. A more detailed exposition of what I am about to say will soon be published as a book, which I hope you all will read.

Like the United States, Japan boasts of great freedom for her citizens. Few people realize that in the midst of such an ideal, the KGB and Japanese Communist Party are attacking freedom by instigating "deprogramming" actions against people who decide to join our movement. At times they even obtain help from the courts. Our investigation reveals conclusively that Communists have organized to spread lies, distortions and unfounded allegations, in a conspiracy to destroy me and the Unification Movement. Through the systematic spread of disinformation, the Communists work to create mass mobilization and to establish a 'unified front' against the Unification Movement. This creates polarization, conflict and struggle—a situation Communists always capitalize upon in order to eliminate all possible opposition.

Learning from the shortcomings of Democracy and Communism, we conclude that a new cultural revolution can come only on the foundation of absolute values.

The Japanese Communist Party regards the Unification Movement as its principal enemy. It has publicly declared that the struggle against our movement is more crucial than the struggle against "Japanese Capitalism" and "American Imperialism." At the National Leaders Conference of the Japanese Communist Party held June 5-7, 1978, Chairman Kenji Miyamoto stated that the destruction of the Unification Movement is a "righteous battle which will be remembered in history." Furthermore, he urged all "democratic forces" to unite and launch an all-out effort to accomplish this "historic task." The Communists in Japan have mobilized several hundred groups to oppose us.

I founded the Unification Movement for the purpose of realizing the ultimate ideal of God and humankind: the Kingdom of Heaven on



Reverend Sun Myung Moon addresses the opening plenary session



(l to r) Neil A. Salonen, Frederick Sontag and Kenneth Mellanby



Founder of ICUS



Discussants respond to papers in one of the committees



Dr. F. A. Hayek delivers the plenary lecture: "The Rules of Morality are not the Conclusions of our Reason"



Reverend and Mrs. Moon during his speech at the closing banquet



Honored guests at the head table during the banquet



Neil A. Salonen, President of ICF speaking at the closing banquet



Reverend and Mrs. Moon greet Dr. F. A. Hayek at the reception



(l to r) Eugene P. Wigner, Mrs. Moon, Reverend Moon greeting Dr. Osborne Scott

Founder's Address Continued

earth. Ours is a movement to revive religion and to educate people in all aspects of human endeavor. It is historically inevitable that a spiritual movement such as ours encounter opposition from established forces which proclaim different interests and directions. All religions movements had to go through intense persecution and hostility at their outset. Only by overcoming those difficulties were they able to form the mainstream of thought and guiding force for future generations. Judaism, Christianity, and even Democracy and Communism, are examples of this pattern.

Let us work with each other to defend the academic world from communism and to fulfill the task history presses upon us at this time.

Likewise, from the beginning, Reverend Moon and the Unification Movement have endured tremendous misunderstanding, accusation, persecution and trials, not only in the area of religion, but also in the fields of politics, economics, culture, science and technology, media and education. We have been opposed and persecuted by every part of society, from the general public to governmental authorities, wherever we have been. In a sense, therefore, all people in the world are directly or indirectly responsible for the fate of the Unification movement, and are accountable for their actions in front of God. The worldwide opposition, however, has been orchestrated in particular by Communists. Their target is anything with Reverend Moon's name attached to it.

For most people, then, it has been quite difficult to gain a proper understanding of the Unification Movement. Most of what people have heard and read about us has been the reflection of lies and sensationalism spread by our opponents, compounded over the years. What people tend to believe about Reverend Moon and the Unification Movement is merely the repetition of false allegations made long ago. Following Lenin's teaching that "A lie repeated one hundred times will become a truth," Communists have repeated endlessly the same false rumors in order to give them credibility. For example, in the past twelve years, the Japanese Communist Party has printed 1.6 billion pieces of anti-Unification literature in their propaganda organ *AKAHATA* and its affiliated publications. This comes to sixteen pieces of malicious propaganda provided to every Japanese citizen!

This is but one of the many sources of disinformation put forth in the Communist attempt to destroy our movement. Anti-Unification propaganda also flows unceasingly out of countries such as Red China, North Korea, East Germany, the Soviet Union, Cuba, Nicaragua, Libya and others. These lies filter down to public officials, government leaders, in-

tellectuals, religious leaders, the media and eventually to the general public. By then, the distorted facts have been heard so many times that people believe them to be true.

The most despicable act, however, is the inhumane treatment of those who join the Unification Movement. It is clear that the so-called "deprogramming" movement is supported by Communists. Judges and courts, who are supposed to be the custodians of human rights, often collaborate in this infringement upon fundamental religious liberties. Ironically, the greatest violation of these rights takes place in countries which loudly proclaim their regard for human rights and the freedom of religion. The methods involved in "deprogramming" are like those used in Communist concentration camps. Using parents and relatives to entrap members, "deprogrammers" commit grown adults to mental hospitals, with the supposed "illness" of holding of a minority religious belief. Other typical deprogramming techniques include kidnapping, illegal detention, violence, psychological harassment, sleep deprivation, inducement to use alcohol and drugs, sexual seduction and rape. By such threats, harassment and manipulation professional "deprogrammers" force members to renounce their faith. Many people are injured physically and psychologically because of this criminal activity. You cannot imagine the deep sorrow I feel when I see so many people whom I love suffer for their faith and ideals. Incredibly, the deprogramming movement accuses us of using the reprehensible tactics which they practice so wantonly.

You may wonder why Communists have so much fear and hostility towards Reverend Moon and the Unification Movement, and why they are trying so desperately to destroy us. As you know, the ultimate goal of Communism is nothing less than a Communist Party dictatorship subjugating the entire world under the banner of atheistic materialism. Actually, Marxist theories—such as the Labor Theory of Value, Surplus Value Theory, Dialectical Materialism and Historical Materialism—are inversions of the truth, which are put forward to justify violent revolution. Until now, nothing has existed which could overcome the terrifying reality of Communism. The Unification ideology, however, exposes the fictions of Communism. They know this and therefore are trying to exterminate Unificationism at the source. Communists are extremely afraid of anything which exposes their true identity.

Because of ignorance, millions of people have been used and slaughtered without mercy by Communism. Some are courageous enough to fight, but because they lack a strong ideology and organization they are isolated, weakened and easily defeated. Today hundreds of millions wait for liberation from Communism with tears of desperation. I myself spent nearly three years in a Communist concentration camp under the North Korean dictatorship of Kim Il Sung. They sent me there to die, but I survived and eventually was freed by the United Nations

forces. My life's mission since then has been concentrated on how to establish the absolute truth, a truth superior to Communism, which can bring about the world's liberation from Communism.

I now can speak clearly about the crimes I witnessed. I now have the substantial foundation to speak, to act, and to surpass Communism. Thus you can understand why the Communists are afraid of Reverend Moon and his organization.

What the Communists find very difficult to understand is, why does Reverend Moon's movement continue to grow so successfully in spite of all their opposition, persecution and slander? For instance, in Japan we have more than 3.5 million members in the International Federation for the Victory Over Communism (IFVC).

Ours is a movement to revive religion and educate people in all aspects of human endeavor.

First of all, Communists do not realize that God is alive and substantially working behind the Unification Movement. Second, they do not understand the true essence of religion, and the fact that the original mind of human beings feels truly satisfied only by God's truth and love. Finally, they do not realize that God's laws, which govern the spiritual world and the universe, do not operate in accordance with dialectical materialism.

The Unification Movement is sustained and motivated by the deepest religious experience and discipline, based on the fundamental truths of the universe. For that reason our members can overcome trials and hardships no matter how severe. They have learned to forgive. They accept persecution and trials as nutrition for their spiritual growth, rather than as a source of resentment against those who persecute them. In short, the true members of the Unification Movement have an unshakeable faith and power to persevere through any opposition. This is proven by the fact that we have already established strong foundations throughout the world.

Reverend Moon and the Unification Movement are involved in a life-and-death mission for the sake of God and humanity. However, this mission is not the monopoly of the Unification Movement. The members of this movement desire to work with all people of conscience and ideals in the new cultural revolution. The people of the free world, especially Christians and all religious people, should be the greatest friends of the Unification Movement. Tragically, these people have been ignorant of the Communist strategy and unable to distinguish friend from foe. As a result they often have attacked and subverted their true friends. Recently, however, the situation has been changing. People are becoming indignant about the threats and injustices of Communism. Recent events clearly expose the strategy and tactics which Communists have used ever since

Continued on Page 6

Continued

Participants from a wide range of disciplines: primatology, anthropology, psychology and international relations comprised committee four which addressed the problem of modern human war. Dr. Diane McGuinness, Professor of Psychology, Stanford University, California, said, "Conflict it seems is inevitable, since wherever we look not everyone is satisfied. But our concern is whether or not that conflict leads to aggression." Dr. Karl H. Pribram, also from Stanford, was the Honorary Chairman. Dr. McGuinness, the Organizing Chairwoman said in conclusion: "Finally our committee considered the need for a single global status hierarchy that will transcend local and national interests."

How man affects the bio-geochemical cycles of nature; the effects of "planetary engineering"; and the dynamics of natural change and catastrophe were the focus of committee six. Helmut E. Landsberg, Emeritus Professor of Meteorology, University of Maryland, brought together very diverse scholars to present their research findings. Session one focused on the atmosphere; session two on the oceans, acid rain, and desertification; session

three on the enhancement of precipitation, natural disasters and the controversial Gaia Hypothesis. S. Fred Singer, Professor of Environmental Studies, University of Virginia, summarized the group's findings at the closing plenary session.

Gregory Forfar

Continued

their beginnings. Conscientious scholars, professional and religious leaders are concerned about the future of religion and the Free World. Also, people are attracted to the Unification ideology because of its power to combat moral decadence and its very potent counterproposal to Communism.

Today, you and I stand together confronting a common destiny. Let us work with each other, to defend the academic world from Communism and to fulfill the task history presses upon us at this time. I and my followers are determined to meet this challenge. From this day forward, let scholars throughout the world join together to take leadership in every field. On the Communist side, Marxist scholars play leadership roles by guiding students and campus activities. In concert with labor and minor-

ity organizers they create a formidable ideological and social front, which works ultimately to the detriment of real human happiness. Thus we are urgently compelled to establish a systematic, social foundation through the responsible cooperation of professors and students. To my bones I have come to realize that a person who advocates righteousness in this evil world can be eliminated easily if he has no substantial foundation. Thus a unified front of scholars and students must work together with Christians and all other religious believers.

Living at this most important time in history, we stand on the boundary of life and death. I cannot but fervently desire that, as ambitious and righteous scholars and educators, you will make substantial, constructive changes in the world. Let us work together in a unified front embracing all areas of life. Standing at the pinnacle of history, let us ignite the new cultural revolution reaching the four corners of the earth.

May God's abundant blessing be with your countries, your families, and every one of you. May God guide your discussions in this Twelfth ICUS meeting. Thank you very much.

The Good Race



David Malloch (junior), represented UTS at the "End Hunger Race," in Kingston, on November 10th. He ran 5 kilometers in 19 min. 25 sec. On the last stretch, he rushed to pass two contenders at the line, snatching the third place in his age group and the sixth among all runners.

David, with perseverance, prepared himself one month before the race, running 3 to 5 miles each morning. He also managed to collect \$43 from students to help to ease hunger. "Sport," he said, "is a good way to reach out to people in the world community." He promised to do better next year and to inspire other seminarians to join him in running the good race.

Jean Michel Brejard

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January 1984

"God: The Contemporary Discussion"

UTS Graduates attend 3rd International Conference

The third annual conference on "God: The Contemporary Discussion" convened in Dorado Beach, Puerto Rico, December 30, 1983 until January 4, 1984. Sponsored by the International Religious Foundation (IRF), the parent organization of New Ecumenical Research Association (New ERA), the conference was chaired by Dr. Huston Smith, Professor of Religion Emeritus from Syracuse University.

The first "God Conference" was held in Maui in December 1981 and the second, in Ft. Lauderdale in 1982, while the fourth is scheduled for August 1984 in Seoul, South Korea.

One hundred and forty-five participants from 30 different countries composed of philosophers, theologians and religionists came together from the Far East, the Pacific, South East Asia, the Indian Sub-continent, Africa, the Middle East, Europe, and North and South America. Each one had written a paper on one of the seven themes for this year's conference and for four days, the seven groups met and discussed each of the papers in depth.

The conference was opened by Dr. R. J. Zwi Werblowsky, Martin Buber Professor of Comparative Religion at the Hebrew University in Jerusalem, who began his plenary address with praise of the Unification Church's openness to criticism by holding such conferences. He was, however, dismayed at groups trying to stop

War and violence are nothing new; but today they are assuming eschatological proportions...

their activities: "I cannot resist the temptation of opening my keynote address with a challenge to those churches, organizations, lobbies and vigilante pressure-groups who try to terrorize us into boycotting conferences like the present one, and who in fact, succeeded in bulldozing even third parties (like the Government of Trinidad) into refusing admission to New ERA and forcing us, at the last minute, to change the venue of the 1982 conference." He quotes critics as saying "...these crafty



Conference Chairman Dr. Huston Smith, his wife Dr. Kendra Smith, Senior Consultant Dr. Darrol Bryant, UTS President and Mrs. David S.C. Kim

Moonies are doing this in order to gain status by projecting an image of themselves as open-minded and as encouraging critical thinking. Well, if that is the Moonie way of seeking status, we all can only say: 'more power to them'."

The largest group, with twenty-five participants, was "Experiences of God and/or the Ultimate." A Catholic monk wrote, quoting Thomas Merton, "Thus the man with the 'sacred' view is one who does not need to hate himself, and is never afraid or ashamed to remain with his own loneliness, for in it he is at peace, and through it he comes to the presence of God...he can see others as they truly are...to see below the surface and to guess at the presence of the inner and innocent self that is also the image of God." In the same session an African spiritualist shared how in the Aladura worship service "...a sense of God pervades the place of worship and a worshipper is immediately trans-

ported into this profound God-consciousness...it is believed that at the point of the Spirit's intrusion into worship, the whole scenario is changed and transformed, heaven is brought down to earth and the worshippers become spiritually saturated."

In the same group a European scholar reflected on the impact a person with a profound experience of God has on society: "...a new or unusual experience of God often comes into conflict with the traditional representation of the socio-religious milieu in which it has taken birth. On account of the new contents which their experience brought them, some of the greatest mystics, among them the founders of religions, were considered as *destroyers* of religion."

Similarly diverse and rich presentations took place in sessions on "God and Social Reality: The Role of Religion in the Relationship between Rich and Poor Nations," "In Defense of

continued on page 5

National Council of Church and Social Action: An Ecumenical Response to Social Problems



NCCSA director Kevin Brabazon (left) and Rev. Jesse Bottoms (right) with UTS host John Morris

"Whoever has the good things of this world, and sees that his brother has need, and shuts up his compassion from him, how dwelleth the love of God in him?"

...let us not love in word, neither in tongue; but in deed and in truth."

(I John 3:17-18)

Biblical evangelism began with social action, and what is needed now is "a strategy of social action which can mobilize the institutions which embody the faith and sacrifice of Christian history—and these are the existing churches."

Almost twenty years have passed since the crusade of Rev. Martin Luther King to bring awareness to Americans of the imbalance within America in education, standards of living, and civil rights. From the War on Poverty and the Great Society of the 1960s and writings such as *The Other America* which portrayed impoverishment in the rural south, Appalachia, and in Northern cities, many young Americans were moved to become social activists.

In the 1980s there is a renewed interest in social action within Christian communities on the part of ministers and churches across the nation. The National Council of Church and

need was a foundation to address spiritual needs, and that Unification theology expressed in principle a commitment to both the spiritual and material welfare of others.

This year sees the beginning of a new chapter of the NCCSA in Poughkeepsie, N.Y., under the directorship of Rev. Jesse Bottoms of the Beulah Baptist Church. Accompanied by Rev. Bottoms, Mr. Brabazon, the executive director of NCCSA, visited UTS on Tuesday evening, January 24th, and spoke on the history and goals of NCCSA.

Mr. Brabazon explained the value of social action and social work with regard to our own religious goals as Unification members. "The whole design of Unification theology, he observed, centers around the establishment of the Kingdom of Heaven on Earth, the central role of the Messiah, and the responsibility of humankind in the present age to address specific needs."

Biblical evangelism began with social action, according to Brabazon, and what is needed now is "a strategy of social action which can mobilize the institutions which embody the faith and sacrifice of Christian history—and these are the existing churches."

Mr. Brabazon noted that NCCSA is an ecumenical body concerned with developing strategies of lasting social change and lasting solutions to social problems. It involves three basic components for moral action: education, essential to fulfilling the first blessing of in-



NCCSA representatives speak to students on local and national activities.

Social Action has become, in a few short years, a major source for continued impetus in seeing that Christian love need not be just an ideal, but can be a practical means for solving social problems.

NCCSA was begun in 1977 by Kevin Brabazon through his concern to integrate Unification Principles with practical programs for social action. He felt that concern for physical

dividual perfection; housing, as the basis for family development; and employment and economic development. The aim of NCCSA is to bring cohesiveness and effectiveness to efforts for community action on the part of Christian communities nationwide, and in consequence, hopefully uniting different Christian denominations, including the Unification Church, in the spirit of ecumenism.

NCCSA, cont.

NCCSA assists local churches in organization and technical skills. Also, it has distributed food amounting to 8-10 million lbs. over the last six years. According to Mr. Brabazon, American farms produce food which is plowed back into the ground, and as much as 10% is left in the fields. Mislabelled cans and grade B goods are dumped, as is even slightly damaged merchandise; these goods are being solicited by NCCSA for distribution to the poor.

He expresses also that NCCSA hopes to be a means by which ministers of all denominations can confer on common problems facing their communities; and further, can reflect on common theological grounds for facing the transcendent challenges of the future. In a true unity of religious belief and practice that meets the spiritual and practical needs of all people, a world view dominated by materialism and atheism can fade and perish.

Representing the local chapter of NCCSA, Rev. Jesse Bottoms spoke briefly of work being done in Poughkeepsie, where UTS students

may have the opportunity to gain field experience in evangelical social work. For Rev. Bottoms a prime question is the meaning of "dominion"—does a person have a right to own his own home. Where there are tenants and landlords, the landlord's economic interests can conflict with the tenant's concern for the well being of his family. Many times buildings are not kept up, or in extreme cases, abandoned or burned down in order to collect insurance. In extreme cases also, families are too poor to pay rent and landlords are exploitative and ruthless.

In Poughkeepsie, rehabilitation involves purchasing a home and repairing and selling it to a low income family. The profit is used to purchase another unit. Price is very low so there is a good chance for a family to get a mortgage through the private market or a public fund, for cooperative or singly family homes. Enhanced community pride becomes a strong nucleus for neighborhood improvement and further community development involving youth and senior citizens. A program called "Habitat" which will build homes for sale is projected as a housing program sponsored by NCCSA. Other programs include soup kitchens, escort service

for senior citizens, health fairs and projected baby clinics, tutoring and counseling, and possible youth athletic programs. Rev. Bottoms said he was "looking forward to volunteers ready to supply the elbow grease needed to get the job done; all of us have something to contribute."

Several divinity students from UTS contributed their time and effort last summer and last December involved in field work in various parts of the country. Many students here have expressed their interest in giving of themselves to the programs now being initiated locally. UTS can provide volunteers for field work and pastoral experience, dealing with the real needs of people and the real needs of a heart seeking to grow.

According to Rev. Bottoms, "The people of God are motivated out of love, and real love, in principle, does three things: Love sees a need; love has compassion on the need; and love meets the need." Rev. Bottoms is excited by the commitment of NCCSA to the problems which he is concerned with in Poughkeepsie, and with the broader commitment of NCCSA to awaken the Christian spirit of true love across America.

Ron Gurtatowski

NSS Sponsors CAUSA Representative

The New Strategies Studies (NSS) group, chaired by Ratna Thillairajan, presented an informal evening with CAUSA, featuring Mr. Bill Lay as guest speaker. Mr. Lay is currently editor of the quarterly CAUSA magazine and is a seminar lecturer in both English and Spanish.

CAUSA, a Spanish acronym meaning a united American confederation, began in 1980 with several Unificationists interested in ideologically combating the growing threat of world-wide communism, especially in Central America. It has grown to have three distinct branches, with headquarters in New York and Washington, D.C., and staffed by over forty full-time people.

The philosophy of CAUSA is to logically respond to the contradictions in Marxist thought based on the philosophy of Godism. They present an alternative to Marxist utopia with a vision of a world where God's love will motivate unselfishness in people, thus realizing a harmonious society and world.

CAUSA International gives seminars around the world, establishing autonomous, multi-denominational chapters wherever possible. Using a new multi-media system which includes the simultaneous use of eighteen slide projectors and a movie projector, they have just completed two highly successful tours in South Korea and Central America.



CAUSA representative Bill Lay speaks to students on CAUSA activities in Latin America

Their audience at the seminars are usually people who have influence in society, either civic or business leaders or government employees. New chapters are encouraged to raise their own funds and develop their own seminars and social action projects. They can obtain the necessary books, films and strategy materials from the CAUSA Institute.

CAUSA USA is the third branch of the movement and is located in Washington, D.C. They do liaison work with other anti-communist and conservative groups, as well as educating government staff people. General Woellner, a retired Navy general, is the president and its membership includes Dr.

Skousen, founder of the Freeman Institute.

Mr. Lay explained that CAUSA is seeking to unite God-believing people into an all-out offensive against communism. He showed their new film, "The True Revolution of Man" in which we see the founding and spreading of communism, including clips of Nicaraguan troops chanting anti-American, Marxist slogans. The movie also showed several CAUSA conferences in Central America, featuring president Col. Bo Hi Pak and Mr. Lay as lecturers.

In 1984, CAUSA has already planned seven U.S. seminars, six in Central America, and a pioneer conference in France. Other countries being pioneered this year are Canada, Africa, Germany, and Australia.

Chris Corcoran

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Winter Life at UTS



Unsuspecting Juniors gather for a "class picture"



Senior and Divinity students execute a pre-meditated attack...and then...



suffer ignominious reverses as righteous Juniors rally

Christmas at the Seminary

Christmas came late this year at UTS. Back from the winter break, students were happily surprised to find a gorgeous Christmas tree adorning the dining room, spreading over 150 mysterious packages.

On January 4th, a huge dinner celebration ended the suspense. Mary Bratti called out every student or administrative team and invited everybody to fetch one's gift from under the tree. Joy and excitement and laughter sparkled in every corner as the "big kids" discovered chance's allotment to them: towels, shirts, calculators, hot pots, bags, etc. Little ones were not forgotten either. Each child connected with the seminary received a personal gift.

Erin Bouma and Anna Muller deserve credit for having chosen and wrapped gifts so wonderfully. Such a tradition enhances a sense of closeness and a family spirit especially precious for those who could not visit their parents this year.



President and Mrs. Kim join students in holiday festivities



God: The Contemporary Discussion, cont.

God," "The Person and the Divine in the World's Scriptures," "Religious Ethics in the Great Traditions," "Tradition and Modernity in Conflict over Divine Reality" and "Women in World Religions Past and Present."

"The Defense of God" was a session in response to Dr. Sontag's plenary address at the second conference on "God: The Contemporary Discussion" in which he issued a challenge: "All over the world religious life exists under the threat of destruction. God has taken a

for sponsoring the God Conference and his hope for future meetings, in the name of world peace, among leaders of the world's religions. The following is quoted from Reverend Kwak's closing remarks:

"War and violence are nothing new; but today, they are assuming eschatological proportions. International terrorism is quickly turning the entire world into a battlefield; and nuclear war threatens to destroy our entire human family. These threats to world peace constitute a challenge for our generation which is unprecedented in its magnitude and its urgency.

As religious people, we know that a lasting peace can never be simply a matter of political or economic arrangements. Instead, the necessary global transformation must begin with God, proceed by emphasizing harmony at all levels of human existence, especially the spiritual, and end with world peace under God.

vow of silence. He has no voice or arms to defend himself, but ours. Religious workers of the world, cease your age-old rivalries and internal strife, unite, arise. Defend the divine traditions in every land." As one North American theologian wrote, "Frederick Sontag is issuing a challenge which stretches beyond the limits of traditional religious thought and institutions. He is calling on those who participate in religious ways of life to acknowledge their share of the responsibility for failing to achieve a social solidarity which goes beyond the limits of race, creed and nationality."

Apart from the stimulating interactions within the seminars, for many people, each meal was an opportunity to exchange ideas and establish personal relationships with other participants at the conference. Two Buddhist Monks in their saffron colored robes could be seen having lunch with two African scholars in their traditional African robes, Chinese psychologist with Jesuit priest, Muslim scholar with American art critic, a beautiful panorama of the diversity of our human family exploring each other's world. As one participant wrote: "Apart from an exchange of knowledge and the clarification of problems and misunderstandings, the approach to God in other religions may enrich each participant's insight into his own religion."

One of the highlights of the conference was a meeting after the Farewell Banquet, when about twenty-five participants and fifteen members of the Unification Church gathered together to pray for peace in our world. Together they sang holy songs and shared in a representative prayer by a Unificationist and prayed in unison, each expressing in their own way their hearts to God. Toward the end, everyone held hands and there was a beautiful moment of oneness, which no one there wanted to end.

At the close of the conference, Reverend Chung Hwan Kwak, an early disciple of Reverend Moon addressed the participants and explained to them Reverend Moon's motivation

"As religious people, we know that a lasting peace can never be simply a matter of political or economic arrangements. Instead, the necessary global transformation must begin with God, proceed by emphasizing harmony at all levels of human existence, especially the spiritual, and end with world peace under God.

"Since God is infinite, no single religion can manifest God completely; so diversity and differences of opinion are inevitable and wholesome. But as children of the same heavenly Parent, we are all brothers and sisters; so inter-religious conflict and divisive hatred are un-

'proper integrity' of 'disciplined thinking.' Similarly, a conference of religious leaders which did not require doctrinal unanimity, but merely mutual respect and cooperation in pursuit of common goals, could be a realistic step toward the establishment of world peace.

"With this in mind, the International Religious Foundation will sponsor an International Conference of World Religions before the end of 1985. The conference will consist of perhaps, 1000 to 1500 participants, including 100 to 200 delegates from each of the world's major religions, as well as representatives from other religious traditions. Its purpose will not be to legislate politically or doctrinally, but to promote mutual respect among the world's religions and to foster inter-religious cooperation on projects initiated by them. Its theme will be the renewal of spirituality and the es-



Dr. Huston Smith and Dr. Darrol Bryant in discussion with Executive Director of New ERA, John Maniatis.



Opening Plenary Session of the 3rd International God Conference.

necessary. It should thus be possible to base inter-religious harmony on mutual respect and understanding.

"But realistically, how could the leaders of the world's religions begin to accomplish this awesome task? I think that this God conference can serve as a valuable guide. You have come here from many different religious traditions, from all corners of the earth, to talk about God. Surely, no one thinks that your purpose has been to reach general agreement on matters of religious doctrine. Instead, as Professor Werblowsky so eloquently stated in his plenary address, you have come together to cultivate the

establishment of world peace under God. Naturally, one single conference will not be sufficient; so the 1985 conference will be followed by others like it, including one in 1993, the centennial of the 1893 World Parliament of Religions held in Chicago.

"I urge you, in the name of world peace, to join us in implementing this historic plan. We cannot retreat from our global destiny; we will either prosper together, or perish together. In this effort, we have nothing to lose but painful misunderstandings and the horrors of war. With God's help, we have harmony and peace to gain."

Jolanda Smalls

UTS Personalities

The UTS community, while numerically small, is an extraordinarily diverse "society." The student body at the seminary for 1983-84 is drawn from all six continents, and one of the appealing features of life at Barrytown is the appreciation fostered towards other cultures through abiding friendships which transcend racial and cultural limitations. The Cornerstone would like to highlight this diversity by periodically representing a UTS student through whose creative work or personal background the international flavor of the "Barrytown experience" may be suggested.

Robert Chaumont, a graduate in English literature and a Junior at UTS, has been writing poetry since he was seventeen. He has edited the literary publications *Cosmic Citizen* and *Pursuer of Excellence*, the Home Church newsletter, and has written numerous poems and short stories. Attending UTS from the remote hinterlands of New Jersey, Robert has submitted a poetic sketch of UTS professor Dr. Pyun.



the philosopher pyun hae soo

by Robert Jules Chaumont

impish playful proud
a bee battling academic ants and spiders
stinging to life pipsqueaks and bookbags
High I.Q. idiots throw their technical treatises
at him

He dodges and dances out among the fresh
flowers...

shortstop stopped short
slave for 27 years at the feet of teachers
Parroting their every inane obfuscation
A Triumphant Jacob he now has Aristotle on
the mat

"Perseverance furthers. Complete the cycle. Be
humble. Imitate the water."

dersu uzala he is a guide in the forest
Ecological, different, independent, incongruous
where new york rich buy \$70 perfume for their
dogs,
where howard hughes, paranoid, lives only on
Campbell soup,
where boredom can be the motivation for
murder.

"There is a Big Aspect to be considered,
The superior man's obsession to kindle
within..."

Can you keep your mountain of ego under the
earth?

Can you carry your parents on your back?
Can you walk lightly on thin ice in spring?

once ultimately cynical cautiously now he asks:
"Can these Moonies not yet Sunnies, Kingies,
Can they convert Earth's fate to destiny?
Can they truly play the role of host?
Can rudderless America be put on course?"

diviner, he picks up the *I Ching* and *Tao Teh
Ching*

books that shut their mouths for lesser men
and swimming through their rich
suggestiveness

fathoms deep into heart recesses.
He knows Truth lurks behind a hundred walls.

"How do you know what's fortunate and
unfortunate

when the Tao's a paradox
and two boys climbed up a chimney
and the one remaining clean ran and washed
himself first?

And the fat boy on the poster proclaims 'God
don't make no junk!'

"It's Mitsui vs. Mitsubishi
Passionate ocean vs. drops of reason
Children's tales vs. learned dissertations
Bargaining Life for a penny, or bargaining Life
for Everything.
Invest yourself, for after 40 you're responsible
for your face."

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UTS Divinity Students Assist at Bahama Clergy Conference



Pres. Kim meets with Divinity students at Bahama Clergy Conference.

The fourth and fifth Interdenominational Conference for the Clergy recently concluded its seminars in the tropical setting of the Bahamas with over 240 ministers from across the nation and overseas participating. These two, week-long conferences, held at the Bahamas Princess and Tower Hotel in Freeport, from February 20-March 3, focused on Unification Theology with implications for ecumenism and a renewed effort of social action at an individual and institutional level.

Organized by New ERA of the International Religious Foundation, Inc., these conferences offered a beginning point for overcoming the barriers which separate religions and inhibit cooperative development in communities. Eleven third-year divinity students and two seniors from UTS served as resource people in the post-lecture discussion groups which were led by an interdenominational group of ministers. The UTS students clarified, elaborated, and shared their own testimonies of life in the Unification movement.

"By examining our doctrine, the ministers examine their own doctrine," said Greg Breland, a third-year student. "I really got a vision from this conference of reviving religion in America. If we can create this kind of spirit

here, I have great hope for the country." Greg attended the conference with his wife Keiko, who is Japanese. Because of their inter-racial marriage, he felt the ministers could see that they were putting their faith into action.

Each day began with an ecumenical prayer service led by a different minister each time. Accompanying this was a high-spirited choir which served as the basis for the unity generated at the conference. After breakfast two Unification theology lectures were presented, and participants were encouraged to ask questions from the floor after each lecture. Introducing the speakers were Dr. Alex Chambers, convenor of the conference, and Bill Brunhofer, a UTS divinity student. Following the lectures was a small group discussion of about twelve people, moderated by a minister, where participants could discuss the lecture and offer their insights.

Lunch and free time lasted from 1:00 pm to 5:30 pm and everyone had plenty of time to take advantage of the tennis, swimming, or just plain discussing. Early evening activity was a variety of talks by church and non-church members, focusing on ecumenism and social action.

Dr. William Jones presented a talk on "Unif-

ication Theology and Liberation Theology." In his comparison he evaluated Unification theology, extolling co-prosperity, co-production, co-distribution and man's portion of responsibility in fulfilling these ideals. As a pro-liberation theologian, he stressed the need to be constantly critiquing exactly what it was that Jesus meant in the gospels regarding social action.

Dr. Richard Quebedeaux spoke on "Thy Kingdom Come: Restitution, Reconciliation, and Restoration." His main point was explaining the process of restoration by indemnity and how he has witnessed and been inspired by Unification Church members who live a life based on this principle of self-sacrifice.

One of the most moving talks exemplified the spirit of determination and innovation which is so necessary in doing social action. Dr. Veronica Maz of the National Institute of Neighborhood Self-Help spoke on how she shed her concepts and organized numerous successful mobile soup kitchens in the D.C. area. Her philosophy of "how to become a number one scrounger" and her utilization of "friends of friends" as resource people gave valuable lessons in social service self-sufficiency.

Other talks included: "The International Religious Foundation," by Carl Hagan; "National Council for the Church and Social Action (NCCSA)," by Dr. Chambers, Dr. Maz, and Rev. Stuart; and "Unification Theology and Ecumenism," by Dr. Frank Flinn.

Several UTS students remarked at how smoothly the conference went, due in large part to the hard work of New ERA and the experience gained from previous conferences. It was noted that the participants' evaluation forms helped in overcoming troublesome areas.

The NCCSA, which provides a regional network of councils which stimulate the cooperation of churches and social service agencies, offered the participants an opportunity to enlist their churches to both work for and benefit from their own local, ecumenically cooperative chapters. This could mean assisting and benefitting from a nearby established chapter or starting a chapter themselves, with the economic and personalized expertise of the NCCSA headquarters.

Continued on Page 3

Among the opportunities for extra-curricular scholastic training here at the seminary, formal debate holds an important office. On the morning of February 3, two teams took opposing positions to debate the proposition: "People have the right to die."

On this difficult ethical question, David Stewart, Debra Kabbabe, and Susan McKuen argued in support of the proposition, while Charles Cherutich, Jack Sheffrin and Ginger Saad took the opposing view.

Although conclusive arguments could not be expected on this issue, taxing both the courts and the medical profession today, the purpose of the debate was to develop skills of reasoned argumentation and oratorical style. Contestants were judged on the pertinence of the arguments to the topic, the soundness of their logic, and the overall impression in terms of effective oratory.

The participants exchanged initial arguments, adjourned for ten minutes for consultation, and the debate concluded with one representative from each side presenting a refutation of the opposing position together with closing

Students Debate "The Right to Die"



Left to right—David Stewart, Susan McKewen, Debora Kabbabe, coordinator Fiona Haines, Jack Scheffren, Ginger Saad, Charles Cherutich.

arguments.

The judgment fell in favor of the opposing position, argued by Jack, Charles, and Ginger. Aside from resolving all arguments regarding

this divisive issue, the debate was valuable in demonstrating the importance of clearly articulating one's views and sharpening one's skills of logical dialogue.

Theologians Discuss Theology & Lifestyle



Visiting theologians share ideas with seminary students.

On February 17-19, 1984, the second general theologian's conference on Unification theology and lifestyles was held at Barrytown. Eight guests spent the weekend discussing their questions about the Unification movement with eight of the students from the seminary. A further perspective on the topic was afforded by the participation of Unification doctoral student Joe Stein, Dr. Tyler Hendricks, a UTS graduate and professor of Church history here, and Dr. Tom McGowan, Assoc. Professor of Religious Studies at Manhattan College, who acted as the moderator for the weekend. The conference was a learning experience for all involved, students as well as guests.

Each year the seminary hosts several different kinds of conferences. During the academic year of 1982-83, among others, there was a Mormon-Unification dialogue and an inter-Unification conference on leadership. This year the seminary has hosted a Hindu

conference, two general conferences on Unification theology and lifestyles, and several more are planned for the spring.

Conferences represent one of the most valuable educational aspects of the seminary. John Dewey revolutionized American education with his concept of "learning by doing," and the process of planning and organizing a conference is a prime example of applied experimental learning. When a conference is in progress, the whole community contributes behind the scenes to make it a success; directly or indirectly, everyone is involved.

How often do students have the opportunity to sponsor events where they can meet and discuss important issues with major scholars in their area of study from all over North America? Students who participate in Barrytown conferences often experience a new determination to invest themselves in their scholastic training because all the "theory" and "dry facts"

become suddenly meaningful. These weekends present students with a stimulating intellectual challenge, and even beyond the intellectual dimension, the conferences are a living example of how the spirit of ecumenism can transcend differences of opinion and viewpoint.

Recently several seminary graduates have initiated a series of conferences in their mission fields. Anne McMurco, formerly a student coordinator of conferences at UTS such as have been discussed, has gone on to work with an affiliated organization, the Collegiate Association for the Research of Principles, in Chicago. Concerned about the lack of understanding between Christians and CARP, she organized and initiated a CARP-Christian dialogue. It was highly successful and her idea inspired a series of like dialogues on campuses across the country.

Shirley Miho, another seminary graduate, has helped to organize several conferences throughout the U.S. At present she is working on a series of conferences on moral and ethical issues, on topics dealing with drug abuse, suicide, pornography, and homosexuality. At each conference Shirley invites professionals to speak on the issues being addressed. "We can't assume we have all the answers," she says. "We need professional input. Their experience plus our energy accomplishes more." Shirley believes that the impact of the conferences she has been organizing comes from "a guideline we have that can connect young people with their own value." UTS conference training has proven invaluable as preparation for such later responsibilities, and conferences will continue to play an integral role in the academic training the seminary affords.

Karen Wilkening

Bahama Conference, Cont.



Rev. Chambers, Pres. of NCCSA (far right) meets with Rev. and Mrs. Kwak and Pres. and Mrs. Kim.

Numerous ministers signed up to invite traveling revival teams to their own church. Ten Unification ministers were selected to coordinate nation-wide ecumenical revivals with the goal of having at least one major revival in every state within one year. Unification Church mobile crusade teams will be at the command of the local minister to help him proselytize and fundraise. The revivals will run for three consecutive nights and feature a different speaker each night. The speaker will either be a theologian, the local minister, or a Unification Church member. The talks will be on the subject of the benefits of a cooperative Christianity, inspiring and instilling a new spirituality and morality into America.

UTS divinity student Bill Brunhofer summed it up in one statement: "I now value more what we have to offer and gain from other religions. I see clearly there's no such thing as individual or denominational salvation—only universal salvation will be able to satisfy God. We all have to go before God, united as one family."

Chris Corcoran

The muse of Demosthenes swept through UTS calling 40 seminarians to enter the Eighth Annual UTS Oratorical Contest, February 16. The contest is sponsored by UTS President, David S.C. Kim and was initiated by Anthony Guerra, a seminarian of the second graduating class ('78) who headed the Seminary Oratory Club. Guerra said, "The purpose of the contest is to avail ourselves of the methods and theories which help convey the words of God to our society."

Preliminaries were held a week before the contest, from which twelve finalists were chosen. The topic this year was "Why I Follow Reverend Sun Myung Moon."

Cheryl Glass, winner of last year's contest, hosted the contest this year and passed the trophy to Justin Watson, the winner of first place. David Stewart won second place, Jack Rothstein placed third and honorable mentions went to Cathy Garland in fourth place and John Gehring in fifth place. In addition, those who placed first, second and third received \$100, \$75, and \$50 respectively.

Justin Watson recalled a time when he was fundraising in a parking lot in Texas and a man stuck his head out of his window and asked, "Boy—why do you follow that Korean man?" His answers have come through day to day basic convictions of the love, truth and hope in Reverend Moon's message and in the tremendous moral example of gratitude and suffering for an ideal which he found in him.

David Stewart said that his basic question in life was "To be, or not to be...to be what?" He had always been surrounded by doctors; both his parents were doctors, but he didn't want to be a doctor. His study of history gave him an awareness that the Western world was sleeping while the Marxists advanced unheeded. The

8th Annual UTS Oratorical Contest



Justin Watson delivers an oration on "Why I follow Sun Myung Moon."

teachings of Reverend Moon offered him a hope that this trend could be arrested. "Reverend Moon acts as a catalyst to allow me to be and allow my world to be," David observed. Reverend Moon instilled hope in him that since the source is good, it allows for everything else to be good.

Jack Rothstein recounted his odyssey to Bethlehem one Christmas. He found a job Christmas Eve as a watchman at a convent. He was able to go into town briefly to experience the Christmas festivities and was very disillusioned with the decadence he saw. After returning to the convent, he asked Jesus, "Today is your birthday, how do you feel?" He was overwhelmed by the tears of Jesus and asked "What can I do to alleviate your misery?" Jesus

answered, "Obtain a Bible and study the scriptures." Eventually Jack's search led him to Reverend Moon.

Judges for the contest were Dr. Clifford Olsen, Professor of Public Speaking, Mrs. Marie Ang, Beth Deshotel, June Kibburz, and Alan Inman.

The contest topics of past years were: "Religious Freedom in America, 1977," "A Spiritual Peace Corps," "Religion in America: Its Freedom and Responsibility," "The Respective Roles of Men and Women in Today's World," "My Responsibility to America," "How the Unification Church Can Win the Heart of America," and "The Path of the Disciple."

Julie Myles



Dean of Students Therese Stewart and Junior Paul Hewitt set the pace at the "hoedown" at the conclusion of the Celebration.



Pres. Kim congratulates ping pong championship team, David Stewart and Susan McKewen.

Sports and Dance Highlight Birthday Celebration

The seminary celebrated the coinciding birthdays of UTS founder Rev. Moon and Mrs. Moon with festivities which included the finale of the winter ping pong tournament and an old fashioned country square dance. The final round of the doubles tournament was played in the main dining hall before most of the student body and brought together Pres. Kim and partner Kati Vigh to oppose David Stewart and Susan McKewen. After a fierce struggle, David and Susan emerged victorious, while David Stewart and Taeko Rothstein won the men's and women's singles competition respectively.

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Divinity Class of 1985

Divinity Students Chosen for 1985

Eighteen seniors were chosen recently to complete a third year of studies at UTS, emphasizing field work, counseling and ministry. The third year "divinity program" involves three months of field work in Unification outreach projects, and students are required to do academic research in a specialized field as the basis for a master's thesis.

Over the summer half of the students selected will travel around the world in the third tour of the Youth Seminar on World Religions. The theme of the YSWR, "World Peace Through Religious Dialogue and Harmony," is expressed in a program that sponsors 150 students and educators from around the globe

traveling to centers of the major world's faiths.

This year the seminar includes visits to Rome, Italy; Israel; Istanbul, Turkey; Madras, India; Bangkok, Thailand; Beijing, China; and finally Seoul, S. Korea.

Those Divinity students traveling on the tour are: Jack Rothstein, Richard Mantle, Kate Isham, Debra Kabbabe, Jim Beatrice, Jack Sheffrin, Susan McKewen, Staffan Berg, and Karen Wilkening. The tour begins with an orientation in Washington, D.C. on June 24 and concludes in Seoul on August 15.

The remainder of the Divinity class will work with the National Council for Church and Social Action this summer. These students in-

clude: Damian Anderson, Dan Balfour, Marika Gustafsson, David Ryan, Bruce Sutchar, Andrea Higashibaba, Richard Wiltermood, Clopha Deshotel, and Fiona Haines.

They will be working with ministers from various denominations, assisting in spiritual revivals and contributing time and effort in various social action projects within the Christian community.

Last summer Divinity students worked with NCCSA chapters in several states on the East coast, and students assisted in numerous conferences for ministers during the academic year.

Eric Olsen

The Coming Kingdom: Essays in American Millennialism and Eschatology

Edited by M. Darrol Bryant
and Donald W. Dayton
Barrytown, N.Y.: New ERA,
International Religious
Foundation, 1983, 246 pages.

Review by Ron Gurtatowski

Millennialism has had a long and varied history within Christian tradition and especially within the history of American religions. Millennialism is a distinctive mode of eschatological belief holding that the prophecy in the Book of Revelation will be fulfilled with an earthly millenium of universal peace and the triumph of righteousness.

The Coming Kingdom is a series of essays originally prepared for a conference on "American Millennial Traditions" held in the fall of 1980 at UTS sponsored by New ERA. This collection relates the history of millennial movements in America from settlement to the present day. These movements, characterized by a heightened sense of historical crisis and transformation, often appeared as reform and revitalization movements within the larger culture and occasionally became denominations within American Christianity. The essays range from portraits of early millennial communities and movements, such as the Shakers, to interpretations of trends in American thought leading to the formation of contemporary millennialism.

Representative of the essays on early American millennialism is the theme of new optimism. America gave to Europe a new hope. The Adamic myth in America is the idea that America began a new point in history, evoking possibility, promise and adventure—for the nation as a whole, tragedy or the possibility of sin was not possible. The American Adam is a figure of heroic innocence and vast potentialities, a Paul Bunyan or Natty Bumppo of Cooper's "Leatherstocking Tales." He is an individual emancipated from history and ready to confront whatever awaited him with the aid of his unique and inherent resources.

M.D. Bryant in his essay "From Edwards to Hopkins" relates how this grand optimism became America's manifest destiny. Jonathan Edwards saw America called to a special destiny in the unfolding of divine providence, the "dawning or prelude of the glorious work of God foretold in Scripture which, in the progress and issue of it, shall renew the world of man-



kind." He later came to criticize the Great Awakening as having been derailed—that the promising outpouring of the spirit was becoming the occasion of spiritual pride and self-righteous parochialism. Edwards turned to the nature of true religion in concern that the Christian community emerge as the exemplary society that bears witness to the intentions of the divine sovereign for the whole human race; the heart of Christian faith he saw as a "consent to being itself," a general benevolence not affection to a private society or system.

Edward's disciple Samuel Hopkins applied the millennial ideal to the institution of slavery during the Revolutionary Era. He said that America could not claim to be a Christian society in which the Kingdom of God was unfolding if she denied liberty to the Negro slaves. Hopkins saw his generation as one which would need to endure suffering, after which the millenium would come in America.

The main body of the essays show two interpretations of the millenium, post-millennial and pre-millennial (whether Christ would come after or before the millenium). The former believe in a progressive reform of society, a gradual triumph of Christian principles and the subsequent establishment of a utopia. The latter, proclaimed by the lonely prophets of doom in an age of optimism, pessimistically believe in a cataclysmic end to a world which had become hopelessly evil. A shift came in late 19th century America so that, for example, Wheaton College of the modern day evangelical revivalism associated with Billy Graham, could move

from a reform vision to become a center for pre-millennial fundamentalism. Americans remain however, born optimists who believe the nation can become the earthly embodiment of mankind's fondest wishes.

The Mormon Church, described by Thomas McGowan in "Mormon Millennialism," reflects the American myth of the new Israel, in which Americans have seen themselves as a society struggling toward the promised land and nationhood as an elect people who are provisionally prepared for a redemptive role in the world's history.

Once despised and violently attacked by American society as a fringe group of dangerous heretics, the Mormon Church has come to be accepted as the highly respected embodiment of traditional values. At the heart of Mormon success is a continuous revision of meaning by individual believers through the availability of revelation and the right of all church members to openly discuss religion. Gordon Anderson sees a parallel in the inception and growth of Unificationism, wherein Rev. Moon, despite constant attacks on his work throughout his life, has never lost sight of his vision of a unified world.

These essays show that the framework for the renewal of the millennial impulse lies within the body of Christianity. According to Richard Rubenstein, millennial movements have developed today as a response to acute social dislocation of which modernization has been the principle source. An understanding of America's religious and social history is important, Rubenstein argues, to gain a meaningful insight into our own history. In this respect, *The Coming Kingdom* offers a valuable and insightful interpretation of the millennial beliefs which contribute to the fabric of contemporary American thinking.

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UTS Photo Contest Initiated



Photo Contest co-ordinator Paolo Galli (center) with winners Staffan Berg (left) and Kevin Convery (right)

The first UTS photography contest was initiated this month on the theme: "People and lifestyles at UTS"

Since March 18, five panels in the student lounge have sampled the creativity and talent of 22 participants. Each picture is a new window on the dazzling array of activities at UTS; most compositions are artful, set up and lightings are almost professional.

For Paolo Galli, the organizer, the picture contest is "a unique opportunity to discover new facets of personality in each student, to facilitate communication through a new medium of expression and to reinforce a strong

feeling of community at UTS."

Choosing the winners was not an easy task for the judges, Ken Weber (photographer for "The Cornerstone"), Ted Houghton (former professional photographer) and Sara Blum. The final decision awarded first prizes to both Staffan Berg and Kevin Convery during a cheerful grand opening ceremony.

Staffan Berg, a Senior student, said he was looking for unusual settings for his characters. His winning picture of two mechanics in the boiler room, illustrates his search for originality and his vivid depiction of personalities.

Kevin Convery, the other first prize winner,

commented that he was more interested in creating an atmosphere in his compositions. His picture of two students at a table expresses a feeling of peacefulness mingled with a touch of mystery.

Four other prizes were awarded, but the satisfaction of each participant derived mostly from seeing his or her picture superbly enlarged and printed by Paolo Galli.

Paolo plans to organize a bigger contest next year, but memories of the first Photography contest will remain enshrined in a beautiful photo album.

Jean Michel Brejard



Photo contest exhibition on display in the student lounge.

UTS Profile: *Mary Lou Zochol*



by Ron Gurtatowski

Mary Lou Zochol recently assumed office as the new Dean of Students at UTS, a position involving counseling and guidance of approximately 120 students. Coming from a leadership role with an evangelical team traveling in the southern states, Mrs. Zochol expresses hope that the seminary can "broaden our members to become people who can embrace those of other faiths."

Mrs. Zochol's own academic background is in counseling and guidance. She was born in Pennsylvania and educated at Syracuse Univer-

sity where she attended graduate school in a professional program which included practical counseling for teenagers and work in a mental hospital for a time. She says she could gain through such experience greater sensitivity to human suffering and compassion for other people.

Mrs. Zochol met the Unification movement while at Syracuse University and attended lectures here at Barrytown in the Spring of 1975. After working in the field in various parts of the country, she spent the summer of '78 doing evangelical work in England prior to becoming a student at UTS. Studying here for three years, she graduated in the Divinity Program in 1981.

The seminary experience gave her the chance to reassess her faith, she said. "We are often faced with challenging our concepts. While each mission is truly valuable, many times the scope of our vision is limited. The seminary provides the opportunity for our vision to become bigger and broader. UTS can serve to widen the scope of our thinking, while deepening our faith and commitment."

Coming to the seminary, she was at first afraid to challenge her fundamental views, she said. But she realized that here we can explore different ways of doing things, and her faith and commitment to God was ultimately strengthened.

"I really valued my seminary experience and could feel grateful afterwards in the mission field," she continued. "I enjoyed each mission and felt the value and strength of the seminary experience while serving as a leader."

She explained that an important goal of the seminary is to be able to bring all types of

people together and to appreciate different religions and different thoughts. "I was always conscious of this in the field. After being in the seminary we can better care for others having seen things in a bigger way."

Mrs. Zochol explained that she always hoped to return to counseling and guidance within our movement; returning to the seminary in such a capacity was for her a fulfillment of such a hope.

"The seminary is in a process of growth right now," she said. "It is now redefining goals and objectives in the process of education and academics, and in spirit. Beyond saying this is what we are trying to do, we are practically doing it."

She said there is always an opportunity to serve God—in sorrow and in joy, in everything that life is about. Life always poses opportunities. The question is how to respond at these times. The best preparation for the future is to do what ever you are doing presently as well as possible.

"How well you know yourself, and feel free to fully be yourself within our movement is important," she observed. "My greatest concern is how we can provide the best care for our members. I am glad to be here to help in carrying that goal further."

The student body at UTS comprises people from many backgrounds, nationalities, and cultures, from all parts of America and the world. The office of the Dean of Students provides a means for student needs to be reviewed by the UTS administration. Also, the Dean of Students can represent student concerns on personal, academic and administrative matters.

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Faith Breaking Attempt Fails *Parents and Daughter reunited at Barrytown*



Alex and Linda Colvin, with their 10-month-old daughter Hana Lyn, join her parents, Mr. and Mrs. Francis Duxbury, at UTS. Mr. Duxbury described deprogramming as "a degrading, dehumanizing, thoroughly evil practice."

"Lies spread by deprogrammers about the Unification Church almost tore my family apart seven years ago," said Francis "Bert" Duxbury, who had hired a professional faith-breaker to deprogram his adult daughter Linda.

That attempt did not succeed, as Linda faked being deprogrammed and escaped. As she put it, "I couldn't be deprogrammed because I was never programmed in the beginning."

What the attempted deprogramming did succeed in doing was destroy the trust Linda had in her own parents. She did not see them for five years after that, but only communicated by letters and phone calls during this time. It is only recently that her family has been re-united and her parents' attitude now has completely changed. Her father now realizes that his adult daughter "had a right to believe in what she considered to be true, and that she was not being held against her will, since we had given her every opportunity to leave, and her belief was strong enough to bring her back to the Unification Church."

Duxbury, a retired policeman from St. Paul, Minn., said he now strongly opposes deprogramming, realizing that it "is a degrading, dehumanizing, thoroughly evil practice that is being done by unprofessional opportunists that exploit parents' love for their children."

He described how members of "Free Minds" infiltrated a meeting sponsored by the Unification Church and approached parents of members to come to a meeting of their "anti-cult" group. There he and his wife Lorraine were given, as he said, "what I now know to be false information about the Unification Church and its supposed danger to the mental health of young people."

He said he regrets now the tactics used in luring Linda to the home where she was to be deprogrammed. "We were not in the habit of lying, especially to our own children."

Even at the time, he confessed, they were upset over the methods used by the deprogrammers, who were keeping their daughter a prisoner against her will, and subjecting her to

incessant verbal abuse.

Linda, who had joined the Unification Church in 1974 at the age of 25, was working in New York as a receptionist for the News World in 1977 when the deprogramming attempt occurred. For the next five years the trust in her parents had so eroded that she felt the need, for several weeks, to be under constant protection, after being alerted that two people who resembled her father and sister had tried to get by the guard. "I even wore a long black wig and sunglasses," she admitted.

This time was even more painful for her parents, who felt that they had lost their daughter forever.

But they now feel like a family again. The Duxburys were re-united recently at the Unification Seminary in Barrytown, N.Y. with their daughter and her husband, Alex Colvin, a seminary student. They were giving interviews to local newspapers and television stations, speaking out strongly against deprogramming.

"Any attempt to make deprogramming legal," Duxbury said, "should be opposed by all right thinking people, and parents who are considering hiring a deprogrammer to supposedly rescue their adult child from an organization with which they are not thoroughly familiar through their research, and are relying on what others have told them, should stop and think twice before doing this terrible thing."

Mrs. Duxbury's background is Roman Catholic, but soon after Linda joined the Unification Church, her father and then her mother, too, converted to the Seventh Day Adventist Church.

The Duxburys place a high value on the family, and they seem to be well pleased with their new son-in-law, who was married to Linda along with 2075 other couples in Madison Square Garden in 1982. And the Duxburys are especially overjoyed with their new granddaughter, 10-month-old Hana Lyn. "We are so happy," Duxbury said, "that we have a wonderful son-in-law and a sweet little grandchild which we would not have had, had the deprogramming been successful in breaking Linda's faith."

continued on page 5

Conference on "Unification Social Teaching and Practice"

Lively debate, stringent analysis and bold reassessment marked the sessions of a three-day conference on "Unification Social Teaching and Practice" sponsored by the New Ecumenical Research Association (New ERA). Fourteen persons including professors, theologians, graduate students, social activists, and students and staff of Unification Theological Seminary participated in the event held here April 5th through the 8th.

The issues covered at the conference dealt mainly with the practical applications of Unification principles in social and political spheres, the vision and motivations behind such applications and the ethics involved. The highlight of the conference was an evening forum with the participants, sponsored in part by the UTS student group New Strategies Studies (NSS). Students and faculty of the seminary were invited to attend.

The forum exemplified the variety and volatility of the conference topics. Issues from the nature of God to Unification anti-Communist activities were discussed and debated.

The most thought-provoking and heatedly contested topics concerned the Unification



Visiting professors and theologians attend lectures on Unification Social Teaching and Practice.



Senior class president Dan Balfour gives a presentation on Unification Theology.

Church's involvement in social action and anti-Communist activity. The Christian-Marxist dialogue and Liberation theology were related themes.

Beginning the conference with a paper entitled "Unificationism's Three Blessings Theology Considered as a Social Theology" was Tom Walsh, graduate student at Vanderbilt University in Nashville, Tennessee, and a part-time instructor in Victory Over Communism (VOC) theory at UTS. He was followed by another former UTS student, Franz Feige, whose topic was "Assessing Unification Ethics." Mr. Feige is a graduate student at Drew University Graduate School in Madison, N.J.

Dr. Nicholas Piediscalzi, head of the Humanities Program at Wright State University in Dayton, Ohio, with the topic, "Christian-Marxist Dialogues: A Proposed Alternative for the Unification Church," described the variety of Marxist groups and governments and indicated that it is a mistake to paint them with the same broad anti-Communist brush. Continuing the theme from a Unificationist point of view was Gordon Anderson, doctoral candidate at Claremont Graduate School in California, presenting the paper, "Approaching Communists with Both Strength and Love."

Coming to the conference with viewpoints forged in the frontlines of social action were Kevin Brabazon and Bruce Casino of the National Council for the Church and Social Action (NCCSA). Mr. Brabazon presented an article entitled "Building a New Society." Bruce Casino, a graduate of UTS, offered the longest work submitted at the conference,

continued on page 5

Reunion, cont.



Seminary host Sara Witt, left, joins the reunited family in a moment of contemplation in the chapel.

After going through this painful course that almost destroyed the family that he loves so much, Duxbury had this advice for parents:

"Parenting is the most difficult job in the world. But if parents have raised their children with eternal values of honesty, integrity, love, compassion, respect and love for God, parents and family, then those parents should have enough faith in their adult children to take their word against the word of anyone else, and should respect their adult child's ability to make his or her own decisions..."

His attitude towards religion and God are equally enlightened:

"The Unification Church has been declared a bona fide religion by New York State's highest court and...should be accorded all the rights and privileges that other recognized religions enjoy. I, myself, do not wholeheartedly believe in all their teachings, just as I have disagreements with the teachings of some other churches. But as a God-fearing man, myself, I am content to follow what the Bible says in the book of Acts 5:34-39. I believe any good Christian who follows the advice given there can rest assured that it is in God's hands, and that His plan will go through in spite of any of us."

David Nissen

Conference, cont.



UTS students and conference guests share thoughts and feeling on a Hudson River cruise.

"Kingdom Building; Exploring Unification Social Teaching and It's Practical Implications."

Dr. M. Darrol Bryant, Associate Professor of Religion and Culture at the University of Waterloo in Ontario, Canada, entered the discussions with the topic "Utopian Visions and Social Realities" in which he explored the visionary grounds of Unification social teaching and practice. He was followed by a paper on "A Unification Liberation Theology"

presented by UTS alumnus Anthony Guerra, now going for his doctorate at Harvard Divinity School.

The last day of the conference saw Dr. Frank Flinn, Consultant in Forensic Theology from St. Louis, Mo., give his paper on "Theological Foundations of Unification Social Teaching." Wrapping everything up, conference facilitator Dr. J. Andy Smith, III, presented his views on "Unificationism as Prophetic Religion: Ten-

sions Within." Dr. Smith is the Director of the Program in Social and Ethical Responsibility in Investments, National Ministries of the American Baptist Church, Valley Forge, Pennsylvania.

Also at the conference was Unification News columnist and UTS staffperson, Erin Bouma. Participating from the UTS student body were Dan Fefferman, Ratna Thillairajan, Fiona Haynes and Ted Houghton.

Ted Houghton

Philosophy Dept. Chairman in Sri Lanka Lectures at UTS on "Freud and Buddha"



Dr. Padmasiri de Silva lecturing at UTS.

Professor Padmasiri de Silva, Chairman of the Department of Philosophy and Psychology at the University of Paradenia in Sri Lanka, spoke at UTS in April on "Freud and Buddha."

He said that Freud had received "bad press" because of the overemphasis placed on his pan-sexual theory of human nature and that Freud actually had a deep love of knowledge and a desire to end human suffering. "In this sense Freud had a religious mission," he said.

According to de Silva, Freud developed three basic concepts about human nature; these were his concepts of libido, ego and the death instinct. Buddha, he maintained, also related the three aspects of pleasure, ego and morbidity and said that they were the desires that needed

to be overcome to attain Nirvana.

Dr. de Silva's major thesis is that Buddha went beyond Freud in his understanding of human nature through his understanding of Nirvana. Nirvana should not be thought of as the death instinct, he said, but rather as a state of limitless potentiality and a reservoir of goodness, creativity and freedom. This potential of goodness in human nature was completely missed by Freud, he said, and for this reason Freud's highest goal was to reduce hysteria to a general unhappiness.

Dr. de Silva concluded by suggesting that Buddhist practices in "mindfulness" and relaxation were as legitimate techniques of therapy as those used by psychoanalysis.

IBM Executive Lectures on the Computer Revolution

Mr. George Corcoran, a former IBM manager, came on April 2-3 to give UTS a taste of the computer revolution. In his first lecture, he introduced basic concepts in computer terminology and described how a computer system works. "You do not need to be a technician to use a computer," he said, "but you need to have enough knowledge to understand what is going on with the machine."

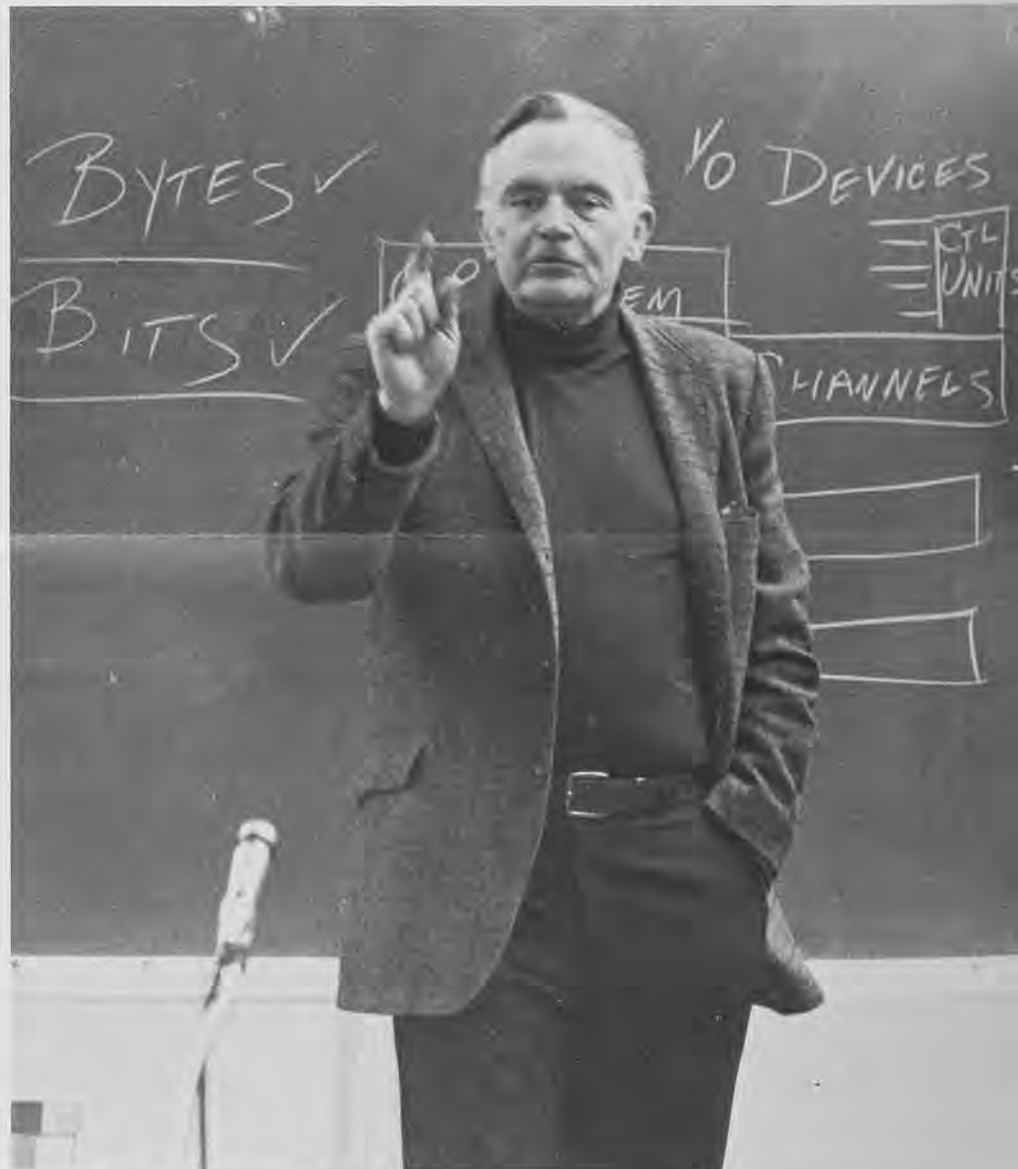
Mr. Corcoran believes that knowledge of computers and data processing is essential for the modern world. In his second lecture, he outlined some of the numerous applications of computers into day-to-day life. "Soon," he said, "people will use a home computer as easily as a telephone, to pay bills, send and receive messages, collect information, shop, without leaving home."

Mr. Corcoran concluded his two-day talk with a guided tour of the IBM computer plant in Kingston, near Barrytown.

Mr. Corcoran has a son, Chris, a junior student at UTS. Commenting on his son's involvement in Unification Church, he said that "it's his life. He seems to be happy and I'm glad for him. I support him and everyone who goes out and tries to eliminate today's evils such as alcoholism, drugs and communism."

Mr. Corcoran attended a CARP meeting in Colorado and he declared himself "very impressed. It opened my eyes and changed a lot of my thinking about these people (Unificationists)," he said.

Mr. Corcoran is teaching computer science at the Ulster Community College and also for adult education. He wants to make himself available for more lectures this next fall at UTS.



Jean Michel Bréjard

George Corcoran lecturing on the computer in modern society.

UTS Renews Application for Provisional Charter

On Friday, March 30, the Trustees, President David S.C. Kim and Administration of the Unification Theological Seminary journeyed to Albany, N.Y. to file an application for a Provisional Charter from the State Dept. of Education. This was the second request submitted to establish "an institution of higher education," which, when granted, will enable students attending the Unification Movement's theological graduate school to receive a masters degree for their two to three years of study.

UTS welcomed its first class in the Fall of 1975; the first application for a provisional charter had been filed the previous April. During the following 34 months, the New York State Regents reviewed the request and sent visiting teams to visit the Seminary, located in Barrytown, N.Y., a total of four times.



UTS president David S.C. Kim and Dr. Mose Durst, Chairman of the Board of Trustees.



UTS trustees outside of the State Education building in Albany.

After receiving charter recommendations from educational consultants, State Board of Education staff members and the State Commissioner of Education, the Regents voted in April 1977 to appoint another review committee, including Dr. James Dittes of Yale Divinity School. This committee's favorable report was given to the Regents in October.

The final visit from the state education review team, without outside consultants, was made in December of 1977, and in January they submitted a report recommending that UTS be denied its charter request. The recommendation of this team was subsequently adopted by the Regents.

After a concerted effort to finalize preparations for a second application, UTS has gathered the support of many educators and

consultants and looks forward to winning recognition for the quality of theological training offered at the seminary.

In the formal application to the state dated April 1, the request states: "The Unification Theological Seminary is the only seminary which educates and trains religious leaders for the Unification Church. Systematic study of the Church teachings is not available at any other seminary or university... Hence, the Seminary is the primary means of insuring the Unification Church an educated membership."

The application also contained five year budgetary projections for the development of the Seminary. Once UTS is able to grant a masters level degree it expects to add a modest doctoral program within fifteen years.

Erin Bouma



Members of the Board of Trustees at UTS in the process of finalizing the charter application.

Faculty Profile: *Dr. John Sonneborn*



Dr. John Andrew Sonneborn is a man whose quick, urbane mind reflects the diversity and intensity of Greenwich Village, where he grew up. Talking with him, one gets the impression that he's accomplished many great things in his fifty-three years and that his outlook toward the future is progressive and personally challenging.

He grew up in a non-religious Jewish home and had a strong appreciation of music as a youth. He did his undergraduate work at the University of Redlands in California where he majored in music. After college, he directed choirs, coached musicians, and played the organ, his favorite instrument.

Changing course from a career in music, Sonneborn worked for three years as regional executive of a pacifist/anti-communist organization which included Dr. Martin Luther King in its leadership.

Under the guidance of a Presbyterian minister, he entered Union Theological Seminary in New York City. It was there he met the Unification Church and became a member in 1971. While completing his degree requirements, he worked as a spiritual advisor for the collegiate branch of the church (CARP) and he also designed and taught a course in Christian Pedagogy here at UTS. He graduated with a Doctor of Ministry degree.

In 1973-74, Dr. Sonneborn went to Washington, D.C. to help Dr. Young Oon Kim research the first Christian/Unificationist book. He next went on to become a lecturer and interfaith worker in New York City.

Dr. Sonneborn is currently teaching a course here at UTS entitled "Unification Position on Communism." In the past, he studied victory over communism theories with Dr. Sang Hun Lee in Korea and considers his area of expertise the Marxist theory of historical materialism and the Unification counterproposal.

This summer Dr. Sonneborn will be going on a tour of Russia with other ministers. Upon his return he'll continue working on the development of the new Divine Principle Level Five study guide which he hopes will be published in one year.

He was married in 1982 and his wife, Soung Ja Kim, who is expecting their first child, attended Presbyterian Seminary in Korea.

Chris Corcoran

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May 1984

UTS President David S.C. Kim speaks to church members on anniversary celebration



President Kim offers his testimony before Unification Church members at the Anniversary Celebration.

Speech given by Seminary President David S.C. Kim at Manhattan Center to members at the May 1st 30th Anniversary of the Unification Church.

My Early Days in the Unification Church During the 1950s

It was in the first week of February, 1954, when I accepted Father as the *Messiah* to come, as prophesied in the Old and New Testaments of the Bible, as the *Second Coming* of the founders of the major world religions in other non-Christian sacred books; and as the *Righteous Man*, Chung Do-Ryung in the book called

Chung-Gam-Rok, a prophetic book written during the Lee Dynasty in modern Korean history.

I accepted him before I met him in person and even before hearing the lectures of the Divine Principle from the late Mr. Eu. "How could that happen to anyone?" you might ask. Well it happened to me, 30 years ago, thus your curiosity must be magnified right now. Wait and see as my story progresses.

When you work directly for our Father or with him, side by side, you notice, if you are spiritually sensitive enough, that our Father does everything according to spiritual laws and certain heavenly formulas which are so important for us to understand, learn and practice in our missions.

Before explaining my remarks about accepting Father even before meeting him or hearing the Divine Principle, I'd better describe my family background briefly.

I was born in 1915, as the only child to a father of Christian background and a mother of combined Buddhist and Confucian background. My grandmother was a devout Buddhist follower and spiritually open, having association with many religious groups in Korea. Many astrologers, Buddhist priests with psychic powers and other interfaith spiritual groups and people came to our home continuously. My grandmother influenced me very much from 9 years of age to understand psychic phenomena. This interfaith-oriented background in my family helped me to research higher truth not only from Christian churches but also from religions such as Buddhism, Confucianism, Shamanism, and other small groups with Messianic expectations in the various mountainous regions in Korea. I know now that God prepared me from an early age to meet our Father and to help God's dispensation.

After graduating from Chosun Christian College (C.C.C.) now Yonsei University, in 1939, I served for many years as deacon and choir director of the Presbyterian Church in Kunsan City, Chullna-Pukto Province, southwestern region of Korean Peninsula. My life was well-

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Carp-fishing Tradition

"You must love the millions of years old mud, and the carp too!" said David S.C. Kim, the president of the Unification Theological Seminary. "The carp are wise and tough, like you should be."

"Once you hold a carp by the stomach and mouth, it becomes very gentle," said Pres. Kim, encouraging students to participate in this yearly ritual fishing expedition. He explained that the fish were too crafty to be caught on a hook, and that "the only way to catch them is using nets and then catching them by hand."

Already posters around the seminary had advertised, "Books boggle the brain, fish will feed the future!" However, to pry themselves from final exams and papers to go out and "love the mud" took a leap of faith that some students were hesitant to make.

Dr. Betsy Colford Shin, language professor and former student at the seminary, encouraged new students to try. "For me, it was difficult the first time, just to do something so physical. Also, where we went the first time, there were millions of devilsheads (little black barbed stickers that cling to your clothes). But, the second time, I had a good experience. There were lots of fish and no devilsheads. I was scared to touch the carp, even though others said carp had no teeth, I wasn't so sure. Then I was scared of the snapping turtles and a friend grabbed my ankle in the mud and I was sure it was a turtle. In all, it's a 'slogging' experience, but it gets more exhilarating as you go along and begin to catch the fish."

Steve Kearney, a senior who directed the carp fishing expedition last year, explained the strategy of carp fishing. "First, in the evening, we spread out the nets on the soccer field to repair them, untangle them and attach them to poles. That took until midnight. Then we got up at 5 a.m., folded the nets over 4 foot by 5 foot plywood boards and loaded them onto trucks and dropped them off at the river. Then we took the motorboat and towed three other rowboats down to the lagoon where the nets were. Starting with a rowboat from each side of the lagoon, we began to unroll the nets, attaching

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to-do under the Japanese occupation of Korea. In 1945, Korea was liberated and I served for 14 years in various departments of the Korean National government until 1959.

I married my wife on January 6, 1942 (solar). This is the lunar birthday of my grandmother and, of course, the birthday of our True Parents. My wife and I have been married for 42 years now. She gave to the only son of the Kim family, five children—one daughter and four sons—all of whom are now living in America. We also have seven grandchildren. In 1961, I and my wife were blessed as one of 36 Blessed Couples. So, that is my family background. How about my religious and spiritual experiences before I met Father?

In 1950, during the Korean War, I experienced God's intervention in a time of crisis which saved my life from the communist atrocities in the southwestern region of South Korea. I retreated deep into the south to avoid the Communist guerrilla attack, near the mountainous area of Nam-won City. However, it was too late to continue southward because Communist guerrillas had already blocked one of the two highways leading to safer places. In the midst of this total chaos and terrible confusion I prayed desperately to get inspiration about which road to take. Suddenly an "old, gentle, loving man" with purple robes appeared in the midst of my deep prayer, clearly giving me instructions about what to do from that time until the United Nations troops liberated that region. Thus my life was spared. I clearly remember that "old, gentle, loving man" and his clear voice instructing me on how to survive in the midst of the Communist occupation.

This was my first encounter, where Supreme God presented Himself to me as an "old, gentle, loving man." I later interpreted it as God's Divine intervention to save me for the higher purpose to meet our Father in 1954, four years later. During the three months I hid in the remote Buddhist mountain temple, I had a chance to learn from the Buddhist priests how to communicate with the spiritual world and research how to apply Buddhist doctrines and philosophy to Christianity and other messianic groups scattered in the land of Korea at that time.

My daily life for those three months consisted of an interfaith style of intensive prayer and the total concentration of my soul, mind and spirit to prevent capture by North Korean communists. I prayed three things:

- a. That my life would be saved,
- b. That my family remaining behind in a northern city would be safe, and
- c. That I would pledge to serve God for the sake of humanity all the rest of my life.

As you know, those three prayers have been answered. I thank God for saving me and my family to meet our True Father in 1954, four years later.

When our Korean government returned from the temporary capital of Pusan to Seoul, I made contact with Mr. Aum, Father's classmate from college days in Japan, (a very dear friend, now heavenly Unification architect), through my junior alumnus of college, Mr. Lee. For several months, the three of us would meet regularly at a cafe, to talk about the Korean and other world religions. We were talking seriously about the unity of all religions in the future.

At that time, Father came down to Pusan from the North Korean concentration camp and started his work again in south Korea. Already, a few members in Pusan and Taegu were gathering together. Father had to start all over again since his followers in North Korea were scattered, some coming down to South Korea as refugees.

My alumnus, Mr. Lee, visited Father's small Taegu group around the latter part of January, 1954 and returned with a report that this group, so spiritually powerful, could communicate directly with heaven and so forth. Based on his strong and persistent pressure, I finally decided to make an appointment to see the leader of the group.

Based on my own spiritual experience, Mr. Lee's excitement and fascination did not impress me at all. I just took a wait-and-see attitude. Finally, dates were set up to visit Father's small group in Taegu, a very strong Christian city which severely persecuted Father and our movement in the early 1950s and 60s.

Contrary to my expectations, the leader of the group in Taegu (supposedly Father), was not there. Only Mrs. Se Hyun Ok was in the house. She is very spiritual and one of the psychically sensitive people in our church. She had been following Father from the time of his North Korean ministry.

In Korea it is very unusual to break a previously arranged appointment. So, when I came to Taegu, with all my pride and arrogance, I was very upset that the leader of the group was not present. However, my anger and indignation softened when Mrs. Ok talked about her visions seen in her early morning prayer. She saw the vision in which a young man speaking a foreign language was talking to her, but she was unable to understand him. When I arrived at her home, she realized that the young man in her vision was me. That information made me pay more respect and become attentive to her, and soften my resentment toward the group. She treated me very nicely with good meals and prepared my sleeping room with comfortable bedding. When evening came, some very important spiritual phenomena occurred.

In that house Supreme God appeared a second time in front of me, this time through Mrs. Ok, during a very deep conversation with her. Suddenly her body shook and jerked and the voice of God controlled her, and totally occupied her body and mind, causing it to act differently from Mrs. Ok. Now God was speaking directly with a man's voice, just the same voice as I heard in my vision in 1950, on the mountain during the Korean War, in the form of an "old, gentle, loving man" in purple robes.

With awesome feelings and deep reverence, I listened, immediately humbled myself and became obedient. I heard God's voice solemnly say:

"Listen, dear Sang Chul! I have been training you for 30 years since the age of 9, for your search of the truth through various religious experiences and groups. The time has now come and this is the place I wanted to lead you to. Unconditionally surrender. From now on your new name is David, after King David who destroyed Goliath in the Old Testament. You will be going overseas for pioneer missionary work for this group."

Then God left the body of Mrs. Ok. Without hesitation or doubt, I heard the message and accepted it, then bowed with gratitude and appreciation. With my spiritual experiences in the past and my psychic ability, I had no doubt God was talking directly to me, giving me instructions about my future mission for our True Parent.

My destiny corresponded exactly to His timetable. I was sent by Father to England as the first overseas missionary in our movement in August 1954, the same year as the inauguration of the Unification Church 30 years ago today. Again, in 1959, I was sent to the United States of America as one of four pioneer missionaries and now I am running our Father's seminary in Barrytown, New York (even though I am at the age of retirement).

When I went to bed late that night with great excitement and thanksgiving God gave spiritual confirmation and evidence of His message to me through Mrs. Ok. At around 2 a.m., in a state of semi-consciousness, rather like a trance, a dramatic and dynamic scene occurred. Someone was running straight toward me in the distance from the opposite direction. At the same time, I was running straight toward him from my direction. Both kept running, shortening the distance rapidly. Finally, he and I approached one another and I reached out my right hand to shake his right hand. Immediately there was a powerful surge of electricity which penetrated my hand and entire body from him. I clearly looked at his smiling and joyful face, when I received that tremendous shock. Immediately, I awoke from the trance trembling because the electric shock was so great. Whether you believe it or not, the face I saw in my vision was the very same face of our beloved Father whom I did not meet until three months later in Seoul. Father was 34 years old at that time. Glory to God and our True Parents. Hallelujah! Amen!



Dr. Choi, Korean Minister of Social Affairs (left), President David Kim (right) in the early days.

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UNITY IN DIVERSITY

Essays in religion by members of the faculty of the Unification Theological Seminary

Edited by Henry O. Thompson

Unity in Diversity: Essays in Religion by Members of the Faculty of UTS.
Edited by Henry O. Thompson.
 Barrytown, N.Y.: Rose of Sharon Press, 1984. 435 pp.

Book Review by Ron Gurtatowski

The Unification movement has been the subject of increasing controversy, discussion and interest in recent years. This present volume comprises a compilation of papers written by the faculty of the Unification Theological Seminary about Unificationism and its movement relative to their own fields of interest. The essays are authoritative in that they are written on the foundation of personal knowledge as well as of academic discipline. David S.C. Kim, President of UTS, writes in his Foreword, "Above all these papers are written on the foundation of courage." The professors are mostly not Unification members, yet they were willing to study something new and controversial despite severe persecution, and persisted for the sake of knowledge and truth.

Dr. Richard Quebedeaux in his introduction expresses the influences of the Asian mind on the activities of the Unification Church in America and how this difference in cultural tradition has helped to cause misunderstanding between Unificationism and white liberal America. The frustrated idealism of youth, not at home in Marxism, finds fulfillment in Unificationism.

Dr. Joseph McMahon writes on William James' analysis of the need for a God of personal experience. James, essentially a man of faith, discovers the meaning of God in the human challenge and responsibility to perfect the world. Rabbi Josef Hausner writes along similar lines of a theology of action in which alone can "man's spirit and existence attain their genuine realization and fulfillment." "Anxiety and despair," he writes, "can be overcome solely by restoration of faith in God, confidence in man and his destiny and in the acceptance of the

concept that the world even though tormented, can be changed."

"Mysticism, Shamanism, Spiritualism," by Dr. Young Oon Kim and "A Study in Anti-Semitism" by Dr. Henry Thompson also are concerned with human response to God and man. Jonathan Wells, a former student here and later at Yale, and lecturer in Theology at UTS, writes on our need to understand the Divine and human in Christ. He argues that Unification Christology falls within the bounds of Christian orthodoxy. Lloyd Eby in "The Kingdom of Heaven: Liberation Theology and Unificationism" and Dr. John Sonneborn in "God, Suffering and Hope: A Unification View" write of man's response to God as the work of liberating a Creator suffering in his need for man's responsive love. Also included is an essay by Therese Stewart, Academic Dean at UTS, on "Unification and the Middle Years."

President David Kim in "Unification Position on Marxism" reviews:

- 1) the character of the Unification movement's religious perspective concerning Marxist communism;
- 2) the nature of the Unification movement's own particular worldview;
- 3) the historical context in which the Unification counterproposal to Marxism emerges as a new ideological alternative for man.

Other essays included in the volume are by Dr. Thomas Boslooper, retired minister of the Dutch Reformed Church of America discussing

"Unificationism and Biblical Studies," Dr. Hae Soo Pyun writing on "Divine Principle and Oriental Philosophy," and Dr. Tyler Hendricks, a graduate of UTS and Vanderbilt University on "Voluntary Association, Inter-marriage and 'The World of the Heart'." He discusses Unificationism and the American tradition of conformity:

"Historically the myth and rhetoric of America has emphasized the rights and opportunities of individuals over against societal norms and traditions. However, in historical reality it has been behavior orientated by family and group which has been rewarded."

Social amelioration, in the Unification view, grows out of the factors of heart and relationship. Unificationism emphasizes interracial and international marriages centered upon heart or the power of love which alone can overcome historical resentments. The Unification Church endeavors to be an enduring basis for the world of the heart.

All these writings are lucid and informative and indicate that UTS can inspire the application of new insights, gained through the Unification viewpoint, to controversial questions in contemporary society. It is recommended to students and educators, religious and layman, providing an in depth understanding of Unificationism and as a source of inspiration in its own right.

UTS Lecture Contest



President Kim leads lecture judges and finalists in a rousing song. The winner, Jim Dougherty, is at center.

In a display of his oratorical talent, junior classmate Jim Dougherty captivated the audience of the Sixth Annual Divine Principle Lecture Competition. At the finals on May 4th, he was awarded the first place trophy and a \$100 cash prize for his lecture on the topic "In what manner will Christ come again?"

Runner up Ian Haycroft and third place finisher John Gehring also received cash prizes for their presentations while honorable mentions were given to Alex Colvin and Carol Smith Flowers.

More than 30 preliminary contestants chose

their own topics and presented 10-minute lectures. The eight finalists were chosen and then randomly selected their lecture topics 3 hours before their final presentation.

A panel of eight judges consisting of UTS faculty and staff members selected the winning lectures based on the criteria of organization, content, presentation.

President David Kim stressed the importance of lecturing the Divine Principle when he awarded the prizes. He said that many seminarians will fulfill this educational role in the Unification Church.

help our movement at that time. Thus, the dispensational plan for the British Empire as the Eve nation failed. Therefore in 1959 Father had to send both Miss Kim and myself to the western world, America, and spread our message there.

In commemoration of the 30th anniversary of our church, let me conclude by answering this question frequently addressed to me personally from members, both young and old. The answer may exist in the spiritual formulas and lessons I learned from our beloved Father in the past 30 years. Further, these lessons became the core of my never-changing faith and my source of spiritual power. The question is:

"What makes you stay in the church so steadily and enthusiastically, keeping a strong, fresh, vigorous and determined faith with never-ending zeal and energy?" Or to put it another way:

"What makes you constantly and continuously keep up with the movement?"

There are four points I can present as my living guidelines learned from our Father as spiritual laws and formulas.

1. We followers of True Parents are representatives of Heaven. When we observe and obey Heavenly laws, that is, spiritual, ethical and moral laws, we get full cooperation from God and we can exercise our small messianic roles in our mission. My two mottos are: "Obedience is better than offering or sacrifice on the altar" and "I am proud of being a Moonie." I have been practicing these mottos up until this point for 30 years and I will continue. They give me the power and energy to fulfil my mission.

2. I coined a new term, "Unification Optimism" referring to the future hope for you, your family, nation and world. Even though we are still suffering from the scars of fallen nature, from self-centered problems, even in our family life and so on, we are marching forward to the land of Canaan and will not be destroyed by Satan. If we make a mistake we should go through repentance, forgiveness and God's grace and True Parents will embrace all of us with never-ending love and heart. True Parents already paid indemnity for us to the whole world and we will all complete the Kingdom of Heaven within our generation based on this year's motto, given by our Father, "Creating and Building our Fatherland." This is the reason we must spread "Unification Optimism" everywhere, giving humankind great hope for the future.

3. Divine Principle is the "New Light of the World" for all humankind in these Last Days, the consummation of the Old and New Testaments as well as all other sacred books of the past. We are all God's messengers of this age to spread the "New Gospel of Sun Myung Moon of Korea." We must declare boldly and shout loudly, "All Christians, unite; all religions, unite, to build the Kingdom of Heaven right now! Let us work together for good!"

4. Father is the one who fulfills God's origi-

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Fishing coordinators Eric Bobrycki, Ron Cox, and Craig Dahl

them to 200 poles we had palaced at 10 foot intervals across the whole lagoon. We used six nets which were 130 yards long each.

"The timing is important", Steve explained. "We had to get the nets up between 6 a.m. and 9 a.m. because now it's the new moon and the highest tides. We worked like crazy in water up to our necks to attach the nets to the poles, and it was cold. Once the nets are up, though, there's nothing to do until the tide goes down. Then we'll see what we've got."

At around noon the second phase of carp fishing began. Twenty students, wearing their oldest clothes and tying their shoes on with extra strong tape to counteract the suction of the mud, marched out into the lagoon. Already near the nets, the water was rippling with fish activity, so hopes were high.

Eric Bobrycki, a veteran carp fisher and divinity student, said that they hoped to catch 200 carp this time. "The most we ever caught was 1,000," he said, "but that was because we 'seeded' the carp. That is, as we set up the nets, we gave bait to the fish to keep them on the right side of the nets. This time we didn't do it. But, it still looks good."

Putting aside fears of cold water, slimy mud, devilsheads, snapping turtles and snakes, students began to squeal with excitement as they saw and felt the carp swimming around their legs. Shouts came across the lagoon, "Run after him, chase him, corner him." One girl cried,



Students harvesting in the Hudson River

"There he is, someone catch him!" Then, "Look! There's a whole bunch of them, herd them over here and we'll cut them off!" "I got one, it's big, it's big, it's huge! At least 35 pounds." "Oh, oh, where are my glasses?" "Look, Ilse has one in her hands," and "Ah, I lost it!" And, finally, "Henry, you haven't gotten dirty yet!"

The carp were put in a temporary tank which took them from the river to a pond located on the seminary grounds. Pres. Kim claims that there must be 20,000 carp in the pond by now, and he suggested that the students catch a few from the pond and try cooking and eating them. "In the Orient," he said, "carp are considered a great delicacy, and they are especially good for expectant mothers."

As for now, however, students seem satisfied to just "love the mud". And by overcoming their fears, they hope to become as wise and tough as the carp.

Mary Bratti



Students and staff following the fishing expedition.

With these two spiritual experiences in Taegu, I realized that Father was the Messiah, even before I met him in person, and even before I heard any part of the Divine Principle at that time. Since then until this day, I have never doubted about who Father is and the contents of the Divine Principle.

On May 1, 1954, according to the dispensational timetable, centering on Father a trinity was formed including Mr. Eu, Mr. Lee, and myself, who pledged to follow Father and his truth. The next day, Father called us, and one other person residing in Seoul, and explained to us the need and purpose of starting an organization even in the midst of continuing persecution to Father and his early followers in both Pusan and Taegu. Three names for the organization were given by Father to the four of us. Two of them were so complicated that we could not even comprehend the meaning of the Chinese characters.

Among the three names Father showed us we agreed to adopt the present name which is made up of eleven Chinese characters. We translated these characters into English as "The Holy Spirit Association for the Unification of World Christianity (HSA-UWC)." The objectives of the HSA-UWC were:

a. Our movement should unite all scattered Christian denominations throughout the world, without initiating a new Christian denomination.

b. Based on the Unification of World Christianity, our movement should bring unity among all major religions of the past and present in order to build the Kingdom of Heaven on Earth.

Although the sign, written in both Chinese and English letters, was hung out on May 3, the Association was officially inaugurated retrospectively on May 1, 1954, 30 years ago today. We translated Shil-Ryung (two of the Chinese characters) as "Holy Spirit," but it actually means "spiritual." This name is sometimes confused with the Holy Spirit (one of the 3 persons of the Trinity in traditional Christian



Rev. Moon, Pastor McCabe, and Prof. Young Oon Kim during the summer of 1956.

belief), by outsiders and theologians, but no other translation was adequate at the time. The name actually means "spiritual association to unite all Christian churches."

The house in Seoul that Father and a few followers resided in had only two small rooms: the one for Father had barely enough space for one person; the other, a little larger than the first, was where Mr. Eu lectured and stayed. There was also a small kitchen. This house was called "House of Three Doors." In contrast to the great name on the sign, the house was small and miserable looking to the outside world. Now it is the origin and very root of our worldwide movement, which includes many wonderful buildings in the U.S. including our World Mission Center.

An intensive witnessing campaign began right after the May 1 inauguration. These witnessing activities went well in three locations—Pusan, Taegu and Seoul. In August of the same year, I received a United Nations scholarship representing the Korean government to go to England for two years. This chance was provided to spread and witness our Divine Principle message to England, the Eve nation. In the 1950s Father and the early followers were receiving serious persecution from established Christian churches which were supported by Syngman Rhee's regime, especially in connection with Ewha Women's University's expulsion of our members. Eight stu-

dents and several professors were expelled. At that time, I was in England enrolled at the Swansea University College, one of the constituent colleges of the University of Wales. From time to time heaven gave me revelation about Father's difficult situations in Korea and told me not to worry too much and to do my best in my mission in England.

While I was in England as a UN scholar, I never neglected my heavenly mission and duty. Whenever I had spare time, I visited many churches and small groups to look for people and spoke many times at the churches as a guest speaker, introducing our Korean group and preaching based on the contents of the Divine Principle which was available only as handwritten notes exchanged among the early members.

As my stay in England came near its end, I was able to speak about our movement to the International Convention of Apostolic Churches held in South Wales in 1955, which is a very fundamentalist Christian church denomination, having missions throughout the world, except in Korea. I spoke for 25 minutes to the annual general meeting of nearly 3,000 attending participants and delegates from all over the world, appealing to them to establish an apostolic mission in Korea to help our young Christian movement centering on the church leader named Master Sun Myung Moon, to study this new revelation and to protect it from the established Christian church and government per-



Rev. Moon in discussion with Pres. David Kim and Pastor McCabe.

secution. This speech inspired the key leaders of the Apostolic Church. In the summer of 1956, they sent an official messenger, Pastor McCabe from the Australian Mission headquarters to investigate our two year old movement.

Pastor McCabe stayed 80 days, studied the Principle and helped Miss Kim with the English translation of Divine Principle. Seven hundred copies of this English edition of the Divine Principle were published by Professor Kim even before the Korean edition. Mrs. Won Pok Choi, Miss Kim and I, as a trinity, worked together to teach the depth of Divine Principle and entertained Pastor McCabe as a special guest of the church in 1956. Except for the Second Coming in human form, he accepted most of the contents of Divine Principle, had spiritual experiences and went back to Australia inspired. However, the Board of Mission Headquarters of the Church failed to carry out the original plan to set up a mission in Seoul to

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Early members pose with Pastor McCabe (center), Mrs. Won Pok Choi to his left, and Pres. David Kim to his right

Tree Planting Symbolizes Commitment to the Future



President and Mrs. Kim join students for tree planting ceremonies.



The eighth graduating class at UTS shared in a special tradition here recently which will leave an impression on the seminary community for many years to come. Students participated in a tree planting ceremony, expressing their commitment to the future and symbolizing their continued presence here after moving on to other endeavors.

Eight trees were planted around the seminary grounds, with groups of four or five students responsible for the planting and nurturing of each tree.

The tree planting was organized by senior class representatives Terry Nishikawa and Julie Myles and the entire class participated in the early morning planting ceremony in a light rain. Among the trees planted were dawn redwood, European mountain ash, red buds, and crimson king Norway maple.

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nal purpose of creation and God's will. No other is to come, nor can we expect another. No matter what evil powers of the world—whether individual, governmental, judicial, national or international—may criticize, persecute, bring to trial in court or plan to do harm, it does not matter. He is one with God, the Creator, and God is in him. He is the center of the Universe. Nothing can change this principle and formula.

Finally, in addition to my four points, or formula of faith, I solemnly declare the following statement to the world, both secular and religious, in the names of the Heavenly Father, Son, Holy Spirit and True Parents: the Messiah is *not elected* by majority votes of the democratic system. God appoints the Messiah. Therefore, all humankind must be alert and find who is appointed as the Messiah by Almighty God in this contemporary time.

Thank you!

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June 1984



The Eighth Graduating Class.

UTS Graduates Eighth Class

The eighth graduating class from UTS received their diplomas on Saturday, June 30th. Standing before faculty, administration, relatives and friends, the 38 graduates were handed their diplomas by seminary president, David S.C. Kim.

Dr. Mose Durst, president of the Unification Church of America, gave a warm welcome to the capacity crowd in the chapel. The invocation was given by the Rev. John E. Capon from the United Methodist Church in nearby Stone Ridge. Following that was an inspired performance of the hymn, "For All the Saints" sung beautifully by the UTS and Performing Arts choirs, accompanied by the Unification Brass Ensemble.

Twenty one of the graduates were from the two-year Religious Education program, and seventeen were from the three year Divinity program. The two-year Religious Education program primarily prepares students for ecumenical work and lay ministry in religion and education, with its main emphasis being on preparation for teaching and communication. The third year enables students to deepen their knowledge, skills and professional abilities which are preparing them for leadership positions in the church (administration, preaching, liturgy, evangelism, social action, pastoral care and counseling.)

A unique aspect of the seminary is its international student body. This year's graduating

class of 21 men and 17 women included students from 12 different countries.

Student body president, John Gehring, spoke eloquently for the graduates. He spoke of the indebtedness he felt toward family and teachers, but mostly to God for His unswerving love for us. "Man is really free only in God, who is the source of our freedom," said Gehring. He continued by emphasizing how we live in a time when religious values are under attack in America. He concluded by saying that the class of 1984 accepts the challenge of safeguarding the freedom of spirit, no matter how much suffering and sacrifice it may involve.

Although Reverend and Mrs. Moon could

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Congratulatory Remarks by Pres. David S.C. Kim

June 30, 1984

Just a few words of congratulations I owe you as my last talk to you as your President, since you have been listening to my so-called "Morning Briefs" every day for the last 2 or 3 years, whether you like it or not!

In congratulating you all, I want you to inherit something very important and crucial for you as future Unification leaders, from our founder Rev. Moon's heavenly heart and Divine love, as well as everything you have learned at UTS.

I shared this information with 150 theologians and philosophers, who were participants in the 6th annual seminar on Unification Theology, held in Athens, Greece on June 10-17th:

Based on my observation I referred to Rev. Moon's personal viewpoint concerning the court trial and his 18 month jail sentence, and I quoted his direct remarks:

"If it is God's will to restore this nation of America, using me as a sacrifice and religious martyr, I am ready to go to jail without hesitation. That way is not a threat to me as I would carry Heavenly Father's heart and Divine love with me to prison. I have already forgiven this nation and the people of America for the mistreatment and injustice done to me, just as Jesus as the son of God forgave his enemies 2,000 years ago." I hope you'll inherit this our Founder's same level of heavenly heart and Divine love, thus spreading the noble virtues and values of the Unification movement.

All of us participants here today extend our heartfelt congratulations to you all.

Thank you.

Eighth UTS Commencement Address by Rev. Sun Myung Moon

8th UTS COMMENCEMENT ADDRESS
by Rev. Sun Myung Moon
June 30, 1984

The graduating class, their parents, relatives, friends, UTS professors, administration and staff, ladies and gentlemen:

Originally I had planned to attend the 8th UTS Graduation ceremony taking place today to congratulate all of you 38 graduates in person. However, since the prevailing and enormous impact of my testimony in the U.S. Congressional Hearing, I have to be more cautious in my public appearances like this one simply because there are still many evil plotters trying to harm me in any chance they can get. For this reason I am unable to come to congratulate you in person; I hope you understand.

This does not necessarily mean that your President, David S.C. Kim, is an incapable leader in persuading myself and Mother to attend. (Sometimes your President is one of the most persistent and aggressive persuaders in our movement, I can tell you that!) It is my decision not to come in person; I ask you not to blame Mr. Kim. However he succeeded in getting my "Commencement Message" to convey to you on my behalf today.

I had one question that I raised to Pres. Kim a few days ago, and that is: "Why is this 8th UTS graduating class so few in number?" There are only 38; it's the smallest graduating class in seven years. Out of the original 55 enrollees, Pres. Kim explained, some were de-programmed, others from foreign countries went to outside colleges to make up the required equivalent to the American bachelor degree, some volunteered to join the National Evangelical Team hoping to come back to the Seminary in later years, and so forth, so that we

lost approximately a dozen and a half students. But this small number of graduates this year does *not* mean that it is a sign of less activity or lack of progress at UTS, quite the contrary, I hope the Seminary will expand.

Upon speaking to you at this joyful and meaningful occasion, I'd like to refer to the recent United States Senate Hearing on June 26th. I would like to pose the question, "What does this Congressional Hearing signify in God's providence and dispensational timetable for the restoration of humankind and the world?"

Since arriving in this country in 1972, I have gone through 12 years of suffering and unbearable persecution. Regardless of my recent court trial in which the U.S. government convicted me with a jail sentence, God has miraculously utilized one person's suffering and hardship; there has developed a new spiritual and religious awakening throughout the USA. A new unity has emerged among religious leaders from denominations which in the past had differed; a unity based on the issue of religious liberty and freedom. These former religious rivals have now become friends working together towards a mutual and common goal: the right of religious freedom. Furthermore, this new religious atmosphere of unity of Christianity can easily bring about the harmony and cooperation of all major religions on the foundation of common values and goals among them.

Thus a new spiritual and national revival is being created as a result of the Senate Hearing, definitely furthering the unity of presently scattered Christianity. This trend, if continued, can revive the original American Founding Fathers' spirit of the Judeo-Christian heritage of this country. This is one of the purposes for

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Graduates faculty and guests at the commencement exercises in the UTS chapel.

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which I was called by God to come to America.

This new hope for the world is taking place at this providential time in the midst of sharp division of two conflicting and warring ideological camps, democracy and the free world versus communism. These 2 opposing worlds have no solution to global problems between them, and the more serious threat of a global confrontation is becoming a crisis. So this new spiritual and religious trend, ignited by the Unification movement, is becoming the new hope for the world in the middle of total despair and hopelessness.

What is your future mission as new UTS graduates? As I have just explained, a providential global turning point in history is taking place and a new direction for the world has just begun. As quickly as possible this new direction must be developed and expanded, following the formula and examples I have taught you. Your mission is to take full responsibility and stand firm to become victors in the front-line battle between good and evil.

You have already received enough academic and intellectual training and you have practiced Unification tradition for 2 or 3 years at the Seminary. Thus you should thoroughly understand your Founder's thought, the ideals and goals of our movement, and you should know how to implement these when you go out. You also are well-equipped with experience and knowledge of academic and religious ecumenism, as learned from various conferences, from theologians, philosophers, social scientists, and other scholars as well as ministers from different denominations, and the leaders of other major religions in the world.

In every way, by now, you should be ready to go out into the field as the elite of the Unification movement to fulfill God's will and the Founder's desire and wish of unity of world religions: to teach and bring about a workable solution to the problems of democracy and communism, based on Unification thought and belief. You must be front-line leaders responsible for God's will to build the Kingdom of God on earth in your lifetime; not to leave this task to the next generation.

In this critical turning-point in history which favors God's Providence, there are several total commitments you should make in your missions:

1) You should follow closely your Founder's life and faith and his dispensational course up until now; he has sacrificed himself and his family for the sake of higher goals, from the level of the tribe to the nation and the world. As your Unification teaching shows, Jacob's course was for Moses to follow; Moses's course was for Jesus to follow; and Jesus' course is for the Lord of the Second Advent to follow. Our Founder's course is for all of you to follow, thus fulfilling God's dispensation.

2) Your second commitment should be to educate others as your successors, as many as possible, thus establishing a new religious education system. A new tradition must be born through this religious education, producing



President Kim addresses graduates and guests.

leaders in our movement on a continual basis.

3) Thirdly, your new commitment must include "practical" action hand-in-hand with your ideals, theories, and dreams. Many scholars often argue that they cannot find action but only talk about utopian ideas. Your theories must be proven to be true and valid in action and practice. A blueprint of a famous architectural design is not enough; a builder must build and act following the blueprint. Thus a famous architectural work will become reality only when design and theory, and building and action go together.

The ideal of the Kingdom of God is taught in the Unification movement and I want you to be the actual builders. Even in your small portion of participation in the overall kingdom-building, you must become leaders in practice—be doers—don't be spectators. This way you'll be good examples and models for others to follow.

At this point some of you may feel it is too tough a job to accomplish or feel isolated in your missions. However, all of us gathered here today will be joining in the task to build the kingdom of heaven on earth: your parents, relatives, teachers, administration and staff, alumni, remaining students, and all your friends—they are all here together today—not only to offer congratulations to you, but they will totally support and fully want to cooperate with your future mission of building the ideal kingdom in your lifetime.

You graduates will be in our prayers all the way. We pray that God's love, His heart, and Divine guidance will be upon you in the front-line battle between good and evil in order to restore humankind and the world back to our Heavenly Father.

God bless you and your future and I wish you success in your new missions. Thank you.

(Translated by David S.C. Kim)

The following is a transcript of the benediction offered by Pres. Kim at the close of the Commencement exercises.

Dearest Father in Heaven:

We thank Thee for this joyful occasion in celebrating our 38 new graduates who will be seeking to do Thy will and to fulfill Thy original purpose of creation for humankind and the universe.

Father, let our graduates seriously keep in mind our Founder's "Commencement Message" given this morning, and strive to be front-runners in the battlefield to honor Thy name and to fulfill Thy will, not only in the nation of America but in the whole world.

We pray that Thy protection will be upon our Founder, Rev. Moon, and our Mother and their

true children in East Garden, representing the True Family on earth in Thy sight.

Father, bless our Seminary—its students, teachers and staff—encouraging its future advancement, and bestow Thy continuous guidance upon our 38 new graduates today. We also pray that Thy abundant blessing be upon all the parents, relatives, friends and supporting participants that are gathered here this morning.

In the Name of Our True Parents,

Amen

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not attend the ceremony, President Kim read the founder's prepared text. In it Rev. Moon describes a new spiritual awakening in America and charged the graduates with fulfilling God's will of bringing all religions into unity, and finding a workable solution to the conflict between democracy and communism. Most fundamentally the graduates must be doers in the building of God's kingdom on earth.

Following the commencement, families and friends attended a banquet where they were treated to an appetizing roast beef luncheon with garden fresh vegetables, as well as outstanding entertainment. The master of ceremonies was Dr. Joseph McMahon, Associate Professor of Psychology at UTS.

Opening the entertainment was the Go-World Brass Band conducted by David Eaton. They later performed numbers with Jeff Benson and Georgia Sherman Lewis. A variety of songs were presented, including a song by UTS nurse Elizabeth Kayadu and a piano solo by UTS chef Lloyd Anderson. Henri Schaffler, Robin Debacker and Dan Fefferman joined together in some down home country and folk music.

Two very different styles of dance were performed, one a ballet piece to the music "Night Suite," and the other a Flamenco number to music from Segovia's "Flamenco Variations."

Dr. Thomas Boslooper, Professor of Biblical Studies, gave the greeting from the faculty. After an amusing anecdote, he led the choir and the entire audience in the hymn, "The Spirit of God" which helped to create a close, family spirit.

A vibrant and dynamic grand finale, "Everybody Rejoice," from "The Wiz" was performed by many students, bringing the banquet to a close.

Due to rain, the Won Hwa Do demonstration was cancelled. However, even the damp could not daunt President Kim's tennis spirit, as he

played his scheduled exhibition game. Also during the afternoon, videotapes about church activities were shown, and various other sports activities were held.

To close the day, a buffet was served followed by various other entertainers, including a mini production of the "Mikado" by Gilbert and Sullivan.

Chris Corcoran

UTS Sponsors Pre-Seminary Study Program

Many American Unification Church members are interested in attending UTS. The problem is that these potential leaders have not yet completed their undergraduate college work while in other missions. In order to assist and inspire young men and women in this situation, the Seminary is launching a "Pre-Seminary Study Program" to aid more American members to complete their bachelor's degree and qualify to earn a scholarship to graduate-level UTS.

The Pre-Seminary Program, a pioneering effort, is designed for those in the Church for at least two years and with a year or less of university credit to complete.

Since undergraduate students will come from a variety of fields of study and need to fill different requirements to graduate, the program is flexible and offers several options. Many excellent university programs near the Seminary offer external degree programs as well as standard classroom curricula. Other credits toward college degrees can be gained through examinations, independent study, and life experience evaluation.

While completing their degrees, Pre-Seminary students will live and work within the Seminary community which provides both intellectual stimulation and spiritual support. Undergraduates will be organized into team units and will contribute to the Seminary through daily spiritual activities and practical work commitments.

Funding and personal support for Pre-Seminary Studies will be the responsibility of

each individual student. Student bank loans and educational grants are sometimes available to qualified students. Present Pre-Seminary students have already received economic support in the form of grants and loans and supplement their needs through personal financial initiative.

The coming summer months will be an excellent opportunity for many Church members to complete or begin to complete their degrees through intensive study programs, while in residence at the Seminary.

Each Pre-Seminary applicant accepted must be able to commit themselves to entering Seminary leadership training following the completion of their college degree. This invaluable education opportunity will benefit students with initiative, vision, and discipline; this group of graduates will greatly benefit both our Movement and the world.

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July 1984

New ERA Sponsors Summer Seminar in Athens, Greece



Dr. Richard Quebedeaux addresses participants at Summer Seminar.

Over 130 professors and their spouses from 23 nations converged on Athens, Greece, this June, 1984, to attend two separate conferences sponsored by New ERA, a project of the International Religious Foundation, Inc. (IRF). The 6th Annual New ERA Introductory Summer Seminar entitled, "Exploring Unification Theology and Lifestyle," was held for six days, June 10—17, 1984. The New ERA Advanced Seminar, entitled, "Unification Thought," convened on June 12th and ran concurrently with the introductory seminar.

Participants for the two seminars arrived from the Far East, the Pacific, South East Asia, the Indian sub-continent, Africa, the Middle East, Eastern and Western Europe, and North and South America.

Previous introductory and advanced summer seminars sponsored by New ERA have been held annually, beginning in the Virgin Islands, July 1979; Kauai, Hawaii, August, 1980; the Canary Islands, Spain, August, 1981; Cascais, Portugal, July, 1982; and Madeira, Portugal, July, 1983.

Set in the Mediterranean city of Athens, Greece, the conference convened in a hotel

with a panoramic vista stretching from a view of one of the world's ancient wonders: the serene and magnificent Parthenon on one side and the sparkling Aegean Sea on the other. Often, participants and Unificationists would venture to the Plaka in the afternoons to share ideas, anything from theology to air travel arrangements to the ancient sites of Greece, over lunch at an outdoor cafe. The Plaka is the old village around the Acropolis that formerly was Athens during the four centuries of Turkish rule. In the warmth of the early afternoon, its narrow streets, now pedestrian walkways, are peaceful and lined with hundreds of tourist shops and charming terrace restaurants. A fascinating relationship exists among the bustling traffic, the temples of Greek Orthodoxy and Islamic mosques from the Ottoman Empire, the ancient and modern cities, blending into a unique and vital Athens.

At the Opening Plenary Session of the Introductory Seminar, President David S. C. Kim, of the Unification Theological Seminary, conveyed greetings and a few comments to the participants:

"The destiny of the world depends on the

younger generation in the higher educational institutions: the heirs of the next age. You are directly influencing them through their education and in many other ways...

"I believe that these seminars shall be fruitful when all of you as participants sincerely help our movement with objective evaluations, honest observations and constructive criticisms. Our goal is to live together in a peaceful world."

President Kim also presented the most recent information regarding Rev. Moon's trial and conviction. The court case was of interest to the participants—hence the agenda was altered to allow a full evening later in the week devoted to discussion of the case. Professor Frank Flinn, consultant in forensic theology, and Albert P. Blaustein, President of the Human Rights Advocates International, Inc. and one of the writers of an amicus brief to the Supreme court lucidly explained the updated situation and entertained questions from the audience.

For most of the professors at the introductory seminar, this was the first experience of hearing the Divine Principle and of learning firsthand about Unification lifestyle.

The structure of this introductory seminar was a balance of three aspects: 1) the small group experience—a little community which is the primary context for discussion; 2) presentations by Unificationists of the main elements of the Divine Principle: "Principle of Creation," "Fall of Humankind," "Critique and Counter-proposal to Marxism," "Mission of Jesus and Christology," "Providence and History," and "Eschatology and Second Coming;" and 3) the prepared theological responses by selected participants who had agreed beforehand to critique some aspect of Divine Principle. Plenary sessions gave a chance for questions, criticisms and comments to be directed to the respondents or to a panel of Unificationists. The small groups, lectures, and responses in general were scheduled in the mornings with recreational time in the afternoon. Talks on the Unification movement including a session on religious liberties issues, selected video tapes on the

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movement and interpretive sessions given by Dr. Richard Quebedeaux and Dr. M. Darrol Bryant were presented during the evenings.

What do these objectively critical academics find meaningful in these seminars? According to a professor of religious studies at the University of Dallas, who is also a New ERA Board member, and who served as a group moderator at this seminar,

"What gradually began to happen as people from different disciplines, religions and nationalities worked over the Unificationist lectures on Divine Principle was a *kind of* ecumenical discussion rare in religious or academic circles. The sharpest criticisms as well as the broadest agreements seemed funded by a sense of our common humanity, lending new pertinence to the latin word from which our term 'ecumenical' is derived—*oecumenic*, which means 'belonging to the whole inhabited earth.'"

"Is this then the genius of New ERA? Is this



UTS President David S.C. Kim, Mrs. Kim and Dr. Sang Hun Lee of the Unification Thought Institute.

what makes New ERA a *new* Ecumenical Research Association? These globe-girdling dis-

cussions do not bring together those who even remotely profess 'one Lord, one faith, one baptism.' Rather, they bring together those who acknowledge one earth, one species, one race—the *human* earth, species, race! Perhaps this shared acknowledgement will someday yield the unified and unifying religion that Divine Principle so fervently proclaims. But, until and unless that happens, we can all be grateful for a religious movement that calls people together from the far-flung corners of the earth to sit down at the same table and share the elements of a common quest to become one *whole inhabited earth*."

June Orland Kiburz

June Orland Kiburz is a 1981 graduate of the Unification Theological Seminary presently working with the International Religious Foundation, Inc., helping to organize conferences.



Participants listen intently to Introductory Seminar discussions.

Theologians Attend Conferences at UTS

This past June various theologians, educators and counselors met at UTS to discuss and gain greater familiarity with Unification theology and lifestyle. According to Gary Chidester, presently a senior here and one of the coordinators, "Our conferences are generally provided to introduce Divine Principle and Unification lifestyle to those professionals who through their contact with our church, or with such programs as NCCSA, have desired to learn more about the fundamentals of our belief and their application." In this sense these conferences are aimed at providing greater understanding of Unification Principle, through dialogue and relationship rather than formal lectures, to those responsible for religious guidance in present day society.

Moderator of this most recent conference was Dr. William Jones, professor at Florida State University and author of the Book, *Is God a White Racist?* Other participants included Rev. and Mrs. Carlos Topic-Ruano, originally from Cuba; Dr. Michael Donahue and Mr. Gummere, psychologists and religious counse-

lors; Dr. Jean Stockard and Dr. Ed Tiryakian, sociologists; Dr. D. Chatterjee, philosopher of Hinduism; UTS graduates Tom Selover of Harvard University and Janine Sawada of Columbia University.

Participants arrived Friday night for a buffet dinner and showing of the film, "People of the Quest." Morning wake-up at 7 AM Saturday was accompanied by music from UTS students and followed by breakfast at 9 AM. The first session began with a twenty minute presentation of Divine Principle, introduction of participants and discussion. Lunch included meeting with UTS students. The afternoon session consisted of a discussion on Unification family life. Crystal Brunkhorst, a UTS senior, gave a testimony regarding her marriage within the church, which greatly moved and inspired all participants.

Henri Schauffler and Ian Haycroft, also seniors, gave testimonies respectively on Unification family life and Principle lifestyle. Dinner and evening entertainment were followed by a discussion of Rev. Moon's court trial and

legal situation with questions well answered by Garret White. One additional session was held on Sunday morning, followed by departures.

Students helping in preparation included Loretta Morgan, as *maitre d'*, and Jean Mowat; Karen Wilkening, who was responsible as conference coordinator last year; Gary Chidester and Marian Flew, who jointly serve as coordinators for the forthcoming year.

Ron Gurtatowski



Evening entertainment outside at the Spring Open House.

Spring Open House at UTS Celebrates "One Family Praising God"

A beautiful spring day set the mood for the annual Spring Open House at UTS on Sunday, May 27th. Over 500 people attended the event which began at 2 o'clock in the afternoon and ended at 9 that night. From the many comments heard throughout the day, this was the best open house yet and the spirit genuinely reflected the theme: "One Family Praising God."

Two buses of guests arrived from the New York and New Jersey home church areas and many guests were from the local surrounding communities. Kicking off the day's events was a team of fifteen Won Wha Do martial arts students, led by black belt Takamitsu Hoshiko. The team gave a fast-paced performance, exhibiting various defensive moves, a choreographed ballet, and several board splitting exercises. Black belt Steve Kearney brought the show to a climax when he jumped over eight kneeling men with a flying leap and broke two boards while landing. The audience was very enthusiastic.

Next, guests filled the chapel at 4 o'clock for the ecumenical worship service. Unification church member Rev. Michael Beard coordinated the ecumenical outreach of ministers for the service. Nine protestant ministers, mostly from the New York city area, participated in the service. They were Bishop Eraldo Clark, Rev. Michael Toussaint, Rev. Copernic Augustin, Rev. Girdharry Kassoon, Rev. Milton Jones, Rev. Mark, Rev. Michael Marcos, Bishop Jeremiah, and Rev. Mother Ruby Jones.

The service began with special music provided by Los Internationales, a Unification Church music group on tour in the States to raise money for an orphanage in their homeland of Guyana. After several songs of devotion by the congregation, a heart warming invocation was given by Rev. Kassoon, followed by a scripture reading by Bishop Clark and an offering led by the Rev. Toussaint.

Rev. Michael Beard then gave his sermon entitled "One Family Praising God." He began by remarking how beautiful it was seeing so many people of different races and denominations gathered under one roof to praise God. He said this was only possible through the power and spirit of God. He then described his first experience of feeling God's love when he was in college and how it totally changed the direction of his life. Inspired one night at the dinner table to share his experience with his family, they responded with skepticism and sarcasm. Crushed, he went to sulk in his room. Soon his seven-year-old sister appeared with a note for him explaining that she was happy that he loved Jesus, and in fact Jesus had instructed her to write that very note. He then realized that God was already alive and well in his family but that he had been unable to see it. And today, too, he said, God is alive and well in the family of mankind and is promoting a world wide

Praising God



Rev. Michael Beard delivers sermon on "One Family Praising God."

ecumenical movement. He received warm laughter when he told how some people are surprised to find the same God in many different churches.

Rev. Beard ended his sermon by calling everyone to the altar and singing songs together in praise of God. The sermon ended with a gracious benediction given by Rev. Augustin.

The service was followed by a delicious chicken barbecue dinner and live entertainment. The program began with a graceful modern dance piece entitled "Be...", choreographed by UTS senior Christine Edwards and performed by a troupe of seven seminary women. It was followed by a presentation of a few acts of the "Mikado," of Gilbert and Sullivan, which was directed by Brian Goldstein. The acting and singing was enjoyed by all.

Next was a traditional Irish and Scottish music selection performed by students Kate Clark and David Malloch, followed by a rousing gospel song by the New Alliance Christian Church Choir. The entertainment came to a grand finale with the Caribbean beat of the folk dances by Los Internationales.

People left that evening with a high spirit and hopefully a feeling that we are truly one family praising God. Debbie Kababe, organizer of the day's events, deserves congratulations on her hard work in bringing joy into so many peoples' day.

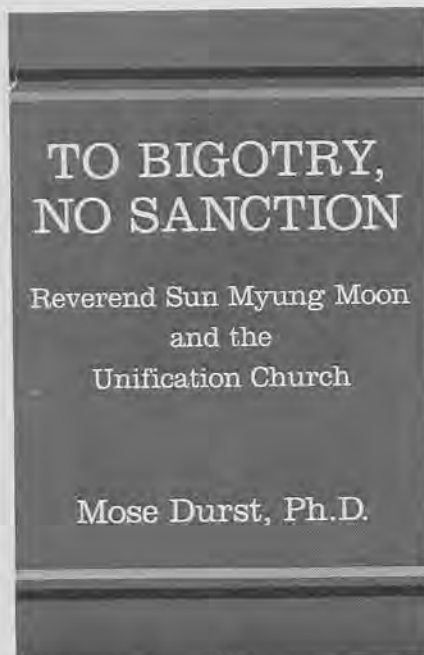
Chris Corcoran



Taeko Rothstein and Dan Fefferman share an intimate moment before hundreds in a performance of Mikado.



Guests of many races and denominations join in the chapel at UTS for an ecumenical worship service.



Mose Durst, *To Bigotry, No Sanction: Reverend Sun Myung Moon and the Unification Church*; Chicago: Regnery Gateway, 1984. 181 pp.

While he is President of the American Unification Movement (UM), Dr. Durst has written a personal testimony of faith as well as a history of the UM. He also has a response to the anti-religion movement. The latter is usually called the anti-cult movement but its members interpret cult to mean Catholics and Jews and not infrequently all religions. The psychiatric wing of the ARM sees religious faith as an automatic sign of mental illness.

Pres. Durst's testimony is the traditional quest of the spiritual pilgrim seeking the holy

grail. Augustine said "Our hearts are restless O Lord until we find our rest in Thee." Our minds are also restless until we find meaning in life. Victor Frankl claims out of his concentration camp experience that with meaning in life we can overcome. Dr. Durst describes both the emotional and intellectual fulfillment that he has found in the UM.

The history of the movement in origin and in the U.S. is well known. A succinct chapter summarizes the major teachings from Creation to the Lord of the Second Advent. The movement's service to God and humanity is a capsule summary of the hundreds of projects inspired by Rev. Moon from CARP to the GCWR, from a hospital in Japan to the agricultural school in Zaire.

In facing the inane charges of the ARM, he notes the history of bigotry with the same old tired canards, used against Catholics and Jews and all new religions, including Methodists, and now the UM. Each charge is examined for what it is. The origins of the ARM are analyzed. He draws on the testimony of major figures and organizations with their denunciations of deprogramming. He also admits that the UM is not perfect. He details and explains mistakes made by the movement itself. He does not beg off and excuse these, but accepts responsibility. On the other hand, he speaks for the UM in forgiving others their sins against the movement and asks for forgiveness in return.

Dr. Durst closes with a vision for the future when the human family will be truly a family. At one point, he quotes Rev. Moon, "Life may be problematic but we are problem-solvers...using creativity, knowledge, and values..." The human challenge is to fully exercise our Divine nature, especially Divine love.

"This is the heart of his vision of the future."

Hopefully this book can be widely read. The history and the answer to the critics are important. But more significantly, one person's spiritual pilgrimage toward the vision can inspire others to "go and do likewise..."

Henry O. Thompson
Philadelphia
The City of Brotherly Love

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Eight Students Participate in 1984 World Tour *World Faiths Studied in Eight Nation Pilgrimage*

Eight seminarians participated in this year's Youth Seminar on World Religions. The pilgrimage included over 140 students and professors representing 12 different religious traditions and 32 different nations. This year's seminar visited holy places in eight different countries beginning with an orientation week in Washington, D.C., then moving on to Israel, Istanbul in Turkey, Rome in Italy, The southern part of India, Bangkok in Thailand, Beijing in China and ending with a few days in Seoul, Korea, where the seminar met up with the God Conference, the organizational body which gave birth to the Youth Seminar.

Participants on this year's tour had a special opportunity to meet many important religious leaders from the different traditions. Some participants had a very warm reception from an Islamic Imam in Jerusalem. In Turkey the whole seminar had a special audience with the Greek Patriarch, and in Rome the seminar attended a public audience given by the Catholic Pope. In India the seminar traveled to a small village where we met and received an informal talk from a Hindu Saukaracharya (There are four Hindu religious leaders called Saukaracharya. They are seen with the same respect a Catholic holds for the Pope. The Saukaracharya position actually is held by three men spanning 3 generations.) On a rainy overnight stop in Calcutta, several participants braved the monsoon rains and flooded streets to visit the work place of Mother Theresa. To their amazement they were invited on a special tour throughout the complex, and then they met with Mother Theresa who spoke to them for over an hour. We also met an important Buddhist monk in Thailand and the leader of the Buddhist Association in China.

Each tradition has a unique expression ranging from the grandeur of Rome, the Pope and St. Peters, to the serenity of the Buddhist monasteries and monks in Thailand, to the dirt floor simplicity of the Hindu Saukaracharya. Yet, all



Jack Rothstein at St. Sophia

were similar in the way the leaders were loved and revered by the members of their respective traditions.

After reflecting about the impact of the whole experience one seminarian said, "The world's problems are personalized for me now. When I read about the conflicts between Jews and Arabs I cannot help but think of my Israeli friends and of their love and fears for their country's future. At the same time I think of my Palestinian friend. Hearing about the problems in India I think of my Hindu friends and of the Sikh I met over the summer." Other seminarians shared that they had come to have a new appreciation for their own faith and a deeper respect and understanding for the faith of others.

Karen Wilkening



Tour Director Joseph Bettis and conference participants meet with the Greek Patriarch in Istanbul

Students "Challenge" Giant Tuna

The "1984 Ocean Challenge" program provided 10 seminarians with great opportunities to learn beyond the realm of academic studies. They could not only put to the test their practical judgment and endurance but also enhance their relationship with God and creation.

Tuna-fishing is not for Unificationists a mere matter of "getting there and putting the lines in the water," but as Ron Cox, a senior seminarian said: "You have to prepare yourself to be worthy of the fish and also look to understand what God wants to teach you in that situation."

To be successful, technique and experience are not enough, the internal attitude counts even more. "You have to inherit a love for fishing from someone," Robin Parker said, "you have to catch that desire, that longing for a fish, and also learn the techniques."

With hundreds of boats packing the tuna grounds, chances for a catch are rather slim, so every fisherman is aiming for perfection. Everything is important: the position of the boat, the space between the lines, the strength of the wire-leaders, the timing of chumming. Fishing becomes a highly ritualized exercise, a training ground for precision, almost a Zen meditation. "In simple situations, you can learn great things," Ron said.

In order to understand tuna-fishing, one must go out every day in spite of numerous difficulties, such as bad weather or sea sickness. Then the experience becomes gradually more beautiful and meaningful. "What helped me to carry through those long days," Robin said, "was what the Reverend Moon told us: 'You have to go out every day with so much hope and come back elated whether you catch a fish or not, because you know that you did your best.'"

Tuna fishing is a great lesson of faith and sacrifice. The fisherman has to give a lot and the result can remain elusive. The ocean has been often compared with a desert. The fisherman has to deal with loneliness, boredom, frustration. But the ocean, just like the desert is also the best place to find oneself and God apart from the distractions of the world.

When finally the tuna strikes, nothing else counts. Body and mind are perfectly united together with only one goal: "To get that fish!" The tuna is a great opponent, it combines speed and strength with intelligence. "Tuna-fishing is the ULTIMATE fishing experience," Ron said, "it's a hand-to-fish fight, an incredible battle." When it finally ends and the tuna lies alongside the boat, all excitement, all emotions fuse and merge into a blissful peace. For a moment, man has regained his place between God and creation, proud to be the lord of creation, thankful to be the child of God.

"I can understand why the Rev. Moon feels that it is valuable for us to experience the ocean and fishing," said Ron, "it develops a fighting



UTS students Robin Parker, Ron Cox, and Justin Watson pose with 800 lb. catch (the person on the right is unidentified)

spirit, a discipline a sense of self-reliance and also a sense of unity with others."

"Ocean Church" brothers and sisters seem to have greatly benefited from their exposure to the ocean, but their unique lifestyle set them quite apart from the main stream of the church. Nobody can start to understand them without going out fishing every day and experiencing their hardships. There were some walls and differences at the beginning between seminarians and fishermen; but as Ron said: "After working hard together, all barriers broke down, it became 'us' instead of 'we' and 'them.'"

For a few years already, sisters have been breaking some fishermen's chauvinistic con-

cepts. "I did a lot of things I thought I could never do," said Robin. "I did not feel out of place on the ocean. It did not seem unusual to me to be a woman and catch a big fish."

Most seminarians came back to UTS toned up and spiritually refreshed. At the roots of their life, their personal relationship with God had improved. Ron remarked, "I feel comforted realizing that God wants to share all aspects of our life, catching a tuna or writing a term paper. He is always ready to be as close to us as we allow Him."

Jean Michel Brejard

UTS Hosts Children's Summer Camp



Camper attend classes as part of their summer experience at UTS

This summer 64 children from seven to fourteen years of age gathered for two weeks at Barrytown for the fifth annual Unification Church summer camp, directed by Farley and Betsy Jones, Mrs. L. Rapkins and Mrs. Marie Ang.

For two weeks, such activities as swimming, horseback riding, archery, boating, biking, soccer, camping out, arts and crafts, tennis and hay rides kept the children busy and the counselors exhausted.

For the first time, the older children participated in a Divine Principle workshop. Jim Baughman, a Seminary graduate, gave a two

day lecture series on Principle study, followed by a question and answer period.

Young Hwan Choi and Jin Goon Kim, 16-year-old sons of Korean church elders, came to be junior counselors and to share their life experiences with the children.

Eight of the oldest children are now preparing to go to Korea to attend the Little Angels School this year. Mrs. Won Pok Choi, a church elder and principal of the school, came to the camp to answer questions and encourage all the children to study Korean in preparation for attending the school in the future.

The children enjoyed every activity and at

the end of camp received awards for the most outstanding and most improved in each area. The neatest bunk areas were rewarded with a trip to the ice cream parlor, sports champions received blue ribbons and received trophies inscribed with the words, "Outstanding Camper of the Year."

A mini-olympics competition was held among the children with such events as relay-racing, running and swimming.

The children had their share of campfires, hikes in the woods, mountain creeks, marshmallows, sleepouts, mosquitoes and poison ivy. It was, as it always seems to be, a special two weeks.



Summer children's camp features swimming instruction at the UTS pool

Divinity Students Work with Ministers for Summer Field Work

The eight divinity students who did their summer field work with the National Council for Church and Social Action were so enthused about their work they returned to UTS only with reluctance.

"The summer ended much too soon," Bruce Sutchar said arriving from Chicago, just at the eve of the ICUS conference. Returning from the Olympic city, Dan Balfour remarked, "I wish I could stay on and continue the work we've begun here this summer." This feeling was echoed by the other participating students: Clopha Deshotel, Staffan Berg, David Ryan, Marika Gustafson, Richard Wiltermood, and Fiona Haines.

Clopha got a unique overview of NCCSA when he visited the local chapters with his video camera in preparation for a film on NCCSA activities. He reported that the ministers across the nation see a common hope in NCCSA "as a vehicle through which they might fulfill their unique individual vision of Christianity."

Clopha synthesized his experience of over 200 hours in front of the editing machine into a 20 minute video movie, "God's Will and the NCCSA." The Executive Director of NCCSA, Kevin Brabazon, immediately produced 120 copies of the movie and commissioned Clopha to improve and lengthen it for TV broadcasting during the December field work.

Bruce is also continuing his summer project. Over the summer he contacted rabbis and Muslim leaders as well as Christian ministers for NCCSA, ICC and CAUSA conferences in the Midwest. He now envisions that the first Unifi-

cation-Jewish-Muslim-Christian dialogue can take place in Chicago in the near future.

While Bruce worked with rabbis and was learning how to say "amen" from the Illinois preachers, David and Marika logged 11,000 miles visiting the Wyoming ministers further west.

They managed to put Cheyenne and Caspar, Wyo., on the Council's roster in addition to making successful ground work to establish NCCSA's first Native American Indian Council through the Wind River Indian Reservation.

Another divinity student (the present writer) was charged with a PR mission to Berkeley, Calif. He was to visit the white clergy and ordained professors and introduce NCCSA to them. He is now reborn. He is also inspired over the ecumenical possibilities of social action programs.

The Los Angeles Council for the Church and Community Challenge under the able leadership of Rev. Wright is sprawling with activity. Thus Dan had an opportunity to deal with growth and organizational issues, instead of emphasizing the survival problems as in the infant chapters.

Fiona worked also with chapters well established. Her task was to reorganize the work of the New York City Councils. The five boroughs demanded her ample talent for diplomacy and all of her determination, and she made remarkable progress in her immense task.

Also working in New York State, Richard said his mission was to "increase the number of low income houses in the Poughkeepsie area." This project of finding funding, and restoring a

large building proceeded very well for Rev. Bottom's chapter. And the path Richard pioneered will soon also be used in other places.

As a result of the summer, Richard felt a large surge of vitality and understanding of how religion substantively can help people and society at large. He could have spoken for all the NCCSA volunteers when he said, "I am very curious and I look forward to my next chance to do field work."

Staffan Berg

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UTS Welcomes Junior Class of 1984-85

On August 27, UTS welcomed its tenth Junior Class composed of 62 students from 13 countries. They attended a three-day orientation seminar in order to get acquainted with the curriculum, the staff and fellow students at the seminary.

In addition, nine students enrolled in the Pre-seminary Program that allows them to conclude their last year of undergraduate studies, which will qualify them to enter the seminary next year.

The constant enlargement of the student body reflects the growing importance of the seminary for the education of the core member-

ship of the Unification Church.

Richard Steinbrown, a new junior, considers his coming to the seminary as an important step for his understanding of the philosophies and religious streams that underline our modern society. For Rostilav Cuhel, the seminary is a place to face oneself, to learn from the past and to recreate one's world view in order to be a more effective religious leader. Deborah Wiley is looking for deepening her faith through a confrontation with other philosophies and theologies.

The variety of academic backgrounds among the new students accounts for the dynamic di-

versity of the Junior class. Only one student graduated in Religious Studies (Thomas Griffin); several students graduated in Economics, Education, Languages, Psychology; and some completed studies in Marine Biology (Deborah Wiley), Sculpture (Susan Fefferman) or electrical Engineering (Chantal Chetelat).

The new class is composed of 38 male students and 24 female students.

After two years at UTS, the students will receive a diploma in Religious Education or they will be able to apply for the third year Divinity program.

Jean-Michel Brejard

Seminarians Assist at Thirteenth ICUS Conference in Washington

Eighty UTS students journeyed to Washington, D.C. in September to assist in the preparation and staffing of the Thirteenth International Conference on the Unity of the Sciences (ICUS), sponsored by the International Cultural Foundation (ICF).

Convening on September 2 in the flagship hotel of the J.W. Marriott Corp. two blocks from the White House, ICUS XIII gathered 230 scholars from 42 countries to discuss the theme of "Absolute Values and the New Cultural Revolution."

The unique contribution of ICUS to the scientific and academic community was noted by Dr. Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station in England, and Organizing Chairman of ICUS XIII: "ICUS is perhaps the only conference able to assemble world-wide scholars and researchers from all disciplines, nations and faiths, with complete freedom of thought and expression. Our aim, though it is ambitious, must be to mobilize our resources of vision, intellect, imagination and integrity in the service of mankind."

To facilitate dialogue, participants were divided into seven committees focusing on more specialized areas of research. These working committees inquired into such diverse fields as "The Ocean in Human Affairs," "Human Beings and the Urban Environment: The Future Metropolis," and "The search for a Global Ideology." Other fields of research at ICUS XIII were on "The Unity of the Sciences," "Theoretical Empiricism: A General Rationale for Scientific Model-Building," "Spirit and Science: Imagination and Reality," and "Crises in Education in the 1980s: A Survey of Educational Values and Systems."

The conference was highlighted by plenary addresses expressing the consistent themes of unity and values in the sciences; the first was delivered by Alvin Weinberg, Director of the Institute for Energy Analysis at Oak Ridge, Tennessee, on "Values in Science;" and the second which followed on the second day of the conference was delivered by Eugene Wigner, Nobel Laureate and Emeritus Professor of Physics at Princeton University, on "Unity of the Sciences."

From a modest beginning in 1972 when ICUS I gathered 20 scholars from eight nations in New York, ICUS has gradually gained recognition as a unique collaboration of scholars and scientists addressing issues of urgent concern to humanity. "A hallmark of ICUS," declared Neil Albert Salonen, President of ICF, "is the deep sharing of personal values among scholars who otherwise may seldom find a forum to express such views to their col-



leagues. The resolution of world problems today urgently requires such participation."

Unique to ICUS XIII however, was the conspicuous absence of ICF founder, the Reverend Sun Myung Moon. In his absence, Mrs. Sun Myung Moon commented in her introductory remarks about the persecution and imprisonment of Reverend Moon which resulted in his absence. "Some of you may wonder why Reverend Moon has had to go the way of imprisonment," she said. "I only want to tell you that as a crusader for God, my husband has suffered attacks and persecution throughout his life."

She noted that for twelve years he had given his "heart and soul" to this nation and that he was grateful to God that he has been given the "extraordinary responsibility of leading the fight for religious freedom."

"The religious leaders of different creeds, races and nationalities are showing their solidarity with my husband and their support for religious freedom," she said. "It is very heartwarming for me to see this expression of support. My husband feels that he is not alone."

In Reverend Moon's absence, his eldest son, Hyo Jin, delivered the prepared Founder's Address to the assembled scholars.

Following three days of committee meetings where participants presented papers for discussion, a closing plenary session brought together all of the scholars for summary presentations from each committee chairman.

ICUS XIII concluded with a farewell banquet including a moving testimony by Col. Bo Hi Pak, a close aide of Reverend Moon, and with entertainment by the Manhattan Center for the Creative and Performing Arts, a subsidiary of ICF.

One UTS student characterized the conference as "a learning experience, not only because of the incredible range and content of the scholarship represented, but also because of the organization. Everything worked!"

Indeed, conference director Jim Baughman and all of the staff deserve recognition for the meticulous organization of this ambitious and many-faceted gathering of scholars.

Eric Olsen

Dedication Ceremony Inaugurates Academic Year



To inaugurate the 1984-85 academic year, the UTS student body and staff gathered on the evening of August 30 for a formal dedication ceremony, pledging a commitment to moral and spiritual development as well as academic excellence. The Dedication Address was given by senior student Henri Schauffler. The following is a transcript of that sermon.

I think whether we've been here already one year or two, or whether we've just arrived, there's a very important question in all of our minds and hearts and that is, "What am I doing here at UTS?"

Most of us have our own goals and our own reasons for being here. Some of us sought to come here. Others of us were "drafted" to come here. Those who didn't have clear goals when they first came often got many inspirations after they had been here awhile.

Usually within a short time, one way or another, each of us has found some very clear reasons why we are here. We know what we want to accomplish and what we want to gain from this experience.

But I know I always have a question that kind of hangs around in the back of my heart which is, "Why has God sent me here? What is the

purpose God wants me to be here for? What is it that God wants me to gain? Why did Rev. Moon establish this Seminary, and why did he send me here? What motivations does Rev. Moon hope I will have? And what does he want me to accomplish when I graduate? What kind of person does he want me to be? What kind of missions will he want me to take up?"

When we graduate from Unification Theological Seminary, we are very much connected to Rev. Moon; he considers Seminarians like his own children. He really feels that Seminary graduates are the people that he can count on to do what he needs to get done. He's put Seminary graduates everywhere in the Church. He started the *Washington Times* with Seminary graduates. He started Ocean Church with Seminary graduates. He started the Home Church Providence with Seminary graduates. He started recent IOWC and NCCSA activities with Seminary graduates. He started CARP with Seminary graduates. Rev. Moon has used graduates of this seminary as his frontline people, to develop the projects and the programs he wants to accomplish.

Rev. Moon said to some recent graduates of the Seminary, "When you graduate from the Seminary, your training hasn't ended; when

you graduate from the Seminary, the training I'm going to give you has just begun." He sees that the 2 or 3 years of academic study here at the Seminary is just a beginning of a series of training courses through which he wishes to send us. As you know, many times Seminarians go through CARP, and/or Ocean Church, *Washington Times*, IOWC, State Leadership. And he's continually saying these are all training courses. We are to be national leaders and go out on a worldwide level. The very foundation of all of that is the UTS experience.

A good example of Rev. Moon's heart and desire for seminary graduates can be seen in his relationship with Dr. Tyler Hendricks. Dr. Hendricks is the first graduate of UTS to complete his doctoral dissertation and earn his Ph.D.

Dr. Hendricks visited Rev. Moon just after he received his doctorate to explain his plans and inspirations. He had been offered a position on the faculty of Vanderbilt University and was slated to begin in several months. As a Unificationist, the position seemed very important to Dr. Hendricks and many others.

Rev. Moon surprised everyone by asking Tyler to go to Ocean Church. Three months later he asked him to go to CARP. Two months after that he asked him to go IOWC and then to do church evangelism, and during all of this Dr. Hendricks held a teaching position here at UTS part time!

To go to Ocean Church Dr. Hendricks had to give up his position on the faculty of Vanderbilt University. There may have been a number of people who would have had a lot of problems with that. "Rev. Moon, how can you possibly be passing up this chance? Here is a chance for our movement to get into the academic world. Now I'm being asked to just throw it away. I mean, lots of people could lead Ocean Church. I spent the last seven years getting this Ph.D. and now I'm going to throw it all away and go fishing?"

But Dr. Hendricks didn't say that. He went out and went from mission to mission, and one year later is still not working in the academic community.

I was very moved by this whole story. I was moved by Dr. Hendricks' attitude and heart, and also by Rev. Moon and what he was doing. I felt that Rev. Moon, without saying anything directly to seminarians, was making a statement through Dr. Hendricks, a statement about the kind of heart, the kind of attitude and spirit he wishes seminarians to have. I think he was trying to say that he wants us to become Jacks and Jills of all trades, and to become people that can go anywhere, anytime, and accomplish any mission that needs to be done.

I felt very much when I came here last fall that God was giving me a chance to establish my own personal foundation, much like Rev.

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the academic disciplines. Such divisive specialization of science and knowledge, like the dismantling of a machine, ultimately paralyzes the function of the whole and prevents science from fulfilling its mission. Whether we accept it or not, the world is one. It is erroneous to think that one discipline has a more complete view of reality than another, or to think that discoveries and advances in different areas are unrelated. All fields of scientific and academic study are intertwined; each having a unique yet partial view of the whole of reality. It is to the advantage of total human progress and happiness that all fields of study harmoniously work together to form an integrated view of reality.

But the view of unity of science and knowledge about which I speak does not mean simply reducing all knowledge to a single academic discipline. Instead, it is a unity grounded in a fundamental purpose. In science there are many fields, but each aims at the realization of human happiness.

Although fragmentation and divisiveness face the academic world today, there is an even greater menace—a menace which turns our attention to the second ongoing theme of ICUS: the search for absolute values.

Despite the deep desire and diligent efforts of most scientists and scholars to establish peace and prosperity, poverty, illiteracy, disease, strife and hostility still prevail in even the most advanced nations. Despite great advances in science and technology, humankind continues to suffer from sorrow, pain and distress. Many leaders are trying to eliminate this misery and to establish true peace and stability, but the world echoes with empty promises of peace. Neither democratic capitalism nor communistic socialism has solved world problems. Both have allowed secular humanism to reduce human existence to materialism and thus demean the value of life. The so-called free world has allowed this through impotence and a lack of direction; the communist world dictates this through its ideological materialism. Confusion grows as a sense of purposelessness permeates the world.

How has this come about? The main reason is that the standard of value which regulates human behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has all but disappeared. Part of this loss is due to the misguided foundations of science. By attempting to be value-neutral, science has often excluded the questions of humanity and moral values in the process of its development. Over time science has gradually fractionized, each field becoming more specialized analytical and materialistic, thus ignoring the questions of morality and values. Hence, human dominion over science has weakened to the point that no one can be sure of the fate of human existence on this planet.

Another reason for the demise of values and morality is that past standards of value and morality no longer satisfy modern thinking men



and women. New reasonable morals and ethics must arise out of a new standard of values that is clear and applicable to the modern individual. This standard can only be derived from a transcendent, unified system of thought which unifies past and present secular and religious thought.

I have long been interested in the aims of religion, philosophy and science. As I have already stated, these conferences which I have initiated, stem from these concerns. While religion has concerned itself with metaphysical and moral questions, science has limited itself to understanding the regularities of nature and the transfer of energy and motion in space and time. It is true that science has contributed to the tremendous advances in knowledge during the last few hundred years. Nevertheless, science without a standard of value to guide it could lead to global destruction. In my view, the whole range of knowledge from theology to science has no meaning without an understood purpose and a standard of value directing this knowledge.

I believe that this direction and standard of value can only come from God-centered religion. This should not be any surprise to those in the scientific community who are aware of the philosophical writings of many great scientists.

I have proclaimed in earlier addresses at ICUS that Unification theology and ideology can be the foundation of a new unified thought system centered on God. This ideology states

that human beings are intended to have value by nature of their very being. They are each meant to have a unique parent/child relationship with God. Hence, all people are created to lead life with a definite value perspective in accordance with God's purpose of creation: the establishment of true love relationships. In fact, I propose that the absolute values which we seek are grounded in the absolute true love of God. It is on the foundation of true love that the values of absolute, beauty and goodness are formed.

My ardent wish is that all scientists and scholars develop their respective fields on the basis of a solid view of moral values, thus exalting human dignity by adopting a spiritual and unified method as well as a materialistic and analytical one. Solutions to the world's problems can only come about through this wholistic approach to human existence. Rather than the clash of fragmented approaches and ideals, a harmonious effort centered on collective wisdom and knowledge is required of the many distinguished scholars gathered at this conference.

I sincerely hope that this conference will contribute to the ideals which God intended to realize at the time of creation, and to provide solutions to global concerns. May your efforts become a decisive, contributing factor towards the realization of the new cultural revolution culminating in a world of true love, goodness, peace and happiness.

Thank you very much.



*The following is the
text of the Founder's
Address by Rev. Sun
Myung Moon for
ICUS XIII*

Honorable Chairmen, Eminent Professors and
Scientists, Ladies and Gentlemen:

I thank you for participating in the Thirteenth
International Conference on the Unity of the

Sciences. Even though we cannot physically be
together, my heart is with you.

For thirteen years I have addressed this
assembly of distinguished scholars and have
raised questions concerning the state of the
world and the responsibility of the scientific
and academic communities to solve global
problems. While the specific contents of my
addresses have varied from year to year, the
underlying thematic focus has remained un-
changed. This focus is essentially two-fold,
emphasizing the need for unity of science and
of knowledge in general and the need for sci-
ence to be guided by absolute values and pur-
pose to assure the welfare of human existence.

God is the source not only of religious truth
but also of scientific truth. As I said several

years ago at the closing of one of our ICUS
meetings, "God is not only the first preacher,
but also the first scientist." I firmly believe this
is a fundamental truth of the universe, and have
based my life's work on this assumption. As a
minister of the living God, I have sought to
enhance, clarify and unify all aspects of God's
essential being as manifested in the whole of
creation, both physical and spiritual. The
search for the meaning of life as well as the
desire to enhance the material well-being of
human existence have been the motivating
forces behind my life-long work, despite the
many obstacles which have stood in my way
since I began my mission at age 16.

One of the greatest tragedies now facing the
pursuit of knowledge is the fragmentation of

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Moon established his personal foundation in Japan in the very, very early days of his ministry. Many of us know the stories.

He studied his Bible so much that it was worn out. The pages were so underlined and overlined that they were beginning to fall apart, so some of his friends there bought him a new Bible because the one he had was literally worn out. He studied science to try and gain an understanding of the universe. We know that he tried to gain an understanding of people. He worked at hard labor for 6 months and saved a lot of money and with that money he did some interesting things. He bought a prostitute one night, and took her home and just asked her to give her testimony to him. He listened to her all night. She cried, and he cried, and he learned so much. Then he got scissors and a razor and a comb and he went down by the docks, where the bums were, and he gave haircuts and shaves, and he talked to the down-and-outs. He wanted to learn what their experience was. And with the rest of his money, he bought a fancy suit and hired a limousine, and he crashed a rich peoples' party. By the way he came, everyone figured he was just someone that should be there. He hob-knobbed with all the rich, famous people at this party. He spent time and made contacts, and learned how those people live and what their experience was.

We know that the little apartment he lived in with the thatched straw floor was soaked through with tears many times and that the people who lived underneath him often wondered if there was a leak upstairs in the sink, or if some weater had spilled. He cried so many tears as he prayed in desperation to know and to understand and to prepare himself to go out and to save the world.

Many times I've felt that that is the situation that we are in here at UTS. This is the way Rev. Moon wishes we were approaching our time at

the Seminary, with such an eagerness to learn everything we possibly can.

He wants us to deeply and desperately pray to understand God's heart, to understand our brothers and sisters and our fellow man, to understand the Principle, and how to liberate mankind from sin with that Principle.

We are here to establish our own personal tradition. Rev. Moon often talks about his tradition. His tradition is a way of life that he established, which he lives. It's not something that's written in a book. We have four volumes of *The Way of Tradition*, which are trying to express, somehow, what that is. But it's something beyond words; it's his life. Rev. Moon would wish that here at UTS we establish our own tradition. His tradition becomes ours. At the same time we develop ourselves, we develop our personality and character. We develop our knowledge, our creativity, our abilities, our speaking ability, our writing ability, our modes of expression, all of those things. Ultimately then, when we graduate from here, we really can be those front-line soldiers that he spoke of in the reading tonight, those people who can go out to America and to the world and bring that tradition and that Principle; this is not just because it's theories, or because we've seen it in Rev. Moon so we're inspired about it, but because we even have some element of it within our own selves.

I believe Rev. Moon wants us to become "Ultimate Moonies." The most exemplary Moonies. The people who can really call on to go out and represent *him* as state leaders or national leaders or world missionaries. or whatever it is he needs. I'd just like to run some catch words across your ears. Perhaps you can think a little about what they mean to you. "Prayer... repentance... humility... dignity... respect... righteousness... knowledge... wisdom... service... sacrifice..." In my reflection,

I felt that these were a few descriptive words that I found which somehow express the traits and kinds of people that Rev. Moon is praying we become.

Tonight let us make a commitment to rise to the occasion and use this precious two or three years to overcome all of our limitations, or should I say, as many as we can, and develop as many traits God needs as we can. Tonight we are pledging together that we will do everything we can in this academic year, and in our seminary experience, to live up to God's expectations, and most of all, to live up to God's needs. He so much needs people who can do what needs to be done. Don't you think so? Most of the time I feel very incapable of doing what needs to be done, but many times I think, "If I'm not willing to try, then who has God got? Who has Rev. Moon got?" If I step down, if I say "Heavenly Father, I'm sorry but I just don't think I'm good enough and I just don't have any energy left any more," then who will He have? In that sense we *are* qualified. Because God has called upon us and Rev. Moon has called upon us we are trusted and loved, and Rev. Moon's hope, indeed God's hope is in us.

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October 1984



Senior and Divinity Students join debate co-ordinator Charles Cherutich (center left) and Dr. Edwin Ang (center right).

UTS Students Debate on Federal Funding of Abortions

"Imagine we're all doctors. A tuberculous mother comes to you. Her four previous children are all crippled in some way and the father is syphilitic. What do you do? You terminate her pregnancy, right? Congratulations, you've just aborted Beethoven."

On October 4, David Stewart opened his address with these words in the UTS Debate on the topic, Motion: The Federal Government Should Provide Funds for Abortion.

The motion was supported by Richard Mantle, Susan McKewan and Debra Kebabbe of the Divinity class and challenged by Kathy Garland, Jean-Michel Brejard and David Stewart of the Senior class.

Each person spoke for four minutes, there was a break and then a rebuttal by one person from each team.

The Divinity class argued that even though abortion is legal, there is a restriction on Medicaid for abortions. Abortion is a constitutional right and thus withholding federal funds discriminates against the poor and minorities, they said. The unwanted children who are born are often abused and abandoned.

The Senior class pointed out that child abuse had increased with the increase of abortions and that abortion cheapens the value people place on life. Abortion is already legal and eighteen states already fund abortion; overall our Feder-

al government doesn't need to get involved, they argued.

In the rebuttal, David Stewart quoted the Supreme Court's decision that the Federal government is not compelled by the constitution to fund abortion. Many black leaders are worried because it is easier to get money for an abortion than for a school lunch, he said. He mentioned the emotional trauma that the woman who goes through an abortion suffers, and that he saw no concrete evidence produced for federally funded abortions.

Richard Mantle said that though the government protects the right to abortion, it doesn't fund it, yet Medicaid has the responsibility to care for the poor and needy. This contradiction within the government takes away the option of abortion from the disadvantaged and discriminates against them.

The panel of judges—Yolanda Smalls, Erin Bouma, Susan Inman, Mary Lou and Simon Herbert—deliberated shortly following the closing arguments and passed a decision in favor of the Senior class.

UTS Students Assist at Conference on Patristic and Byzantine Studies



Eastern Orthodox Scholars with conference chairman Dr. Constantine Tsirpanlis (seated right), professor of church history at UTS.

Interested UTS students assisted at the Fourth Patristic and Byzantine Symposium on October 19 and 20, held at the State University of New York at New Paltz, N.Y.

The theme of the conference—"The Message of the Church Fathers for Today," was addressed by scholars of the Orthodox tradition from the U.S., Canada and Great Britain.

The symposium was sponsored by the American Institute for Patristic and Byzantine Studies, founded in 1981 by a group of University and Seminary professors under the leadership of Dr. Constantine Tsirpanlis, Professor of Church History at UTS. Dr. Tsirpanlis noted in his remarks at the conference that the institute was "the only one of its kind" in the U.S., and that he believed the message of the church Fathers was of crucial importance for the contemporary world.

Attending seminarians expressed appreciation for the insights offered into the Orthodox tradition. "I was impressed by the range of thought of the Fathers," one student said. "It is clear that mysticism is not incompatible with reason and both can contribute to an understanding of God."

The church Fathers are largely credited with promulgating the doctrine of the primitive church in the early centuries to the pagan world, and thus clarifying and developing what came to be the standard "orthodox" confession of faith in the Eastern Orthodox and Roman Catholic traditions.

The American Institute for Patristic and Byzantine Studies is also responsible for the publication of studies in Patristics and Byzantine culture, making available in English the insights of the great teachers and mystics of the Orthodox tradition.

Eric Olsen

Rabbi David Ben-Ami Brings a Message of Ecumenism

"If Christianity had been taught properly, there would have been no Nazism, no Spanish Inquisition, no Russian pogroms. So many people forget that Christianity is rooted in Judaism," said Rabbi David Ben-Ami at a recent New Strategies Study (NSS) forum.

His first-hand experience with Nazi persecution prompted the Rabbi to fight religious bigotry by promoting dialogue and tolerance between different faiths. "Every religious experience contributes a piece to the picture of the truth that we are all looking for," he said. "We must seek religious understanding because we are all children of the same God."

When David Ben-Ami came to America, he

found a fertile ground for his enterprise of reconciliation. "People who are born in this country take religious freedom for granted," he said, "but those of us who chafe from other shores value what America stands for. It stands for religious pluralism and that makes America great."

Nevertheless, the Rabbi is fully aware that religious freedom needs to be constantly defended. "If you scratch the surface, bigotry is just underneath," he said. For him, religious liberties can only be upheld by a coalition of all religions. For this purpose, he founded the Coalition for Jewish-Christian unity.

His scope of action encompasses also the

areas of civil right movements and public welfare. "Religion does not exist in a vacuum, it must take an active part in solving social injustice," David Ben-Ami said. "Religion has now bad press because it is not what it should be."

Instead, according to David Ben-Ami, many churches have become corporations. They build fancy structures, they hire and fire ministers, they try to be crowd-pleasing. "There are already plenty of buildings, what we need is a renewal of spirituality and a true concern for the community," the Rabbi said.

For David Ben-Ami, many black ministers are good examples to follow. They are congregation-centered, not building-centered. The Rabbi proposes that several denominations share the same building in a spirit of ecumenism and thriftiness.

Rabbi Ben-Ami concluded his NSS talk with a call for action. "Everyone must be a prophet, a messiah," he said. "If the whole of humanity is not coming together to usher the messianic area, it will not happen."

Noted Marxist Theoretician Lectures at UTS

Dr. Janusz Kuczynski, a professor of philosophy at Warsaw University and a widely known authority on Marxism, lectured here on

October 11 on the development of socialism in Poland and on a Marxist model of "Universalism and Global Morality."

Dr. Kuczynski sketched an overview of history defining the "pre-history" of the stages leading to socialism as "mankind by itself," while the universalist stage of future history he characterized as "mankind for itself." The history of "mankind for itself," he said, would be conscious of its role in the fashioning of history.



Dr. Janusz Kuczynski, a noted lecturer on Marxism, speaking at UTS.



Dr. Janusz Kuczynski

Kuczynski postulated ten distinct attributes of what he termed the "global morality" of the universalist era. "Global morality," he declared, "is the morality of real brotherhood." Past morality has been based on xenophobia, he said.

Kuczynski noted that global morality would be without violence and domination, without sanctions and duties. It would be a morality of "reconciliation between man and being," he said, "a morality of ecology."

Dr. Kuczynski also lectured on aspects of life in contemporary Poland and received questions from students following each of his lectures.

Professor Kuczynski has lectured all over the world, most recently as a guest lecturer at Columbia University in New York. He is the editor of "Dialectics and Humanism" and is a member of the Polish Academy of Science.

Eric Olsen

continued from page 4

within their own church. Dr. Scott hopes that he will help to cultivate a tolerance for other forms of religious expression around the world. "We must end Christian arrogance," he said, "and recognize that other intelligent religious expressions exist around us." He also advocates a positive "tension" between personal search and group involvement. For him, religious education can be a way to facilitate personal creative growth, away from a doctrinal rigidity.

Dr. Scott is a full-time professor and chairman of the theology department at the St. Bonaventure University in western New York state. He teaches religious education during the summer to graduate students at La Salle College in Philadelphia.

Jean Michel Brejard



Faculty Focus—Dr. Kieran Scott



our religious heritage in a ghetto, but in the context of religious dialogue to honor different forms of religiousness." Dr. Kieran Scott believes that we must work within a religious structure but look for a form of integration, a merger with other religions, a reconstruction of our religious identity.

It took years for Dr. Scott to sharpen his critical skills and develop his religious search, from his traditional upbringing in Ireland, to present ecumenical faith.

He was born in 1942 in a home "that breathed religious tradition." His great-grandfather emigrated from Scotland and converted to Catholicism. Dr. Scott studied theology and philosophy in a Catholic undergraduate college while the Vatican II council undertook the reform of Catholicism. "It was a turning point of history," he said, "Suddenly, I experienced a move toward a more open, more receptive, less chauvinistic form of Catholicism. I am a child of Vatican II. I would not be here, teaching and dialoguing with Unificationists if Vatican II did not open the windows of the Catholic Church and let some fresh air in."

The other focal point in reconstructing his vision was his coming to the United States in 1967. He worked as an associate pastor in a church in New Jersey where he encountered a cross-fertilization of multiple religious ways of life. His doctoral studies in Columbia University had a big impact upon him. He found the confidence and the intellectual tools to reformulate his faith and reconstruct mentally the way he perceived reality. During these years he also travelled extensively in central Europe, the middle east, India and Thailand where he was

exposed to Hinduism and Buddhism.

Dr. Scott said that "we need a context of conversation between different religions, and it has to happen in a civilized arena, an educational setting. We must think of religious education in a broad perspective, it is not only schooling." For Dr. Scott, the religious world is faced with an alternative: it must foster interplay between multiple forms of religion or it will breed violence and bigotry.

He met Mrs. Stewart, the dean of UTS two years ago at a convention of religious educators. She invited him to give a lecture and he found Unificationist students "very open, very intelligent, very challenging," and it broke any stereotyped concept that he had heard about the Unification Church. Dr. Scott became more receptive to what the seminary had to offer in terms of religious education.

In his Religious Education class at UTS Dr. Scott said he would like his students to gain a good understanding of the role of education

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UTS Hosts Buddhist Conference



Buddhist conference provided opportunity for private conversation with scholars

The "Global Congress of World Religions" organized its first Buddhist conference at U.T.S. under the theme "Man's Search for Meaning in a Fragmented Universe: A Buddhist Dialogue with Contemporary Thinkers".

During four days (12-15 oct), 10 Buddhist scholars analysed various aspects of Buddhism in order to find solutions for our contemporary problems.

For them, the teachings of the Buddha can bring a harmonious perspective to a world divided by tensions and polarities. They urge modern man to resist specialization, class fragmentation, and clinging to the self, to be

able to grasp the fundamental unity of the universe.

To illustrate the Buddhist attitude, Dr. Stephen Kaplan uses the example of holography, a technique that concentrates several images into one. In the same way, he said, the Buddhist thinker can use his "holographic mind" to merge all differences into one entity where the "one" and the "many" cannot be clearly identified.

Philip Novak analysed the psychological barriers that prevent man to reach this understanding of the unity of the universe. He traced the problem of "identity clinging" back to infancy

when the self felt threatened of destruction by the "outside" world. This, he said, created the illusory habit of dividing between the "self" and the "non-self". According to Novak, a mature individual should "let the self go" in order to fuse with the world.

Several speakers illustrated the unifying attitude of Buddhism in every aspect of life. Prithwich Neogy, a professor of Art History at the University of Hawaii, studied Buddhist art and noted that old sensuous forms of Hindu art have been used to express Buddhist religious concepts, thus merging the old and new art together.

Steven Piker reported on the flexible attitude of Buddhist monks toward the ethical life of peasants in Central Thailand. There, the standard of ethics is not rigidly applied to everyone. The social community is not fractured by a division between laity and clergy. Everyone works in harmony for the same goal: the laity helps to support the monastery financially, while the monks pray on behalf of those who cannot follow the "eightfold path."

Henry O. Thompson, a professor at U.T.S., pointed out the positive development of social lay-movements in Sri Lanka which are integrating social concern for the poor with a Buddhist religiosity.

Anne Bancroft emphasized the non-discriminatory attitude of Buddhism toward women. For her, Buddhism overcomes the fragmentation between sexes by giving women an equal opportunity to reach enlightenment.

Rev. Beverly Farrel showed that Buddhism can reduce tensions by promoting harmony between mind and body and creating a peaceful, holy way of life. She said that we live in a state of tension and error because we rely too much on our analytical judgment, instead of our heart-felt intuition.

All the participants in the conference were bearing the same message to the modern world. They called for the end of our egocentric attitudes, our clinging to boundaries.

Unificationism and Buddhism seem very often to be convergent in their thinking. They both signal a religious thought in the process of uniting mankind together and merging man with the universe.

Jean Michel Brejard

Theologians Discuss Unification Theology and Lifestyle

The first of the three theologians' conferences for this school year was held Oct. 26-28, 1984. The moderator was Dr. Richard Quebeaux, a noted author and lecturer on evangelical Christianity, and the coordinators from the Seminary this year are Gary Chidester and Marian Flew. There were nine participants for this conference from United Methodist, Catholic, Baptist, Buddhist, Moslem, and secular backgrounds, coming from California, Philadelphia, Chicago, New Orleans and Sri Lanka. Smoother transportation arrangements facilitated the ease of coming together as a group.

The conference began with a buffet meal Friday evening in the Conference Dining Room. It was an ideal setting for the initial meeting and for the introductions that followed dinner. Each gave his name, religious background and affiliation, then tried to enunciate a question concerning the Unification Church theology or lifestyle. Dr. Ivey, from California, wanted to know if the participants could have a short seminar on how to set up flower stands. There was a good spirit among the guests from the very first.

There were four sessions on Saturday and on one Sunday. The discussions were lively and frank, dealing with theological concepts (such as 'messiahship'), lifestyle (such as how we raise children in such a fastpaced lifestyle) and how authoritarian the church leadership really is. The allegation that our church is siding with the right wing authoritarian dictators in Central America was also a concern for them.

David Stewart gave a brief introduction and

overview to the Divine Principle during the first session as the starting point for discussion, and fielded questions on the Principle at the conclusion. The first question was on the concept of the messiah and Rev. Moon's position as seen by the members. The seminarians elaborated the Unification view of the meaning of messiahship and went into some detail describing how it is to be fulfilled and what has been done up until now.

Jim Fleming, a graduate student, introduced the session on Unification lifestyle, mediating questions addressed to that topic. The theologians were particularly interested in the reality of our family, particularly the question of the arbitrary regulation of family life by authoritarian leaders. They (the theologians) felt from it that members were deeply sincere about making sure our ideals were lived in reality, and that it was possible to create ideal families. Some said they were humbled by our seriousness to put God first in our families.

The final session on Sunday was on the topic

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Students and theologians meet to discuss values and lifestyle



Bookreview: "The Family and the Unification Church," ed. by Gene G. James (Unification Theological Seminary, Barrytown, NY, 1983, Conference Series no. 15), xviii+269 p

"The Family and the Unification Church" is

a collection of 15 essays with an introduction giving a variety of insights into the family as central core of the Unification Church 'program.' It is a merit that voices from both 'inside' and 'outside' the Church in question are being heard.

According to Gene James, Professor of Philosophy at Memphis State University, the essays are grouped into four different sections. "Conflict and Contrast" comprises three articles by sociologists. Eileen Barker in the third article admits that "... the sociologist has no special way of assessing the sort of love that exists between a person and God, and, indeed, can have only a limited, external knowledge of the sort of relationships that exist between individual people." Nevertheless it is her article that raises important issues. Is or is not God, as the third person in a two-way relationship a difficult factor in establishing harmony? Another question she raises is whether the 'Ideal Family' is able to survive and function properly within the Church, faced with the necessity of making a commitment to the larger framework of the Church. Barker is hopeful, noting that the evidence (such as the low divorce rate) is in favor of the Unification family structure.

The four articles in the subdivision "Contrast and Comparisons" are written from a partly sociological, partly social-psychological perspective. There is a comparison of the Unification family with conditions in the Hutterite movement. Both share the feature of a family-within-a-family, meaning that there is a larger framework (the Church or the movement, separated from the world at large) in which the unit of the family is to certain extents physically sheltered and spiritually validated.

Comparisons with New Christian Right, American Muslim Mission, and the Marriage Encounter and Parenting for Peace and Justice movements are presented in three other articles.

One of the central essays forms the first of the subsection "Responses to Challenges." Hugh and Nora Spurgin, a Unification couple, give as such an inside view of 'Blessed Marriage.' They expound both on the theological ideal as well as on their attempt to practice the ideal in daily life. Faith and spirituality emerge as two of the cornerstones necessary for facing the challenges of life. The Spurgins mention as even a greater practical challenge the application of the two great commandments: to love God on the one side and to love one's

UTS Life



Tennis tournament competitors join Pres. Kim in prayer at court-side



President Kim demonstrating his form in tennis tournament finals

neighbor (and especially one's spouse) on the other. The two commandments are inseparable, yet different choices of the partners can create a rift in interests.

The four remaining essays in the same section are less apologetic, being interpretations by the Unification Church members on being single, being married and being parents.

Of the three essays in the last section, "Theological and Philosophical Assessments," it is Frederick Sontag's article which is as insightful from the outside as the Spurgin's article is from the inside, where the universality of marriage and its particular function within the Church for the world at large is concerned.

Sontag goes beyond the importance of marriage for just the two people involved, beyond the importance of the Blessed Couple for the Church itself, seeing the role of the Couple as the central core for the accomplishment of the 'program' of the Church: the restoration of mankind. Sontag notes here an interesting com-

parison with the aims of applied Marxism, with

Sontag goes beyond the importance of marriage for just the two people involved, beyond the importance of the Blessed Couple for the Church itself, seeing the role of the Couple as the central core for the accomplishment of the 'program' of the Church: the restoration of mankind. Sontag notes here an interesting comparison with the aims of applied Marxism, with the party as core for a movement evolving towards worldwide acceptance.

Is it feasible? Sontag asks. Can the Unification family make it in the world—not for its own sake, but as the cornerstone for the new world order? Sontag doubts that all religious groups will ever agree on one theory, basing himself on the reality discernable in the history of religions. Whether the ideal can be realized is obviously a question of effort and time, but as Sontag and James agree: even a partial realization would be an event of great significance for mankind. And that is a hopeful message.



Alex Colvin is a native of California and a graduate of the University of Baltimore in 1983. He is a senior at UTS.

RESURRECTION OF THE AMERICAN DREAM

Rise America! Land of ancient dreams!
Send forth your light in sacred laser beams!
In New York harbor a stony lady stands
Who holds a torch to light up all the lands.
The sweat and tears of humble, toiling men
Shall saturate her torch, and then,
Ignited by a Fire Divine,
Shall make the light of Freedom shine!
Rise America! Land of ancient dreams!
Send forth your light in sacred laser beams!
The darkened skies have caused your flame to flicker
The politicians moan; the clerics bicker;
But now the Fire has come to hasten our correction
To burn the chaff, to smelt the ore, to show us our direction.

Let us hear no more of selfish cynics desponding,

But rather dance to Love's great call with all our hearts responding.

Rise America! Land of ancient dreams!
Send forth your light in sacred laser beams!

I see Hispanics, blacks, and whites
Dancing in the northern lights!

I see the gods at Aasgard holding hands
With holy men from hidden lands.

Oriental sages, men at science,
And Indian medicine men in a holy alliance

Standing up in strong defiance
Sharing their blood in a common reliance

Upon the Holy Primal Word
That Adam in the Garden heard!

Rise America! Land of ancient dreams!
Send forth your light in sacred laser beams!

—Alex Colvin

Local Priest Reports on Spiritual Phenomena Behind the Iron Curtain

New Strategic Studies (NSS) sponsored a talk at UTS on Oct. 9 by Father Joel Auster, a priest of the Old Catholic Church, on "Revelations behind the Iron Curtain."

Father Auster was invited to UTS to share his insights into spiritual phenomena that members of his order have recently been experiencing. He became aware of this recent history of spiritual activity when he himself was visited by a startling experience, he said. Father Auster explained that one morning as he was shaving he was gripped by an irresistible urge to write. He took out a pen and paper and began writing without having any idea of what he was writing. "It was a very frightening but very exciting experience," he remarked.

When Father Auster approached his bishop, who is the abbot of a monastery in the area, to inquire about the significance of the message, the bishop related the experience to revelations that had come to his attention relating to the restoration of the Church in the Soviet Union.

According to the bishop, a whole town in Yugoslavia had recently converted to the Old Catholic Church amidst revelations calling for a return of certain sacred relics to the Soviet Union. The bishop said that St. Seraphim, a revered Russian saint, had appeared to a young Yugoslav with no religious inclinations, with a message for him to be baptized, and ultimately to take responsibility to return the relics of St. Seraphim to Russia from where they had been

taken at the time of the Russian Revolution. The relics had been taken to Mexico where they were in the possession of a Russian Orthodox priest.

Father Auster related that the overthrow of the Soviet Empire was not to be fulfilled until the return of the relics of St. Seraphim to the fatherland. He said that the contents of his "writing" was related to the advent of the last days which he said could arrive shortly, even within fifty years.

The Old Catholic Church, according to Father Auster, could be considered the equivalent of the Western Orthodox Church, tracing its roots to apostolic ties. It differs with the Roman Church on certain ecclesiastical policies, but historically has been in communion with them.

the party as core for a movement evolving towards worldwide acceptance.

Is it feasible? Sontag asks. Can the Unification family make it in the world—not for its own sake, but as the cornerstone for the new world order? Sontag doubts that all religious groups will ever agree on one theory, basing himself on the reality discernable in the history of religions. Whether the ideal can be realized is obviously a question of effort and time, but as Sontag and James agree: even a partial realization would be an event of great significance for mankind. And that is a hopeful message.

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of the ideal Kingdom of God on earth offered by the Unification movement, with Gary Chidester as the principal spokesperson. The questions centered on the Unification Church's political stance and policies in the Third World, particularly in the Latin American countries.

That Saturday evening was very special, with entertainment supplied by our brothers and sisters. One of the participants, Rev. White from Lansing, played the piano and inspired all with his Gospel songs.

The Sunday worship service at 7:30 for the Seminary was given by Rev. Ralph Henley, one of the participants. It was attended by the whole conference, surprisingly enough. A deep feeling of God's presence was felt.

No one was anxious to leave. The "Barrytown Experience" came through to touch the hearts of the guests only because of the hard work of service and prayer of all the Seminar-ians who made them so welcome by their special care.

Gary Chidester

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Rev. James Birkett Speaks On Religious Liberty



"Only the stand that you make will allow God to do something. The stand that Reverend Moon made has allowed a movement to span this society and has brought together ministers all across this country," said Rev. Dr. Timothy Birkett at a New

Strategies Study (NSS) forum last fall.

Rev. Birkett, President of the Protestant Council for Churches and Clergy Inc. delivered a fiery speech concerning the present state of religion in America to the seminarians. As co-chairman of the Committee for Religious Freedom in New York, he spoke strongly of the need to stand up for the freedoms which have been seriously eroded: "If religion is going to be saved, it's not going to be saved by any one person, but by men who believe and trust in God and are willing to stand and die for what they believe."

In his own ministry as a pentecostal minister, he has experienced the decline of respect for pastors and clergy. The pentecostal religion, he said, is considered by many in government to be a cult. "Many people think if the church was removed altogether things would be better."

He urged the students to take personally the need to revitalize religion into a

force that will be recognized by the government and society. Critical of the 9 to 5 attitude which has crept into much of the clergy, he challenged the ministry to stop "playing church" and to make the Gospel come alive through personal commitment to God.

The government is angry, he stated, partly because the Unification Church is doing something with its young people that the government failed to do. He praised the students at UTS maintaining a faithful posture during this time of the imprisonment of Rev. Moon. He encouraged them to live up to the sacrifice and dedication he has established. "This is your faith, this is your religion and you have every right to fight for it. If you do, it will become a religion of recognition. Every new religion has to prove itself in this country. Rev. Moon alone is not a religion, he's a leader, but the people must appreciate their faith and want to keep it"

Rev. Moon, Col. Pak Receive Honorary Degrees



Mrs. Moon receiving Doctor Honoris Causa on behalf of Rev. Moon.

The Reverend Sun Myung Moon and Col. Bo Hi Pak were each awarded the honorary degree of Doctor Honoris Causa from the Catholic University of La Plata in Argentina at a ceremony held on November 15 at the United Nations.

Dr. Nicolas Argentato, the rector of the Catholic University of La Plata, said in his speech at the ceremony that the degree of Doctor Honoris Causa is the highest academic award the university can offer. Dr. José Bonifacio, dean of the faculty of social sciences at the university, explained why the degree was awarded in these two cases. The greatest force supporting the work of the university is found in the val-

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ues in the Christian ethic and the doctrine of the Catholic Church, he said, which concentrate

"on the education of young people, inspiring them with love, truth and justice; the conception of the unity between science and faith as a path which must be constantly deepened; and the active striving for the development and integration of our people so that Latin America can rise up out of her prostration, as her liberators long ago desired."

Rev. Moon and Col. Pak are seen to support these values, he added.

In the field of media and communications, newspapers, periodicals and organizations which contribute to the development of the media and people have been established by them, Dr. Bonifacio said. "They have shown great concern in the service and proper representation of the nations of Latin America", he added.

Contributions in the academic field were also mentioned, especially the work of the International Conference for the Unity of the Sciences, and the Professors World Peace Academy.

Dr. Bonifacio said that the humanitarian vision of these two men can be seen in their "realization of the need to give immediate help to the populations struck by catastrophes, particularly in Latin America."



He also said the Association for the Unity of Latin America (AULA), founded by Rev. Moon, which has as its goal the integration of the nations of the area, reflecting the ideals of San Martin, Bolivar, and Artigas, is another key reason why these two men were awarded this honorary degree.

Ambassador José Maria Chavez, permanent representative to the United Nations of the Organization of Spanish-Speaking Nations, commented in introducing the awards ceremony that Rev. Moon was given the honorary degree because he has demonstrated that he is a "prophet of our

time who has given us new vision and new promises." He said that he studied Rev. Moon's legal case and is "convinced of his moral integrity."

Mrs. Moon received her husband's degree in his absence. She said that she and her children and the members of the Unification Church saluted the courageous stand that the university took in recognizing and honoring Rev. Moon at such a difficult time. She said that the honor was more meaningful because it was given to him while he was in prison. She said that "your action clearly testifies to the world that Reverend Moon is today working for the sake of humanity and not for himself. Furthermore, this honor shows that his suffering is not in vain, and that the people of the world appreciate his life-long dedication to the cause of God and humanity."

Col. Pak said, in his acceptance speech that as a man who was born in the remote countryside of Korea, the fact that he was now receiving this international honor was entirely due to his having met Rev. Moon in 1957 and his striving to emulate his example of service to humanity ever since.

Several faculty members and students from UTS attended the ceremony held in the United Nations Delegates' Dining Room filled with over 500 people.

"All Saints" Bash

The "All Saints" party held at UTS, produced a spontaneous "Punk-kins" rock band and a cacophony of outstanding costumes. The "jolly green giant" and "sweet Mary Lou" won first prize. All saints were laid to rest after two hours of spirited square dancing.



The "Punk-kins" rock band, Robin Debacker, Terry Williams, Susan and Dan Fefferman, Trevor Sargent, Dr. Tyler Hendricks (Jim Ramuni and Rob Swartz not pictured).

Cropwalk 84

Sunny weather graced the students and staff at UTS who took part in the annual Red Hook Crop Walk for hunger on Oct. 14. The ten mile walk, where donations were pledged according to the number of miles walked, was successfully completed by eight people. The donations were later collected and the sum given to the Red

Hook committee for local and international relief work was nearly \$300.00.

Several people from UTS also participated in the Kingston and Poughkeepsie crop walks.

Congratulations to Dr. and Mrs. Tyler Hendricks on the birth of their new daughter "Unity" born October 21, 1984.

Annual Faculty Feast



Dr. Boslooper leads a rousing Christmas carol.



UTS choir sings at annual faculty dinner.



Neighborly Love

Thank you neighbors and friends from St. John's Episcopal Church, in Barrytown, for your wonderful Christmas carolling at UTS. We were amazed at your timing (it must have been Heaven-inspired) —you were the first to entertain our faculty at their annual Christmas dinner. Bless you!

Christmas Banquet Glimpses



Our annual Christmas banquet saw a 25 foot tree with gifts for all, a variety of carols and entertainment, followed by the traditional victory cake offered up by our dear President Kim. Turkey and trimmings with eggnog filled everyone to a nice "round glow".

Holiday Spirit in View of Ethiopia



At this time of year when so many look forward to Christmas dinner with turkey and all the trimmings, the stark contrast of the plight of the people of Ethiopia cuts deep into the human heart.

The message Jesus Christ brought was to love our neighbors as ourselves. It is a miserable fact that so many suffer and die, especially the little children.

Perhaps many of us, in some way, sent our concern to the Ethiopians in a donation, or we reached out to the hungry, the lonely, the elderly, the infirm. It is fitting that neighbors remember the message of

brotherhood promoted by all major religions and help one another. But let us continue, intelligently to help those who suffer throughout the year, not just at Christmas. Let our entire life in 1985 be filled with the spirit of giving in an effort to heal the sufferings of others and prevent the suffering of future generations of children to come.

The Unification Theological Seminary staff and students send their greetings and care to friends and family throughout the world.

Graduate Focus Column

Grads wouldn't you like to know where the alumni have gone? The *Cornerstone* is beginning a new column featuring the current activities of UTS grads. Why not participate by sending a recent photo (possibly showing your work or something of interest) and a 300 word report on your current mission/job/pastime/program etc. It could include tidbits of interest on the family side or exciting experiences you'd like to share with all who read the *Cornerstone*.

Send in your personal contribution soon, to Susan Fefferman c/o *Cornerstone* 10 Dock Road, Barrytown, New York, 12507. Thanks!

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January 1985

New Women's Group Brings Awareness



Mrs. Alice Boutte speaks at Women's group meeting.

by Marian Flew

An announcement at morning prayer service back in October aroused an inordinate degree of interest. It simply stated that there would be a meeting on Saturday October 20 for any sisters on campus who would be interested in discussing their roles, goals and experiences as women in the Unification Church. Several interested parties made an effort to catch me immediately after the service with curiously urgent requests for more information. The inquirers were all brothers.

That meeting back in October has proved to be a first step in an effort to grapple with a great range of issues revolving around the simple but significant fact that human beings come in two kinds—men and women. The existence of each of us

from the moment of birth is punctuated by the cry of "It's a boy!" or "It's a girl!" Sex is a major factor in the identity of each person.

The common sense approach to life that is the earmark of the philosophy of Aristotle suggested to him that the female of the human race was a lesser being than the male. Following his method, the female philosopher may suggest, based on observation, that the male is lesser than the female. The point is that men and women are different and it takes perhaps more than commonsense to see the sense of their differences.

If it is true that men and women are different it is also true that they are the same. At least they are more alike to each other than to any other species. Changing attitudes toward the roles and relationships

of men and women is a feature of twentieth century, especially in the years since World War II. These changes have major implications for the fundamental unit of society—the family.

Unification theology and life-style gives a pivotal role to the family. In this movement, as the questions arise for each of us concerning ourselves as men or women and our relationships in our families we are addressing an area that is of fundamental concern to our societies.

So the question is what exactly do we have to offer to the community at large? My personal quest to understand the right relationship between men and women and within each sex has become clearer through sharing with both brothers and sisters here at Barrytown. We have had a series of discussion groups and have made plans for seminars and conferences. There is news of a group of sisters in New York joining together to support each other and the Unification movement through prayer. The spiritual basis of the group has been a base from which to address the practical questions of the Christian life and prompted out-reach to Christian women's groups.

It is an old question—the nature of men and women and their relationship. The decision to invest time and energy to investigate these questions is of great importance for the future of our movement. Whatever is clear ideologically, nevertheless needs also to be worked out in the practical day to day world.

It is the work of the Holy Spirit that guides our movement to the Unification of World Christianity. The small beginnings of the last few months are part of an inevitable struggle to formulate and communicate the particular contribution that women can make in this movement, and its worldwide mission.

ICARRI President Addresses UTS

On January 22, Dr. Osborne Scott, founder and chairman of the board of directors of the International Coalition Against Racial and Religious Intolerance (ICARRI) spoke to fifteen students on his visions for a future world without bigotry and conflict. Dr. Scott's presentation was sponsored by New Strategies Studies (NSS).

Dr. Scott, with ICARRI since its inception in 1979, is a professor of Black Studies at CUNY and a Baptist minister. With a warm and sensitive concern, he expressed his desire for ICARRI to reside in the "prophetic realm" where, he maintains, the reality of "where we are" is abridged to "where we hope to be".

He served as a Chaplain in the U.S. Army. "I will never forget when in Japan in 1953, I met a young Indonesian man who was trying to understand Christianity. He asked me at the time, 'Are you a prophet, priest, or medicine man?' I've been defining those terms and roles ever since," he said.

The vulnerable space of the prophet, where there is often persecution and misunderstanding, Dr. Scott reflected, is in sharp contrast to the priest's realm of running religious machinery and the medicine man's world of manipulating spiritual forces.

"One of the most interesting periods of history, for me," Dr. Scott said, "is the 600 years before Christ, when Buddha, Confucius, Lao-Tzu, Plato and Socrates



taught. Their common theme seemed to be that man relates most fully to the Divine by truthful relationships with his fellow man. They seemed to place the emphasis on love and the brotherhood of man, carrying individuals from personal isolation to a universal vision. One message was universally established at that time for those who were willing to hear it: we are one people."

ICARRI, founded to stimulate the world's conscience and to defend the freedom of all ethnic, racial and religious groups, has involved 1,000 professors, representing every continent. Dr. Scott explained, ICARRI has a great task ahead of it. On the issue of religious liberty, for

example, "the world is full of intolerance, once I say 'religion', it implies already that *my* religion is right and that *yours* (if it is different), is wrong... if we have the same God, perhaps your approach to God is just as valid as mine," Dr. Scott said.

Among the complex difficulties involved in combatting intolerance he stressed, is the fact that labels are "deadly". With a twinkle in his eye, Dr. Scott exclaimed, "God forbid that I should have to go through life being just a 'Baptist'."

Some of the projects that ICARRI hopes to implement soon, with the help of volunteers and Seminary interns from many faiths, are research on existing religious conflicts and their basis, the creation of multi-racial, cultural and religious reconciliation teams to be sent into conflicting areas, the holding of educational seminars, and the offering of recognition awards to individuals promoting religious and ethnic harmony in the world. ICARRI also hopes to publish a regular informational bulletin.

Dr. Scott told the students at UTS, he envisions a broad program of human relations, including work in education, media, and advertising to break down intolerance in this "new age of universal cooperation."

"We are looking for students and capable people who want to 'dream' with us on this large level, helping us design and hold an international conference in Austria next year, develop literature and edit and publish newsletters, and research relevant data and issues," Dr. Scott said.

Who says theological students are boring? Look at the extras at UTS: Aerobics twice a week with a beat inspired by Robert de Watteville, junior classman. Drawing classes with flair, with Lewis Ashton,

junior, at the easel. And as usual the religious development of the body, Won Hwa Do—"the unified martial art" at 5 am and 5 pm six days a week. Sunday nights see entertainment and refreshments in the

"Coffee House", and occasional weekend Divine Principle workshops for friends and neighbors are held.

* * *



Lewis Ashton explains a point on perspective to Gillian Corcoran.



Both young and old participate in Won Hwa Do.

American Indian Outreach



For their divinity-year December field work, Marika Gustafsson and David Ryan chose to work with the North American Indian Cultural Center (NAICC). "Our purpose for going there was to do volunteer work with the agency and to learn more about the American Indians," said David. The NAICC was organized in Ohio in 1974 to provide help and assistance to Indian people throughout the state. The agency seeks to preserve and perpetuate their culture, but also reaches out to all low-income peoples.

"The best way to help the American Indians is to give them employment," said Robert Hosick an Indian chief of the Tlingit tribe of Alaska and the chief executive officer of the NAICC. This cuts their dependence on welfare and helps them gain

self-respect and respect in the eyes of the community. Mr. Hosick pointed out how lucky Unification Church members are to have purpose in their lives because so few other young people have this today.

Mr. Hosick's plan for Marika and David was to familiarize them with every facet of the agency. So most of their time was spent being taken to different departments and being introduced to the people who ran them. They were given the royal treatment in every place they visited. David recalls, "at the head office of the NAICC, the director of Research and Development, Joe Myers, would often take Marika and I out for lunch and ask our opinions about some of the projects he was working on." He also personally showed them around the various departments of the agency so they could get a clear picture of how all the operations fit together.

The final two weeks in Ohio, Marika stayed with an Indian family from the Aleut tribe. David stayed with Mr. and Mrs. Hosick. David shared one of his memorable experiences with Mr. Hosick. "Bob and I went to take legal custody of a little girl who had been beaten by her part-Indian parents, and place her in a temporary shelter. Bob let me sit in on the proceedings as an observer from the Church. He was very firm with the parents. He told



"Fancy" Indian dancer

the father that he was an abuser of others and a self-abuser (he was an alcoholic). It was a very emotional meeting, the mother shed many tears. I was confronted with the reality of the breakdown of the family. It helped me to realize the value of our Church's emphasis on a God-centered family."

David and Marika were completely overwhelmed by the hospitality and friendship that was shown to them by everyone in the organization especially Mr. and Mrs. Hosick. All of their meals and accommodations were provided. They were also each given a monetary donation, and a beautiful coat made out of an Indian blanket. They were given a lesson in what it means to give unconditionally. "One of the challenges for us this December was to learn how to receive all that was given to us," said David.

In January Mr. Hosick suddenly died. His passing will be mourned, yet his spirit will live on in the great organization he founded. As the NAICC continues to grow and aid those who are in need, the contribution of Robert Hosick will not be forgotten.



David Ryan and Marika Gustafsson with Arapahoe Indian.

New Year's Words Of Inspiration By Founder, Rev. Sun Myung Moon

New Year's Words of inspiration from Rev. Sun Myung Moon, founder of UTS:

"It is not by conquest, not by infiltration, nor by aggression that this world will be made into one. It is by love, truth, true heart and true spiritual power."

Faculty Focus—Dr. Tadaaki Shimmyo

Tadaaki Shimmyo returns this term to his "second hometown" at UTS to become assistant professor of theology.

Dr. Shimmyo, a graduate of the first class in 1977, said the seminary's value is that "students are truth-seekers".

"A person can deepen his knowledge of God and the world here," he said. "Through this a person can commit himself or herself more to God, not just to be a scholar."

Dr. Shimmyo received his doctorate in theology this summer from Drew University. He wrote his dissertation on the thought of Alfred North Whitehead, the father of process theology.

Yet, Dr. Shimmyo downplays his intellectual achievement. "Some might say nine years of study gives you a big head and makes you impractical. That's an invalid accusation. My purpose in studying was to know God, His will and His desire, not to become a scholar.

"My primary desire in teaching at UTS is to let the seminarians know God and His will, using whatever materials I have. This term I have Augustine as my tool, next term it's Introduction to Theology," Dr. Shimmyo added.

Dr. Shimmyo came to the United States in 1973 from Japan. Prior to joining the Unification Church, in college in 1966, he had been studying the Bible at a Methodist church.

Dr. Shimmyo said his studies helped him develop in two key ways. First, tolerance towards others increased. Now, he



said, he can listen to the most ardent liberals or fundamentalists with patience.

Secondly, he said his studies gave him more confidence in the Divine Principle. "When I graduated I was ready to respond to any calling from God," he said. "My personal desire is to help people, to console 'Cain'. I want to console those who are in a low position, those who are resentful and complaining."

He said he feels God's presence most when he has no important position. "My theology is that God exists in hell (where His children are), not in Heaven. All people are sinners and need to be saved. If I am the 'Cain of Cains' I will never complain. Never resent." This is his strongest desire, he said, so as to be a good example for others.

Theology is not his only interest. He has a black belt in Won Hwa Do, which is another way of seeking God, he said. He plays classical guitar and is most well-known for his harmonica playing. He has mastered playing three harmonicas at once.

He and his wife Sumie have four children aged 1-7.

* * *

Shortly after classes began in the winter term, Dr. Hae Soo Pyun was hospitalized with high blood pressure. Shortly thereafter he suffered a stroke. Gratefully he is home and recovering. We are awaiting his return.

Miss Myung Hee Kim and Mr. Shin have taken over his Korean classes but no one can replace that oriental sage in philosophy. "Get well soon, we miss your special touch". The Students and Staff at UTS.

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Ninth Annual David S.C. Kim Oratorical Contest



Front row: Richard Mantel, Jim Garland, Gillian Corcoran, Pres. Kim, David Malloch, Mrs. Kim, Robin Parker, Kathy Garland, Marion Flew. Back row: Joe Stein, Justin Watson, David Stewart, Mrs. Shirley Stadelhofer, Dean Stewart, Dr. Betsy Colford Shin, Renee Thompson.

Each year the seminary sponsors an oratorical contest giving students an opportunity to develop and demonstrate their speaking skills. This year 31 students participated in the preliminaries from which eight were selected to compete in the finals, held February 28th. Contestants gave an eight minute speech on the topic, "The Role of Religion in Promoting World Peace."

Justin Watson, the winner last year, hosted the contest. David Malloch won first place, receiving a \$100 cash prize. Kathy Garland and David Stewart won second and third prizes, winning \$75 and \$50 respectively. Jim Garland and Gillian Corcoran received honorable mentions for their presentations.

David Malloch traced the problems confronting the world to what he called, "man's congenital selfishness", and saw religion as the only hope of solving this problem. "Only through religion," said Malloch, "can we discover our true value as the children of God. Only through reli-

gion can we restore the spiritual dignity of man and the sacredness of human relationships... if we put God in his rightful place at the very center of our thinking and planning, then the problem of the world will begin to move to solution."

Second place winner, Kathy Garland said, "In a world of mistrust, suspicion and fear, our only hope for peace rests with religion's emphasis on an authority beyond man... only God has the original concept and vision of true world peace. Most important, religion stresses our need to change to develop a greater sensitivity and sensibility to one another."

David Stewart took a different approach, arguing that up to this point in history religion, "despite its good intentions has singularly failed to solve world problems, especially in relationship to peace... world peace is a structural phenomena that must be based on consensus between nations; religion needs to manifest a world-wide fundamental unity if it is to help in the creation of that consensus."

This year's contest judges were: Mrs. Therese Stewart, Dr. Betsy Colford Shin, Joe Stein, Mrs. Shirley Stadelhofer and Mrs. Renee Thompson.



David Malloch giving his first-place speech

"I Was There"



Renee Thompson greeting President Ronald Reagan

Washington prepared for weeks for the multi-million dollar regalia, little did she know that the cold front called the "Alberta Clipper" and its nose-dive temperatures would cause a drastic change in schedule; cancellation of the outdoor swearing-in, speech and the Pennsylvania Avenue parade.

Nothing however, could spoil the spirit of Mr. Reagan, whose four-year course has set America on the seas of sunny optimism and renewed courage. Phrases such as "America is back" and "Feeling good about herself again" rang in the memories of all those who braved icy temperatures during the 50th American Presidential Inaugural.

Several Seminary graduates were on the Reagan band wagon to join in the festivities, among them were: Dan Stringer, John Dickson, Craig Dahl and myself.

Saturday morning, January 19, 1985, we attended the Leadership Forum for Young Americans at Constitution Hall. The program began with a large screen slide show of Mr. and Mrs. Reagan, which reviewed their travels throughout the world meeting Heads of State and in America, meeting top officials, as well as the common working class Americans. Patriotic band music and a fife and drum corps simultaneously struck the hearts of each one in the audience. The President and his wife were portrayed as America's royal family, and in a sense, as the grand-parents of the land.

Astronauts Joe Allen and Anna Fisher represented the New Frontier part of the program. Dr. Fisher spoke of her space flight where she saw meteorites from above, and bonfires below in Africa. The technological advancement in space contrasted to the primitive way of life on earth.

Congressman John Rowland, United States House of Representatives, told the crowd of young American leaders that no longer are the youth burning flags or damning authority, but instead there is the birth

of a new patriotism, a youth that cares about America. He stressed the focus of Volunteerism, which Mr. Reagan is promoting and said that in 1981, 90 million Americans donated 14 billion hours of service.

Vice President and Mrs. Bush arrived toward the end of the program. Mr. Bush praised Ronald Reagan and said that "We will affirm the United States is still a shining city on a hill, the last best hope of man on earth." Mr. Bush recited a quote from Jefferson saying, "God who gave us life, gave us liberty. The role of a just Government is to preserve that liberty."

On Sunday morning, January 20, 1985, invited guests braved a bitter cold blizzard to attend the "National Prayer Service" at the Washington Cathedral. Along with 2,800 persons, Mr. Dickson and I heard the Rev. Billy Graham emphasize, "The beginning of a new beginning" of a nation on its knees depending on God." He added: "There's a mandate that's higher than the ballot box and it comes from God." Shortly after Mr. Reagan left the Cathedral we were able to meet Rev. Graham. In brief, we discussed the threat



UTS grads John and Renee

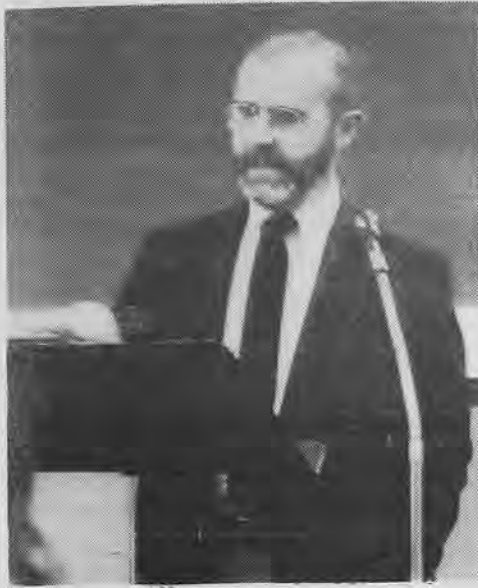
of religious freedom in America and the necessity for religious people to stand together, respecting one another's differences. We reminded him of the unjust imprisonment of Rev. Moon and encouraged him to pray for him.

As fortune ordained, Craig Dahl and I were able to be present at the Presidential Luncheon which followed the official Swearing-In ceremony on Monday, January 21, 1985. *Time* magazine (Feb. 4, 1985) stated the luncheon was, "The toughest ticket... for 221 in the Capitol's 'Statuary Hall'." The domed, semicircular room, with its braccia marble columns was a magnificent setting. Smithsonian Chamber Players performed on original instruments from the 18th and 19th centuries, setting a royal mood. Shortly after distinguished guests had finished dessert of cold praline soufflé, spotlights focused on the presidential head table. Official gifts were presented to President Reagan and Vice President Bush. To show his gratitude the President offered a short address. As soon as the luncheon was over, Craig (who was taking photos) and I were able to meet the President, Vice President and each person at the head table. Having heard a few words about YES, President Reagan walked out of Statuary Hall with a YES card in his pocket.

There were nine official balls in Washington that same evening, we attended the one at the Washington Convention Center. After some investigation John and I found out that Ronald and Nancy would be arriving around 9:45 p.m. We stationed ourselves near the entry-way and braved a more-than-anxious crowd in hopes of meeting the President. Soon the President and First Lady entered, said a few words, and danced on the stage as the roar of the crowd filled the room. After the brief waltz, the Reagan's waved a classic farewell and approached the exit. John and I were surprised to see Dan Stringer shaking the President's hand. After shouting "Dutch, Dutch" (a former nickname), the President had turned to Dan and in a few moments Dan was able to express his concern about the unfair imprisonment of Rev. Moon. In a moment of seriousness, Dan asked the President to Free Rev. Moon. The President looked stunned, and to make his point clear, Dan said strongly, "Pardon Rev. Moon".

By the end of the evening, we were so exhilarated we almost floated off our feet while dancing—we seemed to forget the crowd, and loud music. In a moment of quiet gratitude, we thanked Him for giving us such a blessing.

Dr. Dan Smith Speaks on Hinduism



who spoke in January to a class on World Religion at UTS.

Dr. Smith emphasized the problems of regionalism in India, with distinct cultural areas and different languages, "a traveler can't even read the road signs!" He also brought out the differences between urban and rural practices. The rural population which lives in the 700,000 villages of India, comprises 80% of the population.

"There are two traditions in Hinduism as well", he said, "the Great Tradition of the Brahmins, who are literate and the Little Tradition or folk practices of the illiterate people".

Some of the basic norms found in Hinduism which Dr. Smith explained are the four divisions of society from which the caste system has resulted. The four legitimate life goals, the primary one being "moksa" or the release from the cycle of rebirth in reincarnation where a person has reached perfection and need not return to earth. And finally the four stages of life: student, householder, forest wanderer and a renunciation of the world to wander in contemplation.

"I'd say that the first thing one needs to know is that Hinduism is not really one religion. It is an umbrella covering all kinds of cultural and religious practices." Its name implies all those who live south of the Indus River, said Professor H. Daniel Smith from Syracuse University

Siva, Vishnu, Krishna and Rama are the main gods in Hinduism, with Lakshmi, Kali, Minakshi, Mariyamman and Sitala as goddesses. The monkey god, Hanuman and Ganesha the elephant god are well accepted also.

Common to all areas of Hinduism are the pilgrimages to the temples of the gods and bathing places.

Dr. Smith showed two of the films he produced, depicting the key religious practices in a Brahmin family. The first was the Hindu sacramental practices or rites surrounding conception through the fifth year for the first-born son of a Brahmin family.

The second film was "The Thread Investiture" where the "second birth" of a Brahmin son is shown symbolizing his renunciation of the current life and his rebirth into spiritual life. A new identity and name are given to the young man of sixteen.

Dr. Smith's enthusiastic and well-organized presentation successfully communicated the flavor of Indian Hinduism in a nearly impossible single lecture.

Debate on Goal of Unificationism



Lewis Ashton, Robin Parker, David Stadelhofer, Dr. Ang, Charles Cherutich, Terry Dickens, Gillian Corcoran and Jean-Michel Brejard

Usually ecumenism and evangelism are not considered particularly co-supporting. So thought the opposition for the February 7 debate at UTS. The topic was "The Goal of Unification Ecumenism is Conversion". Their stand, represented by Corcoran, Brejard and Dickens, said that one can't have open-mindedness and try to convert someone. "Evangelical" and "ecumenical" are mutually exclusive terms in that evangelical usually means to quit one's

church and join another. They emphasized the fact that not everyone can be expected to drop everything to join the Unification Church, attend a 21-day workshop and then do MFT duty (mobile fundraising team).

The victory for the supporting side of Parker, Stadelhofer and Ashton lay in good research, a positive approach, outstanding rebuttals and clear defining of terms.

The supporting side pointed out that conversion actually means a mutually upward

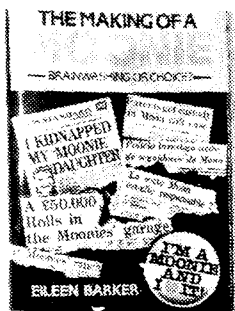
direction for both the converter and the convert. They are both elevated to a higher level of consciousness. "We should avoid the 'I know the answer' attitude", David Stadelhofer said, "we should respect and understand the tradition of others and learn from them". Yet he warned of not being too laissez-faire and being absorbed by others. "We must keep our vision of the goal", Stadelhofer added. The WCC has failed because it lacked a good overall vision. "Unificationism is the answer", he said.

The supporting side emphasized certain points. First, in the ecumenical process the narrow sense of conversion doesn't apply. Secondly, the Unification Church is not another denomination, it is a messianic movement. To be converted to a messianic movement means to follow the messiah, not quit one's own church.

Conversion was defined as "accepting Rev. and Mrs. Moon as True Parents", but not necessarily all the cultural aspects (learning Korean, getting a black belt in Won Hwa Do, etc.) "Mankind needs a guiding inspiration for true religious unity, and that is the True Parents." Each church is holding onto its own separate tradition like a bulldog on a bone, instead of stroking the back of that dog with the true love of True Parents, Stadelhofer concluded.

Judges were David Stewart, Kathy Garland, Bill Brunhofer and Erin Bouma.

Book Review: *Making of a Moonie*



Eileen Barker—*The Making of a Moonie. Choice or Brainwashing?* Basil Blackwell, Oxford and New York, 1984. 305 p., illustrated

Eileen Barker will not be unknown to those interested in new religious movements. She is a sociologist at the London School of Economics and Political Science, which means among other things that she is British. It was in 1974 that she was first approached by the Unification Church, invited to deliver an address at the then planned ICUS Conference. Subsequent further contact, decided her to devote a thorough study into the Unification Church, in particular in the way the UC presents itself to outsiders, and even more specific, in the question (underlying this book): "Why should—*how could*—anyone become a Moonie?"

The way to go around solving the question of 'recruitment' or 'choice of brainwashing,' involved a methodological problem of not inconsiderable size. If a Moonie is allegedly brainwashed, how to interpret his/her pronouncements concerning the process of 'becoming a member?' What on the other hand constitutes a choice? How about those people who have gone through the initial process of contacting the movement, following one or more

workshops, but who ultimately do *not* join?

The author proceeded by conducting in-depth interviews of Moonies, observing workshops and church centers (more than often dropping by without prior notice) and by gaining information from questionnaires handed out to participants at workshops (both of joiners and non-joiners), and finally, and that is of major importance in her research, by checking this information against that obtained from complete outsiders, those who never have been to similar workshops, but are comparable in age and background.

What in the end do we learn? For one thing: the Unification Church is 'highly resistible.' Only 5% of 1000 or so visitors to a UC center will still be affiliated to the Church after 2 years, and then not necessarily all five of them full-time active members. That means that 95% choose *not* to be involved in the movement. Half of these non-joiners, by the way, said that the lectures, presented during those workshops, contained "quite a lot of truth."

All of this rules out that Moonies can control to any significant degree their guests' interpretations of the experiences at the workshops. The reasons of joining have more to be found in the person him/herself, according to Ms. Barker's research. Because she is able to compare Moonies with 'normal people,' who never experienced a similar workshop, the author is able to pinpoint any differences between them—if those differences exist at all.

Moonies are not more 'inadequate or pathetic' than their peers; they do not appear to reject the values instilled into them during their childhood, but on the contrary,

they want to re-find them in a later age, because those values were good, but were not any longer offered by their society.

"Generally speaking . . . a happy, protective and caring family background in which decency, duty, service to one's fellow men, one's country and/or one's God were taken-for-granted values, is likely to be part of the bundle of experiences which the potential Moonie will bring with him to a Unification workshop."

To a Moonie, a sociologist will never be able to understand what makes him/her 'move,' but that is not of issue in this present work. It is highly commendable to all those who live 'at the outside,' and who grapple with the question, what is going on with 'those people?' As Ms. Barker is able to show, on the basis of thorough scientific research, there is no brainwashing, no coercion and the background of the Moonie-to-be doesn't differ that much from any other's. What ultimately *does* make someone become a Moonie, might be a question outside of the realm of the social scientist, but that is quite another story.

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Theologians Conference at UTS



The Spring Theologians Conference at UTS was held on March 22-24. Students Gary Chidester, Marian Flew and Jean Mowat coordinated the conference. Nine theologians, eight seminary students and one graduate student rounded out the ecumenical gathering moderated by Dr. Joseph Fichter.

The conference opened on Friday evening with a buffet and an opportunity for everyone to share and get to know each other a little.

At the first session on Saturday morning, Justin Watson, a senior seminary student, presented the first section of the Divine Principle. This led into a lively discussion about the family. Dr. Robert Kress, a Catholic priest, wanted to know "Why do you make marriage part of the nature of God?" as he felt that Divine Principle was trying to justify itself. The response was that marriage was basic to the nature of mankind.

This led to a discussion of Reverend Moon's "matchmaking". Dr. Maria Hornung, whose daughter is a nun in charge of medical work in Africa, shared that her own parents were successfully matched in the Catholic Church. She also put the idea

of romantic love in historical perspective showing how it developed out of the Middle Ages, and that only in the last one hundred years or so has matching in Europe ended.

The more controversial concept of the Messiah was raised in both the second and third sessions. Dr. Gordon Tait, a Presbyterian professor of religious studies in Ohio was especially interested. In talking

to many members, he found that they believed the Messiah to be one who fulfilled a task, so that even though they might consider someone their own personal Messiah, he could only be considered the world Messiah after fulfilling his universal task.

Although the agenda was organised beforehand, the flow of thought and the influence of the spirit actually directed the conference more once it was underway. Yet, Mr. Harold Pitt, a lecturer of history from Oxford, England criticized the deviation from the agenda.

Both Reverend Kirk Jones, a black Baptist minister, who was "delighted with the spirit" of the conference, and Dr. Paul Swansen, teacher of psychology and religion at the school of theology in Chicago, Illinois, raised the question "why is the Unification view of original sin sexual and not just pride and arrogance like more traditional views?" The discussion following this was in Gary Chidester's words, "hot and heavy", but he added that towards the close, "people really began to see how interconnected original sin, the family and the Messiah were to each other."

Discussion on church leadership, polity and organisation followed. The question



Discussions with Dr. Joseph Fichter

continued on page 4

'Blessing' Workshop at UTS

To provide education and guidance for the U.T.S. community, a two-day "Blessing Workshop" was held the first weekend of March, at Barrytown. In the Unification Church, marriage is referred to as "The Blessing." The workshop offered two general presentations and small discussion groups which focussed on specific topics such as Blessing preparation and childrens' education.

The weekend activities were highlighted by the presentations of Mrs. Gil Ja Sa Eu and Mrs. Nora Spurgin. Each woman represents a special position among Blessed couples. Mrs. Eu is one of the first Unification Church members to be Blessed, in 1960. Mrs. Spurgin was among the first American members to be Blessed in 1970. Presently Mrs. Eu is meeting with different groups in the New York City area to discuss the Blessing. Mrs. Spurgin is on the staff of the International Blessed Family Association.

For the Unificationist, marriage carries with it its own unique challenges. Couples are usually "matched," that is, the choice of spouse is suggested, usually by Reverend Moon. Quite often the couple has not previously met. So the acceptance of this suggestion requires willingness and faith based on an understanding of its religious significance. Ultimately, the Unificationist is making a commitment to God as well as to his or her partner. Guidance

is important, then, in helping prepare for the Blessing as well as for developing one's faith and building a satisfying marital relationship.

Mrs. Spurgin opened the workshop with a talk entitled "The Value of the Blessing". She began by expressing her desire to help members understand the religious as well as personal dimensions of the Blessing. "After all," she pointed out, "it is not just a mission!"

In the Unification Church, members invest their time and efforts into developing a deeply personal relationship with God. Part of this relationship involves realizing one's own imperfect character and working to become more mature. As single people we go through this process and it continues in marriage. Mrs. Spurgin pointed out that, "The intimacy of marriage brings out so many things in our character. No marriage is absolutely easy. The Blessing of marriage is for us to become so much a bigger person." She addressed the religious dimension of the Blessing also. "God confronts us in our marriage with things we have to overcome and deal with. God's giving us this opportunity to perfect ourselves."

The following day, Mrs. Eu spoke. She began by talking about her life, joining in the days of the early church in Korea, and her own Blessing. She chided the audience, saying, "You think that older brothers and

sisters are almost perfect—but it is not true! In such meetings as this, I feel that I must repent . . . before I try to answer your questions."

She went on to talk about developing one's life of faith, which is preparation for the Blessing as well as an essential part of a person's marriage. "How can we recognize how we're growing internally, our spiritual self? Love *eleven* different types of people and they should love you. If we insist only on *my* major and *my* field we cannot love others. We need to understand how to make a round character." A person's relationship with his or her spouse becomes a part of this growth. She discussed the Blessing as an aspect of one's relationship with God, saying, "If you have any problems, *pray*, then discuss with your spouse, but don't analyze them. If you do analyze, you can't touch God's deep heart. Please ask God, please pray. Try to get in touch with your intuition and feelings."

Special-interest groups were used to discuss more practical aspects of the Blessing. Speaking frankly, participants raised questions and voiced concerns. "How do I get to know my wife when we live 500 miles apart?" "It is an awesome task to raise a family and continue to participate fully in church activities." "How can I accept a person whom I have just met, to be my eternal spouse?" "How can I bring God into my intimate relationship with my husband?" It was enlightening to discuss these concerns and explore the options honestly and openly.

Buddhist Priest Speaks at UTS

On February 19, 1985 the Vice Abbot of Doshinji Monastery at Mt. Tremper visited the UTS. He gave a talk to the World Religions class on the history and practice of Zen Buddhism. John Daido Looi has been practicing Zen since 1969. In addition to being a senior priest of Myzumi Roshii he is an accomplished photographer whose photographs have appeared in Time/Life magazine and Aperture. He also teaches photography as a Zen Art.

He began by explaining the origins of the Zen tradition and the unique character of the Zen practice. Zen, he said, is a unique blending of Buddhism from India and Taoism of China. He told the story of how it began in China when the Buddhist monk Bodhidharma visited the Emperor Wu. The Emperor asked Bodhidharma, "What are you?" to which the monk replied, "I don't know." Something in the reply must have affected Bodhidharma because he then sat in front of a wall and meditated for nine years. It is said that his legs rotted off. After nine years Eiki, an earnest seeker after enlightenment ap-

proached Bodhidharma and begged to receive instruction from him. He was ignored. Finally, in order to demonstrate his sincere desire for teaching from Bodhidharma, Eiki cut off his arm and presented it to the master.

Having rivvoted the attention of the class with the story of Zen's dramatic beginnings, Daido explained that the practice of Zen is fundamentally concerned with a direct experience of reality. Instead of being like other religions which have a founder, who has a profound experience and around which gather systems of doctrines, beliefs and rituals, Zen is concerned that each person has the same experience as the Buddha upon his enlightenment, Daido said. Zen teachers maintain that this experience does not come to us through scripture, but through a direct mind to mind transmission from master to disciple.

Zen, on a day to day basis, involves alot of discipline and sincerity, Daido emphasized. Zen is basically meditation. It is a practice that develops the power of concentration. Through paying attention

to one's breathing, by counting the breaths as they come in and go out one can learn to put the mind where one wants it for however long one wants it there, said Daido. After a student has a sufficient amount of concentration the master gives him/her a "koan." Daido explained that the koan is designed to short circuit our usual mode of thinking and to ultimately put us in touch with "the ground of being."

Daido wants all his students to realise themselves. This does not mean that they believe they have a Buddha nature, or to understand the concept but to directly realise that Buddha nature through their own experience. Zen is a direct pointing to the human mind, and to do this a good teacher has many 'upaya' or skillful means at his disposal. As he said this some students in the front row warily eyed Daido's stick.

When at the end of Daido's speech an eager junior asked Daido what his first koan was and how did he solve it, Daido merely put his hands in gassho (palms together), bowed and left us with an enigmatic smile that seemed to be a koan in and of itself.

Exchange Student to China Addresses UTS



In the People's Republic of China (PRC) "books on Marxist-Leninism are gathering dust in the bookstores," said Tim Payne at a recent New Strategies Studies (NSS) meeting, "...but there is a great interest in science, technology and philosophy in general."

Payne is a linguist, traveller and practicing Buddhist who spent five years, from 1979 to 1984, living, working and studying in the PRC. He was one of the original 17 exchange students from the United States who went to China in one of the pilot programs which has marked the thaw in relations between the two countries. He studied classic and contemporary Chinese literature and culture at Beijing University (Peking) for two years. Since that time he has served as special escort for groups touring the PRC. He currently resides at the Zen Mountain Center in Mt. Tremper, New York.

The fact that the books are gathering dust does not mean that Marxist-Leninism is being repudiated as some Westerners have speculated over recent statements by the Chinese Communist Party, Payne

continued. It is more of a matter of young Chinese finding Communism and the Communist Party "boring". As for the Party's statements, they are merely acknowledging that a Nineteenth Century philosophy formulated in Europe does not hold all the answers for twentieth century China. It is "foolish to think that it does," he said.

Mao Tse Tung is still held in great reverence there, although the younger people sometimes refer to him as "that old guy". People now do admit that he made some mistakes, particularly in the senility of his later years. It is Mao's wife and the Gang of Four who bear the blame for the great suffering they incurred upon the Chinese people in the Cultural Revolution.

When asked about the changes that he had seen take place in the PRC in the last five years, Payne identified four major areas. There is a great increase in the freedom of travel, not only for the Chinese themselves but for foreigners as well. Entering and exiting the country in relation to countries that have diplomatic relations with China has become relatively easy. Within the country, internal visas

which were necessary for traveling from one city to another have been entirely abolished.

The black market in foreign currency which burgeoned when the country first opened up has virtually disappeared. This is because all foreigners are required to turn their currency into foreign exchange certificates which are the only legal tender foreigners may use. Many people derisively call the certificates "funny money", but it has been a very clever way to control an illegal market and may illustrate the new pragmatism which is being enacted by the government.

Political freedoms have increased and there is more tolerance for dissent. Indicative of this was the famous "Democracy Wall", a wall on which political comments of any kind were allowed to be posted. It was a big issue in the Western press when this was dismantled recently. But, Payne said, it was because of "reporting in the Western press that it was taken down." The reason given by the government for its action was that the foreign reporters showed only the provocative statements that appeared on the wall. The Chinese simply "did not appreciate this self-serving sensationalism," he added.

Another area of change is the massive building programs going on. In a country that harbors one-quarter of the world's people, housing is a problem. Building and road construction are taking place on an unprecedented scale.

Although political and religious freedom seem to be getting better in the PRC, it is not headed for an American style democracy, Payne indicated. The idea of "individual rights" is an American concept which is not easily transferable to Chinese culture and society. Nor should it be necessarily. China is unique and the solutions to its problems should be adapted to that uniqueness.

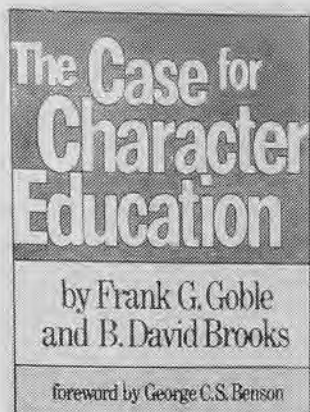
Annual Winter Table Tennis Challenge



The finals of the annual UTS table tennis tournament were held in the dining room in celebration of the coinciding birthdays of the UTS founder Rev. and Mrs. Moon. Appropriately, President Kim, an early disciple, fought in the mixed doubles final with his partner, Susan McKewen, but the skill of Tag Hamad and Jane Fincham carried the day. Jane also won the women's singles, while Hideaki Dorin proved to be too strong for Bob Spitz in the men's competition.

Pres. Kim with ping-pong champs, Hideyaki Dorin, Tag Hamad, Jane Fincham, Bob Spitz, Andrea Higashibaba and Susan McKewen.

Book Review: *Case For Character Education*



Frank G. Goble and B. David Brooks, *The Case for Character Education*; Ottawa, IL: Green Hill, 1983. x + 168 pp. \$7.95 paperback.

Here is a book for parents and future parents, teachers at all levels of education,

continued from page 1

of what will happen when Rev. Moon dies, the hierarchy of the Church and the role of the 36 blessed couples were presented in the final Saturday session.

Frank Kaufman, a graduate student, directed attention to the vast out-reach programs of the movement, showing how many professors and ministers can link with the work toward unification. This was especially interesting to Reverend Landrum Shields, a Presbyterian minister from Indianapolis, who is concerned with the translation of beliefs into action.

The closing session on Sunday morning revolved around a very practical question. Where does all the money come from?

and anyone interested in human society and its future. While it is centered on the United States, it would be of value in other cultures as well.

The authors consider some of the grim statistics of crime among teenagers, out of wedlock pregnancies, deaths and injury from alcohol, drugs and suicide. They point out that character education does not violate the separation of church and state. They face squarely the old issue of whether character or morals or values can be taught. They can, and the authors have the data to back up their statement. What is perhaps most important of all in these background perspectives is the point that values are being taught whether anyone likes it or not. Parents and teachers alike are teaching values, consciously or unconsciously.

The benefits from character education are astounding. Low self image has been called a major problem of our times. Stu-

David Stewart explained how most of the money comes from Japan. Lists of the numerous organisations which are run by the Unification Movement was distributed. The participants questioned whether enough money was being made available for such a wide range of programs.

Reverend Kirk Jones suggested that seminars could be organised between the Unification Church and the Christian Churches on fundraising as he said, "We need to learn this from you".

After months of preparation the conference seemed to end quickly. Other student participants were Jim and Kathy Garland, Ron Gurtatowski, Robin Parker, Simone Platschka, and Bruce Sutchar.

dents benefit from character education with enhanced self esteem, positive attitudes and habits, with happier and more productive lives. Scholarship and grades go up. Teachers can spend their time teaching instead of trying to maintain order. Administrators and the public appreciate significant reductions in vandalism, to neighborhoods as well as to school property. Employers welcome programs that improve attitudes and behavior. Parents rejoice in all of it.

The data is overwhelming. In one school where the Character Education Curriculum was introduced, the number of students referred to the office for discipline dropped from 40-50 per week to 7 in six weeks. In one school, \$3500 worth of glass was broken between September and June. After the Curriculum was introduced, that figure dropped to less than \$100. The Curriculum is now used in more than 9,000 classrooms across the country. It obviously needs to be used in many more.

by Henry O. Thompson

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First Eve Conference Held at UTS



In a day given to the first Unification Church Conference on Eve, a forum was provided for members to raise and discuss issues surrounding Eve as the first woman. Over thirty-five Unification Church members attended at Barrytown on Saturday, April 13 to examine questions arising from the Genesis story.

There were two talks given in the morning session to provide a stimulus for the afternoon discussion. The first was entitled "Dealing with Eve: the first woman as my Mother, my Sister and My Daughter" presented by Erin Bouma; the second, "Patterns for Restoring Eve" was given by Leslie Holliday.

As with so much that is produced by women on women's issues these talks drew from the rich resources of the speakers' personal experience.

The diversity of participants added vitality and varied perspective to the Saturday interaction. Couples, students, artists, international members, mothers-to-be and others spent their afternoon in four discussion groups which delved into some

significant aspects of Eve. Facilitated by seminarian and alumni sisters, the groups were:

"Women, Guilt and the Curse"; "The Fall and Rise of Eve"; "Eve as Adam's Partner, Helpmate, and Sidekick"; and "Woman's Portion of Responsibility in the Garden."

Throughout the day, lively and thoughtful contributions were offered by the dozen male participants, who invested a great deal to make the conference a success.

One participant's comment on the morning talks was "Some ideas I recognized as being in my own heart and I didn't know anyone else thought that way—some consummated things I'd been mulling over for a long time." This is representative of several other responses and the morning talks prompted lively and candid afternoon discussions. A brother commented, "From these talks I realize I need to understand what sisters think and feel more."

After a slide show of "Images of Eve in Art" and a prayer walk on Mother's Trail, an already full day was rounded off by the

keynote address given by Mrs. Mal Sook Lee Saturday evening.

Mrs. Lee gave some of her own personal testimony on joining the Unification Church and shared her experiences with Mrs. Moon. She also gave valuable advice on raising children in our church.

In a spirit of family tradition, Mrs. Lee closed her sharing by teaching a Korean children's song. All participants sang with gusto, gesticulating as directed by Mrs. Lee—it was a rare sight!



Erin Bouma

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UTS Grad Begins "Yes"



John Dickson on horseback with Urban-Western Riding Class

Talk about positive post-graduate directions: UTS grad John Dickson, '83, is the director of a new organization in New York City. It's Youth for an Ethical Society, or YES.

"Teens need a positive support system to combat the heavy peer pressure toward drugs and immorality. A positive deterrent can replace the 'bad news' approach to prevention and inspire young people to be clean," he said.

YES fulfilled an idea that many had bounced around for a long time, Dickson said, but not until Rev. Moon saw his daughter speaking out on religious freedom did he and Mrs. Moon realize young people need more positive role models to "revive the youth, to bring them back to life". So in September 1984 YES was founded in New York City to fulfill that need.

"Watergate, Vietnam and religious freedom issues point to the moral dilemma we face as a nation," Dickson said. "Teenage pregnancy and suicide are some results of the crises among youth. The root of the problem is breakdown of the family, the place where we should be nurtured to trust, develop and respect others," he explained.

YES also works to promote the value of order in such areas as sports and technology. Dickson, who received a black belt in

Won Hwa Do at UTS in 1982, spoke of his own personal experience in learning to be humble to a master in martial arts, where the training is tough. "A person respects his teachers and then he can learn to respect himself and others," he said. "We need to give youth that experience, especially if they didn't get it at home."

Two YES programs in New York high schools are Urban-Western Riding and Won Hwa Do, the new "unified martial art" stressing moral discipline.

Urban-Western Riding involves both riding and a once-a-week lecture on the cowboy mystique. It helps to develop language skills as the students learn history and the anatomy of the horse. Only non-drug users who attend school regularly qualify.

This is seen as a positive incentive to "keep clean" by its initiator Carlos Foster, "a Cuban cowboy" who is assistant director of Substance Abuse (alcohol, drugs, etc.) in New York City. Foster says he loves to ride and sees horses as a challenge to urban and city teens. The Urban-Western Riding program is being offered in the Bronx schools, but with a new program on Won Hwa Do it will expand to all the boroughs.

YES has slated a rodeo for October in Atlantic City to raise funds and allow the students a chance to use their new skills.

Won Hwa Do is run by Dickson himself. Once-a-week lectures on the martial arts supplementing the workouts follows the same schedule as riding.

Won Hwa Do was founded by Joon Ho Seuk in 1979 at UTS. Dickson said Won Hwa Do is much more than simply a self-defense technique. "It is relevant to today's problems," he said. "It's practical because it helps a young person defend himself on the streets, at school and even in child abuse situations. It requires a clear head and real mind-body unity to be successful. Good relationships with other people are

essential. Thus it is a positive reinforcer."

"Martial arts acts as an intercultural equalizer in a tense, pluralistic society filled with blacks, whites and hispanics striving for their own identity. It stresses individual development of character because a person is competing with himself to develop speed, skill and precision," he explained.

Self-motivation, self-control and self-discipline flow naturally out of Won Hwa Do, he added. Dickson stressed that it develops an attitude of respect for teachers and elders and a spirit of cooperation is engendered. "Students with higher belts naturally take responsibility for the students with lower belts and try to be exemplary," he said.

YES officially began its work with a conference held on November 17 in New York City to generate dialogue concerning some of the larger implications of youth development and to reinspire those already working in the field. The conference title was, "Youth Development: Where do we go from here?"



continued from page 1

This conference, though designed to empower church members through joint exploration and sharing on a central reality, also has potential to reach Christians, men and women seeking to understand Eve and themselves better. Further events and conferences are being planned for the fall on Eve and related topics. Suggestions and inquiries are welcome.

Anyone interested in obtaining a packet of "Conference on Eve" materials is invited to address requests (along with \$1 for mailing and copying) to "Eve Conference", 10 Dock Road, Barrytown, NY, 12507.



The grand piano at UTS never sounded more beautiful as under the hands of Reynoldo Reyes as he accompanied cellist Cecylia Barczyk. Cecylia, whose husband Karol Borowski was a guest lecturer the same weekend, played works by Bach, Tchaikovsky and the relatively unknown Polish composer Ludomir Rozycki. The duo's performance—given on the eve of their world tour, leading them as far as Hong Kong and Japan—was indeed highly appreciated as a genuine gesture of friendship and of world-class artistic accomplishment.

Takeru Kamiyama speaks to UTS Community



Mr. Takeru Kamiyama, with Mark Matsuzaki translating

On the weekend of April 27-28, Rev. Takeru Kamiyama spent the weekend at U.T.S. speaking to members of the community. Rev. Kamiyama had just recently spent six months with Rev. Moon in prison at Danbury, Conn. There, he studied the Bible very deeply and had many insights, particularly into the life and teachings of St. Paul.

Upon his release from Danbury, Rev. Moon asked Rev. Kamiyama to visit all the members in the U.S. and share his insights. His visit at U.T.S. was part of

that recent nationwide tour.

Rev. Kamiyama began by speaking about the Bible and St. Paul, discussing particularly how Paul's theology was in many ways different to Jesus', and how Paul's theology was so instrumental in the shaping of Christianity. Since his ideas were very different from Jesus' in many ways, Christianity developed with many conflicts in its theology, and between theologians, he said. This accounts for the extreme division of Christianity and its lack of cohesiveness today.

The middle part of Rev. Kamiyama's weekend visit was spent in very insightful internal guidance talks directly relating to Unificationists. He amplified the meaning of several Bible stories for Unificationists today, punctuating his points with testimonies from his personal experience of over twenty years in the Unification Church.

The final talk of the weekend was the one many had waited for, where Rev. Kamiyama spoke of his six months in prison with Rev. Moon. He spoke of how humble Rev. Moon is, and how he won the heart of many of the prisoners by serving them and being so humble to them. He actually had several of them calling him "Father" by the end of Rev. Kamiyama's stay. Rev. Kamiyama said that Rev. Moon moved even prison officials with his heart, shown through his actions toward the prisoners and everyone. He awoke at 3:30 A.M. every day and prayed for three hours, also praying late into the night before sleeping.

Rev. Kamiyama's visit was a great success, with U.T.S. community members refreshed and inspired, and Rev. Kamiyama saying that this was the most receptive audience he had had in over 25 visits.

Marxism and Christianity in Poland-Dialogue?



On Saturday, April 27, Dr. Karol Borowski, Professor of Sociology, Director of the Massachusetts Institute for Social Studies, author and lecturer, presented an insightful informed address at UTS on Christian-Marxist dialogue in Poland.

Dr. Borowski briefly sketched the historical development of Communism in his native Poland, concluding that "because of the ideological differences and the objectives of the [atheistic] Communist movement there hasn't been any situation which we could call 'dialogue' between Christians and Marxists". What official dialogue there has been he characterizes as basically imitation or propaganda. He pointed out that real dialogue has occurred, however, at the grass roots and family levels "because people have to live."

According to Dr. Borowski, in Poland

today "there is no pure breed of Christians or Marxists. Its a mixture. Its a new breed . . . The Solidarity phenomenon evidenced it." He emphasized that the famous Solidarity movement of the early 80's was "neither a reaction against Communism" in a total sense, nor "a promotion of it." Rather it was an eclectic movement, promoted by both Christians and Marxists, which was based upon four principles—democracy, socialism ("communism in its pure form"), a Judeo-Christian ethical tradition, and nationalism. Though Solidarity flourished from 1980 to 1982, it was eventually snuffed out of existence by the so-called neo-Marxists.

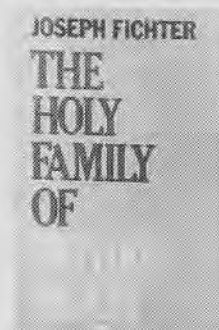
Marxism, like religion, was intended to be a liberating force. Yet, Dr. Borowski noted, Marxism in practice has become the very sort of exploitive, alienating force

of oppression that Marx accused religion of being. Since the late 1970's, many Poles, particularly the younger generation, have realized that Marxism doesn't provide answers for resolving basic needs and problems in Polish society.

Which movement is dominating? Dr. Borowski believes it is the Christian movement, but not because the ideology is more appealing. Rather, Christianity is dominating because, due to circumstances, the Christians had to witness and make a choice. And, he stated, with reassurance, "as long as Communism is an oppressive force, it won't take over the mind, because it cannot promise a better future."

In response to a question, Dr. Borowski pointed out some inherent problems which religion poses to the science of sociology. Historically, sociology developed as a reaction to theology, and was in fact a proposal to eliminate theology in the process of interpreting human life. Though this has changed over time, to the point where a sociology of religion has developed, there is still the plain dilemma the sociologist as *scientist* must face that religion, like human behavior itself, is para-rational. Thus it is difficult to implement rational sociological methods in religious phenomenon and it is difficult to measure such things as attitude and beliefs. That is why religion has, unfortunately and undeservedly, lost so much ground in our modern, scientifically-preoccupied age.

Book Review: *Holy Family of Father Moon*



Joseph H. Fichter—*The Holy Family of Father Moon*. Leaven Press, Kansas City, Mo., 1985. 155 p.; \$7.95

There was a time that as a 'new religious movement,' we, the Unification Movement, were desperately in need of a sympathetic ear and a benevolent voice among our critics, one who could evaluate without bias where others with prejudice condemn. Joseph Fichter, professor of Sociology at the Loyola University, New Orleans, and well-known from various conferences at UTS, both as moderator and contributor, fits this description of benevolence, in his role as social scientist, apart from being a Jesuit priest.

His little volume tries to be "a sociological analysis of the main structural features of the Unification Church and is probably best listed in the academic discipline of ecclesiology." Hence the endearing, yet, from the Unificationist viewpoint, rather unusual title of the work. Fichter elaborates on the family structure as the basic unit of and within the Unification Church, mentioning more than once that "the members of the Unification Church like to be

known also as the Unified Family." (I thought we had done once and for all with that 'title,' but alas!)

Fichter follows the pattern of the benevolent scientist by living up to his intention to reach out, as Jesuit in the spirit of Vatican II, in an attitude of ecumenism and in the motive to replace bigotry and ignorance with tolerance and information. The tolerance displayed is laudable; the information on the other hand falls far short from academic accuracy and presentation.

The eight chapters of the work seem to be a re-hash of different articles and papers (at least two chapters can readily be traced back to volumes in the UTS Conference series). There is a high instance of repetitious material where chapters overlap in contents. One can read for instance no less than three times about the nature of the Fall and three times the emphasis is deceiving: the sexual process is mentioned, but apparently Father Fichter does not credit the psychological motivation with any mention.

The Holy Family... is abundant in annoying mistakes of mere factual nature. *Divine Principle* is referred to as a "now sacred book," "systematized... by Young Oon Kim." Find the mistakes in this one: "The spectacular, and largest wedding ceremony of 2,045 couples at Madison Square Garden in July 1982 was followed by a smaller mass wedding in Seoul the subsequent November."

Misinterpretations of a more theological nature are apparent when no less than

three times (the book is, as I mentioned, repetitive), Fichter relates the four-position foundation exclusively to the structure God, man, woman and child without any further elaboration. An instance of misplaced emphasis is gleaned in a passage as "There is no room in Unificationist theology for the divine trinity because neither Christ nor the Holy Spirit is acknowledged as divine." A statement like this is more indicative of the author's pious theological framework than of the theology in question within its logical background.

Despite all criticism, Father Fichter remains consistently a friendly voice as Catholic priest reaching out to understand and to reconcile differences with the Unification Church; as such, I can recommend this little volume particularly to those involved in the movement towards dialogue and ecumenism.

Gustaaf Groefsema

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Annual Open House Fest



Dr. and Mrs. Ang, Susan Inman, Pres. and Mrs. Kim with Madeleine Raucci

Amidst an ever-cloudy, threatening sky, the annual UTS open house was held on Sunday May 5th. Somehow the rain held off and all the day's activities went according to plan.

People came from the surrounding area and from New York City, 500 in all.

The day's events began officially with an impressive Won Hwa Do demonstration on the soccer field. This was filled with kicks into the clouds, wooden board breaking, spectacular jumps and shrieks. Self-defence against an attacker was demonstrated by a female, as well as the artistic performance of martial arts ballet. The guests got a taste of the not-so-sedate side of seminary life.

There was time to ramble and roam before the worship service. Many children were delighted by a hay-ride around the seminary. Others got wonderful and wild designs painted on their faces by clown of the day and organizer of all the children's activities, Jeanne Carroll, and her helpful husband, Jerome.

Other guests spent time exploring the grounds, nibbling on the delicious home-made refreshments and looking at different exhibits. The art collection in the student lounge proved

to be very popular, displaying the wealth and variety of talent among the students.

Video-tapes and introductory lectures on the Divine Principle were available for people to satisfy their curiosity concerning Unificationist beliefs and projects.

The ecumenical worship service "One Family Praising God" was held in the chapel, filled to capacity with both spirit and people. The "Concordia Quartet" helped to create a beautiful atmosphere with their sacred music. Larry Smith and David Malloch emceed the service. The New Hope Singers International moved the congregation with "Rise Again," and "I'll Walk With God." The UTS choir sang "Balm in Gilead" and "The Lord's Prayer."

The sermon was given by Reverend David Hose who spoke from his own experience as a Unificationist and as a father. He looked at Jesus' deep faith as a child, and in the context of his family life. He compared our commitment to God's will with that of Jesus'. He especially emphasized the importance of learning to love one's immediate neighbors, saying this was the beginning of establishing a world family.

Following the service, a barbecue-beef

dinner was held outside on the soccer field, and everyone settled down to eat while the entertainment began.

Two vigorous Russian dances were performed by Chantal Chetelet, Bruce Gordon and Charles DeWatteville.

Louise Dickson, Sally Karjalainen, Myrna Lapres and Ginger Parkos performed melodious flute music.

Henri Schauffler, on banjo, Robin Debacker and Dan Fefferman on guitar and voice produced rousing country music.

The Capitol District Ensemble performed some gospel songs, Dave Eaton and "Friends" played a medley of contemporary tunes, including "Fame," which was the cue for many people to jump up and dance the night to a close.

The open house has become a yearly tradition at the seminary. It was a great challenge for the organizational skills of Christl Brunkhorst and the other coordinators. But a job well done.

This past January several UTS students had the pleasure of attending an ecumenical service in Kingston. The sermon was delivered by Father Joseph Scerbo an Atonement Friar (Franciscan) from the Graymoor Ecumenical Center in Garrison, New York. Upon Father Scerbo's invitation, three seminarians, Louise Dickson, Staffan Berg and Bruce Sutchar went down to Graymoor to spend an afternoon with Father Scerbo. Graymoor is located on top of a mountain overlooking the Hudson River in quite a picturesque setting.

In early May Father Scerbo returned the visit by coming up to Barrytown to speak to the weekly seminar of Divinity students in Dr. Thompson's Ministry Colloquium. Father Scerbo received his doctorate from the Graduate Theological Union in Berkeley, California in Theology and Psychotherapy. His dissertation, a copy of which he donated to the UTS Library is entitled, "Reconciliation: The Purpose of Spirit-Directed Therapy."

Father Scerbo spoke to the Divinity students on the subject of "Healing Trust Relationships." He shared many of his own intimate personal family experiences which deeply moved many of his audience. Beside being a brilliant scholar, Father Scerbo has a wide ecumenical vision and an intense longing to more fully experience and understand the heart of Jesus. His candid honesty, sincerity and open, friendly nature quickly endeared him to the seminarians. We hope that

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Dr. Kieran Scott Speaks on Religious Education

On May 22nd, 1985, Dr. Kieran Scott, professor of Religious Education at UTS, gave a talk on "Religious Education for Disclosure, Disrupture, and Discernment." It was an highly informative and challenging talk for the nearly 50 seminarians who attended. Dr. Scott stressed the growing need for the neophyte Unification movement to develop a more mature religious education program. "Education has to do with the maintenance of a community from generation to generation. In the worlds of John Dewey, it is 'the continuous reconstruction of human experience.'"

Scott likened the process of education in the church as parallel to the process that gave rise to the structuring of the canon of the Bible. He presented the canonical process as a postulation of continuity and change, stability and flexibility. Essential for this process is the need for tradition and reinterpretation of that tradition. And what is the construct of the canon? The Torah, the Prophets, and the Writings or Wis-

dom literature are those three points of the canon, each serving a different knowledge, a different agent of instruction. Scott maintained that a genuine religious movement must attend to all three: "I am calling for a three-fold accent, three-fold developmental purposes in the church."

The Torah is a statement of the ethos of a community, a consensus of what a body of people ought to believe. It seeks to find the parameters, the boundaries of the stories and values which bind a people together. The first accent of church education should be Torah-focused, in Scott's opinion. Educational consensus saves us from alienation or narcissism. He posed several provocative questions for the Unificationists present: Does the Unification Church have a consensus on its own ethos? Where would you start to find a common core of memory? What educational tools or processes do you have to tell your story or tradition to the next generation?

Torah education alone, warned Scott, will eventually lead to rigidity within the Church. For this reason the disruptive voice of the prophet is also needed. Prophets reflect the fracture, the pain; they are the religious poets which subvert the dominant consciousness of our time. Prophetic education performs the task of energizing people towards fresh forms of life, "bringing the passion of God to speech." Scott then asked the seminarians "What alternative vision does it [Unification movement] offer to the royal dominant vision? Can the Unification Church speak the prophetic critical world to itself?"

Wisdom education teaches focusing on human experiences; it gives people eyes to see order in everyday life. It balances the rational quality of the Torah and the disruptive voice of the prophet by offering a dialogical framework for the "honoring of mystery." In the Wisdom literature there is a respect for what is not known. There is a playfulness, a delight that accompanies it, resisting a lust for certainty. Once again Scott posed questions: "Is there adequate patience among you not to know it all? Do you have room to play with ideas?"

Dr. Scott concluded his talk by reemphasizing that the three accents of disclosure, disruption, and discernment are those qualities, when cultivated, which will guarantee a religious movement its next generation of disciples. He stressed that education, often perceived as a threat from which churches recoil, should be seen as a friend to the church. He encouraged the students present to become truly energizing to the Unification movement, stating "The honoring of your religious education will be your litmus test."

Kerry Williams

continued from page 1

further interaction between our two centers will continue throughout the coming year.

Gillian Corcoran

with the material they were presenting, how much it was their own. Also how much it inspired her and the rest of the audience. She added, "after years of judging, I have come to recognize the importance of content too, over skill or style, though they are important too."

Similarly, Mr. Kaufman said that he was looking to be subjectively moved by the lecture. He was concerned that "the person's commitments, convictions and passions were the starting point of the lecture, and that the words spoken came from that place." Dr. Shimmyo was looking for "decency and politeness" he said, and added that "I fell in love with the seminarians even more during the contest."

President Kim awarded the prizes in grand style to close the contest. Second place went to Kathy Garland, third place to Andrea Higashibaba, and honorable mentions to Alex Colvin and David Malloch.

Gillian Corcoran

Divine Principle Competition



Last year's winner Jim Dougherty, Andrea Higashibaba third place winner, this year's winner Christine Hempowicz, Mrs. Kim, Pres. Kim and second place winner, Kathy Garland

The seventh annual UTS Divine Principle lecture contest took place on May 22nd. The winner for the first time in its history was a sister, Christine Hempowicz who spoke on the "Last Days and the Present Days."

Jim Dougherty, last year's winner, organized and emceed this year's contest. He put much innovative effort into advertising the contest and encouraging people to enter. He offered video-tape coverage, photographs and critical evaluation of the preliminaries for all who entered.

Out of 32 entrants, eight finalists were cho-

sen, six of whom were sisters, Kathy Garland, Christine Hempowicz, Andrea Higashibaba, Beth McKnew, Sarah Ribble and Kerry Williams. The other two finalists were Alex Colvin and David Malloch.

The main chapters of the Divine Principle were given in chronological order by the participants who had drawn their topics at random earlier in the afternoon.

The judges were Mrs. Stewart, Mrs. Stadelhofer, Dr. Colford, Dr. Shimmyo and Frank Kaufman. Mrs. Stewart thought it was important to feel how comfortable each lecturer was

NYC Mayoral Candidate at UTS



Ed Rodriguez, Republican candidate for NYC mayor

"My name is Ed Rodriguez, not Ed Koch." That is just one of many distinctions the would-be Republican candidate for mayor of New York City spelled out in what seemed a short 2-hour talk at the May 14th meeting of New Strategy Studies at UTS. In the course of the evening, candidate Rodriguez, a Cuban-American Catholic, spoke not only on the major differences between himself and the present mayor, Ed Koch, but as well on the ins and outs of higher level politics in the Big Apple. Towards the end of the evening, he spoke on a more personal vein about his many experiences and his inside knowledge concerning the routine workings of New York City—its political and judicial systems, its schools and neighborhoods, its problems and political corruptions.

Rodriguez, who holds a masters degree in public administration and has spent 20 years in public service as a police officer and detective in New York City, opening acknowledged that he faces some pretty big obstacles as a Republican mayoral candidate. New York City is one of the most Democratic big cities in the nation; Democrats outnumber Republicans 6 to 1. There is also the chance that the Republican party's powers-that-be will, as in 1981, "sell out" by endorsing Democrat incumbent Ed Koch.

The 39 year-old Rodriguez believes that things can and will be different in 1985. He stressed that "the ethnic community of the City of New York has changed drastically. Whether some people like it or not, there will eventually be a minority mayor." That there are 450,000 eligible but unregistered Hispanic voters suggests that this prediction may come true.

In his address to our Barrytown community, Rodriguez emphasized in particular his platform policies on crime, drugs, pornography, and Koch's controversial pro-gay rights "Executive Order Number 50"—all of which Rodriguez pledges to fight. "We have to bring God back into our lives, especially in the City of New York." Speaking as a family man, he stated that we must "protect that which is ours, the flowers of this country, our children." Rodriguez is particularly alarmed at the increased prominence of practicing homosexuals and gay rights advocates in the City's school system.

The biggest obstacle for Rodriguez is not Koch at this point. It is getting on the ballot in the November election. He needs to obtain 10,000 signatures from registered Republicans. "With the conservative line, with the right-to-life line, the independent Democrats line with Ed Rodriguez, we can honestly beat Ed Koch by 3 percentage points...[Koch] cannot win without the Hispanic community.... He knows that."

Rodriguez confided to his audience that his 20-month odyssey as the only, and until recently, little recognized Republican candidate for New York City's mayor has been a long and lonely road. But he is driven by more than just his political convictions. It is his sense of duty, his conviction and faith in God which moves him towards the office of mayor of New York City. For these reasons he has come to associate with the Unification movement. It will be interesting to see how his campaign develops and whether his efforts will be rewarded.

"Esties" Meet "Moonies" at UTS

New Strategies Studies (NSS) sponsored an introduction to the "Forum," described as "a powerful, practical inquiry into the issues that determine our personal effectiveness," at UTS on May 9. The Forum is a development of Werner Erhard—the founder of the now retired "est" training.

Richard Shuldiner, an optometrist from Poughkeepsie, NY, introduced the Forum to approximately 20 seminarians. He admitted he was getting a big introduction to the Unification Church himself.

"You know one thing I hate is when people prejudice and have concepts about things," Shuldiner said. "And when I was invited to do an introduction to the Forum at Reverend Moon's Seminary, I ran straight into my own concepts! And I don't know anything about the Unification Church!"

At the close of the evening Shuldiner said of his experience, "I'm really impressed with the quality of the discussion tonight."

Another volunteer who was assisting Shuldiner added, "Now that I see what you people are up to, I have no problem supporting the Unification Church and feeling like a partner in the work you are doing."

In introducing the Forum, Shuldiner spoke of the impact the est training and now the Forum has had in his life: "It has transformed the quality of my life in every area—my job, my relationship with my wife and family, my productivity and effectiveness—all of that."

Quoting from Werner Erhard's document on the Forum: "This is the age of breakthroughs in technology. The Forum is such a breakthrough—but a breakthrough for people.... The Forum promises to produce an extraordinary advantage in your personal effectiveness and a decisive edge in your ability to achieve."

"As successful, healthy people, we already know much of what we want—our goals—for ourselves, for our families, for our society, for the world. The work you do in the Forum builds the momentum and accelerates the speed at which you convert these goals to reality."

The UTS seminarians were generally impressed by the presentation. As one student expressed, "I had concepts about the 'est-ies' too. But I felt that these were good people with a high standard and something to offer."

Charles de Watteville, a Junior at UTS who completed the est training in 1984 said, "I clearly recognize how it has helped me be more committed and more powerful and effective in my commitment to the incredibly huge vision we have as Unificationists."

Werner Erhard in the Forum document says "It has become clear to me, and your courage has greatly forwarded that clarity, that our age (really any age), if it is to deliver on its promise, needs people capable of real heroism—not the kind of heroism that ends up in glory—but the kind that ends up bringing out and making available the truth, what works, what is honest and real."

Charles DeWatteville



Dancing young...and old



"Country Henry, Robin and Dan"



The Clowns with face painting



Rev. David Hose

STAFF

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Pres. Kim with Drs. Diwan, Gautam and Kumar

The Global Congress of the World's Religions and the Unification Theological Seminary hosted a Conference on Gandhi 24-27 May 1985. The Conference was convened by Prof. K.L. Seshagiri Rao under the title "World Problems and Human Responsibility: A Gandhian Analysis." The 12 participants came from India and various parts of the U.S.

The opening paper by political scientist Rajhavan Iyer considered Gandhi's perspectives on Socialism and Communism. Dr. Iyer quoted Gandhi's remark, "If Socialism means turning enemies into friends, I should be considered a genuine socialist." But Iyer noted that Gandhi's socialism and communism came from his ancient heritage. It was not the state socialism or Marxist communism of today. Systems and philosophies can only succeed to the "extent that their supporters meet ethical and intellectual requirements which nurture and sustain freedom." Gandhi, who said, "My life is my message" had a test for all actions. "Recall the face of the poorest and weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him."

Global ideology was also part of Mahendra Kumar's concern with "Gandhi

and the Peace Studies Movement." Kumar, Professor of Political Science at the University of Delhi, and editor of the peace journal, *Gandhi Marg*, compared peace studies, the peace movement and peace research. While he suggested the academic, activist and research people should get together and cooperate, perhaps the more basic thrust was his stretching the concept of peace to Gandhian dimensions. People often settle for no war, but peace is far more than that. It concerns peace within and among people and peace with nature without exploitation of others.

A series of papers considered practical applications of Gandhian thought. Dr. Suresh A. Desai described Indian policies in science and technology. While huge amounts have been spent, the poverty remains the same. Gandhi was concerned with people. Some have claimed his policies would put the country back into the dark ages but actually he was for innovation that would help to full employment in a democratic society.

Professor Sid Gautam compared Gandhi and E.F. Schumacher's "Small is Beautiful." Small is also more creative, productive and profitable. He shared numerous examples in the U.S. and abroad. Romesh Diwan of Rensselaer considered further the

relevance of Gandhian ideas. The arms race booms while life deteriorates all over the globe. Something different is absolutely essential. Accepted economic theory is based on self-interest but Gandhi noted that all over the world, people "retain their possessions on the sufferance of one another. If they had not done so, only the fewest and the most ferocious would survive." We need to formulate an economics based on love, sharing and truth instead of greed, envy, hatred and falsehood, Diwan claims.

Dr. Sushila Gidwani noted the major role that women have played in the economies of the world. One of the main concerns of Gandhi for most of his active life was to end injustice and the exploitation of women. He recognized the positive contribution they make while receiving shoddy treatment at the hands of male power brokers.

Gandhi's own relationships and economic policies were explored in two particular studies. Conference convener Rao offered Gandhian perspectives on marriage and morals. Rao noted that we are not called to blind agreement with Gandhi but to an understanding of his basic concerns and critical evaluation of them. Gandhi's suggestion that the sexual relationship was only for the procreation of children does not consider the deeper relationship of human love. Gandhi was rightly concerned with the population explosion. The creation of children one cannot care for is a sin.

James D. Hunt presented an historical study of Gandhi's first ashrams—Phoenix and Tolstoy farm. The first was an attempt to establish a village, centered on the production of Gandhi's newspaper in South Africa. The second gave a place of refuge to South African Indians and their families during his satyagraha, "soul force" campaigns to preserve basic human rights. At Phoenix, people had their own homes,

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Cosmic Renaissance Seen in UFO Culture

A UFO group networker, James Robinson, spoke to a New Strategy Studies meeting in the spring of this year. He explained that there is a cosmic renaissance in the making from interest in the UFO phenomena. "A global culture has been developing around UFO's during the last four decades. This global culture could take a wrong turn unless we can create a unified space culture centered on God and his providence."

A UFO is not necessarily a flying saucer from another planet, it is an object which happens to be flying and we simply cannot identify it.

He sees the focal point of interest of man being drawn away from the earth to space through interest in the UFO phenomena. "This could be dangerous. Whoever dominates culture, influences and controls our lives." He then sketched out a strategy for returning man's attention to the dynamics of man's role of being God's children. The solution lies in the acceptance of the UFO culture, Robinson said. "The Founding Fathers planted the seeds of an American space culture when they established a God-centered nation. Both

earth and space culture need to be brought together.

Robinson asked "What are UFO's" to one of the elder leaders of what he calls an "extraterrestrial religion" and the answer he got was it didn't matter as all we should be concerned with is our own spiritual growth. Robinson hopes to communicate that the God of these religions is not a local deity but the creator of all things.

The Bible places man at the center of the universe, this can be seen as literally and metaphorically. Since the words "heaven and earth" appear several hundred times in the Old and New Testaments it is important to consider the motivation of those who wish to distract us from building God's Kingdom on earth.

If we are to work together we need mutual respect in place of a contention of superiority in our relationships. Especially as man travels to the moon and beyond it would be sad if the behavior of man does not advance morally and spiritually.

He pointed out that many people in the UFO culture interpret the Bible for their own purpose, which is to say that "Christ is from another planet and will return in a

flying saucer. Some say that Jesus was an extraterrestrial being because he did get *beamed up*, and at the second coming he is going to be *beamed down*. Then all the good Christians are going to be *beamed up* with him. This is just a contemporary interpretation and though it is not accurate, it does seem to be catching on," Mr. Robinson said. The Lord of the Extraterrestrials is an earthling because the center of God's providence is on this planet and anyone who claims to be from another planet should be invited to participate in it, not excluded because of either being's immaturity or arrogance, he said.

The Lord of the Extraterrestrials is born on the planet earth and the True Parents, who come to bring the completion of Jesus' ministry and crucifixion into a greater cosmic renaissance, is the reason these phenomena are no longer unidentified, Mr. Robinson reported.

This topic of discussion was one of the most lively ones that New Strategy Studies forum has offered and ended shortly after midnight.

Spiritual Side of Carp Fishing



Through cool drizzling rain, knee-deep mud, and waist-high water lilies, a diverse group of enthusiastic and energetic seminarians recently exchanged a couple of morning classes for a wet rendezvous in the Hudson River Lagoon.

Fulfilling a memorable and loved tradition established by the seminary's founder, Reverend Moon, the students were led by Senior Ron Cox in the annual event of Carp Fishing. In preparation for the event, Mr. Howard Self, a seminary graduate of

the Class of '78 shared with the administration and student body some of his personal experiences in fishing with Reverend Moon and the history of carp fishing at the seminary. Initially, a Japanese student caught one large golden carp and excitedly ran to the seminary with the fish. He inspired Reverend Moon and some other students as they immediately went seineing in the lagoon with a net-a-volleyball net! The following day everyone went fishing again with new nets (this time genuine

handmade nets) corks, and lead lines. Carp fishing was officially born.

Many would-be reluctant fishermen were inspired by the experiences shared by Howard on the morning before the first day of fishing. Why would any student be reluctant to skip class to go fishing? Our version of carp fishing is most unusual as was experienced the following day.

As I stood in the middle of the lagoon, I was almost awe-struck at the excited yells and screams emitting from both male and female students as they would dive head-first into the black mud at the sight of a swift-moving carp. With good aim and a fair amount of sportsmanship, a student (unrecognizable) would emerge from the water and mud and proudly cradle the large fish for all to see.

Beneath the gaiety, excited shouts, and laughter, I sensed as well a strong prayerful feeling in many of the students. Their goal was not simply to catch fish, but to inherit the heart and the spirited tradition of carp fishing established by Reverend Moon and the early seminarians.

This year's fishing expedition began in the early dawn hours as the nets were set during a 4:00 a.m. high tide. The fishing culminated in a brief ceremony by the seminary pond where the fish were released onto their new home.

UTS Students attend Religious Conference on Communist Dominated Areas

Four UTS students, Robin Parker, Rostislav Cuhel, Robert Chaumont and Beth McKnew, attended the Conference of the Violations of Religious Freedom and Human Rights held at Marymount College in Arlington, Virginia on May 15-17th. The conference was sponsored by *Religion in Communist Dominated Areas*. The relevant situations in Poland, Czechoslovakia, Hungary and East Germany were discussed.

The first evening, the film, *All My Good Countrymen* was shown. Made during the Prague Spring in 1968, it exhibited the reality of the tragedy of the Communist takeover and its effects on human rights.

In Poland, there is a new phase of intensified conflict centering on the 1984 murder of a Catholic priest by the Soviet government; Father Popieluszko.

When asked if it would be a calm summer in Poland, Ambassador Richard T. Davies said "We should plan to respond to the Polish peoples' uprisings against the authorities". When asked "How?" a variety of answers from the speakers were produced. These included: lessening our diplomatic ties and economic aid to these countries until the sanctions of the treaties are upheld, publicly stating areas of

violation, and increasing our offensive stance by invading Nicaragua.

In East Germany, 47% of the church-going people are Protestant and most are involved in the fight for Human Rights. This movement can be more effective than most because it has the help of resources from western churches. But still the policy of the regime in church-state relations in all four countries is to foster militarization and secularization of the society and to stop the peace movement uprisings by allowing the instigators to quickly emigrate.

Dr. Molnar of the City University of New York stated that, "Never in history was there a time when outside pressure helped to improve a country's domestic situation", thus U.S. sanctions can't help countries.

Professor Molnar and Dr. Harsanyi, Dean of the Hungarian Reformed Church in the U.S.A., spoke of the situation of the Catholic and Protestant Church respectively, in Hungary. Stevent Polgar, formerly with Radio Free Europe accused both of these men of praising the church for their accommodationist attitude toward the government out of ignorance in knowing how to deal with it, and being pressed by a

need for money.

About 30 people attended, most of them speakers and media representatives. Radio Free Europe, The Voice of America, and Christian Broadcasting taped the complete conference for overseas broadcast. The speeches will be documented and distributed to RCDA magazine subscribers and government officials.

This 22 year-old organization is invaluable in gathering information in order to communicate the situation of religion and human rights in closed societies to the West. But is also broadcasts hope and inspiration to the East. "I perceive that the personal spiritual lives of our brothers and sisters must be very confused in government-dominated churches," Dr. Harsanyi said, "... people are indifferent and uncertain... it is a sickness of mind and spirit. This is dangerous because they can be manipulated easily."

For more information write to: Research Center for Religion and Human Rights in Closed Societies, LTD., 475 Riverside Drive, New York, New York 10115.

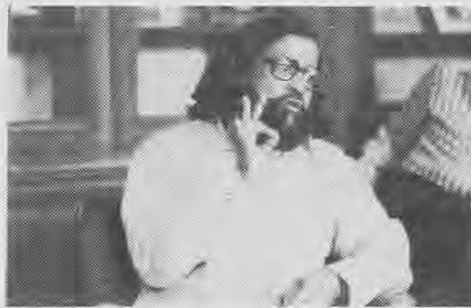
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garden plots, etc., while at Tolstoy Farm, everything was done and held in common.

These experiments were the background of the ashrams Gandhi established later in India. Parents surrendered all control over their children. Membership was to be disciplined. Hard work and political action would be based on a spiritual foundation.

The third portion of the program considered the spiritual foundations of Gandhi's perspectives. Participants noted that Gandhi himself did not divide life up into pieces. Economics must be moral and morality is spiritual. All of life is under God or should be—even politics. Father Antony K. Chirappanath of Karnatak University in South India, shared his concern for "Inter-faith Relations and Communal Harmony." Gandhi was a Hindu but he called on Hindus to read the New Testament. The only religious symbol in his ashram was a crucifix. But he rejected the structures of Christianity as well as a number of Hinduism structures such as untouchability and the degradation of women.

Gandhi sought harmony with Muslims and Jains and Sikhs and all traditions, urging Christians to be good Christians, Hindus to be good Hindus, etc. Prof. Cromwell Crawford continued this con-



cern with "The Structure of Responsibility in Gandhi's Ethics." We are responsible to ourselves, to others and to God. Truth and non-violence are a part of this responsibility which extends to all of nature. Gandhi's love embraced the whole world.

Indira Rothermund of Pune, India, looked specifically at "The Spiritual Ethos of Gandhi's Political Thought." Traditional Hinduism was the source of Gandhi's ideas but he stretched Hindu concepts with his own creative power. Thus dharma or righteousness, ahimsa or non-violence, and satyagraha or soul force were extended to politics. Gandhi's religion was God-centered and not just for Saturday or Sunday. He said that religion has to be lived every moment of one's life.

Dr. Robert Gussner compared ordinary consciousness with truth in Gandhi's

thought. Ordinary consciousness "means the rational mind as it continues to be asleep to the power of witnessing consciousness within." Satyagraha is the action of awakened consciousness. In addition to the well-known Gandhian "God is Truth," non-violence, and moral growth, Gussner emphasized swara; home rule, as self-rule, rule of the self, not just political independence. The discipline and suffering involved in civil disobedience and fasting might be seen today in terms of awakening intensives. The latter produced some exciting discussion, as indeed all the papers did.

Plans for publication are underway. The conference itself was described as intensively awakening, exciting, deeply spiritual, an ashram.

by Dr. Henry O. Thompson



Faculty Focus: Joe LaHoud



One of the most popular classes at U.T.S. is the Journalism course taught by Joe LaHoud. A native of nearby Saugerties, Mr. LaHoud returned to the area after a varied media career which included work with the Peace Corps as an evaluation officer, with the Ford Foundation as a consultant, and as a journalist with "National Observer", a Dow Jones weekly.

"I seemed to have spent a lot of time doing what I wanted to do," said LaHoud, who says he feels he is back in the area to stay.

In addition to work at the Seminary, Mr. LaHoud teaches Journalism and English at Ulster and Dutchess Community Colleges where his class work includes giving courses in four area prisons.

His varied teaching itinerary requires him to be in a different place everyday. "There are days when I have to pinch myself to remember where I'm supposed to be," he said, but he likes the variety saying, "I need a different schedule everyday."

When Mr. LaHoud was contacted to teach at the Seminary, some of his students were afraid that he would be kidnapped, but Mr. LaHoud thought the opportunity sounded exciting. "I like new things," he said.

Mr. LaHoud said that he found teaching at the Seminary a fascinating opportunity to see first hand an effort to recreate a Christian Community as in the days of the early church. He found reports about the church to be very inaccurate. "If you people are brainwashed, then maybe we all ought to be," he said.

Mr. LaHoud said he is excited about teaching at UTS because of what the students bring to the class. "I find here that the people want to learn," said LaHoud, who characterizes seminarians as a "teacher's dream" because of their "thirst for knowledge."

While the Unification Movement is a center of controversy, there will be a need

for Seminary students to understand how to relate to the media and to work with the press. The insights provided by Mr. LaHoud as well as the technical training in news-writing can only help make a better impression to the world.

But not the least part of this, is the enthusiasm that Joe LaHoud brings to class and imparts to his students. "One of the joys about journalism is that everyday I get up and there is something new I can feed into the class," he said. "I think that if I were teaching math, I'd go crazy."

by Jim Garland

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Class Of '85 Graduates 42



President David S.C. Kim addressing graduates.



The day was bright and beautiful; 42 young people, clad in long deep-blue robes entered the expectant chapel; professors of various backgrounds and faiths preceded them; a sober chapel, unadorned except for multicoloured bouquets around the marmor altar; a solemn mood, yet joyful—these were the Ninth Commencement Exercises at UTS: Graduation Day, June 29, 1985.

In the first of the three main speeches, UTS President David S.C. Kim reminded the 42 graduates to be true followers of Rev. Moon, who "is asking you to be strong, brave warriors for Heaven, to fulfill God's will. You must be strong, courageous and bold in your future missions, just as Joshua and Caleb were in the Old Testament."

Student Body President, and Divinity graduate, Dan Balfour, in his address pointed out the necessity for religious people in modern society to "create an atmos-

phere which encourages the manifestations of the divine reality, rather than vainly attempting to contain God within institutional or doctrinal boundaries."

No better expression of the universality of the missions of a child of God, and in particular of any seminarian, could be given than by Rev. Moon in his Founder's Address, read by President Kim. "The living God longs for the opportunity to walk with you on this campus and to dwell in your hearts, and you can have that experience through mature faith expressed in your daily lives." The message is timely in view of Rev. Moon's imprisonment in Danbury. His words to "be bold and strong," were firmly imprinted on graduates and audience alike.

A spirited celebration banquet followed the solemn ceremony, a contrast as striking as it was appropriate. The broad spectrum of entertainment included UTS Dr. Shimmyo's enthusiastic harmonica med-

leys, Verna Ghazal's "Valley Girl" (her Madonna take-off), Sheila Baer's sensitive country singing charm, and the boisterous finale which included a 30 person vocal group led by Kerry Williams where the audience joined in to sing "We Are The World."

All this music and dance was set around a lengthy speech on behalf of the faculty by Richard Quebedeaux, who, in his inimitable way, made all those present aware of the great value of being a Unificationist in general, and a Seminary Graduate in particular.

A day that remained bright and shining, with an atmosphere of festivity and joy, friends and relatives of the graduates shared in all aspects of the Seminary community. A spirit of freedom and happiness prevailed on this Graduation Day, 1985.

First Seminar on Practical Issues in Contemporary Ministry

First Seminar on Practical Issues in Contemporary Ministry

The topic, "Practical Issues in Contemporary Ministry", invited interesting and creative presentations among ministers, theologians, staff and students at UTS on May 4th. Bill Brunhofer, co-ordinator of Field Education at the Unification Theological Seminary, acted as moderator. The one day conference opened with remarks by Dean Therese Stewart welcoming the participants to UTS and commenting on the seminary's concern with contemporary religious education.

Bill Brunhofer gave an orientation to the conference, followed by introductions of the ten ministers, the conference leaders and ten students who participated.

The conference presentations commenced with Dr. Kieran Scott's lecture entitled "Religious Education and the Problems of Youth." Dr. Scott is an Associate Professor of Theology at St. Bonaventure University, and lecturer in Religious Education at UTS.

He began by proposing that a better title for his presentation might be "The Problem of Religious Education and Youth". The main question he addressed was, "How can the church facilitate the adolescent toward adulthood?" He said, "the young person is like one suspended between two trapezes, and this transitional period needs to be respected in and of itself."

Dr. Scott's premise was that the church ought to image itself as a 'Zone of Hospitality' for young people. This includes psychological, ideological (intellectual) and religious hospitality. He concluded with three educational strategies for churches in addressing the needs of young people. These include: 1) resist age segregation, 2) develop cooperative patterns of mutuality in human relations, and 3) provide an atmosphere for authentic and genuine dialogue.

In discussions following the presentation, the influence of media on youth, how to use traditional religious images to create new models, and practical ways to stimulate contemporary youth were explored.

After lunch, Dr. John Ringold, the pastor of the New Testament Church in Salisbury, Delaware, presented a discourse on "Pastoral Counseling". He proposed that distinctive to religious counseling, the counselor needs to first acknowledge God, then man. The counselor ought to acknowledge that God continually reveals himself through the Holy Spirit, and he must also be aware of how God is reaching out to him... as well as to the counselee. He concluded that a pastoral counselor must be more sensitive to human suffering than any other counselor. Stimulating dialogue ensued.

The conference concluded with a presentation by Rev. Shawn Byrne on "Effective Communication of Values". Rev. Byrne helped to found various social action and interfaith programs including the International Clergy and Laity United for Social Action.

He stressed that a pastor is the representative of Christ so he must earnestly search for the principles of God and communicate this as effectively as possible. One of the principles he stressed, is that each person is a son or daughter of God, no matter what their situation or position in life.

At the conclusion of the presentation, a lively, stimulating, and creative dialogue ensued. The most significant points that were stressed were first, that educational ministers need to take a stance and avoid a vague, neutral posture. In other words, we must "stand for something as an educator, or fall for anything".

Second, within the educational forums of schools, homes and other institutions, we must challenge and problematize the values communicated by the media and

seek to offer viable alternatives.

Third, we must begin with the particular concrete situation of people's lives and be sensitive to tensions that result when we embrace a universal vision.

Lastly, the need to create a vital and viable theory of educational ministry was seen as a most important endeavor to empower the effective communication of redemptive human values.

UTS GRADUATES

This is a listing of the 9th graduating class at the Unification Theological Seminary.

Religious Education Program

Jean-Michel Brejard
Nilda Arragones Carrion
Robert Chaumont
Ron Cox
Robin Debacker
Terry Dickens
Michael Dickerson
Louise Dickson
Mary Jo Downey
Veronica Zdyrski Fuhrmann
Paolo Galli
Peter Groenendijk
Ron Gurtatowski
Gregory Hanson
Ernie Ho
Sally Karjalainen
Michael Lange
David Malloch
Loretta S. Morgan
Eric Olsen
George V. Onyango Wod-odok
Robin Parker
Simone Bonvin-Platschka
Henri Schauffer
David Stewart
Ilse Sutchar
Garrett White

Divinity Program

Dan Balfour
Staffan Berg
Clopha Deshotel
Marika Gustafsson
Kathleen Isham
Debra Stinson Kabbabe
Richard Mantle
Susan Maistros McKewen
Jack Rothstein
David Ryan
Jack Sheffrin
Bruce Sutchar
Karen Wilkening
Richard Wiltermood



Limerick Farewell Party for '85 Grads



In the tradition of the Unification movement, the younger esteem and respect their elders. The Limerick Farewell Party for graduating seniors and divinity students was true to form. But the gremlin junior class got too near the water and not one graduate was spared some surprises.

On the lawn of the River House each graduate awaited with baited breath for the fateful sting of words while everyone munched on a picnic dinner of hot dogs, hamburgers, chips and watermelon.

Tag Hamad, emcee, made sure each graduate received their "due" respect. International music mixed with the humor and food made it hilarious and a most enjoyable farewell.

A few examples of the fond sendoff follow:

Ernie Ho

Well-loved was our brother named Ernie Ho
Who specialized in Won Hwa Do
At the promotion test
He dropped his vest
And put on a great hawaiian show!

Susan McKewen

Sue McKewen's a lass you should know
She's well loved wherever she goes
Her talents are many
Debate, dance and tenny
Broke boards and her hand in Won Hwa Do.

Peter Groenendijk

A flying Dutchman was Peter G.
On the soccer field it was plain to see
But at COA
When it came to make hay
He worked like a honey-crazed bee.

David Stewart

David Stewart was like Errol Flynn
Whatever he did he wanted to win
Whether talking or tennis
He played like a menace
Even beating dear President Kim!

Simone Platschka

A fair, young maiden was our Simone
So to her beauty we'll write this poem
With her angelic voice
Her language was choice
As she drove like an Italian in Rome.

Jean-Michel Brejard

Have you heard the story of Jean-Michel?
How he made it to heaven and climbed
out of hell
From the French Revolution
He could find no solution
Til' the advent of Kyoko sa belle.

Robin Parker

There's a story about Robin Parker
Of how she became a bit darker
Though once she was mild
She then became wild
Hunting fish in the blue-sea of Gloucester.

Ilse Sutchar

Every morning dear Ilse would play
Like a bird at the dawn of the day
With her quick nimble fingers
Her songs they would linger
In the hearts of all through the day.

Louise Dickson

There was a young girl named Louise
Who could talk to the preachers with ease
With her sweet English charm
She'd completely disarm
And bring the worst of them all to their knees.

Mary Jo Downey

Mary Jo Downey was a woman of fame
The best of the girls in the ol' soccer game
In her shorts and her cleats
She did dazzling feats
And put all the brothers to shame.

Karen Wilkening

Karen took a great big chance
To teach the Seminary how to dance
From waltzes and tangos
To ripping fandangos
Our lives indeed she did enhance.

Michael Lange

Michael Lange is so sincere
A gentleman from year to year
But on the field
He will not yield
Becomes a man for all to fear.



Book Review: *Mass Media, Education and A Better Society*

Jay W. Stein, *Mass Media, Education, and a Better Society*; Chicago: Nelson-Hall. xi + 164 pp.

In her foreword, Nell Minow notes that papyrus gave the king power over people. The printing press brought paper to the people. Roosevelt brought the presidency to the people. Kennedy felt TV won him the presidency. The NY State Assembly voted TV a necessity which cannot be touched by creditors. Yet, educators have largely ignored the media. Former FCC Nicholas Johnson said that all TV is educational. People must ask what are they learning? It may be easier to say what they are not. In a second foreword, Robert C. Dille says the system does precious little to educate people as citizens. Stein goes on to talk about "nightmare and fetish." The media are a convenient scapegoat. It is easy to point the finger of accusation at the media's revelry in mediocrity, the way it surrounds and pumps into the human mind intellectual and moral slums that may outlast physical slums.

Stein then goes on to "educational schizophrenia." He relates a series of anecdotes about fraudulent education. Brilliant minds have been turned off. He quotes H.L. Mencken's "Two-thirds of the professors in our colleges are simply cans full of undigested knowledge; . . . they cannot think." The media has played up the dope, sex and violence on campus. Yet, said E. Lee McLean, they did not note the

more typical student hunched over her desk in study at all hours. Robert Sidwell noted that the classroom medium is far more than tedium. It is deadly for teachers and students alike. And yet, that classroom will continue. "If countless thousands are settling for pig swill, its largely because educators have not set a place for them at the kings' table." He goes on to add that faculty have generously given A's and B's with little regard for evidence of learning.

Stein continues with chapters on communications as a revolution too swift in our times. It has developed so fast, our ability to handle it has lagged. Education on the other hand is a revolution too mild. We haven't kept up with the changes in culture. Education has focused too heavily on formal forms rather than informal realities. What we need of course is "a partnership for education." Both media and education need to accept greater responsibility for their respective spheres while helping each other. The educational community can both use the media for education and help the media to greater responsibility. The media can educate for decency rather than indecency, violence, destruction, in humanity. Stein wants a "symmetry of wisdom without end." Learning is never ending. "Formal education needs the mass media if it is to survive; the mass media need educational leadership if they are to progress."

I applaud Stein's wholeness of vision.

Educators (not just classroom teachers) can share knowledge and wisdom through the media and in turn acknowledge the good the media can do rather than merely condemn its evils. If we are interested in elevating the values and moral standards, the citizenship, the civic responsibility and pride of our people, we must be willing to work through the channels available or to create new channels. Either way, its a matter of working together in unity, even with diversity, rather than withdrawing to the ivory tower.

Henry O. Thompson

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Youth Seminar On World Religions



The Ganges River at Varanasi, India

Last summer the Unification Theological Seminary housed and hosted the Youth Seminar on World Religions 1985 during its orientation week, July 4-10. YSWR 1985 is the fourth seminar of its kind. Similar world seminars were held in the last three summers as well. The seminar is a pilgrimage to holy places of the major religions around the world.

Already months prior to the seminar, the Youth Seminar office at Barrytown had been very busy as the staff, Joe Stein, Mel Haft, Yolanda Smalls, Jeff Gledhill and Nancy Yamamoto tended to the hundreds of details necessary to send 140 people around the world to hear lectures and visit the holy sites.

During the spring term of last year ten "middlers" joined the staff part-time, joining them full-time as the end of the school approached and then for the seminar. The students were: Christl Brunkhorst, Gary Chidester, Alex Colvin, Chris Corcoran, Carol Flowers, Ian Haycroft, Christine Hempowicz, Andrea Higashibaba, Ted Houghton and Justin Watson.

When the school year ended and graduation was over, the activities for the Youth Seminar intensified. Flags of 39 countries

went up in the dining room. Flags of the major faiths went up in the student lounge. These staff members were professors and religious leaders from various religions and countries.

July 3rd the world filled the halls of Barrytown. Among the 140 arrivals were the actual representatives of the countries whose flags hung in the dining room and of as many faiths as the Seminar staff could gather from their respective origins in the light of visa problems and countless other considerations. Finally, however, on the morning of July 4th, all the participants gathered in Lecture Hall II; Jews, Christians, Buddhists, Moslems, Sikhs, Ba'hais, Mormons and Moonies, Druze, Winti, clergy, monks, laymen and more, elbow to elbow and face to face.

Just to give a whirlwind tour here; the countries visited after the United States were Israel, Turkey, Italy, India and Nepal, Thailand, Hong Kong, the People's Republic of China, Japan, and finally Korea. Some of the cities visited were Jerusalem, Tiberius, Safat, Jericho, Istanbul (Constantinople), Rome, Florence, Assisi, Delhi, Agra, Varanasi, Bangkok, Chiang-mai, Canton, Beijing, Kyongju, Pusan, and



Pope John Paul in Rome

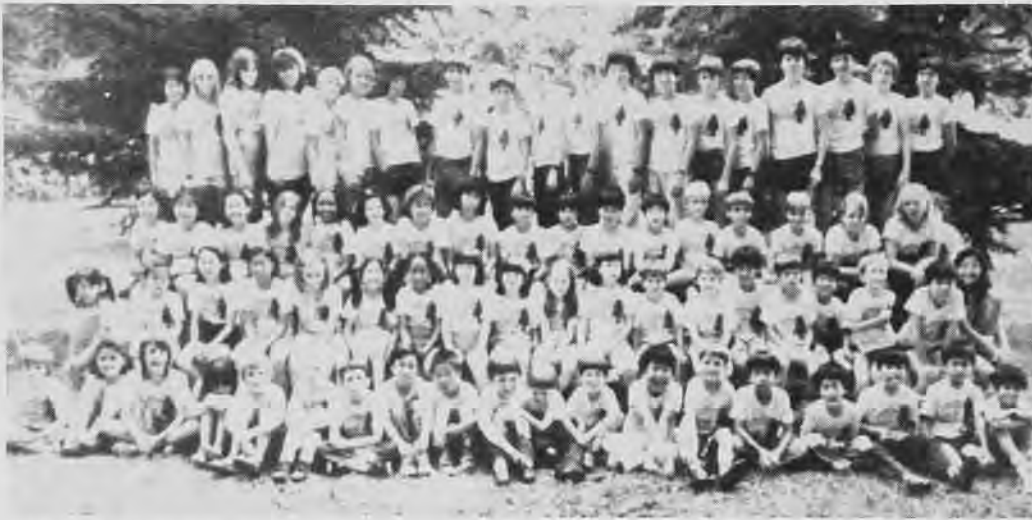
Seoul. Some of the sites were the Western Wall, the Dome of the Rock, the Via Dolorosa (Stations of the Cross), the Mount of the Beatitudes, the Hagia Sophia, the Blue Mosque, the Taj Mahal, as well as various "wats" (monasteries and temples in Thailand), ashrams, and monasteries—just to name a few. One participant calculated that the Youth seminar had taken 18 air flights and approximately 80 bus rides by the end of the trip.

It was not just the thousands of miles and the many places that made the trip so impressive. What the Youth Seminar witnessed in seven short weeks were the fruits of thousands of years of history, some of it awesome in its beauty, some of it overwhelming in its suffering even now.

The Seminar focused on three main areas through which to study and experience the world's religions and cultures; worship, education, and art and architecture. On two occasions the Youth Seminar was given an audience with two heads of major religions. In Istanbul there was a personal audience with the Supreme Patriarch of Greek Orthodoxy, and in Bangkok the Supreme Patriarch of Thai Buddhism. The

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Camp Sunrise 1985



The sixth annual two-week "Camp Sunrise" was held at Barrytown again this year from July 28 through August 11. From coast to coast came eager 7-12 year-olds and three "leaders-in-training", David Ang, Joshua Robbins and Toby Fernsler, aged 14.

Sponsored by the Blessed Family Department and UTS the seniors (9-12) and juniors (7-9) broke the record with 85 participants and 26 staff. The campers enjoyed daily Korean classes, swimming, tennis, marksmanship, horsebackriding, Won Hwa Do, arts and crafts, music, self-made entertainment, campfire storytelling and a trip to "Action Park", an amusement park with many water rides.

The theme this year, presented by Mrs. Linna Rapkins, was "The road less traveled" from Robert Frost's famous poem. She likened this to Jesus' "straight and narrow" way. In subsequent Principle Life sessions, the seniors discussed religious groups in America's history which had gone the hard way: Quakers, "Dunkers", and Mormons. These stories lent perspective and helped children to deal with the advantages and disadvantages of their own

decision to live for God and mankind.

The unique tradition of prayer in the Unification Church was shared by Myung Ja Ashworth. In preparing for the 5 a.m. Sunday "Pledge Service" that all members participate in, Mrs. Ashworth prepared all the children for the morning prayer by sharing basic guidelines that Rev. Moon gives his own children. This tradition of offering oneself to God and dedicating a new week of life helps us to make our bond with God immediate and highly personal.

This year three of Rev. and Mrs. Moon's children attended the camp: Kwon Jin Nim, Sun Jin Nim and Young Jin Nim. Sun Jin Nim's birthday came up in the middle of the session and the whole camp celebrated wholeheartedly in the cafeteria that night.

Mitsuko Kitamura who helps care for Sun Jin Nim, talked with the seniors about her experiences living with Rev. Moon's family. She related that the Moon children, more than any other children, had taken "the narrow path" all their lives; having to understand their own parents' frequent absence, and letting their parents

reach out to love the world before loving their own family.

Several special talks were given to augment the Divine Principle lectures. Some dealt with keeping a healthy body and the question of sexuality. Others were more Biblical and dealt with Josiah, the "boy king", and a fairy tale of the fall. On a rainy morning the children watched the movie, "The Never Ending Story".

Special events involved creative arts and crafts, tennis and "talent night" where each group produced their own creative offering. The oldest boys imitated the oldest girls, which brought the house down. The night ended with a full-bodied rendition of the song, "We Are The World".

The L.I.T. or "leaders-in-training" went on a challenging hike up 5200 feet of Adirondack Peak which taught the LIT about developing one's internal greatness by traveling the less-traveled and difficult



...and carp fishing ("put your finger in their mouths and they relax!")

road, described by Farley Jones in his talk after their return to the comforting shores of the lake.

An awards banquet was held to honor all kinds of uniquenesses and improvements in the campers. But the "Sunrise Award" was proffered to the child in each team who most manifested the meaning of the camp pledge (recited each morning) in the eyes of fellow team members and counselors who voted for the special campers.

The farewell sermon given by Betsy Jones pointed out that at camp unity and victory went hand in hand. Also important was the message to take care of each other and to bring God's love to other children in their neighborhoods. All the children had a glorious time, with tear-filled eyes they promised to meet their friends again next summer.



Swimming instruction. ("keep your nose down")

continued from page 1

Seminar was part of the general audience in Vatican Square with Pope John-Paul II as well.

At the public programs in each country the Seminar was addressed by several distinguished religious and local political leaders who lauded the group's efforts and theme of World Peace Through Religious Dialogue and Harmony. In each country an interfaith service was held at a holy site of one of the major faiths.

At the end of the tour three questions were asked at one of the final group meetings: First, is religious harmony even possible, let alone as a means to world peace; secondly, was such a tour worth the expense involved; thirdly, did the YSWR 1985 accomplish its goals?

Consider all the combinations and permutations of all the factors involved in the trip. It is evident that the efforts of the tour are farther reaching than what first may come to mind. Obviously to Rev. Sun Myung Moon, the inspiration and realizing force behind the pilgrimage, the answer to at least the first question must be, yes. It would be a mistake to think that even Rev. Moon's high expectations would be that perfect solutions be found in the process of a few weeks. But, as one can see, the reality is that the process continues long after the tour has ended. And if, as surely Rev. Moon believes, God is also behind such aspirations as world peace, the process will continue until the accomplishment of that goal. Surely that is worth any amount of investment. According to Unification theology all that has been missing throughout history is humanity's portion of responsibility. The YSWR is one noble offering to be a part of that portion.

Andrea Higashibaba

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problems, he stressed, is the development and profusion of love through God-centered families.

"The ideal of creation is to achieve the perfect family, founded upon noble and eternal love," he said, not the false love promised by the world of today.

"On the foundation of religion," he said, "God will send the messiah," who will be the agent by which God can "engraft" all people of "false love" back into His "true love." In other words, he said, people of "false love" must be "reborn" through the messiah.

"To commemorate this reunion tonight, we must determine to pursue the original path of Christianity. We must march forward on that way, that we might receive our coming messiah, and help fulfill the will of God."

Ocean Challenge '85



Jenny Symons' 700-pounder in tow

Ocean Challenge '85 gave five seminar-ians two months of real challenges. Jenny Symon, Tom Baldwin, Ali Roghanian, Danny Marblo and myself, Sandra Lothian, jumped on board in July.

Challenges came in different ways: for some it was the process of overcoming seasickness, for others it was dealing with interpersonal relationships, for others it was the boring day-in-day-out waiting for a catch and for others it was the elemental challenges of fog, rain and the continuous waves.

The ocean is a meditative environment surrounded by sun, birds, fish, whales, dolphins, fresh sea breezes, and freedom to contemplate. This romance can quickly disappear as the fog sets in, waves build up, the radio fails to work, and you discover that you are lost from the sight of the others boats. Your life is now in the hands of the living, moody, unpredictable ocean. At this time you reflect upon your life, its meaning and God becoming more of a real entity than ever before.

From the onset I saw a peaceful, supporting ocean but also an unknown entity that could immediately change to a devastating power. The ocean represents God, not just that He created it, but in the form of the comforting Father, and the judgmental one. Completely knowing all that the ocean encompasses.

Henry Beston wrote in his book *The Outermost House* describing his year on the Great Beach of Cape Cod, "Nature is a part of our humanity, and without some awareness and experience of that divine mystery man ceases to be man." The ocean provides that deeper awareness of God and self through the whole variety of experiences and challenges that are confronting you on the ocean.

Ocean Challenge '85 began with nine days of introductory lectures on Rev. Moon's foundation on the ocean, naviga-

tion, fishing techniques established by Rev. Moon, and the care and maintenance of the boats and engines. The boats were designed by Rev. Moon especially for tuna fishing.

On the tenth day the ceremony for the blessing of the fleet was held by Dr. Durst as a protection for the fishing season. There is also a ceremony for the special spiritual liberation of all ancestors lost at sea.

The eleventh day was the first day of fishing as the season had already opened. We had a good start as a 500 lb. tuna was caught—a change from the previous year of waiting 17 days for the first catch. From then there was no turning back and the season closed on September 10, after 70 days, with the record of 168 tuna being caught.

A day on the ocean can be long and hot or full of excitement as brothers and sisters hook up to begin the intensive struggle to pull the 700-800 lb. tuna to their boat. A small 28 ft. "Good Go" boat can provide the same spiritual pressures found elsewhere: unity with the mission, nature, brothers and sisters, and oneself are all intensified as the other boats around start catching fish and you continue to fish with no result.

The tuna fish is a very "spiritual" fish that are caught only when they make a mistake. God can give you a tuna only when the spiritual conditions are met. I only caught three tunas but there was not one fish that we deserved to catch.

Rev. Moon's spirit is always felt on the ocean by our members as he prays for the fishing season and for the brothers and sisters who are there. He looks to the ocean as a means to feed the future world. God can always be found on the ocean he says. Rev. Moon described his relationship with the ocean. "I have an appointment with God." And off he goes on "New Hope".

Banquet for God And Freedom



Rev. Sun Myung Moon was welcomed by over 1600 ministers and rabbis at the "Banquet for God and Freedom" held in Washington, D.C. on August 20.

Having just been released from prison the same day, Rev. Moon immediately plunged into ecumenical work stating "A new religious reformation must take place." He continued, "Christianity must transcend denominationalism and ascend to a higher dimension".

"We must realize and consider seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a world wide scale".

Seated at the head table with Rev. and Mrs. Moon were 40 ministers. Among them were Dr. Ronald Godwin, executive vice-president of the Moral Majority; Bishop D. Ward Nichols, senior bishop in the African Methodist Episcopal Church; Rev. Robert Grant, chairman of Christian Voice, a conservative lobbying group; Rev. Donald Sills, president of the Coalition for Religious Freedom; Rev. Joseph Lowery, president of the Southern Christian Lead-

ership Conference; former Rep. George Hansen, R-Idaho; Dr. Cleon Skaousen, founder and director of the National Center for Constitutional Studies; Rabbi C.H. Meir Leiser, head rabbi of Temple Beth Shalom, Herkimer, N.Y.; Rev. Greg Dixon of the Indianapolis Baptist Temple; and Rev. Everett Sileven of Faith Baptist Church in Louisville, Nebraska.

Rev. Moon urged the clergy not so much to seek their own "individual salvation" or "personal heaven" as to serve the world at large, and told them that God's will and the insistence on "narrow views" were incompatible.

"Our religion, our denominations, must exist for the will of almighty God, not just for the propagation of narrow views", he said. "God cannot reside within narrow views."

Turning his attention to the moral fiber of the United States, he asserted that the nation is "ignoring" the will of God, withdrawing from taking responsibility to improve the world in order to enjoy the comforts of a wealthy society.

Because of this, he said, racial problems are increasing, the deterioration of social, ethical and moral values is accelerating, genuine religious life and Christian faith are declining, and tendencies toward materialism and communism are mounting.

"God called me to come to America because of these problems," Rev. Moon said. "Christianity must repent with great anguish, and must unite.... Without question, America must change."

He said he devoted his time in prison not to "brooding with resentment or blame for those who persecuted me," but rather to "prayer and meditation" to understand what America must do to help create a godly world.

"The determination which underlies my whole career and life is to relieve the great and long suffering of God," Rev. Moon said. "Since the world is ignorant of God's heart of suffering, my work and the work of the Unification movement have long been misunderstood and persecuted."

The solution to national and global

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Rev. Moon Visits UTS



On Sunday, September 22, Rev. Moon visited the Seminary for the first time in a year and a half. In his speech before an audience of 200 gathered for a CAUSA Seminar, he stressed his purpose for creating the Seminary ten years ago.

"Thinking back," he said, "the Church was at its peak then. I sent out missionaries

on May 1st, 1975 and then founded the Unification Theological Seminary. I remember it as if it were yesterday."

He continued to speak about the enduring value of education of the "next generation". Such an educational plan is most important for America, the nation founded on the spirit of Christianity.

"The very reason I came to this country," Rev. Moon stressed, "was providential. I wanted to found this school which will propagate a true Christian spirit." Because America is an individualistic country, many Christian denominations with different interpretations arose here—some in the very neighborhood of the Seminary—which counter true Christian unity.

Along with the quality of individualism, Rev. Moon finds that Americans lack sovereignty (subjectiveness) over their own selves. He has come to teach us this point. The most important education for future Church leaders, he said, is to become good central figures. He has observed that our Western culture does not prepare people to accept responsibility. But, as we gain true subjectivity and sovereignty, we can experience a real *pride* in our value and our work.

Rev. Moon's talk also discussed the Will of God. This, he said involved two basic concepts: True Parents and Indemnity. While the first is easy to understand, and even a small child knows the difference between "good parents" and "bad parents", the second one is much more complex. True Parents, and the natural need and desire for them, their love and standard usually presents little problem. But no one, Rev. Moon maintains, has the desire to pay indemnity (make restitution), even though it is absolutely necessary. He, himself dislikes it and knows that it is very difficult, but he can testify that there is no other way.

Because there are so many obstacles to filling our course of restoration of human history, Rev. Moon believes that future Church leaders can certainly benefit from further religious education.

Divinity Class Wins Class Challenge Debate



JUDGES AND CONTESTANTS

On September 26, the UTS Debate Club held a debate on the resolution that "The U.S. should continue to support the research and development of the Strategic Defense Initiative (SDI)." Affirming this resolution were Peter Ross (Senior), Kathy Garland (Middler), and Michael Yakawich (Middler). Speaking against the S.D.I. were divinity students Trevor Sargent, Christine Hempowicz and Chris Corcoran.

The affirmative side (Seniors-Middlers) brought up the concern that nuclear war has been built upon mutually-assured-destruction or M.A.D. However, since the Soviets have built up their strategic arms superior to the U.S.'s, thus altering the parity between the two countries. The U.S.

needs to build a defensive weapon system, S.D.I. rather than the purely offensive weapon of M.A.D.

The opposition side represented by the Divinity class, who were speaking against the defense initiative, questioned the S.D.I.'s overall effectiveness rating, practicality, and technological sophistication. Trevor Sargent stated that "It is not in the best interests of the U.S. to invest in the S.D.I. because it will lead to an escalation in the arms race and will drive the U.S. into the future possibility of war."

The presiding judges were Drs. Colford, Shimmyo, Wilson, Erin Bouma and Takamitsu Hoshiko. Dr. Wilson stated that the decision of the winning team was



THE VICTORS

difficult but the divinity class's opposition stance on the S.D.I. was stronger. A decisive factor causing the divinity class's victory was Trevor Sargent's patriotic, anti-communist position in dealing with what is usually considered a liberal stance on anti-S.D.I. criticism. Dr. Wilson commented, "It was a stroke of political genius."

Much effort was made by each class in researching for their topic. Kathy Garland commented that "It was a good opportunity to research and understand the basis of international relations concerning how we will create a peaceful future."

Seniors Win Over Juniors In Class Debate



The Junior class tried with all their youthful exuberance to defeat the Seniors in the class debate held on Sept. 19, 1985 concerning, "The U.S. Should Impose Sanctions on South Africa." But the Seniors experience proved too great and so the elder supporters of the debate won over the younger opposition. Bryce Blaser, Dyonne Galli and Wayne Curry represented the Juniors with Kathy Garland, Peter Ross and Michael Yakowich represented the Seniors. Middler Elizabeth McNew moderated.

JUNIORS: BRYCE BLASER, DYONNE GALLI, WAYNE CURRY, MODERATOR ELIZABETH McNEW, SENIORS: KATHY GARLAND, PETER ROSS AND MICHAEL YAKOWICH.

NSS: The Persecuted Church Commission

The following is a report given at a New Strategies study meeting:

"There are cracks in the Kremlin wall." So spoke Rev. Earl Poysti, Director of Russian Christian Radio and keynote speaker at a recent Persecuted Church Commission Conference. Several Seminary students attended the two-day sessions and even more participated in the two evening "Praise, Prayer and Sharing" Services, held September 13 and 14 at the First Baptist Church in Kingston, N.Y.

The Persecuted Church Commission is dedicated to caring for and communicating with fellow Christians whose faith is tested under Communism. They avoid political involvement and seek, instead, to use purely spiritual weapons of prayer, Bible texts and personal contact to uplift those enduring hardships. The Commission was founded by Paul Krempel as an interdenominational organization at the grassroots level to involve and educate more American Christians in ministry to the Persecuted Church.

On Friday, one session focused on the Persecuted Church of Lithuania, with speaker Ginte Damusis of the Lithuanian Catholic Religious Aid organization sharing the situation in her homeland. The afternoon featured Pirkko Poysti who led an Intercessory Prayer Workshop, with emphasis on the needs of women and children believers behind the Iron Curtain.

Rev. Earl Poysti spoke in the Sanctuary that evening on the text in Luke 5, where Christ asks Peter for the loan of his fishing boat; the simple, "smelly" boat becomes a platform for preaching the Gospel to the multitudes, thereby blessing—and humbling—Peter.

Saturday morning began with a report and suggestions for "reaching out" to Christians of the Persecuted Church. Called "active intercession" by the Commission, these projects include: Prayer Programs, Sister Church Programs, Christian Tour Groups to Eastern Europe and USSR, Radio Broadcasting, Bible Missions, Appeal Cards (with photos of persecuted individuals to be mailed in Moscow), and Cassettes, Letters, Christmas Cards, and Sunday School Pictures mailed and smuggled in.

Next there was a workshop on "Spiritual Warfare" which sought to identify Satan as the source of evil behind Communism and urged concerned Christians to pray aggressively to fight for God's will.

The afternoon included a display of literature and a film entitled "The Soviet Union: A Land Without God," loaned by the Slavic Gospel Association. Also included was a report on a recent trip to Poland at the invitation of the spiritual revival movement there called "Light and Life." Dottie Krempel said they found a "hurting and empty people," occupied with just existing. She and another woman conducted "Inner Healing" sessions with leaders of the revival movement which brought 68,000 people to retreats this past summer.

In the final speech, Rev. Poysti spoke about Paul and Barnabas who kept faith in prison "at the midnight hour." Even when their situation looked hopeless they prayed and sang praises and God could work a miracle, allowing their escape and converting their guard.

by Erin Bouma

CAUSA at UTS



The last weekend in September a CAUSA conference was held for U.T.S. students, staff and others in the Barrytown area.

Tom Ward, vice-president of CAUSA, Bill Lay, U.T.S. grads Alan Inman, and Lewis Rayapen lectured. The highly professional and attractive multimedia presentation impressed the participants.

CAUSA has been presenting this program throughout the United States and Europe to ministers and clergy. This has resulted in the creation of CAUSA Ministerial Alliance. "Finally," as Tom Ward stated, "we realized a very important place to hold a CAUSA conference was at the seminary." As this was an "in-house" presentation, many insightful anecdotes and testimonies were shared in the lectures.

Dr. Bo Hi Pak spoke to those present and shared a special showing of the new movie "Rev. Moon..... to complete the full weekend.

It was valuable for the U.T.S. students to experience this full CAUSA presentation as a prelude to their possible future work in the field as well as giving insight to what the Church itself is involved in while the students are studying in a somewhat isolated intellectual environment in the Barrytown community.

Unification Forum

A new student organization, Unification Forum made its debut at U.T.S. this fall. U.F. is a weekly discussion group that helps students integrate the many ideas they encounter in their seminary education in view of their own religious faith. The format of U.F. is a 20 to 30 minute lecture followed by an opportunity for discussion led by a moderator. Topics relate many fields of study to the beliefs, practices and activities of the Unification movement.

Unlike New Strategies Studies, Unification Forum enlists the talents of "home-grown" individuals; U.T.S. students and community members. A special effort has been made by U.F. founder Justin Watson,

class of 86, to get his fellow divinity students to present a talk on their thesis topic to provide models of academic excellence and intellectual stimulation for the entire U.T.S. community.

September brought four divinity students' talks on their thesis: Jim Dougherty spoke on "Divine Principle and Karl Barth's Doctrine of God," in which he presented a comparison of the Neo-orthodox theologian's doctrine of the duality of God with Unification concept of the dual characteristics of God.

In "Unificationism and Feminist Theology" Marian Flew examined the development of Feminist theology and the possible con-

tributions that Unificationism could make to this school of theology.

Gary Chidester spoke on "Existentialism and the Heart of God," in which religious existentialism's view of the relationship between man and God was compared to the Divine Principle's presentation of the heart of God and the concept of man's freedom and responsibility.

An examination of patristic history entitled, "Early Church Government" was presented by Dan Fefferman. Dan examined the competing streams of Hebraic and Hellenic ecclesiastical polity in the first four centuries in an attempt to understand both the roots and future of church government.

Book Review: *The Positive Power of Jesus Christ, Self-Esteem: The New Reformation, Beyond Failure: How To Cure A Neurotic Society*

The Positive Power of Jesus Christ: Life-Changing Adventures in Faith, Norman Vincent Peale, Pawling, NY: Foundation for Christian Living. 266 pgs.

Self-Esteem: The New Reformation, Robert H. Schuller, Waco, TX: Word Books. 177 pgs.

Beyond Failure: How to Cure a Neurotic Society, Frank G. Goble, Ottawa, IL: Caroline Books. 216 pgs.

"The Power of Positive Thinking" is associated with Norman Vincent Peale. That famous book was originally *The Power of Faith*. The publisher suggested the name change. Millions of copies of that book have been sold. More than 20 other books and hundreds of sermons at Marble Collegiate (Reformed) Church in NYC, Methodist Churches in Syracuse, Brooklyn and Rhode Island, plus a steady stream of literature from the Foundation, *Guidepost* magazine have followed. "Positive Power" is another book in the same successful stream.

Millions have been helped by Peale's work, some of the millions who have been helped appear in his new book. They are truck drivers and businessmen, housewives and farmers and school children, drunks and bums, people with vicious tempers and others who resent life, career people and professional people. A kaleidoscope of people have found the power and the joy in faith, which has helped them to live positively.

The same message comes from the second book, "Self-Esteem". Schuller is known for his "Hour of Power" on TV and his concept of "Possibility Thinking". The latter appears in this study of the Lord's Prayer. God is "Our Father", we are His children. There is enormous self-esteem in that! "Thy Kingdom come" is hope for the future when we are depressed or "down". With self-esteem, we can treat others with esteem. Racism and negative feelings come from fear—our own insecurity. Eliminate these, put your trust in God for your daily bread. We project our guilt onto others. "Forgive us our debts" includes our sin. Forgiven, we do not need to put others down. We can forgive our debtors. Deliver us from evil so we are free to carry out God's plan for our lives and the world so it can be His kingdom and glory.

Schuller calls religion to a new reformation that will help people enter the new Age of Mission when all will be "saved from sin's indignity, saved to love eternally".

"Beyond Failure", by Frank Goble is concerned with crime, vandalism, and the family. We blame others for our mistakes. It is our parents' fault, or the government's. It is our subconscious drive, or poverty is to blame. "The devil made me do it" syndrome. Like Peale and Schuller, Goble offers another perspective. He calls it "Responsibility Theory: Time to be responsible ourselves". He calls for a national "People Project" to solve our nation's

problems. He cites cases to show what can be done. One is the Character Education Project that helped a school cut vandalism from \$3500 a year to \$100. Another project helped prisoners straighten out their lives. His Thomas Jefferson Research Center (1143 N. Lake Ave., Pasadena, CA 91104) offers this and other ways to help.

These books can help solve problems for individuals *and* society. We can live positively in joy as God intended.

Henry O. Thompson

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Ten Year Anniversary



DR. ANG CUTTING SEMINARY ANNIVERSARY CAKE WITH CHRIS CORCORAN M.C. AND PETER ROSS HOLDING THE CAKE AND CHRISTINE HEMPOWICZ LOOKING ON.

U.T.S. celebrated its tenth anniversary on September tenth. At a dinner celebration Dr. Ang cut the ceremonial cake and a variety of entertainment and nostalgic words followed. The day was begun with a celebratory morning service by Alex Colvin, Divinity Class president. Excerpts from his talk follow:

First of all I feel that this day to congratulate Heavenly Father. Each of us and many other people have really experienced God's spirit working here. I feel that the Seminary is an amazing accomplishment: Rev. Moon, coming to this country from a small country like Korea with virtually no foundation, and, in the face of tremendous opposition from the news media, from Christian churches and from the government, was able to found and create this institution.

This seminary in the past ten years, has

gone through many trials, and yet we can see that it is firmly established now. We have the hope that we can receive our Provisional Charter from the State of New York and award degrees to our graduates.

As we look now at the Church and see that 350 seminary graduates are already out in the field, we can say that the seminary has truly changed the nature of our movement. And, as our movement has more and more impact on the world, we can honestly say that this seminary is going to change the face of the earth through the fruit that it bears.

Personally, I remember very well the beginnings of the Seminary—not because I came here, but because I was fundraising at the time. On my team were Libby Michell, Pauline Pilote and one or two others who were there one day and gone the next because they were college graduates and the

Seminary was opened.

They went on to become the first graduating class of the Seminary. And I remember that in my heart I had such a longing to go, too.

Actually, coming to the Seminary was much more of a "rapture" for me than joining the Church. It was really a sudden thing. And I felt so much at that time, it wasn't just physically that I came. I was so committed to what I had been doing in home church in Baltimore. I had such a deep kind of connection with some of the people there. And people had tried to move me from that mission before, but they couldn't do it. They testified to me that, in some way, because of what I was doing there, God wouldn't allow me to be moved. So I had been in Baltimore for about 7 years.

But when I got that phone call to come to the Seminary, whole spirit and feeling just changed within my mind. It was as if God zapped me. The next morning I told the lady whose house we (my family and I) were living in that I was leaving. It completely blew her mind. But I had no question in my mind. I just felt the spirit of God inspiring me, "This is the time now to go."

It might seem inappropriate, in a way, on an historic occasion for this institution, to just share a small testimony like this. But one reason why I'm doing it is that I think every person who is associated with the Unification Theological Seminary has these testimonies of God's spirit working in their life and moving them in some way in their relationship with the Seminary.

Whether it's from Rev. Moon coming here 17 times to pray before making the decision whether or not to buy the property for the Seminary, or all the ways in which he's been involved in Seminary life here since. Whether it's Dr. Boslooper's testimony of how he came here or Dr. Hausner relating some of the dreams that

continued on page 4

Welcoming of the Junior Class



Pres. Kim welcomed the 77 new students—18 of which are Japanese—to U.T.S. at morning service. Here are a few excerpts from his talk: "Our U.T.S. is God's spiritual West Point" he said. "We call this place 'Barrytown Fort.'" We will convert the people to the Heavenly system and structure [of love]. Our seminary is a power plant. Spiritual power, academic power, and physical power are produced here. We are front-line spiritual soldiers and spiritual generals-to-be. It is the

religious front-line, the academic front-line, and the scientific front-line.

We try to live a highly self-imposed discipline of physical fitness for a sound mind and body, academic and intellectual excellence and spiritual excellence through prayer, meditation study and practice.

What are our weapons? Unification Thought, academic thought toward ecumenism and the power of God's love.

Even though there are evils in the world and weaknesses in our church, we are

marching on with Unification optimism.

I hope you will all be Heavenly, successful colleagues while you are here. I often quote Gen. MacArthur's retirement speech: he used duty, honor and country; I say responsibility, victory restoration and [build] kingdom. Old generals never die, they just fade away. After accreditation comes, I will retire.

Please remember our two mottos:

"Faith is our life at Barrytown," and
"Let us work together for good."

1985 Graduation Plaque



The Class of '85 plaque was hung by Pres. and Mrs. Kim with the help of Peter Ross, student body president, and Sara Ribble, middler class vice-president. The graduation picture of the class of '85 as well as a photo of Pres. Kim in graduation gown with Mrs. Kim adorn the plaque which holds all 42 names of those who graduated this past summer.

Father Joseph Fichter

by Jim Hewes

Father Joseph Fichter, a visiting professor from Loyola in New Orleans, taught "Sociology of Religion" this fall at U.T.S.

Father Fichter states, "I am on a crusade against religious bigotry." At present a sort of ecumenism exists between Jews and Christians, he says, but there is still an undercurrent of religious bigotry, especially toward new religious groups.

A primary reason for bigotry toward the Unification Church and other new religious groups is due to their different rituals and beliefs which are unfamiliar to society, he says. He cites the Unification Church's matching of couples before marriage by Rev. Moon and the "Blessing" of marriage as examples of unfamiliar practices. Unification Church members are at times looked down upon as if they are beggars, he says, due to the Church's fundraising practices, even though, he adds, mendicants were seen as a sign of virtue and piety in early Christian history.

Father Fichter feels that the Unification Church is becoming more and more accepted by society. A few years ago he was the only Loyola professor who attended Unification conferences, now there are about eight who attend, he says.

He also sees definite parallels between the current Unification Church and the early Christian Church. He recommends that Unification members study the "Acts of the Apostles," to receive insight and a deeper understanding into the early church and how it dealt with its problems. He mentioned the decision of the early members to accept uncircumcized Gentiles into the church and the problem of Jews getting special privileges over the Gentiles as two potential issues that Unificationists may have to deal with in the future.

As the church grows, it will become more organized and institutionalized, he said. This is not inherently bad but it is a natural progression in a growing church. The members must adapt and develop skills to handle it, he added.

He is very impressed with the uniquely Unificationist concept to work toward other church's growth at the expense of the Unification Church itself. Billy Graham did something similar to this in the 60's crusades, he pointed out. He also finds much irony in the phenomena of oriental missionaries coming to work in the West, which is the reverse of what happened



DR. JOSEPH FICHTER DIALOGUES WITH STUDENTS.

previously in this century.

The seventy-five year old Fichter, who originally comes from New Jersey, spent four years as a bricklayer after graduation from high school, and later decided to take the spiritual path with the Jesuits.

Besides teaching at U.T.S. in Barrytown and Loyola in New Orleans, he also taught at Harvard where he chaired the Sociology department. He has authored numerous books and articles and is planning three more: an autobiography of conversion, spiritual development of health care and a sociology of religion textbook. His most recent book is the *Holy Family of Father Moon* which describes Unificationist family values, mores and practices (reviewed April 1985 in the *Cornerstone*).

Father Fichter gave a public lecture at U.T.S. on "The Moral Basis of Public Policy," while he taught here.

A typical description of his teaching style in class was: "interesting, challenging, and insightful." He says, "I admire the way you students pitch in and help out around the

Seminary." He evaluates the Seminary as a "good educational institution, good administration, good faculty, good curriculum and bright students." His parting advice to U.T.S. students is, "study, pray and love one another."

Unification Forum

Unification Forum programs for the month of October:

- Bill Brunhofer spoke on the tenth, on "Leadership: A Calling or a Profession."
- Jim Garland spoke on the 14th, on "A Second Look at the Second Reformation."
- Ted Houghton spoke on the 21st, on "Universalism and Particularism in Religious Ideologies."
- Christine Hempowicz spoke on the 28th, on "Poland: The Korea of Europe."



WON WHA DO SPARING.



WON WHA DO STUDENTS POSE WITH GUESTS.

continued from page 1

he's had, or so many visions, dreams and types of experiences people have had in relationship to their Seminary experience. Or even the visiting professors who come here and have the "Barrytown Experience."

For everybody, there's some way that we can connect as individuals, and we can see that God was working in our lives and moving us in some way to connect with the development of the Unification Seminary. So, from our own individual perspectives, we won't see the whole picture. But if you put it all together, then what we see is that God himself (or herself) has been intimately involved in putting together this school. I think it's really a wonderful thing.

And so today we celebrate the 10th Anniversary of the Seminary. Ten is a very special number representing both the coming back to your origins and also a time of new beginning on a new ascent. We, in our own selves can renew the dedication to the goals and spirit that were behind the founding of this school.

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First Global Assembly of World Religions



REV. SUN MYUNG-MOON ACCEPTS THE AFFIRMATION FROM ASSEMBLY PARTICIPANTS

by D. Fefferman

Topping off their Fall term academic experience, 120 U.T.S. students travelled to McAfee, New Jersey to help staff the first Global Assembly of the World's Religions Nov. 15-21.

More than 600 religious leaders and scholars representing the world's religions took part in the Assembly, the purpose of which is to create an environment for spiritual interchange on a global scale, and to offer a vision of world peace and religious understanding for our contemporary world.

Sponsored by the International Religious Foundation, the Assembly was empowered in part by the interfaith vision of early U.T.S. graduates and President David S.C. Kim. Coordinator Tyler Hendricks is a U.T.S. graduate who now teaches Church History at U.T.S., while director John Maniatis served for several years as U.T.S. chief librarian.

Under the theme "Recovering the Classical Heritage," the Assembly was planned as the first of three interfaith meetings leading to a conference in 1993 coinciding with the centennial of the World Parliament of Religions, which was held in conjunction with the Chicago World's Fair in 1893.

The idea of spiritual unity was symbolized at the Assembly's opening ceremony, an invocation to the Great Spirit, presided over by a priest and chief of the Native American tribe which originally inhabited the McAfee area.

Daily schedules include plenary addresses on the major religious traditions and issues of world peace. Small group discussions supplemented these. Discussants presented a variety of papers on topics that included: Interreligious Dialogue, Spiritual Disciplines and Practices, the Encounter with Secularity, Poverty and Human Rights, Family Life and Learning, and many others.

In addition to the academic activities, the conference was enriched by daily morning meditations offered by participants in their own religious traditions, and through cultural offerings of dance, music, chants and art.

Summing up his impression of the Assembly, chairperson Richard Payne said, "I experienced a major shift by the participants from an emphasis on truth and understanding to beauty and finally to love as the center of the ecumenical task." He said this spiritual experience should provide an excellent foundation for work on the second Assembly, scheduled for 1989.

Conference sponsor the Rev. Sun Myung Moon, speaking at the closing plenary session, encouraged the participants to foster the spirit of ecumenism. "As far as I know, God is not a sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from the blind attachment to doctrines and rituals, and instead focus on living communication with God." He also called for today's religious leaders to take responsibility for solving the world's problems and "to work creatively to realize God's will on earth."

One specific program already under way as a result of the Assembly is the Religious Youth for World Service project, in which various world religious organizations will join together to sponsor groups of young people to serve needy people in a Third World country. Plans are now shaping up for a pioneer project this summer in Senegal, in which several U.T.S. Divinity Middlers will participate.



INDIAN DANCE PRESENTED AT THE ASSEMBLY



PAPER PRESENTED

CAUSA Seminar for Ministers

by Sarah M. Witt

Saturday, October 26, 1985, the first in a series of CAUSA Seminars for Ministers was held in the Mid-Hudson Valley at the Ramada Inn, Kingston.

Rev. Robert L. Holmes, Pastor of St. Marks A.M.E. Zion Church in Poughkeepsie, NY, was sponsor and M.C. of this half-day Seminar.

CAUSA, founded in 1980 as a non-profit, non-sectarian, educational and social organization, has as its stated purpose the presentation of a new ideological perspective for democracy and the Free World.

Beginning at 9:00 a.m., with Registration and Coffee, the Seminar was attended by 21 participants, including five ministers.

The agenda included inspiring Intro-

ductory Remarks by Rev. Holmes, a CAUSA Multi-Vision Presentation, two lectures by veteran CAUSA lecturer Ms. Sandra Lang: "CAUSA Critique and Counterproposal," and "CAUSA and the Ministry," with questions and answers between the two lectures, and after a short, but animated period of discussion, Concluding Remarks by Rev. Shawn Byrne.

CAUSA offers a worldview, presented as a non-violent, God-centered alternative to Marxist-Leninist teachings, which can serve as the theoretical foundation for a profound understanding of human rights, human purpose and human institutions. It strives to present a God-affirming perspective of ethics and morality as a basis for society. This would allow the free world to launch an ideological offensive against the growing influence of Marxism-Lenin-

ism, an ideology based on a materialistic and atheistic view of reality and the meaning of life.

Lunch was served at 12:30, and the morning's excellent presentations were discussed at each table.

On questionnaires filled out by the attending ministers, they agreed unanimously that this Seminar is effective in educating Christian and other God-centered religious leaders about the reality and threat of Communism.

During a break between lectures, Mr. David S.C. Kim, President of U.T.S., came with his wife to join us for the remainder of the Seminar and have lunch with us. Mr. and Mrs. Kim are always inspiring and supportive participants at these Seminars.



SANDRA LANGE GIVING A CAUSA LECTURE.



REV. HOLMES ADDRESSING THE CAUSA PARTICIPANTS.



REV. HOLMES SPEAKS WITH PARTICIPANTS AT THE BREAK

Mother Trail



Christine Cheve recalls a walk on Mother's trail with Pres. Kim: "We first prayed in a circle and then started the walk with three cheerful "monseis." The morning is beautiful, it is clear and frosty—there are no more leaves on the trees, the whole creation is a brown of different shades. President Kim is so alert, what a privilege to be walking along with one of Rev. Moon's early disciples! Pres. Kim leads the way, it is the last walk of the year before going off on

our fundraising campaign. We are only a few this morning. Many have finished their papers quickly in order to go to the malls or army bases early, they have therefore sacrificed even going to the Assembly of World's Religions' Conference.

Mother's trail is much softer. This little river appears suddenly as we reach the top of the hill. We can see more of the landscape because of the leafless trees. Pres. Kim remarked that we couldn't see it

before. A group of birds appears in the sky, they are off to warmer places in a noisy fashion. They form altogether a beautiful "V" shape and Roddy Protance told us that the leader changes all the time, another relieves him when he gets tired of leading.

There is a good spirit, it is like nature as it offers a special blessing to those who discover it the earliest. Mother's trail is not as rough as Father's trail, it is softer, a few ups and downs, motherly. There are a few unsafe logs to cross the river, challenges are there because Mother's heart is also a heart expecting her children to grow. We surely have a great blessing at this time to be together.

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Divinity Thesis Stories

by Christine Hempowicz

George Neale "Caleb" Thompson

He covered more than 2300 miles by car in eight days, rushing from a candidate's announcement to church, from phone calls to interviews, from mass mailings to a \$250 a plate fundraiser. Told it was impossible, seminarian George Neale Thompson has proven the skeptics wrong, meeting or interviewing major political figures last November to gather information for his master's thesis, "Contemporary American Clergymen in Political Office."

In an interview Thompson said that he has talked with a U.S. senator, John Danforth from Missouri and four U.S. congressmen, Edolphus Towns from New York, William H. Gray III and Robert W. Edgar from Pennsylvania and Walter E. Fauntroy from the District of Columbia. The seminarian said he approached these politicians because they are either ordained ministers or the equivalent in their denominations.

Thompson explained that appointments were hard to make through press secretaries so he became a campaign volunteer to meet one politician. He said that another time he attended the service at Bethel Baptist Church in Washington, D.C. where Fauntroy preaches, shook hands after the service and ended up in a 45 minute interview in the pastor's study. He added, "And he was a right-hand man of Martin Luther King, Jr. during the civil rights days!"

Thompson acknowledged that the question is, "Is there any advantage or any real appeal for fully committed religious people to become political leaders in this country?" He said that the press creates an image of integrity, honesty and incorruptibility for these men that definitely

improves the voter's impression of the candidates.

The seminarian became interested in this subject after learning that some elected officials in national politics are ordained ministers. He then decided to write his master's thesis on the subject, soon concluding that, "There isn't that much difference between writing a 100 page thesis and a book so I saw this as a possible hot topic for a book."

However, Thompson said that his immediate goal is to finish the thesis. He reflected, "The proverbial thesis is, I think, a love-hate relationship or something you want to do but are afraid to do. You experience an incredible range of emotions, from self-doubt to fantasizing, from hope to utter despair. It's just incredible. This must be what it's like to write a book!"

When asked if he would be interested in running for office one day Thompson answered, "Sometimes it's a fantasy or goal, something to work for. But one thing I've learned from my research is that it's a long road." He also said that he's concerned about seeking large donations to fund a political campaign and the effect this might have on policy-making after elections.

When asked if he would be interested in running for office one day Thompson answered, "Sometimes it's a fantasy or goal, something to work for. But one thing I've learned from my research is that it's a long road." He also said that he's concerned about seeking large donations to fund a political campaign and the effect this might have on policy-making after elections.

The thesis is due in March and at the end of June, Thompson, 36, plans to graduate with the equivalency of a master's of divinity from Unification Theological Seminary in Barrytown, New York.

Marian Flew, a third-year student at Unification Theological Seminary, who is writing her thesis on "Women in the Image of God," has a certain feminine mystique that enables her to handle issues with gentle ease that in the past have caused conflict.

While doing background research, Flew organized several women's group meetings at the Seminary last year that attracted both men and women to discuss problems in the communication between the sexes.

"I am from Melbourne, Australia," she said. "I graduated in Indian Study and was a social worker for a period of time."

Her thesis deals with such topics as "Theology on Women," "Women on Theology," and "Unification Theology and Women." Flew said the way to resolve social ills is a theological question. In studying what theology has presented for women as models a lot more is left unsaid. Eve and Mary are the models presented. One fell and the other was a virgin mother. Flew said, "I have had a long-standing interest in the nature of women."

She is interested in the model of a perfect woman and the responsibility of women in the reconstruction of a better world. In her thesis she examines women in a central role of restoration in cooperation with men. Flew seeks harmonization and resolution of the difficulties between men and women as well as the resolution of the separation between humankind and God.

After studying several feminist theologians, Flew stated, "The resolution of the problems these theologians address goes beyond the culture, economy and race to which we belong. Who washes the dishes and equal pay for equal work are not the solution. The solution and resolution of resentment must come from the understanding of who we are when we stand

P.E.T. Offered

by Dan Fefferman

Members of the Unification Theological Seminary community recently completed an 8-week course in "Parent Effectiveness" (P.E.), designed to put them in touch with proven techniques for creating harmonious family relations and improved parent-child communication.

Ten parents and prospective parents participated in the course, taught by Trevor Sargent, a U.T.S. Divinity Senior, who last year completed his own training as a Parent Effectiveness Instructor in Boston. P.E. is based on the theories of Dr. Thomas Gordon, whose writings have won wide critical acclaim as a key to improving parent-child relationships.

Says pioneering counselor/psychologist Carl Rogers, P.E. "improves the quality of parent-child relationships and helps close the 'generation gap' through an approach which emphasizes both the right of the parent to be himself and the right of the child to be himself. When conflicts can be worked out on this basic premise, much has been achieved to enhance the dignity and worth of both parent and child."

Participants agreed that the course provided important information and practical skills which can help parents immensely in their relations with their children.

U.T.S. Academic Dean Therese Stewart, a participant and mother of a 4-year-old son, said: "I thought it was a very good course. It helped me with some very useful skills, not just for use in parenting, but for communicating in general. I think that parents who study P.E. can improve their parenting skills within the context of their own religious beliefs and values."

NEITHER POWER NOR PERMISSIVENESS

P.E. advertises itself as "a proven method to bring parents and their children together and to show parents how to help their children become mature, healthy, happy and loving." It does this by avoiding the extremes of both *permissiveness* and *power* in parenting. P.E. strives instead for *influence* through active parental involvement based on mutual trust and respect.

"Permissiveness has no place in Parent Effectiveness," says a P.E. introductory brochure. "Neither does behavior modification with its 'animal training' methods of rewards and punishments."

"Parental 'power' turns children into rebels. Or, it makes them shy, fearful and withdrawn. Permissive parenting, on the



TREVOR SARGENT TEACHES P.E.T. COURSE

other hand, creates children who are uncooperative, unmanageable, inconsiderate."

Seeing itself as a creative alternative to the extremes of power and permissiveness, P.E. cites numerous scientific studies which have shown that P.E.'s techniques:

- increase parental confidence and acceptance
- reduce problems between parents and children
- improve mutual understanding and empathy
- increase self-esteem in both parents and children
- decrease disruptive behavior of children
- improve children's educational performance
- improve children's level of moral reasoning

P.E. says the key to achieving these results is increasing parental awareness of how to send the appropriate messages for effective communication on both the verbal and non-verbal level. The first step is to develop the skill of *listening*. Next, a parent can be most effective if he/she takes the time to demonstrate to the child that the parent actually understands the child's feelings and accepts them. This in itself can go a long way to improving trust and communication. Finally, the P.E. parent learns the skills necessary to communicate parental needs effectively without intimidation or weakness, help the child resolve problems and enable the child to develop a sense of personal responsibility, empathy and respect.

IMPORTANCE OF VALUES

Mr. Sargent says he began teaching P.E. because, "I discovered that the P.E. skills help parents increase their effectiveness at influencing children with regard to values.

This is particularly relevant for Unificationist parents, who see the family playing a central role in their mission to manifest God's love in their lives."

"Children of P.E. parents tend to trust and seek out the views of their parents on such important matters as religion, lifestyle, drugs and morality," Sargent said.

But Sargent says he is also interested in "Effectiveness skills" for other reasons. "The principles involved in effective communication transcend cultural barriers," Sargent explained. "My wife is studying P.E. in Japanese, and I see the Effectiveness skills as a very practical means for helping us in our culturally mixed marriage."

P.E. has been translated into over a dozen different languages, and courses are conducted in many foreign countries.

The course at U.T.S., like other P.E. courses, stressed the mastery of the practical skills needed to improve parent effectiveness. Each week participants were given homework assignments and basic instruction from a course workbook. They then engaged in role-playing, discussion, feedback and reflection—centering on applying theoretical skills to practical situations from everyday life.

Said one mother after finishing the course, "It's really helped with my three-year-old daughter. She's becoming much more expressive of her feelings, and I can sense that our trust and mutual respect are growing at deeper and deeper levels. Also, with time, I'm becoming more naturally skillful. I can see that I've learned something very precious, not just for now, but for the long run, too."

Anyone interested in finding out more about P.E. or about what courses are being taught can write to Trevor Sargent at the Unification Theological Seminary, 10 Dock Rd., Barrytown, NY 12507.

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before God as men and women." She encourages a deeper understanding of the Fall of Man theory and the nature of evil to resolve these historical problems.

Flew organizes group meetings to actualize the meaning of the intellectual theories. In one group, role-playing Adam, Eve, and the Arcangel proved an enlightening experience for many individuals. Many remarked that they had gained an insight into the theory and the emotion content of it.

At a forum, Flew presented the problems of communication difficulties because of language barriers. "The terms subject and object have a different meaning in the English language than in the original Korean context," she said. She broke the large group into small research groups to come up with definitions of these terms. Again it made the members of the group encounter the intellectual definition and the emotional content.

Flew remarked that her thesis was both "exhilarating and exhausting." Then she reflected, "We live in a creative moment of time and we recreate the myths we live by."

At 32, Flew will graduate this June. She sees a great power in women that lies dormant, and dreams of harnessing it into a

"Women for God" group that could revitalize the concept of family and God's Ideal for America.

In Marian's view "the women's movement is an attempt of women to be articulate," and that process should continue. Marian specifically plans to work with other religious women to clarify the role of women and the family in society.

By connecting with women's groups that already exist in Christian churches and through personal contacts with ministers, Marian feels she has tapped into a whole network that is already facing many of the issues that concern her. She plans to continue that work in earnest.

Marian also recognizes that the religious movement of which she is a part is very conservative in relationship to the role of women. Despite that, she has concrete suggestions and plans that will inevitably chip away at that conservatism.

She wants to see the theological texts rewritten to exclude sexist language, and plans to work to instigate public prayer to both "Heavenly Mother" and "Heavenly Father."

In her view, "language determines how we think about things," and therefore people must be rid of elements that distort the position and role of women in the

world. And these are just her initial suggestions.

When addressing the question of opposition to her moves on these issues, Marian surprisingly argues, "I think the biggest opposition will come from women. Traditionally women have never been given any incentive to trust other women."

Marian wants to work to redefine sisterhood. "Now," she says, "sisterhood is seen as women united against men. I want it to be women united in support of men."

"Support," according to Marian, is a recognition that women must exist in relationship to men, not in opposition to them. Resolution of the problems of women must come, she believes, from continually working with men, not against them.

In the study and work she is doing with women, Marian sees there is a long way to go to bring the hopes and dreams instilled in her by her mother to fruition.

Working with women in the religious context is perhaps even more difficult. She says, "People want to hang onto their 'religiousness'. They don't want to change the one thing in life that seems to be stable." But Marian believes misguided religious concepts must change as well, however difficult it may be to do so.

New English Proficiency Program

by Dr. Betsy Colford

Reflecting the international character of the Unification Church and Movement, a number of Asian and European students at the Seminary have helped launch a new English Proficiency Program. They have added a new dimension to campus life as well. Approximately 20 students from Japan, Taiwan, Italy and Germany are pioneering two English support classes, one for those preparing to enter U.T.S. next fall and the other for admitted Juniors in the Religious Education Program.

Inspiration for the development of such a program came from Seminary founder, Rev. Moon, who personally encouraged the progress of these international students. Full support has also been extended by President David S.C. Kim, who monitors the students' improving English and academic progress. Both programs are directed by Dr. Elizabeth Colford, head of U.T.S. Modern Languages, and co-ordinated by Ms. Erin Bouma.

One half of the group is studying Intensive English as a Second Language



NEW ENGLISH PROFICIENCY CLASS

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Farewell and "Howdy"

The time has come, once again, for the passing of the wand. As the new editor of *The Cornerstone*, I would like to extend my thanks and best wishes to Susan Fefferman. She has worked hard to keep *The Cornerstone* alive and well and though it is time for the paper to change hands, she has graciously offered to continue in an advisory capacity.

Susan will be graduating in the Spring after having been at UTS for two years. She and her husband, Dan, will be going out as a UTS couple and we who remain wish to send our best with them.

Perhaps this is the time to also introduce myself to our readers. My name, also, is Susan, though I go by Su. I am originally from Minnesota and have been at UTS since July of 1974. I am currently in the Divinity Middler Class and will be graduating in July of 1987.

During the next year it is our hope to expand the staff of *The Cornerstone* to include not only a Junior and Senior Middler, but a Divinity as well. Toward this end I will serve as Editor this year and stay on as Publisher next year.

Again, thank you to all who have done their best to hand down the tradition of *The Cornerstone* and I offer my pledge to give my greatest effort to not only continue, but to expand over the next year and a half.

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(ESL) in a program of varied activities and classes designed to give an over-all exposure to basic language skills, including grammar, reading and writing, vocabulary, current events, and study of the Divine Principle in English. Key instructors include Dr. Theodore Shimmyo, Asst. Professor of Theology and Mr. Larry Parker, an ESL teacher with experience teaching in Japan. Additional workshops in vocabulary study and writing as well as a community night class at nearby Red Hook High School were also available.

While the group of 10 Intensive ESL students are upgrading their English ability, they also work part-time on the Seminary staff and are members of student teams so that their language learning is reinforced in a variety of settings.

ACADEMICS AND COURSE REVIEWS

The other component of the newly initiated English Program is the English for Academic Purposes (EAP) non-credit class team-taught thrice weekly by Dr. Colford and Ms. Bouma. The EAP Program provides additional instruction and guidance for those international students whose English competency needs further strengthening and who can benefit from further study skills in outlining and summarizing, notetaking, listening comprehension and discussion practice.

The EAP students are all enrolled in a full Religious Education Program of Junior

Foundation classes. In order to support these student's achievement in class content areas, Senior Roger Burbury has coordinated weekly course review sessions, which strongly reinforce lecture and reading materials. The aims of the English for Academic Purposes component include: 1) providing a general orientation to graduate studies in America, 2) providing training in useful research and study techniques the students will need and 3) providing help for individuals to gain more confidence in their communication abilities to participate fully in the "Barrytown Experience."

Native English speakers marvel at the determination of the international students to master English and they thank them for their high school standard of effort in this new venture.

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UTS Mobilizes in Mid-Hudson Valley



City Leaders for UTS Mobilization - C. Pobanz, S. Byrne, R. Thompson, M.L. Zochol, B. Brunhoffer

By Sarah Witt

In September 1985, plans were formulated to expand the Community Outreach program at the Seminary. Toward that end, CAUSA Seminars were held in local restaurants from October through December, organized and funded through the four new Mid-Hudson Unification Church Centers set up by the Seminary. These satellite centers are located in Newburgh, Poughkeepsie, Kingston and New Paltz, and are an addition to the first outreach center established by the Seminary several years ago in Albany.

Although CAUSA Ministerial Alliance is primarily an educational program for ministers, many lay persons have also been interested in the CAUSA message, which basically offers a God-centered alternative to Marxism-Leninism, as well as a program to counter the spread of international communism.

Rev. Shawn Byrne is the Coordinator of all outreach or mobilization activity in the Mid-Hudson Valley, and responsible for the City of Newburgh, where he contacts and visits Christian ministers in the area.

The five centers offer excellent training opportunities for students to help Chris-

tian denominations unite with us in such common causes as exposing atheistic communism, protecting religious freedom, and helping stop immorality, corruption and despair of youth and the break-up of families, and to counter the influence of secular humanism and materialism in our society. In effect, our nation needs another Great Awakening, and this is what our community outreach program is hoping to initiate in the Mid-Hudson Valley.

At the beginning of this expanded outreach effort, five cars were leased, one for each of the leaders of the five satellite centers to use in their work. Toward the middle of January, a mobile video-van was procured to help in our outreach efforts. This vehicle is equipped as a travelling home and video-center.

Activities and Testimonies

Newburgh

A newsletter was started by Rev. Byrne to inform the local community about the experiences of volunteers working with him. Rev. Byrne served for 11 years as a Catholic Priest in Ireland before he joined the Unification Church Movement.

Takamitsu Hoshiko is serving as Rev. Byrne's assistant. A minister who had sponsored a CAUSA Seminar in Newburgh, recently injured his back and was in great pain. When he called and told Rev. Byrne about his condition, Hoshiko, who is quite proficient in massage, volunteered to see if he could help. Hoshiko massaged the painful area for some time, until the minister could move around more easily, with no further pain. When he asked

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how he could show his appreciation, Hoshiko asked that he be allowed to teach Won-Hwa Do (a unified martial arts discipline), to members of his congregation interested in learning this art of self-defense.

An announcement was made at the next Church Service and 33 members of the congregation signed up for Won-Hwa Do classes.

Kingston

Under the leadership of Mary Lou Zochol, students and staff from UTS participated in an International Christmas Eve Service at the St. Mark's A.M.E. Zion church in Kingston. Eight members of the

UTS Community testified how Christmas was celebrated in their native lands. Both the speakers and the congregation felt the spirit of Christian unity and love the night before Christmas.

New Paltz

Under the leadership of Renée Thompson, students at New Paltz (SUNY) will be holding a Forum every Monday and Wednesday at the Student Center. Guest speakers will come from the UTS Staff and Student Body. The forum is scheduled on Mondays from 1:00 - 2:00 p.m., and on Wednesdays from 12:00 - 1:00 p.m. The month of February has already been completely scheduled.

UTS students and New Paltz students

have also started a book table at SUNY-New Paltz. The table is located in the Student Union on Monday, Wednesday and Thursday. In addition, a dinner program is held weekly, on Wednesday evenings at 6:30 pm, at the New Paltz Center.

Poughkeepsie

There was a showing of the movie, "Nicaragua was our Home," at the home of members of a church in Poughkeepsie. About 30 people attended this program and the joint pot-luck supper which followed. Lee Shapiro, the director of the film was available to answer questions at the end of the program. Lively and stimulating discussions followed. This was the first such program in the area.

Ethiopian Exile Speaks at UTS

by Angela Salcedo

In the summer of 1980, Dr. Aradam Tedla fled Marxist Ethiopia, crossing minefields. In all he traveled 300 miles on foot in order to reach Sudan and freedom. On January 28, six years later, he addressed the UTS community, sponsored by NSS, on the topic: "Suffering in Ethiopia: the Root Causes."

According to Dr. Tedla, former Director-General of the Ministry of Law and Justice in his homeland, Ethiopia, prior to the Marxist takeover in 1974, as a nation experienced a serious moral decline. In his words, "the Communists did not create the situation [of growing immorality] they just exploited it."

In addition, Dr. Tedla emphasized that many of his countrymen viewed a takeover as impossible in those days, especially in light of Ethiopia's strong ties with the United States. When the Revolution did come, he explained, most people were not prepared to resist.

Dr. Tedla, who holds a Doctorate in Jurisprudence from the University of Rome, stayed on in his former government position under the new Marxist rulers. He first hoped that they would bring substantial social improvements, and, when that hope was dashed, he tried to speak out against the growing tyranny of the new politburo. Under the infamous Red Terror in Ethiopia, many of his closest friends were imprisoned and executed and religions began to be persecuted. But still he remained.

Dr. Tedla, who had experienced a spiritual rebirth prior to this period, determined, that even though he was a layman, he must witness to his Christian Orthodox Church. He started preaching to the people from his own fearless faith.

Finally after being arrested and detained by the Revolutionary Investigation Department for being an outspoken Christian believer and critic of the government, he was unexpectedly released. He knew from that point that he must escape and it took three months to lay his plans. He realized that God had a mission for him to help communicate the suffering of his people to the West. Joining his wife and two children in America, he saw that much of the world is misinformed or ignorant of the reality of Ethiopian suffering today.

Once the full media coverage of the famine and overflowing refugee camps was over, he saw a blackout of the more recent "genocide" now taking place in the Horn of Africa. Dr. Tedla joined a few other voices "in the wilderness" to set the record straight on the greater dimensions of calculated human rights abuses under Marxism in his country and around the world today. Comparing his homeland to the unrest in South Africa, he asked, "which is worse?; comparing the Soviet Union of Sacharov to the South Africa of Tutu, he asked, "where is there more freedom to travel and speak out?"

Armed with documentation from a smattering of reports today in the Western media, Dr. Tedla quoted congressmen, humanitarian organizations, and American



Dr. Aradam Tedla

government officials about the secret forced relocation, epidemics and starvation of the remaining political opposition to the Communist rulers. He urged the audience to write to the legislators and the major U.S. media (which reaches both the Ethiopian Embassy staff and Ethiopia) to demand an investigation of the current holocaust in Africa.

Dr. Tedla, a witness and man of God, has recently founded, and presides over, the African Human Rights Committee. He lives, with his family, in the Washington, D.C. area but travels throughout the United States and Europe to testify against the nightmare that is Communism.

Hot 'UN Membership' Debate



Participants and Judges: 1st Row - Dale Garratt, Alfred O'Connor, Kathleen Harvill, Jim Hewes, Lorraine Berger, Roger Burbury 2nd Row - Dean T. Stewart, Dean M.L. Zochol, Elizabeth McKnew, Dr. T. Boslooper, Dr. L. Rapien

by Derek Day

On Thursday, January 30, UTS students teamed up to debate the controversial topic, "The U.S. should withdraw from the United Nations." In support of the proposition were UTS Seniors Lorraine Berger and Roger Burbury and Middler, Jim Hughes. Opposing the motion were Senior Dale Garratt and Juniors, Alfred O'Connor and Kathleen Harvill. The Debate was emceed by Beth McKnew before an audience of 60 in Lecture Hall 2.

The Affirmative team led off with Berger, who spoke of the United Nation's failure to remain a neutral peacekeeping body. She cited the Israeli discovery of a P.L.O. training camp in South Lebanon which had been located in a U.N. school compound for several years. "The U.N. has become a place of destructive deception and rampant espionage," she concluded.

Next, Harvill spoke for the Opposition team by explaining that, "an international poll taken on the issue of U.S. withdrawal [from the U.N.] showed [that] 78 percent said, 'no'," Insisting that America remain in the U.N., she said that we must "play a forceful role to protect the 'Free World's' interests."

Burbury picked up the argument for withdrawal, urging that since the U.N. has "failed its mission, now it is time [for it] to be passed on." He also pointed out that "a house divided against itself cannot stand."

Garratt gave his counter-argument by suggesting that the United Nations, through its police action, had served Korea well in history, despite the Soviet membership in the organization. On the other side, Hughes pointed out that the U.N. is a haven for Soviet espionage in the United States and



Hewes passionately presents his arguments in favor of withdrawal



O'Connor listens intently as teammate, Harvill rebuts for the Opposition

offered an alternative plan to replace the present U.N. structure. The final presentation by O'Connor against the proposition, listed the impressive accomplishments of the U.N., and concluded that it is "an important organization indeed!"

Harvill and Hughes gave the rebuttals for their teams, who were closely matched. On behalf of the judges, Dr. Boslooper spoke of the value of emotion and convictions of the speakers, in addition to logical thought. He declared the Opposition team the winner of the debate.

FACULTY FOCUS - Rev. Roy Summerfield

by Barry Geller

A course in Pastoral Counseling is being given at UTS during the Winter '86 trimester. The course is being taught by Rev. Roy Summerfield, who comes to UTS with seventeen years experience in the field. Thirteen of those years were at Broughton State Hospital in Morganton, North Carolina and the remaining four years at Harlem Valley Hospital in New York City.

Pastoral Counseling can be an instrument of personal renewal, helping the individual to develop that most difficult achievement—in-depth relationships, according to Rev. Summerfield. The goal of his current course is to help students become more sensitive to the needs of those around them. He hopes to accomplish this in a two-fold process. First, he is offering lectures and video tapes on pastoral and traditional counseling techniques. Secondly, he has asked his students to work on a group project and class presentation. This trimester topics for the projects range from "Counseling the Homosexual," to "Marriage," from "Existential Crisis," to "Religious Conversion."

Rev. Summerfield views the counselor as one who comforts those who are hurting. For him giving words of truth takes a back seat to healing those in need.



Rev. Summerfield also conducts a training program for clergy to increase their awareness and sensitivity to the emotional problems of their parishioners. His wife is a psychiatric nurse at Harlem Valley Hospital. They have two daughters and a son.

Apologies

I am writing to apologize for the absence of *The Cornerstone* for the past year. I will not go into the multiple reasons as to why this has occurred. We are, at this time, "starting over" with the January 1986 issue and have every intention of being on schedule from now on. In addition, this month, we will begin to mail out back issues to some of you—libraries, schools, etc. If you do not receive a back issue and would like to, please let me know and I will put you on our "back issue" mailing list, as well as confirm you on the current one. If, for some reason, you would no longer be interested in receiving *The Cornerstone*, let me know that also. I am sorry that there has been such a delay in your *Cornerstone* deliveries, I can only promise better service in the future.

Su Schroeder
Editor

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The Tongue is as a Fire



UTS ORATORICAL CONTEST: JUDGES AND CONTESTANTS

by Derek Dey

In a surprising finish the judges of the 10th Annual David S.C. Kim Oratorical Contest announced dual first place winners. Divinity Senior Carol Flowers and Divinity Middler Kerry Williams shared the winner's trophy for their outstanding speeches on "God's Providence and the Individual." Williams, as she accepted the award, gave Flowers a big hug and proclaimed "We are both spiritual sisters."

A capacity audience gathered in Lecture Hall II on the night of February 20, 1986 to hear the eight finalists. The finalists were selected from among the 30 students who entered the preliminary rounds. Kathy Garland, last year's competition winner officiated the speaking contest.

Placing second was Religious Education Senior Roger Burbury, followed by Divinity Senior Alex Colvin in third place. Fourth place was awarded to Junior Suna Senman.

Kerry Williams, who was the third speaker, addressed the existential dilemma of the individual's place in the monolithic dispensation of God. "It seems like too much to bear." However, she continued, "in each one of us lies the seeds of universal love. You are the starting point."

Co-winner Carol Flowers stressed, in an impassioned speech, the need for personal commitment: to God, to authenticity and to the reality of a suffering, crying world. Quoting Meister Eckhart, Carol pointed out the kind of internal spiritual standard needed: "people should think less about what they ought *to do*, and more about

what they ought *to be*." Roger Burbury and Alex Colvin approached the topic "The Individual and God's Providence" more biblically. Burbury centered his talk on character qualities of obedience, service and sacrifice which enable each person to become "the light of the world." Colvin took the theme of love, calling it the "motivating force of the universe." He added, "if we know that, then God is no longer an abstract concept but the sea of love we can experience."

Leading off in the finals competition and finishing fourth, Suna Senman spoke of individuals as "potential, pivotal points in history." As points, she explained, we can either advance or stagnate God's Providence.

Other finalist speakers included Peter Ross, Jim Hewes and Charles deWatteville. Ross spoke on man's quest for reconciliation with God, where we can respond to His, "Adam, Where are you?" Constitutional freedoms were dramatized as the basis for both individuality and Kingdom building by Hewes, who chose the model of theonomy as holding the greatest possibility for fulfilling God's Providence. deWatteville, in his speech, challenged the "lie of Satan" which leads us to believe that we are trapped as victims of circumstances; "Jesus was no victim" he maintained.

The judges for this year's David S.C. Kim Oratorical Contest were Dean Stewart, Dr. Boslooper, Dr. Rayapen, Dr. Colford and Mrs. Stadelhofer. Dr. Edwin Ang, Executive Vice President of U.T.S. announced the winners.

The purpose of the Oratorical Contest is to inspire seminarians to develop public speaking skills on significant topics. The Annual competition is traditionally held in the winter term and highlights the rhetorical talents of many students. The judges score on both content and delivery and each eight minute delivery is meant to inspire and educate the listeners.

UTS Coffeehouse

by Sarah Ribble

The first Coffeehouse of the year was held Sunday, February 2nd in the Student Lounge of the Unification Theological Seminary. A packed house was delighted with an evening of live entertainment by fellow community members in a candlelit "coffeehouse" atmosphere.

The program and refreshments were coordinated by Sarah Ribble and the performances were hosted by Roger Burbury. A witty and lively-paced variety of entertainers added to the evening's warm spirit of fellowship.

Some of the Coffeehouse program highlights included an original song by Alex Colvin, "If the Devil's Doubt Don't Get You, I can Take You Home Today" and one by Susan Schacter as well. Alex was also joined by Myrna Lapres and Robert Schwartz in a second number.

A charming children's ballet, choreographed and led by Suna Senman, was performed by Nurie Halim, Michael Stewart, Jennifer Ang and Jessa Stadelhofer. A second dance number featured Bruce Gordon and Chantal Chatalet livening things up with the Charleston and the Polka.

Laughs for the evening were provided by a couple of skits. In one, Dale and Joy Garratt offered a commercial for "shaking off those pounds." The other was a comedy about two students doing Home Church on a study break. The students, played by Dale Garratt and Gerald Lux, visit an old widow, played by Chantal Chatalet, who offers them cookies.

Solo musical offerings were presented by Angela Salcedo, Kevin Hayden and Kim Wilson. Classical guitar pieces were played by Dr. Shimmyo and Richard Steinbronn.

The evening ended all too soon, with everyone looking forward to the next event.



RICHARD STIENBRONN PLAYS AND SINGS



KEVIN BRENNAN "BLOWS HIS HORN"

LIFE OF OUR FATHER

From the dawn of history, your lost children
Continually filled your life with pain.
Bereft of their love; in the garden
of Eden, your aching heart remained.

And we held aloft our god of "freedom"
You all to see. Casting not a glance
In your direction; seeking truth and wisdom
And dying for love—never giving you a
chance!

Yet you took our sinful burden on yourself;
You strengthen us with love, giving us hope
anew

In your deepest heart we desire to dwell,
Sharing in love and pain and sufferings
with you.

And we shall build a better world together,
Bringing true joy to the life of our Father.

A.P.C.

RUNNER

Scant moments before—
He bursts round the track,
Feeling the burning strain
Of pure energy—no turning back!

Sensing the starter's signal—
Sweeping through the air
As an eagle after its prey;
Hungry for naught but victory

Veins full to breaking; as cold
Air mixed with pounding blood
Drives him beyond mortal pain
Toward the infinite realms above—

Locked in spiritual combat
For mastery over his other self;
Each stride reaching out for freedom,
Slicing through chains of discontent;

Timelessly, he approaches the line,
Victorious against the field
And at peace with his own soul;
Having glimpsed Infinity—a deeper prize
was his!

by Alfred O'Connor

HEART SONG

My heart song flows
on a silent sea of tears
and rises
with the tide of hope

It ripples outwardly
to my brothers and sisters
embracing them,
for the whole of humanity
is nothing more
than the extension
of our heart song.

When the symphony is perfected
within myself
it will crescendo forth
and bring harmony
to the discordant world

by Bruce Gordon 1986



DR. T. SHIMMYO ON THE GUITAR



UTS CHILDREN PRESENT A DANCE



ALEX COLVIN ENTERTAINS FOR THE COFFEEHOUSE

FLOWERS

there are flowers in the
walls of our separation;
soon they will split the stone.

i dreamed of a world without borders.
and in my dream the flower
of history was planted in

our hearts.
awakening,
i felt our tears that have
no borders; our tears that
have blistered the wilderness

where myriads of guards are posted
with orders to kill.
there are none at my heart, however,

that stands open; that stands
to lose everything.
and i long for the clarity of eyes

that have sustained long battle;
do you know how to bury your dead?
Canaan is not a state of mind, my brother!

i want our tears to flow
like milk, like honey.

the cross of His heart has kept us.
let it bloom in lilies of light, in roses,
in unaccountable song.

let it go.

there are flowers in the
walls of our separation;
in the myth of our ecumenism

there are tears like petals.

fraternal longing will split the stone
where the love of God and the
love for man are one

angela salcedo april 27, 1986

where are the words that
will unfold the heart?
I feel them move,

soundlessly away:
sheer petals on
this stream of

longing.

go, then, like a
dream, a river
rushing on.

I never find you.

silence seems somehow
warmer than any
possible speech;

it seems to reach those
stars within your mind.
it almost makes me blind

regarding them when
words move soundlessly
away as petals on

this stream of longing.

angela salcedo june 25, 1986



The winner's name each year is inscribed on the Speakers' trophy (see photo) since the beginning of the competition dating from 1977. This year in a surprising finish, two contestants tied for first place in the final scoring. The co-winners also received a cash prize of \$500.00 each.

KERRY WILLIAMS AND
CAROL FLOWERS, WINNERS OF
THE UTS-ORATORICAL CONTEST

Blood, Sweat and Tears

by Sarah Witt

On Thursday, February 6, 1986, the semi-annual Blood Drive in the Mid-Hudson Valley took place at the Red Hook Central High School. The Unification Theological Seminary has regularly participated in this event for the past seven years. This year the Seminary students and staff donated a total of 18 pints of blood

out of the 75 pints collected in the area.

Coordinated by Father Fred Cartier, pastor of the Christ Episcopal Church of Red Hook, the Drive asks people in the Red Hook/Barrytown vicinity to make available desperately-needed blood supplies for medical use. A Blood Group Plan has been created out of this drive, whereby organizations and institutions, such as the Seminary, are credited for the amount of blood donated each year. In the event that anyone at the Seminary is in need of blood, it will be made available to them at no charge based on the "credit" of the U.T.S. donations.

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Spiritual Life at UTS

Familiar to all students at U.T.S. are many sayings given by President Kim. One of the most meaningful, and the topic of this month's *Cornerstone*, is, "There are three aspects to Seminary life, Spiritual, Academic and Physical. You must learn to balance these three."

by Christine Hempowicz

Students at U.T.S. face an intense schedule. The week includes daily morning service, evening community prayer, classes and accompanying school work, visiting churches and doing neighborhood outreach, participating in extra-curricular clubs and competition in sports, debate, oratory and lecturing as well as work commitments for seminary maintenance. With so much to do, one might wonder, when is there time for individual prayer? Personally, prayer is the cornerstone on which I have built all of my activities here at the seminary. So rather than taking a subordinate position to everything just mentioned, prayer becomes the beginning point of my seminary life.

For many people, prayer comes easily during a time of personal need or crisis. Certainly for Unificationists prayer is a normal part of our evangelical and ecumenical activities. But many people may not automatically think to place prayer in the central position for academics or competitions as well.

Studies become so much richer, when offered with prayerful attention. Why am I studying Church History, Theology, Biblical Studies? I have a natural desire to study and this is fulfilled at the Seminary. But even more, I can take these studies and ask for God's guidance for my own life through the material learned. I can also ask God to help

me to understand His heart and history, His heart and theology, His heart and the Bible. So academics take on a spiritual richness that far surpasses intellectual stimulation and fulfillment when built on a foundation of prayer.

The most vivid experience I have had in prayer here occurred through the process of choosing and writing a Divinity Thesis this year. Knowing that I was required to write a 100-page thesis as part of my academic course, I decided to pray to seek guidance for a topic. Through prayer, I chose my topic and during the months of writing, I offered regular prayer for spiritual guidance on my thesis. In addition, I offered to God through prayer, the efforts I was making as a comfort to His heart and a joy for Him. Completing the thesis was fulfilling a spiritual offering as well as an academic paper and the feeling of accomplishment was a very deep and rich experience with God.

Even on the tennis court, soccer field, or in a debate, prayer can be the foundation from which effort, and sometimes victory, comes. Even though I am competing against another brother or sister, when I view someone as God's child I do not seek revenge and do not want to act out of rage but rather, find ways to play hard, but with a heart of love and a joy of reaching the greatest victory for God.

Seminary life becomes so rich when built on a diet of regular prayer!

If seminary students are sincerely offering their lives as well as their academic endeavors through prayer, I think seminary education is completed. For, hopefully, seminary education is not just producing intellectual geniuses in Church History, Theology, Biblical Studies and Philosophy but also people going the way of spirituality in daily life.



UTS BROTHERS PRAY



GUEST SPEAKER, REV. METCALF, AT MORNING SERVICE



REV. METCALF GIVES HIS ALL TO UTS

Academic Life at UTS

by Kathy Garland

Sitting in the bus as we drove into the driveway of U.T.S., members of the potential new Junior class were experiencing a wide range of emotions, thoughts, and feelings.

Prime among these was the concern about this new academic endeavor. How would we fare studying Church History, Theology, Philosophy, and the Bible when many of our degrees were in Chemical or Electrical Engineering, Human Kinetics, Political Science, Biology, etc.? Would we be able to "get into the swing of things" after a gap of 5, 6, 10 years since we were last in school? Could I write a 25-page paper on the philosophical and theological influence of a man whose name I can't even pronounce, let alone spell? Really, what am I doing here?

I am sure each new class which enters the Seminary collectively goes through these same questions, doubts, and fears. Yet after one or two terms these doubts and fears seem to dissipate and, if we are lucky, we begin to actually enjoy delving into these new and strange areas of Religious Thought and History.

The range of courses which are available at the Seminary provide a rich and varied experience for each student, regardless of their undergraduate experience. The various fields which have been developed and are continually developing allow each person to go into more depth in an area which is of particular interest to them.

In my first year at U.T.S., I found myself concentrating my studies in History. The Church History foundation course only whet my appetite, and so I began to study



HIROAKI ITO STUDIES AT HIS DESK



LYDIA AND GENE BENNET IN THE LIBRARY

the history of the Christian Church in other contexts and other countries such as Russian and the Balkan lands, or the church in modern Europe, and Christianity in America. All of these provided some valuable insights into the general development of Christianity as well as the problems and mistakes which have been made throughout history.

The second year in Barrytown was an opportunity for me to study men and women who have been seekers (as we are seekers), into the mysteries of God, the world, and our responsibility and role in the providence. The continuity between such thinkers as St. Symeon the New Theologian, Jurgen Moltmann, Soren Kierkegaard, and the Divine Principle added new stimulus and appreciating the unwavering effort of God to reach out to our embittered and confused world.

Even more so, my introduction into the concepts of Religious Education prodded me to think about how we as religionists have a valued and critical role in our world. How do we present and convey Unificationism more effectively to all age groups? How can we convey our spirituality to our own children and family? These questions are

still being asked and the answers can come as a result of our studies and research here at U.T.S.

As I approach my final year at the Seminary and the upcoming work on a Divinity Thesis, I am reminded of how I have developed as an individual, both spiritually and practically in my relationships to my fellow students and community members. Whether it is through understanding the breakthroughs and inspirations of other scholars and theologians in order to enrich my own spirituality or whether it is by studying their mistakes and faults which point out my own faults and inadequacies, I have come to value my time here at U.T.S.

Our academic life here has gone far beyond the initial classroom experience and has reached into our individual study sessions—in a library which is always growing and developing—and into our daily relationships living with a community of other members. All 250 acres surrounding the Seminary have become a classroom in that sense, and one which is, in my opinion, one of the finest and therefore one in which God can take pride.



TOM BALDWIN IN DEEP CONCENTRATION



JUNIORS LISTEN INTENTLY TO LECTURE



TAG HAMAD UTILIZES THE LIBRARY

Winter Sports

by Barry Geller

The U.T.S. Winter Sports Program was dominated by the annual table tennis tournament and volleyball team competition. Meanwhile, skiing, both downhill and cross-country, as well as sledding and ice skating attracted the heady outdoors-types, who are into the challenge of recreation for its own sake.

Every winter term talented and inspired students, seeking relief from study "blues" or a chance to loosen up inactive muscles through athletics, emerge. This year, Jim Hewes, student Sports Director, also provided for basketball and even promoted chess play-offs between campus aficionados.

On Wednesday, April 9, in the center of the Dining Room, finals in the Ping-Pong Tournament were held in both the singles, as well as the mixed doubles, divisions. In six out of two games, Juniors Yoshihumi Kubo and Kyoko Brejard triumphed over President Kim and his partner, Junior Sonoko Steinbronn. Kubo also bested Senior Satoru Tanaka 3-0 in the Men's Singles competition. The Woman's Singles title went to New Paltz student Igenia Boccalandro, who won the victory, 6-2 over Steinbronn. Trophies and prizes were awarded the winners as the entire student body witnessed the exciting event.

VOLLEYBALL

The Final Rounds are nearing in the Volleyball team play-offs. Still in the running are mixed teams captained by Divinity Senior Caleb Thompson, Divinity Middler Sandra Lothian, and Junior Jerry Lux. Every Tuesday night the U.T.S. gym fills with shouts and laughter, sweat and tears of the brave souls who dedicate themselves to their best efforts in teamwork and volleyball skills. Injuries this season have been kept to a minimum. The other competing volleyball teams were led by Myrna Lapres, Satoru Tanaka and Michael Yakawich.

U.T.S. skiers took advantage of the winter snowfall and took Ski Club outings to the nearby slopes of Catamount, Windham, Hunter Mountain and Bellayre. Those with their own equipment skied our own Barrytown terrain, cross-country style. Also, the slopes of U.T.S. found many fans who enjoyed the thrill of sledding around. The annual pond freeze called forth a number of iceskaters, who pitted their skate and shoulder blades against the ice and chilly air.



HEWES PRESENTS THE PING PONG TROPHY TO PRES. KIM TO INITIATE THE TOURNAMENT



THE BATTLE FOR THE NET



THE FIRST GAME OF THE SEASON



SNOW, A HILL, AND A PIECE OF PLASTIC ARE ALL IT TAKES FOR FUN



STUDENTS WATCH INTENTLY AS THE TEAMS GET SERIOUS



PRES. KIM DAZZLES THE AUDIENCE WITH HIS STYLE



PRES. KIM PRESENTS THE AWARDS AND TROPHY



KUBO AND SATORU BATTLE FOR THE MEN'S SINGLES TITLE

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Blessing Workshop



NORA SPURGIN SPEAKS ON UNIFICATION BLESSING

by Myrna Lapres, Derek Dey,
Alfred O'Connor and Erin Bouma

On Saturday, April 19th the Unification Theological Seminary hosted a second Blessing Workshop for the entire community beginning with a special early morning service given by Rev. Shawn Byrne. More than 100 U.T.S. community members participated in the full day's activities, which included large gatherings, small group meetings, a lunch discussion, panel discussion and individual and couple counseling. Dean of Students Mary Lou Zochol coordinated the event, along with the Blessing Committee and other guest speakers.

The morning speaker was Mrs. Nora Spurgin who focused on "The Value of the

Blessing." She especially stressed that through this Unification sacrament, the individual is elevated in his/her relationship to God. This new position, she explained, doesn't automatically make us "a different person" but rather gives us both new opportunities and responsibilities in the Historical Providence. Residing in "God's territory" with "new citizenship" is how she described the realm following the receiving of the Blessing.

Mrs. Spurgin's talk continued as she spoke of the significance of the ceremonies surrounding the Blessing: the Matching (the offering of candidacy for citizenship and the selection of partners), the Holy Wine Ceremony (the significant internal ceremony of transfer), the Blessing (public

ceremony announcing heavenly citizenship). She also spoke of the meaningful 40-day offering period for beginning married life, which is followed by a three-day ceremony.

"Maintaining the Blessing position" was explained as requiring both commitment and sensitivity from each person. Two keys that Mrs. Spurgin offered us in order to fulfill and keep our Blessing promise were 1) to uphold fidelity and purity, and 2) to maintain a public life beyond the family-level.

The question and answer period which followed, raised issues concerning children and family finances, the position of husband and wife, various understandings on original sin and its restoration, and coping with resentment.

Mrs. Spurgin shared that she believes that, even if we don't understand it, God gives the Blessing to members and He won't take it back (only we ourselves can lose it through neglect or negation). Naturally, however, the more an individual or couple understand and appreciate the Blessing, the richer the experience with it will be.

WOMEN AND MEN

Over lunch, Blessed Wives met with sisters in the Student Lounge and discussed the "Role of Women" in Unification married life. This gathering was complemented by an afternoon small group meeting on the "Role of Men in the Blessing." Nobuyoshi Hori testified that he had begun his marriage by imposing a "Principled expectation" upon his wife and explained to her how she fell short of what she should have done. He regrets, "It was so difficult to rebuild our relationship."

Other points which emerged from this session included the advice to deal with one's spouse "as she is, not as you seek her to be." Dan Fefferman related that he found the three-day ceremony to be, rather than a panacea for all ills, more realistically

continued on page 2

a point of deeper spiritual challenge. Alex Colvin suggested that, through deeper empathy, a brother has a chance to inherit the "Heart of God" within his wife, if he is able to relinquish his unreal expectations. Brothers in the meeting were challenged to listen, support and understand; the feminine within man (anima) is so often the "unheard voice."

Mrs. Spurgin during the same period, led a meeting on "Blessing Preparation." Her advice for members getting ready for the Matching was to trust God. "Let go. Get rid of your spiritual barriers so that the spirit can flow." She recommended that each candidate work on themselves—their faith, their heart, their physical appearance—before the matching and Blessing. She responded to questions about rematching by recognizing that a lot of hurt has taken place and that it is much harder for someone to give their heart freely and openly the second time. Most importantly, she urged, we should "be sensitive" to each other's feelings.

Another afternoon group session featured Rev. David and Takeko Hose speaking on "Married Life." The Hoses discussed the interrelationship between financial needs and spiritual commitment: "Do I only work for God when my belly is full?" asked Mrs. Hose. She told the roomful of participants she had been able to give birth to one of her children through a special clinic for \$25, rather than strain their already overburdened church center at the time. They both believe that this was a foundation course for their family life and that now they are in more of a position to be quite down-to-earth about their practical needs.



PANEL DISCUSSION IN THE EVENING

ARTISTS AND WARRIORS

The Hoses contrasted their personal ancestral backgrounds: he had Christian and artists in his lineage and she had Samuri warriors. They described the struggles that they faced in light of this reality. But, even beyond differences of East and West, Rev. Hose added, there are many differences still between men and women. They both agreed that, with the advent of children, unresolved problems clearly emerge; "Parents are born when the children are."

One of the deepest experiences in the Hose's married life was the offering of one of their children for adoption. Rev. Hose expressed that he "could understand what it meant to God to give his son Jesus to the world." He contrasted that they were giving their child to a family they knew and that they were reassured the new family would take care of him. He posed the question: "Can you imagine giving away your child to a world which you knew would mistreat him?"

Additional small group meetings met and discussed "International Blessings," "Raising and Educating Children" and "Broken Blessings," while individual and couple counseling was made available by appointment.

PANEL DISCUSSION

The full Saturday's agenda was concluded by a panel summing up "The Blessing and Our Life," chaired by Rev. Shawn Byrne, newly appointed Seminary Chaplain.

The first sub-topic, "Public vs. Private Life" was introduced by Dr. Edwin Ang, Executive Vice President of U.T.S. He said that from God's point of view, both private and public life are important, but that public life should be kept in the priority position. "We should never lose our internal connection to the Church," he said, "even if on a short-term basis, we may have to fulfill our financial needs outside the Church."

"The Finances of the Family," the next sub-topic was addressed by Dan Fefferman, who commented that the growing Mormon Church may offer a viable model for us: after an initial public ministry period, young Church members find salaried jobs and become effective witnesses in a local community. Terry Walton then proposed an ideal of mature, realistic faith combined with an altruistic attitude, in terms of family finances. If one balances God's Providence with one's own purpose then, for instance, an individual would take



PARTICIPANTS



GUS AND DEBBIE TRUIN ATTEND THE WORKSHOP WITH AMANDA



DISCUSSION

Spiritual rewards are bound to come to those, Farley and Betsy Jones encouraged, who endure through the physical hardships of family life. It takes thinking both practically and bravely to follow our True Father and Mother's Course. This is the key to gaining and experiencing the Heavenly Kingdom, in their view. Nora Spurgin added that faith is central in making plans as well as in grasping the fact that suffering will be blessed by God.

The panel ended their presentations and opened the floor to a lively and productive round of questions. The day's Blessing Workshop ended on a high note with a closing prayer, a song and informal sharing.

responsibility to be covered by a life insurance policy instead of being totally dependent upon Church support.

The third sub-topic dealt with "Raising Families vs. Church Missions." Farley and Betsy Jones offered their sixteen years of married life to testify to the fact that raising a family can best be understood as part of our overall mission. Together, the Jones' encourage younger couples to invest themselves in their Blessing relationships. At the same time they advise, "it takes time, through God's love and our own maturity, for the love between husband and wife to bear fruit." They consider the best thing that parents can offer their children is their love for each other. Additionally, the Jones' feel that one should always ask what is being required of them in their life situation, in order to be able to respond to the larger circumstances.

Alex Colvin, presently apart from his wife and two daughters, spoke about the value he has gained through being separated from his family. He witnessed that through such periods, he and his wife have found deeper love and trust for one another. "If the family is being sacrificed for a higher purpose that will be good," he believes. It is selfish, however to split families in order to avoid taking responsibility.



A TIME FOR SHARING

International Students Debate

A unique debate was recently held as an English class exercise. Ten students researched, prepared and presented their team positions all in their second language, English, to an admiring international audience.

On Thursday, March 20th, the English for Academic Purposes Class held a public debate on the following motion: "Couples with Children Should Never be Allowed to Divorce." Student participants, who are R.E. Juniors from Japan and Germany, have taken the new English Support Class co-taught by Dr. Betsy Colford and Erin Bouma for one or two terms.

During the Winter Term, the Academic English class concentrated on reading comprehension, summary writing and outlining skills. The last portion of the weekly class was devoted to understanding debate procedures, choosing a topic, research, and writing and practicing debate speeches and argumentation techniques.

Judges for the Debate were all students. They included Divinity Senior Christine Hempowicz, R.E. Senior Roger Burbury, and R.E. Junior Yoshitako Hino. They were directed to use the same standard and point system utilized in public U.T.S. Class Debates. Serving as timekeeper was Yoshitako Iseki, who is presently preparing through intensive English study to enter the Seminary.

The team supporting the motion that divorce should not be allowed where there



CHIOKO PRESENTS HER ARGUMENTS

are children involved, was captained by Yoshihumi Kubo. Affirmative speakers were Kubo, Hiroshi Tsukagawa and Chioko Kogawa and they were backed by two researchers, Kyoko Brejard and Lydia Bennett. The Opposition team was lead by Chris Irie and his team members were speakers Yoshi Susuki and Sonoko Steinbronn and researchers Fumie Stair and Saul Watanabe.

At the end of the rebuttal, in keeping with Seminary traditions, questions, comments and advice were invited from audience members. Researchers and debaters also freely spoke to the issues raised by the topic of divorce in terms both of the ideal and the reality. The judges prepared encouraging

evaluations of each speaker, which Burbury presented publicly. Dr. Colford announced that the Team opposing the proposition, captained by Chris Irie, were judged best.

All the beginning researchers and speakers found the debate to be a challenging experience which improved their confidence and ability to handle the demands of Western-style debate argumentation and publicly speak in English.

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World Religions Seminar on Islam

by Dr. Henry O. Thompson and
Ali Roghanian

Beginning with a World Religions Seminar on Islam, offered Winter Trimester, a conference on the importance of the Islamic Faith today was held at U.T.S. in the early Spring. The exciting and informative Seminar class was taught by Dr. Henry O. Thompson and was attended by about 15 students. Attendance at the Islamic Conference was encouraged, but optional for these students.

Dr. Thompson asked for volunteers for a student co-ordinator for the Conference and Ali Roghanian felt moved to take responsibility, hoping it would be a means by which he could pay tribute to his own Islamic heritage. Other student organizers included: Suna Senmen, cooking; Ginger Parkos, reception; Robin Marsh, transportation; Ann Schaffner, hospitality and Elizabeth McKnew, publication/distribution.

The Conference was originally planned for five days, April 25-30, but due to various developments, it was reduced to only the first three days. Five guest professors attended and one absentee offered his paper but wasn't able to attend the conference in person.

Dr. Sulayman Nyang of Gambia, Africa (presently teaching at Howard University in Washington, D.C.) convened the Conference under the theme "Islam: Its Relevance for Today."

Dr. Mehmet Maksodoglu of Istanbul, Turkey presented a paper on the problems of alcoholism and race consciousness. The former debilitates millions of individuals and families, kills and maims thousands, and destroys several billions in property every year. It is a major problem in Russia



and the West. Islam says, "NO!" By simply refusing the use of beverage alcohol it prevents the problems before they arise.

More than this, Islam offers meaning and purpose in the face of the meaninglessness, the anomie, of modernity. A similar response to racism rings loud and clear in the Koran and Islamic teachings. There is to be no racism—no division by nationality, ethnic group, female or male, etc.—all people are created by the one God.

Convenor Nyang discussed race consciousness from its origins in Western colonialism. The economics of the West fostered this in the form of slavery. Islam focused on the milder forms.

NEW RELIGIONS?

Ali A. Jafarey of California offered the group some stimulating questions. Since the Koran teaches that Allah has sent messengers to all peoples, it is possible that new religions also include a message from God? This could be a basis for reconciliation and pave the way for peace in the world.

A major thrust of his paper was Islam and modernity. Through its Golden Age, Islam promoted knowledge. There is no incompatibility of science and religion—all of life is under Allah. The Muslim lives in the modern world with appreciation for both the material and the spiritual with all of life under Allah's guidance.

S. Munawar Hassan of Karachi, Pakistan carried this thought forward with his emphasis on the prophet's accomplishment of bringing peace to Arabia. The unity of all humanity recognizes our common origin, God. He went on to note that peace must include justice. The Koran is concerned with fairness and justice. Capitalism encourages the unjust accumulation of wealth while communism claims it distributes wealth but in the process it has destroyed human freedom. Islam offers a better way.

His thought also echoed the Islamic solution to the problems of science and religion. Muhammad demanded that both women and men should seek knowledge,

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Fourth Annual Spring Open House



REV. MICHAEL BEARD PREACHES TO A FULL HOUSE

by Sarah M. Witt

On a sunny and clear Sunday, May 4, U.T.S. hosted its Fourth Annual Spring Open House on the campus grounds. Around 750 people, including the Seminary community of 250, attended the event entitled "Spring Family Festival."

Beginning at 1 p.m., the day's program featured family activities, an Ecumenical Worship Service in the Chapel, a picnic dinner and entertainment. The children were able to enjoy the hayrides provided, balloons, face-painting and the all-day popcorn, homemade cookies and punch. A highlight of the early afternoon was the Won Hwa Do Demonstration on the soccer field.

The Worship Service was held at 4 p.m. and filled the decorated chapel to capacity. The featured speaker was Rev. Michael Beard, and the program included special musical offerings by the choir and selected students.

Throughout the day, information tables

were set up in the Dining Room about various Church programs and projects along with a new presentation of the Massena House Conference Center Work. In addition videos were shown and the Student Lounge offered examples of student and staff personal artwork.

When the service ended, the participants moved to the soccer field for a barbecue chicken dinner and a chance to socialize with friends, meet new people and enjoy an outstanding evening of entertainment. The dinner concluded with delicious ice cream scoop cones for all.

Beautiful music was provided by a classical guitarist during the dinner hour. Gus Truin led off the program with his folk banjo, followed by the folk dance brother and sister team of Chantal Chetelat and Bruce Gordon. The children of the Seminary community sang "Getting to Know You" decked out in red outfits with their faces painted; they were directed by Paulette Whitley.

Talent imported from New York City



WON HWA DO BALLET



WON HWA DO DEMONSTRATION

were a rock band named, "Providence" and a dance routine. The audience really began to move when the Seminary's improvised "Barrytown Express" Band began to shake the stage.

The day ended as the sun went down and many happy, inspired families and individuals headed for the New York City buses vowing to return again next year to share in the celebration.

One of the local guests was Judge Waters from Rhinebeck. He was favorably impressed with his experience at the Seminary, particularly the Won Hwa Do Demonstration and the spirit of friendliness.

Also visiting was the third son of President and Mrs. David Kim, his wife, and their two children. The Kim's daughter-in-law is an accomplished award-winning artist who painted a wonderful portrait of the elder Kims from a photo taken at the Ninth Commencement at U.T.S.

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even if they had to get it from China. There should be no conflict between secular and sacred—all is under God. The material, intellectual and spiritual life are inextricably fused into one.

ISLAM AND COMMUNISM

Assad N. Busool was unable to attend but his paper was read by convenor Nyang. His official title was "Islam's Attitude Toward Communism." The substance of his paper is that Islam and communism are absolutely incompatible. This is not simply theism vs. atheism but the entire way of life. Preaching class war and hatred is completely alien to the Islamic tradition. The war in Afghanistan shows the true colors of Russian imperialism and the Afghani resistance shows the Muslim's willingness to live and die for his faith. The evils of Western capitalism are real enough but Islam offers a better way than either of the superpowers.

Aldo A. Alkholy (Illinois) spoke of the substance of the faith. The prophet Muhammad did not go around doing magic tricks. His message was the pure monotheism of Abraham plus the Ten Commandments of Moses and the love and forgiveness preached by Jesus. Islam not only offers an explanation of the development of civilization, it offers a way for individual and social growth today toward new knowledge and world peace.

Alexander Bardosh closed the program with his "Islam and Secular Values: Co-existence or Conflict?" He did not answer the question but noted its historical dimensions. Discussion noted the answer depends on what one means by secularism—freedom of conscience, yes. Sexual promiscuity and political subversion, no.

Writing his evaluation to Dr. Thompson following the Conference, participant Dr. Alexander Bardosh of Flushing, NY, offered these observations.

The conference rates in my mind as one of the most enjoyable professional meetings I have had in my career. What I found most refreshing about it was the spirited candor and the high level of the discussion and the lack of ascorbic polemics, despite the potential for them. For this, you and the wonderful staff at the Seminary deserve my heart-felt thanks.

Dr. Anthony Chirappanath, Visiting Professor of Gandhian Studies at U.T.S. Spring term from India also offered his insights and passions to the discussion. His view of the Conference was simply summarized: "We shared together, we cared for each other, we prayed together and we loved one another."

"Unification Theology and Lifestyle"



by Kathy Garland

A General Theologians' Conference titled "Unification Theology and Lifestyle," was held at U.T.S. the weekend of May 16-18, 1986. The moderator for this year's conference was Susan Hodges Bryant. (Together with her husband, M. Darrol Bryant, Susan Bryant edited the proceedings from the first series of Barrytown conferences in 1979.)

Ten guests participated, representing various fields of academic endeavor, cultures, denominations, and schools. Those who attended were: Dr. William Dinges, Catholic University (Sociology of Religion); Bhikkhu Sunanda Putuwar, PhD. student at American University; Dr. M. Abdur Rabb, McMaster University (World Religions); Dr. Rex Stockton, Indiana University (Director Center for Educational Counseling and Psychology); Dr. E. Lynn Harris, University of Illinois at Chicago (New Testament Studies and Comparative Religions); Dr. Ted Solomon, Iowa State University (History of Religion); Dr. Donald Bishop, Washington State University (Religious Studies); and Dr. James Santucci, California State University at Fullerton (Oriental Religions). Dr. Sutton and Father Anthony, new to U.T.S. this year, also attended.

Student participants included seniors Linda Clare, Christine Hempowicz, Rostislav Cuhel, Paul Hewitt and student conference co-ordinators Jim and Kathy Garland. Frank Kaufmann also attended representing the Council of the World's Religions, as well as U.T.S. Continuing Graduate Students.

After an initial introductory presentation, given by Susan Fefferman on Saturday morning, the participants focused their questions on several areas of discussion. Because of the commonality of their backgrounds, the majority of the questions centered around Unification Ethics and Lifestyle. A primary area of interest was, of course, the meaning of marriage and family in the church. Of particular concern to the theologians was how unification theology of the family and its practical manifestation worked in conjunction with the theology of the church. How did one practically fulfill the theology constructs of the church?

A second issue was the educational programs available for the children of church members. Other topics discussed were: conversion and evangelism, fundraising and economic stability in the church, Reverend Moon's tax case, and the political theology of the church. The conference ended with several seminary students



explaining how they were inducted into the church and their own process of education and maturity.

Outside of the actual conference sessions, the participants had the opportunity to enjoy the beautiful spring weather, walk around the campus and grounds, and discuss the content of the conference over beautifully prepared meals. On Saturday evening, they were treated to entertainment provided by Alex Colvin, Paulette Whitley, and several Japanese students. Participants also viewed the video of the 1982 marriage of 2,075 couples.

The entire weekend was a most inspirational and successful event for everyone

involved. The professors were relaxed and desirous to learn about the Unification Church, as well as eager to help us improve and strengthen the work of the Church. Student participants also gained tremendously from this experience by seeing how others view us. In addition, students learned how to express themselves at a conference in a confident and straightforward manner. Due to the efforts of the support staff, participants, students, and the entire Barrytown community, the May Theologians' Conference was another example of the spreading "Barrytown Experience."

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How to Get Things Done in Your Church

by Su Schroeder

"How to Get Things Done in Your Church" was the title of a Seminar given at U.T.S. by Dr. Ralph P. Hundley on June 17, 1986. Dr. Hundley is a Christian management consultant who specializes in leadership and management training, organizational design and effectiveness, compensation and benefit programs for Christian leaders. He is an ordained deacon and has served in many church leadership positions, both in this country and abroad. He has held a variety of positions in private industry and government for more than twenty years.

Dr. Hundley took time from a busy schedule that involved traveling from Buffalo N.Y. to Boston to Philadelphia in a



DOCTOR HUNDLEY SPEAKS.

span of 4 weeks, 18 cities total, to come to U.T.S. for this one day. Lecture Hall Two was packed with students and staff for this special opportunity. Between 9 a.m. and 4 p.m., Dr. Hundley covered, with whirlwind speed and energy, a variety of topics such as: How to improve your effectiveness as a Christian leader, How to improve performance of church leaders, How to change or replace ineffective church leaders or teachers, How to get more members involved and committed, How to develop dynamic programs, How to avoid burnout, How to get the right member in the right job, How to set long and short range goals for your church, and so on. Those who attended were entranced by his gift for speaking and listened intently as they did not want to miss one word of this important topic.

Dr. Hundley combined the best of the business world and its skill and knowledge of management with the Scriptural foundation as found in the New Testament. In this way he enhanced both the business side by adding the concepts of Christian love and brotherhood, and the religious side by adding concrete business sense and management. The two together are a sound and dynamic package for any church leader to use in his/her parish or ministry. According to Dr. Hundley all of the "management principles are Biblically based and can be found in the New Testament," but often we don't know where to look or how to apply them. By taking what the business world already has found to be true and using it in this situation church leaders can greatly enhance their ministries.

If you would like further information on this Seminar you may write to Christian Development Ministries, P.O. Box 35305, Richmond, VA, 23235.



STUDENTS LISTEN INTENTLY.

Divinity Theses

A wonderful smorgasbord of topical interests, representing every field of study at the Unification Theological Seminary, could easily be the description of the nineteen Divinity Class of 1986 theses. This feast was laid out for me as I read through the varied studies recently and it yielded both professional and personal rewards.

Delving into my own class's thesis, an experience not often available to others, I was enriched professionally. I couldn't help being impressed by the academic quality and effort of each Senior to tackle and answer significant questions. Personally, I found this an invaluable opportunity to explore with each writer their problems for study in which they had invested considerable time and effort. Each thesis, therefore, was an expressive, unique creation.

Confronted with the prospect of writing a thesis for the first time, the initial reaction is, "where do I begin?"

The uncontested advice from the now-experienced Divinity Senior Class was for the student to choose something in which they are interested—something in which they have a real interest or which they wanted to research anyway. Alex Colvin added that the topic should be something valuable to investigate; the choice of your in-depth research area could mean that you have more to offer to the Unification Movement and the world.

Following the choice of a subject, the beginner faces mountains of research and then prepares to write. "Before you begin writing," advised Justin Watson, "be able to state in one sentence what you want to say."

THE WRITER'S JOURNEY

The process of writing a thesis is both an individual journey and a collective expedition. Since the work is being done as a class in a shared time period and space, the collective journey was made together. For each student, however, the starting point, destination, landmarks and features of the journey differ.

Although each writer chose a topic of interest to them, the deeper purpose of each thesis question was personal and varied. Trevor Sargent, for instance, chose his topic because he wanted to investigate the modes of decision-making in religious organizations and the effects on each organization. He felt that this area of inquiry would be a good preparation for his life work.

On the other hand, Ginger Parker felt that her thesis on the role of women in Muslim culture was a good preparation for her life work.

particular, the role of women in Muslim culture. She had had a conversation with an African friend concerning the U.N. Nairobi Conference on Women which stimulated her to move in this particular direction.

For Ted Houghton, it was an academic issue that developed over time as he began focusing more and more on the ideological use of religious expression. In contrast, a sense of a future vocation in working with the Chinese led Chris Corcoran to study the Protestant Missionary Movement in 19th Century China.

Alex Colvin was attracted to study the mystic branch of Islam, Sufiism, because it afforded him the opportunity to examine the stations and stages the Sufis use to understand and aid the process of spiritual growth.

FRUSTRATIONS

The process of actually composing the thesis, for some, was frustrating. The struggle to articulate clearly was a more difficult task for Divinity students whose native language is other than English. Chrystl Brunkhorst, from Germany, said many a time she broke down in tears before her word processor, when reading back over a many-times-corrected version of her text. She felt that it still inadequately stated what she wanted to say on her topic concerning adult religious education.

Ted Houghton related that his writing experience was "satisfying and frustrating at the same time because of being aware of the inadequacies of my own thought and expression." He felt that the entire process was both exhausting and invigorating.

In characteristic down-to-earth honesty, Watson said that much of his writing was, in large part, "drudgery and boredom: summarizing other people's ideas. It was the moments of creating something new and valuable," he stressed, "that kept me going." Overall, he rated the research and writing of a thesis "a very good experience."

But for some, like Chidester, the writing portion of his thesis was a "peak experience."

Both personal and academic interests converge in each person's thesis work. The connection between these two interests received some shaping from the thesis advisors. Some professors were consulted on all areas of the thesis and some only for assessment and critique. The supervisor-student relationship offered a potentially rich resource to the student. Over a dozen different faculty members provided super-

vision in their particular fields of expertise.

One of the incidents on Andrea Higashibaba's thesis journey was a change in advisors because the professor felt that others were more experienced in the field under investigation. Charles Cherutich also changed supervisors because he changed his topic.

DEEPER APPRECIATION

The typist for five of the nineteen theses, Divinity Middler Kathy Garland shared that, although the papers were quite diverse in content, there was a general thread throughout. She could see that each person was trying to incorporate what they had learned from their coursework at the Seminary into a single focus on a particular area, be it psychological, philosophy, theology or church history.

Garland also added that she felt there was a real "effort to arrive at a deeper appreciation of what Unificationism was trying to do." She continued, "There was a lot of work, a lot of research and a lot of thought put into each paper." She will have an opportunity to write a thesis herself next year.

Justin Watson viewed his thesis work "as a splendid opportunity to explore, in a critical way, the Divine Principle." Another student, Gary Chidester, saw his effort as "an opportunity to articulate how [he] believe[s] Principle works."

For Chidester, the roots of his thesis were planted in his Home Church experience in 1978 and also drew on his undergraduate study of religious existentialists. He said that the quest by people to find "direction for their lives" would always be experiential, and therefore, existential; experience was always greater than the rules or regulations of theology. Chidester's pilgrimage with the Youth Seminar on World's Religions helped him select a topic because he found that every group he encountered had existential questions about freedom, responsibility and relationship.

In this sense the "Thesis Journey" began with a search for a path and a destination. Christine Hempowicz wrote her paper on Poland's Christian heritage, "not just because my husband is Polish" but, she declared, for the part that Poland can play in bringing in the Kingdom of God. She discovered that it is significant that the current Pope is of Polish origin; much of contemporary history was relevant for Hempowicz' study.

BLOOD, SWEAT AND TEARS

Each unique Divinity thesis adventure is made with varying amounts of what may be characterized as blood, sweat and tears. As one student remarked, the thesis is a "creation" and every creation requires the expending of effort.

A glance at the thesis writers and their titles is a small indication of the energy behind each finished substantiation of that paper handed in as part of the academic requirement. The breadth and variety of the Divinity Class of 1986 is also in evidence. The thinkers, the dreamers, the problem-solvers, the mystics all made their contribution to the world of knowledge in this special way.

And we all felt that it was a privilege to make this journey together with each other, whether it was George Love's story of "Non-Violence" or David Stadelhofer's quest for "The Notion of God" (which, he claims has not a single undocumented idea).

Without a doubt, there is some part of the whole journey to create the Kingdom of God that is represented by the finished Divinity Thesis.

In a search for further perspective, I inquired of a Divinity graduate what relevance her thesis has to her now. She shared that it was something that she continues to think about. The understanding that she gained through writing her Divinity thesis has had practical application in her Church mission. Her hope is that, someday, she could address the issues raised again in the academic sphere. And, like many thesis writers, her first remark was that she wants to spend some time rewriting her dissertation.

The Divinity thesis is now part of the academic and spiritual journey of each person who has traveled this course. As the journey continues on, this achievement will stand as a milestone and a point of reckoning for us all.

Christl Brunkhorst—*Religious Education Towards Religious Maturity*

Charles Cherutich—*Why should I be Moral?*

Gary Chidester—*The Concepts and Applications of "Freedom" and "Responsibility" in the teachings of the Reverend Sun Myung Moon as Compared to Religious Existentialism.*

Alex Colvin—*Sufism*

Chris Corcoran—*T'ai Ping Rebellion in Nineteenth Century China: Contextualization of Christian Dogma*

Dan Fefferman—*Church Governance in the First Four Centuries*

Marian Flew—*Magdalene: Theology and Women. Traditional, Feminist and Unification Perspectives.*

Carol Flowers—*The Need for Internal Life: The primacy of One's Relationship with God and the Fulfillment of*

continued on page 4

Annual Limerick Party



JUNIORS RECITE PRANKISH POETRY.

by Su Schroeder

Once again, as one of our most enjoyable traditions, U.T.S. students and staff gathered at the River House for the annual Limerick Party. Each year the students express their thoughts and feelings for those of us who are graduating in the form of a Limerick. Through the week many hours were spent in deliberation and effort as 41 limericks were written. Some are funny and some are serious, but all are thoroughly enjoyed when combined with hot dogs, hamburgers and chips "down by the riverside."

Following the picnic dinner a number of students offered some light entertainment to warm things up for the event of the evening. At last the atmosphere was considered to be "ripe" and representatives of the Junior class presented this year's masterpieces. The following are some of this year's Limericks:



LIMERICK READING FOR THE ENJOYMENT OF STUDENTS AND STAFF.

Andrea Higashibaba

A musician of fame and renown
Four years ago came to Barrytown
In a shy yet strong way
In our hearts she will stay
As she goes on for the True Love crown.

Kengi Nakagawa

There is a brother named Kengi
Who's usually not in a frenzy
But with baby and wife
There's much more to life
So now he just answers maybe!

Peter Ross

Peter Ross was a man from Eire
Whose wife couldn't be fairer
To prove he's astute
He's to gain legal repute
With blarney that couldn't be rarer.

Robert Schwartz

Rob Schwartz is a man who was not
He stayed with his wife quite a lot

His ghost could endear
And would often appear
When music was part of the plot.

Carol Flowers

There's a little petunia of ours
A rose with heartistic powers
A daffodil with skill
And beauty that will
Remind you that it's Carol Flowers.

Cynthia Forker

This limericks on Cynthia's behalf
She'll always be known for a laugh
She's got a way with flowers
Been known to arrange them for hours
Best wishes as she pursues her new path.

Tag Hamad

Taj is a tall man dressed in white
Who's always studying late at night
With the Word as his rod
He's a messenger of God
Who'll surely turn wrong to right.

Spring Round-Robin Tennis Tournament

by Su Schroeder

On June 19, 1986 the annual Spring Round Robin Tennis Tournament was held once again. President Kim opened the Tournament with a prayer and blessing for the efforts of the students who entered and competed. The two teams competing for the Mixed Doubles Match were President Kim and Sarah Ribble, and Yoshi and Nobuko Suzuki. Also this year a man's singles tournament was added to the roster.

Throughout the tournament playoffs there was a great deal of excitement as the teams strove for the title. At no time could anyone say, "this team will win." All the teams were very evenly matched and many matches went into the third set (all matches are the best two out of three), and even going to 10-8 before the third set was taken. Literally it was anybody's game.

Over 40 students and staff were on hand



PRESIDENT DAVID S.C. KIM
PRESENTS TROPHIES.

to watch the final playoffs. President Kim and Sarah had just taken the semifinals that morning in a very close match and the tension mounted as the two finalists shook hands and prepared to play.

Mere words are not enough to describe

the excitement and dazzle of the game. The skill and mastery of the game demonstrated by all four players was of top quality and some spectacular shots were made, returned and made again as each team tried to outdo the other in both skill and strategy. In the end, however, few can outmaster the master and President Kim and Sarah took the match 6-4, 6-4. As President Kim said in the opening, "there are no losers today: if you win, you win; and if you lose, you also win." This was never so true as in this match. The scores do not reflect the closeness of the games and the intensity of play.

Trophies and monetary awards went to the first place winners: President Kim and Sarah Ribble, Mixed Doubles; and Steve O'Connor, Men's Singles. The men's singles game had been played the day before. Congratulations to not only the winners, but also to all who participated in this annual event and a special thanks to those who officiated and arranged the many details behind the scenes.

continued from page 3

Ian Haycroft—*Building Schools: Some Issues for Unificationists*

Christine Hempowicz—*Some Aspects of Poland's Christian Heritage*

Andrea Higashibaba—*Pressing for Conversion and Ecumenism: The Harmonious Relationship of Witnessing for Conversion to the Ecumenical Movement*

Ted Houghton—*Religious Expression and its Ideological Use*

Ted Houghton—*Religious Expression and its Ideological Use*

George Love—*A study of non-violence*

and non-violent resistance, focusing on Gandhi and Martin Luther King, Jr.

Ginger Parkos—*Islam and the Liberation of Women*

Trevor Sargent—*Factors Involved in the Work Choice of Seminary Graduates*

David Stadelhofer—*The Notion of God in The Judeo-Christian Tradition*

George Neale Thompson—*Modern American Clergy in Political Office: Handbook for or Fantasy of Involvement*

Justin Watson—*Unification Doctrine of Man Seen as a Synthesis of the Confucian and Christian Doctrines of Man.*

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UTS GRADUATES 10th CLASS



Rev. and Mrs. Moon, President Kim and the graduates of 1986

For several nights before the event the lights burned until the wee hours of the morning while painters hung on an 80 foot scaffolding in the alter of the chapel. Mops moved across slate floors until the stones shone with care. While in the do jang curtains were hung above trellises of silk flowers, transforming it into the banquet garden. All these things (and more) were performed in eager preparation for the 10th UTS graduation ceremony, to be attended by Rev. and Mrs. Moon.

"Rev. Moon will be at OUR graduation," exclaimed a divinity student, while her eyes glistened.

On Saturday, June 28, 1986, organ music filled the air while friends and relatives filled the chapel. The time had come for the grand commencement of eminent scholars, professors and the graduates of 1986. Sounds of applause soon rose as the graduates received their diplomas and well wishes from President Kim. Student Body President, Peter Ross, gave a moving

speech emphasizing the student's struggle and victory to reach this momentous day. President Kim prepared for the founder's speech with his personal message to the students. Rev. Moon's words were intimate to each accomplisher while he expressed his broad vision for God's Providence.

The atmosphere ripened into a rich feeling of gratitude and hope as the ceremony came to a close. After the graduates marched out, proud families and friends gathered around the blue gowns as cameras flashed keeping this moment for eternity.

Activity then moved into the banquet hall where a gourmet luncheon was served. Dr. Andrew Wilson, from the Biblical Studies department, gave the faculty address followed by students and guest performers.

The official graduation had now ended.

For those guests who stayed for the evening meal, there was light and enjoyable entertainment. This was a day, hard worked for, and long to be remembered.

Religious Education

Lewis Ashton
Thomas Baldwin
Roger Burbury
Chantal Chetelat
Linda Clare
Rostislav Cuhel
Hideaki Dorin
Susan Fefferman
Cynthia Forker
Dale Garratt
Bruce Gordon
Thomas Griffin
Tag Hamad
Debra Hoague
Roddy Joyce
Jennifer Lawson
Jean Mowat
Yoshio Nogami
Peter Ross
Robert Schwartz
Robert Spitz
Satoru Tanaka
Yoshie Yamazaki

Divinity Class

Christl Brunkhorst
Charles Cherutich
Gary Chidester
Alex Colvin
Chris Corcoran
Dan Fefferman
Marian Flew
Carol Flowers
Ian Haycroft
Christine Hempowicz
Andrea Higashibaba
Ted Houghton
George Love
Ginger Parkos
Trevor Sargent
David Stadelhofer
George Neale Thompson
Justin Watson

Stella Jager and Suna Senman

President Kim's Congratulatory Remarks



President David S.C. Kim

At this joyous moment I would like to offer some "brief remarks of congratulations" to the 41 young ministers and religious educators who have satisfactorily and successfully completed either a two or three year program at UTS.

I said "brief remarks of congratulations" because by now all of you must be very tired of hearing me speak every morning on similar topics. However, I still feel I owe you some final remarks on this meaningful day.

When I think of our beloved founder, Rev. Sun Myung Moon, I feel compelled to advise you of the importance to *imitate* his heavenly character, *copy* his determination to fulfill our Heavenly Father's will by all means and *duplicate* his exemplary life of faith. Use him as your "Role Model," as the individual whom you can look up to and constantly check whether you are growing toward his standard of excellence in everything you do.

Today, on this special occasion, in addition to these points already mentioned, I also encourage you to *inherit* his great vision of the future for the nation, the world and the cosmos, to bring the Kingdom of Heaven on earth. By your acting in the capacity of small Rev. Moons you will be helped and strengthened in your respective missions wherever you go, when you can inherit this broader, worldwide, cosmic vision which embraces all of humanity, the universe and the third dimensional spirit world.

You all know what kind of vision Rev. Moon has, as he is teaching us constantly. The world you are about to go out and live in its not yet prepared for you, rather it is filled with conflict, contradiction, and paradox. Evil powers prevail and will hinder your assigned missions. That is the "real world" which you are to restore to God's side.

What is the definition of vision? According to *The New World Dictionary of the American Language*, "Vision is the ability to *perceive something* not actually visible, as through *mental acuteness* or *keen foresight*." The many world-level projects sponsored by the Unification Church Movement were inspired by the vision of one man, Reverend Sun Myung Moon.

When you carry our Founder's vision with you to your mission, you will leap forward, go over all difficulty (not under) and confront the real world from a higher and broader perspective. Thus you will see results in the long run, reconciling, harmonizing and bringing peace in your respective missions and areas. Please carry our Founder's vision in your heart as your own, and in your mission, all the way. In the Old Testament we read in Proverbs

29:18: "Where there is no vision, the people will perish..." (King James Version).

As new Unification ministers and religious educators you are to serve humanity, inspire the people, and influence the world not in a destructive way but in a constructive way. You have to influence the world, not in a satanic way, but in a heavenly way. As Rev. Moon always instructs us in the Korean language, "어디를 가든지 선의의 문제를 이끄러라" translated, this means: "Wherever you go, create controversial issues for the sake of goodness." Please keep this instruction in your mind as you go out to your future missions.

My heartfelt congratulations to all of you. I, the faculty and the staff of UTS, will definitely miss you very much. Thank you.



Preparation for graduation



UTS dance troupe entertains at the banquet



Presentation of graduation plaque

The Commencement Address by Rev. Sun Myung Moon



Rev. Sun Myung Moon

Distinguished faculty, members of the graduating class, ladies and gentlemen:

I am truly grateful that once again I have come to this sacred institution of higher learning to give this commencement address. I would like to give my heartfelt congratulations to the 41 members of the graduating class, out of which 18 have completed the three year divinity course, for your outstanding accomplishment and achievement during your years of study here.

I would like to also congratulate the parents and families of the graduating students for bringing up such wonderful sons and daughters. They have been through a very unique course of study and have accomplished a difficult standard to be receiving this recognition today. I would like to congratulate the faculty members for their meritorious work and dedicated teaching in order to produce such outstanding young leaders.

I am especially grateful to God Almighty that this institution could celebrate its Tenth Commencement. During this time, tremendous blessing has been bestowed, and we have witnessed the steady development of the Unification Theological Seminary into one of the most extraordinary institutions of higher learning in our world today.

In the first decade, we have built the tradition and laid the foundation. We are now embarked upon the second decade, and we are reaching for the stars.

God Created One Family of Man

In the beginning, God had an ideal. That ideal was the creation of one world inhabited by one family of man. If our human

ancestors had been truly obedient to God, this would have come about. We would be living in a perfect world—a world of one family of man, sharing one language and culture, in which every member of the human race would be knit together as brothers and sisters. This family of man would have been united, achieving a perfect harmony and peace centered upon the true love of God.

The world we find today is far from that world of God's ideal. Instead, we have at hand a world of division. One brother is turned against another, one nation is turned against another. Human history has been stained by unspeakable bloodshed; and the tragedy of struggle has been the human reality.

The Unification Church, however, is based on the knowledge that the will of God is to bring about the ultimate restoration of his original ideal. That is also, therefore, the only hope of humanity. Furthermore, Unification teaching clearly states that we are living in the last days. This does not mean that we will all perish, however, but rather that human history has come to the end of its long, tortuous journey. The nightmare of fallen history will soon come to an end. The new day of fulfillment of the ideal of God is large on the horizon.

The Unification Church is heralding to the world the message of hope. We are the harbingers, and also the pioneers. We are the advance party of history. Out of chaos, a new world order is on the horizon. The day of the dwelling of God among men is here, and every man and woman can share in this transformation. We are here to ignite a spiritual revolution—the remaking of the individual, the community, the nation and the world in accordance with the original ideal of God.

For this, we need leadership. Without leaders, very little can be achieved, even with the highest ideal. We need an institution where we can train the leadership for the new age. That is the purpose of the Unification Theological Seminary. For that purpose I founded this institution. We have graduated a large number of excellent individuals who are presently in the field, working tirelessly to meet the standard of new age leadership.

Today we are adding to that cadre of leadership a distinguished group of 41 upright men and women. They will join the crusade of kingdom building. I am deeply satisfied on this occasion.

The Mission of America

I believe that the history of America is closely intertwined with Divine Providence.

This nation has a destiny in God's will. The Pilgrim Fathers of America came to this new land seeking religious freedom. They acknowledged God as the central authority of their lives.

These founding fathers made a covenant with God that America would truly become "One nation, under God, with liberty and Justice for all." I believe that God heard their prayers, accepted their commitment, and gave His abundant blessings to this country.

America's blessings, however, are not for the sake of America alone; they are for the sake of the world. America is playing a great role in the dispensation of God's providence today to make possible one world under God. Knowing that this is the will of God, I came to America, even though I knew I would be persecuted and suffer, even possibly going to prison. This is what has come to pass.

Today America is facing two Goliaths. One is certainly communism. Communism is the enemy of God and humankind. The evil of communism stems out of its militant denial of God and its militant persecution of religion. Communism has set its sights on world conquest by any means possible, and has spread totalitarianism and terrorism to every corner of the globe, even on this very continent. In this century, the human cost of communism has already been 150 million lives, and the spread of this God-denying ideology has deprived countless millions more of spiritual life.

Who shall stop this enemy if not America, the nation which God has raised up as He raised up David? America is the hope of freedom-loving people everywhere. What shall be our strength? Our strength shall be that of David; we must confront the enemy fearlessly with faith in God. I fervently ask you to take the role of David in America and in the world.

America at the same time faces another Goliath. The second Goliath is even more difficult to fight against. That second Goliath is the internal decay which has afflicted this nation and our Western society.

America is under spiritual attack today. I have heard that soon over half of the children in this country will be raised in single parent families. Drug use and crime are at record levels. Material success has become much more important than spiritual principles. All this is happening because God has been forgotten. He is no longer the central authority in American life.

Let me ask you: Who is God counting on to turn the tide of evil to good? Is it the President? The Congress? The courts? It is

you, God's shepherds, who must bravely and faithfully stand up to this awesome challenge of two Goliaths.

America is at the Brink

America is at the very brink. Her future as God's champion for goodness, righteousness and freedom are at stake. America must repent. As God told the Israelites, "If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land." America has broken its covenant with God. Who shall renew that covenant? It must be you, the Unification Theological Seminary graduates. You must go down on your knees before our Heavenly Father and once again renew the covenant which America has made with God.

This is the very message God told me to

take to the shores of America. As you know from the story of Jonah, it is very difficult to take the message of God to a foreign land. For the last 15 years I have given everything I have for the sake of the salvation of this country. As a result, thousands of young people's lives have been turned toward God. Millions of dollars have been spent on ecumenical, educational and service projects. The entire Unification Church movement exists in this country not for itself but to help America fulfill her mission in front of God.

What greater challenge to America than the call to sacrifice, unity, and hard work? When has the world embraced the message of sacrifice, and when has religion prospered without sacrifice? But which shall we heed, the world or God?

The people of Nineveh listened to the word of God and humbled themselves. Let America be a modern day Nineveh rather

than a modern day Sodom and Gomorrah. Let a great, new and powerful spiritual awakening sweep this nation. Let this nation be a model of true Christian love and service to the world. Let us stand strong against the destructive forces of totalitarianism and terrorism. Let us begin together. Let us begin today.

Conclusion

This is my message to you today, when you are about to undertake a great challenge in the world. You are my hope. You are my champions. Our world will be brighter because of you. I want each one of you to become a leader who will bring joy and comfort to God and be counted as a citizen of heaven.

May God bless you and your work.
Thank you very much.



Each year the graduates plant trees on the UTS slopes. This year, once again, President and Mrs. Kim joined the graduates for this tradition. President Kim offered a prayer and blessed the trees.

Each tree was shared by two graduates. Prior to the planting the graduates had prepared the ground. Now they lovingly, and with hope for the future, planted their trees. In addition to the graduate trees, a Rose of Sharon (the national flower of Korea) was planted behind Rev. and Mrs. Moon's bench near the pond.

President Kim gives his blessing to the graduates' trees

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Camp Sunrise—1986

The following article is a composite of articles, testimonies and reports offered by Lisa Lay and Steve Wright, in the *Unification News*; Jeannie Carroll, camp counselor; and the campers themselves. Special thanks to staff members Farley Jones, Betsy Jones, Jennifer Hager and all the counselors who worked so hard and slept so little so the camp could "happen."

Camp Sunrise

All roads led to Barrytown this summer as camp Sunrise welcomed a record number of children and youth from all over the country. This year was the 8th summer that the camp has met at the Unification Theological Seminary and records were broken as 135 participants attended. Because of this large number and also because of the wide age range, 6-16, the camp was divided into two distinct programs. The 12-16 year-olds were offered a three-week, tri-level experience that took them from the playing fields of Barrytown to the training center at Belvedere in Tarrytown, NY, to the Atlantic Ocean waves off the coast of Gloucester, MA for five intense days of fishing. Campers between the ages of 6 and 11 spent two weeks at Barrytown taking part in a variety of activities.

Teenagers Workshop

The first week of the teen camp was the traditional Camp Sunrise experience. Most of the 40 teenagers attending were familiar with the schedule which included sports, swimming, crafts, drama, and campfires. This first week was highlighted by a mid-week adventure; for the boys it was tubing down the frigid Esopus River, and for the



"Quest for the Kingdom of Heaven"

girls a day of leaping off rocky ledges into a rushing mountain stream. In addition to horseback riding, archery, Korean and Principle Life Education classes the campers also managed to stage a play called the "Quest for the Kingdom of Heaven," complete with song, dance, scenery and costumes.

On July 26th the teens and their counselors boarded vans and cars and headed for Belvedere. There a rigorous Divine Principle/CAUSA lecture series was held. Sleeping in mobile homes and sitting for hours in lectures was quite a change from the previous week. Two days of solid Divine Principle lectures were followed by a picnic at Bear Mountain park. Then came more days of lecture, neatly tying together

the conclusion to the Divine Principle and the introduction to CAUSA. This was followed by another mass exodus, this time to New York City, to hear the CAUSA Worldview talks. The multivision presentations and the CAUSA Diplomas were highlights of the visit.

On August 1st campers and staff set out in three mobile homes for Gloucester and the Ocean Challenge Experience. Four o'clock in the morning came early for the sleepy-eyed new recruits as they gathered in the parking lot to drape themselves in yards of colorful rubberized fabric, whole beings became hidden in the folds of raincoats, boots and over-alls. As the fleet pulled out that first morning a sense of excitement filled the air.

After the first day all romantic notions of life on the sea had vanished. Sunburn, sea sickness and boredom were very real obstacles in the daily life of the One Hope boats. Yet most campers saw this as the highlight of the three weeks. During the Gloucester experience the participants were invited to Morning Garden by nine of our eldest Korean members' children for an evening of guidance, song and games.

Childrens' Camp

On July 26, as the teenagers were leaving, nearly 100 of their younger brothers and sisters were just arriving at Barrytown for two weeks of fun, spiritual growth and learning. For these youngsters each day began with room cleaning and bunk check before breakfast, followed by Korean and Principle Life Education classes.

At this age no one sits for very long, however, and after PLE the children were set free to pursue outdoor and artistic activities. They were divided into small groups with names like "Samurai," "Star Searchers," "Crusaders," "Patriots" and



Pioneers," and counselors were assigned to each group. After participating in swimming, archery, tennis, soccer, horseback riding, volley ball, badminton, and Won Hwa Do as well as sculpture, carving, sewing and painting "Flat on Your Back" time found campers and counselors alike out like a light.

As if there wasn't enough to do, these campers, too found time to put on a play called "The Search for the Kingdom of Heaven." An original play by Renee Balise, loosely modeled after "The Wizard of Oz," it was a great success. The camp newspaper reported the highlights of the camp in poetry, prose and art. Favorite activities and friends were the topics of most of the entries, although some of the campers were

equally impressed by their bouts with poison ivy and mosquito bites.

Campers Reunite

With only three days left in the camp the teenager group and the young peoples group joined together for one last fling. During this time five of the elder Korean members' children came and spoke on issues such as music, clothing and peer pressure. At the end of this time the campers were invited to share in a special candle ceremony where each camper who wished received a candle commemorating Heung Jin Moon, Rev. Moon's second son who died in a car accident several years ago. Jin Gil Lee, who was in the car at the time, testified to Heung Jin's heroism. In the

final split second before impact, Heung Jin swerved the car, taking most of the impact of the accident himself and saving the lives of his passengers. Rev. Moon gave this special prayer candle to Heung Jin's friends and they have since spread the tradition to others.

The next day a trip to the Great Escape in Lake George, NY enabled young and old alike to relax and enjoy each others company. On the last day of the camp everyone tried to fit in one last day of fun as a camp Olympic was held. That evening a banquet was held that graciously acknowledged the hard work, service and study of many of the campers. The following morning brought tearful goodbyes and sincere promises to keep in touch.

Intensive English Class

by Erin Bouma



Fourteen students enrolled in the month-long Summer Intensive English Program at UTS beginning July 14. The class included twelve Japanese students, one Chinese and one Iranian: eleven men and three women. The special program was designed to prepare Seminary candidates in academic English usage; study, writing, critical reading and thinking skills; and an orientation to Junior Foundation Courses (The Bible, Western and Christian History, World Religions, and Philosophy).

Classes met on campus six days a week for four weeks in the former YSWR Office, Room #180. It made an attractive and comfortable classroom and new Language Learning Center. The academic program was broadly based and included language activities such as current events discussion, listening to audio tapes, singing and films on cultural aspects of America. Students were given daily homework, including reading, problems to solve, and exercises in English usage. Ten students commuted to Dutchess Community College for the purpose of completing both a Reading and a Study Skills Program at the Learning Resource Center there.

Candidates' Workshop—1986

by Myrna Lapres

Traditionally, the Unification Theological Seminary holds a workshop each summer for candidates to be selected as students for the fall term. This year two such workshops were held. The first workshop was held July 7-14 and included many international students, particularly Japanese. Following the workshop, these students had the opportunity to study English and necessary skills in preparation for the classwork. This was organized and skillfully run by Erin Bouma with assistance from UTS language instructor, Dr. Betsy Colford.

The workshop itself began each day with exercises and morning service. Divine Principle lectures, given by Student Body President Terry Walton, served as an inspiration and everyone could refresh their knowledge. A Divine Principle quiz was given at the end. Candidates were introduced to various aspects of the Seminary by Mrs. Stewart, Bill Brunhoffer and Dr. Shimmyo. Mrs. Stewart, Academic Dean spoke on the academic aspects of UTS as well as on the two programs offered—Religious Education and Master of Divinity—and the professors. Bill Brunhoffer, assistant to the Executive Vice-President, spoke on the staff at UTS and the charter application which will allow the seminary to

give degrees. He also explained how students have the opportunity to be involved in the daily running of the seminary through the 8-hour work commitment that each one fulfills. Dr. Shimmyo, professor of Theology, spoke on the spiritual aspects of the students' life at UTS.

Candidates were able to apply their knowledge of the work commitments immediately as they were involved in serving meals and washing dishes as well as painting and cleaning out one of the barns on the property. There was also time for sharing reflection and testimonies.

A second workshop was held on August 11-18. The format for it was basically the same as the first. In addition to the Divine Principle lectures, the candidates were privileged to have Tim Henry, State leader from Albany, New York to give a one day CAUSA workshop. He used an excellent slide presentation and spoke on the newly developed topic of "The Providential Significance of CAUSA." Kerry Pobanz, UTS graduate, also gave inspiration through two days of Unification Thought lectures.

In speaking to some of the candidates, the time of the workshop was of great value. Several mentioned the opportunity to learn new points of Divine Principle. The lectures were not only inspirational, but

also gave a time for reflection and preparation before beginning classes and responsibilities at UTS.

The recruitment of the candidates was headed up by Shirley Stadelhofer, UTS Admissions Officer/Registrar. She was assisted in the letter writing, mailing of information and telephoning by Carol Pobanz and Myrna Lapres. Renae Thompson and Mary Lou Zochol, Dean of Students, were the front line representatives as they visited Regional leaders and many centers across the United States. They spoke of Father's desire and vision for the seminary. Through an approach book containing photographs and Father's words, they could convey the beauty of UTS—the buildings and environment, the relationships and the experiences.

Because of their missions and other responsibilities, not all candidates were able to attend the workshops. But those who could attend felt it was definitely a beneficial experience being oriented to UTS, having time to think and adjust as well as create a bond together as a class. This time also serves to allow the UTS Administration and workshop coordinators to see the potentialities of candidates as leaders and to see their commitment to more deeply understand Father's vision and to apply it.

continued from page 3

The Summer EAP program centered on training in academic thinking, content and style. Emphasis was also placed on refining vocabulary, advanced reading comprehension and writing skills. The final assignment for the course was a Book Report where students were asked to summarize a chapter and then develop a critique.

Instructors for the EAP Program include Erin Bouma, who handled the majority of classes, Dr. Betsy Colford, who taught writing and student aide Steve Tamayo.

Erin Bouma coordinated and directed the Summer Program.

On the final weekend of the EAP Program, the class traveled to New York City where they visited the Museum of Natural History and the United Nations Building together.

The Program was a beneficial and stimulating preview of graduate theological work in English and an opportunity for international incoming Juniors to receive training, academic tools, good study habits and a high confidence level to make their Seminar career successful.



Faculty Focus—Dr. Florin G. Sutton

by Barry Geller

One of the new courses at U.T.S. this spring was Religions of India, taught by Dr. Florin G. Sutton. A former professional cellist from Roumania, Dr. Sutton received his Ph.D. in World Religions in New York City in December of 1985.

The root of Dr. Sutton's interest in world religions goes beyond academics, back to his days as a musician. At that time he became interested in the inspiration behind the musical compositions he was playing. When he sought a Bible in the Bucharest library, he was turned away. This experience led him on a spiritual quest, which took him, finally, to Columbia University in New York City to study World Religions.

Dr. Sutton feels that the various sides of God can be shown through the study of the many religions of man. He believes that

"Our generation has the task of breaking down the barriers that separate people. We need to emphasize commonality within the different Christian denominations." So he feels a calling to teach others a deeper understanding of the religions of the world and in this way to hasten the day of the coming Kingdom.

Dr. Sutton who is single, presently lives in New York City. He attended a Seminary Theologians Conference this Spring and enjoys getting out on the campus tennis courts.

His initial course, Religions of India, was a survey of the religious history and traditions of India. Starting with the ancient Drovion culture and ending with contemporary religious activity in India, it provides the student with a good overview of the religious mix and problems of India.

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On the Road Again



This summer sixteen Divinity Middlers traveled around the world on their way to becoming Divinity Seniors. The following is taken from the various reports and reflections that they made over the summer and offers not only the facts of who, what, when, and where, but also the deeper aspects of feelings and thoughts of the students as they experienced life.

Religious Youth Service

Beth McKnew

I felt very privileged to participate in the IRF's project—Religious Youth Service. Rev. Moon's desire was to do something a little different this year: instead of going around the world visiting religious temples we formed an inter-religious group and stayed in one location working on concrete physical projects for the good of another country. One could say our group was like a religious peace corps. This summer our first project was launched in the Philippines.

President Aquino openly received us, and

commented that "we all need to pray for the Philippines." Mrs. Aquino was so moved that we were all from 36 different countries and 9 major religions. Such an inter-religious group coming together to work for the welfare of the Philippines deeply touched her heart. The Filipino's put on banquets, organized parades and fully celebrated our most gracious concern for their country. Often times we would just begin to cry because we were so astonished and moved at the response we were getting from the people. We ourselves certainly didn't deserve the credit that these people were giving to us. People must have felt God's spirit in this RYS project coming to them at a time when they needed support.

The work projects were divided up into 3 different sites. There were four Seminar-ians: Jim Garland and Jennifer Symon went to Cavite to build a bridge between a Muslim and Christian community; Jim Hewes went to Apalit to dig twelve artesian wells and two septic tanks and I flew to Ilo-

Ilo where I helped to plant 8,000 mahogany trees and build two school houses at a University of Science and Technology.

The work was hard to get used to, mostly because very few of us had experience in construction work. I began to realize that each culture had its own way of viewing how things should be done. The Filipino's didn't seem to place much emphasis on organizing the work detail before becoming involved in it. While they worked they liked to stay together with many people doing one thing. They would laugh together and talk while they worked and the whole thing seemed to be a jolly affair. In working together day after day with people, you really feel your mind and heart stretched because everyone is so different.

Living and working together for the good of another country substantially helps tie people together in a bond of heart. The project was especially helpful to the members of our church who could get first hand experience in knowing what it takes to work together for World Peace through Inter-religious Action.

Jennifer Symon

I was part of the group assigned to Area H, Dasmarinas, Cavite. Our task was to build a bridge from the Muslim village across a small stream/river. Normally easily crossable, this became rapidly flooded during the rainy season, becoming totally impassable. In particular, the children of the village were affected, since their school was on the other side (Christian). When the river was in flood, it meant a walk of approximately 3km to cross another bridge. It rained heavily several times while we were working there, making it dramatically clear why a bridge was necessary.

The area itself is part of a larger resettlement of persons moved from urban squatter situations. The people live in poverty. Many have insufficient food, and no means of support. They survive by doing

any kind of work that they can get, and from borrowing with the harsh reality of this type of existence. Each day we ate there, and were surrounded by a crowd of children just staring and staring. In the end many just gave their lunch to the children. It was really hard. During the last week a child in the area died of malnutrition. I was so shocked. There was no flesh at all on the frame of this tiny child. Only eight years old, but so wizened. It really hit me then, the magnitude of the problem. Some participants were inspired by this situation to investigate possible solutions to the problem. They seemed to come to the understanding that long term aid is necessary, and developmental programs leading to self help and self sufficiency are preferable.

To me, the most important thing was not the practical building of a bridge, but the relationships we made with each other. The project was a vehicle for something much larger. Friendships were made, some traditional barriers were dissolved, and minds opened to other philosophies and cultures in action.

At the time of this writing reflections from Jim Hewes and Jim Garland were not available. I feel that those that were available are able, however, to give the reader an idea of what the RYS project was an how it was experienced. I'm sure Jim and Jim would agree with what was said.

Charles de Watteville

I arrived at Nadi Airport (pronounced "nandi") in Fiji at approximately 6:30 am Thursday 7/10/86. Lautoka is the second largest city in Fiji and approximately 20 minutes away from Nadi airport. The taxi ride was my first cultural shock. Fiji and Tonga drive on the left side of the road—just opposite of America. We drove by fields of sugar cane and by a wide variety of homes from all leaf and stick to concrete. I definitely felt I was in a third world country.

The Fijian situation poses some very interesting challenges. The population mix is now approximately 50% Indian (brought from India originally as indentured servants by the British), 48% native Fijian and 2% other. There could hardly be a more extreme contrast of cultures. The Indians are mostly Hindu with some Moslems while the Islanders are mostly Christian. The Indians tend to be industrious and competitive and operate most of the businesses. The Islanders tend to be easy going and generous. In Fiji we, as Unificationists, have challenges of bringing together not only extreme religious differences (Hindu and Christian beliefs are

often like oil and water, particularly for Christians), but extreme cultural differences.

My summer experience has given me new perspective on the challenges of the foreign missions as well as opened my eyes to some of the cultural blindness I have as an American. My respect for missionaries has changed from an ignorant appreciation to a grateful awe of those who have persevered through so much in their years as missionaries.

On the Home Front

Jeanne Carroll

The summer of '86 brought a valuable treasure chest of experience for the middler students. My treasure was the chance to participate in Camp Sunrise. From the very first day I arrived in the Blessed Family Department I felt compelled to work my hardest. During the initial three weeks organizing the details of the program as well as scheduling general activities took most of my time. I had the pleasure of working with Mrs. Betsy Jones and the staff of the Blessed Family Department. Through this contact I was able to appreciate the intensity of the life in this department. My own responsibilities were often supplemented with errands for others in the office. As the beginning day of camp drew close the anticipation for the "Best Yet" camp was swelling. Applications had been pouring in in record numbers and new, challenging situations were beginning to arise.

On the morning of July 18th the arrival of the campers electrified Barrytown. The forty teenagers were between the ages of 11 and 16, with the mean age of 13. These children are certainly at the crossroads of adulthood. The struggle of this age became apparent as the camp unfolded. The camp was the typical Camp Sunrise program for the first week, complete with activities such as drama, archery and swimming. A period of adjustment brought many conflicts of both personality and values to the surface. The second week was spent at Belvedere listening to Kevin McCarthy's presentation of the Divine Principle and Bill Lay spoke of CAUSA. For the third week we all traveled to Gloucesterc for a taste of the sea and tuna fishing.

The children of Unification members are unique in their spiritual value, yet quite practically they encounter very ordinary struggles. This time spent at camp enabled me to see the real need for a firm structure of religious education in our church. Our children are groping for the ideal such as each of us have. We, as a whole, have so

much to offer these children. My summer field work has enabled me to see quite clearly the desperate need for members to reach out and help our teenagers along the difficult principled path toward's God's ideal.

Los Angeles, California

Sarah Ribble

My summer field work consisted of two major areas. The first was to be an intern at TV station KHS 46. The other project to work with Patrick Hickey (area UC leader) meeting ministers on the Los Angeles Council of Churches.

At the TV Studio our first project was to work in the tape room doing inventory on a currently running show. I also had a project to answer viewer mail to the TV station. We also did research on "water," where it comes from and how it gets. It was an exciting project because it dealt with such a typically Southern Californian issue. For the taping I did the floor directing. I had earphones on and received messages from master control as to when to begin taping, how many minutes left and other messages. It was my job to relay these messages to the talk show host and the guests.

Throughout the weeks I continued to call ministers, prepare and send out packages and help around Patrick's office. I am continually learning more about both TV and ministerial outreach work and I can see how beneficial my Seminary experience is, especially when it comes to working with the ministers. I feel more confident to talk to them and feel they have more respect for me because I am a Seminary student.

Kathy Garland

The initial week was spent basically in making preparations for working in the studio, finding a place to live and arranging transportation. The studio is a state-of-the-art operation. Originally they were a Christian station, but are gradually expanding their programming. It was marvelous to get behind the camera again and to begin to see and plan things from a camera person's perspective and television perspective. I thought of this in terms of witnessing and pastoral counseling. We must be able to see from many different perspectives if we are to truly be of service to the other person.

As for the ministerial outreach with Patrick Hickey, this was very challenging and exciting as well. For me, this work made me appreciate our work and direction at the Seminary and I learned to see what I need to focus on and what I should spend time on. Many ideas were sparked by this work and experience.

Newburgh, New York**Michael Wildman**

This summer field education was envisioned as a series of block cleanups and block parties in Newburgh, and working with ministers. The first block event was held on Wednesday, July 2. One inspiration for people to clean up on this day was that it would make for a more enjoyable Fourth of July celebration. The day before the Mobile Home Witnessing Team came to help. Many people participated in the cleanup. One could look down the street and see many people in front of their homes, cleaning up. Lydia (MHWT) served lemonade and donuts (donated by Dunkin' Donuts).

Two other block cleanings were held, on July 19 and August 9. My most positive experience of the summer was working with the kids during the cleanups. The ones that helped with the cleanup really enjoyed working together and with grownups who appreciated them. They were very eager to help. In children, it is really important to give them the opportunity and example to do good.

Lancaster County, Pennsylvania**Su Schroeder**

The purpose of my summer experience was to learn how to be a minister. My question for the summer was, "How does a minister facilitate both a loving caring atmosphere and an efficient congregation? I spent the summer in two small towns in Lancaster County working in a Nursing Home part of the time and with a local minister part of the time.

In the Home I helped with Crafts, Art Therapy and Music Therapy, as well as helping the Aides on the Nursing floors. It wasn't long before I met my challenge, bedpans. All I could do is remember Rev. Moon talking about cleaning toilets and greasy rags in Danbury prison and I couldn't complain, though I still held my breath.

The people here are mostly of Mennonite/Amish extraction and are very religious people. They are quite devout and are known as "plain people" because of their dress and lifestyle. One of the biggest issues in this area is that of divorce. This issue came up over the summer and I learned a great deal about how to mediate between two opposing camps as I watched the Pastor deal with this situation, intense and full of emotion on both sides. He really had a position of forgiveness and affirmation of both sides. He gently showed each where they are being too rigid and helped them to come to understand the other side a

little more. This experience went a long way to answering my question for the summer.

San Francisco, California**Sandra Stott**

The clear goals of CARP are to provide a spiritual renewal towards positive values; a new moral commitment to unselfishness, personal discipline, loyalty and service to a larger community; creating a new alternative to Marxism; and creating a global patriotism. I was very impressed with the members in San Francisco. It has been very confronting and challenging but also an opportunity to grow and deepen faith and understanding of God and Divine Principle.

The spirit there was very young, fresh, alive and exciting. For me it has been a revival of hope and faith in the future of America and the future of our movement. It is really refreshing to speak to young people about their goals, concerns, and ideals. I met many young people who are very idealistic with a real sense of what is needed and what can be done to help. With the USA for Africa, Hands Across America and other projects the awareness of others has brought the youth more to a global concern. I met many people from different countries who were striving to find a link between cultures. I feel in so many ways God is working through these people to show that relationships are important, that you're friends and neighbors and it is important to "Love your neighbor as yourself."

After witnessing for four weeks I felt how much a deep heartistic relationship is necessary to reach out to people. Not only for witnessing, but also for young members or those who need counseling. Even in growth in a spiritual life one must be confronted to change and search to change themselves and their relationship to God.

Jim Ramunni

We began the summer with a 3-day inspirational workshop at Yosemite Park. There we had the opportunity to get to know each other and make our determinations for the summer. The workshop united all of us and made a clear beginning for our summer work.

I learned many good points about witnessing through my meetings with Tony, Nate and Sharon (CARP members), as well as by working with a different CARP member everyday. Through this experience I have gained valuable insight into what it takes to witness successfully. Patience and perseverance are really essential in witnessing. All in all I had a very worthwhile summer.

New York, New York**Kerry Williams**

My work in Harlem has been an experience of trusting in God, placing myself in His hands, and allowing myself to be led where He would take me. This particular field work was a pioneering mission—working with black gospel choirs from Harlem. Getting permission to work at Mt. Nebo was relatively simple, but actually gaining acceptance to work there required patience and prayer, and humility.

At Holy Tabernacle, however, it was different. There the pastor explained that I would be working with them and emphasized that I had freedom to direct the choir as I saw fit. Particularly memorable was when I was trying to get the men to loosen up. They were too stiff, so I was up there, moving back and forth, nearly dancing to try and get them into it. Finally, I broke through and they started moving and smiling and singing like they meant it! The other choir members were giggling, but it was friendly laughter at seeing me, a red-haired white woman getting a group of black men to loosen up!

I returned to Mt. Nebo every Sunday, little by little gaining the trust and acceptance of the people there. I shall never forget Women's Day at Mt. Nebo. It was a day when worlds melted together, when the voice of God was unmistakably heard, when His Holy Spirit filled the sanctuary of that church in a most powerful way.

Sister Minnie called us all to the front of the church to pray together as one body—each of us placed his/her hand on the shoulder of the person in front of us—as I began praying, something started happening, a tangible wave of love passed through my soul, a wave that continued and moved to embrace all the people around me. All doubts and fears passed away and I started crying—tears flowed like a river from my eyes, God's love poured through me, and there was no more separation between me and anyone else in the room. Any hesitations I had at being the only white person there had vanished. I could look afterwards into the eyes of each person there with a warmth and assurance that I really was their sister. (I think I got a glimpse of what it is going to be like in the Heavenly Kingdom!)

On the Ocean**Angeline Thomas**

July 19, 1986—I am now on a boat with two others sisters, seminary graduates, and we will be part of a challenge team in Montauk, NY. That means we will live on the boats 24 hours a day. There is no land facility in Montauk. I am excited to be a

part of this team primarily because Rev. Moon asked that some people go to Montauk. I can already see some of the challenges of being on a 28 foot boat 24 hours a day with the same people, day after day, especially since each person has a different character, but with God and prayer the situation will be OK.

It was a good summer. I was free to work hard, to practice principle, to not worry about who I am, that hasn't mattered on the ocean. My memories are like a beautiful mosaic made of tiny chips of precious stones. Each experience is like one small chip—of diamond or other stone, not so breathtaking in and of itself, but still precious and beautiful. But when put all together—creating a vast mosaic—WOW!!! I found the heart of God as my parent.

Washington, DC and Raleigh, NC

Michael Yakawich

Mr. McDevitt and Dave Cappreria (church leaders) have quickly included me in on their work with some particular conferences this summer and autumn. It has been very exciting, informative and renewing. I have never done any conference work before. I have sat in on a number of in-house meetings on the conferences, their purpose and the planning. This has resulted in me meeting various community leaders, ministers and others. I have been challenged by them to take initiative due to their trust and confidence in my own abilities.

The issues which we are dealing with are theologically, spiritually and heartistically challenging. We took a tour through a very poor area of D.C. by a Baptist minister, he

pointed out the reality of teenage pregnancy (meeting a mother at her home, age 27, 8 children, all with different fathers). The family is in a serious breakdown, the Blacks are facing serious trouble due to the repercussions of all the abuses. I was struck by the painful reality.

I arrived in Raleigh on July 6th and was introduced to Dr. Paige of Shaw Divinity School. We immediately plunged into a conference that was planned for the coming Saturday. We had five days to organize, invite, and develop a Rural Church Conference for Baptist ministers. I made initial phone calls, drafted a letter of invitation, put together a packet of information for the participants and developed a program. Later I recalled the people, got speakers for the discussions, and gathered names of people to be recognized by the Rural Church Committee for their work out in the rural areas, then, I typed out the awards for them. On Saturday the event took place and 26 people attended. The opportunity for a Unificationist to organize a Baptist Conference seems to me quite remarkable. I surely felt it was God-inspired.

Jerome Carroll

I did my Summer Field experience at Capital Gardens day care center. Mim Miller is the director of the day care. She has had extensive experience working with children all of her life and has probably had the most experience working with blessed children of any one in our church. I functioned this Summer as an aide and an observer. Mim had me helping a Seminarian graduate, Ann Brown with the two and a half to three year old children. She called

them the "mini's" as a cute coined phrase because of their miniature size.

I thoroughly enjoyed working with the Mini's, but as Mim says, "If you can teach three year olds you can teach anyone. She had trained them throughout the year and it was amazing what these children were capable of doing in a group situation. Most of my experience as a Public School Teacher had been in fourth grade which is a different world from the world of "mini's." I am very grateful for the opportunity to work at Capital Garden Day Care because of Mim's expertise and because it was a novel experience for me.

As I reflect on what I experienced this last Summer I can see how God is preparing my path for education of blessed children. After this Summer of experiencing different struggles I know the value of Summer Field experience for the third year program. After this summer I have become aware of the value of preparing my heart for the future education of "our" future Unificationists.

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A Few Remarks of Appreciation and Encouragement

to Our Beloved Hyo Jin Nim and Our Dedicated CARP Leaders and Members

by David S.C. Kim

President of Unification Theological Seminary

October 10, 1986

Grand Ballroom, World Mission Center, New York



President David S.C. Kim

From early this morning I felt great joy, happiness and appreciation. So many positive things seem to be happening in the world, of course. But why do I feel especially joyful and happy today? There are several reasons.

Under the excellent leadership of Hyo Jin Nim, CARP International has brought the 3rd CARP Convention to New York City to fulfill the goals of bringing Spiritual Renewal, New Moral Commitment and Positive Solutions to Global Injustice. Thus, unity between True Parents, True Children and their dedicated followers is being realized. Second, the age of the second generation is emerging. Third, this 3rd CARP Convention is being held in New York City, the microcosm of the whole United States where our True Parents have invested and dedicated themselves unconditionally for the last 14 years. Finally, this CARP Convention, being the third one is significant in inheriting Father's victory at Washington Monument exactly one decade ago.

Understanding these internal factors, I know you also share my joy and happiness on this great and momentous occasion. Will

you please join with me in offering a special tribute to our True Parents, our beloved CARP President Hyo Jin Nim and all of the CARP leaders and members all over the world. Thank you very much.

When Dr. Seuk asked me to deliver a few remarks this evening, he said to be very brief and deliver them in 10 minutes or less. I will endeavor to meet that time frame.

Today, world leaders are faced with global problems. Right now in Reykjavik, Iceland, two leaders of the world's greatest powers, representing Democracy and Communism, are meeting to try to solve world problems. But they will not be able to solve those problems. Why is that? We know that this is so because the key to solving world problems is in the hands of our True Parents, the True Family and you people who are carrying out such providential projects such as this CARP Convention. The final destiny of the world will be determined not by the outcome of the Summit Meeting in Reykjavik, but by Father's course and the actions of his followers.

As we know, the outcome and destiny of human history is determined by vertical and

horizontal factors centering on our True Parents. I call these vertical and horizontal aspects, "Celestial and Terrestrial Factors." These Celestial and Terrestrial factors must center on Father's work. Even President Reagan must be supported by Father. Human history has contributed only on the Terrestrial factor, neglecting or ignoring the Celestial factor. We must restore the Celestial factor to human history, bringing the vertical as well as horizontal solutions to the problems of the world.

Right now on the campuses which you work with, you are experiencing rejection and persecution not only by the Marxists, but by the established churches as well. Dispensationally, however, this persecution will be overcome. Just as Joshua and the second generation of the Israelites were victorious in the wilderness, you CARP leaders and members, representing the heavenly second generation of God, True Parents and our Movement will subjugate the Satanic second generation. Hyo Jin Nim is the heir apparent and successor of the second generation of Father's work. In this sense, with the coming of Hyo Jin Nim, the second generation is appearing at this

very moment. For this reason, we really appreciate the appearance of Hyo Jin Nim as a world leader to save all nations and the world.

What then should our attitude and commitment be as international CARP leaders? First, you must be proud of being the second generation and heirs of the older generation's experience and lessons which they learned. You must be proud to stand in the front line as champions in place of the older generation which is passing on.

Second, respect the chain of command. Hyo Jin Nim is the mind and the grassroot members are the cells of one harmoniously interacting body. His will will be trans-

mitted down to each person and their petitions will be transmitted back up to him. There should be no breakdowns in these lines of communications.

Third, CARP is working on the university and college campuses where the young generation is being influenced by the imperfect morality of the older generation. No matter what obstacles you encounter, do not back down or waiver. Your mission is to multiply True Love and Heavenly Heart (Shimjung) and to bring back souls to God and True Parents. Ideological and philosophical arguments alone will not bring the solutions.

Finally, you must establish harmony,

respect and love between older and younger generations. The second generation must inherit the victorious foundation of the older generation in a peaceful, harmonious and cooperative fashion. There must be no generation gap.

I would like to conclude my remarks by expressing my appreciation to Hyo Jin Nim and CARP for this time of fellowship and sharing. On behalf of the older generation and fellow church members, I extend best wishes for continued success to Hyo Jin Nim and all of you CARP leaders and members worldwide.

Thank you very much.

UTS: One Important Stop on Our Road



The following speech was given at the 1986 Dedication Ceremony by Student Body President Terry Walton. The Dedication Ceremony is a time when all of the students join together in making their pledge, both individually and collectively, to the Seminary. This is done in a traditional ceremony during which the students affirm their pledge by signing the Student Code. This code is a basic guideline for student conduct and development in the moral, ethical and social standards of the Unification Church. Since admission to UTS is a privilege, and the students are training themselves as Unificationist leaders, the development and maintenance of the highest standard of spiritual, academic and physical life is seen as of utmost importance by both the administration and the student body of UTS. The ceremony itself is one of simplicity and solemnity which is long remembered by those who enter the hallowed halls of UTS.

In the Garden of Eden, God's original ideal was for the first man and woman to become the substantial incarnation of His own self; His visible image on the earth.

Even though the fall occurred, and that ideal temporarily lost, God, having the nature which He has, never gave up on or forsook that original hope or ideal.

Today, as members of the Unification Church, we are being called on to accomplish that unfulfilled state. We are called, further, to absolve the hurt and resentment both in God's heart, and that of six thousand years of biblical history, and are being asked to demonstrate the original standard of true human beings.

Further, our role as seminarians figure prominently in this restoration process. One angle from which this might be viewed is that of all the members of our church, we are among those which have the highest level of formal education, acquired either prior to our joining, or by somehow having found the time to finish in spite of our numerous church responsibilities.

Another angle from which this might be viewed is the fact that many of us, especially in this year's incoming junior class, have already had positions of leadership, or if not, most likely will upon graduation.

Due to these reasons, for good or for ill, we are held in the spotlight of public scrutiny, both inside our movement, as well as outside it, as being notable representatives of the Unification Church.

As we gather here tonight, each of us stands on the threshold of a new beginning, in a time which is pregnant with opportunities for change and growth. Whether we come from past experiences as remarkable as national, regional or state leader, or as one of the unsung heroes or heroines who carried out the day to day work of raising

the money, or gathering the people for our movement's growth, we all stand on common ground and know that the ultimate outcome of our seminary experience is mostly of our own making. Perhaps I should qualify this by saying that it is rather the interfacing of our own desires and needs with those desires and needs of God, interpreted in an environment which also considers those needs of a fellow classmate, team member, brother or sister on the staff, or an outreach contact.

However, as one brother remarked to me recently, it is easy to come and go without actually undergoing any substantial change or growth. It is so easy to be caught up in the daily whirl of classes, team duties and extra curricular activities, the very things provided to stimulate this desired growth, that one passes two or three very busy yet ultimately unfulfilling years.

This is why there is a need for deep reflection. This is one of the reasons why we are gathered here tonight at this dedication ceremony. It is a serious moment, a time of sincere reflection about who we really are, what our hopes and ambitions for our seminary experience; most of all, what does God want me to learn and accomplish while I am here.

We have all heard several times of the sacrifice and investment God and our True Parents are making by sending us here; each one of us being a member who would be highly valued in whatever mission we might be sent to. We have heard of the effort of our brothers and sisters on MFT, who perhaps, even at this very moment are standing in front of some lonely restaurant selling flowers so that we might be sitting in this lighted and well maintained chapel. Further we have all heard and been inspired, and perhaps a little awed, by

reports of the special care and concern our True Parents give individuals once they have passed through these seminary doors.

But you might well ask, what does that have to do with the main purpose of tonight's activity, the signing and offering of the student code? What need have we of a student code, and what does it represent.

For me, this question calls to mind an analogy. Well also we might ask why God bothered to create man in a substantial and outward form, to embody his image? Why could not God remain content with His own internal essence, His spiritual form? Why was there this need to substantialize it, especially in view of the fact of the greater value of that inner essence compared to man's form which embodies it? For in reality the student code is but an external expression of the very ideals that each of us are committed to as members of the Unification Church. They are the very things our lives are committed to, the very things for which we live. A world where man and God live in proper and harmonious relationship, in an environment promoting spiritual and physical health and maturity. A world where relationships are

properly centered on God without the tragedy of fallen human relations. A life of service to one another which involves the placing of whole purposes before that of individuals.

Why then, again you may ask, is the code important? Because for man, especially un-restored man, form and ritual *is* important! Action has a greater force than mere intention. Further, many of us at times forget or become discouraged. When we joined our movement, when we first heard this great truth "Divine Principle," each of us were inspired by the vision of man's possible perfection. Each of us felt so deeply the potentiality of our own growth, and the hope towards that day when we could truly stand in the position of restored Adams and Eves. We really believe that we could become God's images on this earth. However, due to the disappointments and difficulties of the daily battles we all go through, in the frustrations we all feel in the process of our own spiritual growth, we at times lose sight of that vision and lower our marks, we dilute our previously high standards.

The student code acts as a small voice

that whispers in our ear that way of life, that standard of living we all accepted in becoming Unification members. It reminds us of the way of life that is necessary for the fulfillment of our ultimate goal, which goes way beyond a mere two or three years here at UTS, that goes even beyond our future missions in the field; goes even beyond our entire life in this world. It has to do with the very substance and purpose of why we are here on this earth, of why God invested Himself to such an incredible extent in our creation. It has to do with the very "stuff" of perfection, a calling to faithfully adhere to that road, of which Barrytown is but one important stop, that ultimately leads to our finally becoming perfected men and women, the visible image of God here on earth.

Here at the seminary President Kim does not set up a lot of arbitrary rules and regulations, because he deeply respects our God given rights of free will and personal responsibility. This is why it is all the more important we take to heart the words and spirit of this code, and really make of it a guide for seminary life.

Conference on Parapsychology Held at UTS

by Henry O. Thompson

UTS hosted a conference on Religion and Parapsychology from October 10th to the 13th, 1986. The sessions were co-sponsored by the GCWR and The Survival Research Foundation. The latter, in Pembroke Pines, Florida, is directed by Arthur S. Berger. He presented a paper on Religion and Parapsychology, with seven points of contact between the two approaches, as he pointed out that religious texts have examples of parapsychological experiences. Extra-sensory perception, ESP, can be compared to prayer-communication without the external senses of hearing and voice. Psychokinesis, PK, involves moving objects without an apparent mover. There are examples of this in the religious traditions. Spiritual healing is a well known aspect of many religions which is paralleled in psychic healing. The mystical experience is also common in religion, and Dr. Berger suggested it can be compared to the altered mental state of psychics. Modern science is often reductionist—the only thing that is real is material. In contrast, both religion and parapsychology believe in the spiritual dimension of life. Lastly there is death and survival after biological death. Many religions teach some type of continuing



existence, and historically, parapsychology could be said to have begun with the scientific investigation of survival and afterlife. Joyce Berger presented an extensive, annotated bibliography for the subject of religion and parapsychology—the first known in English.

Many of the papers related to death. C.B. Scott Jones, Center for Applied Anomalous Phenomenon in Virginia, raised the legal and ethical issues if survival could be scientifically proven. One example is that the terminally ill might be allowed to die with dignity. Richard Clayberg gave a

description of the afterlife from a variety of sources, both religious and psychic. The picture he presented resembled that of Swedenborg and Unificationism in as much as infirmities and handicaps disappear, but one's morality here conditions the level of the spiritual existence.

Papers by David Griffin of Claremont and C. Alan Anderson of Curry College used Whitehead's perspective and Process Theology and Thought. Anderson discussed immortality, while Griffin talked about life after death and post-modern animism. The latter reflects the new physics and suggests all things have life, though this is not apparent in such things as rocks, only higher forms of life have self-awareness. In Process Theology life continues after biological death though the form of life changes. John Whittaker of Louisiana State suggested that religious and parapsychological ideas about life after death are two different things. Some people use one to support the truth of the other, but Whittaker said in reality they do not support each other.

Life on this side of biological death was the focus for several papers. Jack Kapchan of the University of Miami is a practicing therapist who works with people who have phobias about death. He described some desensitization techniques to help people get rid of their fear. A different type of healing was presented by Stanley Krippner, Dean of the Saybrook Institute in San Francisco. He showed some slides of a folk healer in Brazil and an American Indian healer. Because they believe in reincarna-



Dr. Berger presents his paper

tion, illness suggests something wrong in a previous incarnation. By regressing the patient to a previous life, the healer can find out what the problem is.

Frank C. Tribbe utilized the many scientific tests made on the Shroud of Turin to show the shroud as authentic. The image on the shroud usually interpreted as Jesus, is a source of much debate. Michael Grosso, Jersey City State, could not attend, but his paper was summarized and discussed. He proposes parapsychological phenomena in the Apostle Paul's "metanoia" (change of mind), conversion and other experiences with Near Death Experience (NDE) as an example. People, in descriptions of what happened to them when they died and then were revived, claim to have seen a light, heard voices, had visions of paradise, seen loved ones who had died, and felt a divine

presence. In his Damascus Road experience, Paul saw a light, and thought he saw and heard Jesus. Later he described a vision of heaven.

The discussion was rigorous and intellectually exacting at times and one participant noted the intensity of the three days and declared the conference "got the best of us." The weather cooperated and after a chilly beginning—20 degrees on Saturday morning—warmed up with clear cool sunshine that showed the autumnal beauty of the Hudson Valley at its best. Conferees expressed their deep appreciation for all the hard work, the support and the warmth of UTS students. The "Barrytown experience" is a hospitality comparable to the famed bedouin hospitality of the Arabian desert with UTS as an oasis of love and care.

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UTS Welcomes Junior Class



The Junior Class.

The entering junior class of 1988 was welcomed as they began their course work on August 25th after a 7 day orientation program.

The class is composed of 62 students: 15 female and 47 male, representing varied cultures spanning 16 nations.

For the first time, UTS welcomes students from the Soviet Union, Liberia, Cameroon, Haiti, and Venezuela. The new Russian and Haitian students, Eugen Komarnitsky and Genevieve Lataillade, both have their degrees in journalism. The two African students, George Sherman from Liberia and Jean-Augustin Ghomsi from Cameroon have both studied economics. Iginia Boccalandro began her

studies at Simon Bolivar University in Caracas, Venezuela and finished her undergraduate work in the State University of New York Regents's Program.

Another first for this incoming junior class is the large Japanese representation. Seventeen new students from Japan will add to the Eastern cultural ambiance here at UTS.

The new juniors have come from various church missions to pursue further religious and ministerial studies at the Seminary. Peer-Martin Brunnschweiler, an entering junior, was born in Switzerland and educated at Michigan State University. Peer worked with CARP before coming to UTS; he wishes to pursue the motto "sound mind

in a sound body" and to expand his religious education in order to better explain the past, fulfill the present, and establish the future.

Another junior, Es-Hagh Zahedi, is from Iran where he studies accounting. He was previously a missionary in Iran, however, caught in the Revolution of 1979, he was forced to continue his missionary pursuits in neighboring Turkey before coming to the U.S. to continue his studies here at UTS.

On behalf of the student body and the Seminary community, the Cornerstone staff wishes them good luck and success in their graduate work here at UTS.

Graduation Plaques Dedicated



The Kim's and dedication participants.

by Su Schroeder

On November 13, 1986 President Kim, accompanied by a number of students as well as class officers, dedicated and mounted the Graduation Plaque of 1986. This plaque is presented to the Graduating class each year by the Junior class and has on it the name of each graduate as well as the class picture. This plaque now joins others dating back to 1977, the year of the first graduation at UTS.

In addition to this plaque, two others were dedicated this year. The graduating class of 1986 gave to the Seminary a gift of two large rocks to serve as monuments to Father's Bench site and Father's Fireside Talk site. Bronze plaques, explaining the significance of each site were also given, as well as a Video camera.

These two bronze plaques were dedicated on November 14, 1986 by President and Mrs. Kim and representatives from the administration, faculty, staff, the Divinity class (representing last years graduates), Middlers, Seniors and Juniors.

At the Bench site President Kim had a moving ceremony including prayer, a reading of the plaque and song. At the Fireside site a fire had been lit and those present sat around it as President Kim shared his memories from Rev. Moon's marathon talk (7 hours) at that site.

A special thank you to John Kayadu for his hard work in moving the boulders to their locations and in the mounting of the



Mr. & Mrs. Kim at Fathers Bench site.



Mr. Kim relates history of Fireside Chat.

CLASS OF 1988

Masao Aiga, B.A. Chemistry
 Tim Atkinson, B.A. Education
 Bruce Biddle, B.A. Art
 Iginia Boccalandro, B.A. Liberal Arts
 Michael Bolton, B.A. Liberal Arts
 Michael Brazil, B.A. Liberal Arts
 Peer Brunnschweiler, B.A. Humanities
 Cathy Cappelli, S.R.N. Nursing
 James Caron, B.A. Liberal Arts
 Charles Catlett, B.A. Liberal Arts
 Christine Cheve-Florio, B.T.S. Secretariat
 Stephen Child, B.A. Liberal Arts
 James Comey
 Mamiko Conneally, B.A. Japanese Literature
 Stephen Copeland, G.R.N.C. Music
 John Didsbury, M.B. ChB Medicine
 Hendrik Dijk, B.A. Fine Arts
 Taeko Duckworth, B.A. English Literature
 Sam Fish
 Susumu Fukada, B.S. Earth Science
 Michihiro Fukatsu, B.S. Physics
 Kazuo Furuya
 Mary Jane George, B.A. Music
 Augustin Ghomsi, B.A. Economics
 William Golden, B.A. Liberal Arts
 Steve Harris
 Jacek Heybowicz
 Yasuyuki Hirakami, B.S. Biochemistry
 Takeo Honda, B.A. Liberal Arts
 Tadashi Hirayama, B.A. Business Administration
 Fumio Iijima, B.S. Physics
 Yoshitaka Iseki, B.A. Education
 Andre Jenkins, B.S. Electrical Engineering
 Muriel Johnson, B.A. Textiles and Clothing
 Shuji Kajita, B.S. Electrical Engineering
 Hidenori Kiyosawa, B.A. Biology
 Shogo Kobayashi, B.S. Chemistry
 Eugen Komarnitsky, B.A. Journalism
 Genevieve Lataillade, B.A. Journalism
 Dominique Lavoie
 David MacKenzie, B.A. Sociology
 Ian McIntosh, B.S. Physics,
 M.A. Computing
 Kathy McCarthy, B.A. Liberal Arts
 Greg Miller
 Jeff Nakama, B.S. Dietetics
 Ernest Patton, B.A. English Literature
 Barbara Pavey, B.A. Sociology
 Clive Pollitt
 Jane Pridgeon, B.A. Music
 Barbara Ream, B.A. Spanish Literature,
 M.A. Spanish Literature
 Valerie Ryan, B.A. Liberal Arts
 Sachiko Sato, B.A. History
 George Sherman, B.A. Economics
 Ritsuko Soto, B.A. Liberal Arts
 Juichi Suzuki, B.A. Education, B.A. Law

Tennis: In the Snow?

Carol Takeyama, B.A. Health
 Toshinori Takeyama, B.A. Economics
 Masaharu Ushimaru, B.A. Chinese Studies
 Nico Wealer, B.A. Electrical Engineering
 Reid White, B.A. Liberal Arts
 Clifford Yank, B.S. Aeronautical
 Engineering
 Essi Zahedi, B.A. Accounting

Total = 62

UTS Poetry FOR RUSSIA

your terrible snows cannot conceal it:
 all you have lost.
 though it should snow forever, piling
 lace on lace and pearl on pearl
 in the sheer dream of your
 interminable ballet.
 your official icons privately weep.
 does your heart sleep under the snow,
 my princess?
 my brother. the rainbow of your dissidence
 appears and disappears;
 it isn't magic: your multinationals cut down
 like grain, star after star in the fading
 darkness.
 then.
 the pale famine of renewed terror.
 You! my martyred fairytale! Can I reach
 you through the agitprop
 can I see your smile, my dispossessed?
 I bring white flowers in the swirling snow
 to match the exquisite blankness of your
 soul.
 there, without feeling, I should like to sleep
 in the frozen curve of your "mier"
 your apathy.
 to be free you must take your
 heart and hurl it
 at the moon; to be free you must be
 anywhere else in the world byt Russia.
 How I would like to forget everything
 I don't know about you.
 But your samizdat is crowding my heart,
 your uncensored dream.
 Your God won't stop annointing me
 when I long for your spring and the
 bells in Kiev.

angela salcedo 1/17/86



Doubles contestants.

The Annual President's Cup Tennis Tournament, in honor of the October 4th, Day of Victory of Heaven and October 14th, Rev. Moon's release from prison in Korea, was played on November 12, 1986. Taking the match in two sets, 6-3 and 6-2, were Yoshi Suzuki and his partner Susan Cugini. Winners of the Single's Matches were Sarah Ribble and Michael Brazil.

The most amazing thing about this match was the fact that it was played only days after the first major snowfall of the year. The courts were swept off earlier in the day, but were still wet in spots when the time came for the match. President Kim, never one to let a little thing like snow and wet stop him, went on with the Tournament.

The scores do not, in any way, reflect the battle that went on for the double's title. It

was a game of high strategy and skill. In the end Mr. Kim's only comment was, "They've been studying my strategy." In spite of the cold and snow, many students took time off from the writing of papers to watch the Match. They were rewarded with an exciting game as well as a lesson in endurance.

Prior to the double's match, Sarah Ribble and Michael Brazil played their singles matches. In a solid hitting match Sarah was able to overcome Nobuko Suzuki and in a game of power and skill not often seen at UTS, Michael defeated Yoshi Suzuki.

President Kim presented the trophy and caps from Korea to the winners following the double Match and prizes were awarded the next day following Morning Service.



Mr. Kim presents trophy to the winners.

Book Review

by Dr. Henry O. Thompson

M. Darrol Bryant and Donald W. Dayton, eds., *The Coming Kingdom: Essays in American Millennialism and Eschatology*; Barrytown, NY: New ERA Books, 1983. xii + 248 pp.

Millennialism takes its name from the prediction of a thousand year reign of Christ or Jesus in the New Testament book of Revelation. More generally, it refers to the idea of a total salvation of the world. Sometimes this is a return to a past Golden Age like the Garden of Eden and is thus a restoration. More commonly it refers to the future establishment of a utopia on earth, sometimes identified with the biblical kingdom of God. The religious concept has secular versions such as the manifest destiny of America. In his essay on 19th century America, Dayton suggests that "the millennial traditions among Mormons, Shakers and other movements on the periphery of society were but a reflection and focusing on themes also felt closer to the center."

That observation underlines the sociological and historical orientation of the essays here. In addition to Mormons (Thomas McGowan) and Shakers (Warren Lewis), there are articles on Jehovah's Witnesses (M.J. Penton), Unificationism (Gordon L. Anderson), Ephrata (Peter C. Erb), Jonathan Edwards (Bryant), Alexander Campbell (Carey Gifford) and modernity (Richard L. Rubenstein).

Ephrata, PA, was an eclectic German pietist community founded in 1732 by Johann Conrad Beissel. There was an emphasis on celibacy, joy, music, literature and architecture in the realized kingdom on earth that lasted until about 1812. Edwards is traditionally one source of American manifest destiny—the United States is the Chosen Land, Americans are the chosen people (Indians excluded), and the spread of Americanism is a God given task. Bryant notes that Edwards broke with this view when he saw the Great Awakening of the 1740s becoming a source of nationalistic pride. He went on to work with the American Indians. Further evidence for Edwards' change to a universal concern for all humanity is found in Edwards' student, Samuel Hopkins, a vigorous opponent of slavery until his death in 1801.

Dayton's essay focuses on Finney and Oberlin and a reform-minded postmillennialism (the kingdom arrives by human effort before the thousand year reign) before the Civil War, and Dwight L. Moody after the War. The mood of the country had changed and Moody emphasized the catastrophic end of the world followed by the coming of Christ, a premillennial position. Rubenstein's essay is concerned with surplus human beings whose labor is unneeded in the world and whose presence is a problem. The bureaucratic efforts of the Nazi regime and the Communist regime of Viet Nam to get rid of its excess people is well known. He does not mention the systematic destruction of the Communist Pol Pot regime. He sees no solution to the problem. He does not mention the possibility of birth control. He

does think that the rise of new religions in the modern period is a response by people who are unwanted or unnecessary to society. People join the new religions to become the elect (wanted, needed, important) in the new age.

Each essay is a good historical overview of the social group or situation being discussed. This is an excellent sampling of the growing literature on this sociological and religious phenomenon. There is one curiosity about the collection. It grew out of a conference in which the papers were presented. One would not know this from reading the essays. There is no recognition of other authors and very little of people and events from the same time span of an essay. There is no integration of the essays or the subject matter, though an introduction gives a preview of the content of the essays and the opening paper by Frank K. Flinn discusses the philosophical foundations of millennialism.

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New York State Grants Seminary Charter



President and Mrs. Kim.

The Unification Theological Seminary.

We, the staff of *The Cornerstone*, would like to take this time to offer our heartfelt congratulations to President and Mrs. Kim at this auspicious time in the history of the Seminary. From its very inception, President David S.C. Kim has been the inspiration and bulwark of the Unification Theological Seminary. For the past eleven years he has led this institution through the good times and the rough times until, at last, the victory has been won and the State of New York has granted the provisional Charter (see adjoining story).

Throughout his life in the Unification Church, President Kim has been a pioneer. He was one of the first five Charter Members of the Church itself, in Korea in 1954; one of the first missionaries from Korea to both England, in 1954, and America, in 1959. He was the first head of the Foreign Missions Department. He was

the first President of: the International One World Crusade (IOWC), the International Relief Friendship Foundation (IRFF), New Era and Inter-Faith, and he has now pioneered the Presidency of the Unification Theological Seminary.

During the past eleven years President Kim has been our spiritual and academic leader, setting the standard for the Seminary. Through his Morning Briefs, the Sunday Morning Walks, and the many Tennis Matches we have come to know and love him. He has guided us through the growing years and the trials and tribulations of the process of Spiritual advancement. He comforts us when we hurt and encourages us to get up and keep on going, but it is through his prayer and his example that he teaches us the way of the Principle and our Father's course. Over the years the students have been constantly inspired by the standard of

excellence he has shown through rising in the early hours for 4:30 personal prayer, attendance at Morning Service, exercise and proper diet, and his enthusiastic and optimistic response to each new challenge.

Mrs. Kim, though in a less public position, has also come to be much loved by the students as she fulfills her role. She has been our confidant and counselor and has always had a ready ear and shoulder for the pouring out of both troubles and joys. She, too, has been an inspiration for us as she is an everpresent support for both her husband and the Seminary.

Again, congratulations, President and Mrs. Kim, and thank you for your dedication and prayers. May the Lord our God be with you wherever you go and whatever you do. Our prayers are with you, forever.

Six 'Let Us' May 3, 1986 Speech

On May 3rd of 1986 the Board of Trustees of the Unification Theological Seminary presented President Davis S.C. Kim with a trophy in honor of his pioneer missionary work in America and especially in founding UTS. The inscription reads:

President of Unification Theological Seminary, Pioneer and outstanding leader of the Unification Church of America, Inspiration to all members of the Unification Church world-wide; in gratitude and respect we honor you.

The following speech was given by President Kim on that date. It was recorded and shared with the membership of the Unification Church via a monthly News-video. *The Cornerstone* is proud to publish this speech entitled Six "Let Us", in celebration of the provisional Charter.

President David S.C. Kim

I did not expect this kind of surprise. I am not worthy to receive this award because my job is not yet complete. However, three days ago we celebrated the 32nd anniversary of the Unification Church in Korea. So, I would like to take this occasion to say a few words to the dedicated members of our Church.

As I recall, actually it was on May 3rd, today's date, that we put up the *Holy Spirit Association for the Unification of World*

Christianity sign on the small "three door" house in Korea. The doors were so small that it was hard for a tall person to get in. For example, Mr. Aum, the architect, our Father's colleague could not get it without stooping down very low. My testimony regarding the inauguration of our Church was published in the Unification News and Today's World so I won't repeat it here.

Our Church is now 32 years old, but when you think of our work in America it is much younger. It was in 1972 that Father came and took over. Before that time there were four missionaries: Professor Young Oon Kim came in January of 1959; I came on September 18th of the same year, 1959; Col. Pak (Dr. Pak) came in 1961 and later Mr. Choi came. Dr. Durst and the spiritual lineage of the Bay Area came from Mr. Choi's group. Nearly 2,000 members came from that area so we cannot disregard it. I am a living historian and archivist so I have to mention this when I talk about the Unification Church of America.

Also, on the UTS Board of Trustees, out of nine members, we have 3 Unification Church presidents; two former presidents, Farley Jones and Neil Salonen and our present president, Dr. Durst. This Board of Trustees symbolizes the unity of our American work, therefore, I would like to see them have honorary, permanent positions on the Board in the future, also I hope Father's feeling will be the same.

So, it's been 27 years since the four missionaries came. At that time the missionaries were in a constructive competition. Today Father uses that same kind of competitive method with the Regional Leaders to bring the necessary results. This is an accepted approach in psychology, the science of the mind.

We are still growing, even after 27 years. Therefore, we have growing pains and we struggle. According to Father's standard, we four missionaries failed, so we cannot say that Father's work started earlier than 1972. Since Father came it's been 14 years so actually we are only fourteen years old. Fourteen years is just a teenager, starting puberty. We have to face this reality.

Look what Father has done in 14 years, he has accomplished so much since 1972, even paying world-wide indemnity during his 13 months incarceration. When he went to Danbury, he went as a Church leader, but when he came out he was welcomed as a world leader. He went beyond the religious world, the political world, the academic world and the news media world. That is quite an accomplishment. Before then we couldn't compete with *Time Magazine* and *Newsweek*, but now we have the daily *Washington Times*, the weekly *Insight* and the monthly *World and I Magazine*. I'm so amazed.

Sometimes I'm frustrated because things

continued on page 4

Unification Theological Seminary Second Application for Provisional Charter

At the November 21 N.Y. State Board of Regents Meeting held in New York City, a 12-2 decision was made to grant the Unification Theological Seminary a Provisional Charter. This Charter will entitle U.T.S. graduates to earn the degree of Master of Divinity (M.Div.) and Religious Education (M.R.E.). In a strong and courageous manner the N.Y. State Education Department defended the Seminary application before the Board of Regents stating that U.T.S. has met the "threshold of requirements" and should be granted a charter without delay.

For the past ten years, U.T.S. has developed its facilities, programs, faculty and administration under the dedicated and distinguished guidance of President David S.C. Kim. Much of the preparation for the Charter has been handled by Executive Vice President Edwin Ang and Academic Dean Therese Stewart and other members of the Seminary Administration. They were aided by several consultants in theological education and other professional fields.

An earlier petition to N.Y. State for a provisional charter was denied by the Regents in 1978, but since that time the Seminary administration, faculty, students and staff have made great strides in elevating the quality of the programs and facilities. Even so, the second application, filed April 1, 1984, has been under the State Education Department's close scrutiny for over two and a half years. This process included an academic review with an on-site visit conducted in May of 1985. The second portion, the planning review, covered a financial review and a canvass of seminaries and other degree-granting institutions in N.Y. State.

Since the initial class entered in the Fall of 1975, over 450 students have graduated, without master's degrees, and they have gone on to make their contributions to the Unification Movement and the world. All students enrolled in the Seminary during the first 10 years have been members of the Unification Church. Provisional Charter status will now enable U.T.S. to grant foreign student visas, and open the Seminary to a wider spectrum of inter-denominational and international applicants.

President Kim expressed his joy at the long-awaited decision and stressed his



commitment to achieving the highest educational standards and service in the Mid-Hudson Valley and throughout America.

Further steps will now be taken to gain associate membership with the Association of Theological Schools (A.T.S.) and accreditation with A.T.S. as well as with

Middle States Association of Colleges and Schools. In order to gain accreditation, the Seminary will engage in a comprehensive self-study for one to two years leading to an on-site visit by the two associations. The Seminary will also seek an absolute charter from New York State in the next couple of years.

Summary Chronology

1984

April 1 **PETITION FOR PROVISIONAL CHARTER FILED WITH N.Y. STATE EDUCATION DEPARTMENT.**

1985

Jan. 29 **Preliminary Visit to UTS by Kevin Reilly and Robert Montgomery to explain charter process and "Self-Evaluation" required of UTS.**

May 21-22 **FORMAL ON-SITE ACADEMIC REVIEW TEAM VISIT, headed by Dr. Montgomery. UTS advised that our preparation was "most professional".**

Dec. 27 **SED DRAFT REPORT OF THE ACADEMIC REVIEW RECEIVED BY UTS.**

1986

Feb. 28 **UTS SENDS PRELIMINARY RESPONSE TO THE SED DRAFT REPORT.**

May 28 **COMPLETION OF THE ACADEMIC REVIEW AND BEGINNING OF PLANNING REVIEW ANNOUNCED.**

Nov. 21 **BOARD OF REGENTS' NOVEMBER EXECUTIVE COMMITTEE MEETING AND FULL-BOARD MEETING TO CONSIDER THE UTS CHARTER APPLICATION.**

continued from page 2

don't work out with the students the way I want; psychology doesn't work, and my prayer doesn't work. I thought about this and realized that this is the teenage time. Why do we push in the parent/teacher position? Let's love them, care for them, forgive them and see what happens. When they grow up and have children they will develop the heart of the teacher, leader and parent.

I've dedicated 32 years of my life to the Unification Church. As one of the five original Charter members I am the only living person who actually knows what happened when Father started the Church in 1954 in Korea. In comparison to our Father's work and accomplishment, when we look at ourselves we see we are still struggling at the individual level with lots of problems left over from our past. Also, we are struggling at the family level, "I have a mission, I have a child, what shall I do about this?" We also have to work at the city level, as a city leader we have to raise funds and save souls; and the state level, and the national level. We have to accept this reality.

Some feel very frustrated, some feel disillusioned and hopeless. Then there is the other side; I see others who keep on trying, looking forward to the promised land of Canaan as taught in our Divine Principle. Some feel good about our accomplishment in America centered on Dr. Durst and the foundation laid by the past presidents. Some feel very hopeful about our Movement, having optimism [I call it Unification Optimism. (I coined that terminology along with the New Era professors.)] regardless of our difficulty, persecution and the

continued hardship, prejudice, bias, bigotry and discrimination in this country.

God's dispensation and providential work, in this age, should be carried out by somebody, sometime, somewhere. God's dispensation will be done with or without the Moon people. We need to go back to our initial determination and strive hard in order to keep our pledge and vows. The vows from when we first became members of the Unification Church need to be recollected and fulfilled. So I'd like to talk about "Six 'Let Us'".

Six 'Let Us'

1. Let us revive our original faith and our first love for our Movement, and for our True Parents. We loved them, but what are we feeling now, under the present circumstances?

2. Let us rededicate ourselves for the higher and nobler cause of building the kingdom of heaven on earth, within our generation. That's a global, high and noble ideal.

3. Let us follow our True Parents' footsteps. They have given the model course for us to follow. Jacob followed Abrahams' course, Moses followed Jacob's course, Jesus followed Moses' course, and Father followed Jesus' course. Just as Christians have followed Jesus' course, now we must follow our Father's course. The footsteps for us to follow are there so why do we become discouraged? We experience pain, like a mother in labor. She has to give her whole life for the baby to be born. It is a life and death situation. "Am I going to live or die to give birth to this new creation?" It is that kind of determined soul that God wants.

4. Let us work together, "Kingdom

Building" as our ideal goal.

5. Let us care for and help one another instead of blaming and criticizing one another. Let us help each other to find the solutions to the problems within us. We are not perfected yet. We are going in that direction and original sin is going away, but everyone has inherited problems. Our second and third generations will be completely perfect, without the added pollution inherited from Satan.

6. Let us reason together for unity amongst ourselves; as a state, as a city, as an organization, as supervisor and subordinate, as teacher and student.

So with this, our 5% responsibility fulfilled, I think Heaven and God will take over the rest of the work.

On this meaningful day I have thought about these things. I am not worthy of this special award because I have not yet finished my mission. I will do my best to finish; and as soon as we receive the Charter I intend to retire so that you, the next generation, can take over. May Father Bless you very much.

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The Cornerstone

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UTS Celebrates Christmas and the New Year

One thing you can never say about the U.T.S. community is that they don't know how to celebrate. On Wednesday, January 15, 1987 the Barrytown community held its annual Christmas/New Year's party. Only this year we had an added item to celebrate—the granting of the Provisional Charter by the New York State Department of Education. Because most of the student body and a large number of the staff members were away working in malls, etc. over the Christmas break, we postponed all major celebrating until everyone had

returned home.

To begin the evening we had an incredible meal cooked by Lloyd Anderson and the kitchen crew and served by one of the student teams. After dinner was served, it was on with the entertainment. Kathy Garland, Divinity Senior, was the hostess and M.C. for the program which featured Paulette Whitley, Wayne Curry, a lilting flute trio, and an inspiring offering of "America" by Joshua Cotter, Charles Catlett, Kerry Williams, and Richard Wojcik. The entertainment concluded with

Christmas selections from the U.T.S. choir.

To top the evening off, a cake was presented to Dr. Ang to cut. Dr. Ang led three cheers for victory in 1987; for God, True Parents, and U.T.S. To carry the celebration one step further, President Kim had asked that gifts be given to all the community members. With the help of Erin Bouma and her gift purchasing crew, every one in the U.T.S. community went away from the evening with a delightful gift to begin the new year and new term.

by Kathy Garland

SOUL OF RUSSIA

Michael Bordeaux and Russian Christianity

by Kathleen Harvill

"Though the world at large still ignores the testimony of the church under Communism, the day cannot now be far away when lessons will be learned and great inspiration will flow back from the persecuted churches to the privileged ones to revitalize them."

Michael Bordeaux's work for Russian Christianity is the inspirational source of this overview of three of his books chosen from his voluminous writings that seek to expose the persecution of Christianity in the Soviet Union and Eastern Europe.

Michael Bordeaux's personal course to this goal has combined both the spiritual experiences and a realization of his own destiny in God's Providence.

"God's signature is on the small events of this world just as indelibly as on the large. His two direct interventions into my life, when he wrested the steering wheel from my grasp to set me on a new course, could hardly have been in greater contrast. The first was in insignificant ailment...the second was a coincidence, a miracle so much against the odds..."

The first experience was a tooth ailment that caused him to miss his special services examination in the military. He spoke French and German. However, because of the delay, he was asked to begin a Russian language study as part of a special project in case of war with Stalin. Thanks to a tooth problem, Michael Bordeaux learned Russian which changed his whole life course.

The second experience was truly miraculous. Bourdeaux returned again to the USSR in 1964. Just before leaving, a friend gave him a letter smuggled out of the Soviet Union. It was from two old women pleading for the West to listen to the truth of what was happening to the Christians there. Beatings, imprisonment, and church destruction were all part of the letter.

It was on Michael Bourdeaux's next trip to the Soviet Union that he decided to go and take a look at the beautiful St. Peter and St. Paul's church he remembered from his first visit to Moscow. Upon arriving, he could see that the church had been a victim of the State's destructive policy. Two old women were standing nearby. Michael Bourdeaux asked them if they knew what had happened to the church. Incredibly, these were the same two women that had written the letter that Bourdeaux had received just before leaving.

"From that moment the direction of my life was set. I could see that I had to find some way of serving the persecuted church full time. As there were no existing organizations I knew doing this, it would mean giving up personal security and

branching out on my own. Perhaps thirty was the right age for this, yet my responsibility to provide for my family was daunting. I felt totally impotent then to respond to the hand on my shoulder, to the commission, "We need you." How could I, a lone voice who scarcely had a voice, respond to the needs of millions of suffering Christians? Yet, I could never even contemplate ignoring such a call."

By 1964, Michael Bordeaux had already completed university degrees in Russian and French. He then decided to continue his studies in theology resulting in his ordination. But the typical parish work did not fulfill his strong desire to help to make a difference for the suffering Christians behind the Iron Curtain.

"I knew inside that I should somehow be serving the church overseas, using my languages in the service of God, rather than preparing for a lifetime of pastoral work in Britain. Obviously my special area of interest was Eastern Europe, not the conventional missionary field."

Keston College

Michael Bourdeaux's desire to help spread the message of the persecuted church is expressed both in his books and in the founding of Keston College. Keston College acts as a kind of spiritual clearing house, to distribute to the public and the press in the West, recent situations and information of Christians in the Eastern bloc.

My personal interest in Michael Bourdeaux comes mainly from two reasons. His educational background in French, Political Science, Theology and Russian is similar to my own and, furthermore, he motivates me in my personal dream and goal of a future mission, after the Seminary, similar to his: to conquer atheistic Communism in the Eastern Bloc and the USSR and revive God's spirit and inspire a God-centered society anew in this precious part of Europe.

Michael Bourdeaux has written three books dealing with Russian Orthodoxy and Protestantism under the yoke of Communist oppression. *Patriarch and Prophets* is Bourdeaux's account of the persecution of the Russian Orthodox Church and dates from 1970. Another of his books is *Religious Ferment in Russia* and deals with the Protestant movement in the Soviet Union and their fight for survival; it dates from 1968. The final book is a recent work, *Risen Indeed* and incorporates current commentary on the Russian Orthodox Church as well as the other faiths in Protestantism.

The Church Subdued

In *Patriarch and Prophets*, Michael Bourdeaux presents the atheist campaign

vented against the Russian Orthodox Church. He presents the Constitutional problems of the Communist concept of separation of Church and state and the contradictions to these laws with the legislation of 1929.

He notes the important dates of 1927 when Metropolitan Sergi pledged loyalty to the "Soviet Union as the Civil Motherland" and thereby set the *modus vivendi* controversy that still plaques the church. The State, of course, has breached the agreement throughout the Stalinist years and further under Krushchev, when the Synod of Bishops of 1961 (convened in only 24 hours) signed the document of July 18, 1961, transferring all church property to state jurisdiction. The effect on parish life was devastating.

The book continues in its account of how the adopted position of the Russian Orthodox Church to avoid open confrontation with the state has led to clergy persecution, suppression of monasteries and seminaries, and the disparagement of much of parish life.

In his book, *Religious Ferment in Russian*, Bourdeaux deals with the situation of the Protestant faiths under Communism oppression. He explains that the main theme of the book is to report on the "Pure Baptist" movement or "Initiativniki," who are in opposition to the Moscow leadership through the AUCECB (All Union Council of Evangelical Christian Baptists). The major controversy here is whether the churches should register with the state, which is required in order to exist legally. Bourdeaux's book seeks to publicize the history and documents of the Initiativniki in the West. It is the documentation of the struggle of compromising, as the registered churches have done, or to continue the fight underground.

Attracting the youth

Risen Indeed is a recent publication (1983) and seeks to report on a personal level, both the situation of the Russian Orthodox Church and the other faiths. In his section on Russian Orthodoxy, he presents the seeds of the church meaning the Sobornost concept existing before the revolution and its destruction by the communist overthrow. He documents the story of Father Pavel. He then speaks of the Krushchev persecution of the 60's and the brave fight by Bishop Kovrov.

His report on the religious revival of the younger generation is fascinating. He presents the case of Father Gleb Yakunin and his work with the youth and his plight in prison. Bourdeaux reports on the attraction of the urban youth, especially to the Russian Orthodox Church and how the

Woods Are So Much More Than Trees

"When one tugs at a single thing in nature, one finds it attached to the rest of the world."—John Muir

John Muir was born in Dunbar, Scotland in 1838 and came to the U.S. with his family in 1849. He was in the University of Wisconsin (1860-63), spent part of the Civil War years in Canada and then went to Indianapolis and worked in a machine shop. An accident hurt his eye and he stopped to think of what he was doing with his life. He devoted himself to the "University of the Wilderness" and spent the rest of his life exploring America.

He walked from Indiana to the Gulf of Mexico. His copious notes on the flora and fauna, however, were not published until 1916. He began writing for newspapers and magazines criticizing the exploitation of the wilderness, the rape of Mother Nature, for commercial greed. He spent most of his life, until his death in Los Angeles in 1914, calling for legislation to protect wilderness areas from the lumber barons and the utilities corporations' dam building. He lectured and wrote for both state and federal protection for the forests.

By 1868, he was in Yosemite Valley, in California, where he stayed for six years. In 1879, he was in Alaska and discovered Glacier Bay and a glacier later named Muir. The following year he married Louise Strentzel and settled down to fruit farming her parents' ranch for 10 years and two daughters, Annie and Helen. In 1890, Muir and Robert U. Johnson, editor of "Century" magazine, and others, got the National Park Bill passed establishing Yosemite and Sequoia National Parks. In 1892, he helped start the Sierra Club and served as its first president. His first book, "Mountains of California" was published in 1894. "Our National Parks" was published in 1901. "My First Summer in the Sierra" in 1911, and "The Story of My Boyhood and Youth" in 1913.

California Redwoods

Muir inspired Congressman William Kent of Marin county. With his wife Elizabeth Thatcher Kent, he bought 500 acres of redwoods threatened by lumbering operations and dam builders. They gave it to the government with the stipulation that it be called Muir Woods. In 1908, President Theodore Roosevelt established this national monument by proclamation. Today, Muir Woods is inside Mt. Tamalpais State Park, 17 miles north of San Francisco. When John Muir heard about it, he said, "This is the best tree-lover's monument that could be found in all the forests of the world. You have done me great honor and I am proud of it. ...Saving these woods from the axe and saw, from the money changers and water changers [dam builders] is in



many ways the most notable service to God and man I have heard of since my forest wandering began."

Some 150 million years ago, redwood and giant sequoia grew all over the northern hemisphere. All that is left today is a 150 mile stretch of giant sequoia and a 540 miles stretch of redwood, along the Pacific Coast from Monterey to Oregon. Some of these trees are 240 feet high while a few go to 360 feet. They are the tallest living things on earth. Interestingly enough, their roots only go about 6 feet deep. It is the lateral spread up to 150 feet that holds them up. In the forest, these are intertwined with the roots of other trees leading to a good sermon about networking and how we can support one another. The oldest known redwood was 2200 years old with the usual life span from 400-800 years. The wood is fire, insect and rot resistant [which makes it attractive lumber]. The bark is thick and almost like asbestos. There is little pitch in the wood to burn and the trees have a lot of water in the wood which also helps resist fire. Natural chemicals resist insects and rot.

Stewards of Nature

Several years ago, Norman Vincent Peale called on people to "Live a Wonder-filled life." Peale heard the phrase from another tourist while walking through Muir Woods. He compared the towering trees to the spires of European cathedrals and it is no surprise that a section of the woods is called "Cathedral Grove," just half a mile from the Visitors Center. Muir himself had found God in Nature as countless others have before and since. It may be a California redwood, or a simple western sunset. As far back as the Bible, Paul, the Psalmist and others, were talking about what later was called "natural theology." St. Thomas Aquinas thought we could use our God given reason to understand and to know God through "natural revelation," reason-

ing backward from the Creation to the Creator.

Many things flow from this, not least of which is the idea of human beings are stewards of God's world. In the creation stories of the Bible, people are given "dominion" over the earth. In modern English, this has often been taken to mean control, like a ruler. The natural world is supposed to serve men as slaves serve their master. Master Kung Tsu, known to the West as Confucius, described human existence in terms of five relationships, such as wife-husband, subject-ruler. These are mutual relationships. He noted that if the people have enough to eat, the ruler too will eat. If the people are hungry, how dare the ruler eat! But later neo-Confucian tradition changed the relationships into one-way streets. The wife serves the husband and the subject serves the ruler without corresponding responsibility for the other. In the ancient Near Eastern world of the Bible, "dominion" was Confucian not neo-Confucian. People were given dominion not to exploit, but to care for the world. An ancient moral standard is found in the view of the good king—one who cares for the widow and the orphan, the poor and the downtrodden.

John Muir and the conservationists stand in this ancient tradition, caring for God's creation. Today, we know that unless we learn to live in harmony with nature like the American Indians, we will destroy nature with our poison dump sites and strip mining, with superhighways replacing good farmland. When nature goes, so will we. Cancer, stress. Instead of a wonder-filled life, it will be a wounded, short changed life. But it need not be. The wonder-filled life of John Muir shows us a better way—God's way—caring rather than corrupting, mutual relationships rather than rape, the restoration of Eden replacing greed.

Henry O. Thompson

ICUS

New ERA Conference

The 15th annual International Conference for the Unity of the Sciences (ICUS) was held from November 28, to the 30th, 1986 at the Marriott Hotel in Washington DC. Scientists from 43 nations attended seven small group sessions such as Science and Art, Ecumenism and Philosophy, and the Value Life.

Present also, but not in clear view, were many of the students from UTS. It has long been the tradition for UTS and IRF to combine forces for this annual event. Students filled staff positions such as Registration, Conference Headquarters, VIP Hostess, Banquet staff, Spouse Tours and so on. For each position held by the Hotel Conference Staff there was a matching position held by either an IRF or UTS staff member. As a result the conference was a rewarding and pleasing experience for the participants.

For the students, the conference was an interesting mixture of "slave labor" and "luxury." It is an interesting contrast to live in the lap of the luxurious Marriott Flagstaff Hotel while at the same time putting in many hours of work for the conference. I doubt, however, that there were any complaints. Rather, the experiences with the participants and the feeling of fulfilling a vital role more than outweighed the work.

There were no complaints, either, about the food—served in the Marriott staff dining room; or the swimming, jacuzzi, and sauna. Many students found the time to indulge in their favorite pastime—having fun.

I would like to take this time, on behalf of the ICF staff to say thank you for all of the hard work and effort made by the UTS students. And to the IRF staff, from the UTS students, "thanks for the memory and see you next year."

About one hundred and twenty theologians and philosophers of various religious traditions gathered together from all over the world for the New ERA (New Ecumenical Research Association) conference on "God: The Contemporary Discussion." The conference took place at the renowned Hotel del Coronado, Coronado, California from December 29, 1986 to January 3, 1987. The participants: Christian, Moslem, Buddhist or Hindu, enjoyed tremendous fellowship and generated much excitement in their seven different theme groups: (1) "God, Nothing, and the Ultimate," (2) "The Human as a Medium of the Divine," (3) "God and Ritual," (4) "The Rationality of God and the Rationality of Nature," (5) "The Future of Onto-Theology," (6) "The Social Consequences of Belief in God," and (7) "God as Healer, God as Destroyer." Each theme group had at least one Unification scholar as a full participant.

From UTS, President David S.C. Kim and Dr. Theodore T. Shimmyo participated. In Theme Group III, President Kim presented a paper on "Ritual and Kingdom-Building: A Unification Perspective." President Kim was very well received, not only because of the scholarly quality of his paper, but also because of the participants' interest in the Unification movement and in President Kim, one of its leading members. In Theme Group II, Dr. Shimmyo, assistant professor of theology at UTS, presented a paper, "Brunner and Barth on the Image of God: A Unification Appraisal," which was appreciative of the two Swiss Neo-Orthodox theologians' monumental attempts to see the image of God in terms of relationship. The other theme groups had Unification scholars Jim Fleming, Tom Walsh, and Franz Feige.

In his opening plenary address Rev.

Chung Hwan Kwak, president of IRF (International Religious Foundation), shared Rev. Moon's vision of the unity of the world centering upon God's love. At the closing plenary Conference, Chairperson Dr. Robert P. Scharlemann, professor of Religious Studies at the University of Virginia, remarked on the old philosophical problem of the "one" and the "many," in an ecumenical context.

Representative of the accomplishment of this conference was a remark made by one participant, a Benedictine monk: "We all spoke about our religious convictions honestly. Yet strangely, we all became very close to each other."

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most receptive are the students, young professionals, and the artists and writers. He feels the Russian youth who have a need for more mystical spirituality stay in the Russian Orthodox tradition. He elaborates in his sections on Russian Orthodox monasticism, prayer and the spiritual lives of the "startsy" giving the examples of Father Sekach and Father Nikon.

His discussion of the other faiths concentrates on the conversion in the prisons to Christianity usually through the Baptists. He then continues with a lengthy testimony and tribute to Nijole Sadanaite, who is an activist for the Lithuanian Catholic Church and has suffered incredibly for her work in spreading God's message, especially through her underground journal, "Chronicle of the Lithuanian Catholic Church."

Michael Bourdeaux ends the book with his reflections on the urgent need for ecumenical efforts among the unregistered churches difficult as it might be, in order to promote greater spiritual unity in Christianity's face off with Communist atheism.

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The 6th Annual Class Challenge Debate



February 17, 1987 marked the final round of the 6th Annual UTS Class Challenge Debate. The junior class debated the divinity seniors on the topic: "Private citizens should be allowed to support financially and/or militarily, personal causes in international conflicts."

The junior class was represented by Sam Harley, Genevieve Lataillade, and Ian McIntosh. The divinity seniors debating were Angeline Thomas, Michael Yakawich, and Charles deWatteville.

The judges for the debate were Mrs. Therese Stewart, Academic Dean; Mary

Lou Zochol, Dean of Students; Sarah Witt, Public Relations Director; Bill Brunhofer, Staff Director; and Dr. Betsy Colford, Director of the Language Department. Kathleen Harvill served as the debate coordinator.

The debate itself met with some initial difficulties, particularly when all had been planned for the debate to take place a week earlier. However, due to the illness of one of the participants, postponement to the February 17th date was necessary.

The debate was an excellent display of well-prepared speakers, on both sides. The

judges, after lengthy deliberations and a close final tally, selected the junior class as the victors of the debate. The event was well attended by seminary students, staff, and guests who were enthusiastic and supportive of both teams. After the announcement of the winners, Dr. Ang, Executive Director of the Seminary, presented the trophy to the junior class team. Refreshments were served amid the sincere congratulations and lively conversations that developed by the evening close.

by Kathleen Harvill

11th ANNUAL UTS ORATORICAL CONTEST

After two days of preliminaries, the finals of the 11th annual David S.C. Kim Oratorical Contest were held on February 25, 1987. Eight finalists spoke 7 to 9 minutes on this year's topic, "Building the Kingdom in 20th Century America."

Kerry Williams, co-winner of last year's contest (tying for first place with Carol Flowers), emceed the event, passing the trophy to Kathy Garland, who took first place. Angeline Thomas won second place, John Williams placed third, and honorable mentions went to John Didsbury and Barbara Pavey. Prizes of \$100, \$75, and \$50 went to the first, second, and third place winners.

In her award-winning speech, Kathy Garland shared her experience of praying on the deck of the Mayflower, shedding tears as she felt the spirit of the Pilgrims come to her. Their first act upon landing in Plymouth was to pray for God's guidance. Responding to the call of God to come to America, we should look to them as the original kingdom builders of this nation. The Pilgrims created the spiritual foundation for building the kingdom through their undying faith in God. The Puritans gave the kingdom form and substance, through their legacy of the covenant between God and man, expressed by their love and service to each other. "Today in America," she stressed, "we have all the external resources for building the kingdom. What Americans need now are the internal resources to commit themselves to God, and find the means to truly live for one another in the spirit of our forefathers." Quoting such modern-day prophets as Dr. Martin Luther King and Rev. Sun Myung Moon, she defined the true neighbor as one who will risk his prestige, position, and even his life for the welfare of others. Out of this spirit, the projects and organizations will emerge to heal our nation's wounds and make us into kingdom builders.

Angeline Thomas emphasized the need to inspire and ignite the hearts of young people in order to build the kingdom. Citing "God-talk" as irrelevant to the majority of today's youth, Angeline proposed finding innovative ways to capture the interest of young people. "First engage them in activities which appeal to them (e.g. learning to run video cameras, studying martial arts), and in the process of teaching, share the love that God has for them as His sons and Daughters. In getting them to work together with us in various communi-

ty projects and activities, we can create an environment through which they can be raised up." "In this way," she stressed, "we will see the emergence of the kingdom in 20th century America."

John Williams pointed out that the greatest obstacle in building a modern-day kingdom does not lie in the obvious external problems which plague our nation, but rather in the fact that our sin has cut us off from God's love and forgiveness. To experience God's love for us, we need to repent and feel that we are forgiven. He spoke of Dr. Martin Luther King as an example of someone who could love and forgive his enemies because he had ex-

perienced God's forgiveness of his own sins. "Through this personal victory he could then motivate his own people to absorb the hate directed at them and return it with love. In this way he could reignite the dream of brotherhood in America which transcended race and nationality. Through repentance and a belief in God's love for us, we can provide the moral leadership and authority which is so necessary to create the kingdom of heaven."

The judges for this year's contest were Mrs. Marie Ang, Mr. Howard Torkensen, Dr. Daniel Davies, Ms. Susan Cugini, and Mrs. Yolanda Smalls.

by Kerry Williams



UTS Students and Staff are participating in a series of local CAUSA USA Seminars scheduled from January through the fall of 1987. Here, John Byrum speaks to members of the American Legion.

Winter Coffeehouse



Coffee House Entertainment: Charles Cattlet sings lead in the Michael Jackson parody "Eat It."

On February 22, UTS students, and area friends, along with President and Mrs. Kim and Rev. Jae Sook Lee gathered in the main dining room of the Seminary for an evening of fun and entertainment.

Talented artists were drawn from the student body, staff and residents of UTS.

The first act to perform was the younger set, Jenny Ang, Michael Stewart, Jessa Stadelhofer and Nurie Harvill delighted the audience with their gymnastics skill. They, along with other local children, have been studying gymnastics with Suna Senman, a R.E. Senior at UTS.

BLACK AMERICA IN GOD'S PROVIDENCE

by Robert Beebe

Since the sixties and early seventies, little seems to have happened in the area of civil rights or black power. The urban rights of that period have not, in general, recurred. Externally, a relative calm has been hanging over the racial scene during the past decade. Let no one be deluded, however, and think that the problem has dissolved. There can be no doubt about the degree of racial injustice and degradation which continues to exist in America today. As we said at the beginning, one walk through any inner city will quickly attest to that fact. In those ghettos, resentment continues to fester, threatening to explode one day and embroil this country in a destructive race war.

The National Urban League's "State of Black America" report for 1984 highlights the current social condition of black people. In the midst of a booming economic recovery, black unemployment resides at 17.8 percent, more than twice the national rate. For black teenagers the figure is nearly fifty percent. Over one third of all black families live below the official government poverty line, the highest since 1967, and is three times that of white families.

Forty-two percent of all black households are headed by women, indicating a strong matriarchal factor still in black society. Nearly half of these women lack a high school diploma, three-fifths have no job, and 45 percent of their families live below the poverty line. In another report issued at the same time, the Federal Equal Employment Opportunity Commission found black to be "severely under-represented in key industries... (and) disproportionately concentrated in lower-paying jobs."

Black is Beautiful

There have been some positive developments as well. One permanent result of the civil rights and black power movements has been the continuing development of black dignity, pride, and culture. The concept of blackness is now accepted. Blacks have become more involved in the political process, most notably in the nation's major cities where several now have black mayors. In those perhaps blacks have finally accumulated enough power to begin to control their own destinies for the first time. Jesse Jackson's presidential candidacy is only the most visible in a growing field of black candidates for political office.

This phenomenon, together with concerted black voter registration drives, may usher in a new era of serious consideration

of minority issues in the political arena. On the other hand, as of this writing, blacks still hold only one percent of all elective offices in the United States compared with their twelve percent of the population.

Twenty years ago at the Lincoln Memorial Martin Luther King spoke of the "urgency" of the moment on the racial problem. That urgency is as great if not greater today as it was then. Commitment and sacrifice will be demanded from whites and blacks alike. As King once wrote:

"Freedom is won by a struggle against suffering. By this measure, Negroes have not yet paid the full price for freedom. And whites have not yet faced the full cost of justice." ("Where?")

America today faces two possible futures with respect to the race issue—either reconciliation or destructive race war. History is pushing the struggle towards an inexorable and ultimate confrontation. All over the world the cry for liberation is being heard as the haves, tired of being exploited by the have-nots, demand to be treated with the respect of equals. America's domestic situation is a reflection of this worldwide struggle. How it deals with it may significantly determine the outcome on the worldwide level. If America can resolve its historic racial problem, it will stand in a much stronger position to help other parts of the world to deal with theirs. Until now, however, America has too often remained unsympathetic to the plight of the world's poor because it has been unsympathetic to the plight of its own poor.

Reconciliation

This hints at the starting point of true reconciliation. If the past two decades have taught us anything, it is that political, economic, or social remedies are not enough, nor are they even possible by themselves. Freedom and equality on those levels cannot occur until there is a reconciliation of heart between black and white. Presently, despite the progress that has been made, there remains a tremendous schism between the races at the level of heart. This is nowhere more in evidence than in the churches which stand as America's most segregated institutions.

This was the level at which King worked and which must be taken up again—this time with a greater maturity. It begins with a faith in America's capacity to live up to its ideals. King never lost confidence in the ultimate decency of the American people—both black and white. He noted that even in the worst riots of the 1960's, blacks would direct their destructive energies towards property, representative of the white power structure, rather than personally attack

whites. For whites, their need to maintain at least the pretension of a just society was evidence of an underlying desire for virtue. In this, King could find hope for their ultimate redemption.

That redemption will begin when white people are willing to face themselves and the reality of their history. They must acknowledge the wrongdoings they have inflicted upon a whole race of people. They must repent and humble themselves before them. As King said: "A society that has done something special against the Negro for hundreds of years must now do something special for him, in order to equip him to compete on a joint and equal basis." Whites thus far have been unwilling to take these steps.

Black and White Churches

The white American heart finds its roots in the Christian tradition. If that heart suffers from a certain callousness, it is because its Christian tradition has become callous. Indeed, for many whites it has lost all meaning and relevance. It is precisely here where blacks have something valuable to offer whites.

While white society has become more and more secularized, the black church remains a vibrant force within black culture. Even today many black leaders tend to be ministers. Black Christianity retains a certain vitality of spirit which has been all but lost in white Christianity. That spirit, reflected through its ideology, reveals a deeply loving, but suffering God. It reveals a God who is very near and active in the lives of His children. A God who is concerned with the liberation of His children on earth as He is with their salvation in heaven. And thus a God who is seeking to establish His kingdom on the earth.

Only through an experience of God's love will the hearts of white people be cleansed, transformed, and humbled. Blacks, whose centuries of suffering have brought them into intimate contact with God's own suffering, stand in a supreme position to demonstrate the heart of God to their white brethren. They are in a position to spearhead a revival of the true Christian spirit in America. This was what King had been hoping to accomplish using his tactic of nonviolence.

"(T)he Negroes' use of direct action will help whites to live up to their Christian and democratic values; it will purify, cleanse and heal the sickness in white society. Whites will benefit as well as Negroes. He has faith that the white man will redeem himself. Negroes must not hate whites, but love them."

King's strategy demanded a lot from blacks. It asked that they love in the face of immense hatred. The strategy ultimately

Faculty Interview: Dr. Ozturk

"It is surprising to me in, a country such as America, to find such high spiritual life," said Yasar Nuri Ozturk, professor of Islamic mysticism at the Unification Theological Seminary (UTS) in Barrytown, New York. A native of Turkey and a Sufi, Dr. Ozturk said that when he ventures beyond the UTS campus, the atmosphere changes from spiritual to materialistic. "Here in Barrytown," he said, "I feel as if I am among a group of Sufis in a Takka (Sufi temple)." Dr. Ozturk, whose father and grandfather were Sufi masters, achieved the mastership of both "Nagshibandi" and "Kadari" schools of Sufism under his father.

He learned Persian and Arabic at an early age, memorized the Koran, and gained the title "Hafiz", or one who knows the Koran by heart. After finishing high school in his home town, off the coast of the Black Sea, he moved to Istanbul and graduated from Istanbul University in law and theology. Later, in 1979, he completed his doctorate in Islamic philosophy.

An author and translator of 11 books on Sufism, Dr. Ozturk is regarded by the Christian churches in Turkey as a bridge between Islam and Christianity. He was often invited in Turkey to speak of the unity of the two religions at the church services. Three of this books have been translated into English by the Unitarian Church to be published by the Red House Press.

The ultimate goal of Sufism, Dr. Ozturk maintains, is found in the first verse of the Koran, which states that the Creator is the Lord of all mankind. "All people, regardless of their race, nationality, or religion, are the children of the same parents," he added. "Sufism, or Islamic Mysticism," explains Dr. Ozturk, "is rooted in revelation and molded in the

image of the prophet." "To Sufis," he said, "Jesus' personality is exemplary, and in Islam, Jesus is a great prophet. Christianity is a religion based on the revealed book, the Bible, and Islam is a sister religion to Christianity."

However," he said, "the confrontations which exist between the two religions as well as between mystic Islam and legalistic Islam come from the narrow-mindedness of the legalist sects. They regard religion as law, but the mystics deal with the realm of the spirit," and this is why, he explained, "they can embrace all humanity."

In discussing the differences between traditional, or as he put it, legalistic and mystical arguments of Islam, he said that the base of the two institutions is the same. "There is no conflict between legalistic Islam and Sufism, he said, pointing out that they simply have different approaches to the same goal. He explained that traditionalists are concerned about the external character of the religion, while the Sufis are oriented toward the internal aspect of the faith.

This 42 year old father of three, left his family in Turkey to come to the United States last September as a guest member of the UTS faculty to research the life and theology of the Unification Movement and to teach Sufism.

Dr. Ozturk was introduced to Unificationism in 1981 when he participated in a Unification Principle seminar in Paris. He said he finds major similarities between Sufi principles and Unificationism. "The Divine Principle contains new explanations on revelation, which contemporary individuals and society are deeply in need of," he said.

by Es-hagh Zahedi

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failed, not only because white intransigence proved to be stronger than expected, but also because blacks were not able to live up to its demands. In part, they were hindered by their low self-concept. They still tended to see themselves as the inferior beings which white racists saw, rather than as the noble creatures which King saw.

Also, with the advent of the black power movement, they became too concerned with their own liberation without realizing that the white man, despite all of his power and money, was in need of liberation too. In the end blacks were unable to hold on the King's dream of a transformed and colorless society nor to an awareness of their critical role in the creation of that society.

Awaiting transformation

American society today still awaits transformation. The key to that transformation may reside with its black people. God has always had to ask those closest to His heart to sacrifice for the sake of a greater purpose. Developments since the demise of the black power movement suggest that a maturing process has been occurring within the black community making it more aware of the historic role it is being asked to play.

The highest aspects of their theology challenges blacks to realize that God is concerned not merely with their own welfare, but that God is the redeemer of the oppressed as well as the oppressors. It challenges them to see themselves not as a deprived people, but as a noble people whose suffering has won them the precious heart of God.

That suffering has molded those blacks who have been able to keep faith and hope into a people with a deep capacity to love and have compassion for others. Only their own lack of faith in themselves prevents them from utilizing this gift.

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The David S.C. Kim Oratorical Contest

Building the Kingdom in 20th Century America

*An Oratorical Speech
by Su Schroeder*

I know of no nation in this world that began with a higher ideal than the nation of America. Our forefathers stated plainly and simply that they wanted to create and build the Kingdom of Heaven on earth in this country. The higher the ideal in the beginning the greater the pain when the ideal is lost. Today our nation has suffered through many tragedies. We have gone through the 60's, we have gone through drug and alcohol [problems], we have gone through the loss of our ideal and the pain is deep.

When I was a young person, growing up in the 50's and 60's, I had an ideal, an idea of what my personal kingdom would be like. I wanted about 40 acres in the deep woods of Minnesota or Wisconsin with a log cabin, a barn, a cow, a horse, many cats, several chickens and a couple of dogs for protection; and I wanted to be alone. There was no room in my kingdom for other people because there was no room in my heart for other people. I had lost whatever vision I had as a child and I was disillusioned and feeling a great deal of pain.

Since coming to the Unification Church, I have learned, through our teaching and the experiences I have had in this Church, [that] my ideal, my kingdom, is not God's ideal. Within God's Kingdom, within God's Ideal, there is very much room for other people. I've had to reevaluate and restructure my own thinking. What does this mean for 20th Century America? What is building the Kingdom in this country, at this time?

It says in the Bible that God is Love and since it is God's Kingdom that we are building, I think that it is a fair assumption



Dr. Ang, poses with this year's Oratorical Contest Winner, Kathy Garland and last year's winner, Kerry Williams.

to state that the Kingdom is the Kingdom of Love. Reverend Moon once said, "God's Kingdom is the place where there is godly love," but how does this come about, practically speaking? It is easy to talk about love, but what does it mean? God's Love is True Love, is absolute Love, but does the Kingdom come down from Heaven, where God lives, like the fabled city of Jerusalem? I never believed that as a child and I don't believe it now. I agree with Reverend Moon when he says, "The Kingdom of God on earth, the ideal Kingdom, is not a ready-made thing which we can go and get-but we

are making it, establishing it, with our own hands." The Kingdom does not come from the sky, but it comes from within and amongst us.

2,000 years ago the pharisees came to Jesus and said, you're always talking about his Kingdom of God, this Kingdom of Heaven. When is it going to come? Jesus' answer to them was, "...the Kingdom of God is within you". Most Bibles, when you read through them, subscript the word within to also say, "the Kingdom is among you". I got curious when I saw this discrepancy in translation and I went back to the

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original Greek to find out what it meant and I found the word **endidusko** (en-did-oos'-ko). The translation, the literal translation, surprised me. It means to wear a garment, or to clothe, or to sink into a garment. Envision, if you will, coming home after a long day's work and sinking into that nice, soft, cuddly robe that we all have. You know the one that you don't give away, or throw away even when somebody gives you a new one because the old one is so worn out? Isn't love like that? Isn't it like sinking into a nice, cuddly, old robe?

The Kingdom comes from **within** each person to surround each of us, to expand and come around us, and it goes out and out and out, around like the old robe; until finally, it is **amongst** us. The word among is the English word that we use when we mean between more than two people, between many people. The Kingdom is around us, the Kingdom is amongst us. It is in our loving relationships that the Kingdom of God comes.

This Kingdom is not in this country in the 20th century, it has not yet arrived. But now is the time for the Kingdom to come, now is the providential time that God has declared. So it is our responsibility to bring His Kingdom.

The title of this contest and this speech is **Building the Kingdom in 20th Century**

America. By the 21st century I have great hope and anticipation that things will be different than they are now. Now, in 20th century America things are happening, the Kingdom is coming, we are building it. We are caring for each other, we are loving. We do not yet have completed and perfect love.

I am American, and as an American I feel the great pain and great sorrow of my people. I love my people deeply and I am willing to share that pain and sorrow with them. The American heart is the deep heart

of loss, of pain, of anguish. Yet there is another side to the American heart. There is the side of innocence, of childlike love—that sparkle in a child's eyes, that hope for the future. I believe it is only through love, only through God's Love, that the pain and sorrow of our past can be healed and the love and wonder of our innocence can be preserved.

Who will bring this Kingdom to America? Who will help build the Kingdom in this country? Will you?



Dr. Young Oon Kim

UTS Faculty Interview: Dr. Davies

by Sarah Ribble

Amid shelves overflowing with scholarly books and piles of papers almost toppling over, the sound of a running brook fills the air. Sitting at a Commodore computer in sweat suit and worn-out top-siders, Dr. Daniel Davies reminds one of a small town boy, rather than a seminary professor.

Dr. Davies grew up in the shadow of Mount Saint Helen's, in the small community of Chehalis, in Washington state. He claims that his mother was the first French war bride after World War II. Being raised in an international family, according to Davies, prepared him for his own international marriage and fostered an interest in international travel.

After a few years of study at the University of Washington in Seattle (1968-71), Davies traveled extensively throughout Europe, spending time in Germany, France, Greece, Turkey, Israel, and Holland (1971-73). After living on a kibbutz in Israel for one year, Davies took part in the filming of "Jesus Christ Superstar". During this time he received a vision of Jesus and became a born-again Christian.

Back in New York, in May 1973, he met members of the Unification Church

and decided to join. While working in Ithaca, New York in 1974, he had a vision of a training center where over two hundred students could be theologically trained. Years later he realized that his vision was the Barrytown Training Center, which is now the Unification Theological Seminary.

"I felt like my destiny was intrinsically involved in this place," said Davies. Indeed, Dr. Davies worked at the Barrytown Training Center for over a year (1974-75) before finishing his undergraduate studies in psychology, at the University of Washington in Seattle (1975-76). Upon completion of his degree, Dr. Davies entered the Seminary in 1976 and graduated with the Class of 1978. He was then one of the students selected to pursue Ph.D studies.

His next two years (1978-80) were spent in Dallas, Texas at Southern Methodist University, where he received his master of theology degree. From there he went on to Drew University, where he earned the M. Phil and Ph.D. degrees, writing his doctoral dissertation on "The Missionary Thought and Activity of Henry Gerhard Appenzeller."

Recently Dr. Davies sent his dissertation, a five hundred page manuscript, to be published by Edwin Mellen Press. He plans to publish six volumes of Appenzeller's

papers, as well as another book, with the Edwin Mellen Press. "This is a four year project that I want to finish in two. That's why I am scarce around campus," he admits.

Dr. Davies will divide next year (1978-88) between teaching at UTS and Sun Hwa Theological Seminary in Korea. His wife, Sun Hee Moon teaches folk ballet at the Little Angels School in Seoul. They have two daughters, Demola, four years old, and Sarah, one and a half years old.

Dr. Davies taught a class on Korean Christianity last fall and is now teaching a class on the Christian missionary movement in the nineteenth and early twentieth centuries. In the spring term, he will teach pastoral theology, in an attempt to construct our own Unification theology of ministry.

Davies said, "I'd like my classes to be a place where we can all learn and are stimulated to think responsibly." Dr. Davies admires the students at UTS. "I find people serious and hard working, especially if I require it," he says.

His advice to UTS students is to take time for prayer and reflection and to develop a plan for their lives. If there is one thing to take from UTS," says Dr. Davies, "it is experiences with God and a plan for your life."

UTS Hosts I.C.C. Fellowship Dinner

Seven ministers attended an I.C.C. Fellowship Dinner given on Tuesday evening, March 31, at the Unification Seminary. They were as follows: Rev. John E. Capen, United Methodist Church, Stone Ridge; Rev. James U. Smythe, New Hope Baptist Church, Albany; Mr. & Mrs. Carrothers, Friends Meeting Hall, Poughkeepsie; Rev. Ebenezer Mane, Dutch Reformed Church, Kingston; Rev. Al Messersmith, United Methodist Church, Kingston; Rev. Dr. Hector A. Chiesa, Senior Chaplain, Woodbourne Correctional Facility; and Rev. Raymond J. Van Stone, of the Presbyterian Church, Tioga Center, N.Y., who was the main speaker.

The program began at 6:00 p.m. in the White Carpet Room, where hors d'oeuvres were served at a reception. Rev. Raymond Van Stone greeted the ministers as they arrived. Rev. Shawn Byrne acted as the official host for the dinner program.

At 6:30, all went to the Conference Dining Room, where dinner was served. The table was set beautifully, with pink

tablecloth, burgundy napkins, candles and flower arrangements. Our sister, Kathy Garland, organized and planned the Korean dinner, which was deliciously prepared with the help of Myrne Lapres and Su Schroeder, Kathy acting as head cook. It was served very professionally by the serving team consisting of head waiter, Greg Ramirez, assisted by Momiko Conneally, Taeko Duckworth, Ritsuko Soto, and Grace Lee who also served at the reception. All the servers wore native Korean outfits which lent an air of authenticity to our Korean dinner. The main course—Bulgogi, a slightly sweetened sesame flavored beef was served with white rice of the orient. Spicy, marinated vegetable condiments of Spinach, Bean sprouts, Carrots (Korean style), seaweed (seasoned), Oriental radish were served with the traditional Kimchee. Amaretto Sherbet and a fruit platter were served for dessert.

Accompanying the dessert, a musical offering was given by the UB Japanese Choir, directed by Sonoko Steinbronn.

A book table was set up at the entrance side of the Conference Dining Room, where Rev. Van Stone displayed many books, pamphlets, framed pictures, figurines he had purchased in Korea, and awards given to all participating minister-veterans by the Korean Government, in appreciation for our having saved them from the Communist North. Rev. Van Stone had served in the Navy in Korea, and mentioned to me that his outfit was among those that had liberated Father from prison. He felt very good about that.

A video of the last I.C.C. Conference in Korea which Rev. Van Stone had attended was then shown.

After the video, Rev. Byrne introduced Bill Brunhofer, who invited all the ministers to participate in one of the I.C.C. Conferences which were scheduled monthly, until the end of this year; the next one beginning April 20-May 1. Bill distributed written material about the I.C.C. Conferences to be studied by the ministers.

Women, Men and God

DR. HENRY O. THOMPSON

From time immemorial it seems, men have put down women. Having been controlled as infants, they spend the rest of their lives getting even, getting back at mother by beating up their wives, pushing women to the sidelines of "kitchen, cooking and children," unaware that they thereby perpetuate the very thing they protest. Or, perhaps their protest is itself just the excuse of the "enfant terrible" who wants his own way and refuses to grow up. But thus it has always been. Or has it?

"In the beginning..." the Bible says God created the heavens and the earth. He went on to create plants and living creatures. At the epitome of his creation were human beings. In Genesis I, we read that God created people in God's image, "male and female created he them." It would appear from this that God is both male and female. Women are images of the divine (which at least some men have been claiming in each generation—at least when they were in love!) Males are also images of the divine (which at least some women have been claiming in each generation—especially when they were in love!)

But then we move on to the second chapter of Genesis. Here we find that God creates the earth and then creates a male human. But the male is lonely. So, God creates the animals for him as companions.

They are not quite what Adam had in mind! So, at the epitome of his creation, God creates the human female. As a friend noted some years ago, God saved the best until last! God created Eve to be a helper or helpmate for Adam.

At first glance, this looks like the epitome was to be a servant, but not so in the original Hebrew. The Hebrew word means divine helper, so there is more to that "divine" business than just a young man in the spring whose fancy has lightly turned to thoughts of love. But ignorant males through the centuries have read the Elizabethan English as servant and through brute strength, the strength of the beast if you will since fallen Adam is lower than the Beasts, have kept the human female in conditions varying from slavery to a "Doll House" to quote Ibsen.

Not in the beginning

Yet, "in the beginning" it was not so. Women were equal or superior to males. But what about the Fall asks some Augustinian Calvinist? Doesn't that prove that women are inferior? The story in the Garden of Eden is fascinating. The snake tempts Eve and she resists! While she finally succumbs and eats the apple she does so only after resistance. Adam on his part, submissive, suggestible, spineless, brain-washed, non-thinking, irrational creature that he was, did not bother to resist. The

creature of his belly took the apple and ate...So who is the weaker sex?

Ah, but! the conversation continues, it says right in the good book that she shall be Adam's servant and have pain in childbirth. It is strange or maybe not so strange, at how quick we are to neglect the positive commandments to love thy neighbor and to love God, and how quick we are to enforce the negative commandments, especially when it is to someone else's hurt.

Though Rabbi Hillel said "Do not do unto others that which is hurtful to thyself—that is the whole of the Law and the rest in commentary—now go and study it," we continue to hurt others as others have hurt us, perverts that we are. But rabbinical exegesis has noted that we are not called to enforce the pain of childbirth to make sure it is painful. We are not called to enslave others though we ourselves have been enslaved. Indeed, even when slavery was fully accepted, the Hebrew tradition legislated limits to the slavery—limits of time and mercy—limits which ought to have applied to women but for the "enfant terrible" getting even.

No. The original intent was equality, not servanthood. We are called to enforce good. The Hippocratic oath called upon physicians to do good, or at least do no harm. If the Greek pagans could reach moral heights such as that, surely the "enlightened" of the world could as well.

continued from page 3

What did Jesus think?

In time, Rabbi Joshua of Nazareth came on the scene, about 50 years after Rabbi Hillel made his epoch creating remark. Rabbi Joshua or Jesus, as he is commonly known, had a few interesting teachings as well. I spoke once on the role of women in the Christian religion and faced some strong argument later from a visiting couple in the congregation.

They insisted that it said in Ephesians that as Christ is the head of the church so man is head of woman. That is why he was the head of their household. What is more, their church taught that and their church had more men in it than my congregation did. I declined the perverted exegesis—I would rather go without men in the congregation than get them there by promising them the status of slavemasters.

The Christ, for some people, is the Rabbi Jesus of Matthew, Mark, Luke and John. The Jesus of the Gospels said that the Son of Man came not to be served, but to serve. Some Christians see Jesus as the Suffering Servant of the "Servant Songs" of Isaiah, immortalized by Handel's "Messiah." Such a "headship" stands the world on its head from its usual values. The Christ who is the head of the church is the servant, if that Christ is the Jesus of the Gospel. The *Christian* man is the head of his wife as her servant, as one who serves, *not* one who gets waited on hand and foot. Christian morality has never had much of a following. It is too radical for the males in power who associate power with being served.

The more crushing problem is one of power. Jesus said that the Gentiles love to lord it over one another, but it shall *not* be so with you. The "Christian" male, if such there be, should have no interest in lording it over anyone—female, Black, Hispanic,

Catholic, Jew, Unificationist, or even Episcopalian. The Christian—the follower of Jesus of Nazareth—is called to serve and quite distinctly told *not* to lord it over others—no matter how the others might be.

But equality has not left the picture yet. The Apostle Paul has often been castigated by the modern women's movement as a misogynist—a woman hater. But the women's movement has not yet learned to pick and choose the right verses in their exegesis of the Scriptures. Just as males who want to lord it over others carefully pick out the verses that support oppressive structures, so others might choose those verses that support a more loving stance. The Apostle Paul pointedly noted that in Christ there is neither male nor female, Greek nor Jew, slave nor free, for we are all one in Christ. There is an equality there that normal human lagard morality has not yet

caught up with.

Today

In today's secular climate, the temptation is to simply dump it all and go on about our business. But then, directionless, someone asks, what is our business? Are we simply left with the narcissism of "enfant terrible," seeking his (or her?!) own way, to the oppression of others?

The Judeo-Christian tradition which has been perverted for oppression, is itself the source both of freedom and direction. Together, women and men are called to be the image of the divine, to restore the world to the Paradise of Eden where their children, our children, might breathe clean air without the threat of nuclear holocaust, where the lion might lie down beside the lamb...

UTS Students Participate in American Leadership Conference

U.T.S. Students and Alumni helped staff the American Leadership Conference, commemorating the Bicentennial of the Constitution. Over 400 military, political and religious leaders attended the conference, held at the Sheraton Hotel in Tyson's Corner, Virginia, on February 21-23.

"Briefings" entitled: Communist Expansion and the West; Marxist Ideology - Overview and Critique; Imperialism and the Third International; and Toward the Formulation of an American Ideology were given by Thomas J. Ward, Executive Vice President of Causa International and William Lay, Vice President of Causa International. Ambassador Sanchez, President of Causa U.S.A., acted as M.C. Guest

speakers were: Hon. Orrin G. Hatch, U.S. Senator, Utah; Hon. Paul Laxalt, U.S. Senator, Nevada 1974-1986; Dr. Bob Grant, Founder of the Christian Voice; Hon. Richard Ichord; Hon. Jeremiah Denton, U.S. Senator, Alabama, Dr. Ralph Abernathy, long time Civil Rights Activist; Justice William C. Goodloe, Washington State Supreme Court Justice; and Dr. Bo Hi Pak, President of Causa International and Publisher of the Washington Times and the New York City Tribune.

Special thanks are in order to U.T.S. representatives: David M. Byer, Michael Wildman, Renee Thompson, Caleb Thompson, Gillian Corcoran and Jim Garland, for their contribution to such an auspicious event.

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The Miracle of Easter: What Actually Happened?



The Resurrection: Tempera on Wood. New York, Frick Collection.

by Dr. Young Oon Kim

This article is excerpted from Dr. Kim's book "Unification Theology" which is available from HSA Publications, 4 West 43rd Street, New York, NY 10036, for \$7 + \$1.55 p.p.

Christian laymen and most clergy insist that the resurrection is the core of the New Testament faith. Quoting St. Paul, they say that if Jesus did not rise from the dead, our faith is vain (1 Cor. 15:17). Why is the Easter faith so crucial? Several reasons are usually given:

1) Jesus' resurrection gives irrefutable proof that man has an immortal soul. Christians believe in eternal life because of what occurred the first Easter.

2) The resurrection was such an astonishing miracle that it validates the divinity of Jesus. Since the tomb could not hold him, he must be a supernatural figure: the Son of God, the Logos which was with God from the beginning, or the second person of the Trinity.

3) Since Jesus conquered death, man's greatest enemy, the Church offers a religion superior to all possible rivals. While non-Christians revere a dead Buddha, Moses, Muhammad or Confucius, Christians worship the ever-living Jesus Christ. This would seem to demonstrate Christianity's supremacy.

4) Nothing but the resurrection could have restored the disciples' faith in Jesus after the shock of the crucifixion. When Jesus was arrested and executed, in the eyes of his

followers the coming of the kingdom appeared hopeless. It was therefore necessary for these disillusioned, frightened men and women to see Jesus victorious over death in order for them to become apostles of a new religion.

5) The resurrection was needed for the disciples to recognize that Jesus was truly the Messiah. Once they were convinced that Jesus had really been raised to God's right hand, they could proclaim his messiahship in spite of everything that had happened at Calvary. Because of the resurrection appearances, Jewish Christians could believe in the astounding fact of a *crucified* Messiah. Even though the condemnation of Jesus by the Sanhedrin and his crucifixion by Pilate might seem to disprove the messianic claim, when God raised Jesus from

the tomb, Jesus became victorious over his earthly foes and justified his mission.

6) Most recently, theologians have interpreted the resurrection in terms of first-century apocalypticism. Jesus came proclaiming that the kingdom was at hand. When the disciples saw the risen Jesus, they were convinced that his resurrection was certain proof of the universal resurrection of the dead soon to take place when the kingdom arrived in all its glory.

These six interpretations are commonly used to show the centrality of the Easter faith. With this background material, let us consider Jesus' resurrection in detail: for increasingly the doctrine of his physical resurrection and ascension is questioned these days.

The Gospels

To understand the resurrection one must carefully examine the New Testament accounts of the Easter appearances. Unfortunately, our Biblical sources reveal "insuperable discrepancies and inconsistencies," to use Hans Kung's words. The Biblical narratives are so conflicting that it is impossible to harmonize them. The Gospels do not agree about the people involved. They contradict each other over the locality of the events: Galilee or Jerusalem. Finally, they conflict over the whole sequence of Jesus' appearances.

With the continued delay of the Parousia, the original apocalyptic significance of Jesus' resurrection underwent considerable revision. We see evidence of this change in the Synoptics written a generation or more after the crucifixion. Mark, Matthew and Luke each fit the resurrection appearances into his specific theology. Mark (without the later addition after 16:8) tells about the women at the cross, the women at the burial and the women at the open tomb. This Gospel contains no appearance of the risen Jesus. For Mark the apocalyptic hope still dominates the horizon. There is no need to stress anything but the sure belief in the coming of the Son of Man, a message to be carried to the Gentiles (symbolized by Galilee).

Whereas Mark saw the resurrection only as a prelude to the Parousia, Matthew had the risen Jesus commission his disciples to found the Christian Church. Now that Jesus is risen, their job is to make disciples of all nations. No matter when the Parousia comes, the Christians' present task is to plant churches throughout the world. For Matthew, the risen Jesus is continuously present in his Church. With little interest in the apocalyptic hope, Luke also centers his concern on the ongoing witness of the Church. As Jesus lived by the Spirit of God, his disciples receive the Spirit to give them power and inspiration for their mission. Therefore, Luke suggests that the risen Jesus meets Christians in the eucharistic breaking of bread, helps them to understand the Old Testament scriptures, and baptizes them with the Holy Spirit.

From the Dead

But whatever the original disciples and the evangelists may have believed, did Jesus really rise from the dead? If so, how did the resurrection take place? To answer this question it is important to distinguish between two forms of the Easter tradition. Our oldest source, a tradition quoted by Paul in 56-57 A.D., speaks only of visions of the risen Jesus. Paul compares the earlier appearances of the resurrected Jesus to his own vision on the Damascus road. Quite significantly, he does not refer to the various stories of the empty tomb. Hence one can accept the possibility that the disciples received parapsychological visions, without believing in the historicity of the physical resurrection of Jesus.

This, however, does not necessarily imply that the appearances of the risen Jesus were only subjective hallucinations. We now know enough about psychic phenomena to recognize that credible reports of appearances of the dead are fairly numerous. Why then do so few theologians use parapsychology to explain the risen Jesus? Mainly because to do so would seem to deprive Jesus of his uniqueness. Conservative Christians prefer to assert that Jesus' resurrection was a supernatural event which proves that he was not merely human. For them, as for the New Testament writers, the resurrection is inextricably linked with Jesus' divinity.

Nevertheless, some Biblical scholars and theologians are inclined to distrust the historicity of the empty tomb narratives as well as the later new Testament tendency to portray the physical nature of Jesus' resurrection. Various efforts have been made to affirm the essential truth of the resurrection without insisting upon Jesus' corporeal resuscitation.

From 1964 to 1968, for instance, the German churches were embroiled in controversy over the importance of Jesus' resurrection for the Christian faith. For the evangelicals, to believe in the resurrection meant that Jesus rose bodily from the grave. For others, equally Christian, Jesus rose in some spiritual sense. He arose in the hearts of his disciples or he is risen in the proclamation of the Church.

View of Unification Theology

How does the Unificationist understand the resurrection of Jesus? First of all, Divine Principle strongly affirms the reality of the resurrection for three reasons. *Historically*, the resurrection was necessary in order for the disciples to recover from the demoralizing tragedy of the crucifixion. As the British Biblical theologian Alan Richardson has said, Jesus' mission apparently ended in total failure and disaster. Therefore, all his disciples fled back to Galilee (Mk. 14:50). However, when these discouraged followers began to be convinced that Jesus was risen, their faith suddenly revived. They came together again and henceforth celebrated Jesus' death as

an occasion of joy and thanksgiving. Historically, the first Christians' experience of the risen Jesus reasonably explains their radical change of mood from despair to radiant hope.

Theologically, the resurrection is important as a testimony to the bipolar nature of man. Every person consists of mortal flesh and immortal soul. The enemies of Jesus could not destroy his spirit by condemning him as a blasphemer and heretic. Nor were the resurrection appearances simply invented by the early church to delude a credulous people into accepting a new faith. Jesus was truly victorious over death.

Furthermore, *providentially* the resurrection was most necessary. Since Jesus' mission was God's way to carry out His original ideal of creation, He had to overcome the awful setback to His plan caused by the rejection of His son. How could God revitalize the dispersed and seemingly discredited messianic movement and use it to further His primary intention for man? The reappearance of Jesus Christ was God's way of reinspiring the disciples and re-igniting their enthusiasm. The entire Christian community was prepared to receive the outpouring of the Spirit at Pentecost. Because of the resurrection, Jewish Christians could reach to their countrymen: "This Jesus God has raised up, as we are all witnesses... Therefore let the house of Israel clearly recognize that same Jesus whom you crucified, God has made both Lord and Christ" (Acts 2:32, 36).

Next we must look at *Divine Principle's* interpretation of the manner of resurrection. Like most liberal Protestants, Unificationists believe that Jesus' resurrection was spiritual and not physical. A resurrection of the flesh contradicts our modern scientific worldview. Bultmann, among others, would insist that if we are to make Christianity credible, we have to demythologize ancient doctrines like Jesus' fleshly resurrection and physical ascension to heaven. Brunner likewise insists upon the resurrection of the body, yes; but resurrection of the flesh, no!

Paul, possibly the only well-educated member of the apostolic community, suggests that one need not believe in Jesus' corporeal resurrection. In the early Pauline epistles, the Christian hope is largely interpreted in terms of Jewish apocalypticism which includes belief in a physical resurrection (1 Thess. chaps. 4 and 5). Later Paul modified his views: "Flesh and blood cannot inherit the kingdom of God" (1 Cor 15:50). Paul's experience of the risen Jesus was an encounter with the glorified Christ, a spiritual reality.

There is also evidence in the Gospels that Jesus' resurrected body was very different from his earthly one. When Jesus suddenly appeared to the disciples in their guest chamber, they thought they saw his ghost (Lk. 24:37). Similarly, the disciples who met the risen Jesus on the road to Emmaus did not recognize him until he ate

with them and as soon as their eyes were opened, he immediately vanished (Lk. 24:15-31). These two incidents show that the body of the risen Jesus was quite unlike his earthly one.

Yet all four Gospels contain stories of the empty tomb. Do these not imply that Jesus was bodily resurrected? Those who insist upon the physical resurrection rely heavily on the empty-tomb tradition.

Many New Testament scholars consider the empty tomb a legend. As one example, let's look at the study made by Guignebert: He says that the New Testament sources are "a mosaic artificially composed of contradictory fragments." C. Guignebert, *Jesus* (1956).

First of all, the Gospels present contradictory evidence about the burial of Jesus and the discovery of the open tomb. Matthew, Luke, Acts and John add details to Mark's original account but they contradict one another in very important ways. Four examples should suffice. How many women go to Jesus' tomb and find it empty? One, according to John (20:1). Two, according to Matthew (28:1). Three according to Mark (16:1). Three women plus other disciples, according to Luke (24:10). Who embalmed Jesus' body? Joseph and Nicodemus, says the Fourth Gospel (19:38-40). But according to the Synoptic tradition, the women go to the tomb for that purpose (Lk. 24:1). Was the tomb guarded? Matthew relates that the chief priests and elders stationed soldiers at the sepulchre. But Mark and Luke lack this important detail. What happened when the women came to the sepulchre? Matthew alone records a great earthquake taking place (28:110). If this startling event occurred, why did not the other evangelists note the fact? From these discrepancies, one must conclude that Mark's original story was greatly embellished by the later evangelists.

Fortunately, we can find an important tradition about the risen Jesus in Paul's letters which, is twenty years closer to Jesus' earthly ministry (1 Cor. 15:3). Paul relates two very significant facts: a list of resurrection appearances which he claims to have received from the original apostolic community and each appearance was like his own mystical experience on the Damascus road. That means the first resurrection appearances were of the spiritual Jesus. More importantly, Paul nowhere refers to the empty tomb. Doesn't this suggest that in his time—twenty years before Mark—Christians did not believe that Jesus' tomb was found empty? Guignebert and others therefore conclude that the tomb stories were later legends added by Christian apologists in order to demonstrate the reality of Jesus' resurrection. Harnack, for example, maintained that the "discovery" of the open tomb complicated and confused the tradition and that Paul knew nothing of the story.

Jesus died on the cross and was buried. Is that all we can know? Guignebert

believes that Jesus' body was taken from the cross by his executioners and given some sort of burial. If Jesus' sepulchre had been known there would have been regular pilgrimages to the place. But the site of the Holy Sepulchre was not located until Constantine's time when he made it "available for veneration" in 326 A.D. In any case, the Easter faith was based on the various appearances of the risen Jesus and not on an empty tomb.

According to Unification theology, the disciples did not see an ordinary ghost. What they experienced was the Messiah who had risen above the shame of a blasphemer's condemnation and criminal's death. Thus Unificationists claim that because of the resurrection, Jesus' mission did not end in failure. Certainly Jesus' physical body was completely crushed. But his sense of mission remained unshaken. When he awoke in the spirit world, Jesus' first concern was to resurrect the faith of his disciples, so he was eager to manifest himself to them in some visible way. This is why Luke wrote that for forty days, Jesus remained near his disciples. Because of Jesus' unfailing faith and on the basis of his forty-day foundation, God could begin a new dispensation using the disciples as instruments of His will for man's redemption.

Parenting

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The great Bengali poet, Tagore, wrote that God waits for us to recapture our childhood in wisdom. But then Paul rightly tells us that maturity in the Christian life means putting aside the things of a child, that is, childishness.

Jesus brings clarity to both these statements. He tells us that only those who accept the Kingdom as a child can ever enter it. Note that Jesus speaks of childlikeness not childishness. Growing in the Christian life, maturing, means forsaking our childish ways of dealing with God. The wisdom that comes with experience and bumping hard against our own limitations helps us rediscover our childlikeness before God.

To let God be God for us is no easy task. It is only in discovering our own weaknesses and in tripping over our own limitations that our need for God becomes clear. The more we encounter our weaknesses and the deeper our true need for God, the clearer our dependency on God becomes. The person who feels self-made and self-fulfilled, the person who is self-righteous, has no real need for God. And if we don't need saving, if we don't need salvation, then we don't need a savior.

Jesus constantly told the disciples to study children and to be like them: "I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it" (Mk 10:15). At

another time, Jesus told his listeners "...Unless you change and become like little children you will never enter the kingdom of heaven, and so, the one who makes himself as little as this little child is the greatest in the kingdom of heaven" (Mt 18:3-4).

Children are vast storehouses of teaching; they are wonderful tutors in the spiritual life. Only from them can we learn what it means to call God "father."

Consider their poverty. Children are unashamedly dependent on others; they are not humiliated by their needs. They openly come to others for help. Their poverty of spirit is boundless. My favorite gesture is the way they stretch out their hands to us. Often done without words, it means "pick me up," "carry me," "I'm tired." It suggests a gesture for our own prayer and stance before God.

Children are tremendous forgivers. Yell at them or slap them, even if they're only being children and we're being harassed and preoccupied adults. They will cry and sulk for a few minutes—but only for a few minutes—and then they'll come bounding back. As adults, though, we often waste years resenting others for something they did to us—unable to let go, unable to forgive. Children forget it all within minutes.

Another great teaching of children is their absorption in the present moment. They do not live in the past or worry about the future; they live in the here and now. For adults, this is hard. We carry great weights around with us from the past or we fret ceaselessly about the future. As a result, we are often oblivious to the grace of the present moment in our lives. Jesus constantly asked, "Why are you worrying about tomorrow? Doesn't your Father love you?" At its base, worrying is a lack of faith. "Oh you of little faith!"

The innocence and openness of children can be for us a paradigm of the Christian virtue of chastity, which is so often lost in our sex-cheapened world. Children thrive on love, on intimacy, on friendship. They take others as they are, regarding sexuality as a comfortable part of each individual. That innocence of children, which Jesus said is a horrible sin to destroy, is something chastity seeks to rediscover.

It has been said that in the eyes of children we can see God looking at us—but we must take the time and make the effort to look. Jesus said that it is from the mouths of children that we hear perfect praise—but we must take the time and make the effort to listen. How fortunate parents are to have the opportunity to contemplate their children and to absorb all they have to teach. The prayer that Jesus gave us, "Our Father...thy will be done... give us this day our daily bread... forgive us as we forgive others... deliver us from evil..." is a child's prayer which adults can learn to pray.

by Joel C. Hunter

DR. DURST SPEAKS TO STUDENTS

On February 24, 1987, Dr. Mose Durst, the president of the Unification Church of America spoke at an informal gathering of approximately 70 seminarians at U.T.S. The evening talk was emceed by Middler Alfred O'Connor, and began with a report by Dr. Durst on recent activities within and related to the Unification movement. Recently, said Dr. Durst, there has been a great emphasis from Father on bringing ministers to Korea for the ICC Conferences. This past week 170 ministers flew to Seoul to attend the most recent conference, "Our goal is to bring 7000 ministers by the end of this year."

Dr. Durst had just returned from Washington D.C., where he participated in the latest of the American Leadership Conferences, which have been attended by assemblymen, mayors, state legislators and judges from all over the United States. Also, he spoke of the Global Economic Institute (an organization existing in 20 countries), which will sponsor a major conference in Honduras in two weeks. Founded by Father and headed by Dr. Durst (its president), the conference will address such topics as developing a Common Market in Central America and the elimination of trade barriers. Through this institute, remarked Dr. Durst, Father is trying to create a global awareness of economic problems.

Recent victories for our movement include an amicus brief filed by the American Psychological Association to the Supreme Court of California on our behalf. In the brief, the A.P.A. discredited any allegations of brainwashing or mind control that had been made towards the Unification Church in California. This is the first time, said Dr. Durst, that we have received public support from a psychological association. Finally, in the midst of his hectic schedule, Dr. Durst announced the completion of his

latest book, "Strategies of Love." It is a book which addresses the issue of how to apply the Principle to the reality of our daily lives.

For most of the evening, however, Dr. Durst responded to questions from the seminarians. Terry Walton, a middler, asked Dr. Durst what he perceived as the purpose of the Seminary. Dr. Durst answered "Father wants us to be complete people. He wants to train you to become a religious leader like himself, so that you can be all things to all people. Attaining a knowledge of religious history, pastoral care, business leadership, are all important. Also, he wants seminarians to develop courage through carp fishing, ocean challenge and other practical activities. He sees the Seminary as the place where you can develop deep faith, and to learn to relate to people of every race and culture."

In response to a question regarding home church, Dr. Durst cited a recent Gallup Poll which posed the question "What do people want out of religion?" The answer was threefold: 1) Personal fulfillment 2) Community in support of community 3) Action that is socially good. From this poll, Dr. Durst concluded that our goals for home church are congruous with the desires of most people. "I see the development of home church as the creation of a caring, loving community. Establishing and maintaining a community of faith is the most precious aspect of our life. Everything we do has a social component centered on an ethical ideal."

The richest part of the evening came when Dr. Durst shared lessons learned from his extensive give and take with Father over the past eight years as president of the Unification Church of America. Having come from East Garden that morning, Dr. Durst spoke of how he is continually humbled by Father's standard. "I am

amazed by how much he is able to accomplish in such a short period of time. His faith is so deep, he has such a real belief to be able to substantially accomplish his goals. When I'm with Father, I pray to Heavenly Father 'Please let me take this in, so I can have the faith that he has.' By being around him, he has stretched me to be able to do things that I never thought I could do."

Dr. Durst also testified to learning from Father the resilience and hard work necessary to be able to work on the front line for God. "Father works so hard. He is constantly pushing the Providence forward. He is just unbelievable. He has the ability to take anything, digest it, and come back strong." After Father's conviction, for example, Dr. Durst came to see Father after the verdict had been pronounced on his court case. Dr. Durst, who was crying at the time, was amazed by Father's words to him: "Don't worry, it's no problem." Visiting Father in Danbury, Dr. Durst was again in tears as he saw Father wearing prison clothes. Father's response was again "Don't worry. I have a lot of things to do here. If you're going to cry, cry for the world, not for me."

Dr. Durst concluded his talk by emphasizing Father's desire for each one of us to become true individuals. "Father wants us to be ultimate change agents—to change ourselves, our relationships to each other, and our cultural structures. To become a faithful, sacrificial person is the hardest thing in the world you can do. If it was easy to imitate and follow Christ, the world would have been restored a long time ago."

by Kerry Williams



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OPEN HOUSE

If the Unification Theological Seminary could monitor the happiness level of its guests, the readings would match the temperature on May 17, 1987: mid to high 70s and climbing.

Furthermore, there was serious competition on that day to determine the degree of "shine." The sun and smiles tied for first place.

Such is the stuff open house is made of in Barrytown.

So this year, as in previous years, seminary students put aside term papers, theses and other class assignments to organize their main outreach program of the term: The Family Spring Festival.

"Let the people feel, this is a different group of people...to say when I see you I meet the truth," said Seminary President David S.C. Kim.

Seminary ideals should have substance, Mr. Kim said and added, "This year is basically the same content as last year, the same tradition, but more variety. The restored Garden of Eden is right here," he said.

The main activities of the day took place on the seminary athletic field.

Under the shade of tall pine trees, family and friends ushered in the warm weather as blankets covered the ground for toddlers to crawl on. In the sunshine the older children participated in festival games while others played tag. Gentle breezes and rustling leaves serenaded the guests of the seminary community.

"I personally have been away from home for seven years. So no matter where people are from, or how long they've been away, today they are coming home. I want people to feel at home, the world becomes smaller then," said Program Director Grace Lee, a Religious Education senior from Kaishawn, Taiwan, R.O.C.

continued on page 4



SOUL OF RUSSIA

Russia, the hope of repentance and renewal

In December, I received a copy of the monthly *Russian Christian Radio Newsletter*. It revealed to me a most significant development currently taking place among Christians in the Soviet Union. While many popular contemporary Soviet writers are not taking up overtly religious themes and calling attention to the spiritual crisis in their society, over 70 Christian pastors and their congregations initiated a special month of repentant prayer and confession for the sake of their nation.

The content of this special "Declaration of Need and Call to Prayer" pledged believers in the USSR to repent and confess any sin that would hinder the work of the Holy Spirit, and prayed that they would walk in the power of the Holy Spirit, that they would be united in love of Christ, and that God would be pleased to bless His people and send revival and heal to their land.

In this, the 70th year of Communist rule in their land, Russian Christians recall how Daniel in the Old Testament prayed, confessing the sins of the people, when he realized that 70 years of captivity of Israel were about over. God delivered them.

"No revival in history", they continue, "has ever started apart from the confession and repentant prayers of God's people. In truly repenting of our sins and seeking the Lord... He will be pleased to bless us personally, the church and our country."

Originally, this group of probably Evangelical Christians set aside the month of January for their effort. Reports since then have stated that they were so inspired by their initial month's investment, that they have determined to continue until a full revival is unleashed. They take God's promise from II Chronicles 7:14 seriously:

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will HEAL THEIR LAND."

National Repentance

As I pondered the depth and significance of this first-time ever condition, on the eve of the Millennium of Russian Christianity, I was drawn to read once again a penetrating essay of Solzhenitsyn's on the subject of national repentance. It was calling for this very consciousness and dedication.

Eight years ago, when I read Alexander Solzhenitsyn's essay, "Repentance and Self-Limitation in the Life of Nations", I must admit that I had no idea how profoundly spiritual he was. Sure, I knew he was very religious and that he had suffered a great

deal in the Gulag and for his writings. But I was totally unaware of his clear grasp of the spiritual laws of repentance, responsibility and collective indemnity.

I can only conclude that he must have a very deep personal relationship with God. He must also possess a truly deep love for his nation, far beyond sentiment or mere attachment, in order to have the vision to fight for Russia on a spiritual level.

Solzhenitsyn's essay begins by talking about the "gift of repentance." This, he says, more than anything else, "distinguishes man from the animal world." At the same time it is an extremely difficult gift for modern man to recover. In our "callous and chaotic age," this habit has been nearly lost.

In this first place, repentance for him is a "matter of life and death... for the sake of our life here and now and our very survival on earth." Historically, man has preferred to denounce, censure and hate others and hold on to the idea that he alone is right. By examining ourselves and searching for our own sins and errors can we gain "the first bit of firm ground underfoot" from which the repentant can move forward "not to fresh hatred but to concord... (and) spiritual growth."

Internal War

Humility admits, as Marxism cannot, that the battleline between good and evil is not on an external or class level, but has "divided the heart of every man." Only through the humble admission of sins can we as individuals (and nations) hope to purify our sickness and end accusation. And only with that purification can we hope to be freed to accomplish God's will.

In discussing repentance, Solzhenitsyn explains, that Dostoyevsky saw an ethical idea as the foundation for every nation (using the examples of Moses and the 10 commandments as the basis for the Hebrews and the Koran preceeding the birth of several Moslem nations). "And when with the passage of time," Dostoyevsky continues in his *Diary of a Writer*, "a nation's spiritual ideal is sapped, that nation falls, together with its... ideals."

Solzhenitsyn then goes on to examine three questions about repentance on a national-level. 1) Can you ever expect repentance from a whole nation? Does this not assume a collective defect or sin? To this he said:

"It is impossible to imagine a nation which throughout the course of its whole existence has no cause for repentance. Every nation without exception, however persecuted, however cheated, however

flawlessly righteous it feels itself today... has certainly contributed its share of inhumanity, injustice and arrogance..."

Therefore, every nation must know that it needs to repent and must then discover the means.

2) Are the people guilty of their leader's sins? To this he responds:

"Even when a majority of the population is quite powerless to obstruct its political leaders, it is fated to answer for their sins and mistakes."

And 3) How can a nation as a whole express repentance? In answering, Solzhenitsyn states that repentance must be carried out by individuals on behalf of the nation, not only in words but also in concrete actions.

Taking Responsibility

So, with this larger sense of responsibility we must move from a society of "darkness, falsehood, brute force, justice denied and distrust of the good" forward to a just, clean, honest society. In other words, the problem becomes for Solzhenitsyn, how to convert the kingdom of universal falsehood into a kingdom of universal truth?

His answer, once again, is that millions of citizens must pour out their repentance for forming (or allowing to form) such a society and for bringing up their children to survive in it, as well.

"Each of us (has) pretended not to hear a cry for help, avert his indifferent eyes from an imploring gaze... always voted, rose to his feet and applauded obscenities. How, otherwise, could the great archipelago have endured in our midst for fifty years unnoticed?"

And now, in order to go forward, Solzhenitsyn calls upon his fellow Russians to shed the burden of this shameful past, admitting that everyone is guilty.

Historically, he believes, Russians were once generously endowed with the gift of repentance. The high point of the Russian Orthodox calendar, in fact, was just such a "Day of Forgiveness." Up until the seventeenth century, in fact, this nation was rich in penitential movements and repentance was among the most prominent national characteristics. These mass penitence movements would begin separately in several hearts and then merge "into a powerful current." Even Ivan the Terrible's terror and excesses were limited because the tsar came to his senses and repented, unlike Stalin.

Finger-Pointing

But, Solzhenitsyn mourns, "in the

twentieth century the blessed dews of repentance could no longer soften the parched Russian soil, baked hard by doctrines of hate." Writing ten years ago, he says that the gift of repentance in public life has been replaced by its ridicule. The practice of finger-pointing accuses them (the tsarist, establishment, bourgeois patriots, kulaks, Zionists, etc.) who had to make the reforms. And these "reforms" of others were forced by means of bayonets, barbed wire, and starvation.

Sadly, however, the evil perpetrated in Russian history has been evil on a massive scale practiced not so much abroad, but more often at home.

"No one has borne so much of the suffering at the Russians, Ukrainians, and Byelorussians. So that as we awaken to repentance we shall have to remember much that concerns only us, and for which outsiders will not reproach us."

No country in modern times has suffered like Russia, Solzhenitsyn maintains. Within its own borders as many as 70 million people (beyond those lost in the World Wars) have been destroyed. There were both innocent and guilty victims, he says, but the totality of destruction came because "we, all of us, Russia herself, were the necessary accomplices."

According to S. Bulgakov, "only suffering love gives one the right to chastise one's own nation." By Solzhenitsyn's definition, then, true patriotism means a frank assessment of the vices and sins of one's nation and then paying penitence for them. But he also warns, "When we try to repent, we will be accused and handed insults and slander. Especially if you are the first to repent, you will become a target. Nonetheless, there is no way out, except that of repentance."

He admits, also that repentance is always difficult. That is why, he says, we must cross the threshold of self-love and identify our own sinning.

A New Relationship

A true Renewal can come for Russia, say Solzhenitsyn, following repentance. This is because asking forgiveness always opens up a path for new relationships. This is true both between individuals and between nations.

Rev. Moon reminds us, as well that:

"God has been responsible for the evil side of people, ready to forgive them, be sympathetic with them, and remake them into good persons. If you take on the same responsibility and feel the same sympathy and forgiveness and if you want to help the people come to a better situation, then you are working for God more than anyone else." (*Human Relationships*, 3/9/75)

Here is the hope of forgiveness that Solzhenitsyn offers if "we are not utterly lost and can find in ourselves the strength to

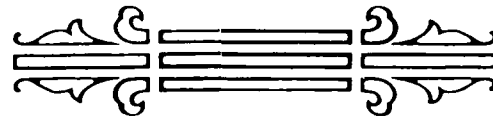
pass through this burning zone of general national repentance (both for internal and external sins). Since the scope of true repentance must be infinite, this includes our own "ancient sins" and answering for what was committed in our names. "The path of mutual repentance and mutual forgiveness is one and the same."

So Solzhenitsyn states that the possibility of forgiveness will lead to a voluntary limitation of personal and national selfishness and greed. This, for him, is a moral revolutionary process, "requiring both courage and sacrifice" and creating a new phenomenon in human history. Thus inward national development will serve to end spiritual exhaustion and corruption through the tasks of healing the national soul, educating its children and putting its own house in order.

He sees self-restriction for the sake of others as true Christian freedom. And with this key a "free people with a free understanding of our national mission can resurrect" our homeland of Russia.

"This does not mean that we shall shut ourselves up within ourselves forever... When we have recovered our health and put our house in order we shall undoubtedly want to help poor and backward people, and succeed in doing so."

Both the continuing prayer condition of suffering Soviet Christians and the spiritual vision of Solzhenitsyn have instilled in me an urgency and reality to Restoration. Our responsibility is to save our nation and embrace and support this Abel Camp in the Communist world.



Book In Review

Wazir Singh, Philosophy of Sikh Religion; New Delhi: Ess Ess Publications. viii + 127 pp. Rs 50.

Singh outlines the issues as the ethical and spiritual ideal of Sikhism, its religious experience, and the status of God. In 10 chapters, he examines the philosophy of the Mool-Mantra, Nanak's concept of Maya, naturalism and gurbani, cosmology, ethics, society, the protest theme, the value system of Gobind Singh and the moral philosophy of Baba Farid.

The mool or mul mantra is a testimony of Sikh founder, Guru Nanak's poetic vision. It is not a scientific, or a logical, search for truth but is born out of the poet's experience of the living God. Maya comes from Hinduism. It means illusion such as wealth which may blind one to spiritual realities. With this interpretation, maya is part of other traditions as well, such as Christianity. The world exists as a creation of God. This creativity is not in doubt.

Maya is the subjectivity of the individual in understanding the creation.

This natural order appears throughout the gurbani, the poetry of the gurus in the Granth. The cosmology is dissimilar to other traditions. There is a darkness and water as in Genesis 1. The details are a mystery for they are of God. The results are monistic divine presence in all. There is no duality of nature and God.

In practice, this must be worked out in real life. There is an ideal human—an ideal learning, humanism, ecstasy (in the awareness of God), cosmic consciousness (of the oneness of people), and emancipation-in-life. This last seeks neither rule nor salvation, but only the love of God. Self-seeking is replaced by harmony with others and God. Along with these ideals, are cardinal virtues: aesthetic discrimination, contentment, truthful conduct, effort, fearlessness, forgiveness-compassion, humility, non-attachment, temperance and wisdom. The fundamental imperative is the law of God and control of one's ego. Other commands are to keep good company, contemplate the spiritual, treat others as equal, do honest work, give up conceit, serve humbly. A number of these are embodied in the life of the community such as the langur or free kitchen in which people share and treat each other equally.

Behind the peaceful ethics, there is protest. The gurbani is not a protest in the modern sense. The protest is against human folly, an unjust establishment and divine indifference. The first reflects the concern with ignorance. Nanak thought life lived for the belly is a cursed life. The unjust establishment was the Mughals, but it extends to others and is self-critical as well. The last has a parallel in the Hebrew prophets. Kabir told God he could not keep meditating on an empty stomach. "Here, have Thy rosary back, my Lord!" Nanak noted that people suffered endless tortures. "Didst Thou have no compassion for them?"

Gobind Singh, the tenth and last living guru, had a cosmopolitan awareness of different peoples. Each individual is a part of the community. The peaceful movement became a militant one when the community was threatened. His concept of community was that of the Sikh's to be sure. He is remembered for his formation of the khalsa, the pure, as a community within the community. His thought extended beyond, to all humanity as a community. This becomes crucial when one asks about the threat to the community. The Mughals were the immediate historical threat. But this is not just a matter of survival. People are called to live in dignity under God, where they can work and live without fear, in human concern for one another. Singh suggests this provides a foundation for an international humanitarian society, free from interstate rivalries and conflicts.

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"This year we have more people than last year. At least four buses are coming up from the (New York) city, and each bus has at least 60 people on it. Many families are here who arrived by car. One third of the people are children," Miss Lee added. Peter Fleischmann, a Middler from Passau, West Germany who coordinated the event along with Miss Lee said, "I feel the spirit of Barrytown has to do with feeling God's presence. Through nature God is moving the whole event."

Throughout the day tennis enthusiasts rallied on the court, in hopes of perfecting their skills or learning some new ones. And in the spirit of Unificationism, couples competition seemed most popular.

Exhibition soccer, tennis, softball and croquet added to the outdoors activities. Sport information provided by Sports Director Peer Brunnschweiler, a junior from East Lansing, Michigan.

Meanwhile, Beannie the Clown painted rainbows, flowers and other such themes on children's faces, but Beannie said hearts and unicorns were the most requested designs.

Beannie, a Divinity Senior from Long Island, NY is finishing her theses under the pen name of Jeannie Carroll.

By mid-afternoon the seminary chapel was filled to capacity for the UTS Ecumenical Service. In his sermon, Rev. David Hose, from the World Mission Department, asked everyone present to always preach the Gospels with heart.

The service was further enhanced by a variety of musical offerings. The Doris Fryar Singers, from St. Mark AME Zion Church in Poughkeepsie, NY sang two spirit-filled gospel songs. And the Seminary Choir added some musical contrast with a rendition of Franz Schubert's "Kyrie" from the mass in G.

By late afternoon all 600 participants of the Spring Family Festival feasted on barbecued chicken, hot dogs, cole slaw and potato salad. Gallons of fruit punch, ice tea and ice cream were alter served al fresco as the crowd was entertained by a variety of acts on the outdoor stage.

In the end, when all the guests had gone and the seminarians set about to clean the picnic area, amid tired feet and sweaty

foreheads, smiles were still abundant. The satisfaction of a job well-done was clearly evident.

The following day at morning service, President Kim said as far as he was concerned the Spring Family Festival got an "A."

Now seminarians need only to duplicate that course in their work.
by Genevieve Lataillade

continued from page 3

Sheikh Farid (1173-1265) was a Sufi Muslim whose 134 hymns are in the *Adi Granth*. He is the first recorded poet in Punjabi. His profound love and humanitarianism is the base of his ethics. He said not to speak ill of anyone or to hurt someone's feelings. "If the true Lord resides in all souls, then why break the heart-jewel of anyone?" We are to "...do good to the evildoer and nurse not anger in the heart."

Sikhism is unique among the religions of the world in its acceptance of women as equal human beings under God. The concept of community is extended to both halves of the human race. This in itself alone makes the Sikh tradition worth studying. The tradition has had "bad press" in recent years through the militant activities of the few. The volume in hand is a reminder that there is much more to the faith than the morning headlines. This book can be highly recommended to all concerned with understanding a tradition that is spreading rapidly across the world. Its ideals are worthy of consideration in and of themselves.



Dr. and Mrs. Kim Enjoy Luncheon on the Green

Dr. Henry O. Thompson

The Cornerstone

May 1987

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The Cornerstone

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Eleventh UTS Graduation

by Sarah Witt

The Eleventh Commencement Exercises of the Unification Theological Seminary took place Tuesday, June 30, at 11:00 a.m. There were 55 graduates—41 from the two-year Religious Education program and 14 from the three-year Divinity program. There are 35 men and 20 women graduating this academic year.

Founded by Reverend Sun Myung Moon in 1974, the first class of fifty students entered in the Fall of 1975. Students will graduate from one of two areas: the Religious Education program or the Divinity program. Both programs are rooted in sound theological scholarship and enriched by a broad range of academic and extracurricular activities. Supervised field education is an important component of Seminary education to supplement students' scriptural understanding, Church History, Theology, Philosophy and Psychology.

The purpose of the Seminary is to prepare men and women to be theologically trained leaders in the Unification Church. This leadership includes the practice of many types of ministry which, like the Unification Church itself, are still evolving.

Work training

Because of the ecumenical character of Unificationism, its roots in Judaism and Christianity and its affinity with other major religions, the Seminary has as a primary goal the training of men and women for ecumenical and interreligious work.

The educational programs at the Seminary also recognize a diversity of ministries, which include not only the pro-

fessionally religious, but also public and secular vocations. For this valuable Church outreach, the Seminary provides theological and philosophical training which will benefit graduates entering social services, journalism and other non-ecclesiastical occupations.

The curriculum is also designed to prepare students to enter doctoral programs at other universities and graduate schools in theology, philosophy, and related fields.

The Seminary strives to promote and sustain a spiritual atmosphere where all members of the community may cultivate an evolving expression of Unification thought and life. Spiritual growth is regarded as an essential component of ministerial and professional preparation.



Reverend and Mrs. Moon, President Kim and the graduating class of 1987.

The following is a list of this year's graduates:

Class of 1987 Divinity Program

Jeanne Carroll, Mineola, New York
Jerome Carroll, Oxnard, California
Charles De Watteville, Tampa, Florida
James Garland, Schnectady, New York
Kathy Garland, Indianapolis, Indiana
Elizabeth McKnew, Hong Kong, B.C.C.
James Ramunni, New Haven, Connecticut
Sarah Ribble, Opava, Czechoslovakia
Sandra Stott, Ontario, Canada
Jennifer Symon, Adelaide, Australia
Angeline Thomas, Florence, South Carolina
Kerry Williams, Newport News, Virginia
Michael Yakawich, Butte, Montana

Advance the will of God on Earth

by Reverend Sun Myung Moon

Respected professors, parents of our students; ladies and gentlemen. Today we are congratulating the 54 honorable graduates who are participating in the 11th graduation ceremony at the Unification Theological Seminary and hereby we are celebrating their future.

You graduates are now departing with hope, after having studied here two or three years, to go out and practice your ministry in order to fulfill the will of God. Before offering my encouragement to you, I must first thank God for the protection that allowed you to celebrate this day, and also praise the outstanding education given you by all your professors.

Despite the short history of our school, the Unification Theological Seminary has become famous throughout the world for its uniqueness. It has been giving its students an interdenominational and inter-religious education, and it serves as a model for breaking scholarly barriers, by inviting scholars from various religious denominations to teach and share with the students of our own denomination. This is truly an historical achievement. In the near future, a department devoted to researching all the great religions of the world will be installed.

Harmony among religions

God established many religions in order to guide us to the full realization of God's ideal for the creation. In these last days, the Unification Church has been erected as a religious movement for fulfilling the entire will of God through bringing harmony among religions and among denominations within religions. It was not established by the will of humans.

God is not a being who dwells in doctrines, nor is God restricted by rituals and forms; God is the creator of the universe as a living spirit. Religions are intended to be the exemplars to all mankind of correct teaching. God's heart aches the most when He sees religions struggle because of conflicts among their own denominations, or when they fight against other religions.

Centered on the Unification Theological Seminary, I initiated New ERA and the God conferences, two truly ecumenical movements. Through these, I demonstrated both the possibility of and the necessity for the harmony and unification of Christian denominations and, further, of other great religions. I believe that this unification and harmony will be the precious result of patience, sacrifice, and true love. To advance the will of God on earth and bring peace to the world through sincere dialogue and the creation of harmony among religious bodies, I also founded the Council for the World's Religions and the Assembly of the World's Religions.

These organizations have performed miracles in the stagnant religious world.

Further, I founded the Youth Seminar on World Religions and the Religious Youth Service, bringing young people together in helping to prevent racial and religious wars and to establish a peaceful ideal world under God. Through all these organizations, I am presenting to the world's religions a new alternative. All of these programs and projects are part of the Unification movement that I initiated. It is my wish that you graduates, and everyone here today, may inherit this foundation with the heart of an owner, expand it, and bring forth new fruit.

Beloved graduates! You are departing today as important members of our church, bearing grave responsibility toward fulfilling God's will for salvation. At this time, what would be the deepest wish in your hearts? It would be to establish true lordship as ideal individuals, creating ideal families, societies, nations, and ultimately an ideal world, which the human ancestors were unable to initiate due to the fall.

Fall and restoration

Because of the fall of man, all human beings came to live in the bondage of Satan, the master of false love, without being able to become the worthy objects of the love of God, who is the lord of life. Hence, this world ceased to be the original world. This has been expressed as "paradise lost." The fall has affected not only individuals, but also all families, societies, and nations, and thus the world and the entire cosmos.

Humans who have lost paradise should proceed to the ideal through the process of restoration, or re-creation. However, humans cannot proceed directly to the path of re-creation; they must first go through the path of indemnity, reversing the way of the fall. Adam and Eve and the archangel fell due to false love, abandoning their public-centered way. Therefore, one should walk the way of recovery through the heart, by loving God more than Satan, loving goodness and rejecting evil, and loving that which is public more than that which is private.

This is not some vague theory but a practical principle. For individuals, this means loving God the most by following one's original mind—the mind that is oriented towards public righteousness—and rejecting Satan, who is rooted in the fleshly desires of our daily life. At each social level—family, society, nation, world, and cosmos—one should eliminate the bases of evil, such as greed, indulgence, distrust, and false love, through the practice of sacrifice, service, trust, and true love centered on God.

From ancient days, outstanding

religious leaders have strongly emphasized the disciplined life of faith. This is because the conditions that religious persons establish here on earth affect their eternal life. You should understand that your living environment is a battleground between good and evil that both God and Satan are watching carefully. I ask you to understand this serious point: Depending on whether your one word or one act is truly with concern for the public benefit or only for yourself at the public's expense, the act can belong either to God or to Satan, to life or to death.

Man has inherited the fallen nature to be a slave of habit, and even religious people are inclined to live an easy life. But a habitual life of faith is hazardous. Such a life of faith presents a condition for Satan, who works without ceasing, to try to infiltrate. As people walk the way of restoration, Satan, who doesn't want to lose anyone, looks for every opportunity to re-invade. Even if Satan must depart from a person because of the indemnity conditions that he or she has set, he may re-enter on the family level or the national level.

Overcome evil

Are you not feeling a sense of liberation with graduation? In some ways, strict regulation is helpful for a life of faith. But a secular life relying on habit, which can easily involve your own past life, is not the way of true life. Only by living a life of true love and continual self-sacrifice can a person overcome Satan. Moreover, great satisfaction can be gained by exercising public righteousness, even when it is difficult. I wish all of you may lead such a life.

The Messiah comes to teach mankind to overcome Satan, to destroy Satan's base in this world, and to build God's Kingdom on earth. The Messiah shows the example for this through his own life. Thus, the Messiah comes with the love of true parents, which is the highest love.

Unification Church members should be able to embrace the world with love. Only when you are totally united, centered on the love of parents who have become one with God, can you totally win the world back to God. Through this love, and by overcoming Satan's cunning tricks in your daily life, you can live in the eternal realm of liberation. When you are an individual of such love, you can finally build a true family and further, an ideal society, nation, and world, which will be the Kingdom of Heaven.

Beloved graduates! In order to find the best location for our seminary I looked at many different places. This place was not chosen easily. I put great emphasis on finding a place in a beautiful natural environment, where the spirit of the mountains and

CONGRATULATORY REMARKS

The Barrytown Experience

By David S. C. Kim

Dear Graduates. The entire Barrytown community—faculty, staff and remaining students extend our heartfelt congratulations to all 54 graduates who have successfully completed either the Religious Education or the Divinity program at the seminary.

During your stay at Barrytown for 2 or 3 years, you must have learned and experienced, in addition to your academics, many different things that other seminaries do not offer; such as our daily spirituality, our disciplined lifestyle, our Home Church ministry, church visitation, interfaith encounters, ecumenical dialogue, etc. We call this the "Barrytown Experience." All these activities reflect our Barrytown, or Unification, optimism.

On this joyful occasion I would like to emphasize one more aspect of your learning experience which is the example of our founder, Reverend Sun Myung Moon, whose tradition and example you must inherit.

In his past 70 days stay in Korea he established 2 new projects according to his providential plan. These are to "Unify the Korean Peninsula, the North and South"; and to bring "Lasting World Peace on Earth."

First, Reverend Moon inaugurated "The National Federation of the Unification of North and South Korea" on May 15, 1987, at the Little Angels School in Seoul, Korea. At this gathering there were 1,500 participants from the entire nation of Korea, from all walks of life: academicians, educators, economists, politicians, religious, scientific and culturally oriented leaders involved in this pan-national movement.

Unanimous resolutions were passed at the gathering: 1) to establish a new universal value system; 2) to create a national movement to assist North Korea; and 3) to build along the 38th parallel (the demilitarized zone), what we call "Unification Temples" and training centers to combat Marxist-Leninist ideology. The Korean people will be trained to inherit the spirit of the founding father of Korea, Dangoon, who taught the "Worship of Heaven and Love of People."

In other words, Reverend Moon is showing the Korean people a substantial way to bring about the Unification of North and South Korea by a peaceful means, even in the midst of the political crisis and turmoil in Korea right now.

Second, Reverend Moon, the founder of UTS and the Unification Church, initiated the "Summit Council for World Peace." Between May 31 and June 4, 1987,

87 former presidents, heads of state, prime ministers, cabinet members and royalty from 24 nations attended this council meeting, which formulated the so-called "Seoul Declaration for World Peace." All representatives were powerful, senior politicians and leaders.

The purpose of the Declaration is:

1. To encourage and stimulate existing political leaders throughout the world to agree to work for "A Lasting Settlement for World Peace."
2. Since wars and violence bring destruction to the human race, a solution must, by all means, be found for the peaceful settlement between communism and the free world.
3. To eradicate totalitarian regimes such as Marxist-Leninist communism which totally ignores human dignity and the sanctity of human life.
4. To overcome the three world tragedies of hunger, disease and illiteracy.

In other words, Reverend Moon is

launching a campaign to bring about world peace. He is giving a workable plan to former and present leaders and heads of state throughout the world.

One plan is to unify North and South Korea, representing the third Israel. The second is to bring about world peace and the restoration of the whole world.

Dear graduates, are you ready to go out, to assist our founder in this noble task? You must inherit the heavenly fortune which is coming to you all in the near future. Therefore, I humbly and truly say unto you: "Be bold, be courageous...be hopeful" and absolutely believe in God's providence and our founder's mission to bring this troubled world to God's side.

You are the generals of the heavenly army chosen to speedily fulfill Reverend Moon's providential plans. You must feel very excited and exuberant.

Good luck to you, God bless you and again, our heartfelt congratulations to you all. Thank you very much.



Class of 1987

Religious Education Program

Lydia Bennett, Hemmersdorf, Germany
Bryce Blaser, Darlington, Wisconsin
Anne Bolton, Colchester, England
David Michael Byer, Wilmington, Delaware
Annie Calavan, Sussex, England
Robert Calavan, Orinda, California
Wayne Curry, Salem, Oregon
Anthony J. Dempsey, Newcastle, England
Derek Dey, Aberdeen, Scotland
Kenneth Duckworth, Buxton, England
Christine Cheve-Florio, Hemonstoire, France
Amy Freedman, Brooklyn, New York
Barry Geller, Brooklyn, New York
Larry Gumbs, Long Branch, New Jersey
James Hewes, Boston, Massachusetts
Yashuto Hino, Fukuoka, Japan
Nobuyoshi Hori, Kobe, Japan
Myrna Lapres, Mathis, Texas
Grace Lee, Taiwan, R.O.C.
Gerald Lux, Woburn, Massachusetts
Robin Marsh, Staffs, England
Chiyoko Morita, Okayama, Japan
Kenji Nakagawa, Tokyo, Japan
Nicolas Nitsch, Strasbourg, France
Stephen O'Connor, Crook, England
Gregory Ramirez, Agana, Guam
Alireza Roghanian, Tehran, Iran
Kyoko Rosenblum, Toyama, Japan
Suna Senman, Charleston, West Virginia
Akihiko Shirotori, Mito, Japan
Peter Steeghs, Ven Ray, Netherlands
Shinobu Sugiura, Nagoya, Japan
Yoshi Suzuki, Tokyo, Japan
Shigeru Takatori, Tokyo, Japan
Thy Than, Phnom Penh, Cambodia
Diane Thielking, Des Moines, Iowa
John Triggol, Zimbabwe
Yoichiro Ueda, Fukuoka, Japan
John Van Der Geest, Oegstgeest, Netherlands
Othmar Weibel, Lucerne, Switzerland
Keisuke Yamane, Okayama, Japan

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the river could help educate you in wholeness of character. After this school opened, I came here many times and prayed, and I personally educated students from many different perspectives. My heart and my dreams dwell in the Hudson riverbanks, the surrounding mountain-tops, the trees, the grass, and even in every small rock. On this campus, there is nothing in which my heart is not given. You have been living here day by day, drinking in the life spirit provided by God, under the protection of the world of good spirits. I hope that you will not leave this campus with only a bag of knowledge accumulated by your

years of research, but also with God's hope for each one of you, and my expectations for you as you go out to the field to practice the ministry of love.

I expect all of you, who are graduating at a time whose importance can hardly be matched in the entire providence of God, to become witnesses of the living God and of true love. For this, I pray each of you will become a lighthouse and an example for all humankind, and that you can educate all people through an exemplary life.

I pray that God's blessing will be with you, and that you will all be the disciples of love and heart. Thank you. □



Reverend and Mrs. Moon

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The Cornerstone

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The Survival of the Russian Orthodox Church Underground

by Timothy Henning

"...I will build my Church and the gates of Hell shall not prevail against it."
(Matthew 16:18)

The early Christian Church was challenged in the first three centuries for its very survival under systematic persecution by state authorities. In modern USSR, Christians face life in a nation where persecution and discrimination against religion is state policy.

The Russian Orthodox Church has been divided on the issue of how to survive under these circumstances. Presently there exists an officially registered Patriarchate and a number of "catacomb" church movements underground.

The development of these underground movements historically and in terms of the adaptations made to withstand the anti-religious campaigns of the Soviet regime are well worth examining. These factors in the survival of the underground church may provide insights for religious movements that are likely to encounter, or do presently experience, persecution from state authorities; especially authorities based on Marxist-Leninist political philosophy.

Whether the under Church's means of survival is a better alternative than that of the Patriarchate remains to be seen. Perhaps the cooperative coexistence of both groups is the best hope for their ultimate



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survival. The disadvantages and contributions of the underground movements will be discussed. The very nature of clandestine religious groups make reliable information regarding them scarce, but enough is available to indicate that in the development of the Russian Orthodox Church underground, we have a very significant chapter of modern church history.

Historical Overview

Dr. William Fletcher, in *The Russian Orthodox Church Underground*, traces the pattern of modern underground churches in Russia back to the schism of the Old Believers from the imperially-supported Church of the seventeenth century. Behind the conflict over the practice of certain rites, the parish clergy were dissatisfied with the authoritarian stance of the Bishops and patriarch. The ecclesiastical hierarchy closely identified with the Tsar's program to westernize Russian society by replacing direct democracy in the villages with a centralized rule. Old Believers also feared Latin or Greek influence in the Church, and being strongly nationalistic, they clung to the old Kievan rituals.

As a result of this schism, Old Believers were fiercely persecuted, so much so that they often preferred death to capture. They divided among themselves as to whether or not they would accept priests that were not ordained as Old Believers, for no Bishop had joined the schism. The Bezpopovtsy, who rejected priests, were forced to improvise and developed many diverse sects including communities that hid in the western forests of Siberia as well as "Beguny" ("runners") who wandered secretly throughout Russia. Old Believers, on the eve of the revolution, claimed 25 million members, though 1970 estimates drop to approximately one million.

Most modern underground movements of Russian Orthodoxy have origins in the confrontation with the rise of the Communist regime and its persecution of the Church; as well as the contention with the decision for a state-registered Church, which survives above ground based on bargaining with the atheist government.

The first illegal organizations were associations of laymen gathered to protect consecrated religious valuables from confiscation. Before Patriarch Tikhon was arrested for supporting such resistance, he left instructions that allowed Bishops to act independently, should the higher church authority falter. His arrest and attempted transfer of the church archives allowed a conspiracy of churchmen to form the "Living Church" schism. The Living Church was recognized by the Soviet state (and used to split the Church) and their influence rapidly expanded. These clergy were forced to take an oath of loyalty to the government and those who refused were defrocked or executed. The Living Church Movement never gained the support of the mass of believers, who sympathized instead with Patriarch Tikhon. But it did serve to

polarize the Church into those who accepted or rejected cooperation with the Soviet state.

To the edge of extinction

After the death of the Patriarch, the ecclesiastical hierarchy was pressed to the very edge of extinction. Ten of eleven appointed successors were imprisoned. Metropolitan Sergii received guardianship of the Church from Metropolitan Peter, and in 1927, made a decision to align the Church politically with the Communist state. This decision precipitated the formation of schismatic groups headed by eminent church leaders. It also saved the Russian Orthodox Church from certain destruction as an institution of Russian society.

Metropolitan Sergii had been put in a position of tremendous pressure. He knew that the Russian Orthodox Church could not hide underground from State persecution both because of its immense size and the very nature of Orthodoxy; to follow the leadership of a central church authority. Also, the Living Church already offered a more unconditional association with the State, and it would gain tremendous influence by the destruction of the ecclesiastical hierarchy. Even if the whole Church could go underground, without central leadership and communication, it would dissolve into diverse sects following doctrinal aberrations. The martyrdom of a Christian for the Church is one matter, but the martyrdom of the entire Church quite another.

Metropolitan Sergii most likely acted based on the interests of the Church; yet strong opposition was raised against his decision. Some protested that as guardian of the Church, not Patriarch he had overstepped his authority to make such a weighty decision without consultation of the episcopate. They were quick to point out that he had once defected to the Living Church and he had to undergo public repentance before the Patriarch in order to be reinstated. Those who resisted found themselves suspect by the State as well as in violation of canon law.

Metropolitan Sergii demanded the resignation of all clergy who did not sympathize with the new course. He transferred Bishops to uproot them from their loyal support groups and used ecclesiastical discipline to respond to any infractions against the state. Those revered as martyrs who died resisting the communists were renounced and memorial services for imprisoned leaders forbidden. The church gave up the domain of social work and witnessing; it was restricted by law to the activity of worship. Metropolitan Sergii consistently kept his part of the bargain, even denying religious persecution before Soviet and foreign media coverage. Dissenting church leaders viewed this as a betrayal, and schismatic groups formed. Unfortunately the State was not as faithful in respecting the Church. After a decade of vigorous persecution, of the 165 Bishops

claimed in 1930, four remained in 1939 and over 80 of the parish churches were closed. **Formation of the Russian Orthodox Church Underground**

Several factors contributed to the successful formation of splinter-groups led by eminent leaders. Ironically, the Soviet industrialization program, collectivization of agriculture and even the labor prison camp system provided the conditions whereby these groups could flourish. When the leaders were ready to separate from the legal Church, already the foundations of mass anti-Soviet sentiment and a tremendous need for religious leadership were in motion throughout the country.

By 1920 approximately seventy percent of the monasteries had been closed and thousands of monks entered society to find means of support. Many wandered from village to village preaching apocalyptic warnings which popularly referred to the Soviet regime as the "anti-Christ." These monks were often well trained organizers and were respected by the community.

Another natural ally of anti-government religious groups was the expropriated Kulaks, the farming peasants, who were herded into state collective farms (kolkhozes.) The collectives rarely provided a church facility; so peasants travelled great distances on Sundays to an open Church. The frantic push for industrialization produced similar dissatisfaction with the system. The new schismatic groups claiming the "legacy of Patriarch Tikhon" came to be associated with the monarchical sentiments to reestablish the Tsar as "defender of the faith." Many refused to cooperate with the system and had to remain mobile or in hiding.

In the Gulag

The industrialization and agricultural reforms were supplemented by an important source of free labor—the prison camps. A large segment of the population experienced the prison system. Labor quotas nearing the physical limit of human endurance as well as starvation rations made such existence slow death—a form of execution. Yet, even in these extreme conditions, the prisons provided a kind of theological seminary experience for future underground leaders.

In the camps, members of the heavily persecuted legal Church could hardly speak of advantages of their officially recognized status, thus camp life became an equalizer and a common bond among prisoners. In prisons laymen could meet church leaders and be trained in techniques of clandestine worship; in the proper conduct of Orthodox rituals. Some priests were secretly ordained as Bishops and once released could apply what they learned in prison to society. Only the most hardy and determined men could survive and priests earned a reputation of being able to survive incredible hardships.



Book Review

Lowell M. Atkinson, Apples of Gold: Preaching on Themes from the Church Year Lectionary; Lima, Ohio: Fairway, 1986. 240 pp.

Here are 52 sermons for the year, based on the Lectionary which "saves us from tunnel vision." Instead of topical sermons which look for a text, here is a tool to help our preaching that will get us into various parts of the Bible, including Proverbs, whence the title: "A word fitly spoken is like apples of gold in a setting of silver" (25:11).

Enjoy the catchy titles. "Star Over Bedlam." "Jonah and Epiphany" [who would have thought of Jonah at Epiphany?] "The Glory of the Lighted Mind." "It Wonders Me." "There is many a wonderful 'bon mot.'" The Three Wise Men - "They came, they saw, they were conquered." "God transforms victims into victors." In the temptations, Jesus "refused to let appetite triumph over spirit." A sour faced man mistaken for a preacher - "No, I'm not... It's my indigestion that makes me look like this!" It is when we know Whose we are that we know who we are!" The world saw the sinner in the man, but Jesus saw the man in the sinner." Trust the uplook, not the outlook!" "Without the Christmas meaning..., our holiday becomes a hollow-day."

Here is that power of positive thinking and possibility thinking rolled into one. "No storm without hope, no calamity without meaning—the glorious symbol of the



[rain]bow in the cloud gives us power to face the worst and believe the best!" "No longer victims of fate and fortune, now we are victors in the battle with difficulty, pain and sorrow, for the light of God's love shines upon the glory of Easter, and the

wonder of His peace fills our souls with joy." "There is purpose in pain, though we may not see it." "This is the divine purpose of humanity, that we may enjoy life, in the fullness of vitality that belongs to those who are nourished in goodness and whose taste is for the bread of heaven." "To know we are loved, cared for, guided and protected is to enjoy the happy life."

Well, no. For a little kid maybe. For the weak, invalid aged maybe. For the stereotyped woman, maybe. One wonders if his wife has a name. "All of history becomes His Story" sounds good but what happened to her story. In the crucifixion, people thought Jesus was finished. The disciples thought that too. Mary thought that too. Wait a minute. Mary *was* a disciple. Positive thinking does have power but there may be something to be said for doing something, including doing something about the negative things of the world. And women do accomplish a great deal in this world.

And while "good words" are positive thinkers, their repetition gets old. In the oral tradition of preaching, people forget from Sunday to Sunday but the written text needs a little editing. As Henry L. Lambdin used to say, "Create in hot blood. Critique in cold blood!" And while theology is biography, one is reminded a bit too often of the author's travels. He's been there and can't resist letting you know it. And while the Lectionary may prevent tunnel vision, one wonders if it could not have some continuity instead of jumping here and there.

Cont. on pg. 4



Open House Calligraphy Demonstration

Cont. from pg. 3

And there may be some truth in it but it is hardly true to say, "Most of the prayers of the world are lifted to a God men fear. Christians lift their prayers to a God men love." Fear of Hell has scared many a person into the church and "Sinners in the Hands of an Angry God" is not very ancient history.

But all this does not deny the high inspiration of the Word of the Lord according to the Author. Put your mind on the shelf, or take it out of gear [make sure the front wheels are turned against the curb!], sit back, enjoy. When you're feeling a bit down [and the metal gears refuse to function!], here are faith lifters that will help you get back on the road, and if you have to preach next Sunday, you'll find some great ideas right here.

Henry O. Thompson
Philadelphia



...Labor to keep alive in your breast that little spark of celestial fire, called Conscience.

—George Washington

Moonie Jokes

Dr. Hendricks of the UTS faculty was the MC at the UTS graduation celebration. He told these 'Moonie Jokes' which delighted everyone.

1st Moonie Joke

Q. How many Moonies does it take to screw in a light bulb?

A. Seven: One to screw in the bulb, two to lead songs, three to testify, and one to start a rumor.

2nd Moonie Joke

How different the religions are. They say that when three Jews get together they create four opinions. On the other hand, when three Moonies get together they create four organizations.

...Candour is not a more conspicuous trait in the character of Government, than it is of Individuals.

—George Washington

3rd Moonie Joke

How did the mugger know he'd robbed a Moonie?

After he'd taken the money the guy asked for a receipt!



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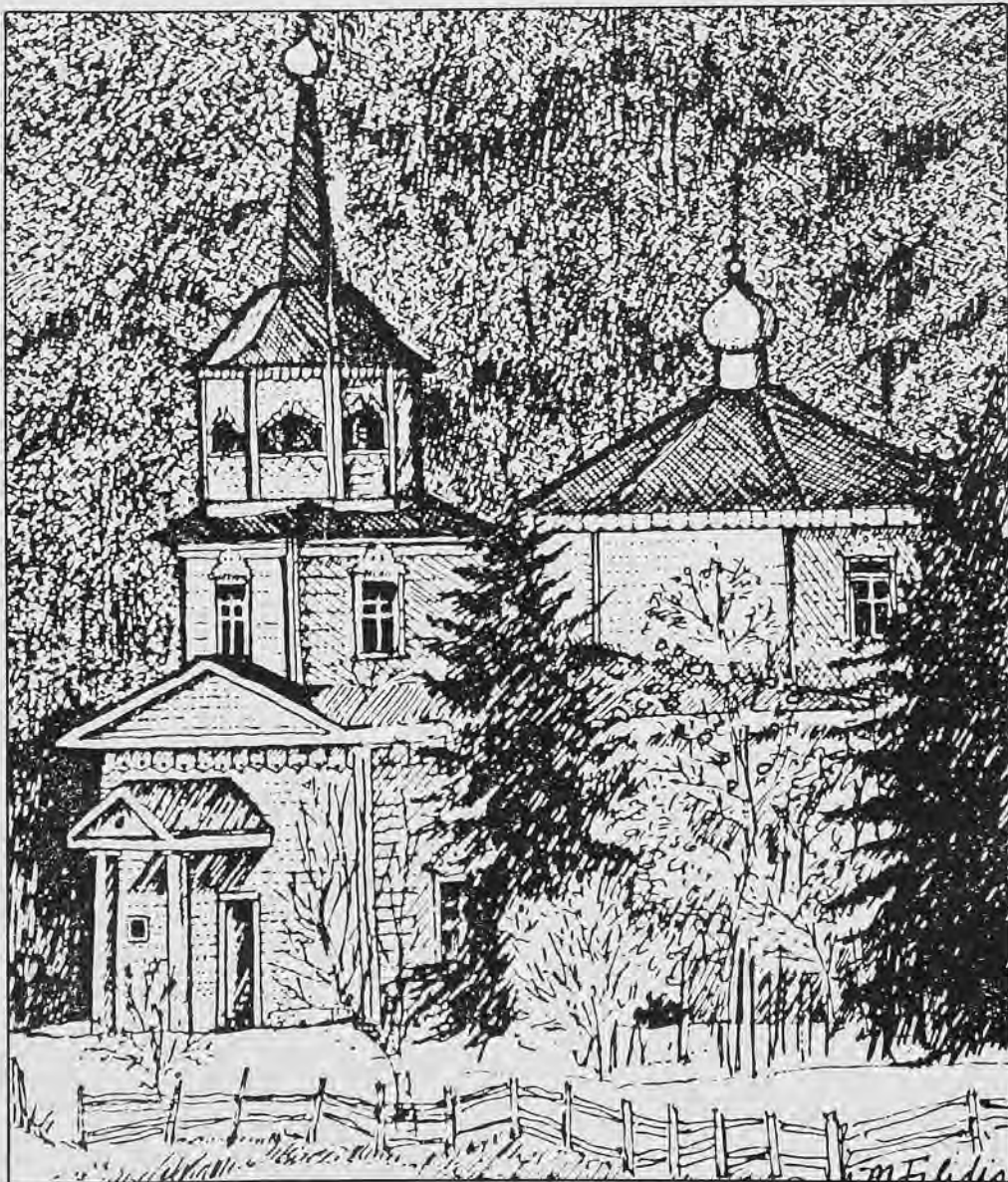
SOUL OF RUSSIA The survival of the Russian Orthodox Church

By Timothy Henning

By the end of 1932, both the legal Church and the Orthodox movements outside of it suffered severe persecution and heavy losses in the Soviet Union. Many leaders were executed or died in prison, and any unauthorized worshipping community would be subject to mass arrest. Clergymen disguised their vocations. Often officials would be surprised to see a hospital director or capable surgeon that passed away be buried in the robes of an archbishop or monk. Some farming collectives were nothing else than reorganized monasteries and such collectives produced notably high results. Rites *in absentia* were practiced: couples received a church wedding by sending rings to be blessed or for the blessing of a funeral, a small portion of earth from a grave site would be mailed to a priest.

The place of worship had to be secret as well. Initially secret services were held in closed-down churches, but when this became too dangerous, other methods were devised. The "Fedorovsky" group was noted for its house churches or private homes where the salvaged icons and articles of divine service would be assembled and stored in trunks until a service was scheduled. Messages about "the Holy Apple Tree" cryptically indicated late-night worship meetings in the countryside.

Worship services would omit singing or whisper and a great deal of emphasis was put on sacraments. Meetings would often last the entire night until dawn approached. Everyone present risked their lives by attending and no names were exchanged. Confession was done through a "link" who took a slip of paper from the confessor,



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passed it to the priests and also returned the written reply. Fervent hope of the apocalyptic Second Coming of Christ figured prominently in these groups, for the rise of the "Anti-christ" atheist regime, in their view, signalled the approach of the end times.

After World War II

With the advent of World War II, the energies of the Soviet government were distracted from religious persecution. The first opportunity for the Orthodox Church to be of use to the State appeared in stabilizing and integrating the newly acquired territories. In 1943, Sergii Patriarch was elected and a strong movement from the underground to the churches of the Patriarchate ensued.

The Underground was also benefited greatly by the relief from persecution. Scattered groups, long deprived of central leadership, coalesced into two parallel, broadly-backed nationwide movements known as the True Orthodox Church and the True Orthodox Christians.

The former was a sacerdotal movement, loosely organized and operating mainly on a regional basis. Leaders shared a common hostility to the patriarch and to Soviet society in general. Private education was provided for children emphasizing apocalyptic texts such as the book of Daniel, Revelations, a collection of transcripts from St. Serafim of Sarov and the "Visions" of John of Kronstadt. Youth circles were formed and children were removed from State schools after the first four years of education. Worship followed the liturgical patterns common to Russian Orthodoxy. This movement was centered in urban areas.

The True Orthodox Christians were a rurally based, non-sacerdotal movement comprised of flexibly organized, functionally independent groups. Congregational leaders were not priests, but "elder brothers", frequently monks or descendants of priestly families. These leaders would travel on an itinerant circuit of villages, renouncing possessions and living as members provided for them in their ministry. Worship services were conducted at springs of water and prayer meetings were held by each small group each day.

Renewed persecution

The persecution wave of 1948 brought severe hardship to the religious underground movements. By 1952, the True Orthodox Church had ceased to function. The True Orthodox Christian movement survived because of the flexibility and mobility of its leadership. Even if leaders were apprehended, new ones could spontaneously take their place. The financial support of the movement came from several sources and could therefore remain intact even under pressure. Private plot

of produce in the cities and manufactured goods in the country (both strictly illegal) provided for member's needs. Through its ability to modify the structure of the worshipping community, it seems to approach immunity to the State's efforts to liquidate underground Orthodoxy.

One important new variant of this movement that began in the severe persecution of the late 1950's, is the True Orthodox Christian Wanderer, formed after the pattern of the Old Believer movement. The movement is very difficult to detect. No documents are kept; no names are exchanged or false ones are assumed; and most members live wandering lives. There are three graduations of members: leaders, who are well trained in clandestine ways of life, providing education and spiritual guidance; those who have taken vows to renounce possessions and society and lead a wandering life with leaders (usually three with each leader); and those who don't wander, but are a secret support group who supply funds, lodging and even samizdat-style publications.

The Wanderers are organized into a network system. One circuit of a leader is a "cell," several cells make up a "limit," "limiters" are responsible to the "center" and the center is headed by the founder, a monk called Vaarlam, who was arrested in 1963. The movement has been very successful in attracting young people, according to anti-religious propaganda and films warning of the "dangers" of such a movement.

The movement has a monastic quality about it. Strict discipline and ascetic, celibate life are basic. A candidate for initiation is watched for perhaps even a year, and then spends his first year with the movement in hiding; many doing hard manual labor and intensive Bible study in the Taiga or forests of Siberia. The successful candidate receives initiation (referred to as "marriage") and enters training.

Modern persecution

Militant atheists employ some moderately successful techniques against these new developments in underground Orthodoxy. One is to confiscate children not in school and raise them in boarding schools, denying all parental rights to the families. Another is to assign a specialist specifically to one suspected of membership in the movements. Anti-religious films against the movements are also broadcast. Any youth caught in observing a religious practice is treated as a social outcast and barred from a higher education. Those active members of the underground movements who are caught are frequently committed to mental hospitals, rather than being arrested and tried.

The period of intense persecution following the ban in 1965 of True Orthodox Christians by the Council for Religious Affairs, saw the development of a new level of cooperation between True Orthodox Christians and True Orthodox Wanderers. The

older movement provides stable bases and samizdat-style publications. The Wanderers aid national-level communication and provide research relevant to the survival of faith even under the challenges of such hostility. As a unit they are very stable base against persecution and are even helped materially by churches of the Patriarchate.

Survival

Both the Patriarchate and the Russian Orthodox Church underground have survived over sixty years, under the Soviet regime. The underground movement has been forced to modify its structure and practices to be sufficiently flexible and to escape detection or mass suppression by Soviet authorities.

The non-sacerdotal movement holds that Christ is present directly with believers, without the mediation of a priest or sacraments. Sacraments may be administered by a layman. The presence of the Holy Spirit is not reserved to consecrated grounds, but at any open spot or even within a person's home. Saints and icons receive a tremendous emphasis in parts of the movement, while others have locked-up icons until the fall of the atheist regime. The nature of these movements also emphasizes the freedom of independent action of each Christian community to remain functional even in isolation.

The underground movements have responded to the religious fervor of the people and are in no way obligated to the Soviet government other than to insure their own capability to survive persecution. The fact that great risk is involved in underground religious activity, tends to make its members very devout and strongly united. The ascetic, disciplined character of the Wanderer movement provides monastic lifestyle in a country where very few monasteries survive.

The patriarchate churches, by the Religion Act of 1975, are prohibited libraries, religious literature, pilgrimages, baptism outside of church walls, Bible study meetings, providing aid for the sick and aged. In addition, the churches must be open for inspection at all times. The underground Christian communities have no such restrictions, if they remain undetected. Priests of some patriarchate churches, with support of local authorities, embezzle church funds, charge extra money to perform rites, and have even raped parishioners. Of course, these pseudo-priests are there to serve the interests of the state in driving away members and embarrassing the church. The underground church has no such troubles. Even scholarship relevant to today's problems of faith under persecution is being advanced by the Wanderers movement, whereas the patriarchate must avoid these issues.

Perhaps the key role and decisive contribution of the underground church is in conjunction with the patriarchate. The underground movements, by their very ex-

Book Review

The Unification Church in America:
A Bibliography and Research Guide
by Michael L. Mickler
Garland, 1987, xi + 227 pages. \$36.00.

Author J. Gordon Melton is the general editor of Garland's "Bibliographies on Sects and Cults in America." Mickler's new book is the ninth in the series. Earlier issues covered witchcraft, the anti-cult movement, Jehovah's Witnesses, Baha'i, and others. The sub-title shows these volumes are research guides. They are extremely valuable for anyone doing research, more than a mere listing of titles in a bibliography. The material is systematically presented with introductions for each section and some evaluation which points the reader to the most important material. Items are cross listed when relevant. And author index is useful.

The volume at hand is a superb example of the above. Mickler, himself a Unificationist (some of the other volumes are authored by adherents, some not), has restricted his work to the United States, but with a few earlier references to the movement in Korea and Japan and a few from other countries. He limits the time period to 1960-1983.

Even with these limitations, there are 1826 items. He has arranged his entries in six chapters: Unification Church (UC) publications; affiliated organizations; religious responses to the UC; secular responses; scholarly treatment; government documents. Chapters have several sub-headings.

Chapter I includes speeches and statements of Reverend Sun Myung Moon, as well as theological doctrines, periodicals and educational materials. The UC is rather unique since its founder, Reverend Moon, is still alive and doctrines are still being formed. Mickler's role as an adherent is most valuable in this section.

Many of the items cited are not generally available to the public, though they might be obtained by qualified researchers. Several collections are in process. This will make them more readily available, both in the movement and outside of it. Hopefully Mickler will put out a supplement at given intervals as the material accumulates.

In his role as adherent, some would question the validity of Mickler's work. "Can we really be objective about our own group?" The hidden flaw in this question is whether anyone is ever really objective. Our commitment as human beings, as moral persons, as scientists, scholars, and so forth, calls us to do our best to treat the material as honestly as possible. That Mickler has most certainly done this should come as no surprise because of both his own integrity and his faith. When faith is real, we have no need to fear the truth.

Chapter II considers evangelistic associations, anti-Communist foundations, academic societies, interreligious bodies, and media outlets. The UC develops associations, committees and so on to meet a need. When the need is over, the group disbands or no longer functions. Thus many of the items in this section are out of print or, in the case of periodicals, were not continued.

Mickler provides some history on the formation, change, continuity of the groups. Their inter-connections give an overview of the UC and its far-flung charitable, academic, interfaith, educational, and other activities. This includes some of its most publicized efforts, such as "The Washington Times."

Religious responses are divided into Protestant, Catholic, Jewish and spiritualist-sectarian. Mickler presents the positive as well as the negative (759-1127).

While religions have often attacked each other, the secular responses (1128-1401) have also been intriguing for their vituperation. But Mickler also includes libertarian responses which insist on freedom of religion whether one agrees or disagrees with a given interpretation. Commentaries and reports are listed as well. Some are objective and this seems to be increasingly so.

The scholarly treatments (1402-1745) are divided into theological, sociological, psychological, legal studies, dissertations and theses. These have not always been so "scholarly" as some academics have pointed out. But there are growing numbers of objective studies. In part, this has come from UC openness to scholarly analysis, the availability of members for psychological studies, and its willingness to discuss its theology as a developing system.

Government documents are not usually considered part of a religious group's bibliography but here again the UC is a bit different. Its enemies have used government resources to attack both the movement and its founder. Part of the attack has come because of its Korean background. The UC has responded through the courts claiming its legal rights as well as in separate publications in response to government and other legal claims. While the smallest section of the book, it carries some crucial and valuable items, such as court cases which established the movement's legality as a bona fide religion.

The first has been saved for last: Stillson Judah's 27-page introduction is a mini-history of the UC. Given Judah's extensive background, it is a marvel for succinctness and depth. He presents the Oriental background; the movement's main teachings; the life of Reverend Moon; the Unification Church's interaction with America; its social service and other projects; an analysis of difficulties and its future.

Overall, Judah's essay and Mickler's introductions to each chapter and subsection of the bibliography provide a solid basis for understanding the UC in origin, organization and direction. Serious researchers will supplement the bibliography here with more recent material but this book provides an excellent beginning for the study and understanding of the Unification Church. We are in the author's debt and he is to be commended for providing such a useful work.

The book is available for \$36 + \$2 pp. from

HSA Publications
4 West 43rd St.
New York, NY 10036



Camp Sunrise

Cont. from pg. 2

istence, regardless of how small in numbers or in influence over the Patriarchate, have the effect of insuring a degree of toleration by the Soviet regime. Considering the huge potential they represent, should no other means of religious practice be available, the price of suppression is greater than the discomfort of toleration.

If the patriarchate and the Russian Orthodox Church Underground should cooperate secretly, it would benefit both and create a really unshakable foundation. Both sides already maintain hope for the ultimate reunion of Russian Orthodoxy. The most significant factor in the survival of the Church is the work of the Holy Spirit, which cannot be stopped by persecution. Perhaps the realization of such a reunification will take place along with the end of anti-religious persecution in Russia.



Children

If we were to list the virtues of children, we could easily hear Jesus speaking to his followers:

Faith: Children have a deep and trusting faith. Jesus searches for it in everyone who comes to him and is delighted when he finds it.

Single-mindedness: Children are single-minded almost to the distraction of adults. But Jesus urges his followers to single-mindedness and whole-heartedness with regard to the Kingdom.

Harmony: In children there is no duplicity. They are not two-faced. There is a harmony and congruence between their inner and outer lives. Jesus urges us to be without guile. Recall how outraged he was by the duplicity of the Pharisees? He hated hypocrisy. There is no hypocrisy in children.

Obedience: Obedience is supremely childlike. Sure children are disobedient sometimes, but they do understand obedience. They accept what they are told and often show their love through obedience. Children are famous for asking questions, especially "why?" But when we say to this one "come," he comes; to that one "go," she goes. It is that obedience based on faith which Jesus finds so marvelous.

Humility: Children understand that they are small. They understand and accept not only their own powerlessness, but also their dignity. Perhaps in a subconscious way, they know that their powerlessness makes demands on the love of their parents. In just this way, Jesus tells us that our powerlessness makes demands on the love of God.

by Frank Quinlivan, C.S.C.

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Father's Calligraphy

Unification Theology

This Calligraphy was created by Father on January 1, 1976 and was carefully preserved by President David S.C. Kim until such time as it could be presented to the Seminary. It, along with the Calligraphies in Father's Dining Room and Lecture Hall Two, was dedicated by President David S.C. Kim on September 12, 1987 and confirmed by the Student Body on September 20, 1987.



Father's Calligraphy

Service, Patience, Sacrifice

This Calligraphy was created by Father on June 30, 1987 following the Graduation Ceremonies and Banquet. It was dedicated by President David S.C. Kim and the Administrative Staff on September 12, 1987 and confirmed by the Student Body on September 20, 1987. It, along with its twin in Father's Dining Room, is the largest known Calligraphy in the Unification Church, measuring 10 feet in length.

UTS Dedication Ceremony: "A Crossroad in Our Life of Faith"

On August 31st, the incoming Junior Class and the New Class of Pre-Seminarians gathered in the chapel to dedicate themselves to upholding the ethics of the seminary community and its astute living standard, that has over the years become a tradition of self-sacrifice and personal discipline. Senior Class President, Terry Walton, delivered the Dedication Sermon entitled: "A Crossroad in Our Life of Faith."

Members of the administration, faculty, and fellow students.

Tonight we stand facing an important moment in the life of each student here. As we begin this new academic year we are faced with a crossroad in our life of faith. We are being asked to decide, in this room tonight, the course of this coming year, a decision which will affect not only what we shall hope to gain through this year's study, but, for those who are coming in as Juniors or Pre-seminarians, perhaps also your whole future experience here at U.T.S. For those entering their senior year, the type of foundation you can hope to establish for your future public missions, may well be decided.

What we decide and determine tonight has potentially the power to determine our entire future life of faith and even our future destiny as members of the Unification Church, and as sons and daughters of God.

For many, this coming year will be the beginning of a whole new depth of understanding of faith in God and in our True Parents. It will be the beginning of a process whereby what were formerly mere intellectual concepts written in the Divine Principle become living realities as we deeply delve into the history of God's Providence. Through our Old and New Testament studies, study of traditional Christian and Unificationist theology, and the study of practical disciplines which guide the implementation of theology into concrete reality, this faith will take on new meaning and relevance. This will be the beginning of a widening process which will see one become a more rounded, more complete individual, with new vision, new hopes, and new capabilities.

For others, however, this may be the beginning of a process of disorientation, confusion, and eventual loss of faith and capability to work for God and our True Parents.

Why do I speak such harsh words, paint such a grim prospect? Because, as in all things, God has given us a choice, a portion of responsibility to accomplish. Many of you consciously or unconsciously may well be thinking: "For two years I'm free to

determine my own course, for two years I'm my own man or woman. Now I can decide what I do, what I study, what I think."

This is true. Here at U.T.S. True Parents give us a lot of freedom to grow and learn and develop our individual maturity. But how we use this freedom is eventually up to us.

Tonight we are pledging many things. Over the past two years which I have been here at U.T.S. I've seen two types of students. Those who take this pledge, this commitment, to their hearts—these are the students who sincerely seek for God's guidance in their life here at the seminary, in their relationships with other students, in the interaction of their religious faith with their academic studies. But there is also the other type of student who says this pledge with little or no commitment, who considers this as some empty formality, with no meaning or content. This type student is often the one who allows him or herself to be confused by the different theologies and ideas studied here at U.T.S. This student often has her or his own agenda while here, and thus is unopen to the agenda which God has planned for the lives of each of us here at U.T.S. This path ultimately leads to spiritual decline and perhaps even death.

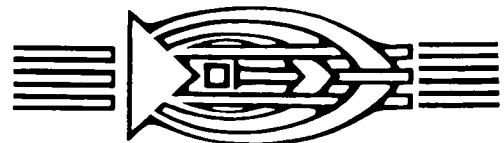
But this does not have to be anyone's course here in Barrytown. Today is a time of great spiritual phenomena within the Unification Movement. All over the world we hear reports of church members having experiences with Heung Jin Nim and Jesus. In Africa there is one brother who is a channel for Heung Jin Nim nearly 24 hours per day. At the I.C.C. from which I have recently come, nearly every Sunday David Hose is being used to give messages of inspiration, hope and comfort direct from the spirit world. Jim Stevens is receiving incredible messages from Heung Jin Nim and Jesus which you may have read about in "Today's World." We can share in this time of great spiritual life and renewal within our movement. In fact Barrytown should be a center of this guidance and inspiration. David Hose's first revelations from Heung Jin Nim occurred while he was counselling someone here at U.T.S. We can experience our two or three years here as a time of incredible spiritual growth and nourishment; but a foundation of purity of heart and sincerity is necessary for these types of phenomena to appear.

Through an adherence to the tenets of the pledge which each of us have signed here tonight, and even more importantly, a cherishing of the meaning and significance behind each of these statements, then we can begin preparing the soil of our own

hearts that the time spent here can be a most rich and blessed time for each of us. These are not mere words or trite statements to which we have affixed our signatures this evening, this is the core statement of the kind of men and women we hope to become by living pure and righteous lives according to the Divine Principle, and the example and tradition established by our True Parents.

As we read over the list, attendance at worship services, support of our brothers and sisters within our team structures, love and concern for our environment, fulfillment of academic responsibilities, witnessing of our faith towards others, abstinence of harmful substances, living according to our church's moral and ethical standards, maintaining principled relationships between men and women, we can see that these are the very things as Unificationists we have come to respect and celebrate in each other as we walk our various paths to spiritual maturity. Nothing is asked that in all conscience we should not ask of one another as members of the same family who love and care for one another. As Unificationists it is our desire to live this style of life naturally, that we might through our lives show an example to those who may come to this seminary as non-Unificationists, and for whom these points need specification. These are our guidelines to the living of righteous and exemplary lives.

I would encourage and exhort each one here in this chapel tonight to take these words of pledge as our code of honor during our tenure here at the Unification Theological seminary, as well as a wise guide to the living of our religious lives. Often our True Parents have referred to U.T.S. as a heavenly West Point, which is situated also on the Hudson River a short ways from here. If one really tries their utmost to live this code while here in Barrytown, then, upon graduation, as one reflects back on the time spent here, then one will truly be able to feel a sense of pride based on having lived a wholesome spiritual discipline, and the attainment of a deep sincerity of heart, expressed through the conduct of one's daily life. We and U.T.S. will be the better for this, and those in whom our True Parents can take real pride and pleasure. Thank you for your sincere hearts and your lives dedicated to our Heavenly Father and True Parents.



SOUL OF RUSSIA : Russia or Soviet ?

by Erin Bouma and Eugen Komarnitsky

The term "Russia" is routinely used in the West as a synonym of the present Soviet Union. Although many people are aware that the Soviet Union is made up of numerous nationalities, the shorthand use of "Russia" continues to confuse even well-educated Americans. Few Americans realize that the USSR contains 170 official nationalities.

Peoples as different as the Western-oriented, Finnic-speaking Protestant Estonians, the Turkic speaking Moslem Uzbeks, and the Romance-language Moldavian-Rumanians all being labelled as "Russian" has impoverished many Americans' appreciation of the various cultures and histories contained within the USSR. And Americans' insensitivity to these national and ethnic differences also offends the dignity of a substantial number of Americans of Armenian, Belorussian, Estonian, Latvian, Lithuanian, and Ukrainian descent.

Minority populations presently living with the Soviet Union but not truly indigenous populations also deserve our study, prayers and concern for their own self-determined future: Jews, Germans, Poles, Koreans, Bulgarians, Greeks, Hungarians, Romanians, Turks, Finns, Persians, and Gypsies. Some of them were forcibly detained in the USSR, and some migrated during the Russian period of history; all have shared some portion of the misery during the history of the past 70 years with the native Russians.

These American ethnic groups could easily be used as information sources for other Americans to discover each of these cultural and religious traditions. The results of such efforts will be a deeper grasp of the reality of the Soviet Union and its divergent cultures, and a better basis for American-Soviet relations. Stereotypes have always been a barrier to greater understanding and appreciation of other peoples; such fixed images have never allowed for natural difference and discovery. At a recent USSR-US filmmaker's conference, non-Russians protested stereotypical portrayals of other Soviet peoples in films from both the East and West.

The present Soviet "Union" is a political union brought about through force and has included a cruel policy aimed at "Russifying" the non-Russian populations (now nearly half) of the USSR. At the same time, the Soviet Union has stamped ethnic Nationalities on each internal passport, which can quickly identify each citizen and be used in a discriminatory fashion.

The recent publication of the Cambridge Encyclopedia (1982) titles itself *Russia and the Soviet Union* in order to encompass both realities as well as the entire

history of the country. Another term it uses is "Northern Eurasia," but this term is primarily geographic in connotation, with some suggestion that the people are astride both Eastern and Western continents. On the other hand, while their 1962 volume was titled *Russia*, the recent Time-Life "Family of Nations Series" volume is called *The Soviet Union*. At the same time five western journalists who recently worked in Moscow and returned to write popular books of their observations all used "Russia" in their titles.

The great difference

The "SOUL OF RUSSIA" Group understands precisely the difference between the terms "Russia" and the "Soviet Union." And we realize that before 1917, there was a non-Communist Russian Empire which dominated many of the present national populations within the USSR to-day. However, we still chose the term "Russia" for several reasons:

1) We feel that the Soviet Union, though it has existed for 70 years, is a temporary phenomena in history. The Soviet Union itself is soulless, and devoid of spiritual traditions. As a concept, it could never be a source of inspiration or regeneration for captive peoples: its existence is the witness of their imprisonment.

2) To call all peoples of the Soviet Union "Soviets" suggests to most Americans that they are all convicted Communists, rather than ordinary, non-Party citizens. The original national-empire Russia was renamed according to Marxist-Leninist ideological prescription. Solzhenitsyn remarks that the Communists robbed his homeland of even its "true name." It is the Communist Part (now dominated by ethnic Russians) which rules the USSR, and not the Russian people themselves. Like any "colony" under foreign occupation, the people yearn for their pre-colonization identity to be restored. Although, inaccurate in a technical sense, in another at least, "Russian" seems a more neutral and comprehensible term to apply to the people residing in the USSR.

3) We view "Russian" spirituality and culture in the broadest sense. There is no really adequate term for what began as a Slavic Christian tradition and has expanded to encompass about 16 percent of the world's total land area and Turkic, Mongol, Iranian, Moldavian, Eskimo, Caucasian, Finno-Ugric, Latvian and Lithuanian ethnic cultures and peoples. We desire to even go beyond literal historical-national designations and conflicts in order to unify all the peoples and religious traditions who have shared common experience of the Russian, and Austro-Hungarian, and now the Soviet Empire. Geography and history have welded nations and people

together in a suffering, yes, but also rich interaction, intermixing and sharing. In some ways, we as Americans find in this "whole greater than the sum of its parts" a plurality (although not democratic in form) similar to our own course.

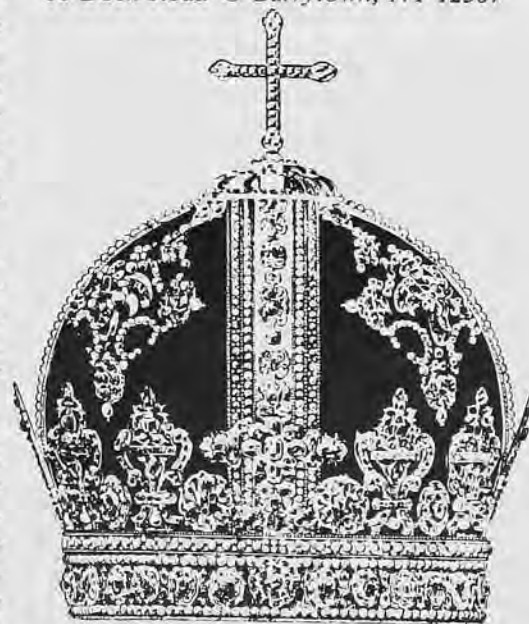
4) And finally, we perceive the ultimate goal as the spiritual liberation of the entire Soviet Empire and its satellites. This, of necessity, then means that the oppressors, and the first victims of Communism, the Russians themselves, must be set free at the core of this monstrous system. We call ourselves "Soul of Russia" because deeply in our hearts we feel that the genuine freedom of the suffering Russian people will have tremendous universal significance; it would mean the final liberation of all those, worldwide, who are under the yoke of Marxism-Leninism.

Our Group, "The Soul of Russia" is confident that this is the time for repentance and forgiveness. This movement of repentance is already spreading among Russian Orthodox and other Christians in the USSR. Those believers, though not the perpetrators of the crimes of Communism and often its first victims, know that only by taking humble responsibility for the sins of their fathers and their nation is there any hope for a brighter tomorrow.

Then, forgiveness on the part of those peoples aggrieved and dominated by the Kremlin's pseudo-faith of Communism, is equally necessary for any healing to take place.

We pray for the liberation of the true Soul of Russia and all Captive Nations and Peoples around the world.

For information write:
"Soul of Russia" U.T.S.
10 Dock Road © Barrytown, NY 12507



Mitre of a Patriarch, 17th century, in the Museum of the Kremlin in Moscow.

O Infinite One

O Father,
Often have I strayed from thy path
Yet your love never left me,
Wide and limitless are your embracing
arms
Like the sky merging with distant horizon,
Like the life-giving sun, smiling in the
heavens.

Dearest Mother,
How many tears hast thou shed in
silence?
Before by very conception - you nurtured
me
You did not claim your child for self
alone,
But gave freely out of the fruit of your
love
Into the world
How soothing is the warmth of your
heart,
Like the hearth that is ever glowing.

My friend, ever faithful,
With what shall I compare thee?
The sight of you lifts my spirit skyward
At the hardest times of life
Thou art my constant companion,
Like a fresh pool in the wilderness

Beloved Child,
O how I love the for thine own;
Though you came through me
You are not mine to possess.
How wonderful the miracle of your being,
Like the very soul of the universe.



Precious Sister,
How lovely is thine heart of joyous
giving;
Your strength brings new hope in troubled
times
Always patient and loving, caring for
others
With a graceful spirit,
Like a cool breeze in the sweltering heat.

Brother,
Thou art my very life
Blood of my blood, soul of my soul
Let us dwell together in peace and unity;
How good and pleasant it is,
Like the strength which proceeds from the
mouth of God.

Sweet love, how great is thy beauty,
Like rays of sunshine on the morning dew
Fresh and enchanting the brightness of
your smile
And the fragrance of your breath.
The healing power flows through your
tender love,
Like the mystic balm of Gilead.

My All,
Wondrous and Holy are thy ways;
How canst thou be known in full?
O Infinite One!
Your love and peace abides forever, and
ever;
The universe of our being is filled
With your Spirit,
Like the explosive heartbeat of true love.

by Alfred O'Connor

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September 1987
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UTS President At New York Convocation

At the invitation of the members of the New York State Board of Regents, David S.C. Kim, President of Unification Theological Seminary, joined other chief executive officers of educational institutions from all over the State of New York. The highlight of the Convocation, held on Wednesday, October 21, 1987 at the Albany Plaza in Albany, New York, was the inauguration of Thomas Sobol as the President of the University and Commissioner of Education.

The theme of the Convocation was "The University of Learning: All People, All Ages, All Ways of Learning." It included three separate events. The first event was a colloquia where Honorary Degree recipients spoke on the Convocation theme. This was followed by a luncheon dedication of the Regents' Auditorium and "City Kids Symposium." The main event of the day was the Convocation and Inauguration held in the main theater of the Performing Arts Center at the Plaza. Coinciding with the day's events was a College Fair at the Plaza Convention Center where more than 200 colleges and universities around New York and New England shared literature and information about their programs.

President Kim participated in the procession, along with dozens of other chief executive officers which began the Convocation and Inauguration ceremony in which both Governor Cuomo and the new President of the University and Commissioner of Education, Thomas Sobol, spoke. In the first address of the ceremony, the Governor pointed to the education as the highest priority of his office. The context into which the new President and Commis-



sioner now steps, he said, was one of children and youth at risk where dropouts represent a failure of us all and result in great damage to our society. At the conclusion of his address, the Governor stated his commitment to cut the dropout rate in half with a new insistence on the accountability of educators and a re-emphasis in the schools on the basic values of discipline, respect for elders, self-esteem, and self-control.

Dr. Thomas Sobol picked up similar themes in his inaugural address, "The Institution Itself" stating at the outset that the Convocation was to honor the institution and its traditions and not its presidents, as presidents come and go. The most compelling task of our time, he said, was to educate and bring into the social mainstream the mass who struggle and drop out without the skills to act as competent citizens. The cycle of educational failure, he warned, must be broken, and schools must graduate a majority prepared to compete

with the world economy.

Listing the elements of good education, Dr. Sobol recommended bringing more parents into the schools in order that the home and school may work together to educate healthy youth. Healthy youth, he added, need support in the early years of personality formation. To aid in this area he proposed a goal in education of preschool for all. Dr. Sobol also stated what he saw as the general mission of each and every one of us to learn and become fully civilized which means opening one's senses and heart to the joys and sorrows of the world. Education must help us to gain knowledge of our place in space and time, and must aid us in practicing the virtues of moderation and commitment, he said. It is altogether the gaining of wisdom through struggle. We must tend to our humanity, he concluded, and tend to the circle of our enlightenment, for we are just becoming aware of who and where we are.

by Bill Brunhofer

A Testimony

by Alfred O'Connor

For this summer's Field Education project as a student in the Divinity Program at the Unification Theological Seminary, I spent seven weeks as an intern at the Shaw Divinity School in Raleigh, North Carolina. I worked at Shaw from the first week in July to mid-August, 1987. After coming back to the seminary to commence the new academic year, I returned to Shaw in order to make final preparations for a conference that I was responsible for coordinating. The conference was entitled "AIDS: Our Collective Responsibility," and it had been scheduled for Saturday, October 3, 1987.

During my internship, I had the privilege of being able to work under the supervision of Dr. Joseph C. Paige, Executive Vice President of the Shaw Divinity School. Incidentally, it had been under Dr. Paige's leadership that Shaw Divinity School became the first seminary in the United States to award an honorary doctorate degree to Rev. Moon, during the time of Rev. Moon's incarceration in Danbury prison.

In the course of the first few weeks, I was able to become well acquainted with the Shaw administration, staff, faculty and some students. All were very friendly and hospitable, and I was soon made to feel a part of the team.

Dr. Paige felt inspired to sponsor a conference on AIDS (Acquired Immune Deficiency Syndrome), as this is such an important current issue affecting all our communities. He felt that this was an issue which ought to be squarely addressed, and not avoided, by the churches and religious leadership in general. If Jesus was alive today, he would surely be actively concerned with seeking ways to combat this crucial problem.

My main assignment for the summer was to coordinate a one day conference on AIDS. Since I have never coordinated such a conference before, I was both a little hesitant and very enthusiastic about this new challenge. At the same time, I felt that with God's strength and guidance a great victory could be achieved.

The purposes of the conference were:

1. To sensitize people to the moral, ethical and theological questions associated with AIDS.
2. To provide up-to-date information on the nature of the AIDS problem, and on AIDS prevention strategies.
3. To develop and promote an awareness of the collective responsibility of the public and private sector in the fight against AIDS.
4. To organize statewide cooperative programs - involving health, educational, political and church leaders - with the

agenda of the ultimate elimination of AIDS.

Those attending the conference were to include pastors, health workers, community leaders, educators, students, parents and conference persons.

By my third week into the Field Education project, the tentative agenda for the conference was taking shape. Dr. Paige was demanding, but encouraged me to take initiative in the development of plans for the conference, always being there to guide when necessary. By the end of the project, I could realize how parental his style of leadership had been, in the best sense of the word. It was as if I was being taught pastoral and professional skills almost without being aware of it.

Hectic Schedule

The date of the conference on AIDS was fixed and the days and weeks seemed to fly by as I made countless telephone calls and drafted numerous letters to potential speakers and panelists, to newspapers and radio and TV networks, etc. During all of this, I was asked to help organize an inaugural banquet to be held on the proposed new campus site for the Shaw Divinity School, scheduled for August 22, 1987. It soon began to feel like there were just not enough hours in the day in order to be able to accomplish all that was necessary. Yet somehow we felt embraced by the arm of God continuously; and thus we were indeed energized and confident that provided we did our utmost, with God on our side we would attain the goal together.

Working together with Richard, Alice and Stella as well as Dr. Paige and Dr. Gregory T. Headen (Dean of Academic Affairs), most of the preparations for the conference were finalized by mid-August. So I returned to UTS to begin classes for the new academic year. I returned to Shaw Divinity School about a week prior to the date of the conference, in order to make the necessary final preparations. This last week of the summer Field Education experience brought all the previous six weeks of labor to fulfillment. And the day of the conference itself encapsulated the whole period of preparations leading up to it.

The Conference

The program for the AIDS conference started at 9 a.m. with an opening plenary session with the one hundred participants, which included a panel discussion entitled "The AIDS Dilemma—The Need, The Challenge" as well as a newly released educational film on AIDS. This was followed by a presentation by Dr. Greg Headen on "AIDS: A Theological Challenge."

After a brief coffee break, several workshop groups convened to discuss different aspects of the AIDS problem. Such as a) "The Family and AIDS," b) "Motivating Your Congregation from Dialogue to Action," and c) "AIDS Education and National Policy," etc.

After lunch there was a panel discussion on AIDS prevention strategies, followed by an hour of work group reports to the closing plenary session. The conference adjourned at 4:30 p.m. and conference highlights were aired on the local TV network's evening news.

The theme of the conference asked the question "What are the deeper needs and problems of our generation which have resulted in the proliferation of I.V. drug users, loose morals and AIDS?" It seems to me that the root of the AIDS epidemic lies in the absence of the true love of God. Indeed, by our very nature, we all desire and need this true love of God to the very core of our being. However, due to the human fall, God's original ideal of true love has never been realized in human society. Instead, Satan's corrupted, false love has prevailed throughout human history. The AIDS epidemic is but one external manifestation of the results of the human fall.

Through the outbreak of this external disease, we are vividly reminded that we should live our lives in accordance to the original moral and ethical standards of God. Thus in terms of sexual relations, abstinence followed by faithful monogamy must be strongly reaffirmed as the heavenly standard of conduct—contrary to the current permissiveness in our local, national and global communities.

As I pondered over the AIDS problem, in the course of preparing for the conference, it was very clear to me that it was essential to find a spiritual and moral solution to AIDS. At the same time, we must also deal in a truly Christ-like manner with the very harsh, practical realities and people with AIDS. As fellow human beings, I believe that we are challenged both collectively and individually to demonstrate our Christian love and concern for those caught up under specific aspects of Satan's domination. Through education about AIDS (including spiritual education), ministering (where necessary) to those who may be facing imminent death from this disease, and giving very clear and uncompromising spiritual counselling concerning the root cause of AIDS as well as the true moral and ethical standard of behavior.

Overall, the summer Field Education project at Shaw Divinity School may be summarized as having been a truly growing experience both spiritually and professionally. Throughout the time, I really felt

Spiritual Background of the Russian Revolution

by Nico Wealer

Part One

In the eighteenth and nineteenth centuries, Russian thought and culture was influenced by Western thinkers. Voltaire had a great impact in the eighteenth century, and German romanticism and idealism, especially Schelling and Hegel, had a great impact on nineteenth century thought.

The oppression in pre-revolutionary Russia was so strong that it fostered a craving for social justice. Some of those who felt that craving turned to the doctrines of French socialists such as Saint-Simon, Fourier, Proudhon, Leroux, Herzen, and Belinsky. The origin of Russian socialism can be traced back to Herzen, though he never became a complete convert to Marxism.

The populist movement of the mid-nineteenth century was the main manifestation of radical thought of the time, reaching its peak at the time of the assassination of Alexander II. By the turn of the century, this movement organized itself into the part of Socialist Revolutionaries.

Like Herzen and Belinsky before them, the populists looked with contempt at the government and dedicated their lives to its destruction. By the mid-century the proletariat was negligible in size and influence. The populists therefore regarded the peasants, of whom the majority were still serfs, as the class of the oppressed that needed revolution.

Why did the people of Russia turn to racial socialism and Marxism? Writing about Nikolai Mikhailovsky, the leader of Russian radicalism, Berdyaev, who later converted to Christianity, remarked:

I was attracted by his genuine moral passion and by his repudiation of class-morality... Marxism... was in fact a signal for the spiritual as well as social liberation of man. What attracted me most of all was its characteristic appreciation of the moving forces below the surface of history... its broad historical perspectives and its universalism.

One of the first and most important populists to turn to Marxism was George Plekhanov (1857-1918), who founded the first social-democratic organization in Geneva. A little later, in 1895, some 20 radical groups merged and came under the leadership of Lenin.

While Lenin opposed religion and the church vehemently, he took advantage of the craving of many Russian people for an age of justice and freedom, which for some was equivalent to a messianic age.

Communism and Christianity were both fighting to win over the human mind and heart. Marx attacked the cruelty of capitalism and severely criticized the con-

temporary social system. He felt that it was belief in God which was responsible for injustices in society. The Church was seen as the ally of the state, and both were seen as the oppressors of the people; and therefore both had to be destroyed.

Lenin did not like the idea of a just and revived Christianity—that would be worse than the old corrupted Christianity. The driving force behind communism was not just its desire for justice but most of all its militant atheism and its desire for power. In the words of Sergius Bulgakov, the struggle between Christianity and Communism is comparable to that between Christ and the antichrist.

Christian Revolutionaries

In the 1870s some of the members of the intelligentsia were converted to Christianity by the example of the peasantry. Among them were Tolstoy and many of his admirers—Struve, Berdyaev, and Bulgakov, who were once Marxists but now were leading idealists. Philosophical questions, like whether the mind has an independent existence or not, and what was the driving force behind history, led them to adopt new ideas. Due to the circumstances after 1905, these philosophical questions moved into the background, and their thinking shifted to the burning political issues of the day.

Another important figure in the history of Russian thought is Vladimir Soloviev. Toward the end of the nineteenth century, he proclaimed a Christianity centered on the idea of the Kingdom of God to come.

Among the great Russian writers, Tolstoy and Dostoevsky stand out. Tolstoy believed in practical religion, not promising eternal bliss but providing bliss here on earth. Dostoevsky on the one hand lamented the paralysis of the church and, on the other hand, he espoused messianic nationalism. This is alluded to in his address on Pushkin (1880), in which he voiced his conviction that our poverty-stricken land will, perhaps, finally bring a new message to the world.

The Slavophiles were another important branch of the intelligentsia. The movement founded by Alexi Khomiakov (1804-1860) was also important in nineteenth century Russian religious thought. The Slavophiles believed in the particular value and position of Russia in God's providence and were loyal, in principle, to the Russian Orthodox Church, though not sparing it from harsh criticism at times. They felt in particular that the Petrine Reform had a paralyzing effect on the Church.

Dostoevsky and Tolstoy were both aware that the injustices in their society were the germ of the revolution. Dostoyev-

skis writings were at times very prophetic. In *The Possessed*, for example, he foresaw the Russian revolution. He was opposed to atheistic Communism, but at the same time he also opposed the injustices in contemporary society. In this he was different from those anticommunists who see the problem of Communism solely in Communism itself, while they fail to see their own shortcomings.

Tolstoy, on the other hand, stressed the importance of Christianity renewing itself and going back to the teachings and practices of early Christianity and Jesus himself. He felt strongly that the Church did not live in accordance with the gospels. In his diary on February 26, 1885, he wondered why, the Church, champion of the poor and disinherited, (is) swathed in gold and precious stones and damasks? What have they done? he wrote. They have cut up the teachings into shreds and tacked their idiotic, vile explanations—hateful to Christ—into every morsel. They have blocked the door for others and won't get inside themselves.

Tolstoy uses harsh language and he is exaggerating. The role of the prophet is not to formulate theological concepts, but to warn God's people, even if that is the unpopular thing to do. Tolstoy's voice was but one of many whom God tried to use to urge the people and especially their rulers to go back to the essential of the Christian faith, and to live according to their belief.

Vladimir Soloviev (1853-1900) is another great Russian thinker, theologian, and philosopher. He also recognized the importance for the Church not just to pray but to act, however, it could not act because it was under the yoke of the state. As a result, the Church lacked spiritual power. Soloviev believed that Russia was called to fulfill a messianic role. Russia, according to him, had to overcome her nationalism and usher in the Kingdom of God. The Church had received a social body twice in its history—under Constantine the Great, and under Charlemagne—and this was the third time. On the stage of universal history, Russia had to fulfill her messianic task.

Like Soloviev, Sergius Bulgakov (1871-1944) stresses social responsibility: The separation of the church from life must at last be overcome, and all sides of the natural existence of men... are to be included in the grace-abounding life of the church. He accepted the criticism by Marxism of the heartlessness of capitalism of the time, and he also recognized the sins of historical Christianity.

Bulgakov advocated a religious victory of Christianity over atheistic socialism. He understood the threat of Communism, a threat not just for Russia but for all mankind. He wrote:

continued from page 3

"...the success of the materialistic religion of man-worship and its diffusion among the masses signals an approaching danger to culture, a menace to civilization, an insidious disease that is gradually undermining the spiritual health of mankind."

Similarly, Berdyaev (1874-1948) had a great impact on the Russian thought of the twentieth century as a philosopher, prophet and visionary. Berdyaev understood Russian Communism in the light of Russian history and its messianic tradition. He saw man as a fundamentally religious being. If man loses faith in the one true God, then he makes up false gods to worship. Thus for Berdyaev, Communism grew on the fertile ground that Christianity had prepared:

The best type of communist...the man who is completely in the grip of the service of an idea and capable of enormous sacrifice and disinterested enthusiasm, is a possibility only as the result of the Christian training of the human spirit, of the remaking of the natural man by the Christian spirit.

According to him, the Communists misuse the religious fervor of Christians, and apply it to atheism and hatred of Christianity.

Berdyaev was also a prophet. More than any other Russian writer, Berdyaev foresaw and foretold the Russian revolution and its devastating consequences. In *The Spiritual Crises of the Intelligentsia* published in 1907, he predicted that the revolution would bring victory for the extremists, hatred of freedom and the denial of God.

Not only did Berdyaev prophesy the rise and rule of atheistic communism, but

he also predicted its demise. His belief in Russian Christianity and spirituality was so strong that he was convinced they could not be erased from the human mind. In his *Cry of the Russian Church*, he depicts the role of the Church in this process: The salvation of Russia will come through the Christianization of the new layers of society by the spiritual rebirth of the workers and the peasants.

The views of Alexander Solzhenitsyn (1918-) relating to the origin of communism, its prevention or how to deal with it, as well as his understanding of the future are no less impressive than those of his above-mentioned forerunners. He admired the Old Believers more than the official Church, and he considers the Petrine Reform as harmful. Solzhenitsyn rejects simple answers to the complex Russian problem, which he does not consider to be of merely Russian nature or origin but also the problem of the Western world. His words:

For half a century now we have acted on the conviction that the guilty ones were the tsarist establishment, the bourgeois patriots, social democrats, White Guards, priests, emigres, subversives, kulaks...— anyone and everyone except you and me.

He calls for repentance of the nation—not as a whole entity but of the people who make up the nation. In that sense, he calls the nation to repent. He sees no other way than by shedding the burden of our past... for we are guilty... We cannot convert the kingdom of universal falsehood into a kingdom of universal truth by even the cleverest and most skillfully contrived economic and social reforms.



continued from page 2

that God was working with and through all those taking part in the shared experience. I am truly grateful for the many valuable spiritual and practical insights which were gained through prayer and meditation upon the root causes and possible solutions for the current AIDS epidemic. It remains my utmost concern that this epidemic be speedily eliminated through the enlightened praxis of the Unification principle throughout the world.

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UTS Chaplain Earns Award

On Sunday, October 25 at 3 p.m., Joan M. Shapiro, Mayor of the City of Newburgh, at a ceremony in the Public Safety Building, 55 Broadway, Newburgh recognized and awarded a ruby pin to Shawn Byrne for being a "Distinguished Volunteer" and "Outstanding Citizen" in the City of Newburgh.

The mayor was assisted in the ceremony by Reverend Carlos Lantis, Pastor of the Calvary Presbyterian Church in Newburgh, a foremost minister in the city.

As scheduled, the ceremony began shortly after 3 p.m. Pastor Lantis read the names and contributions to the community of all those who were being given awards, and Mayor Shapiro presented the various awards and warm congratulations which included an affectionate hug and kiss on the

cheek.

About 50 awards were given out to volunteers who helped to make Newburgh a better place for its citizens. Each one was profusely thanked for their efforts, and the mayor made it a point at the very beginning of the proceedings to remark that the combined efforts of all the volunteers saved the City of Newburgh millions of dollars.

Shawn is chaplain and director of Field Education at Unification Theological Seminary in Barrytown. He is also the director since September 1985 of the Unification Church mission in Newburgh. During that time he has been very active in the Newburgh Task Force on Drug/Alcohol Abuse. In that capacity, as a means of undercutting the escapist tendency to indulge in drugs, he has made strenuous efforts to develop neighborhood associations

and youth activities as a means of developing interaction between people, promoting public responsibility and service and enriching life in general.

A highlight of these efforts was a "Youth Rally Against Drugs" in early August which was attended by 200 youths at the Delano-Hitch Recreation Park in Newburgh, and which Shawn organized by coordinating the cooperative efforts of eight city youth organizations. Another highlight was neighborhood street cleaning on the south side of Newburgh at the end of August which Shawn carried out with the help of 40 UTS students and about 30 local residents. This climaxed a series of smaller-scale neighborhood cleanups carried out by Shawn, UTS students and local residents many times during the previous year.

Spiritual Background of the Russian Revolution

by Nico Wealer

Part Two

Except for Solzhenitsyn, the thinkers and prophets I discussed in last month's article were either contemporaries or forerunners of the Russian Revolution. Each of them had a deep spiritual insight into the true nature of Christianity. The historical events that led to the revolution, as well as the rich spiritual understanding of these great thinkers (and there were more than those mentioned above), lead us to several conclusions.

There are internal as well as external reasons for the failure of the Church to be an effective force as an alternative to the rise of atheistic communism. On an external level, the Church alienated itself from the peasantry and the common people, due to the fact that the relationship between the Tsars and the Church was unhealthy. On the one hand, the state dominated the Church and thus made it ineffective, and on the other hand, the Church hierarchy was spoiled by the Tsardom in return for its submissiveness (somewhat similar to the situation in the Soviet Union today).

On the more important, internal level the Church had moved away from its own principles as well as from its root, the person of Jesus Christ and the scriptures. Khomiakov pointed this out clearly, in stressing the importance of living faith, not just in words, but also in deeds, and in urging the return to the true faith of the early Church. Moreover, the Church was unable to recognize its past sins, and was not in a position to repent. According to Solzhenitsyn, this is the only way to bring down God's power, and to revive the true Christian spirit. Russian history is actually very rich of penitential movements, to the extent that there was even a "day of forgiveness" on the Russian calendar. Many penitents moved into monasteries in the history of Russian Christianity. According to Solzhenitsyn, the spirit of repentance declined from the seventeenth century onwards up to the revolution. He mentions the example of the Old Believers, who were forgiven in 1905, but this was "too late, far too late, to save the persecutors."

The urgent need

One might ask why these great men appeared in that period immediately before the Russian Revolution? Faced with a problem as complex and crucial as that of the revolution in particular, and the problem of communism in general, it is easy to jump to simplistic conclusions. Nevertheless, the believer can see God's providence at work in these events, the revolution and the rise of communism. When the cry of the op-



pressed masses for reform became stronger and stronger, there was an urgent need for justice and righteousness. The evil ideology of Marxism, which breeds on the resentment of the oppressed, began a crusade that eventually was crowned with "success."

Man has free will, to choose between good and evil, as Berdyaev stated many times in his writings. God, in his love and his compassion, used pre-revolutionary Russian prophets to reach into the heart of the rulers, the intelligentsia, and the common people, but the hearts of most were not open enough to hear God's warning. The *Vekhi*, a famous and deeply prophetic collection of articles, published in 1909, by a group of prominent thinkers, among them Berdyaev, Bulgakov, S. Frank and P. Struve, was not well received by the Russian readers and was ridiculed by many; it never reached the Russian public and has, according to Solzhenitsyn, "not lost its brightness: *Vekhi* today still seems to us to have been a vision of the future." The warning of the Russian prophets, like the one of the prophets of old, was not heeded, and a punishment was drawn upon his people in the form of communist rule.

The Spiritual Implications

With N. Nielson we may ask the question what would have happened in Russia, had there been no revolution? Was Christianity ready for the task ahead? Probably not! Behind the victory of the Bolsheviks were deep spiritual and historical reasons. The Russian messianism of the past had been transformed into soviet messianism, the medieval concept of Russia as the third Rome had become the Third International, and Lenin had replaced the Christian messiah, he became the "god" of Russian Communism. How could this happen?

It cannot be blamed solely on the godless nature of communism. "Betrayal of the covenant of Christ, the use of the Christian Church for the support of the ruling classes, . . . cannot but bring about the lapse from Christianity of those who are compelled to suffer from that betrayal and from such distortion of Christianity" say

Berdyaev, and "In Basil the Great, and especially John Chrysostom, may be met judgments upon social injustice due to wealth and property, so sharp that Proudhon and Marx pale before them."

While Russian Communism is of unique nature, due to the fact that it was planted in the ground of the particular Russian spirituality and Christianity, it is not just a Russian problem, but a universal problem. The causes for the Bolshevik victory are manifold, they are not limited to Russia or to the Russian Orthodox Church alone. The Bolshevik revolution is the result of an internal struggle between the two opposite ideologies "of the Christian doctrine of man as a servant of the living God and the modern belief that man is self-sufficient." It is the temptation of the Garden of Eden, of man trying to place himself above God, all over again. Communism is not only a Russian phenomenon, it is a worldwide problem, in the words of Solzhenitsyn "The brief period of our history from February to October 1917 has turned out to be a compressed resume of the later and present history of the West."

What hope is there then for the future and how can the problem of Communism be solved? There is no other way than heeding the ardent call of the Russian prophets, a call to repentance, a call for spiritual revival, and a call for the Church to accomplish its social responsibility. It is not an easy process and it has to happen in both the Communist as well as non-Communist worlds. Communism is also the problem of the western church; it is a challenge for all of Christianity and all God-believing people. On March 1, 1976, Solzhenitsyn said in a radio interview:

"... our movement of opposition and spiritual revival is slow . . . the speed of your capitulations has so rapidly overtaken pace of our moral regeneration that at the moment the Soviet Union can only move along one path: the flourishing of totalitarianism . . . at the moment the question is not how the Soviet Union will find a way out of totalitarianism but how the West will be able to avoid the same fate."

Heung Jin Nim At UTS

by Sarah M. Witt and Peter Fleischmann

On March 12, 1987, while visiting the Unification Theological Seminary, Rev. David Hose received a letter from Heung Jin Nim, in which he shared how much he wanted to be with the brothers and sisters at the Seminary to give them guidance and inspiration [see *Today's World*, May 1987]. In such a way, Heung Jin Nim began to work with UTS.

In August 1987, all the June graduates attended the first 40-day American Leadership Training Program in New York. Heung Jin Nim spoke often to the trainees through Tyler Hendricks and Jim Stephens, and some of those graduates learned to channel from Jim. When they returned to UTS to gather their belongings before going out to their new missions, they met with a few interested students to share their experiences. At one meetings, Charles DeWatteville trained some of them to channel. One of them was Charles Catlett, who has become the main channel for Heung Jin Nim at UTS.

A small group of four students (Charles Catlett, Myra Stanecki, Cindy Majoub, and Allison Lund) was guided by Heung Jin Nim to pray together throughout the month of October. He told them the purpose of their prayer was to prepare a foundation upon which he could work at the Seminary. (Other prayer groups also formed during this period, and some students received letters from Heung Jin Nim.)

Setting UTS on fire

On October 29, while the group of four was praying in the chapel, Charles channeled for them for the first time, and through the week Heung Jin Nim continued to speak through him. In the beginning, Heung Jin Nim's messages were mostly personal. However, he later declared that he wanted to set UTS on fire (spiritually, of course!) and that he wanted to address the whole community.

Then, beyond anyone's expectation, this small group of four quickly expanded, and after only one week, Heung Jin Nim, with the approval of President David S.C. Kim, spoke to the entire UTS community at the 10 pm closing prayer.

During one of the channeling sessions, Heung Jin Nim explained that the Soul of Russia, a UTS student organization formed in 1985, has great providential significance at this time. It is a prayer and educational group concerned about ending religious persecution in communist countries. Heung Jin Nim said that the Soul of Russia should become the most important group on campus, its role being to prepare the foundation and protection for True Parents when they

go to Moscow. He encouraged special prayers and the support of the whole UTS community for a Restorational Prayer Walk to be held on Sunday, November 8, marking the 70th anniversary of the Bolshevik Revolution. Although November 7 is the actual date of the Revolution, the 8th symbolizes a new beginning after exactly 70 years of the existence of the Soviet state.

This event was the Soul of Russia's second annual prayer walk. Last year, although only 20 walkers participated, it was significant that the walk was able to be led by Sir John Noble. He is a renowned speaker on the tragic reality of communism, having spent 16 years in a Soviet prison camp, and he "just happened" to be visiting the Seminary that day. It rained heavily throughout the event. Heung Jin Nim explained that that first prayer walk was the foundation for what was to happen in 1987. This year, with Heung Jin Nim's direction and support, over 250 walkers participated.

Afterwards, Heung Jin Nim said that this prayer walk was another victorious step for Hyo Jin Nim, on the foundation of his leading the successful march to the Berlin Wall at the CARP convention in August 1987. Heung Jin Nim told us that Hyo Jin Nim has a very significant role to play in leading the way for our movement to reach Moscow.

The great turnout, together with the unexpected, extensive media coverage, made this event an overwhelming success that reached out far beyond the Seminary.

Prayer groups created

During this time, Heung Jin Nim encouraged everyone to write their confessions to President Kim, who conducted a forgiveness ceremony on November 8 for those who had submitted their letters. Heung Jin Nim continued to speak through a channel every night at closing prayer until the end of the term on November 14.

Through Charles Catlett, Heung Jin Nim organized the students into prayer groups in cooperation with Dr. Edwin Ang and Dean Therese Stewart. Heung Jin Nim said, "Choose the person you have the most difficulty relating with to be your prayer partner." Several sets of partners then formed into groups of up to eight people.

All this happened during final exams and writing week, which is ordinarily the busiest time for everyone, especially the students. Preparations for Christmas fundraising were in their final stages. Heung Jin Nim challenged the students to practice what he had taught them while they were

out fundraising.

Then on Thanksgiving Day, when all the students were gone, Heung Jin Nim made a surprise visit to UTS in person. The next day, November 27, he gave guidance and conducted a forgiveness ceremony for the UTS staff and administration. Heung Jin Nim had mentioned repeatedly during the channeling sessions that UTS should be prepared for his coming—"soon!" So his coming in person was a most blessed and meaningful event for everyone.

Media

On November 4, Charles Catlett, a brother who channels for Heung Jin Nim at UTS, told Kathleen Burton, the head of the Soul of Russia group, that Heung Jin Nim was very concerned about this year's Restorational Prayer Walk. He said he wanted the most extensive media coverage possible, so he suggested she seek my help, since I have had 10 years of experience dealing with the local media as director of public information. Kathleen sought me out that evening, just as I was finishing my prayer. I found myself praying for the suffering people trapped behind the Iron Curtain with a fervor that startled me, as I had never before prayed with such vigor at the 10 pm prayer meeting. When I concluded, I felt Kathleen at my side, and she informed me of Heung Jin Nim's direction. Then I understood why my prayer had been such an intensely spiritual experience!

Since it was so late already, Kathleen and I threw together a press release and hand-delivered a few copies to the local newspapers, radio stations, and television studio. After having done everything I could think of to interest the media, I must confess I wasn't expecting any media people to show up for the prayer walk. But, thanks to Heung Jin Nim's hard work and powerful influence from the spirit world, not only did four media people arrive—on time, yet—but they all (a reporter, two photographers, and the news director of a radio station) participated in the entire walk, completely caught up in the spirit themselves!

This was the most extensive media coverage of any event ever held at the Seminary. Furthermore, in my conversation with members about the rallies held throughout the country by other brothers and sisters to mark the 70th anniversary of the Bolshevik Revolution, the Seminary event seems to have generated more media coverage than any of the others.

by Sarah M. Witt



Prayer Walk

November 7th, 1987, marks 70 years since the Russian Revolution of 1917.

To mark this occasion, the "Soul of Russia," one of various student groups at the Unification Theological Seminary, organized a restorational prayer walk Sunday, November 8, 1987, at 5:00 p.m. Readings and prayer during the walk focused on an end to the plight of all religious people behind the Iron Curtain.

A complementary dinner at 6:30 was served at the Seminary following the prayer walk.

The "Soul of Russia" group was founded by students and staff at UTS two years ago, as primarily an internally focused prayer group. Since that time, the members have undertaken considerable outreach activities, attended conferences concerning religious peoples behind the Iron Curtain, and visited monasteries and clergy in various areas in the Hudson Valley. The group publishes a quarterly News Letter concerned mainly with educating the student body and people at large about the suffering of Christians and religious peoples of the Eastern Bloc.



Over 250 people participated in a "Restorational Prayer Walk" at the Unification Theological Seminary on November 8.



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Seminarians Clean-Up Newburgh



City residents and students from the Unification Theological Seminary joined to clean the gutters, trim grass along the sidewalks and remove weeds, brush and other debris in Newburgh, New York on Saturday, August 31. The project's aim was to clean up the city's streets and sidewalks in 11 target areas, with one or more community service groups taking charge of each section.

Starting around 10:30 a.m., crews could be seen along William Street and several of its side streets raking, mowing, pushing brooms and stuffing trash in plastic bags. Refreshments were donated by residents and merchants in the area.

40 students from UTS were involved plus about 30 locals, mostly children. We worked for 3 hours. We filled 120 bags of

garbage (did it multiply as with the loaves and fishes?). An originally very dirty 9 block area was very clean afterwards. We borrowed tools from the city, the center, my home, U-Haul, the seminary and locals. We also used our hands (using plastic gloves).

Each of 7 teams had 5 members. Their duties were set out in an instruction sheet provided to everyone. It instructed them also in practical and spiritual reasons why we were cleaning. Each team was assigned to a separate block. We actively recruited locals, beginning with children. They were very responsive to soda, cookies and gum donated by local stores.

Youth Rally

I am a member of the Mayor's Task Force on Drug Abuse in Newburgh, New York. On its behalf, I organized a Youth Rally against drugs which happened on August 6. 200 young people attended the rally in the city's Recreation Park. This was a very large number by standards of previous rallies. Speakers included the mayor, also a locally famous young man, and myself.

I spoke about the value of living our lives in service of others; it was a brief summary of the Principle. The mayor and a minister on the platform congratulated me on it. People expressed amazement at the size of that attendance and expressed gratitude for a wonderful experience. In addition to the mayor, two other city councilpersons were present, a mayoral candidate, the city manager and heads of various city youth groups. A TV station and local newspaper recorded the event.

The rally cost us nothing. Everything was donated. On the organizational level networking and cooperation were the foundation of success. The director of the City's

Recreation Department knows me from the Mayor's Task Force. When I told him my intention to arrange an anti-drug rally he offered the Recreation Department's stadium and swimming pool and suggested a half-dozen youth organizations that might co-sponsor the rally with his Recreation Department. I went at once to each of these and they all agreed to co-sponsor with the understanding that they would bring their youth.

To "nail down" the event I released a statement about it to the press. Thus, in less than one day, I moved from near-despair about how and where to make the rally happen to near-certainty that at least some people would come and that it would be in the City Recreation Park. The rest was a matter of implementation, mainly getting speakers, gifts for raffles as well as food and drink (to encourage kids to come) and of keeping in touch with the co-sponsors so they would actually bring their people. One organization provided a speaker, an M.C., and a D.J. The High School provided 1,000 free fliers (which were distributed by various groups) as well a portable podium with build-in sound system. 14 different businesses provided food, drink and gifts.

by UTS Chaplain, Rev. Shawn Byrne



ICUS XVI

From November 26th through the 29th, representatives from the UTS student body and staff joined scientists from 42 nations met at the Stouffer Waverly Hotel in Atlanta, Georgia for the 16th International conference on the Unity of the Sciences, which was aptly themed: "Absolute Values and the Reassessment of the Contemporary World".

Dr. Tor Ragnar Gerholm, Professor of Physics, Stockholm and Vice-Chairman of this year's ICUS, introduced Reverend Moon to the Opening Plenary Session.

Following Rev. Moon's Founders address, Dr. Nobuyuki Fukuda (of the University of Tsukuba, Japan) also a Vice-Chairman of this year's ICUS, introduced the Chairman, Dr. Alvin M. Weinberg of the Institute for Energy Analysis, Oak Ridge, Tennessee, who greeted the assembled academics, and encouraged them to participate fully in the ICUS forum.

Dr. Edward Shils, Professor of Social Thought and Sociology at the University of Chicago then spoke on "The Unification of Knowledge: An Ideal and Its Difficulties." After the Opening Session, scientists made their way to the various committees, or "little ad hoc think tanks" as Dr. Weinberg referred to them.

"The Unity of the Universe" was the theme given to Committee I, which was co-chaired by Honorary Chairman, Professor Raymond Lyttleton of the Institute of Astronomy, Cambridge, and Professor Lloyd Motz of Columbia University. Contributors of Committee I examined physics and cosmology in papers entitled: "Life and Intelligence in the Universe", "The Anthropic Principle as a Unifying Approach", "Organic Molecules and the Origin of the Solar System", "Energy and Unity of the Universe" and "Fate of the Universe".

Committee II, themed "The Value of Human Life" was co-chaired by Honorary Chairman, Professor Ninian Smart of the University of California and Chairman, Paul Badham of the University of Wales. Papers entitled: "Technology and the Good Life", "Neurobiological Factors in the Development of Personhood", "The Place of the Human Race in the Natural Order", and "Three Views of Death and Their Implications for Life" explored values of human life as viewed through the disciplines of economics, philosophy, ecology, technology, medicine, sociology, psychology and religion.

Committee III, "Towards Ecumenism in World Philosophy", was co-chaired by Honorary Chairman, Dr. San Hun Lee of the Unification Thought Institute, and Chairman, Dr. Durwood Foster at the Pacific School of Religion at Berkeley.

Committee III laid the foundation for



Jane Pridgeon

an Ecumenical Movement in philosophy by dialoging ancient and modern tradition in papers such as; "The Buddhah's Thought and a New Basis for Society" "The Philosophical Multidimensionality of Confucianism", and Truth, Non-violence and Ecumenism in Ghandian Thought".

Committee IV, "A Critical Assessment of the Achievements of the Economic Approach" was co-chaired by Honorary Chairman Dr. Karl Brunner of the University of Rochester and chairman, Professor Gerard Radnitzky of the University of Trier, West Germany. The Committee assessed the successes and failures of the Economic approach in: "The Economic Approach to Sociology", "The Scientific Marketplace", "Biology, Economics and Bioeconomics", "The Economics of Conflict", and "The Economic Approach to Sociology".

Committee V, "The Human Food Chain: The Problem of Nourishment", was co-chaired by Honorary Chairman, Dr. Alexander King of the Club of Rome, and Chairman, Professor Gerald Stanhill of the Institute of Soils and Water Agriculture Research Organization in Israel. Committee V focused on the serious topic of under-nourishment and malnutrition of the world's peoples, in presentations; "Policy Choices and the World Food Economy", and Ecological Aspects of the Human Food Chain", "The Food Economy and Ecological Aspects of the Human Food Chain", "Food-loss Prevention", and "Glut and Starvation".

Committee VI, "Eastern Approaches to the Unity of Spirit and Matter: Qi and Science" was co-chaired by Honorary Chairman Dr. Jean Charon of the University of Paris and Chairman Professor Manabu Nakagawa of Hitotsubashi University. Theories of Eastern philosophies were compared to determine whether or not spirit influences matter, and

how this phenomenon can be explained by scientific theory in papers such as; "The Indian View of Nature", "Qi and Physics", Qui and "Geomancy in Korean Thought", and "The Meridian and Qui".

Committee VII, "In Search for Understanding Among Monotheistic Religions" was co-chaired by Honorary Chairman, Professor Majid Khadduri of John Hopkins University, Maryland, and Chairman, Professor Raphael Patai of Fairleigh University, New Jersey. Differences and similarities of monotheistic religions were discussed and a common denominator sought through presentations entitled; "Fundamentalism: Problems and Trends", "The God Concept and the Creed", "The Role of Women", "Non-Theistic Views of Monotheism", and "The Mystical Way to Unity".

At the Closing Plenary Session, Dr. Weinberg summarized the accomplishments of each committee. Dr. Weinberg astounded the participants and many of the ICUS staff by personally having read each of the 84 papers before preparing his summary of each committee.

The Farewell Banquet began with Dr. Ralph Abernathy's moving prayer. He then presented Reverend Moon with an award commemorating ICUS XVI.

Reverend Moon concluded in his Farewell Address; "there is much to be done as scholars lead the world to solving its problems and I believe that God will show us the Way". Dr. Mallanby, Chairman of the ICUS Planning Board then presented Reverend Moon with a large trophy and thanked him on behalf of the scientists for founding ICUS in 1972. Following dinner, the Atlanta Symphony orchestra performed.

Thank you Seminarists and staff members: Helena Stout, Joseph Flowers, John Byrum, Jean Navaratil, Bill Golden, Yoshitaka Iseki, Alfred O'Connor, Ann Schaffner, Chris Irie, Kathy McCarthy, Steve Sechrist, Elizabeth Henning, Cindy Eiger, and Onsongo Machini, Terry Walton, Mimi Allen, Valerie Ryan, Teko Duckworth, Mary Jane George, Barbara Pavey, Stella Jager, Elizabeth Mwatse, Patricia Francis, Tadashi Hirayama, Fumio Iijima, Hidenori Kiyosawa, Masaharu Ushimaru, Sheng-Tai Lui, Susan Schroeder, Kerry Pobanz, Therese Stewart, Madeline Pretorius, Paul Hewitt, Dyonne Galli, Pierre Beauregard, Timothy Henning, Tim Atkinson, Don Trebshaw, Stephan Copeland, Jose Barata, Junichiro Owaki, Shuji Kajita, Jane Pridgeon, Ian McIntosh, David MacKenzie, Augustine Ghomsi, Richard Wojcik, Marshall deSouza, David Frazer Harris, Laurent Gyenot, and Stephan Stacy.

If you're a serious academic, interested in solutions to our world's problems, write ICUS for more information:

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O Little Town of Bethlehem

Dr. Henry O. Thompson

The "little" town is now a small city of about 30,000 people, about half Christian Arab and half Muslim Arab. The origins of Bethlehem are lost in the mists of time. A letter from the governor of Jerusalem tells the pharaoh of Egypt about "Bit-Lahmi," probably Bethlehem, "House of Bread." Genesis 35:19 tells of the death of Rachel at the birth of her second son, Benjamin. A memorial shrine to her is on the north edge of town today. The story of Ruth is set in the time of the Judges. During a famine, Elimelech took his family to Moab. Here his sons married Moabite women. One was named Ruth. When Elimelech and the sons died, his wife Naomi returned to Bethlehem. Ruth went with her. Here she married Boaz and became the greatgrandmother of David. As a shepherd boy, David played a harp and composed psalms. He killed Goliath with a sling stone and soothed the wild rages of Saul with music. While David later made Jerusalem his capital, he remained a Bethlehemite. Who among us has not roved the hills of the world but always turned back to our "hometown" for our true identity?

David became a legend in biblical times both as a person and as a ruler. Later rulers did not measure up to him. Gradually, disillusioned yet hopeful people began to long for a leader like him—a true follower of God. This true follower would be anointed—a messiah (Hebrew), a christ (Greek). Rather naturally, the prophet Micah, c. 700 B.C.E., predicted this messiah would come from Bethlehem, the city of David. Later, the Wise Men or Magi, followed a star to Jerusalem. They came to Herod the Great, according to the Gospel of Matthew 2:2. They asked about the king of the Jews. Herod called in the official interpreters who quoted Micah 5:2.

The Nativity

Both Matthew and Luke record the birth of Joshua (Jesus) of Nazareth but only Luke tells why he was born in Bethlehem. Joseph and Mary went there for a census which ordered people back to their hometowns. Joseph was a descendent of David. This type of census began under the Romans in the time of Caesar Augustus (27 B.C.E. to 14 C.E.). An Egyptian papyrus gives evidence of a similar type of enrollment based on kinship, in Egypt c. 103-4 C.E. When Mary and Joseph arrived in Bethlehem, she was ready to deliver her first born child. The census had crowded the city and there was no room in the inn. The innkeeper kindly allowed them to use his stable. Otherwise, Jesus might have been born under the stars.

The stable may have been a building or a cave or a combination. Many building to-

day are built into a hillside. The cave under the present Church of Nativity in Bethlehem was already the traditional location of the stable by the second century. The Roman Emperor Hadrian in 135 A.D. desecrated the site with a sacred grove dedicated to Adonis. In 150 A.D., the Christian apologist, Justin Martyr, talks about the site.

Constantine

The Roman Emperor Constantine moved his capital to Byzantium which he renamed Constantinople, sometimes shortened in Greek to "Stanbul," the original of Istanbul. Christianity was illegal. He gave it legal standing. Christians were fighting among themselves so he called the Council of Nicea to reconcile their bitter differences.

Out of this Council came the Nicene Creed though the text was not finished until later. He himself was not baptized until his deathbed but his mother, Queen Helena, was a Christian. She traveled in the Holy Land in 325. During her journey, she established the sites of Christian holy events and asked her son to build churches there. Some sites were chosen by advisors and tradition while others came to her in visions and dreams.

Since the Cave of Bethlehem was already established by tradition, she apparently accepted it. The oldest known Church of the Nativity was built by Constantine. One source says it had the same architects as the Holy Sepulchre Church in Jerusalem. The latter was started in 328 under the architects Zenobius of Syria and the presbyter Eustathios of Constantinople. There is no evidence they were in Bethlehem but the two churches are similar as is the first St. Peter's Church c. 330 in Rome. The Bordeaux Pilgrim wrote of seeing the Constantinian Church in Bethlehem in 333. Scholarly opinion is that he saw the walls. The decorations came later. The mosaics under the trapdoors in the present floor are dated c. 400. Excavations in the 1930's and '48-49 gave clues to its design.

Early church builders borrowed ideas from Roman tombs—mausolea. The octagon of Constantine's church at Bethlehem had been compared to Diocletian's mausoleum at Spalato (Split) in Yugoslavia. It is octagonal on the outside, circular on the inside, and roofed with a dome. The mausoleum is inside Diocletian's palace which has been built into and around with modern shops. These have helped preserve it, as more recent structures help preserve the present Church of the Nativity. The change from Roman mausolea to churches may seem inappropriate but as Krautheimer has pointed out, these mausolea became temples when the emperors were defied and worshipped. Thus Christian architects bor-

rowed the form churches centered on Jesus as the Christ.

In 521, the Samaritans revolted against Byzantine oppression. The Bethlehem church was destroyed. Justinian (527-65) had it rebuilt, perhaps as early as 531. The plan followed the Constantinian church with only minor changes. The 48 columns (beautiful red limestone monoliths—each a single stone) which are still part of the church, may have been rescued from the earlier building. One source says they were added in 1163. The capitals were faithfully copied from the earlier ones. The octagon was replaced by a trefoil transept and chancel. It's a local adaptation of a foreign plan, giving a unified spaciousness.

This is the church seen today. The Persians destroyed many churches in 614. They spared the Bethlehem building. When they rode their horses into it, they saw a mosaic of the 3 magi dressed as Persians! The Byzantine Emperor Manuel Comnenus (1143-80) redecorated the building. The wooden partition between the vestibule and the nave was put up by the Armenian King Haytoun in 1227. King Edward IV of England had the roof repaired in 1482. The Turks removed the lead sheeting from the roof to make bullets in 1646, resulting in much damage from rain. The Orthodox restored the place in 1672. The building today is jointly owned by Catholics, Orthodox and Armenians. The Terra Sancta Convent is one the north, the Greek Orthodox Convent is on the southeast and the Armenian Convent is on the south. The lovely Franciscan Church of St. Catherine was added on the north in 1881.

Under the Greek altar, the Catholics, is the Cave, with entrances from either side. In Constantine's octagon, the Cave may have had an entrance from outside the building. Between the bottom of the 2 stairs, a 14 point silver star marks the birthplace of Jesus. An inscription reads, "Hic de Virgina Maria, Jeuss Christus natus est"—"Here of the Virgin Mary, Jesus Christ was born." The star was put there by the Latins in 1717. It was removed by the Greeks in 1847. The Ottoman government forced its restoration in 1853. This became a factor in the Crimean War which included a struggle between Orthodox Russia and Catholic France to control the holy places of Palestine. Near the southern stair, a few feet from the star, is a shrine marking the traditional spot of the manger. On 24 December, Protestants celebrate Christmas in the Shepherd's Field 2 kilometers to the east, while Catholics celebrate it in St. Catherine's with the ringing of the bells for midnight mass. Eastern Orthodox celebrate on 6/7 January and Armenians 18/19 January.



As The Twig Is Bent

Dr. Henry O. Thompson

In a day when children and young people seem to be running wild, many parents are beside themselves on what to do. Increasing teenage pregnancies, juvenile delinquency and drugs suggest that the younger generation is going to the dogs. It is not unusual to hear an old refrain "It's all the parents' fault."

Some parents are tired of being blamed. Some are tired of being parents! Some point out the bad influence of movies and TV and pushers. If you are into the "Blaming Game" you can find many targets. Eric Berne pointed out in *Games People Play* (Grove Press, 1964) that we do not play games in order to solve problems. In this case, the blaming game may be a way to avoid responsibility by blaming someone or something else.

There is hope!

Suppose we step outside of the blaming business entirely. Where does that leave us? I think it leaves us with considerable hope. For parents, or parents to be, who want to do a better job of raising children, there is hope. Only now, instead of blaming parents, we are giving credit where credit is due. We can use the ideas of psychology and religion and the wisdom of the ages to help us *explain* (not blame). Explanation can help us select more constructive behavior, attitudes, lifestyles, when we really want to help our children.

For example, Albert Bandura has edited a book on *Psychological Modeling* (Ather-ton, 1971). There is a lot of evidence from this scientific study that some of the old folks were right after all. The old saying, "Monkey see, monkey do," still has a lot

of truth in it. Centuries ago, Alexander Pope (1688-1744) said "Tis education forms the common mind: Just as the twig is bent, the tree's inclined."

A low image

A man sought counseling for his son because the boy was doing poorly in school work. While talking to the counselor, the father called himself stupid three times in about five minutes. In another five minutes, the counselor knew that the father had a limited education but he was very intelligent. He had invented several things on his job for example. He could tear a motor apart and rebuild it. He knew practical math even if he did not know all the theory. But his lack of education and other influences in his life gave him what psychologists call "a low self image." His wife supplied the information that their son worshipped his father, idolized him. By now you have figured out what is going on . . . the father called himself stupid. The boy loved his daddy and wanted to be like him. He went to school and played the game "stupid," imitating the model set by his father. The boy was now very confused at father's objections to the poor grades. He just loved his daddy and wanted to be like him.

The hope in this situation is that the father can change. He can stop calling himself stupid. He can even learn to accept his own intelligence and feel better about himself. He can give his son a model to live up to, instead of a model to live down to.

Tough life

Another father grew up in a tough sec-

tion of New York city. He became street-wise and survived, using his wits and fists. After a stint in the Navy, he married and settled down in the suburbs. As his son was growing up, he would jokingly tell the boy, "Shape up, or I'll bust ya in the teeth." The language came from his own childhood. In the new setting of his son's childhood, such language was not the best choice of words. The little boy imitated his daddy and when he went out to play, told his playmates, "Shape up or I'll bust ya in the teeth." As you might imagine, the boy soon had more than a few fights on his hands, no friends, and too much attention from the school authorities. Desperately the parents sought counselling.

Fortunately here again the modeling could change. The fights have stopped. The boy has friends, and is getting along much better in school. Mothers too are models. One with many headaches came for counselling because her "sickly" son was continually in trouble in school. Mother learned to deal with her problems. The tensions went down. Headaches did not come. Mother was able to set a healthier example, a healthier model for her son. When he stopped playing the game of "sickly weakling" the trouble in school also eased off.

Yes, there are many influences on children today. It is probably true that it is more difficult to raise children today than ever before. Yet the major influence remains our love and example. We can still help our children by setting a good example, giving them a solid model from which to learn.



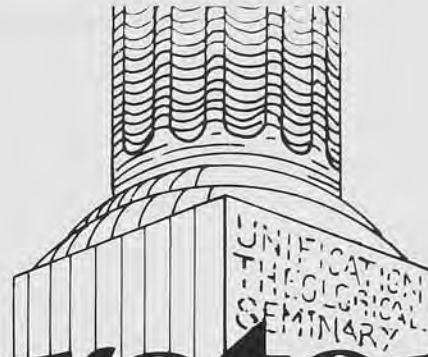
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Soul of Russia Religion in Communist Dominated Areas

by Kathleen Harvill-Burton

On January 28 in New York City, Religion in Communist Dominated Areas (RCDA) held their fourth annual conference on the theme: "Soviet Union Update: Religious Freedom and Human Rights." The event was attended by over 80 people from various religious denominations and political dissident groups. Five members from The Soul of Russia Group based at the Unification Theological Seminary, also attended.

The morning session dealt with the subject of Glasnost and the meaning of the new Soviet policy of "openness." The first presentation entitled, "Will Glasnost Succeed," was given by Leonard Sussman, Executive Director of Freedom House. His main point was to recognize that the most common fear in dealing both internally and externally with Glasnost is the element of the unknown. Although it is evident that the Soviets tie Glasnost to arms control and use it as a tool of a new Soviet detente, it is also true that in order for the Soviet Union to avoid becoming a superpower with a third world economy, the USSR must choose to open more toward a pluralistic society or risk falling irreversibly behind in the rapidly expanding realm of high technology and computer science.



Dr. Paul Mojzes, Ann Schaffner, and Kathleen Burton.

Law and Glasnost

Dr. Albert Boiter, the Associate Editor of RCDA spoke on Soviet law and Glasnost. Dr. Boiter pointed out that this is a transitional time for Soviet law since the second phase of Perestroika (restructuring) is beginning; the phase of implementation. Dr. Boiter listed the main events in the USSR in 1987 that deal with the religious gestures taken on the part of the government toward the different Christian and Jewish groups. Some examples are the following:

1. The Moscow Jewish community was allowed to reconstruct the Jewish baths where only last year a bulldozer tore down the original.
2. Child victims of the Chernobyl disaster were sent to recuperate at important monasteries.
3. The obligatory threat of needing to register for any religious affiliation; suspended.
4. Evangelical groups were permitted to print their own literature. A case in point is that of the Seventh Day Adventists who went from 445 congregants to 100,000

members in the USSR.

5. The Georgian Patriarchate was finally allowed one additional academy to serve the community. It was no longer necessary to send their seminarians to the Russian Orthodox system.

6. The Seventh Day Adventist Church has been allowed to build a three story building with a printing press that was a joint venture between the government officials and the Seventh Day Adventist Church.

7. It is not yet known if the Baptists will receive the seminary that they have asked for for so long.

8. The government is now allowing 100,000 Bibles in 1988. Also 5,000 Barkley Concordances will be allowed into the Soviet Union.

9. In Lithuania, two of three cathedrals confiscated by the State have been given back for restoration purposes.

These few examples all have the same ambiguous mark of government tolerance. None of these actions were either preceded or accompanied by an official explanation of why the Communist authorities have made these particular decisions, for this particular group, etc.

Necessary Change

Therefore, asks Dr. Boiter, what can we do about this? Dr. Boiter presents two schools of thought. Firstly, the arbitrary gestures of Glasnost and Perestroika toward the religious communities is largely to impress foreigners, many of whom will come to the USSR because of the Millennium this year. Secondly, from a legal stance, it will be wise to reserve any and all judgment of any seemingly positive gestures of the government unless the following crucial elements begin to change Soviet law to give religious rights to the people. The following are some of the examples Dr. Boiter gave.

1. To list the rights of the religious organizations and to recognize the churches as natural and permanent.

2. The church will be given full autonomy to run its own affairs.

3. Recognition of the religious propaganda right that existed from 1918 until 1929. It was repealed by the 1977 Constitution.

4. The church is once again allowed to fulfill its role as a charitable institution.

5. The church to be allowed to teach and instruct children.

6. Children to have the right to attend church rites.

These are only a few examples but each of these is able to show that, although from the external level the government is changing its strategies toward some of the churches, in actuality in this transitional period of the implementation of Perestroika, repression and tolerance will co-exist and continue to vacillate in the ambiguous positions of the authorities, for the first irreversible step has not yet been taken.

The Russian Orthodox Church

The final morning report dealt with the current situation of the Russian Orthodox Church in the USSR and was given by Father Victor Potapov from Voice of America and pastor of Saint John the Baptist Church in Washington, D.C. His presentation focused mainly on commentary as to the results of a recent conference held in Monterey, California among the leading defenders of Soviet Christian dissidents, including Michael Bordeaux of Keston College, London. Some interesting conclusions were made. The conference participants recognized a decided change in the attitudes of the general people of the Soviet Union; an evident shift from the anti-religious feeling of the 1950's and 1960's.

Another point of discussion at the Monterey Conference was the phenomena of the Russian intelligentsia looking to the Church for moral leadership. More and more young intellectuals are searching for a deeper meaning in their lives and are turning to the traditions of Russian Orthodoxy to fill that spiritual void. These intellectuals are supporting and heralding the importance of recognizing the positive spiritual role that the Russian Orthodox Church played in Russian history. These are important changes occurring in the frame of mind of the Russian people today—especially the young.

The Monterey Conference also pointed out that the advance toward glasnost, has put the Communist government in the precarious position of contradicting its own laws governing religious activity. In two instances this has nearly been the case. The famous law of 1929, restricted nearly all religious activity in the USSR if it did not prohibit it entirely. However, government officials have been discussing giving the Church back its practice of charity and charitable works. If the government decides to resurrect the right of charity and restore it to the Church then there has been a flagrant violation of the law of 1929 by the government itself. The further irony is that the government itself has suggested charitable works of the Church by offering to reopen the Tolga monastery to be used as a retirement home for aged clergy. This same law of 1929 stands in the way legally and spiritually of allowing the Holy Spirit, who is already preparing to an astonishing degree, the intelligentsia, to effectively move the young people. The law expressly prohibits any Bible study, seminars, or discussion groups among young people dealing with spiritual life.

The Catholic Church

After the luncheon, a brief report was given as to the recent developments in the Catholic Church in Lithuania. In 1967, Lithuania celebrated 600 years of Catholicism, yet the Soviet authorities

would not let Pope John Paul II into the country. This was the general rule for all ordinary visitors for the June celebrations. In 1940, there were 4 different seminaries in Lithuania and today only one remains with only 120 students, all screened by the Office of Religious Affairs and some of the students hand selected by the KGB. The purpose is to ruin the Church from within.

Soviet Jewry

Representing the Jewish question, Professor Irwin of Pennsylvania University made his presentation concerning "Soviet Jewry in the Diplomacy of Detente."

Professor Irwin stated that 1987 was a very contradictory year and, although 8,000 Jews were allowed to emigrate from the USSR which is the same as in other years, there has been a good deal of disappointment on the part of the Jewish communities concerning progress in diplomacy between the two superpowers.

Comparing the domestic policies concerning this question, Irwin points out that American Jewish groups maintain strong cooperation with bi-partisan support in American government and this working together makes for a very straightforward approach with the Soviets concerning the rights of the Jews and continually relating it to the broader question of human rights in general.

This kind of steady unity bore the fruit of seeing for the first time in 1987, Pravda publishing an article denouncing the anti-Semitic activities of certain Russian Nationalist groups. Irwin quoted one interview of a refusenik by the Jerusalem Post. When asked his opinion of Glasnost the refusenik answered, "As long as I'm being held in this country against my will, Glasnost makes my life more tolerable."

In November 1987 Deputy Secretary of State Whitehead took up the case of human rights again with the Soviets and through this direct pressure at least two important refuseniks got to leave the USSR as a direct result of Whitehead's negotiations. It seems that the year of 1987 firmly established the Jewish question in the area of diplomacy and April 1987 marked a decided resolve, through the efforts of the Jews in America to resolve to be resolved the cases of the 11,000 refuseniks in the Soviet Union by supporting the tenacity and straightforwardness of the Reagan Administration.

Latvian Lutherans

The final report of the conference dealt with the situation of the Lutherans in the Balkan Republic of Latvia. "Lutheran in Latvia" was presented by Father James Moss, who is the contributing Editor of RCDA.

Father Moss made some interesting general statements pertaining to the Lutherans as well as all the main non-

Orthodox churches in the Soviet Union. Firstly it seems the Soviet government is paying special attention to the non-Orthodox Christians and encouraging the church leaders, to rely on quiet negotiations in order to serve two aims of the government:

1. In order to buy time and to avoid political risks in active dissident movements.

2. To encourage the ecclesiastical community to support Perestroika. Through this plan of action, the government hopes to encourage the Churches to exhibit more loyalty to the government and at the same time to help curb dissent.

This situation has rendered a new kind of dilemma. Firstly, as in the case of the famous Christian dissident Gleb Yakunin, who was sentenced to 7-10 years, but released in February 1987 and restored to the priesthood in a parish near Moscow, he has begun to test the limits of the Glasnost Soviet strategy. In an open letter to Gorbachev, Father Yakunin directly asks the Supreme Soviet to repeal the 1929 Law of Religious Associations. The Soviet authorities reminded him that he had signed a statement stating that he would not break the law. Yet, Father Yakunin keeps writing the letters to demand the repeal.

Secondly the Lutheran Church in Latvia, which is not usually active in dissent, just formed a new dissident group. Its name is "Rebirth and Renewal."

Soviet authorities hope to use the higher clergy to control the lower clergy.

In summary, it is evident that the policies of Glasnost and Perestroika are anything but clear and seem only consistent in their ambiguity. This leaves strong feeling of uncertainty and raises the level of anxiety that occurs when there is no clear distinction between what the Soviet authorities deem tolerance and what the Christians and religious peoples deem repression. At any rate, until something truly constructive occurs with the law on the record of 1929, nothing else will suffice to alleviate the confusion and ambiguous nature of the Glasnost.



The Meaning of the Russian Millennium

by Eugen Komarnitsky

Communism is, they say in the Soviet Union, like the horizon: no matter how far you go in any direction, you never approach it. This is the essential characteristic of any phantom idea. The seductive and beautiful promise always ends in the final emptiness of exhausted souls.

The real and true idea, the real and true promise, starts not with a glorious end result (which usually justifies all kinds of means), but rather with the beginning.

When Christianity arrived at a place called at that time "Rus," it was the beginning of the process of some tremendous significance: it began a long process of preparation for the final event (which like Russian nest dolls) in itself will become a new start. That event is taking place in the USSR next year, and will be the midwife for the Russian land's rebirth. The summer of 1988 will witness not only the Thousandth Anniversary of Christianity in Russia, a truly historical and unique moment in time, but out of that soil it will also witness the early sprouts of transformation of an entire society.

The destiny of the Russian people was first determined by their acceptance of Christianity from Byzantium at the dawn of their nation's history. Those barbaric tribes of Eastern Europe found Christianity the only way to emerge from the chaos of endless struggles among themselves. That historic moment, that turning point then, is the key to understanding the similarities as well as the deep differences between Russia and the West. Russia and the West both belong to the same family of Christian nations which were born out of Greco-Roman culture; but while the West stemmed primarily from the Roman ancestor, Russia's mother was Christian Greece.

When the Eastern Slavs (future Russians) inherited their faith from Byzantium, they shared the tradition of Hellenistic civilization which gave them the ability to be open and expand not only toward the West, but also toward the East. For the same reason, during the last few centuries it became quite natural for Russia to integrate itself into the western school, and at the same time freely perceive and accept the eastern world as well.

At the time of Rus' conversion to Christianity, Byzantium was at the very height of its cultural achievement. Western Europe was still in a barbaric state, following the decline of the Roman Empire. Western Europe itself was ready to study from Byzantium, which remained the cultural center of Christendom until the time of the Crusades.

Penetration of Christianity

The original Russian culture was characterized by an immense spiritual advantage because Rus received the Holy Scripture translated into native Slavonic. While the West was wandering in a maze of Latin syllables in order to grasp the essence of the Bible, Russians could freely drink the pure and clear water of the Gospel truth in their mother tongue. Due to this fact, Christianity deeply penetrated the soul of the people and became, in a true sense, the people's faith. Christ's image taken from the Gospels, the image of the individual who had undergone unjust prosecution and suffered for the sake of others, occupied the conscience of the Russian people.

"Rus." The name "Rus" is actually of Swedish origin. In the ninth and tenth centuries, the label Rus referred to the Norsemen in north Central Europe rather than the local Slavic people. But when these Norsemen settled in Slavic lands, they also adopted the Slavic language and culture. Soon the blood of these two vigorous peoples merged.

During this period, there was considerable traffic on the southward flowing Russian rivers; it was, in fact, commerce on these rivers that made the Slavic land so important. The Dnieper begins in the north, courses past the old city of Kiev, and on to trade in the Black Sea. There, larger ships would take the goods on to Constantinople, the capitol of the Byzantine world. At the same time, shipping on the Volga River connected with the Caspian Sea, and through it, to trade with Persia and India.

Prince Vladimir

During this historical period, the Eastern Slavs were hard-pressed by Turkic tribes encroaching from Central Asia. The Pechegs, a Turko-Tatar people, were particularly meddlesome; they were a nomadic nation that harassed the settled Slavs with little respite. But it was this Turkic people, as well as other Slavs that a certain Prince Vladimir managed to control during his 37-year reign.

Vladimir was the illegitimate son of Prince Svyatoslav of Kiev and a lady-in-waiting. When he was only 12-years old, he was sent away to Novgorod in the far north. After his father's death, he returned and was able to wrest control from his brother, adding many other cities in the region (Smolensk, Rostov and Pskov) to his domain as well. Thus, Prince Vladimir was the first to bring under one rule the far-flung cities of ancient Rus.

Vladimir was born a pagan and wor-

Cont. from pg. 3

shipped ancient Indo-European gods: Perun (Thunder), Volos (Cattle) and others. These deities did not recommend the meekness of the Christian Scriptures; rather, mayhem and rape were the rule. And Vladimir was not the most virtuous pagan. One ancient Russian chronicle records that prior to his conversion, Vladimir had 300 concubines in one city, 300 in another, and 200 in a third. The same monkish historian notes that he was filled with "insatiable vice."

Nevertheless, at the same time, Vladimir was a thinking prince. His main concern was to maintain the balance of power over the diverse people under his rulership. He slowly came to realize that only through the means of a unifying religion would it be possible to create and sustain a harmonious and stable land. He saw that paganism was clearly an outmoded and backward religion which could not serve his purpose. So he sent for spokesmen from the leading religions of his day. He would choose from among the Islam of the Turkish tribes, the Roman Catholicism of the Germans, the Judaism of the Khazars, or the Orthodoxy of Byzantium.

Legend has it, that Prince Vladimir and his advisors were so taken with the beauty of St. Sophia in Constantinople, the Greek church's liturgy, song and grandeur that the choice of Orthodoxy was clear. The historic "Conversion of Rus" then took place, when the Prince was baptized by bishops from Byzantium in 988, followed by the people of Kiev and other cities.

Politics and Religion

Thus began a Russian tradition of wedding politics to religion. Dostoevsky once remarked that in the West, a church was trying to become a state; in Russia, on the other hand, exists a state which is trying to become a church. The czars of Russia failed to achieve this goal in several hundred years; the Communist rulers have also been determined to accomplish it in the past 70 years.

V.I. Lenin founded the new Bolshevik

state in 1917, yet a short 8 years later he died. The Communist Party "resurrected" him in order to create a man-made religion which could inspire the people's faith and awe. In no time, a fullblown Cult of Lenin emerged, filled with rites and symbols which functioned to arouse the reverential mood necessary to bond the masses collectively to the new Party-State personified by Lenin. Stylized portraits and busts of Lenin became the new icons of the faith, his idealized biography its gospel, and "Leninism" (his collected works) the sacred writings. The preserved body, entombed in a special mausoleum in Red Square became the central national shrine and Mecca.

"Lenin lives" cry the Soviet schoolchildren today, while Orthodox believers proclaim "Christ is risen," as they have for centuries. The new Communist order molded itself on basic religious elements of traditional Russian culture. Lenin's Cult has gradually evolved into the secular religion of the state. In 1954, this state religion was officially named "Scientific Atheism."

The Institute for Scientific Atheism, as a division of the Academy of Social Science, founded in 1963 in Moscow, is the headquarters of this state religion. On its staff are about 40 scholars who carry out research, publishing and direct activities of some fifty-one local Houses of Scientific Atheism. One of its more important tasks includes designing the curricula for the university-required one-semester course on atheism. The Institute remains the most visible symbol of the official Soviet state religion.

However, the "science" in "scientific atheism" remains only a claim to the truth, a claim only reinforced by the absence of comparative study of alternative life philosophies and belief systems. The Institute for Scientific Atheism is dedicated to propaganda, the delivery of the truth. Although based on a man-made religion, its functions and aims are similar to the Roman Catholic Society for the Propaga-

tion of the Faith: to provide the vision of a higher reality.

It is very true that the recent revival of interest in religion among the younger generation is due to curiosity about where such a faith came from. Young Russians realize that only the Russian Orthodox Church provides a like to a genuine national past. But, on the other hand, it also seems true to them that, though providing such a historical link, the traditional Russian Church does not belong to the future. They sense that a new form of religion, which can serve to unify all variety of religious trends and traditions (including Judaism, Islam, and oriental beliefs) in the Soviet Union should replace the dying remnants of Russian Orthodoxy and the lifeless official state religion-Scientific Atheism.

Without a doubt, the Russian future is fundamentally rooted in her past. The compelling answer for the Russia of tomorrow is hidden not only in the confusion of the present modern period, but lies hibernating in the ancient pillars of Russian spirituality.

Reflecting on the Millennium and the USSR today, I find hope. Vladimir of Kiev was anything but a saintly man, yet he became one of the most famous saints in the history of the Russian church because of his wise political decision. Gorbachev is also anything but a saint. He finds himself, nonetheless, in a similar precarious position as the Prince of the early Rus period: the Soviet state requires profound, qualitative, revolutionary change, especially in the spiritual dimension, which can unify and motivate the people. As Vladimir before him, Gorbachev perfectly understands that without an updated religious foundation, he can only philosophically watch over the sure disintegration of the empire, the loss of superpower status and the final collapse of the Soviet system.

Now it is Gorbachev's turn to make a wise political decision. The time of the Millennium is the spiritually prepared time for such a wise choice.



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12th Annual David S.C. Kim Oratorical Contest

Every year, an Oratorical Contest is held to encourage students to pursue excellence in public speaking. This year's contest was held on Wednesday, February 24, at 8:00 PM. The topic was "The Absolute Standard in our Life of Faith." Students prepared an eight-to-ten-minute speech presenting their views on how to reach and maintain such an absolute standard, and were judged on the basis of several criteria, including content, style, verbal command. About thirty students entered the preliminary round, which was judged by a panel of three judges representing the faculty, staff, and administration of the seminary. From the preliminary round, eight finalists were chosen to present their speeches in the final round before the collected UTS community and guests.

Before the contestants presented their speeches for final judgement, Master of Ceremonies John Williams introduced a special speaker, Dr. Anthony Guerra, who had started the contest twelve years ago when he was a student here, to tell us a little about the origins of the Oratorical Contest. Dr. Guerra shared about the early days of the Seminary, when there was an exciting feeling of pioneering here, as students applied themselves to establishing traditions here that would create the institution that is Unification Theological Seminary, and would continue with it into the future.

He said that he had felt that a contest



Divinity Sr. Mimi Allen took first place in the 12th Annual Oratorical Contest.

such as this would be a valuable investment of time during the years of study here at UTS. Since we have met True Parents, and we have encountered the Divine Principle, we have something of great value to share verbally with the rest of the world. In that light we have a responsibility to apply ourselves to becoming good public speakers.

The contestants included students from the Pre-Seminary program, and the Junior, Middler, R.E. Senior, and Divinity Senior classes, and represented the United States, Jamaica, England, Scotland, and Japan. After all speeches had been presented, and the judges had undertaken

the difficult task of choosing winners, Academic Dean Therese Stewart, representing the judges, announced the winners. Divinity Senior Mimi Allen won first prize; Steve Tamayo, second place; Shuji Kajita, third place; and Andre Jenkins taking Honorable Mention. Other finalists included George Russell, David Fraser Harris, Mitchell McKain, and William Peat. All of the finalists and many other people involved in preparing for the contest contributed their time and energy for the success of this event, and thanks were extended in many directions.

by Anne Inoue

The 27th ICC Trip to Japan and Korea

by Dr. Henry O. Thompson

The 27th ICC trip was held 1-12 Feb. 1988, under the theme of "Ecumenicism and Unificationism." This was a somewhat different trip than the other 26, since it was specifically designed for clergy with a seminary degree. This means wrestling with historical criticism of the Bible a variety of theological views.

People flew from both New York City and the West Coast. We flew to Seoul and then to Tokyo. This first phase lasted three days. Sightseeing included Buddhist temples the Meiji Shinto shrine and the Imperial Palace grounds. The Korean phase lasted 7 days. In addition to the shopping in downtown Seoul, we spent one day in Pusan at the far southern tip of Korea (the only part not occupied by Northern Korea and China during the Korean War) and most of a day visiting the DMZ. The Demilitarized Zone visit included wading down through the intercept tunnel to visit one of the dozen tunnels North Koreans have dug under the DMZ, presumably for a surprise attack on South Korea.

The group of 92 was divided into 7 groups for discussion purposes. Each had a non-Unificationist moderator and a Unificationist. My group leader was Taj Hamad, a recent graduate of UTS. He did a very fine job of answering questions and participating in the group. He is a Muslim from Sudan who shared his own faith. Thanks to the Unification Movement, Jesus has become much more meaningful to him (Jesus and the Virgin Mary are prominent figures in the Koran, the Muslim "Bible"). In our group of 12 people, there were two ministers' wives who made solid contributions to the discussion so the talk was not all left to the clergy.

Each group session was designed to center on the last lecture(s) on Divine Principle. In part, this was successful though group discussion often centered on questions people had about the movement. There was a fair amount of sharing of participants' own theological views. One effort was to distinguish real differences between participants' own views and Unification thought in contrast to semantic differences. Some people thought that God sent Jesus to die while others did not think so. The latter is also the Unification view. While Jesus is the Messiah in Christian tradition, we are all called to be messiahs (Martin Luther, Unificationism). Thus there was considerable discussion on whether Rev. Sun Myung Moon, or any other person, is a

messiah in any special sense other than that which applies to each of us.

Seminary Alumni Lecture

In addition to moderating a group, each moderator served on panels of two persons and gave critiques of the lectures such as "God and the Creation Principle," and "Eschatology." Although I have heard the Divine Principle lectures many times, this whole set of lectures by Drs. John Sonneborn, Andrew Wilson and Tyler Hendricks was particularly notable. Several participants commented on Dr. Hendricks' style and substance. He provided several new diagrams to clarify relations of Unification ideas and he also shared his personal experience in the Unification Movement. A central feature of Unification lifestyle is the blessed marriage. It may be blessed but it still requires devoted effort on the part of wife and husband to make it work.

Chiyoko Kogawa, a recent graduate of UTS, is stationed in Tokyo. During the conference, she interviewed on videotape, about my participation in the conference, and theological views. We enjoyed the "turn of the tables" part of this interview. When she was a student, I asked the questions and she answered them. Now, she asked the questions, and I gave the answers!

Tokyo Youth Rally

Many participants, including myself, found the youth rally in Tokyo to be a deeply moving and a very emotional event. Some 1500 new converts to Unificationism had finished their training for street witnessing. They gathered at this rally before going out on their missions. There were very few dry eyes in the place as they welcomed us with American flags, handshakes, verbal welcomes and "God Bless you"(s)! The rally included gospel singing with a rock beat and an impromptu participation by one of our group members on a musical saw. The mix of old time gospel, the folk tradition of the musical saw, and the latest in electronic drums and steel guitars was a marvelous combination of old and new, tradition and the future, matched by the audience of new and old members in the family of God.

Rock of Tears

A second deeply moving event was the visit to the "Rock of Tears" on the mountain side overlooking Pusan. In the earliest days of the Unification Movement, Rev. Moon climbed up here to pray and to shed tears over the sins of humanity and the suffering heart of our loving Heavenly Father. This was certainly the spiritual high point as well as the geographical high point of the entire trip. We went to the mountain like Moses to Mt. Sinai, Jesus and the Sermon on the Mount, and Martin Luther King, Jr.

and his mountain top sermon.

Faith at Work

A number of people found the afternoon trip to Tong-II manufacturing company very symbolic. Having found spiritual guidance and strength at the Rock, Rev. Moon came down from the mountain and put his faith into practical terms with a plant now providing employment to 5,000 people with plans to expand the work to 10,000. The workers include both Unificationists and non-Unificationists.

To stay on the mountain might leave one so heavenly minded as to be no earthly good. Faith at work means the practical application of faith to the problems of living, including making a living and helping others to do so as well.

The last two events along with the entire conference were a personal as well as a professional renewal. While attending the conference meant a loss of time needed for current research, I'm deeply appreciative of the opportunity to participate.

Dr. Thompson is a professor at the Unification Theological Seminar and a member of the United Methodist church.



Dr. Young Oon Kim

Farewell Testimony From Young Oon Kim

On February 25, 1988, a farewell meeting was held to honor Dr. Young Oon Kim. Dr. Kim was one of five original faculty members installed at the start of the first academic year at UTS on September 20, 1975. She held the position of Professor of Theology here from 1975 until 1986, has written several books on Unification theology, Christian theology, and World Religions. As she prepared to leave UTS and return to her native Korea, she shared the story of her life with many members of the UTS community who had gathered to honor her.

RCDA Update: Glasnost Going Forward

Examining the currents of religious freedom and human rights in the Soviet Union, the Fourth Annual RCDA (Religion in Communist-Dominated Areas) Conference was held in New York City on January 28. Five members of the Soul of Russia Group participated, along with 75 others active and interested in developments in the Soviet Union. The one-day forum considered the reality and effectiveness of "glasnost," the situation of the Russian Orthodox Church on the eve of the Millennium, as well as the human rights of believers in the Ukraine, Lithuania, Latvia, Crimean Tartars and Soviet Jewry.

The morning session focused on the meaning of the new Soviet policy of openness. Leonard Sussman, Executive Director of Freedom House looked at how well this policy is succeeding. Although, he says, it is evident that the Soviets tie glasnost to arms control and use it as a tool for detente, they are also pressured to open to a more pluralistic society and thereby salvage their backward, barely-functioning economy.

Also speaking on glasnost, Dr. Albert Boiter, Associate Editor of RCDA, outlined the legal developments related to religion in the USSR during 1987. Since Moscow is entering the implementation

phase of "perestroika" (restructuring), Soviet law is in a transitional phase. Several gestures toward various faith communities were made by the government this past year, including permission to reconstruct Jewish baths, allowing evangelicals to print their own literature and Seventh Day Adventists to build a three-story building, and the return of two Lithuanian churches (seized by the Soviets) for restoration.

Although these have a mark of some tolerance by the government, they can mean one of two things: either these arbitrary gestures are designed to impress foreigners during the Millennium year or they might point the way to certain legal precedents, mixing tolerance and repression. Dr. Boiter sees as crucial significant irreversible steps which will establish credibility for religious freedom in the USSR.

Father Victor Potapov, broadcaster with Voice of America and pastor of St. John the Divine Orthodox Church in Washington, D.C., reported on a recent conference of defenders of Soviet Christian dissidents held in Monterey, CA. Potapov stressed that there has been a decided shift of Soviet citizens away from anti-religious feelings of the 1950s and 1960s. Today, as

well, the Russian intelligentsia are looking to the Church for moral leadership, while more and more educated young people are searching for deeper meaning in their lives. Many are turning to the traditions of Russian Orthodoxy to fill the spiritual void.

The communist government, which upholds the separation of church and state (as well as church and school) as law, still constantly interferes with church regulations and practices, occasionally to the benefit of believers.

In the afternoon, Andrew Sorokowski, formerly with Keston College and now with the Ukrainian Studies Fund at Harvard, stressed that both the spiritual and Kievan aspects of the Millennium of Christianity are being underplayed by Moscow. The appearance of the Virgin Mary in Vishnu, Ukraine has been published in the communist press, but mostly to mark it as a target for harassment.

Nevertheless, Sorokowski insists, "policies often have unintended effects." Among the possible benefits of the state-sponsored Millennium could be: 1) a re-evaluation of the role of religion in society, 2) a revision of the Stalinist view of the liquidation of the Ukrainian Catholic Church, and 3) at least recognition that the

Heavenly Tradition: Serving True Parents

Cont. on pg. 4



When we meet True Parents personally, we have the opportunity to serve them directly. In these times, we should feel that we are offering them our attendance in order to comfort God's heart. Recently Mrs. Ang met with the sisters at UTS to share what she has learned about traditions and manners of attendance while serving True Parents when they have visited the Seminary.

Special dishes are kept in the VIP dining room, to be used only to serve True Parents, including glasses and flatware. The place settings used for other guests are similar, and harmonize with the dishes for the True Parents, but are not the same. These dishes are washed and stored separately from the other dishes.

When Father comes to the dining room for a meal, it is appropriate to offer a full bow after he is seated, and before serving the food. Once Father is seated, you should be prepared to have the entire meal on the table within five minutes. After dinner is finished, remove the dishes as soon as possible. Frequently, Father will speak at length after dinner, so it is a good idea to bring him a drink: a hot one if it is wintertime,



perhaps ginseng or barley tea; or a cool drink during hot weather, such as Ginseng Up or McCol. Often, it will become appropriate to serve some light snack while Father is speaking informally, or conducting a meeting. Father especially likes pistachio nuts—the white ones, not the dyed red ones. Spring water and honeydew melon are also among Father's favorites.

Mrs. Ang told us that Mother especially likes plain yoghurt, and 8:00 brand coffee from the A&P. She also likes the coffee from Dunkin Donuts. If you know that True parents are coming to visit, you could

try buying the ground coffee from your local Dunkin Donuts, and brewing it yourself.

Generally, a good rule of thumb is that you should buy the best quality and freshest food you can find when serving True Parents. Remember again that you are serving them in order to comfort God's heart. It is important to check your heart while you prepare the food. Father is very sensitive, and he will feel very clearly from the food the state of heart of the person who prepared it.

Cont. from pg. 3

Ukraine still exists.

Then there was a brief report by Vytautas Skuodis-Scott, a U.S.-born inmate of the Gulag, recently returned to America. He spoke on recent developments in the Catholic Church in Lithuania. In 1987, Lithuania celebrated its 600th Anniversary of Catholicism, yet Moscow refused Pope John Paul II entry into that country for the commemoration. The Church in Lithuania has suffered great persecution, including the loss of three theological seminaries in the past 45 years, and the KGB-screening of candidates for the one remaining seminary.

Professor Zachary Irwin of Pennsylvania State University spoke on "Soviet Jewry in the Diplomacy of Detente." He stressed that the past year was very "contradictory," since 8,000 Jews were allowed to emigrate but at the same time, little diplomatic progress was achieved. Irwin quoted one Refusenik interviewed by The Jerusalem Post, who said, "As long as I'm being held in this country against my will, glasnost makes my life tolerable."

The final report of the Conference covered the situation of Lutherans in the Baltic Republic of Latvia. Father James Moss, RCDA Contributing Editor, explained that the Latvian Lutherans do not have a tradition of dissent, but that they have recently formed an opposition group called "Rebirth and Renewal." The Soviets, Moss said, are paying special attention to the non-Orthodox churches in order to promote ecclesiastical support of perestroika and to buy time and, at the same time, defuse active dissent movements.

In summary, while chronicling the violations of human rights and religious liberties in the USSR, this Fourth RCDA Update Conference carried a new spirit of hope and vision for this Millennial year.

by Kathleen Harvill-Burton



Dr. Kim & UTS Students and Staff participating in table tennis tournament

True Parents' Birthday Celebrated

February 23 marked Father's 68th birthday, and Mother's 46th. UTS celebrated with a special dinner, cake and entertainment. Entertainment was offered by Augustin Ghomsi, The 3 and 4 year children from Apple Cottage, Greg Davis, Sam Harley and Charles Catlett. Mr. and Mrs. Shawn Byrne, representing True

Parents, cut the celebration cake. Continuing a nine year tradition, the final round of the winter table tennis tournament was also held. Yoshihumi Kubo won the men's singles and Hui Chen Liu the women's singles. Mrs. Liu and her husband Shang Tai Liu were victorious in the mixed doubles.

Presidential Medal of Freedom Sought for Lee Shapiro

Because of his work for the cause of freedom, Lee Shapiro, class of 1978, has been nominated for the Presidential Medal of Freedom. Shapiro was involved in filming a documentary about the war in Afghanistan. He and his sound technician, Jim Lindelof were ambushed and killed by Soviet soldiers on October 9 of last year. Rep. Jim Courter of New Jersey submitted a resolution to the US House of Representatives asking that the two be awarded a medal. The Soviets have made it clear that

they do not welcome journalists in Afghanistan, and the facts surrounding the deaths of Shapiro and Lindelof indicate that they were specifically targeted in the shooting. After shooting the two men and seizing Shapiro's camera, the helicopter gunships departed, without attacking the group of the resistance fighters with whom they were traveling.

by Anne Inoue

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Easter Resurrection of Spirituality and Hope

Khristos voskrese! (Christ is Risen!) proclaims the Russian Orthodox priest; "Vo istinu voskrese!" (He is Risen, Indeed), the congregation responds, "Christ is risen from the dead, conquering death with death", the choir intones.

April 10 in this millennial year is Easter morning for Russian believers according to the Old Slavonic calendar; it is also the height of the liturgical year in the unique expression of Slavic Christianity.

The majesty of Easter is the center of Russian Orthodox theology and faith.

Power of Resurrection

One Russian prelate in Odessa, the Black Sea port in the USSR, told a visiting American that he believes the power and glory of Christ's resurrection is so great that on Easter Sunday it is impossible to sin.

Hedrick Smith in *The Russians* describes the scene in the USSR: "To a foreigner accustomed to picturing the Soviet Union as a land of militant atheists, the magnetism of Orthodox services on such high feast days as Easter is hard to believe... The Ceremony of Christ's resurrection... transformed the Cathedral into a place of mystical enchantment."

Renewal of Self

The content of the Orthodox liturgy is the salvation story, and this is dramatically presented during Easter season.

Lent itself, in Eastern Orthodoxy, according to Rev. Mark Labish of New Skete

Orthodox Monastery (New York State), "is for the preparation and renewal of the inner self for Easter, the grace of Christ's resurrection."

From the Greek church, Russians inherited the desire for a visual presentation of the truth of God.

This spirituality, using the five senses, more closely resembles Greek theatre: the church interior is empty of seats, it is partitioned like a stage and the priest and deacon emerge and disappear like characters in a tragedy.

Here, liturgy is the presentation of a spiritual drama, with dialogue between the leading characters and a choir.

The secret things of God are presented in symbolic form: the icons and ornate priestly robes, the rich smoke of the incense and the cross in the priest's hands, the magnificent Russian church bells and harmonic chanting of the choir.

In kissing the cross, and receiving the eucharist, the worshipper feels the presence of God. One of the Church Fathers called the liturgy the "theatre of the spirit."



Piero della Francesca: *The Resurrection*. Borgo San Sepolcro, Pinacoteca.

Passing ourselves on to the future

In his book *Scripts People Live: Transactional Analysis of Life Scripts* (NY: Grove Press, 1974), Claude Steiner has an interesting thought. At the end of the book there is a little section called "After Scripts, What?" Here he notes that in every generation, "humanity has a brand new chance for self-fulfillment." Each generation of parents has the option to oppress its offspring with age-old curses, or to protect its children's spontaneity, encourage their awareness, and to respond to their intimate needs that they may reach their full potential." "Mother Nature in this way guarantees ever renewed hope for humanity; without hope for the whole of the human race there can be no hope for individual members in it."

The whole book can be highly recommended for anyone but here the focus is on parenting. In studies of child abuse, it has been found that it is not unusual for abused children to have parents who themselves were abused as children. They raise their children in the way they were raised. This is really horrible. One would think that an abused child would grow up to reject abuse in raising their own.

Some people do not think we have any choice. We are predestined to repeat the past even in such a vicious circle as child abuse. But Steiner holds a different perspective. George Santayana (1863-1952) said that "Those who cannot remember the past are condemned to repeat it." We could paraphrase that and say that those who do not learn from the mistakes of the past, are doomed to repeat them.

The clue here is in the remembering and in the learning. Steiner's point is that we have options. Even if our parents were very good parents, as fortunately most are, we are still not bound by some iron clad law to merely repeat what they did—unless we choose to so bind ourselves.

If we merely repeated what went before us, we would still be in the caves. While technologically, we are traveling through space, in other regards, perhaps we still are living like cavemen. And each generation of children pays the price. But it need not be so.

We can begin by recognizing the problems for both parents and children in having unwanted children. we can stop having children we do not want. We can take responsibility for those children we do have by refusing to abuse the fetus with dangerous substances such as alcohol, drugs, caffeine and nicotine. We can make deliberate efforts to get the best possible nutrition for the fetus. Studies with midwives in Pennsylvania, Louisiana, California, and elsewhere have shown that good pregnancy care has an enormous improvement on the outcome of pregnancy in terms of the health of the infant, and indeed, its

very life.

We can choose to provide proper nourishment for our children even if it means giving up things we want for ourselves. There is a nourishment of the mind and spirit as well as the body, which is as important as nourishment for the body, and in some ways, is more important.

Intellectual stimulation for our children is an important part of their mental development. An experiment in Chicago led to a significant improvement in the IQ of children whose parents were encouraged to talk with their children—answer questions, include them in the conversation, encourage their ideas as well as the parents' own. IQ tests are heavily verbal so in a way, the outcome is not surprising. But it may also be a simple matter of attention. The now famous experiment called "Pygmalion" involved having teachers pay attention to individuals who become "late bloomers."

Stages of Growth

The work of Jean Piaget in child development suggests we all go through stages of intellectual growth from Sensorimotor to pre-concrete to Concrete to Formal. The sequence is the same but it can be enriched or in some cases speeded up or at least finished with an enriched environment. Parents can help their children.

In related work, Lawrence Kohlberg has shown how people go through six stages of moral development. For our children's sake, for the parent's own sake, for the sake of society, parents can help enrich and even speed the moral development of children.

James Fowler has shown that people develop through six stages of faith. Victor Frankl noted in the concentration camps of Nazi Germany that those people who had a meaning and a purpose in life were better equipped to survive. Hopefully neither we nor our children will ever have to spend time in concentration camps. But survival remains an issue, and beyond survival, a meaningful faith has meant a deeper richer life—richer in a far more significant way than money in the bank.

It would of course be foolish to say it is easy to be a good parent. One could say again that the person who is not interested in being a good parent had not better become a parent. For God's sake, for society's sake, for the children's sake, for your own sake, don't become a parent until you are ready to be a good one.

But while it is not easy to be a good parent, it is not a hopeless or lost cause either. There are many good parents in the world today. One can learn from them—perhaps they are the very people who raise us! One can learn from such programs as Thomas Gordon's *Parent Effective Training* or P.E.T. as it is abbreviated.

One can learn from personality and

therapy theories such as Transactional Analysis or TA as it is called. TA suggests that each person has three ego states: Parent, Adult, and Child. The states are capitalized to distinguish them from chronological or biological categories. The Adult begins developing about 10 months of age—it is the art of us that is in touch with reality. The Child is the emotional and intuitive part of us. The Parent is divided into Nurturing Parent and Critical Parent.

Some parents are so Nurturing Parent, they forget to use their Adult to stay in touch with reality. Instead of helping their children grow up, they keep them infantilized. There is a Controlling Parent that acts as Nurturing but infantilizes in order to control. Nurse Ratchet in "One Flew Over the Cuckoo's Nest" was such a Controlling Parent. The Critical Parent is the one who finds fault though on occasion that may be an essential part of helping children grow. The Adult is the problem solving part of us.

In healthy people, the Adult is in the "executive position" in the personality. Whether we are having fun or are angry, whether we are a Nurturing Parent or Critical Parent, the Adult is aware of the reality around us.

The Parent is the value holding part of the personality. Many of us tend to blindly follow the values of our biological parents, our society or other mentors. The Adult consideration, we may choose to stay with the values of our parents or we may choose to modify them or we may choose to reject those values, such as child abuse.

Steiner's point remains that Mother Nature (some people would say God) offers ever renewed hope for humanity. When people have children, they have the *option* of helping their children grow up to be responsible adults and Adults who take their place alongside their parents as "fellow travellers on the world together" with healthy Parent, Adult, and Child ego states, prepared for a new and better generation.

Henry O. Thompson holds a Diplomate from the Institute for Personal and Family Relations.

Congratulations

Shin Gil Nim was born to Hyo Jin Nim and Nan Sook Nim on February 13, and Shin Won Nim was born to Hyun Jin Nim and Jun Sook Nim on March 27.

We send our warmest regards and prayers to both families.

This Year of 1988: A Providential Date

by Rostislav Cuhel

The year of 1988 is filled with events on which the whole world will focus. These events will have particular characteristics, which, if they come to their realization could be seen as portents of the new age: the dawn of peace on earth. Further, the numerological significance of the number "8" and the series of decades which have passed under communism in Eastern and Central Europe provide historic landmarks.

Let us look closer at some of these intriguing points.

All over Central and Eastern Europe, there is a well-known and commonly-recognized phenomenon where important historical events occur in the years with "8" in their last digit. The examples are numerous. In 1848, for instance, revolutionary upheaval of the opposition to Hapsburgian monarchism flared up throughout Central Europe, particularly in three capitals: Vienna, Prague and Budapest. In 1918, with the end of the First World War and the fall of the Austro-Hungarian Empire a whole new order of free states in Europe was established.

Then, in 1938, Hitler occupied Czechoslovakia and thus practically began his "Drank nach Osten" and world conquest. In 1948 most of the Central European countries now belonging to the Soviet bloc and some other countries of the world fell to communism (Poland, Czechoslovakia, Hungary, Rumania; additionally, North Korea and China fell under the Marxist yoke in that year.

In 1968 "Prague Spring" flourished as the first attempt at a peaceful turn to "socialism with human face." The consequent nnihilation of these democratic impulses by Warsaw Pact military invasion left the nation of Czechoslovakia under severe Stalinist rule ever since. In 1978 while Nicaragua and South Yemen fell to communist rule, John Paul II, the first Slavic Pope who grew up under communism, was elected in Rome.

This "numerical rule of 8" is stirring up a lot of attention among Central and Eastern Europeans oppressed by communism. Most anxious over this are Czechoslovakians at home and abroad, because for them this "numerical rule" is most apparent. This is due to the drama the Czechs experienced in 1918, 1938 and 1968 in their nation's life. Because of the hopes of many of the natives, the Czech emigre press abroad has given quite a lot of coverage to this matter. At the same time, that state press in Czechoslovakia reports that there the authorities are worried about this "preposterous superstition" and want to squelch the people's expectations. These hopes, coupled with Gorbachev's "perestroika" campaign, are leading to rising ex-

pectations from the people.

Christians at the Heart of Atheistic Totalitarianism

Interestingly enough, one of the greatest events in Eastern Christendom, will occur in the year, 1988 as well: the Millenium in Russia. The attention of the worldwide Christian community will turn to this celebration, in what will become the greatest manifestation of spirituality this year for one simple reason: Christians will be rallying at the heart of atheistic totalitarianism.

Prince Vladimir symbolically baptized the whole Russian nation in Kievan Ukraine in the year 968. Pilgrims from throughout the Soviet Union, as well as from abroad, will converge on Moscow and Kiev, June 7-July 10 to testify to Christ's message and its impact on Slavic peoples, in this surely great spiritual-cultural event.

Historical Parallels

Just shortly before the Millennial Commemoration the attention of the whole world will turn to Moscow for another reason: the summit of the leaders of the two superpower nations. And just shortly after that the world will turn its eyes toward the East once more, watching the glow of the Olympic fire and all-nations sports competition as a manifestation of peace, in the South Korean Summer Games.

Paralleling the symbolism of the conversion of the Soviet people to Christianity at the Dnieper in 988, the opening ceremony of the 1988 Seoul Olympics began on the Han River; the first Olympiad to ever begin on water.

In 1988 it will be little over 70 years from the Bolshevik Revolution in Russia, as the seizure of power occurred at the end of 1917. Number "7" (or "70") in biblical, as well as in other spiritual numerological, disciplines represents a "completion number."

This year also represents 40 years under communism for all those countries that underwent this change in 1948. Number "40" (or "400") figures in the Bible as a period of time (days or years) in which God was guiding chosen individuals or groups to accomplish certain tasks necessary for further providential dispensation. It also represents a period of cleansing and purification. Could it be that the period of 40 years (70 years for the nations within the USSR) of wandering of these nations in the (spiritual) wilderness might end?

All these significant events and numbers meet this historic year. From the numerological references of the Bible we see that God uses certain numbers for the working out of His providence. Time periods occurring repeatedly in the history

of Old Testament Age and Christian Era show a clear pattern, what Unificationists refer to as parallels in history. Number "8" refers to "new beginning" (following the number of completion "7"). Some numerologists also point to the notion of the completion of 6,000 years of Biblical history that comes with the end of this century, after which the 7th "millennium of rest," in other words "the Age of Christ" should arrive.

Throughout history people were always trying to figure out the timing of the "great and terrible day" and consequently spread expectations which temporarily stirred up some spiritualistic groups; these accounts, as we know, never reached fulfillment. Thus Christians who repeatedly turned their eyes heavenward during periods of upheavals began to lose heart. Consequently, skepticism developed toward numerological attempts to figure out the approximate time of the Second Advent of Christ.

Nevertheless, in the light of Principle, certain numerological deductions attain their validity. Rev. Moon, in his sermons, often explains the dispensational and numerological issues of our movement's spiritual work. Interestingly enough, his personal course of 40 years, with 3 years of prolongation (announced in 1985), will reach its fulfillment in 1988, as well.

So, if the numerological significance of "8," as well as the decades marking those past historical events in years of "8," all fall on the year 1988, do function with divine accuracy, we are about to witness some dramatic phenomena.

Super Summits

Again, if the particular characteristics of the events of 1988 come to their realization, we might see the signs of future developments nourishing our ultimate hopes. This notion raises certain questions as well as suggest key prayer points during this year. Regarding the first event, the Superpower Summit in Moscow in May, we need to ask: can the superpowers really make a historical step by easing global tensions between them? Could it be that they might finally reconcile and begin planning joint aid to a world in need? Will President Reagan be strong enough not to fall into any Soviet trap; can he be an embracing "Abel" brother, bringing the spirit of love, freedom and prosperity, by which God blessed America, to Mr. Gorbachev, whose country's official state ideology denied all those to its people?

Secondly, the Celebration of the Millennium of Christianity in 'Rus raises some interesting spiritual questions. Are the Soviet authorities really going to unconditionally open the door for the "summit" of

Cont. from pg. 1

On Good Friday, a bier is carried through the empty church, covered with an embroidered cross ("plashchanitsa") symbolizing the body of Jesus. Worshippers, weeping, kiss the tassels of the covering.

Russian spirituality

Russians celebrate Easter with a Saturday midnight mass that lasts for several hours in a ceremony of Christ's resurrection. It is a beautiful pageant and an awesome display of Russian spirituality and tradition.

Emigree author Vassily Aksyonov writes about American TV now carrying scenes of Easter services in Moscow. His comment:

"Perhaps after nearly seven decades of militant atheism Russians see the meaning of Easter as a protest against Marxist primitivism."

The congregants gather first for an opening service, and then move together in an outdoor procession of the cross.

The main icon, cross and Bible carried by the clergy lead the way. Accompanied by the musical liturgy, participants illuminate the midnight darkness as they encircle the church.

Smith recounts: "The priests emerged from the cathedral followed by the faithful in a candlelit procession to pass three times around the church, symbolizing the search for Christ's body in the sepulche."

The service

The altar, usually hidden from the congregation behind the closed "royal doors" of the iconostasis, on Easter night, is visible, and the priest presides over the holy service.

"It was ablaze with forests of candles that illuminated innumerable icons, encased in gold or silver and lavished with kisses of the faithful. Bearded priests in gilded robes were swinging censers or passing an ornamented Bible studded with

pearls and precious stones. The repetitive litany and the melancholy, disembodied chants of the choir, somewhere up in the lofts, had an hypnotic effect."

Smith continues by describing the standing worshippers "watching, waiting, listening patiently for two or three hours." The soothing communal presence is found in "the mesmerizing hum of the priests' chants and the quiet crackling of waxed candles burning before the icons."

An Orthodox Easter service is a peak experience of Russian spirituality, and an opportunity for any American to be moved by mystery and beauty. The Soul of Russia lies deep within this Eastern approach to worship.

In this thousandth-year anniversary of Christianity in Kiev-Rus, Easter will be a most meaningful affirmation for burdened believers and seeking Soviets. God's deliverance is close at hand in the form of collective resurrection from the tomb of Communism.

It is known that Gorbachev's mother is alive and a believer. There is some speculation in the West that Mikhail himself might believe in God.

What better time than Easter morning mediations during the millennial year for Christ to visit General Secretary Mikhail Gorbachev?

by Erin Bouma

Cont. from pg. 3

Christianity, in Moscow? Could they let Pope John Paul II enter their land to attend the celebration of Millennium? What a glorious manifestation of two major Christian brotherly streams—Catholicism and Orthodoxy—offering together it could be!

Is Moscow going to allow far more recognition and power in the USSR to Christianity, after 70 years of militant but hopeless attempts to suppress it. Will Gorbachev demonstrate that "glasnost" and "perestroika" are not just tricks to be

picked up by Western, liberal media? Let us pray that sincerity, honesty and righteousness can, after 70 years, become the Kremlin's agenda so that God may "make all things new."

If the first two summits come anywhere near fulfilling these expectations, then the third phase of this summer's "summitting" should go smoothly, manifesting another victory for God. All nations will come to the East, South Korea, to celebrate peace, enjoying athletic games and renowned oriental hospitality. Let the whole world watch the TV screens at that time! Could it be that the live shows of peaceful sports competition of the whole world, enjoyed in the atmosphere of global sharing might usher in the upcoming Age of Christ?

One thing remains to be emphasized: even though God sets up, numerologically, time periods or significant years in his Providential Dispensation, it is still, at least to a small extent, in human hands, whether the "predestined" events can occur. The chosen individuals or groups must take the responsibility for accomplishing the divine plan.

So here is the final question: did we, Christians and Unificationists, set up enough conditions, on the bases of which God can send us down his big Blessing? In the light of Divine Principle, our understanding of the "signs" and "numerological rules" should further enhance our eagerness to work toward meeting their fulfillment. When we see the fig tree to put forth its leaves, we know that the time is ripe for us to fulfill our portion of responsibility. Let us refurbish our ranks by repentance and rededication!

Our Soul of Russia Group is going to complete its third year at the end of 1988. Our diverse activities range from humble, individual and group prayers for spiritual revival in communist countries, to holding educational meetings and cultural-spiritual programs; from relating to representatives of spiritual streams from communist-dominated areas and participating in conferences and spiritual events, to issuing our quarterly newsletter, fundraising, etc.

The power of prayer and devout grassroots efforts of this group is being felt both at the Unification Theological Seminary and among those of us who work in different, distant missions. As this third year of growth and maturity for the Soul of Russia Group advances, we are preparing to move onto a new, higher level. We, in the Soul of Russia Group, are ready to respond to the signs and the convergence of numerologically-ruled periods in this year, 1988. Our weapons are being sharpened and polished through knowledge and the practice of truth, love and beauty. When the historic "trumpet call" comes we will help the forces of goodness bring down the Iron and Bamboo Curtains!

Rostislav Cuhel is a graduate of UTS and a founding member of Soul of Russia.

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UTS Hosts ICC Alumni Seminar

As spring breezes were gently blowing in the Mid-Hudson Valley, on April 9th, the Unification Theological Seminary was privileged to host a seminar for the alumni of the Interdenominational Conference for the Clergy (ICC). The ICC has hosted numerous ten day conferences in Japan and Korea during the last few years, which have been attended by several thousand Christian ministers from the United States. These conferences were designed to introduce ministers to the origins of the Unification Movement, and to inspire them about the progress of ecumenical work throughout Christianity today. All of the participants in the April 4 seminar had previously attended an ICC trip to Korea, so this conference was a meeting place for old friends, as well as a time to study the Divine Principle more deeply. The theme of the conference was *Marriage and the Family*.

Fifty-six ministers from many different backgrounds attended the one day seminar, travelling from as far away as Connecticut, New Jersey, and Pennsylvania, as well as all parts of the state of New York. Rev. Shawn Byrne, the UTS chaplain, welcomed the participants, and introduced Executive Vice President Dr. Edwin Ang, who offered formal greetings. Dr. Joseph Paige, Executive Vice President of Shaw Divinity School in Raleigh, North Carolina, officially convened the conference.

During the morning session, Dr. Dietrich Seidel offered a short lecture entitled, "The Ideal of the Family." At the end of the talk, the ministers asked many varied and pointed questions. These topics were further examined in discussion groups. Questions were raised both about Unification Theology and about the lifestyle of the members of the movement.



Dr. Joseph Paige

During lunch, Jim Stephens, National Director of the ICC, offered a short talk. Until recently, Mr. Stephens has been directing the ICC conferences in Korea, so he was a familiar face to most of the participants. He described Rev. Moon's vision for the ICC alumni. This vision integrates the work of each individual church with the larger society, working through such activities as interdenominational revivals.

After lunch, an ecumenical workshop service was held, offering a spiritual boost to all of the participants through song, sermon and prayer. Dr. Paige delivered the message, entitled "Nonconformists." After the service, a second lecture was given by Dr. Andrew Wilson, a member of the UTS class of 78, and a part-time faculty member here, presenting some of the Unification Theology's understanding of The Fall of Man, and the effects it has had on the

development of the family. The talk was followed by questions and discussion. The day's events concluded with dinner and a farewell message by Dr. Hugh Spurgin, the Regional Coordinator for the Mid-Atlantic Region of the Unification Church of America. The participants offered a rousing "Thank You" at the conclusion of the day, and judging from the atmosphere, they would have liked to stay for more.

Preparations for the conference were assisted by many UTS students, staff members, and administration from the cleaning and waxing of the floors and the preparation of food to registering guests and leading discussion groups. The conference's organizer, Ann Schaffner, offered special thanks to President David S.C. Kim for the inspiration that led to this ICC alumni conference.

by Anne Inoue

Soul of Russia Shares Russian Culture

UTS' Soul of Russia club sponsored a special dinner in the Main Dining Room on Sunday, March 27. The menu included such old world favorites as Beef Stroganoff, Borscht and Russian Tea Cakes. Entertainment was provided, both before and after dinner, featuring some traditional Russian songs, "Katchoosha" and "Ocheen Chorniya," as well as a trio of Broadway melodies based on themes by Russian Composers. These were "Full Moon and Empty Arms," based on a Rachmaninoff's 2nd Piano Concerto, "Moon Love," with a melody by Peter Tchaikovsky, and "Stranger in Paradise," based on a theme by Borodin.

The focal point of the program was a reading of selected poems by Russian poetess Anna Akhmatova. Although the available details about her life are scanty, it is known that she herself was spared imprisonment. (Many of her relatives and friends were taken off to concentration camps.) She suffered greatly as a social outcast. Her poems give us a short look at the life of a woman who, along with others, waited daily at the prison walls for their loved ones who were held within, and followed them to their banishment in Siberia.

The evening was a precious opportunity to take a few hours and reflect on the spirit and heritage of the Russian people. The Soul of Russia periodically sponsors cultural events here at UTS, intended to acquaint the community with the richness of the culture of the Russian people. It also organizes projects to offer moral support to people imprisoned in Russia because of their faith, through cards and prayer. In addition, "Friends of the Soul of Russia Newsletter" seeks to provide interested students in the UTS community and other friends throughout the country with more comprehensive understanding of the cultural, religious, and political history of Russia, and of current events and attitudes in the nation that stands at the center of the Eastern Bloc.

by Anne Inoue

Dedication

The mountains bend before this grief,
the great river does not flow,
but the prison locks are strong
and behind them the convicts' holes,
and a deadly sadness.

For someone the time will blow,
for someone the time will blow,
for someone the time will blow.

We don't know, we are the same everywhere;
we only hear the repellent clank of keys,
the heavy steps of the soldiers.

We rose as though to early mass,
and went through the savage capital,
and we used to meet there, more lifeless
than the dead,

the sun lower, the Neva mistier,
but in the distance hope still sings.

Condemned...Immediately the tears start,
one woman, already isolated from
everyone else,

as though her life had been wrenched
from her heart,

as though she had been smashed flat on
her back,

still, she walks on...staggers...alone...

Where now are the chance friends

of my two hellish years?

What do they see in the Siberian blizzard,
what comes to them in the moon's circle?

I send them my farewell greeting.

March 1940

Anna Akhmatova

Introduction

It was a time when only the dead
smiled, happy in their peace.

And Leningrad dangled like a useless pendant
at the side of its prisons.

A time when, tortured out of their minds,
the convicted walked in regiments,

and the steam whistles sang
their short parting song.

Stars of death stood over us,

and innocent Russia squirmed

under the bloody boots,

under the wheels of Black Marias.

Epilogue

I

I found out how faces droop,
how terror looks out from under the eyelids,

how suffering carves on cheeks
hard pages of cuneiform,

how curls ash-blonde and black
turn silver overnight,

a smile fades on submissive lips,

fear trembles in a dry laugh.

I pray not for myself alone,

but for everyone who stood with me,

in the cruel cold, in the July heat,

under the blind, red wall.

II

The hour of remembrance has drawn
close again.

I see you, hear you, feel you.



Kathleen Burton reading the poetry of Anna Akhmatova

The one they hardly dragged to the window,
the one who no longer treads this earth,

the one who shook her beautiful head,
and said: 'Coming here is like coming home.'

I would like to call them all by name,
but the list was taken away and I can't
remember.

For them I have woven a wide shroud
from the humble words I heard among them.

I remember them always, everywhere,
I will never forget them, whatever comes.

And if they gag my tormented mouth
with which one hundred million people cry,

then let them also remember me
on the eve of my remembrance day.

If they ever think of building
a memorial to me in this country,

I solemnly give my consent,
only with this condition: not to build it

near the sea where I was born;
my last tie with the sea is broken;

nor in Tsarsky Sad by the hallowed stump
where an inconsolable shadow seeks me,

but here, where I stood three hundred hours,
and they never unbolted the door for me.

Since even in blessed death I am terrified
that I will forget the thundering of the
Black Marias,*

forget how the hateful door slammed,
how an old woman howled like a wounded
beast.

And let the melting snow stream
like tears from my motionless, bronze eyelids,

let the prison dove call in the distance
and the boats go quietly on the Neva

March 1940

Anna Akhmatova

*Black Marias were the large black horse-drawn carriages which carried prisoners off to the concentration camps.

Old Russia

You are unusual, even sleeping.
I shall not touch your robe at all.
There's mystery beyond my dreaming,
and in that mystery you dwell.

Old Russia, girt by rolling rivers,
ringed round by forests everywhere,
with cranes upon the wing, and marshlands,
and the magician's clouded stare.

Where peoples of such different visage,
from vale to vale, from land to land,
by the glow of the burning village,
spend the nights dancing hand in hand.

Where country sorcerers and warlocks
cast spells to make the corn crops grow,
and witches sport and play with demons
in the great wayside mounds of snow.

Where blizzards howl around the cabin
and bury it up to the roof,
and where, to greet her faithless lover,
the jilted maiden whets a knife.

Where crook of traveller and pilgrim
has worn the crossroads and the ways,
and winds scream in the naked branches
singing the tales of olden days.

So I've acknowledged in my dreamings
my native country's neediness,
and in her wretched rags and tatters
I hide my own soul's nakedness.

I've trod the sad nocturnal pathway
up to the churchyard, and in there
all through the night among the gravestones,
I have sung many a heartfelt air.

I did not know and could not fathom
for whom I meant my singing art,
what god I passionately believed in,
what girl I loved with all my heart.

Russia, my living soul was cradled
by you in your immensity,
and see, it did not even sully
or stain the primal purity.

There's mystery beyond my dreaming,
and in that mystery you dwell.
You are unusual, even sleeping.
I shall not touch your robe at all.

September 1906

Anna Akhmatova



Divinities Gather in New York

On April 10, 1988, approximately forty third-year Divinity students graduates of UTS gathered in the Gold Room of the World Mission Center in New York for orientation to the new role Father had asked them to play: that of campus ministers.

Dr. Seuk asked them, "Do you want to go to campus?" The answer was a resounding "Yes." Dr. Seuk said, "I want to be sensitive to you. I am not trying to dominate you!" Both Dr. Seuk and Dr. Durst were present, as well as representatives of CARP and Church leadership on the regional directorship level.

Dr. Durst, whom Hyo Jin Nim had described that Sunday morning as a man of eloquence, gave a revivifying introductory talk, laced with literary allusions, aphorisms, and, most importantly, heart. He gave a brief outline of Father's farewell talk to the leaders on April 4th and 5th and emphasized that the new project should not diminish from the Divinity students' current missions; rather it should overlap with and enhance them.

"We are not either/or," he said. "We are 'both/and.'" The university is the place with which many of the most open, profound, and interesting people in a city are associated, he said. "The campus is the heart of any city. We mustn't just think 'Oh, the campus is CARP's responsibility'" and ignore this great resource in our midst.

"We are the Holy Spirit for the Unification of World Christianity," he said. "We will never stop reaching out to Christianity." Father was so pained and desperate in his farewell talk to the leaders. Dr. Durst said it

is time to stop bringing spiritual victories alone. It is time to bring substantial, tangible victories. It is time to stop marching around a building seven times—it is time to go inside.

Dr. Seuk then gave the essence and spirit of Father's talk. He knew many of the Divinity students from his years as an Assistant to the President at the seminary. He urged the Divinity graduates to unite with Hyo Jin Nim and fulfill their responsibility in this country.

On a deeply saddened note, Dr. Seuk explained how Father established the seminary for the purpose of educating leaders during a very crucial time: it was campaign time, the time of Madison Square Garden, Yankee Stadium, and Washington Monument. Father had little enough manpower, but he gave the *creme de la creme* of American leadership over to three cloistered years in the seminary, at the sacrifice of the entire movement.

Dr. Seuk said, "None of us have fulfilled our responsibility, be we Japanese, Korean, or American, seminarians or non-seminarians. That is why Heung Jin Nim went to spirit world. That is why Father went to Danbury."

Yet 1988 is a chance to indemnify our past failures. We must work several times harder than Father has been working for this country. Now the time has come. Father has given the marching order to go to the campuses. Father has fulfilled his mission in America; now he is to concentrate on the unification of North and South Korea and on China and the Soviet Union.

On a practical note, Dr. Seuk gave a set of goals for campus ministers. They are (1) To encourage and take part in inter-denominational activities. (2) To counsel young people who are struggling with suicidal impulses, unwanted pregnancies, sex, marriage, relationships with their parents, etcetera. (3) To give moral and ethical education to students. (4) To make harmony between students, professors, and administrators. (5) To be a voice for the oppressed; a voice against injustice. (6) To serve the campus community.

Dr. Seuk also stressed not to try to take others' sheep away from their folds. Find unaffiliated young people. Work cooperatively with other denominations. "Witness wisely," he said. The campus is the "second generation." It is Father's desire that the second generation be brought to God.

We are the leaders of the second generation and many well heed Moses' advice to Joshua and the second generation of Israelites as they approached the land of Canaan: "Be strong and courageous...The Lord himself goes before you and will be with you; he will never leave you or forsake you. Do not be afraid; do not be discouraged." (Deuteronomy 31: 7-8)

by June Saunders



Cindy Eiger, UTS Assistant Registrar

AACRAO Conference

UTS Assistant Registrar, Cindy Eiger, attended the annual April conference sponsored by the American Association of Collegiate Registrars and Admissions Officers (AACRAO).

With a membership of 2,000 institutions and some 7,600 active members in the areas of admissions, registration and records, international education, financial aid and institutional research, this year's conference participants attended a variety of workshops on: Computer Applications, Professional Schools - Theology, New Ideas in Technology for Registration, Group Employee involvement, the Academic Calendar and how it affects school policies.

The conference was held at the beautiful Opryland hotel in Nashville, Tennessee.

Second Generation Blessed Couples Celebrate 2nd Anniversary

April 12, 1988 marked the completion of two years since the blessing of the 36 second generation couples in April 1986. All the young people who were married in the ceremony, held in Seoul, Korea, are children of the early members of the Unification Church, who have been working with Rev. Moon since the late 1950's or early 1960's. Many of these members have

spent years as pioneer missionaries, both in Korea, and around the world. Their children, therefore, have also spent much of their youth as missionary children, living in difficult situations, often in foreign countries. In spite of these difficulties, most of these missionary children grew up with a desire to serve God as their parents have been doing.

After pledging to continue to offer their lives to the task of establishing the Kingdom of God on earth, the lifelong work of Rev. Moon and the Unification Church, these 72 young people were given the opportunity to be the first of their generation to participate in the Unification Church wedding ceremony, referred to as the Blessing. Three of those who participated in the second generation 36 Couple Blessing, Shinsook Kwak, Yun Sook Pak, and Jin Gun Kim are now students at UTS, preparing to take responsibility as leaders in the ongoing fight to accomplish God's will.



Madeline Pretorius and Pres. Kim in the doubles tournament.

The Cornerstone

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Pres. and Mrs. Kim share a loving moment with UTS staff, faculty and students on Foundation Day.

Foundation Day 5/1/88

Foundation Day commemorates the founding of HSA-UWC by Rev. Sun Myung Moon in Korea in 1954. The celebrations began at dawn with pledge. During the pledge we had a beautiful musical offering by Steve Copeland (cello) and Marshall de Souza. Marshall offered the song he authored, "True Parents," inspired by spiritual world when he was on the ferry to England from France. It was a very heartistic song to praise True Parents' heart and everyone was very moved. After Presi-

dent Kim's speech, Roddy and Yoko Portelance presented flowers to him. Valerie Ryan was the Master of Ceremonies for the morning entertainment.

STAFF APPRECIATION BANQUET

The evening program started with Rev. Byrne's prayer. Stella Jager and Cliff Yank co-acted as Master of Ceremonies. David Burton (flute) and Ron McLachan (guitar) played Celtic Music. Sigemi Onozawa, Nobuko Suzuki, Miki Hirayama, Fumiko Smyth,

Eiko Suzuki, and Yoko Portelance offered a Korean song. Greg Davis, Celeste Simms, and Mary Jane George sang the song "See the World Today."

After the entertainment, staff members of each department were introduced by students who also said a few words of appreciation about them. There was very nice spirit in the dining room. President Kim was there and he was happy, and we were very pleased to have him home.

by Shuji Kajita



Dr. Paul Mojzes holds a book printed in Russian, that contains a photographic chronicle of life in Moscow.

“Perestroika”

Dr. Paul Mojzes, from Rosemont College in Pennsylvania, spoke to UTS Seminararians on the evening of April 28th, about his many visits to the Soviet Union and his impression of the Soviet peoples concept of “Perestroika.”

As an historian of Religions and concentrating on the history of religions in Eastern Europe, Dr. Mojzes spoke not only in theory but from personal experience. Dr. Mojzes having accepted Marxism as the scientific world view, became an active leader in the local people's youth movement while a student at Belgrade University Law school in Yugoslavia. Out of respect for his widowed mother, however, (his father being a Methodist preacher murdered by a fascist camp guard in 1942) he attended church services which in the eyes of the Communist Party made him unacceptable for party membership.

Dr. Mojzes later studied in the United States where he acquired a liberal Protestant interpretation of Christianity, which bridged his need for a rational approach to life with spiritual values. “It is my unconditional trust that at the basis of the universe there is a source of purposiveness, goodness, and other important values—God. In the context of the Christian-Marxist relations, one could say that those acts which make Christians and Marxists work for general human benefit are the will of God; those acts which cause suffering, loss of human dignity and creativity, and cripple individuals and social groups, obstruct God's purpose for humanity.”

Dr. Mojzes brought with him a great deal of literature and many wonderful photographs covering several decades, so that we could get a feel for the changes that “perestroika” has wrought within the USSR and the Soviet Citizens' reluctance to make these changes.

“How Do You Become a Balanced Wife, Mother and Leader?”

A series of workshops, for sisters at UTS, began with guest speaker, Alice Fleischer. Mrs. Fleischer joined the Unification Church in 1968, and was Blessed with Gary Fleischer in the 1800 couple blessing in Korea. She was in the first graduating class of UTS and has held a variety of leadership missions. The mother of three children, Mrs. Fleischer currently works in the Blessed Family Department in New York City.

Her lecture, entitled, “How Do You Become A Balanced Wife, Mother and Leader?”; was enthusiastically and sincerely delivered.

She explained that when she attended UTS, Father came and spoke about the vision of the Seminary and what you could become. In the early days, there was a feeling of elitism—From Father's expectation of Seminararians. Seminararians, then felt lifted up—then left alone to pioneer it.

Before beginning their family life, they were afraid to begin, so they put it off coming together. Then Father called the mobilization after they had begun their family life. She didn't realize how difficult it would be to give it up.

She really admired her husband's attitude; “He's a very able type.” “No illusions,” he said, “We're not doing this because it's best for the children; if they die in the nursery, then that's God's will but we must follow God's will.”

She told Heavenly Father, “OK, through this traumatic experience we'll take responsibility and make it work even though there's limitations and heartaches.” Leaving the children was very difficult. Staying away was very difficult, and coming back together was very difficult and learning how to deal with insecurity in the parent child relationship is still a challenge.

“It takes alot of time to pull back into equilibrium—to feel different after that. There was no contract with God—you do this and I'll do that. But, the blessing came because our son had a heart murmur. After he was born, we wore masks to prevent pneumonia—when we put him in the nursery, we expected him to get sick. He not only lived at the nursery without serious illness, but when he returned to us after two years, the doctors told us that he had no heart murmur.”

“Leaving your kids is like tearing your heart out of your body. But after the mobilization, after following God's will there is blessing.”

“When we returned to pick our children up, they didn't recognize us and they ran away. Then back together—I could hardly take a mission answering phones, I thought, please, just no more pressure.”

“So now family, husband, kids, and home, ebb and flow. To everything there is a season. How to become a good mother, central figure, and be the best you can be at any moment. Marriages are not built on weakness but a blending of the strengths you've both developed personally. It's 100% important to blend. If you can't develop a rich marriage you don't/won't have the heart to become a world leader. Family and mission will always be a blending, also a flow and ebbing.”

“No matter how successful you are in your mission, if you don't develop a deep heart through it all, you can't liberate spirit world and you won't be able to be with True Parents.”

“I encourage you to keep vision—think of yourself on a road—all kinds of things will happen to you—but you have to keep your eye on the destination, not to get so caught up in the experiences that you lose your way or forget your destination.”

“We're in this realistically together. I was coming up to give this good speech, but the baby sitter didn't pick my daughter up, so I brought her. She threw up in the car and we were late...so the mother.”

Mrs. Fleischer's speech was warmly received and her honesty and frankness was embracing. Many of the questions asked after the speech concerned the realities of everyday life in relation to an ideal held strongly in mind.



Michael Wildman & son Jeffrey enjoy a peaceful moment at the staff picnic.



Mrs. Marie Ang: "Pray for unity."

Staff Workshop

Dr. Ang welcomed everyone and spoke about continued education for staff members, and encouraged us to grow and progress. He urged us to make a community effort, and to set up workshops concerning all topics from financial foundations to family life.

Mrs. Ang then spoke and encouraged staff to set standards and be role models, and act as elder brothers, sisters or parents for the students. She explained that staff members are here to serve and nurture the students in order to fulfill the 3 blessings to perfect our nature and encouraged staff members to give unconditionally. She then quoted Kook Jin Nim, who said: "What ever

you do, don't expect anything back."

Mrs. Ang also encouraged us to think multiply. Staff members and city center members are having more children (26 new babies are expected in the fall), and additional educational facilities will be needed. Mrs. Ang also encouraged staff to get involved with Sunday School, and that we could lift the spirits of one another just by taking better care of the building, like Paulette, who constantly designs, plants, and tends the flower gardens.

Mrs. Ang closed by saying: "We need unity—Pray for it, work for it. Overcome the influence that Satan throws in our way. When we see someone stumbling, that we stop and help them."

Staff members then broke up into small groups and attended lectures throughout the morning. They enjoyed a picnic lunch together and attended a choice of lectures in the afternoon.

10th Annual Divine Principle Lecture Contest

Each year, to commemorate Foundation Day of HSW-UWC, the Unification Theological Seminary holds a Divine Principle Lecture Contest as close to the first of May as possible. Because it took Father 7 years to wrest Divine Principle from God and Satan, the annual Divine Principle contest commemorates not only the founding of our church, but Father's spiritual battle.

Introductory remarks to the Tenth



Barbara Pavy lecturing on "The Process and Motivation of the Fall."

Annual Divine Principle Contest were made by the Master of Ceremonies, John Didsbury. John related two stories about Father and his early disciple, the late President Eu, when they first began their lecturing of Divine Principle.

While President Eu lectured and wrote on a small board, the dust from the chalk fell on the head and shoulders of Father, where he sat underneath the board praying for the people attending the lecture.

President Eu was very ill, but still he continued to lecture. As president Eu's health deteriorated, he taught Divine Principle supported by a cane. The stories of President Eu lecturing, while lying down because he could no longer stand or even sit, continue to inspire lecturer's in this contest. Through these stories, we are reminded of the desperate conditions under which the forefathers of our church labored.

Judges for the contest were all original teachers of the Divine Principle in America: Mrs. Shirley Staddlehoffer, Rev. Shawn Byrne, Mrs. Elisabeth Seidel and Mrs. Carol Flowers.

There were nine lecturers entered in the contest; each lecture limited to ten minutes in length. David Fraser Harris spoke on the "Purpose of Creation"; Greg Malkin, who had never lectured Divine Principle before, spoke with command about "the Spiritual and the Physical World." Barbara Pavy lectured on "The Motivation and Process of the Fall"; Augustine Ghomsi spoke about "The Result of the Fall." Cliff Yank's lecture was on "The Last Days." Stephen Stacy related "The Mission of Jesus." Will Peat spoke about "John the Baptist." John Williams explained "The Significance of Cain and Abel." George Russell concluded with "The Second coming: How will Christ come again?"

Second Runner up was Mr. Will Peat. First Runner up—George Russell; Third Place—Augustine Ghomsi; Second Place—John Williams; Barbara Pavy won First Place in the contest for her lively lecture on "The Motivation and Process of the Fall." Congratulations Barbara!



Participants and judges at the "UTS Tenth Annual Divine Principle Lecture Contest."

"Foundation Day" celebration weekend



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Middle States Association representatives pose with UTS Administration in the circle.

Middle States Association Accepts UTS Candidacy for Accreditation

The Unification Theological Seminary (UTS) was notified shortly after its Twelfth Commencement Exercises by the Middle States Association of Colleges and Schools (MSA) of acceptance for Candidacy for Accreditation.

In a letter to the President of UTS, David S.C. Kim, the Seminary was advised that at its sessions on June 22-23, the Commission on Higher Education agreed to grant Candidate for Accreditation status to the Unification Theological Seminary as described below:

"Theological seminary sponsored by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) or the Unification

Church, offering the Master of Divinity and Master of Religious Education degrees. The Seminary plans to implement an M.A. program in Theological Studies in 1989-90."

MSA is a voluntary association of educational institutions. "...Accredited status constitutes a statement to the general public that an institution has clearly defined and appropriate educational objectives, has established conditions under which their achievement can reasonably be expected, appears in fact to be accomplishing them substantially, and is so organized, staffed, and supported that it can be expected to con-

tinue to do so."

"Candidacy for accreditation offers institutions the opportunity to establish an initial, formal, and publicly recognized relationship with a regional accrediting commission. ... an institution applying for candidacy must provide evidence of sound planning, have the resources to implement its plan, and appear to have the potential for attaining its goals within a reasonable time."

Quoting further from the brochure published by the *MSA Commission on Higher Education*, under the designation "Eligibility,"

An institution should be able to demonstrate its compliance with the

continued on page 8



The Class of 1978 held its Ten Year Reunion on June 4-5. Linda Shapiro attended for her husband, the late Lee Shapiro and spoke to Alumni and Students about his Afghanistan film documentary.

First Ten-Year Reunion of Class of 1978

The Unification Theological Seminary hosted the first Ten-Year Reunion of the Class of 1978.

Linda Shapiro, wife of the late Lee Shapiro (class of '78), previewed a video of Lee's work in Afghanistan and spoke about the need to finish his latest documentary.

Following breakfast the next morning, Dean Stewart and Dr. Ang gave a report on the Seminary and an update on the accreditation process with Middle States Association of Schools and the Association of Theological Schools. Objectives for the next decade were then discussed.

Dr. Shimmyo and Bill Brunhofer presented "Feedback from the Field and Status/Rose of UTS," and invited the alumni to provide feedback to the administration and faculty on ways to better prepare graduates for missions in the Unification Movement.

On Sunday, July 3rd, a continental breakfast was served. Dr. Ang read through the Seminary "Articles of Incorporation," and delivered the farewell salutation.



Jim Lindelof and Lee Shapiro, killed by Soviet troops last year while in Afghanistan



Schleiermacher Symposium

by Dr. Dietrich Seidel

From June 21 until July 1, a contingent of eighteen American scholars travelled through the German Democratic Republic (GDR) to explore historical sites which are related to the life of the German theologian and philosopher Friedrich Schleiermacher. The culmination of this trip was a two-day "Schleiermacher Symposium" on June 25 and 26 in the East German town of Herrnhut. My reflections on this trip will cover two main areas, namely, first the academic aspect centering on the symposium and second, the social aspect resulting from the close fellowship with American and German scholars.

The two-day "Schleiermacher Symposium" in Herrnhut was hosted by the "Evangelische Bruder Unitat," a close knit community of Christians which was founded by the 18th century reformer Graf Nicolaus von Zinzendorf. Schleiermacher was raised in the Herrnhut brotherhood and identified himself later as a "Herrnhuter of a higher order." Throughout the symposium the serious and dedicated spirit of the Herrnhut brotherhood could be felt. All scholars were invited to participate in the local worship service and on one evening, fellowship of prayer and singing. To find oneself surrounded by the high spirituality of this Christian minority in a Communist-ruled country was an unforgettable setting for the symposium.

In my opinion, the academic quality

of this Schleiermacher symposium was excellent. In Herrnhut, the American scholars were joined by twenty more German scholars from both parts of Germany. Among the German scholars were theology professors from Berlin, Leipzig, Jena, Halle, Regensburg, Marburg, and Munster who are considered to be experts on Schleiermacher. In the five sessions of the symposium there were altogether twenty paper presentations followed by discussions which covered various aspects of Schleiermacher's life and thought. My own presentation was on the topic "Schleiermacher's concept of the Kingdom of God in the Household Sermons." I received good comments about the basic argument of my paper which dealt with the meditation of the Gospel through the family. The connecting lines between Schleiermacher's thought and Unification Theology seem to be numerous so that further academic work in exploring Schleiermacher can be fruitful for explaining Divine Principle to Christian theologians.

With reference to the social aspect of the trip and the symposium, I would say that we developed genuine friendships in two ways, first among the American scholars and then between the Americans and their German colleagues. To live in a fully state-controlled society like the GDR makes one more serious about the freedoms we easily take for granted in the West. That sense of seriousness about living conditions in a communist state seemed to draw us closer to each other. In particular, I noticed a rather outspoken attitude of the East German scholars about their situation in the GDR. Repeatedly they explained to us how the relationship between church and state determines the limits of their academic freedom. Even if the existence of the church is guaranteed by the constitution of the GDR, nevertheless any sincere Christian is liable to discrimination either with regard to attaining a higher education, or with reference to occupying an influential position in society.

The East German theology professors are confronted with a spiritual and political dilemma. On the one hand they are supposed to be the voice of the church but, on the other hand, they undergo strict censorship for their publications by the state and have to comply with socialist policy.

American scholar, professor Durwood Foster, showed constant interest in Unification Theology. Also

Prof. Harold Ellens expressed interest to visit UTS as a guest speaker. As the conference came to its conclusion, we all felt that strong friendships had been made between the German and American scholars. All participants felt grateful to Dr. Ruth Richardson, Prof. Herbert Richardson, and the Edwin Mellen Press who made this Schleiermacher conference possible.



UTS Controller Awarded MBA

Majoring in accounting, Susan Cugini graduated from the Lubin Graduate School of Business, Pace University with a Masters Degree in Business Administration (MBA). In addition, Susan was introduced as the Controller of the Unification Theological Seminary in Barrytown, NY and addressed her fellow graduates, faculty, Administration and members of the University Board of Trustees during the May 19 Commencement.



Susan Cugini, UTS Controller

Community Dinner

On Sunday, June 12th, UTS welcomed guests from local cities at our Community Dinner. Mimi Allen gave a very inspiring talk entitled "The Last Days and the New Age." Mingling afterward, Mimi answered questions and chatted with the guests. At this dinner, one of our guests was a lady from Bulgaria who is visiting her cousin in Red Hook. She had been reading in a Russian magazine about new religious movements and the longest article was about our church. So, she was delighted when her cousin offered to bring her here for our dinner.

Everyone was invited to attend the Divine Principle Workshop at the Saugerties House on Saturday, June 18. Thanks go to Marshall de Sousa, who has helped to organize all the previous community dinners and John Kayadu, who has consistently brought guests.

by Elisabeth Seidel



Dr. Deitrich Seidel welcomes guests to the Community Dinner.

1988 Divinity Theses

This spring, fourteen graduating divinity students handed over with pride (and some reservation), the culmination of their past three years study and research.

Thesis topics were quite diversified, ranging from the mystical and metaphysical to the pragmatic. Each student had selected a topic that deeply concerned them. Peter Fleishmann and Timothy Henning stepped beyond familiar territories in dealing with the appearance and acceptance of Heung Jin Nim within our movement in their respective theses.

William Hilbert and Lawrence Parker co-authored an extremely insightful 257 page document dealing with meditation and the restoration of humanity's original nature and original potential. In contrast, Richard Wojcik and Ann Schaffner delved into the heavy climate of Soviet Marxism.

These 1988 theses are an invaluable addition to the UTS Library.

Mimi Allen—*Women in Ministry*.
Peter Fleishmann—*Heung Jin Moon's Ministry from the Spirit World*.
Joseph Flowers—*Forgiveness in the Thought of Francis of Assisi and Rev. Moon*.

Dyonne Galli—*Are Agape and Eros Reconcilable?*

Timothy L. Henning—*Charismatic Renewal and the Unification Pentecost*.

William H. Hilbert and Lawrence A. Parker—*Transformed in God's Light: Growth Through Awareness of the God-Self and Unconditioned Love*.

Stella Jager—*Church and State and the Unification Movement*.

Yoshihimo Kubo—*Towards a Deeper Understanding of the Unification Theory of the 'Historical I'*.

Alfred O'Connor—*Identification of the Central Theme of Black Theology and its Relation to Unification Theology*.

Lawrence Parker—*see Hilbert*

Ann Schaffner—*An Analysis of Paul Mojzes Model of Christian-Marxist Dialogue*.

Stephen J. Sechrist—*The Roots of Democratic Capitalism*.

Terry Walton—*Foundations of the Heavenly Tradition: Silla Period*.

Richard Wojcik—*The KGB and Soviet Global Strategy: A Unificationist Perspective*.



In a personal moment, Pres. David S.C. Kim blesses and dedicates this pine tree as Larry Parker's spiritual link with the Seminary.

Limerick Party

The Limerick Farewell Party for graduating seniors and divinity students was held May 15th, at the River House, where a picnic dinner was served. Each year students take a great deal of time, from their busy spring schedules, to painstakingly compose limericks about their graduating classmates.

As students located a spot to sit and eat in the yard which juts out over the Hudson River, the adjoining sky inspired Patrick Eiger to sing "Blue Skies." John Williams introduced the graduating divinity students who sang "Swing Low Sweet Chariot" and Barbara Pavey's team sang a variation of the song (which Barbara wrote), "It's A Small World." Sarah Witt played accordion and the seniors also sang. As the limericks were read, faces brightened in recognition and laughter, and their namesakes were more often known before the limerick could be completed.



Students recognize and appreciate Mimi Allen's limerick.

Limericks for the Graduating Class of 1988

Dyonne Galli

Our sister Dyonne is a winner,
She'd rather play ball than eat dinner
She'd slug any pitch
Right into the ditch
And today she can hit any spinner

Stella Jager

There's this cute little Brit named Stella
In most tasks she's certainly not yella
She oozes with charm
And can't do no harm
I guess now, she'll go off with her fella

Yoshihumi Kubo

There once was a farmer named Kubo
Wrote a thesis not about you, no
God's Providence and I
Which does not explain why
At Ping Pong he beat quite a few, Oh!

John Didsbury

There was an incurable docta'
Whose speeches the faculty'd flock ta
He'd look after fish
And will if you wish
Turn a serious talk into laughter

Michihiro Fukatsu

There is a great guy, Michihiro
Whose fallen nature seems to be zero

So quiet and humble
He makes Satan stumble
to God, he's surely a hero

Mary Jane George

When we think of our sis, Mary Jane
We come up with one single refrain
Whether music for flowers
Or hard work for long hours
Our loss will be somebody's gain

Jean Augustin Ghomsi

From Africa came Augustin Ghomsi
His bright smile was sure somethin' to
come see
If you were feelin' down
For you he would clown
As he hauls Newburgh trash to the
dumps

Tadashi Hirayama

Tadashi our self defense master
Taught us to overcome disaster
Such a unique style
With a chop or a smile
He could disarm his opponent much faster

Fumio Iijima

There once was a brother named Fumio
Who was serious, but never gloomio
If he was not around

Fishing he'd be found
Or upstairs asleep in his rumio

Valerie Ryan

Our dear friend Valerie Ryan
Is off to build the new Zion
From student council and drama
She's becoming a mama
Hope Dad likes the sound of babe cryin'

Ritsuko Soto

And then there was Ritsuko Soto
Who could battle like Mas Yamamoto
But one day in the fall
She kicked a brick wall
and now she's just so-so-toe

Sonoko Steinbronn

The music was sweet from the piano
And her voice was petite, a soprano
In size she was small
But her heart not at all
Of course, you know it's Sonoko

Masaharu Ushimaru

We've a brother, Masaharu's his name
You might know him, of Teddy Bear fame
Behind his smile he's wishing
To be out again fishing
But he'll do pots just the same

Carp Fishing

Nearly 300 carp were caught and hand carried from the tidal lagoon this spring to stock the UTS pond. In the first two fishing sessions, few carp were caught behind strategically placed nets as the tide receded. However, on the third expedition, as students, faculty and staff stood on the banks overlooking the lagoon (taping up pant legs and shirt cuffs to fend off the devil heads), thousands of small splashes reflecting in the strong sunlight invited the "fishermen" to wade on in. There were literally so many carp that the fishermen had to gingerly place each foot into the water and knee deep mud so as not to step on any fish.

A few stragglers caught in low tide outside the boundary of the nets were retrieved, and a row boat filled with water helped to get the carp through the mud to shore. The fish were then transferred to a water trough and drawn by tractor back to the seminary (the fishermen seemed to enjoy the ride back as much as the fishing). Dr. Ang met the muddy but elated fishermen at the pond, where he led an offering prayer and the fish were gently introduced to their new home.



UTS Chaplain, Rev. Shawn Byrne, fair damsels, Jane Pridgeon and Carol Witzke





The Christian Brothers Visit Their Former Home

On Saturday, June 11, 1988, sixteen former residents of St. Joseph's Normal Institute, built in 1930, in Barrytown, N.Y. by a Catholic teaching order better known as the Christian Brothers, visited their former home. In the Spring of 1974, the 245-acre facility was purchased by the Unification Church after having been vacant since 1970. On September 20, 1975, the Convocation of the establishment of the Unification Theological Seminary was held in the beautiful Chapel.

These facilities had been home to high school age boys, novitiates attending Seminary, and teachers who were part of the order founded by St. John Baptist de La Salle, born in 1651, in Rheims, France. A *Welcome Booklet* produced by Chad Martin and Kasia Kopacz, two Seminary graduates several years ago, tells the interesting history of de La Salle. He started the first classroom education for poor boys, and also began the first professional school for teachers, elevating the whole teaching profession, and starting a worldwide revolution in education which continues to this day.

The occasion of this memorable visit was part of a 20-year Class Reunion that was being held in Rhinebeck, N.Y., and brought together men from as far away

as Michigan. Most of the participants had not seen each other for 20 years, and were as excited as little children coming home to the place that held such fond memories for them during their high school years and for some as novitiates and teachers.

The first thing they did after parking and being greeted by U.T.S. Staff members headed by Dr. Ang, Executive Vice President, was to position themselves on the chapel stairs in order to begin taking snapshots. Karen Haba, our U.T.S. photographer, also took photos of the former inhabitants of this special place. That it *was* special was confirmed by one of the visitors who told me that the Christian Brothers Institute in Barrytown was unique, like Mecca, to their movement throughout the United States.

After taking pictures, the jubilant group was escorted to the Chapel, where Dr. Ang gave a brief orientation about the Seminary, the Unification Church, and the purpose of the Seminary. Questions from the audience were answered, such as how big a student body was at the Seminary, and similar basic questions.

After about 20 minutes in the Chapel, during which time our guests enjoyed seeing once again the beautiful 16 stained-glass windows, eight of which depict the life of the founder of the Christian Brothers, we proceeded to escort them through the Seminary. In Lecture Hall II, they were shown the huge framed calligraphy drawn by Reverend Sun Myung Moon. The inscription in Chinese characters translated to: "Service, Patience, Sacrifice," and is the largest known calligraphy in the Unification Church, measuring 10 feet in length.

As they were shown through the rest of the two main buildings, they remarked about how the different rooms were used when they were here 20 years ago. Basically, the facilities both inside the buildings and the grounds were unchanged, especially the statues of the various Catholic Saints which they remembered so well. They were pleasantly surprised that these were maintained in such excellent condition under the administration of the Unification Seminary. The few major changes included the new and modern Library which had once housed one of the two gymnasiums.

They concluded the visit of their former home with a vehicle tour of the Seminary grounds. On the vehicle tour they learned how the pond had originally been started by the Seminarians digging by hand. A large framed picture of Seminary students engaged in digging hangs in a hall, recording this historic event. Contractors were hired to complete the work of enlarging the original

oval-shaped pond which now looks more like a small lake, and is stocked with carp and other fresh water creatures like snapping turtles, etc.

We waved a friendly farewell as the five cars drove toward the main gate on their way back to the site of their reunion. Before they left, Dr. Ang reiterated what he had told them during the Chapel orientation—that they could consider this still their home, and were welcome to come back at any time.

This was the largest group of former Christian Brothers' students and faculty ever to return to visit their past home. One of the group remarked to me that the spirit was still the same as he had remembered it as a teenaged student. I replied that this was indeed a special place, for we Unificationists as well as for the Christian Brothers, and that we, too, felt that this was home, no matter how long we had been away. At least that is how our alumni feel when they come back to visit the Seminary, as though they are coming home again.

by Sarah M. Witt

Day of All Things

On the Day of All Things we had a celebration at dinner time. The dining room was decorated beautifully with tablecloths and flowers. After Rev. Byrne offered prayer, Marshall de Souza and Helena Stout brought out the celebration cake and Dr. and Mrs. Ang cut the cake. Dr. Pak told us that morning at Belvedere that we would no longer cut the cake like a cross (because it implies crucifixion), but we would cut it by two parallel lines. This symbolizes the three stages of the growth period (formation, growth and perfection). Therefore, Dr. and Mrs. Ang cut the cake in the new way.

After the cake cutting, we had entertainment. Steve Copeland and Mary Jane George performed "Solo pieces for Cello by Bach." Marshall de Souza sang; "Sing a Song of Freedom." And finally, we had an exciting Scottish dance by David Fraser Harris, Helena Stout, Augustin Ghomsi, Reiko Wills, Abdolaye Wone, and Kathleen Burton.

After their performance we moved all tables and chairs to make space so that everyone could dance together. Around twenty-five people (including Dr. Ang and Dr. Seidel!) formed groups and they really enjoyed Scottish dancing with David's guidance. There was very nice spirit in the dining room, as we finished the program with four manseis.

by Shuji Kajita

Summary Chronology

History of Application by Unification Theological Seminary (UTS) for Accreditation with the Commission on Higher Education of the Middle States Association (MSA) of Colleges and Schools

Nov 21, 1986

Received provisional charter from New York State Board of Regents

Jan 2, 1987

M.R.E. and M. Div. programs registered with New York State Education Department

Oct 31, 1987

Applied for candidacy for accreditation with MSA

Jan 26, 1988

Preliminary visit by MSA staff member, Dr. Paula Hooper Mayhew, Associate Director of MSA

Mar 1, 1988

Submitted Candidate for Accreditation Planning Document to MSA

May 17-18, 1988

Assessment team visited UTS: Dr. Thomas W. Ogletree, Dean of Theological School, Drew University, New Jersey

Dr. Judith Wegner, Department of Religion, Williams College, Mass.
Dr. Paula Hooper Mayhew, MSA Staff member

Jun 7, 1988

Received assessment team report

Jun 17, 1988

UTS response to assessment team report

Jun 22-23, 1988

Meeting of MSA Commission—granted candidate for accreditation status to UTS

Future

During the candidacy period UTS will file semi-annual interim reports to MSA. Following receipt of these reports, we will receive visits by an MSA Commission appointed consultant. We will undertake a self-study, be evaluated, and receive an accreditation decision within 6 years of admission to candidacy status.

“Multiple-Cultural Approaches to Leadership”

A luncheon, family style, was provided for staff members in the student lounge, Wednesday, the 25th of May. Guest speaker, Dr. Victor E. Okim spoke about “Multi-cultural Approaches to Leadership.” Dr. Okim, a UTS professor, is an expert in the development of management skills and an education and management consultant for the U.S.—Japan Research Center.

Dr. Okim's lecture is the first in a series of workshops aimed at continuing education for staff and faculty.

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Standards for Middle States accreditation and the extent to which its endeavors reflect or incorporate *Characteristics of Excellence...*

In its brochure entitled, “Characteristics of Excellence in High Education,” the MSA Commission on Higher Education lists a number of common denominators irrespective of particular settings. These include, among others, “The honesty and accuracy of an institution's publications and public relations.”

by Sarah Witt

The Cornerstone

June 1988

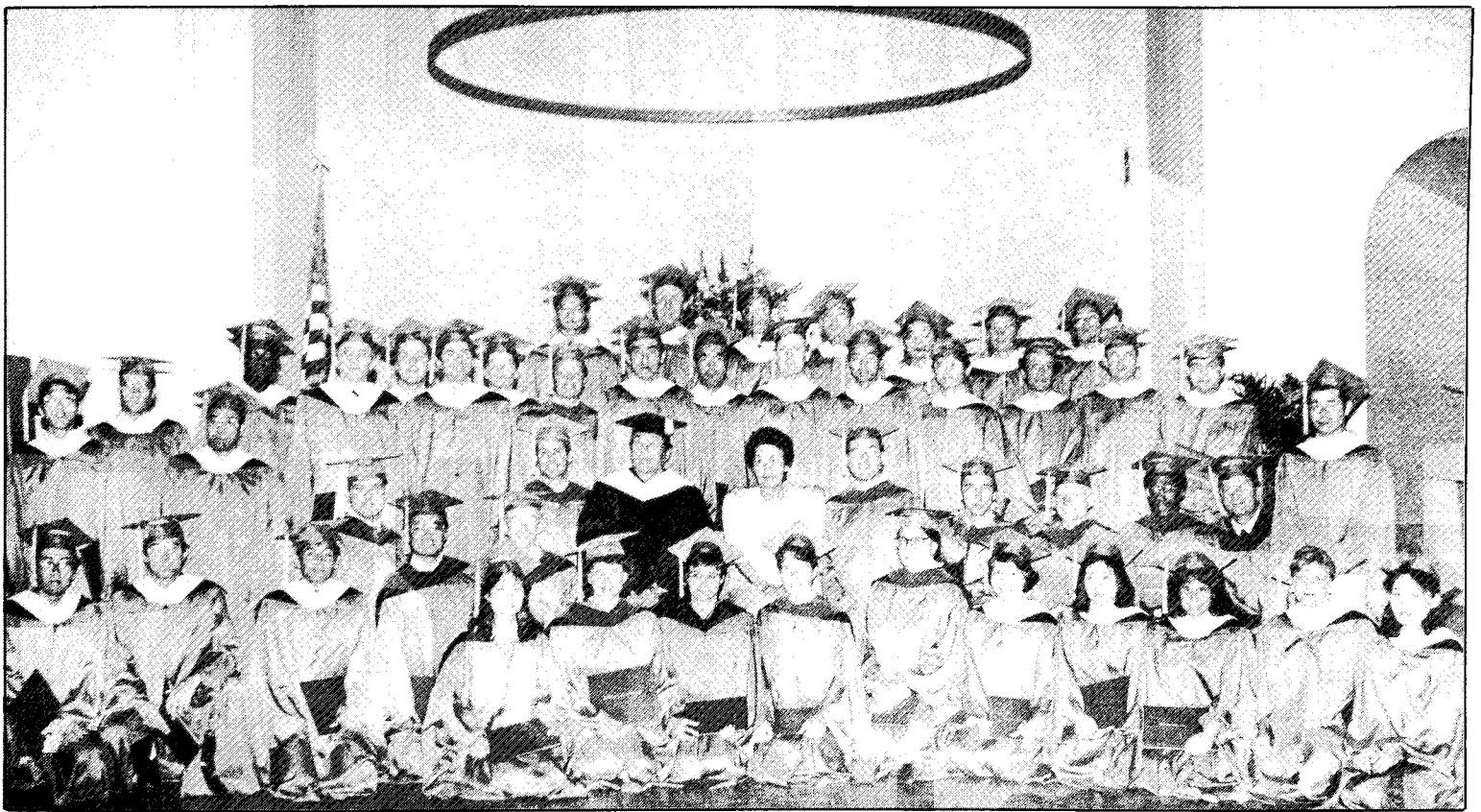
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The Cornerstone

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Pres. and Mrs. Kim with the graduates of 1988.

UTS Graduates Forty-Seven

On June 30, 1988, the Unification Theological Seminary granted thirty-three Religious Education diplomas and fourteen Divinity diplomas in the 12th annual commencement exercises. The commencement was held in the UTS Chapel with Dr. Mose Durst, president of the Unification Church of America, presiding over the ceremonies. Therese Stewart, Academic Dean, presented the graduates to President David S.C. Kim, who conferred upon the graduates their respective diplomas. President Kim then gave his own congratulatory remarks to the graduates. Following the UTS choir's moving rendition of Handel's

"Hallelujah" chorus, President Kim read the Commencement Address to the graduates in the absence of Reverend Sun Myung Moon.

The graduation ceremony was followed by the traditional early afternoon banquet and entertainment. Performing were: David Burton (flute) and Ron McLachlan (guitar), who performed several traditional Scottish songs. Sonoko Steinbronn, on the piano, accompanied Jane Pridgeon, who sang "Die Forelle" and "Der Musensohn". Chris Irie (also accompanied by Mrs. Steinbronn on the piano) sang "San-shiro," and "Returning Home Is My

Dream," traditional Japanese Folk songs. A true to life account of "Hunting the Carp," complete with nets (tennis), water (blue blankets), and a four foot stuffed carp won the hearts of the seasoned "hunters" in the audience. Steve Copeland (cello) and Mary Jane George (piano) performed "Apré Un Rave" by Gabriel Faure. Fancy footwork by dancers from the Joanie Mac School of Irish Step Dancing was even more delightful because these Traditional Irish Step Dancers were pre-teens from the Kingston-Rhinebeck area. The Finale, "See Through Children's Eyes," a Traditional Unification Church song

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UTS 12th Commencement Address

by Reverend Sun Myung Moon

Graduates, parents, professors, distinguished guests, ladies and gentlemen:

I wish to extend my heartfelt congratulations to you 47 graduates on this joyful occasion of the 12th graduation ceremony of the Unification Theological Seminary.

You are graduating in the providential year of 1988, ready to become, not simply graduates of a denominational seminary, but religious leaders willing to take responsibility for God's will in solving the problems of humanity and the world.

Now, as we are gathered for this meaningful occasion, I would like to share some thoughts with you concerning your dispensational missions and the serious problems facing America today.

In Judeo-Christian history God planned to impart His mainstream ideology and thought through faithful individuals, societies and nations. Religious ideology is not just truth or moral teaching but expresses the desire of human beings to have something to depend and rely on absolutely. In God's plan, America represents all the free nations of the world. A providential purpose has been given to this nation by God since its birth 200 years ago.

When we look at America today we can see that it is lacking a clear and unified ideology as well as unity of value perspectives centered on God. Religious commandments remain mostly unpracticed and much of the Judeo-Christian teaching of universal love is generally ignored or rejected. This is a nation full of contradiction, great confusion, injustice and corruption. If the confusion gets worse this nation will face the danger of perishing.

The result of such a lack in ethical and wholesome ideals is moral decay. If a God-centered ideology, which is supposed to direct the spirit of humankind, loses its function, then a nation will turn completely to lawlessness and become a pool of violence and corruption. We can see this in American homes and schools as the proper order in relationships between parents and children and teachers and students breaks down.

Naturally, if there is no clear ideology and moral decay continues, there can be no clear direction to those who are lost, and to the future of this nation. This moral disintegration and decadent thinking has brought about the decline of ethical values in American life. Today America is a nation of sin, conflict, and rebellion, bringing about a cesspool of

promiscuity. We see this nation heading toward a society without religious values; thereby becoming a spiritual vacuum of materialism and secular "humanism" where there is no hope.

Where can we find the people and the organizations who are seriously concerned about the present sick and cancerous trend in this dying America? I dare say that, in the whole world, you graduates and the Unification movement are urgently concerned and vitally interested in doing something about it for this nation. Thus, it is you people that are the hope for the future of America and the world.

What can we do to alleviate this alarming situation? It is an absolute necessity that we make extra effort based on a new attitude. We have to correct the lack of clear-cut ideals and moral values, thus changing our American position and attitude. How? You have to revive the "Original America" in the Founding Fathers' spirit of the Judeo-Christian heritage in this country. You must be dedicated to the remaking of the individuals, communities, this nation and the world according to the original ideals of God.

We are at a crucial turning point in the history of this nation with the unfinished tasks which need to be solved. God expects dedicated young people like yourselves to be responsible for them.

First of all, in order to find the true love, happiness and peace desired by our original minds, you must plunge yourselves into this troubled world and work there for God. You do this by sacrificing yourselves through total investment and commitment. Perseverance, self-sacrifice and the road of suffering and pain is the only way to bring success in your responsibility as religious leaders.

Secondly, you not only give help and service to others in an unconditional way, but by this path of living sacrifice you will inherit the course of "messiahship," becoming small messiahs in your homes and communities. If you ignite a new spiritual and religious environment then you will become the new hope for this nation.

Thirdly, you must give education and guidance to people to not only believe in God's will but to live it in their everyday lives. We must develop a "practical application" movement. Education should not only be ideology or theory, but should include the testing of theory in practical living and everyday experiences.

Your sacred mission is to educate others

to become your successors. Careful leadership training and seminary education have been given to you at UTS in thought and theory, so your responsibility is to carry out your successful, practical mission. This means educating a second generation who will be heirs of the coming ideal world, thus ensuring God's will continues after you. Your success will not be complete if you have no successors to take over your mission. Therefore, your special effort must be to guide and raise up a second generation in your lifetime.

To accomplish God's will in this nation of America, with extra determination and a new attitude, a movement toward unifying all the different faiths of the world must be actively launched. How can we solve this urgent issue?

—Through the spirit of ecumenism and continued fellowship among all denominations and religions, enhancing unity and harmony and eliminating dogmatic biases.

—And through encouraging interfaith dialogue, cooperation and mutual assistance, helping one another discover ways to absorb differences and consider new direction toward higher purposes.

We have already been working toward developing interreligious and interdenominational harmony, through sharing common ideals and concerns about the future of humankind. You have to continue the effort, and to aggressively initiate further participation in ecumenism on the worldwide level.

In conclusion, since you have learned that success in your mission can be obtained by unconditional sacrifice and loving service, becoming small messiahs, and educating and training your successors with practical restoration work, I am sure you will be victorious in reaching goals in harmony with God's will.

This nation of America should be renewed, not just through a spiritual revolution, but through action concerned with applying God's will to the practical solution of its problems. If you accomplish this task you graduates will become the pride of both your Unification movement and your nation. You will not be simply ministers, leading secluded lives, but men and women who will save this nation and world according to God's will and plan for restoration.

You are destined to fulfill the historical mission of becoming true leaders of tomorrow, establishing a new and higher tradition and future history for humankind and God. Have confidence and put all your energy into bringing about God's ideal, never abandoning the heart



President David S.C. speaking to graduates

CONGRATULATORY REMARKS

by Pres. David S.C. Kim

My dear graduates, on this happy occasion my remarks to congratulate you upon the successful completion of your studies from this Seminary are in order. For the last two or three years you have been hearing me speak to you many times after your morning Chapel Service, and I think that by now, in your last days at Barrytown, you must be very tired of listening to me. Nevertheless, please bear with me another brief moment.

First of all, I wish to extend my heartfelt congratulations to you 47 graduates because you have successfully earned your accomplishment. You have worked very diligently. I know how hard it has been for you since our Religious Education and Divinity programs are not easy.

Secondly, because of you graduates, even though you are small in number, God's long-awaited time for the consummation of human history is shortened, and has gone one step forward. If God's will can be fulfilled in this nation of America, then world restoration is closer to completion. In providential history, great figures like Abraham, Moses and Jesus, were just a few individuals who were eventually responsible for leading millions of people to God. So from God's point of view, quality is more important than quantity. The number of the following of God's will is secondary. From this perspective, you special, small number of 47 graduates deserve to be congratulated by your Seminary President today.

Thirdly, I want to assure you that you humbly deserve to be congratulated because our beloved founder, Reverend

Sun Myung Moon, totally trusts and loves you without reservation. I say this because of what happened at a recent conference where Rev. Moon invited our Divinity graduates from the past 8 years. He assigned the Divinity graduates to begin a program of "Campus Ministry" at their local universities. Later, at a Leader's Conference our R.E. graduates were assigned to "State Leader" positions. Also, our UTS graduates who completed their Ph.D. programs were chosen to assist and cooperate with church "Regional Directors" in the mission field. I tell you this because I want to show how much Rev. Moon trusts you and how much he is counting on you.

In addition, I wish to point out that after you graduate you will *not* have to worry about what you are going to do. You are automatically "hired" already, without having to go through any intensive, competitive struggle or search to find a job. In this way, I congratulate you on your "full employment!"

Finally, remember that Barrytown has been your "fortress of faith," protecting you and giving you a steadfast place to develop and grow both academically and spiritually. When you go out to your missions, it will be different from this tranquil and loving institution of higher learning.

Outside, you will be engaging in the severe battle between good and evil, right and wrong, and justice and injustice. You will have to experience and depend upon your own initiative and independent command. But you can use the strategy of forming righteous and heavenly "troops" that you learned at UTS to win the battle over evil.

When these tasks and challenges become too difficult and your hearts are troubled, think of your "fortress at Barrytown," and your faithful and tireless professors and staff. Think of this Seminary as your armor of strength, not a military "West Point," but your spiritual "East Point," where your faculty and staff are always ready to help you and support you.

In conclusion, again, I offer with deepest sincerity my "triple" heartfelt congratulations to you all. God Bless You!

Reverend and Mrs. Moon Visit UTS

Though there was general disappointment at the absence of Reverend and Mrs. Moon at the 12th Annual Commencement Exercises, this was greatly offset by their surprise visit the day before. Father spoke to the 1988 graduates for three hours (see excerpted text). Father began his speech by addressing the American graduates and speaking about the providential situation of America in this election year. He talked about the impact of the Unification Church on America and the role of the UTS graduates in this nation. He then went on to speak of True Love.

After the speech, Father and Mother, along with Hyo Jin Nim, Kook Jin Nim, President Kim, the administration and faculty, enjoyed a Korean lunch. Mother offered the prayer, asking God's blessing on the Seminary. During lunch Father signed the diplomas of the Ph.D students who graduated this year—Dr. Deitrich Seidel, from St. Michael's College, the University of Toronto and Dr. David Carlson, from Claremont University.

continued from page 2

of God who desires to accomplish His will through you.

God's fundamental reason for blessing America during the last 200 years with material abundance, is so that this nation can help and serve other peoples of the world. So you must bear the burden of raising the moral standard of America, thus restoring the "Original America" in the ideal of the Founding Fathers of this nation.

Carry on God's work with utmost faith and loyalty, and keep marching towards the goal of making God's world of unity, peace, prosperity and happiness a substantial reality.

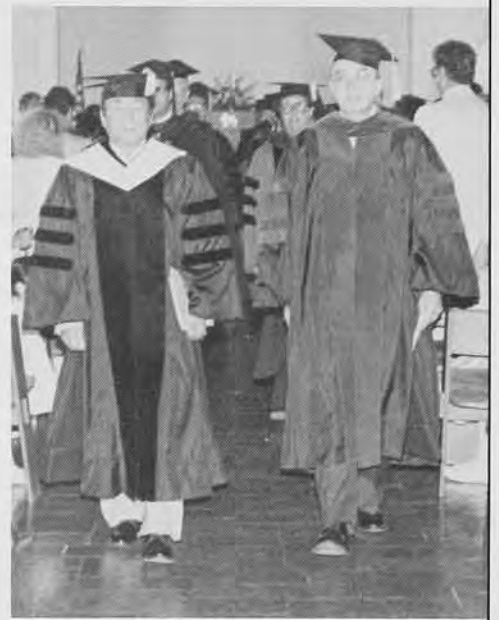
Thank you and God bless you.
(Prayer)



UTS Choir singing Handel's "Hallelujah" chorus

True Love Exerpts







Reverend and Mrs. Moon Visit UTS

Father Speaks to 1988 Grads True Love (Excerpts)

Do you like Father? (Yes!) Do you like or love Father? (Love Father) What's the purpose of liking someone? Is "like" some tangible thing? What's the meaning of "being good"? It's very ambiguous. What comes after ideology? (Practice) Suppose that we established a good ideal world, what would you do with it? Well, for most concepts there are no substantial substitutes, but what about "love"? Is "love" a pure concept, or is it some reality? (Reality) Of course, love is a reality. When you really love someone, it's not just a concept, all your five physical senses must be invested and love becomes a substantial "material" reality.

This is the greatest concept and reality that the Unification Church has come up with. This love reality is making this entire world become united and resonating with true love. True love is like a tuning fork in its resonance; in the spiritual and physical worlds if you strike one world with true love, the other will resonate

with the same sound. Who is the center of true love? (God) God has the right equipment that strikes the "true love" sounds and on the earth it resonates first with True Parents.

If you have God, who is the "True Parents" of true love in the spiritual world, and True Parents of true love in the physical world, where would the two meet to become "one"? The cosmos is so huge, both the spirit and physical worlds, if you have True Parents with true love, where should they meet? You have to find a point. Where? (In Seoul, Korea) Korea is not a human being. (laughter) Nobody knows the answer? If a woman who has had a hard life asks the question, "Why am I a woman, why am I not a man?" Or some man asks, "Why wasn't I born a woman?" Then the answer to these questions can only be in knowing that if God exists then there is a purpose why things are created the way they are.

How much do you need love? You need love more than the universe and more than True Parents—you need it that much. What kind of life do you want to live? (With true love) I don't believe you; you cannot have any doubts. Why are human beings born needing love? One of the most famous sayings in Korean is, "Man is the most

important creature in the world." Why? Well God created true love for the entire cosmos, not for Himself. Therefore, humankind is originally (born) a product of that true love. So now we can draw the conclusion that we can say that "true love existed as the essence of God in the beginning before the creation." If you draw a circle, wherever you make a point on that circle, 270 or 280 degrees, true love is always on top of that circle. That is why human beings are the "Lords of creation" and the universe. It's because we are originally from that true love, so we are above everything else that is on the earth.

Plants and animals were created to be "objects" of mankind. Within plants and animals there are dual characteristics. If you have two flowers for instance and one is "subject" and the other is "object," where does true love dwell? God didn't have any choice but to place true love right in the middle or center—there can only be one point of true love. The center of true love cannot be two points, it has to be "one." There is only one focal meeting point between God and a man and a woman. That is where the vertical true love from God meets with the horizontal true love of a man and woman.

God has mind and body just like

human beings, then is true love in God different than or the same as true love in a man and a woman? It's the same true love. Is that clear? Then who is God? God is our "Vertical True Parents"; that means God is the original heart. Then how does true love from God meet at the same focal point of true love between a man and woman on earth? (Father makes a diagram on the table by moving around glasses on the table) Wouldn't a man and a woman have to move to the center towards God at the same speed in order to connect? If one moves faster than the other then they would fight (laughter). What an uncomfortable situation that is—this is a very serious question. How will God, a man and a woman meet at the same time at exactly the same point? Think about it.

Even if you are UTS graduates and you don't understand this concept, you still will be left out. There are former Seminary graduates floating all around who still do not understand this truth about true love. We must all find the Unification 3-way path to be united in only "one point." This is the fundamental key to all problems and questions; if we don't make this point really clear to all members there could be a division in our movement. Well, do you want Father to give you the answer? (Yes) Don't you think that God has already thought this idea all out?

Well, first of all, you have to get rid of self-centered thinking. Man lives only for the sake of a woman, and a woman lives only for the sake of a man. Mankind lives for the sake of God, and God lives for the sake of mankind. A man or a woman cannot aggressively grab the true point center for themselves. But if a man should grab the true love point before the woman, but it is for the sake of the woman and to achieve perfection of true love, then that is o.k. (and vice-versa) The great truth here is to get rid of self-centered thinking. If you "grab" for the true love point for the sake of the other person and God, then you will gain two things: the woman (the man) and God. But if you insist on staying self-centered, you will lose both the woman (man) and God.

You have to understand this concept of the marriage relationship and true love. This focal point is at the heart of all historical problems and questions. After parents raise their children, then they stand behind them—we see this kind of practice all over the world. True Parents have been up front paving the way and guiding you, but now Father wants to stay behind you and support you. The reason is that if on a horizontal line Father keeps "pushing" you, then if you ever stop or hesitate the line will crumble. When you were younger spiri-

tually and Father kept pushing to the true love center, then if you accepted that push, a great foundation could be made.

True love can never be lost if Heavenly Father and True Parents keep on pushing the Unification Church, but at the same time the outside world has been pushing you in the opposite direction. In a way, persecution is good for us, right? It is the same principle when Father does something here in the Unification Church and America keeps on persecuting Father, then he can go much further. So is persecution good or not? (Good!) The reason that Father accepted going to prison without protest was that he knew the secret of the paradox of persecution. Those who used to persecute Father are now humbling themselves to him and respecting him.

Father matches you couples and then Blesses you, right, but if Father tells you to go out and work for the nation and the world, then you must go. If you do that, then you can create out of that indemnity a great nation and world. When Father was in prison he did not think about resentment but created a campaign to save this nation. When Father did this, do you think that God would praise him, or would He say, "Ummf! he's doing something wrong"? (Praise you!)

Tomorrow will be your 12th graduation at UTS, this "true love point" and your "right in authority" is your armor, and then you will be returning to your hometowns. Clear? (Yes!) Everything should be the "Principle" and from there will come the Kingdom of Heaven on earth. When we really reach this horizontal/vertical focal point of true love you can "see" everything from any angle. Through this point, the spiritual and physical worlds not only meet but cross each other. From this true love focal point nobody will be able to oppose you. Everything boils down to that one point. How great it is—a simple truth but everything evolves around this simple point.

This precious truth that Father has been giving you, don't throw it in the wastebasket. It's not only for use in the religious world, but is for practical use also. Do you clearly understand? If a man wants to seek for true love, he absolutely needs the woman, and the most important need for a woman in her life is in finding the man. If women don't have husbands, what can they do about children? If there were no women in the world, after one generation there would be no more mankind.

But in today's modern America does a woman really appreciate the value of a man? She sees a man with no more value than a pebble on the seashore. (laughter) Modern woman (nor modern man) do

not understand the eternal value of each other. A woman or a man must see their spouse like their "second god," inviting them to reach "true love." According to this truth, does an American woman (or man) need to be married twice or three times? (No) NO! They just expose themselves to anyone who comes along! God will have a punishment for this kind of lost America that will be severe. God's true law is only one man and one woman forever—that's all. Is a woman's breast for the sake of herself? No, it is for the sake of her babies. Are women's and men's organs for the sake of themselves? NO! They are for the sake of each other in true love. If someone asks you, "Why were you born?" What is the answer? (Woman) "I was born for the sake of a man and God." (Man) "I was born for the sake of a woman and God."

(Father makes diagrams again on the table with glasses again) This man and this woman unite together at the focal point, centered on God, to become total "one." Why do they have to meet at the focal point? It's the purpose for which they were born. We say in Korean, "Their eyes have met." This means that they are in love; after kissing and hugging then the love affair begins, from the eyes to the mouth to the arms and on down. But this kind of love goes through the formation, growth, and perfection stages downward, instead of upward like the Principle. (laughter)

What is love? No one knows—just you yourself know when you are in love. In the material world there is a physical law that the input must be bigger than the output. But in true love the output is bigger than the input. Love in the spiritual world takes a superior position to physical love, but when you are really serious about seeking for true love your five physical senses become united into one. So can we tolerate those American people "enjoying" their lives in their own way? (No) No! America will automatically decline and die if it does not obey (or know) the Principle! You have to know this and you have to care about others and teach them.

This same principle applies to the animal world. No one teaches a sparrow how to build a nest, yet a sparrow in Korea will build the same nests as a sparrow in America. Just think about the fish, the salmon, after it goes to the ocean or large rivers it will travel 7000 miles to return to the same place that it was hatched. But man who has a higher intelligence than any birds or animals, doesn't even know what kind of life he should live—how shameful! When a salmon comes back it sacrifices its own body for the sake of the next generation.

From now on we must understand and live this principle clearly. Man and

continued from page 1

(written by Mark Unger and Mary Beth Ross), was sung by Valerie Ryan and Patrick Eiger, and accompanied by Sonoko Steinbronn (piano), Barbara Pavey (flute), Jane Pridgeon (violin), Steve Copeland (cello) and an ensemble of performers.

During the Entertainment, Junior Class officers, David Fraser Harris and Marilyn Kerins presented the traditional graduation plaque to graduating Student Body officers Nico Wealer and Stella Jager. Also, the 1988 class gift to the Seminary was presented to President David S.C. Kim, by graduating officers Terry Walton, Alfred O'Connor, Valerie Ryan and Shuji Kajita. This year's gift was an electronic synthesizer and amplifier and a bronze plaque commemorating the True Children. Dr. Betsy Colford (class of 1983) gave "Greetings from the Faculty," and Dr. Tyler Hendricks (class of 1978) presided over the afternoon, as Master of Ceremonies.

The afternoon was further highlighted by an outdoor Won Wha Do demonstration and an exhibition Tennis match (with President Kim taking on all challengers).

The evening entertainment began with Lloyd Anderson's enthusiastic rendition of Chopin's Pollanise. This was followed by the UTS interpretation (the wicked witch of the north is consumed by a man eating plant) of the "Wizard of OZ". To round out the evening, President Kim took the stage to preside over the "Senior Roast," during which each graduate came forward to receive their gift. Naturally President Kim couldn't pass up the opportunity for one last song and the evening ended with a harmonious rendition of Tongil (Unity) and three rousing Monseis.

Candidates For Graduation

Religious Education Program

Masao Aiga
Timothy T. Atkinson
Jose Francisco V. Barata
Michael Bolton
Stephen Copeland
John Didsbury
David Dilg
Taeko Duckworth
Herbert Eisenbart
Michihiro Fukatsu
Mary Jane George
Jean Augustin Ghomsi
William Golden
Charles Yasuyuki Hirakami
Tadashi Hirayama
Fumio Iijima
Masakazu Chris Irie
Yoshitaka Iseki
Hidenori Kiyosawa
Shogo Kobayashi
Sheng-Tai Liu
Kathleen McCarthy
Jeffery Satoshi Nakama
Barbara Pavey
Valerie Ryan
Ritsuko Yamanaka Soto
Sonoko Steinbronn
Juichi Suzuki
Hiroshi Tsukazawa
Masaharu Ushimaru
Katsuyoshi Watanabe
Nico Wealer
J. Reid White

Divinity Program

Mimi Allen
Peter Fleischmann
R. Joseph Flowers
Dyonne Galli
Timothy L. Henning

William Hilbert
Stella Margaret Jager
Yoshihumi Kubo
Alfred O'Connor
Lawrence A. Parker
Ann Schaffner
Stephen J. Sechrist
Terry Walton
Richard Wojcik

continued from page 7

woman were born for only one relationship, not many. Do you know what I mean? (Yes, Father) This is clear education for you for the future. This is not "natural" law, but it is "true love" law that you must live by. Otherwise, there is no hope.

Will you go into the world and become true husband and true wives? (Yes, Father!) It will take a revolution for you to completely do that. You don't clearly understand the spiritual world. Father would like to teach you all about the spiritual world, but I'm afraid that if I did that you would just "fly away!" (laughing) Instead of working through the pit of the satanic world and digging your way like Father did up through a "hole in hell" you would be tempted to just take the easy way. And there is no easy way for world restoration.

As of this month of June 1988 it is a culminating point in history. Father is opening the Heavenly Kingdom wide open. He has been paying indemnity for the last 43 years. I am giving you the instructions and "order" to go back to your hometowns and establish your course there. Up to this point you have needed a messiah, but when you go to your hometowns you don't need a messiah because you will become the leader. Once we restore our hometowns then the whole nation will be restored.

The Cornerstone

JULY 1988

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Korean Professors Enjoy Luncheon on the Green

Korean Professors Visit UTS

During the summer months, UTS welcomed ten separate groups of Korean professors, as a part of a world tour and seminar sponsored by the Korean Evangelical Association.

Professors were welcomed in the Chapel, where Pres. Kim, the administration and faculty were introduced. Each group then retired to the lawn near the grotto for a leisurely Korean and Japanese lunch. Camp Sunrise teens and the Masenna House Preschool children sang Korean Holy Songs and American folk songs for the

professors.

Printed historical information about the Seminary (our spiritual East Point) was given out to the professors on the buses along with cold sodas for their trip to West Point.

The East Coast leg of the American tour began in Washington, D.C., where professors visited Atlantic Video and the publication complex of the Washington Times and The World & I.

Seminars sponsored by the American Constitution Committee (ACC) the American Freedom Coalition (AFC),

the Christian Voice and CAUSA were held at the Key Bridge Marriott Hotel where the professors stayed. Sightseeing tours included stops at the nation's Capitol, the Library of Congress, the Lincoln and Jefferson Memorials, the Arlington National Cemetery, the White House, and an air trip to Niagara Falls, New York.

Each tour ended with a special seminar about Unification Church Activities held at the World Mission Center, and a farewell banquet over which Dr. Durst presided.



History of UTS

"Let us remember we are in the holy presence of God. Come, Holy Spirit. It is to learn to know, to love, and to serve the Savior Jesus, that we come to school."

As a welcome to all those who come to the Unification Theological Seminary, the following information provides an introduction to the Seminary's history. We want to applaud and recognize the religious tradition of the "Brothers of the Christian Schools" (Freres

Scholarum Christianarum), which came before our own. We members of the Unification Seminary are proud of such a heritage. The Christian Brothers order was founded by St. John Baptist De La Salle. The prayer above was recited by the Christian Brothers' students at the beginning of each day. Prayers were offered every hour of their school day. The prayers included in this booklet were taken from their book, *School Prayers and Hymns*. St. John Baptist dared to make radical changes in the education system, which still affect us today. We hope to inherit the pioneering spirit of this holy man.

The idea for writing this tribute was inspired by our interest in the stained glass windows of the Seminary Chapel. We received the kind help of Brother Bernard Peter who shared his wit and wisdom with us as well as sent valuable information. Brother Peter Drake, Brother Thomas Scanlon, Brother Andrew Winka, and later Brother Augustine Loes visited Barrytown and also gave us encouragement and information. A warm thanks to Mr. Morrison, who taught at the Christian Brothers School here in Barrytown and who introduced us to Brother Bernard Peter.

by Chad Martin, Kasia Kopacz



Semiotics

Semiotics (from the Greek word for sign, whence also semantics and semaphore) is the study of how symbols and symbol-systems are used in the transfer of messages, verbal or non-verbal, and the codes and contexts that determine their meaning.

We, here at the Cornerstone, encourage you to respond and to share with us for publication, your favorite symbols and their meaning in your personal and community life.

Write to: The Cornerstone, 10 Dock Road, Barrytown, N.Y. 12507.



Large Tables and Comfortable Chairs Encourage Students to Spread Out and Remain for Hours.

Library Update

During the twelve years of its existence, the Unification Theological Seminary Library has acquired 36,800 volumes; it subscribes to over 500 serials and is acquiring a growing body of microform materials. The Library also provides a collection of cassette tape records of conferences, selected classes and guest speakers.

The library collection is arranged by the Library of Congress classification system. The cataloguing is automated and done online through the Online Computer Library Center, Inc. (OCLC, Inc.). This enables the library to produce and periodically update its author-title-subject catalog on microfiche.

The emphasis of the UTS Library is to build a solid collection to support the academic programs. Beyond the core collection, the Library is building strong collections on Christianity and Marxism, Christianity and the Orient, and a special collection of the Unification Church.

The Library Office works closely with the faculty and students in its selection policies and pursues an active acquisitions program. Special consultants and bibliographic experts help to further enhance the continuity and development of the library collection.

The Seminary library is an active member of the New York Area Theological Library Association (NYATLA), which enables students to supplement their research in any of the member libraries of the Association.



The UTS Library Contains Expansive, Well Lighted Areas.



John Baptist De La Salle— His Life and Work

In 1651 John Baptist De La Salle was born in Rheims, France. He was a brilliant boy. He received both masters and doctorate degrees *summa cum laude*. Earlier, at age 16, he became canon of the church at Rheims. Four others who held the same position later became Pope.

In his home, De La Salle with Adrien Nyel started the first school for poor boys. Previously all education had been limited to tutoring for the very rich. He innovated teaching groups of students rather than just tutoring one to one. He envisioned trained and competent teachers who felt it their mission to spread the Kingdom of God on earth with faith and zeal.

When De La Salle began the first professional school for teachers, he elevated the whole profession. Until that time, teachers were neither highly educated nor respected. It was generally thought that if one could not get a reasonable job elsewhere, one could always become a teacher. He started a school for boys desiring to become Brothers and called it the Normal School, instilling in the boys deep religious motivation. They understood that they represented God and were called by Him to do His work.

No obstacle could stop De La Salle, and even at age 53, he began a school for the middle class and taught practical skills such as commerce and mathematics. French instead of Latin was used, which caused a stir in the society of the day. Today we take classroom education for granted, but De La Salle and the Christian Brothers suffered incredibly for their innovative work. In 1790 many monastic orders were eliminated when the French church separated from Rome, and during 1792 all teaching was stopped. Some Brothers

were even killed, while others were tortured, humiliated, put into prison, and exiled. Voltaire, a writer of the time, said, "...stop the Brothers by getting them to plow on farms instead of cultivating minds of people who don't need an education." Opposition also came from within the profession and frequently De La Salle was taken to court by other teachers who were different from the Brothers because they charged fees for tutoring. Constantly he had to explain his practices to his superiors. "Good people" provided most of the opposition.

Yet, De La Salle's story is a victorious one. By the time of his death, there were 274 Brothers teaching 9,000 students in 26 houses throughout France. His dedication was phenomenal. He wrote over 18,000 letters to his Brothers as well as 12 books. After his death on Good Friday, 1719, at age 68, his schools survived and expanded. In 1843, the Christian Brothers schools came to the United States. De La Salle was canonized in 1900, and became the Patron Saint of Teachers in 1950. Events of his life are portrayed in the stained glass windows in the Seminary Chapel.

History of the Unification Theological Seminary

In 1796 Major John R. Livingston, a revolutionary war officer, built the Massena House, which stands across from the Seminary Chapel. Massena was one of Napoleon's marshals. In 1868, nine-year-old Theodore Roosevelt spent two months at the Massena House. But in 1885, a fire destroyed the main house. The present smaller and different style house was built in its place.

In the late 1880's the Christian Brothers acquired land at Pocantico Hills, New York. During 1905, a novitiate was established there. Four years later, sixteen stained glass windows were imported from France and put in the chapel. In 1928, John D. Rockefeller decided he wanted the Christian Brothers' Pocantico Hills land, so he paid \$850,000 plus a million dollars as a gift for them to build and move to Bar-rytown, New York. In 1930, the present building was completed.

The chapel was designed to accommodate the stained glass windows acquired in 1909, eight of which narrate De La Salle's life. Brother Joseph, who was in charge of the American Christian Brothers in 1900, is pictured in one window. Famous French cathedrals such as Notre Dame, St. Sulpice (where De La Salle was taught as a boy), as well as St. Peter's in Rome are also illustrated.

The school was renovated in 1965 with particular attention given to the chapel,

the spiritual life-line for the Christian Brothers, as it is today for Unification seminarians. Chandeliers were replaced by inlaid lights. Also added was the stone altar which symbolizes the Old and New Testament eras. In the spirit of Romanesque architecture, the golden circle above the altar defines that sacred space, the 'Holiest of Holies,' as well as symbolizes the Ark of the Covenant. Stairs were also raised to the altar and renovations made which involved placing an extra steel girder across the kitchen ceiling to accommodate the weight of the new stone altar. The rock vessel at the chapel entrance was used for Holy Water.

Recently, visiting Brothers commented that the Unification Church has added some warm touches to the building, including brighter lighting and beautiful art work in the halls. The dorms are more pleasant and the eating arrangements more public. Silence and class separation had been the rule when Brothers were attending St. Joseph's Normal School. The high school students took their meals in the main dining room, while the novices ate in what is now the student lounge. The faculty and retired Brothers ate in the dining rooms off the kitchen area. Sleeping areas were also separate, and workshop for faculty and students was at different times. The novices stayed in the northwest dorm, which now houses our female seminarians. High school students were in the east wings and the other Brothers stayed in the southwest wing, which today houses our seminary staff.

What is today Lecutre Hall II was a common room for the novices' study and classes; the Do Jan (training room for martial arts) was originally a meeting room, barber shop, audiovisual room, and tailor shop. The game room was used for listening to classical music. Today, what was the Brothers' chemistry lab is now the typing room. Lecture Hall I was a common room for high school students' study and classes.

The Institute closed in 1970. During 1974, the Unification Church purchased the school, and a year later founded the Unification Theological Seminary, the first academic institution of the Unification Church in America.

We would like to close with the traditional prayer which ended each day for the Brothers: "Let us pray God for our teachers, for our parents, and our living benefactors in order that God will preserve them in faith of the Catholic, Apostolic, and Roman Church, and in His holy love. Let us pray for our teachers, our parents, our benefactors who are dead, and let us say for the repose of their souls De Profundis."

Baseball Outreach

Spring 1988 marked the entry of the U.T.S. and Creative Originals (a subsidiary of the Seminary's) softball teams onto the local sports scene.

Sparked by the initiative of Roddy Portelance and Peer Brunnschweiler, the Moonie ballplayers broke into the Kingston Slo-pitch and Northern Dutchess County 'modified' (a faster pitch) leagues. The pleasure of participating in such an outreach activity was dimmed only by the difficulty in winning games, which, due to the opponents experience and our boys' own initiation pains, was no easy task. Having broken into the 'wins' column, however, our men agree that there is no finer way to spend a summer evening than under the lights at one of the several excellent local ball-parks.

The team is also grateful for the excellent funding and fan support which it received from the Controller's Office and community body, respectively.

With the season still rolling along in August, it is the hope of the U.T.S. Sports Department to make Unificationist Athletics a popular and flattering public image of the general membership. And although there is still a great deal of room for improvement, the teams feel confident that, with perseverance, the quality of play and the value of the project will be guaranteed. One thing is for sure: in a country that loves Baseball, this is an outreach project that is bound to score runs.

by Peer Brunnschweiler

Help Linda Shapiro Complete Her Husband's Final Film

Oklahoman filmmaker Lee Shapiro was making a documentary in a dangerous place—Afghanistan. He wanted to tell a story of courage and love, the story of the Afghan freedom fighters' battle against the brutal Soviet occupation of their country.

On October 9th, 1987, Lee was nearly finished with his second film trip, when four Soviet helicopter gunships ambushed his group. Lee was wounded in the leg, and lay unarmed as Russian soldiers seized his film, cameras, and journals. They shot him twice in the chest. Lee died three hours later.

Lee's widow, Linda, needs your help to finish her husband's final film. Additional funds are needed to complete film development and editing. With your assistance, this powerful documentary can reach the American people before July 1, 1988.

Please send your tax-deductible donations or write for more information to: **Afghanistan Documentary Movie Project Co.**, 3620 Lincoln Terrace, North Bergen, New Jersey 07047. (201) 865-0409



Festooned with Twining Ivy, the Old UTS Water Tower Undergoes A More August Renovation

"Blessed be the day and the hour of the birth, death, and resurrection of our Lord Jesus Christ. My God, I give Thee my heart; give me the grace to live this hour and the remainder of the day in Thy holy love and without offending Thee."

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Seminarians Travel To Gloucester for Ocean Day



Julie Toston Richter with her first place paintings

On Saturday August 13, twenty-one brothers and sisters, including three children, left Barrytown at 4:00 AM for Gloucester; arriving at our destination around 9:30 AM. Everyone was looking forward to a super day—to experience the ocean, to go fishing, to have fun, to meet brothers and sisters, to sample the seafood, or simply to enjoy the sun—for this was meant to be a break from the hard work at Barrytown.

At the Lobster Pond Restaurant, we got a glimpse of what Ocean Day was going to be like. We saw Japanese brothers rehearsing a dance and brothers and sisters waiting with their guests to go fishing. By 11:00 AM several boats, each with four or five people took off. The boats returned to the pier between 2:00 and 2:30 PM. Our

boat, captained by Lenny, caught twenty-three fish, all of them pollack. I believe this was the biggest catch of the day, excluding the huge tuna caught by Seminarian graduate Bill Golden.

During the afternoon, people did or watched different things. There were contests, demonstrations and sports of different kinds, and an Ocean Day Art Contest. Julie Toston Richter, Serials Assistant at the UTS Library, won first place in the fine art division. Karen Beebe Haba, UTS Staff Photographer, took third place in the photography division. Peter Fleischman, a 1988 UTS Grad, won the styrofoam cooler "Kayak" contest, beating out a tough group of competitors.

The high-point of the day was the banquet, which featured a wonderful sushi

spread. Well prepared and truly delicious, dinner was really appreciated after such a hot and humid day. After dinner came the entertainment. We enjoyed quite a few songs and testimonies from both members and participants of Ocean Challenge. Dr. Durst delivered a short and very inspiring speech, emphasizing the value of true love and friendship.

The thoroughly tired, but overjoyed, brothers and sisters arrived at the UTS Circle about 2:30 AM Sunday morning. It had been a beautiful and well-deserved Ocean Day. To God, True Parents, President Kim, Dr. Ang, and the UTS Administration, we give our grateful thanks.

by Marshall de Souza



President Dr. David S.C. Kim

President David S.C. Kim Gets Ph.D.

On September 16, 1988 President David S.C. Kim received his Ph.D. degree from Columbia Pacific University in San Rafael, California, thus completing the many years of study that took him through five universities and two seminaries.

Dr. Kim completed his B.A. degree in English Literature at Chosun Christian College (now Yunsei University) in 1939. In 1954 he was sent to England as the first missionary from the Unification Church of Korea. While there, he attended the University of Wales—College of Swansea, in South Wales, United Kingdom, for two years as part of the program for UN Scholars, specializing in Social Policy and Welfare.

In 1959 Dr. Kim was sent to America. For two years he attended Western Conservative Baptist Seminary in Portland, Oregon and completed the Religious Education program, but due to severe controversy over the Unification Principle he was not allowed to graduate and instead transferred to the Catholic University in Portland. After moving to Eugene, Oregon he was able to graduate with an M.A. degree from the University of Oregon—School of Education with a specialty in Rehabilitation Counseling, in 1965. He did postgraduate work at the Pacific School of Religion in Berkeley, California, with an emphasis in Pastoral Counseling.

On September 20, 1975 Dr. Kim became the first President of the Unification Theological Seminary. After serving in this capacity for eleven years, he made the decision to complete his Ph.D., both to further qualify himself for advanced work in

his field and to enhance the academic standard of UTS. On September 26, 1986, at the age of 70, he enrolled at Columbia Pacific University and began his Ph.D. studies. He completed his dissertation entitled, "Towards a Wholistic Approach to Education: A Comparison of Representative Theories of West and East" in August of 1988 and it was officially accepted by the Dean's Council of CPU on August 31, 1988. He completed his Oral Defense of the dissertation on September 15, 1988 and his program of study was accepted by the Dean's Council on September 16, 1988.

On behalf of the Unification Theological Seminary, the Continuing Education Students and the Outreach Centers of UTS we wish to offer our heartfelt congratulations to President Dr. David S.C. Kim for this hard won and much deserved accomplishment. He has been, and will continue to be our inspiration, for he has truly set the standard in academic excellence for us all.

UTS Alumni Earn Post Graduate Degrees

UTS Alumni, meeting certain spiritual and academic conditions, are selected by Rev. Moon to act as world representatives in pursuing doctoral studies in the fields of Religion and Theology. While studying, these individuals (listed below) straddled

several worlds; maintaining their mission responsibilities, full time teaching or other job responsibilities, while raising young families.

Congratulations to you all. May God Bless your long years of hard work with many fruitful contributions to mankind.

David Carlson, Ph.D., Claremont Graduate School, Philosophy of Religion and Theology

Dietrich Seidel, Ph.D., University of St. Michael's College, the University of Toronto, Theology and Christian Ethics

Rev. Shawn Byrne (UTS Chaplain), D. Min. New York Theological Seminary

Lloyd Eby, Ph.D., Fordham University, Philosophy

Franz Feige, Ph.D., Drew University, Religion and Society

Diana Muxworthy Feige, Ph.D., Teachers College, Columbia University, Education

Jim Flemming, Ph.D., Princeton University Graduate School, History of Science

Yoshihiko Masuda, Ph.D., University of Southern California, Social Ethics

Frank Kauffman, Ph.D., Vanderbilt University, Church History

Steve Deddens, D.Min., Catholic University of America

Mike Mickler, Ph.D., Union Theological Seminary, Historical Studies



Rev. Moon signs the doctoral degrees



Semiotics

Semiotics (from the Greek word for sign, whence also semantics and semaphore) is the study of how symbols and symbol-systems are used in the transfer of messages, verbal or non-verbal, and the codes and contexts that determine their meaning.

We, here at the Cornerstone, encourage you to respond and to share with us for publication, your favorite symbols and their meaning in your personal and community life.

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Camp Sunrise

Each summer, UTS hosts Camp Sunrise, which is sponsored by the Blessed Family Department, for the children of Unification Church members in America. This summer, there were so many applicants that the camp was divided into three age groups. The 7 and 8 year old "Juniors" attended camp in Otis, Massachusetts, while the 9 to 11 year old "Seniors" and the teen's (Sun Hwa Youth Camp) "camped" here at the Seminary as usual.

Hyo Jin's motto "Be Absolute" in heart and dedication to Heavenly Father, encouraged campers to persevere until reaching their own internal highest standard, whether it be in sport or another aspect of their lives.

Principle Life Education classes were held each morning and set the theme for the day's activities, but with the world focus on the 1988 Olympic games this September in Seoul, Korea, Camp Sunrise sports made up the greater part of each day.

Aside from the obvious health benefits for the mind and body, Konrad Lorenz speaks about the value of sport in his book, *On Aggression*; "It educates man to a con-



scious and responsible control of his own fighting behavior. More valuable still, is the educational value of the restrictions imposed by the demands for fairness and chivalry which must be respected, even in the face of the strongest aggression—eliciting stimuli." In a Cainly-aggressive world, all children need "rival sport which ascertains which partner is stronger without hurting the weaker." Our children also need excellent sport training in order to

fulfill their first blessing and to become the international leaders Heavenly Father and True Parents need.

During this historical time of the Children's course, our hats are off to Betsy and Farley Jones, Nora Spurgin, and Linna Rapkins, who have pioneered the Blessed children's education through the body-mind unity of sports training at Camp Sunrise, which is a vital part of Principle Life Education.

Summer Field Work

As a part of the 3 year curricula of the Divinity program, students are required to earn 3 credits in field education. Students choose an area that will give them training in the particular area of ministry in which they have chosen to specialize.

Clifford W. Yank	Unification Thought Institute, Japan
Michael Brazil	HSW-UWC, New York City
Bruce Biddle	Camp Sunrise, World & I
Essi Zahedi	Religious Youth Service, Spain
Cathy Cappelli	Religious Youth Service, Spain
Jane Pridgeon	CARP, San Francisco
Carol Witzke	CARP, San Francisco
Stephen Childs	Home Church, Red Hook, NY
Andre Jenkins	UTS Outreach, New Paltz
David Mackenzie	UTS Outreach
Peer Brunnschweiler	Camp Sunrise, Sun-Hwa Youth Camp Albany Boys Club, Albany Outreach
Junichiro Owaki	Pastoral Care
Genevieve Lataillade	World Media Association, Washington, D.C.

Spiritual Insights From Children

Jesus proposes to us, as he did to his followers, that we study children. We could hardly imagine Jesus coming into any group today to teach what it means to be a Christian without bringing a child along.

Parents have a unique opportunity to let their children teach them about their own spiritual life and their own relationship with God. Childlikeness is the key to understanding this relationship. Jesus' message is simple yet extremely difficult: "Be who you are—God's children." We are to come to God and stand before God as children.

But it is hard for us to assume that posture; it is hard for us to acknowledge our need, our powerlessness, our poverty. It is hard for us to be open and trusting and to let go. In this, children can teach us so much: as they stand before us, so must we stand before God.

It is easy for parents to get so caught up in their responsibilities and worries that they become too preoccupied to see their children through the eyes of faith. Yet, children are great gifts to their parents: they are examples and teachers. For the same reasons, they are also great gifts to the Church.

by Frank Quinlivan, C.S.C.

UTS Community Dinner

Dr. Shimmyo spoke on "God and Physics" at the Sunday, Sept. 11th Community Dinner, held here at UTS. He gave several examples to show how twentieth century physics challenged the Newtonian world view previously held by scientists. Newtonian physics, which sees each object as isolated and separate, has been replaced this century by Relativity and Quantum Physics, which emphasize the relatedness of all beings.

Relativity theory showed that the length of an object moving at very high speeds actually decreased due to its own rapid motion, and correspondingly it showed an increase in its mass.

Quantum physics, likewise, showed the impossibility of locating an object exactly in time and space, shifting exact location instead to a probability of an object being at a certain place in time and space.

Dr. Shimmyo connected this to the Unification world view with reference to philosophical ideas proposed by two physicists, Henry Stapp and David Bohm. Stapp proposed that objects had not only a material aspect, but also a mental aspect,



Dr. Shimmyo

and that the interrelatedness of all things originates in the relationship between the mental aspects of all things. David Bohm sees the mental aspect of all things originating in an implicate order, which is unfolded in each entity. Unity between physical objects arises through the mediation of the implicate order.

Unificationism combines these two approaches, explicitly identifying the implicate order as God, and proposing that God, as well as each object or being in the physical world, has both a mental and a material aspect. The unity within God, then is reflected in the unity, or interrelatedness, of all beings in the physical world.



International Leadership Seminar

Students from major Japanese Universities (Tokyo University, University of Kyoto, Waseda University) applied to come to the United States through the International Leadership Seminar office (part of J-Carp). One of the requirements is a short workshop (2 Days) on Divine Principle and the history of the United States. Twenty-six students came this year.

Arriving in New York on July 28th from Narita, students were out sight seeing at the Statue of Liberty, early the next morning. The first day of lectures began with "World Affairs." CAUSA lectures were also presented.

By the 3rd of August, the students were in Washington D.C., where they lunched at the Heritage Institute, toured the Smithsonian, the White House, and the Washington Times publications complex where they spoke with Editor-in-Chief, Arnaud de Borchgrave.

continued on page 6



Ocean Day: Karen Beebe Haba with her prize winning photos

STAFF

Advisor: Susan Schroeder
 Publisher: Cynthia Mahjoub

Distribution: Anne Inone
 Photography: Karen Haba

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continued from page 3

After a short sight seeing stop in Philadelphia, students moved on to Barrytown, New York and the Unification Theological Seminary where they spent six days studying various aspects of Divine Principle. Kanshiro Nakayama lectured on the "New Future of Christianity."

Upon leaving UTS, the group visited Mass. Plymouth Rock, and Pine Manor College. At Harvard, the esteemed Dr. Edwin O. Rishower gave a short lecture and spoke with the students. After lunch at Harvard Square, the group visited M.I.T. Sunday, August 14, was spent sight-seeing in Boston.

Back in New York City on the 17th, Dr. Noda (who graduated from Waseda University and took his Ph.D. from New York University) lectured on the "New World View." The group then toured the United Nations; had lunch in Harlem, and spent the afternoon at Columbia University, where Dr. Hanise (professor of Economics at Columbia University) lectured.

The 18th and the 19th were also spent sight-seeing and touring. The group departed from New York City on August 18th arriving back in Narita on the 20th.

Many thanks to UTS Junior, Kazuaki Katayama, for his excellent translation of the tour schedule, from Japanese into English.

"Anyone who welcomes this little child in my name welcomes me; and anyone who welcomes me welcomes the One who sent me" (Lk 9:48).

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History of the Olympic Games



It was probably among the Nomadic tribes of prehistoric times that sports first appeared, but it was only in the more stable and secure societies of China, India, the Near East, Egypt, Crete, Ireland and Greece that the modern features of organization and competition began to appear.

Olympia was an ancient religious sanctuary in Greece and the scene of the Olympic Games. The religious festival of which the Games were a part was held every four years, in honor of Zeus, in high summer at the time of the full moon (August), from - 8th century B.C. until the end of the 4th century A.D. The Greek games were celebrated in the belief that the spirits of the dead were gratified by such spectacles. The games occupied such an important position in the life of Greece that time was measured by the four-year interval between them. The four year period was referred to as an "Olympiad." Sacred truces were declared so that even in time of war, any who wished might have safe conduct to the games.

The religious festival held at Olympia lasted for five days, and in the 5th century B.C., the events were distributed as follows: On the first day the final scrutiny of the athletes took place to determine their eligibility, and oaths were taken in the Bouleuterion, or council house. On the second day came the chariot and horse races, and the pentathlon. The third day, the day of the full moon, was reserved for the great sacrifice to Zeus; in the afternoon the events for boys took place. On the fourth day came the chief athletic event, footraces in the morning and wrestling, boxing and pankration (a combination wrestling and boxing) in the afternoon. The last day was given over to feasting and celebration. The victor's prize was a crown of wild olive

made from the tree called "the olive of the fair crown" which grew behind the temple of Zeus (the oldest temple of the Olympic complex was the temple of Hera). The victor received a hero's welcome on his return home, and odes were often composed in his honor; 14 of Pindar's odes celebrate Olympic victors. Winners became national heroes, musicians sang their praise and sculptors preserved their strength and beauty in marble. Their feats of skill and courage were recorded by the poets and writers of the time. The link between ancient sports games and religions in Greece shows that the athlete and winner was serving a social purpose and was considered as the guardian of public order; the laws, institutions and principles of the city. In the minds of his fellow citizens, the victor is someone apart; his origins and family are praised, his virtues, strength, talent, beauty, and wisdom are extolled. In ancient times, the Olympic winner became a "sacred" person, as evidenced by these great honors. The plain wreath of wild olive, which was the coveted prize in ancient times, was an athlete's most valuable possession and it honored their house, family and ancestors. The wreath would then be offered up in a magnificent ritual ceremony to the patron god of the winner's home-city.

B. Krykos in the book, *The Olympic Games* explained: "It was during the Hellenistic period (starting in the fifth century B.C.), however, the phenomenon of athletes competing solely for money gradually took on serious dimensions—a development that proved impossible to arrest. Professionalism in sport was not an isolated phenomenon; it was a consequence of the political, economic, and social life of the Greeks at that time, and was closely

connected with the evolution of sport itself...an important role was also played in the development of professionalism by the fact that the financial rewards became greater and greater."

The invasion of the Macedonians put an end to the Greek city-states and, relieved of the political controversies, they devoted themselves entirely to the Olympic Games. Instead of training their youth, they merely hired athletes and nationalized them. During the middle of the second century before Christ, Greece came under the domination of the Romans, who permitted the Games to continue, but they had little interest in them.

Krykos wrote; "After the Roman conquest, the enslaved Greeks rallied around the gymnasium, the center of their national survival, and continued within it to engage in sporting pursuits. The authority of the Games, generally and of Olympia in particular, was subject to the severe test during this period by Sulla's plundering Olympia during the Mithridatic wars, and by his transfer of the Olympic Games to Rome, where he made the athletes compete in order to add to the glory of his triumph. About a century later, the Olympic Games suffered a further testing from the high-handed, humiliating behavior of Nero. However, the Imperial Period saw the revival of sport under emperors like Hadrian and Antoninus. At the same time, new athletic festivals were instituted through the whole of the Roman Empire. Despite this apparent flourishing of sport, the great Panhellenic games and the newly instituted ones that aspired to resemble them were very different from the ancient games which had been closely connected with religion and the heroic past."



The Revival of the Olympic Games

The Olympic games were revived through the efforts of Baron Pierre de Coubertin (1863-1937) of France, a brilliant educator and scholar. Having decided that at least one of the reasons for the glory of the Golden Age of Greece was the emphasis placed on physical culture and frequent athletic festivals, he concluded that nothing but good could result if the athletes of all countries of the world were brought together, once every four years, on the friendly fields of amateur sport; unmindful of national rivalries, jealousies and differences of all kinds and with all consideration of politics, race, religion, wealth and social status eliminated. He summoned an international conference at the Sorbonne, Paris in 1894, which was attended by the representatives of nine different nations.

In 1897, Baron Pierre de Coubertin invited the Reverend Father Henri-Martin Didon to speak at the Second Olympic Congress convened at Le Havre. Didon's topic was "The Moral Effects of Athletic Sports."

The games of the I Olympiad of the modern cycle were held, under the royal patronage of the king of Greece in 1896, in a new marble stadium constructed in Athens for the purpose. During these first modern Games, Father Didon, dressed in the white robes of the Dominican order, sat with the bearded Orthodox Metropolitan of Athens in his black robes, during the athletic contests. Both were called upon for appropriately ecumenical prayers. *Thus, two major Christian faiths blessed the restoration of a pagan festival abolished by a Roman emperor who had determined that the Olympics were not consistent with Christian piety.*

The Purpose of the Revived Olympics

de Coubertin projected five points for the Games:

- 1) Bring to the attention of the world the fact that a national program of physical training and competitive sport would not only develop stronger and healthier boys and girls, but also, and perhaps more important, will make better and happier citizens through the character building that follows participation in properly administered amateur sport.
- 2) Demonstrate the principles of fair play and good sportsmanship, which could be adopted with great advantage in many other spheres of activity.
- 3) Stimulate interest in the fine arts through exhibitions, concerts, and demonstration during the Games period, and thus contribute to a broader and more well-rounded life.
- 4) Teach that sport is played for fun and enjoyment and not to make money, and that with devotion to the task at hand, the reward will take care of itself—the philosophy of the amateur as contrasted to that of materialism.
- 5) Create international amity and good will, thus leading to a happier and more peaceful world.

Contestants in the Olympic games must be amateurs. The Olympic definition is as follows:

An amateur is one who participates and always has participated in sport as an avocation without material gain of any kind. He cannot avail himself of this qualification: (a) if he has not a basic occupation designed to insure his present and future livelihood; (b) if he receives or has received a remuneration for participation in sport; (c) if he does not comply with the rules of the International Federation concerned, and the official interpretations of this rule.

Aside from the medals awarded to individuals and teams, the International Olympic Committee awards the following various cups and diplomas annually:

The Olympic Cup, instituted by Baron de Coubertin in 1906, is awarded to an institution or organization for outstanding service to amateur sport or to the Olympic movement.

The Olympic Diploma of Merit, created at the I.O.C. congress in Brussels in 1905, is awarded for the same reason to an individual.

The Mohammed Taher Trophy, founded by I.O.C. member Mohammed Taher in 1950, is awarded to an athlete who merits special recognition.

The Fearnly cup, founded by former I.O.C. member Sir Thomas Fearnley in 1950, is awarded to an amateur sport club or local association for merit.

The Count Bonacossa Trophy, founded by the National Olympic Committee of Italy in honour of I.O.C. member Count Alberto Bonacossa, is awarded annually to a national Olympic committee for outstanding service furthering the Olympic movement.

"Citius, Altius, Fortius"



HENRI DIDON

The Olympic motto, Citius, Altius, Fortius (Even Faster, Higher, Stronger) which appears under the five interlocked Olympic rings, was conceived by the Very Reverend Father Henri-Martin Didon, headmaster of the Arcueil School near Paris.

Born in 1840, this Dominican friar, a famous preacher, writer and skilled orator, emphasized the importance of physical ex-

ercise and organized sports. Didon publically expressed unorthodox views on divorce and the Trinity, which eventually forced him into a temporary exile on the island of Corsica. Didon studied the educational systems of France, England and Germany, and viewed sports as part of a necessary educational reform.

In a speech to the students at Arcueil on the day of their first assembly, Didon told the assemblage, "Here is your motto: Citius, Altius, Fortius!" This motto was chiseled into the stone over the entrance of the Arcueil School, and Arcueil was the first private school to participate in interscholastic sports competitions. Baron Pierre de Coubertin helped Didon to devise sports programs for his students and in return, Didon lent his oratorical skills to the baron's ceremonial banquets and assemblies.

Bob Paul of the Olympic Committee, believes the Olympic Symbol and Flag were also conceived by Didon, but their true origins are lost.

SEMIOTICS:

In keeping with the Olympic theme, the symbol for this October is a painting by Mike Jaroszko of Hyun Jin Nim and Jun Sook Nim astride a winged horse, leaping into flight over the Olympic Symbol. At a first glance, we see a pleasing new age type painting, with a lot of comfortable space. But, take a second look.

The original Olympic flag and symbol, thought to have been designed by the Dominican Father, Henri Didon, has a plain white background (possibly because Dominican habits were white) with no border, representing simplicity and purity. The Symbol itself consists of five interconnecting circles, three above and two below.

Circles and Circular Movement

Bob Paul of the United States Olympic Committee explained (on the telephone) that these interlocking circles were originally thought to symbolize the union of the five continents and the meeting of athletes from all over the world at the Olympic Games, in a spirit of fair and equal competition and good friendship as preached by de Coubertin. The five circles might also represent the Olympic Games "Pentathlon", an athletic contest consisting of five separate events in all, of which each contestant must participate.

The circle is an emblem of the sun and is often depicted with rays emanating outward. It represents eternity, infinity, continuity and wholeness. The circular dance of nature is an eternal process of creation and destruction. Circumferential movement or "circular movement" (the "Ouroboros" can be found in the Codex Marcianus, 2nd Century A.D.) and is often represented in Gnostic texts by the dragon or fish biting its tail. The Greek legend *Hen to Pen* (The One, The All) explains the meaning of the "Circle" to be inclusive of all cyclic systems (unity, multiplicity and the return to unity; evolution and involution. The alchemists developed this symbolism to explain the processes of human destiny, which they referred to as the "opus" of human destiny. "Circular movement" also initiates, activates and animates all the forces involved in any given process, sweeping them along with it, including those forces which would otherwise act against each other. Father explained recently (September 27, 1988 at the Han Nam Dong) that "everything moves in circles." "Everything lives in circular motion." "Even trees have give and take and move in circles"... "and the vast ocean also exists in circular motion."

In the folklore of Korea, there is a "circle" tale (told by Czo Gyu-Dong) that will forever endear your heart to the symbol of our church and inspire you each time you look at the Blessing ring upon your finger. General Yi, after overthrowing the old King, commissioned Muhag the Buddhist to locate a site for his new capital and the building of his castle. Muhag found a suitable site for the capital at Han Yang, enclosed on 3 sides by mountain ranges and on the 4th side by the river Han (which alludes to the symbolism of the quadrigae and the quinary below). But for some time he deliberated the site for the capital walls that would also enclose the castle. Then one night it snowed heavily, leaving a large "circle" of snow around the site. Muhag had the walls built within this circle. The capital became known as Seoul; from sol-ul, a Chinese word meaning snow, and a Korean word meaning fence.



Painting by Mike Jaroszko

The Quinary

The fact that there are five circles (3 + 2) in the Olympic Symbol is very significant. The number five is symbolic of man, health, love, and of the quintessence acting upon matter. Five represents the four limbs of the body, plus the head (heaven) which controls them, and likewise, the four fingers plus the thumb and the four cardinal point; north, south, east and west, together with the center. The "Hieros Gamos" is signified by the number five, since it represents the union of principle of heaven (three) with that of the "Magna Mater" (two). Geometrically, it is the pentagram, or the five-pointed star. It corresponds to pentagonal symmetry, a common characteristic of organic nature, to the "golden section" (as noted by the Pythagoreans) and to the five senses representing the five "forms" of matter.

The Hebrews had the Pentateuch, the five books of the Old Testament and the sacred 50th (or 49th year) of Jubilee when the land (excepting the houses in walled cities, or those bought of a Levite) was returned to the original owners or their descendants. All Israelites sold into slavery for debt were freed, and the land, as in the Sabatical year, was to lie fallow—nothing was to be sown or reaped.

Certain Islamic rites and concepts were patterned after the quinary: there are five religious duties, five keys to secret knowledge, five daily prayers and a solemn oath is repeated five times.

In Christianity, there are five wounds of Christ and the Pentecost, the 50th day after the crucifixion, when the Holy Spirit descended upon the apostles. There were also the five-thousand whom the Lord fed with the five loaves (Matt. 14:17-21).

Five is a number which often occurs in animate nature, and hence its triumphant growth corresponds to the burgeoning of spring (here possibly the spring thaw of winter of communism). It signifies the organic fullness of life

as opposed to the rigidity of death.

Traditionally, five has represented man after the fall, but based upon the completion of God's historical course of restoration by our True Parents, restored mankind now stands at a new historical juncture before the fall (see Father's prayer September 27, 1988 about the "Opening of the Gates of the Kingdom of Heaven"). Five represents love, health and humanity (man the microcosm). The quinary is symbolic of the material world (denoted by the quaternary) plus the center or quintessence.

Space itself, is thought to be a three-part organization based upon three dimensions. Each dimension has two possible directions of movement, implying the possibility of two poles or two contexts (which would help to explain the circular movement of the yin-yang symbol). For the Chinese, five is the most important of all the numbers. The quinary in sum, represents the natural rhythm of life and order of the cosmos.

The horse and the equestrian arts

Just as Jesus began his life in a stable, our Church in America also began its life in a stable, the stable at Belvedere, where Father spoke to members every Sunday morning.

The horse, a complex symbol associated with royalty and wealth (great wealth was needed to care for a stable of horses), is also an ancient symbol of the cyclic movement of the world of phenomena. In his later years, Jung wondered if the horse might not be a symbol for the mother, and he asserted that the horse symbol expresses the magic side of man, or "the mother within us".

Back to the quinary; Five jumping equestrians were selected to compete in the Seoul Olympics. Hyun Jin Nim and Un Jin Nim were among the five riders selected. Out of the 104 horses that were ridden in the competition, the most expensive horse cost over 2 million dollars. One of True Children's horses cost only \$50,000.

The most prestigious event of the Greek

Cont. from pg. 1

Centuries passed. The games still continued by the high Olympic ideals were entirely discarded and profit alone provided the incentive. In 393 A.D., the Emperor Theodosius forbade the Games altogether, but they had survived a period of nearly 300 Olympiads or approximately 1200 years.

ERRATUM

Due to an editorial oversight on page 2, in the September issue of the Cornerstone (UTS Alumni Earn Post Graduate Degrees), Mike Mickler was incorrectly listed as having earned his Ph.D. from Union Theological Seminary. The correct listing should read:

Mike Mickler, Ph.D., Graduate Theological Union, Pacific School of Religion, Historical Studies, May 1989.

Cont. from pg. 3

Olympics was the race for quadrigae, which were light two-wheeled chariots, pulled by four horses. So symbolically indicative of great wealth were race horses, that merely to enter a chariot in a major festival was to establish oneself as a personage of note in the ancient world.

With the quadriga being considered a variant of the square, Dio Chrysostom worked out the following analogy: the charioteer corresponds to the Pantokrator and the chariot to the halo (indicating two different circles of heaven and earth. The four horses relate to the square, the four points of the compass and the stability of the world, as well as the four elements (fire, air, water and earth) and to the tetramorphs.

The four horses also represent sensing, intuiting, feeling and thinking, and are an essential component of volition or judgement. Just as the tetramorphs are ranges around the Pantokrator, the four evangelists are ranges around our Lord.

The symbolism of Pegasus, the "winged horse", resembles that of the eagle and the grif-

Heaven's Gates are Opened

by Amena Mahjoub

Robert Schuler remarked in his October 29th live television broadcast from Seoul that: "Korea should win the Gold Medal for Hospitality". In the prayer of Blessing in the opening ceremonies, the dancers called for God's Blessing upon Korea. "The dancers also formed the most beautiful word in the world, 'Welcome'—the open palms of Jesus say welcome."

"No country was more poor or more painfully hurt than Korea, but no country has made such a miraculous recovery as Korea. Why has God Blessed Korea? You have not been ashamed of the name of Jesus. No Christians anywhere pray longer of deeper."

"When the truckloads of gifts came during the opening ceremonies, it was symbolic of God's Blessing upon Korea. 'Before they (God's children call to me, I will answer' (Isaiah 65:24). The 1988 Seoul Olympics was a celebration of the oneness of the world as the family of God".

In terms of God's providence centering on the 1988 Seoul Olympics, it has been forty years since South Korean independence. This is a very important

dispensational year, centering on the number 40.

Because of its profound significance, the True Family can connect with it, and Hyung Jin Nim and Un Jin Nim could participate in the equestrian events. It is almost an impossibility for a brother and sister from the same family to be selected to compete during the same Olympic Games. The experts exclaimed that Hyun Jin Nim and Un Jin Nim showed superior ability. The fact that two of Father's and Mother's own children competed in the Seoul Olympics fulfilled a condition for Heavenly Father to embrace mankind as His family. True Parents watched every Olympic event they could on a special set up of televisions.

On the 27th of September, 1988 True Parents proclaimed in prayer "The Opening of the Gates of the Kingdom of Heaven". This prayer represented the culmination of the restoration mission of the True Parents and the completion of God's historical course to restore the elder brother's position. On this day God can begin to create the Kingdom as He intended before the fall. The Gates of the Kingdom are now wide open.



fin, in that these "animals" conduct human souls to immortality. In Christianity, the eagle and Pegasus symbolize the spirit of prophecy. They also symbolize prayer rising to the Lord, and God's grace descending upon mortal man.

Pretty powerful imagery for a pleasingly pretty painting? Whether we consciously know it or not, symbols convey a definite "feeling" and many subliminal messages to our collective subconscious minds. The unifying symbols in Mike's

painting not only portray the message of the "spiritual" Olympics leaping victoriously above the original foundation of the physical Olympics, but they also stimulate the thymus (the gland in the chest that is responsible for our immune systems) and have an uplifting and healing affect upon our bodies and spirits (John Diamond).

by Amena Mahjoub

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UTS Celebrates Mrs. Kim's 70th Birthday

At the Seminary's morning service on September 23rd, Mrs. Kim's 70th birthday was celebrated. After the sermon given by Sr. David Roberts, and during his traditional morning briefing, Dr. Kim remarked that behind every providential man in history, there is a woman, and he thereby humbly acknowledged his wife as the deciding factor in his ability to fulfill the numerous missions given him by God through Rev. Sun Myung Moon. Mrs. Kim was lauded as a virtuous, faithful wife and devoted mother and grandmother and presented with a commemorative plaque, inscribed as follows:

Congratulations
on the event of the 70th birthday
Mrs. Eui Hong Kang Kim,
August 18, 1918 (Lunar)
September 26, 1918 (Solar)
September 28th, 1988

*On this auspicious occasion,
we wish to give our heart felt
congratulations, good wishes and
deepest love to our beloved
Grandma Kim; our ever present
support, confidant, counselor
and inspiration. May the Lord
Bless you with many joy-filled
years to come.*

UTS - Student, Staff, Faculty
and Administration,

Continuing Graduate Education
Students and Graduates

Outreach - Albany, Kingston, Newburgh,
New Paltz, Poughkeepsie,
Redhook and Saugerties

Creative Originals, Inc.
and All of Their Children.



Mrs. Eui Hong Kang Kim Receiving the Plaque Commemorating her 70th Birthday!

UTS Alumni Present Papers at ICUS XVII



Pres. and Mrs. Kim

On Friday November 25th, 1988 the Opening Plenary Session for the Seventeenth International Conference on the Unity of the Sciences (ICUS) convened at the Stouffer Concourse Hotel in Los Angeles, California.

Neil Salonen, President of the International Cultural Foundation welcomed scientists from 49 countries and introduced the Plenary Dias. Michael Higatsberger, Vice-Chairman of ICUS XVII at the Institute of Experimental Physics at the University of Vienna in Vienna, Austria introduced the founder of ICUS, the Reverend Sun Myung Moon, who presented the Founders Address: "Absolute Values and the Reassessment of the Contemporary World".

Vincenzo Capelletti, Vice-President of ICUS XVII and Director General of the Italian Encyclopedia Institute in Rome Italy, introduced the Conference Chairman, Alvin M. Weinberg, Distinguished Fellow, Institute for Energy Analysis Oak Ridge Associated Universities, Oak Ridge, Tennessee.

In the Chairman's address, Dr. Weinberg introduced the Plenary speakers; Sir John Eccles, Distinguished Professor of Physiology and Biophysics, Emeritus for the State University of New York at Buffalo, Buffalo, NY, who spoke on the "Evolution of the Human Brain: Creation of the Conscious Self", and Frederick Seitz, former President, Rockefeller University, New York City, who spoke about "A Physicist's View of Living Systems".

Each committee was formed around decided values and set agreed objectives. For example, the purpose of Committee VII was to bring together scholars of differ-

ing perspectives and backgrounds in order to determine "The Ethics of Nuclear Deterrence". Papers presented dealt with four specific subject areas: 1) An Overview of the Health, Strength and Resiliency of Nuclear Deterrence Today 2) Theological Perspectives on Just War and Nuclear Deterrence Today 3) Values and Nuclear Deterrence 4) Defenses as an Alternative to Nuclear Deterrence.

Each Committee was co-chaired by an Honorary Chairman and an Organizing Chairman. Dr. Weinberg presented the Committee Chairmen: *Committee I*, "The Evolution of Man", Percy Lowenhard, Organizing Chairman, Associate Professor of Psychology University of Gotenborg, Gotenborg, Sweden; *Committee II*, Ethnocentrism vs. World Unity: Impacts on Socialization and Education", Thomas Kozma, Honorary Chairman, Head of the Department of Policy Analysis & Planning, Hungarian Institute for Educational Research, Budapest, Hungary, and Klaus Schleicher, Organizing Chairman, Director, Institute of Comparative Education University of Hamburg, West Germany; *Committee III*, "Interdisciplinary Approaches to Development and Modernization", Marcelo Alonso, Honorary Chairman, President, Technoconsult, Inc., Melbourne Beach, Florida and M. Shamsheer Ali, Organizing Chairman, Professor of Physics, University of Bangladesh, Dhaka, Bangladesh; *Committee IV*, "East-West Perspectives on Spirit and Science", Ravi Ravindra, Organizing Chairman, Departments of Comparative Religion and Physics, Dalhousie University, Halifax, Canada; *Committee V*, Eco-Philosophy as a New Metaphysical and Cultural Reconstruction", Alexander King,

Honorary Chairman, President, Club of Rome, Paris, France, and Henryk Skolimowski, Organizing Chairman, Professor of Philosophy, Department of Philosophy, Department of Humanities, University of Michigan, Ann Harbor, Michigan; *Committee VI*, "Neurobiology in Relation to Global Ideology and Values", Kenneth Mellanby, Honorary Chairman, Director Emeritus, Monk's Wood Experimental Station, Huntindon, England and Jose M.R. Delgado, Organizing Chairman, Professor and Director, Center for the Study of Neurobiology, Madrid, Spain; and *Committee VII*, "The Ethics of Nuclear Deterrence", Morton A. Kaplan, Honorary Chairman, Department of Political Science, University of Chicago, Chicago, Illinois and Jack Barkenbus, Organizing Chairman, Deputy Director, Institute for Energy Analysis, Oak Ridge Associated Universities, Oak Ridge, Tennessee.

For the first time in the history of ICUS, each committee was represented by a graduate of UTS. Jonathan Wells, (Class of 1978) Advisor, International Religious Foundation, presented a paper in Committee I entitled, "Charles Darwin on the Teleology of Evolution". In Committee II, Louis Rayapen (Class of 1978) Research Associate, Professors Peace Academy, presented, "Ethnocentrism and Multiculturalism from a Unification Perspective". James Flemming, (Class of 1982) Professor of Science and Technology Studies, Colby College, Waterville, Maine, presented "Historical Perspectives on the International Transfer of Science and Technology" in Committee III. Theodore Shimmyo, (Class of 1978) Assistant Professor of Theology at UTS, presented, "A



New Metaphysics in Support of Contemporary Physics: East-West Contributions". In Committee V, David Carlson, (1978) Assistant Professor of World Religions at UTS, presented "Ecological Considerations of Unification Thought". Gordon Anderson, (Class of 1977) Secretary General, Professors World Peace Academy, presented "Integration of Biologically Based Values and Other Universally Human Values" and Thomas Walsh, (Class of 1978) Director, International Religious Foundation, presented "Morality, Ideological Struggle, and Nuclear Deterrence".



Reverend Sun Myung Moon delivering the Founders Address at the 17th ICUS Conference.



"THE SOUL OF RUSSIA" SPONSORS THIRD ANNUAL RESTORATION PRAYER WALK"

Each year, "The Soul of Russia" at UTS sponsors a prayer walk for the Soviet Union. This year's prayer walk held on America's November 8th Election Day, commemorated the 1000th anniversary of Christianity in Russia. Readings and prayer, during the candlelit walk on the Seminary campus, focused on the joyous celebration of the millenium and a vision of hope for an end to the plight of all religious people suffering behind the Iron Curtain. Refreshments were served to all participants at the conclusion of the walk, and participants were encouraged to sign the 44 Christmas cards that the group would send to Christian prisoners in the Soviet Union.

Election Day in America is a strong example to the world of the freedom and responsibility the United States represents. Through this event, "The Soul of Russia" hoped to inspire awareness of the responsibility America has to lead the Free World forthrightly and effectively against the forces of communism.

"The repentance of a nation expresses itself most surely and palpably in its actions...As we understand it, patriotism means unqualified and unwavering love for the nation, which implies not uncritical eagerness to serve, not support for unjust claims, but frank assessment of its vices and sins, and penitence for them. The scope of our repentance must be infinite...if we err in our repentance, it should be on the side of exaggeration, giving others the benefit of the doubt...Repentance is only a clearing of the ground, the establishment of a clean basis in preparation for further moral actions; what in the life of the individual is called "reform"...Repentance opens up the path to a new relationship between nations as between

individuals" (Alexander Solzhenitsyn).

"The Soul of Russia" was founded by students and staff at UTS three years ago, as primarily an internally focused prayer group. Since that time, the members have undertaken considerable outreach activities, attended conferences concerning religious peoples behind the Iron Curtain, and visited monasteries and clergy in various areas in the Hudson Valley. The group publishes a quarterly newsletter concerned mainly with educating the student body and people at large about the suffering of Christians and religious people of all other religions in the Eastern Bloc.

by Kathleen Burton



UTS COMMUNITY DINNER



Dr. David Carlson (unruffled by son Jeremy) speaks "calmly" about the traditions of Korea.



On October 9, at 5:50 p.m. UTS hosted another fine Community Dinner. A Korean dinner was served featuring rice, savory beef "bulgogi" and spicy-hot pickled "kim-chee."

Pianist, Gavin Hamnett accompanied Mr. Shin Kwang-Kyu and Mr. Kim Hyun-Kwang singing "Song of Marching for My Beloved" and soloist Noon-sook Choi Yoon singing "Longing for the Mountain Kum-kang" and "New Arirang."

Dr. David Carlson, assistant professor of World Religions at UTS, spoke about Korea and Korean Culture. His lecture entitled "Korea, Land of the Morning Calm" was accompanied by slides and dealt with the history of Korea and its spiritual traditions.

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RELIGIOUS YOUTH SERVICE IN SPAIN

In order to fulfill academic requirements for the 3 year Divinity program, students are required to earn 3 credits in field education. Divinities, Cathy Cappelli and Es-hagh Zahedi volunteered to work with the Religious Youth Service in Spain last summer.

The Spain program, which lasted about 6 weeks (from July 4 till August 14) was the third Summer Field Program, following the 1987 program in Portugal, and the 1986 program in the Phillipines.

Young people from 21 faiths and 50 nationalities participated. The six week program was divided into several parts. In the first week the staff orientation and training was scheduled, which was then followed by the participants' orientation week. Then three weeks of work started at three sites in different cities in southern Spain. The last week was dedicated to sight-seeing, reflection and sharing.

On July 10th, after the arrival of almost all of the expected participants, the opening ceremony was held and Rev. Kwak gave the opening address clarifying the goals and vision of RYS to the participants. Gary Young, the Executive Director of RYS and Director of the International Religious Foundation, also gave a short introduction to the origin of the program and the connection between RYS and IRF.

We learned that Spain, in the Middle Ages, was the focus of the three main



Cathy Cappelli

monotheistic religions; of Judaism, Christianity and Islam. Especially in regard to the philosophical and mystical aspects, Spain was the meeting place for these three religions. There were also scholars from main religions available to answer questions raised by the participants.

Prayer ceremonies were led by the representatives of each religion in the "Valley of the Fallen," a church in the mountains, now maintained as a monument to the victims of the Spanish Civil War (which ended in 1939).

The RYS view of religions, which reflects the view of Rev. Moon, its founder, embraces all different views. Religions are the means to develop our humanness, our spirit and heart; to become better people in relationship to God and others. When the religion itself becomes the goal, then its existence becomes problematic to the human

community.

The purpose of RYS is to bring young people of different religions, nations, races, and cultures together to work and share for the sake of world peace and harmony. The unification of all religions is not the unification of beliefs and minds, but the unification of hearts.

In Rev. Moon's address to the participants of the Assembly of World Religions in New Jersey in 1985, Rev. Moon stated; "She (my wife) asked me whether I thought representatives of so many different religions with such different backgrounds could really get along. What would happen if they just fought all the time? I reminded her of our thirteen children, each one so different they seldom agree on anything...They are bound together in harmony because they realize how much their parents love them. So, I

continued on page 4

UTS COMMUNITY DINNER

After a family style dinner on Sunday November 13th, Mr. Ernest Stewart, a retired personnel Sergeant of the U.S. Army, discussed the relationship between the spiritual and physical worlds. In his lecture entitled "Life After Death" he also discussed how the spiritual world actually affects the physical world. Mr. Stewart, who served in Korea from 1964-1965, had previously joined the Unification Movement in 1963 to become one of the Movement's earliest members in America.

Mr. Stewart was befriended by many spiritually sensitive people including Florence Becker, advisor to President Franklin Delano Roosevelt. He also studied with the top members of the "Spiritual Frontiers Fellowship" group who taught Arthur Ford.



Blessed Children's Workshop:

On December 26-27, we welcomed 22 children at the Divine Principle Workshop. They were between the ages of 7 and 10 and came mainly from the Mid-Hudson valley area, but there were also a few children from the New York City and Albany area.

The one and a half day youth workshop was a small but wonderful victory for the Blessed Children. The program, thanks to Mrs. Seidel's direction, went smoothly and safely. This type of get-together will rarely be unsuccessful as far as the children are concerned. They love to be together, even for a short program.

The schedule provided a good balance of classroom and fun activity time for the children. Classes were held in the conference room, where it was warm and cozy. The talks were informative and basically well-suited for the children.

The highlights, from my viewpoint, were related mostly to technical and creative aspects of the lessons. Ms. Stadelhofer made good use of magazine pictures to illustrate the Garden of Eden story. Mr. Stewart gave a gentle and detailed explanation of the historical back-

ground and the every day way of life during Jesus' time. Dr. Carlson made good use of slides and thoughtful anecdotes to illustrate the foundations of Faith and Substance, and other abstract ideas.

The testimonies by older Blessed Children are always an important time for the children to reflect on their special position in our movement. Matthew Jones, although a quiet speaker, is very sincere with the children. He spoke about growing up with "Moonie" persecution. He also taught them a wonderful game that he learned in Korea. Shin Sook Kwak shared in a beautiful vertical way, the importance of obedience to the True Family. It was a serious talk but she was very sensitive to the children, asking many questions and showing a wonderful example of an elder sister.

The early years of the Blessed Children, are a time for them to be shaping the fun and deep memories that will help them in more difficult times. This is especially important for any children who, unlike their parents, will not experience a charismatic rebirth conversion of faith in their lives.

by Bruce Biddle

Parenting From The Bleachers

Reprinted from:

MARRIAGE & FAMILY LIVING 7/88

by Joel C. Hunter

Somewhere between the front seat of a car at the drive-in movie and a pair of rocking chairs at the rest home, there are some special seats waiting for you and your spouse. These seats are less elegant than thrones, but they have much in common with thrones. These seats tend to produce emotions typically characteristic of romance: anticipation, suspense, excitement, wild frenzy, and either ecstasy or brokenheartedness. These seats have a temporary magic for putting marital disagreements "on the back burner" so that a couple can cooperate in praise and pride of their child. These seats can render us helpless but can also make us more helpful than we can imagine. What are these seats that elevate us to such heights and relegate us to such depths? They are bleachers—more than a place to sit. They are a place to live. While we're in the bleachers, we can learn as much about friendship and romance as we can about parenthood. One of the most important things we learn is the art of letting go.

In the bleachers, we learn we can't pro-

tect our children from mistakes or disappointment. They would do anything to impress us. No matter how our children act, they see us as fit for thrones. They dream they can do something—anything—to make us stand and cheer. They can't accomplish this if we aren't there, but it's even difficult if we are. Kids make mistakes. So we sit, helpless, knowing they are changing their opinions of themselves because a ball got past. How can they know that your prayers were never for points in the first place?

We learn in the bleachers, too, that there comes a time when we are not the directors, coaches, or even the trainers anymore. Our job now is not to teach: it is to let them go. We are tempted to shout hints, but our opinions have become distractions rather than instructions. We begin to assume the position we will hold in their world for the rest of our life: cheerperson instead of chairperson. It is a dynamic that is healthier for them, and it sets us free. The central truth of love is that a person is responsible for himself. That is a tough lesson for people to learn, especially parents. The bleachers simply tend to make it a little more evident.

Ultimately, we learn that we are not



the owners of our offspring. We never were. They are God's. Scripture has a most valuable concept: stewardship. A steward is one who is entrusted with someone else's wealth. Our job is to manage and develop that wealth until the Master can return to a direct connection. When we say "my kids," we really should remember the phrase "for a while." Our job is not to keep them like pets. Our job is to let them mature into response-ability. That means you have to head for the bleachers.

One more reflection that should be obvious but may not be: the way individuals treat their children has much in common with the way they treat their partner. Many romantic relationships that develop into marriage have at least one partner trying to coach the other. At first, they may work and even be appreciated. Eventually, though, the manager-coach role begins to threaten. Head for the bleachers. Partners, too, need a cheerperson much more than a chairperson.

Here's to all those parents and partners who have learned to pay attention and to encourage from some distance. They have shown confidence in others—and that is fan-tastic.

In Search of the Russian-American Soul

In Search of Melancholy Baby, by the popular Russian novelist, Vassily Aksyonov (Random House, 1987, \$15.95) is, as the author himself says "the story of my emigration, alienation, and gradual acceptance of a new home." It offers not only a special portrait of the United States, but also glimpses of life in the USSR and the transition state of an emigre, as well as a zesty look at the imaginative and provocative novelist Aksyonov.

Aksyonov's earlier volume, *Non-Stop Round the Clock*, was published in Moscow following his first trip to the U.S. in 1975 and was "a stack of snapshots taken in haste through rose-tinted lens." *Melancholy Baby*, written a decade later, offers a fuller, more critical view that comes from having lived in both cultures.

What does America look like to a Soviet novelist who has lived here now for over five years? The United States is a positive dynamic world of familiarity (the jazz music and movie world which entranced him in his youth) and sunrise ("CIA" and "Pentagon" designed to frighten children in the USSR are "nothing but freeway exits" outside Washington, D.C.).

The dark side

Aksyonov finds shortcomings and the dark side among his discoveries (the provincialism and isolation of Americans, our obsessions, black racial hatred, etc.) but clearly, the "fascinations outweigh the frustrations."

But, without a doubt, the most thrilling and liberating aspect of America which captures the heart of Vassily Aksyonov is the polyglot, open and humanitarian character of country:

"The streaming pedestrian traffic along Fifth Avenue (New York) is likely to consist of peaceful, shoulder-to-shoulder ranks of a Filipino and a Hindu and an Eskimo and a Moor and an Aztec and a Greek and a Phoenician and a Persian and an Assyrian and a Gaul and a Celt and a Scythian and a Pecheneg and a Roman and a Carthaginian... America does not proclaim its internationalism; it simply lets in crowds of exotic foreigners... America is the perfect example of a non-Leninist nationality policy; the chance to see how various people eat, pray, work, and let their hair down."

This quality of diversity is termed by him as "magnetic strength." He concludes: "If America was unified along Soviet or Iranian lines, it would no longer be America. It must therefore instill in its population a passionate desire to defend its multiplicity, its ferment, its intellectual and

aesthetic waverings, its hedonism, its morality, its ecumenism, its ethnic variety, its Anglo-Saxon foundations, its generosity, its technology, its elemental counter revolutionary spirit, its hope for a new liberal era... The paradox of it all is that to remain what it is America must defend even its own anti-Americans."

More Human

In America, Aksyonov and his Russian emigre friends find less depression, humiliation and "wasting away" than back "home"; they therefore surmise that it must be harder to leave when one dies. Aksyonov states that "life is more human here" but it is the only life Americans know, so, one can infer, few can really appreciate it.

And, further on, he proclaims:

"Here we live, refugees from everywhere, some fleeing hunger, others bullets, still others the censor. America's ethnic variety knows no equal... If nothing else, the variety helps to remind us that we are not the only ones to have been washed up onto these shores, that we are not alone but part of a community."

"It also helps to remind us that America is on the whole freer of xenophobia than any other nation... Americans have continued to uphold their tradition of giving shelter and aid to refugees from all parts of the world."

"And what a relief for a sweaty, harried refugee to find himself in a society of outgoing, well-wishing, and healthy, physically attractive people."

And he did need friends more than ever, for Aksyonov was stripped of his Soviet citizenship while travelling with his wife in America. Back in 1979 Aksyonov was one the prominent Moscow writers who compiled an independent (and therefore, by definition, political) creative literary anthology called *Metropol*, which provoked wrath and reaction from the officials.

On January 21, 1981, as the Aksyonovs arrived in Santa Monica, California, they learned that the Presidium of the Supreme Soviet of the USSR had made them non-citizens overnight. His response:

"Well, well, I thought as I walked along the beach to calm myself. So, the ideological apparatchiks reclining in the saunas have decreed me out of house and homeland, deprived me of my forty-eight years in Russia, a Kazan orphan with living parents in the camps, a Magadan adolescent, a Leningrad medical student, a Moscow writer. Funny, I hadn't even broken the law, yet to them I was not a man like any other."

Aksyonov went ahead and completed a semester as writer-in-residence at the University of Southern California. Then, the Kennan Institute for Advanced Russian Studies at the Smithsonian offered him a year's fellowship. It was in Washington, D.C. then that he took to the tower of the Smithsonian and penned a book, *Paper-scape*, (about a Soviet citizen all awash in the bureaucratic mess in his own country), and chose to settle.

Adjusting

Then, what changes does a Soviet citizen have to go through to adapt to the fast-paced world of western living? What concepts do urban Americans hold about his nation, and vice-versa?

When Aksyonov and his wife located an apartment, a yuppie, of Lithuanian descent, brought them into the lobby and told them that he had to show them an "amazing" thing which would simplify their lives. They were wondering what this modern marvel might be, when the manager stopped in front of the elevator doors and began explaining, step-by-step how to use the buttons and select their floor.

"We waited until he had finished, then responded in our best American, 'Come off it, Dave! You don't really believe there are no elevators in Russia, do you?'"

In Search of Melancholy Baby bodily and refreshingly records the "Americanization" of the expatriate Aksyonov and his growing affection for his new world. This common sense book is filled with observations and reflections, intertwined with what he calls "Sketches for a Novel to Be," fictionalized notes.

In the book, with a pop culture title, Vassily Aksyonov give glimpses of Russian spirituality, from classical and contemporary Russian literature, which he now teaches at Goucher College and Johns Hopkins University, to the role of the Orthodox Church among the emigres. In the closing lines he touches on traditional mysticism of ancestral spirits:

"The Bolsheviks threw me out of my native country, cut me off from my family graves, but souls still fly about without their permission and appear to exiles in the vapors above the American soil."

by Kathleen Burton.



Pre-Seminary Program

Truth and knowledge are important in the work of our church. We need to participate in the process of acquiring and sharing knowledge. The underlying process of inheriting truth from those who have gone before us is the core of education. There are also external rewards: increased qualification to go on to higher learning; access to financial gain or increased status, with which society rewards us for gaining knowledge through a certified process.

If you have already completed at least 80-90 credits toward your degree, you can write to the seminary to find out how you can apply for the Unification Theological Seminary "Pre-Seminary" program. If accepted you will live at the Seminary and study for your graduate record exams (GRE's) on campus.

Attending classes at an under-graduate college normally takes 4 years and the cost of tuition today is incredibly high. This way you can get your degree quickly and with much less cost.

The UTS "Pre-Seminary" Program can assist you in your studies by:

Advising you as to what to expect, and how to get through the academic bureaucracy. You need to make strategic and back-up plans as to how you will proceed in obtaining your degree.

Advising you regarding textbooks, study techniques and the need of other materials.

Giving you encouragement in your endeavor and tutoring you regarding the topic you are studying.

For information, you can write to the address at the end of the article.

At Home

Even if you do not yet qualify for the Pre-Seminary program you can still start the process of getting a degree at home. There are many advantages to this:

Low cost: Between \$500 - \$750. You can study at your own pace, at home, or at night. You can learn and study without attending classes and gain credit for it. You feel challenged to study when your exam deadlines are coming. (If you should receive a score below passing, you can take the exam again at a small cost.)

Regardless of nationality, immigration status or non-resident status, you can still register for many programs and registration can be accepted from overseas. Exams for credit can also be taken through certain designated universities abroad. You will receive a bachelor degree from an accredited institution that is accepted at major universities or seminaries.

An undergraduate degree will help you in your future missions in the Unification Movement and help to qualify you for admission to the Unification Theological Seminary.

For information on the "Pre-Seminary" program and also on obtaining your degree at home, write to:

Shirley Stadelhofer
UTS Admissions Officer
10 Dock Road
Barrytown, NY 12507

or call (914) 758-6881

by Richard Zinke, "Pre-Seminary" student at UTS.

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believe it would be the same with us. When we really recognize how much our parent, God loves us, how could we fail to get along?"

by Es-hagh Zahedi

UTS C.A.R.P.

On December 8 at 7:30 pm, in room 100 at the SUNY Lecture Center on New Paltz campus, Dr. Dietrich Seidel, a professor at Unification Theological Seminary, delivered a lecture entitled "In Search of an Ideal Partnership and True Love." The lecture accompanied by slides and discussion, covered questions such as: What is the foundation for meaningful and lasting relationships? What is the resolution to the present confusion of values in the man-women relationship? Are there any absolutes? How do our present standards affect later life?

UTS Hosts One-Day Divine Principle Seminar

On December 10th, UTS hosted a one-day workshop for the community. The morning presentations began at 10 A.M. with lectures concerning the nature of God, the human ideal and spiritual growth. Lunch was followed by various sports activities.

The afternoon presentations dealt with personal aspects of human relationships in the 1980's, their failings, and suggested solutions from studying the history of mankind through Biblical accounts and sociological perspectives. After a family dinner, small group discussions were held. The evening closed with prayer.

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UTS students and staff with their spouses, after the Jan. 12th ceremony.

1275 Couple Blessing In Korea

"Then came all the tribes of Israel to David unto Hebron, and spake, saying; 'Behold, we are thy bone and thy flesh.'" (2 Samuel 5:1)

On January 12, 1989 Unification Church members from 80 different countries, including Seminary staff and students, were Blessed in Holy Matrimony by Rev. and Mrs. Sun Myung Moon in the ball room of the Yong In training center.

The brides wore the traditional western white satin wedding gowns and veils. The grooms dressed in dark blue suits, white ties and gloves.

This Blessing of 1275 couples followed the Blessing of 72 couples of the second generation on January 11, and that of Rev. and Mrs. Moon's 7th child, Kook Jin Nim to Soon Ju Yu, on January 10th at the Little Angel's Performing Arts Center in

Seoul, Korea.

Newly blessed couples organized the evening entertainment and choirs from the Phillipines, from Austria and Africa performed for Rev. and Mrs. Moon. Surrounded by representatives of every race and nationality, Rev. and Mrs. Moon closed the joyful evening by singing for everyone.

by Amena Mahjoub

UTS Students & Staff who participated in the Blessing

January 12, 1989

Syozo & Diane

Greive Abe Japan/New Zealand

Anthony & Mieke Adamson Britain/Japan

Karita & Arlene

Arevalo Hiroshi Japan/Philippines

Hakan & Ieda

Cajueiro Ayanoglu Turkey/Brazil

James & Midori Fujimoto Bard USA/Japan

Alen & Kazue

Abe Basabe Philippines/Japan

Pierre & Maria

Jesus Beauregard Canada/Portugal

Joseph & Gloria Brewton Ivory Coast/USA

Bill Sanou &

Susan Cugini Brunhofer USA/USA

Peer & Terezinha

Sampaio Brunnsweiller USA/Brazil

David & Kathleen Burton Britain/USA

Eduardo & Crestita

Villahermosa Busque Phili/Mex

Toshihiro & Annette

Canoura Yamakawa Japan/USA

Gustavo & Maria

Centeio Arrendond Cape Verde I./Argent

Andrew & Ingrid

Lias Davies Britain/Austria

Antonio & Leonita

Elnar Ricardo Brazil/Philippines

Randy & Betty

Huckley Foreman USA/USA

Takao & Paula Fujiwara USA/Japan

Klaus & Patricia

Gleason Guenther Germany/USA

Laurent & Kaoru

Fuse Guyenot France/Japan

Humihiko & Karen Haba Japan/USA

Sam & Miyuki Hargrave Harley USA/USA

John & Sherry Henry USA/USA

Yasuhiro & Jacqueline Ida Japan/USA

Yuji & Anne Inoue Japan/USA

Suphakji & Delia

Capa Javanasundara Thail/Philippines

Andre & Celeste Simms Jenkins USA/USA

Kazuaki & Karen Katayama Japan

Umberto & Marilyn

Kerins Angelucci Italy/USA

Ikuji & Noriko

Kono Kobayashi Japan/Japan

Yuji & Reiko Koike Ishii Japan/Japan

Jim & Hong Yu Wang Kovic USA/China

Hugues & Genevieve

Lataillade Rey France/USA

Christopher & Chiyo

Watanabe Le Bas Britain/Japan

Peter & Gillian

Leonard Schroder Germany/Britain

David & Alison Lund Byer USA/Britain

S. Hasegawa & Patricia

Macedonia Hasegawa Japan/USA

Ali & Cynthia Mahjoub Tunisia/USA

Robert & Yukiko Maynard USA/Japan

Mitchell & Yoshiko

Kirose McKain USA/Japan

David & Yoko

Murakami McKenzie Britain/Japan

Andrew & Laurie

McMillin Schultz USA/USA

Hugo & Deborah

Matthews Montero Mexico/Britain

Gregory & Jean

Navratil Carlson USA/USA

Cabot & Sara Utvik Peterson USA/Sweden

Maurizio & Jane

Pridgeon Evaristo Italy/Britain

Thomas & Regina Reilly Toohey USA/USA

John & Darlene

Rossi McKewen Canada/USA

Keiichiro & Takae Saijo Japan/Japan

Kenneth & Nerys Santoni Frierson /USA

Thomas & Grace Lee Selover USA/Taiwan

Aldo & Elenice Sensini Italy/Brazil

Serge & Donna Smith Samouel France/USA

Yuichi & Jennifer Tanabe Japan/Britain

Michael & Mitsui

Kodera Templeman Canada/Japan

Nelson & Lye

Poh Ch'ng Toapanta USA/Malaysia

Joseph & Juliette

Diarra Wakaria Kenya/Mali

Eric & Tsuneko Wenzel USA/Japan

Peter & Nadia

Perico Wettstein Switzerland/Italy

Bjorn & Carol Witke Ottosan USA/Sweden

Abdoulaye & Sybil

Gebessler Wone Mauritania/Canada

Cliff & Akemi Saito Yank USA/Japan

UTS Respectfully Visits Heung Jin Nim's Won Jeun

On the morning of January the 16th, Dr. Jenny Tanabe arranged for a chartered bus to take the newly Blessed Seminary Staff and Students to Heung Jin Nim's Won Jeun (pronounced Won John) or tomb. The one and half hour bus trip was spent in quiet conversation and mediation. As we neared the Won Jeun, Marilyn Kerins led us in song and prayer. A seminary brother, whom Heung Jin Nim had earlier asked to represent his words to us, prepared himself to channel Heung Jin Nim's message.

Upon arrival, we climbed the steep marble steps that were hand set into the mountain-side. In respectful silence we assembled ourselves in a half-circle, in front of the mounded Won Jeun, where we prayed to Heavenly Father. Heung Jin Nim then spoke (see Heung Jin Nim speaks:).

We closed with prayer, then "The Lord Into His Garden Comes" was sung as Heung Jin Nim led us dancing, still hand in hand around the Won Jeun. Accompanied



Seminary Staff and Students place offering cakes upon the alter.

Cont. from pg. 4

come from Satan's concentration camp. You have all been beaten up and bruised. Satan tries to control you through those things. You don't yet realize that you are free now. You don't realize this yet, but you have the freedom to have dreams and visions and fill them out. Don't just have vague ones. Fill them in. What kind of people? How many children do you want to have? What kind of character? What kind of work do you want to do? Who do you want to work with? How do you want it to feel? How do you want it to look like? Carry these things with you, brothers and sisters. Each one of you has become a place on earth that the living God can live in. Your responsibility is to build a place where God can live. Make it a nice one. God wants to share with you. God wants to share with you the things that you like. We always have indemnity, but please realize that the Kingdom of Heaven is coming. It's not just some vague slogan that you keep talking and singing about. If you arrive there without any real plans, you're going to live in a funny looking house. You can start building your place now. Make sure there's room for plenty of people...

You Have To Know Who You Are

...Brothers and sisters you have to know **who** you are. So many people at the Seminary forget who they are. You come and you study and you talk — and you get to know other people, you relax and you forget who you are. There are older brothers and sisters there, and there are younger brothers and sisters. You don't even know sometimes who's older and younger. You'll be going back there as blessed members. You will be going back there as people who should know who you are. You should know **who** you are...

Not only that, but when you look at your brothers and sisters, you have to really pray. Do you know how hard Heavenly Father works to bring one person to this church? Do you know how much God suffered, in every one's lineage to bring people to the church? So when you look at each other, don't just look with your own eyes. Please pray. Pray hard to understand who your brothers and sisters are. Treat them the way that God sees them. You treat each other like junk. That's not right. Even if they don't understand who they are, you have to treat them the way that God sees them. This is why brothers and sisters haven't been joining the Church very much in America. We've forgotten how to do this. We've forgotten how to look at people with God's eyes. When you're living with someone all the time, you know all their funny little habits, and the things that bother you, and you get involved in all their day to day things. Please, you have to understand, you have to pray a lot to be able

to speak to people. Do you realize what a blessing it is to have brothers and sisters? Throughout history, people have had to work alone. You don't realize who the person beside you is, you don't realize who the person behind you is. You don't realize how precious it is to have these people. You really need to see much more deeper. America needs this, the whole world needs this. Please look deeper, please look with God's eyes. You have the position of being sons and daughters of God. Because of your position, you have to look with God's eyes. Please look with God's eyes. Brothers, when you walk down the hallway, you can feel like Father is looking out through your eyes; have Father's eyes. Sisters, please have mother's eyes.

...Oh, brothers and sisters, I wish I could spend more time with you. I wish I had more physical bodies that I could come

down and stay with you at any time, because when I have to look at you sometimes, I realize that you forget. You forget easily, but you can remind each other.

Brothers and sisters, join hands. Everybody join hands. Is everyone holding hands? Please come in. Everybody, you should have somebody in either hand. I don't care how you do it. Join your hands with the person in front of you. People at the end of the line, join hands with someone. Everybody should have two hands. That's good. Do you think we could walk all the way back to the bus like this? You should feel this way. You should feel like we could all go to breakfast together like this. Never let go of each other. It would be kind of funny wouldn't it. You should have that kind of heart, you know. Does anyone want to pray?



Dr. and Mrs. David S.C. Kim present the Seminary and Newly Blessed Couples enjoying their celebration with the historic 6000 Couple Blessing photo.

1275 Couple Blessing Celebration

UTS welcomed home students and staff who participated in the 1275 Couple Blessing in Yongin, Korea on January 12, 1989. Dr. and Mrs. David S.C. Kim presided over the January 29th dinner celebration, and in the tradition of our True Parents, sang a Korean song for the audience during the entertainment.

Newly Blessed couples, Celeste and Andre Jenkins performed "We Need Love," a song for which they had written both the words and music. Abdoulaye Wone, Pierre Beauregard, Laurent Guyenot sang "Sun Myung Moon" in Arabic, Canadian and Parisian dialects of

French. Kathleen Burton sang "Today, While the Blossoms Still Cling to the Vine" to the melodious accompaniment of husband David on the wooden Celtic flute. Leonita Elnar performed a Won Hwa Do ballet entitled "The Eye of the Tiger," the UTS Choir performed "The Day of Glory," in Korean.

In honor of the 1275 couples, Dr. and Mrs. Kim presented the Seminary with a 4x5 foot beautifully framed, color photograph of the 6,000 Couple Blessing in Seoul, Korea. The photograph was later hung in the main dining room.

by Anne Inoue

Heung Jin Nim Speaks:

...Brothers and sisters, please gather around me. Everybody sit down. You don't have to face me, you can face the Won Jeun. I'm sorry, I know you've suffered and struggled alot. I may have to be very strong with you. You don't understand what you have been given, brothers and sisters. You don't understand the meaning of the blessing that you have been given. I know you have heard that before, but you can hear it again. Our Father has cried so many tears. The earth of this country is saturated with Father's tears. Our Father has tried to melt himself down lower than anyone else has ever gone before. Do you know what that takes brothers and sisters? Do you know what it takes to melt the heart of Kim Il Sung? You have no idea. He brought you here to Korea to help him do it...

Please Be Careful How You Carry Your Hearts

...Brothers and sisters, I don't want to be too harsh, I don't want to hurt your hearts, but you have to understand how serious this is. If America is not going to decline, it has to give back at least something for what it has received. Don't you think America has received alot? Please be careful how you carry your hearts. You are given such a precious position. Our Father really wants to trust you. But, sometimes he struggles, when he sees that you don't understand. Of course, it's better to do it than not to do it but, you've got to know who you are. Sometimes when you pray, you say the name of True Parents without thinking. From where I am, you can see oceans of tears that our Father has cried; you see the depth of the salvation that's been offered through him. I can see that place. Brothers and sisters, where I'm living now in spiritual world, is so beautiful. I wish I could show it to you. It's a very beautiful house and there's room for everyone. But you know, as the words of our song say: "Our troubles and our trials here will only make us richer there." Don't look for things on this earth, brothers and sisters, don't look for those things. I know sometimes it's easy to forget that God really cares about you.

It's Such a Blessing That God Wants To Give You

...Your blessings are only going to work if you really understand the meaning of this blessing. What this really means is that you have to go melt the heart of the world. You have to go melt the heart of Korea. If you have to go back to UTS, then really melt the Seminary. You have to melt it into a big puddle of love. You have to be really serious about that. I know we're all thinking about what kind of food we can

eat, and how nice our beds are going to feel and how hot the showers will be. I know you're thinking about those things, but don't lose your position, brothers and sisters, don't lose your position. It's such a blessing that God wants to give you. If you lose your position, nothing can happen...

I Want To Be Connected To Your Hearts

...Brothers and sisters, please offer me your hearts. (At this time, many people were moved by the spirit to come forward and make an offering to Heung Jin Nim of jewelry or from the clothes they were wearing.) These offerings on the grass, come from your hearts. Properly speaking, I should make a fire and burn these. You should leave this place and not even turn around, not even look back once. You should not regret a single thing that you have laid down here. You know that I don't need these things. You know these things mean nothing to me, because I don't have a physical body.

Your hearts, brothers and sisters, I want to be connected to your hearts. I'm sorry I had to put you through this. Our Father can't do things like this. You would be too scared of judgement. We need to make offerings—offerings of the heart. I want to use what is most precious to you. I can enter your life through those things. If it hurt you a little bit to give your offering today, then that's good for you. Because, heaven can't forget such things. Sometimes you are not so clear, not so pure. I can't always accept the offering of your heart when you just pray, —but when you do something like this, like giving these things that you have laid in front of me, I can understand this. I can understand that some of you are willing to walk away from here with no shoes on; cold, without any money, without a picture of the one you love, without jewelry, without music, without food, without beauty...

What Does The Seminary Mean?

...What does the Seminary mean? It means leadership for America and for the world. That's what it means. Did you think when you came here that you were representing the leadership of the world? Did you feel that way, Seminarians? Answer me! Some of you didn't. You must think this way, you must. The movement is depending upon what we do at the Seminary. You must think that way. Do you realize that you represent the leadership of the Unification Church of the world, and that if you come here with no offering then the world is coming to Korea with no offering. Do you realize what that means for Father's providence? Do you realize what that means brothers and sisters? You just

can't be casual! You can't just think that you're just your little self. You're much more than that! You're Father's children, walking this earth!

Cry For Your Country; Pray For Your Country

...There are so many people with me here in the spirit world that have been waiting for this day, and they're dying to work with you. Don't space out anymore! Don't get into stupid discussions anymore! Think about how to restore your country. Cry for your country. Pray for your country. Everywhere in this world death is walking in the streets. People are screaming out for God's love. And you can give it. They're screaming, brothers and sisters. America is a cesspool! But, you can change it. You can change it. It doesn't matter how many mistakes have been made in the past, because you can change it. Do you have that kind of confidence? Don't forget this.

You are from the Seminary. You are the elite. You have to live up to that. Have a powerful spirit. Wherever you go, penetrate. The only way to penetrate is with tears and prayer.

What are you going to do when you go back? How are you going to act? What are our brothers and sisters going to see in you when you come home? Tell me, what are they going to see? Have you thought of this? Have you thought of how to do it? Be practical, brothers and sisters, be practical. I no longer have a physical body, you do. I can only speak words to you, and not even very good ones. You have physical bodies, you can physically restore this world, and I can't do that...

...You can feel peace in this spot. But the world is not very far away. Don't waste what you've been given. Please don't waste it. Please don't abuse the blessing you've been given. Please use it. Know that I love you. If I didn't love you, I wouldn't yell at you the way I do. Is everyone ok?

Hold On To Your Visions

...If you have a vision of where you want to go and what you want to do, then I can use that, I can work through that. I can guide you to that place where you can fulfill that vision. But you have to put your hand in mine, and don't let go of that vision. Don't worry if you feel alone. Don't worry, when you come to spirit world, you'll know.

Brothers and sisters, when you dream, don't dream about vague things. If you want to help some certain part of the providence, think of how you're going to do it. What kind of a house will you live in? What's it for? How many rooms does it have? Build these things. If you build these things in your minds and in your hearts, it can come to be in this world. You have all

A Pentacostal Revival

For the past few decades, new agers have been channeling personalities from the past, even mistaking these personalities as their own reincarnated lives. Although fundamental Christian groups have decried these experiences as being "of the devil," one cannot help but admit that they confirm what we Christians have hoped and believed since the time of the crucifixion of Jesus Christ - that there is life for the soul after death in a spiritual world that we call heaven.

Judaism and Christianity have provided us with religious role models in the Prophets and Jesus, who benefited from Divine Guidance and spoke directly with Angels and God. Jesus himself, resurrected and the canonized Saints of Christianity have long returned from their spiritual realms to give direction to the faithful. However, these experiences are generally believed to happen only to special or historical figures, not "regular" people.

While traditional religions do provide a structure for like-minded people to come together and place their lives in a spiritual context by providing rituals that make sacred major life transitions (birth, puberty, marriage and death), we also have a profound personal need for an individual relationship with God and His creation through our own visionary experiences. Dream experiences and channeling experiences can help us to develop this relationship with our Heavenly Father by helping us to understand unseen realities of our own natures and the universe around us.

The phenomenon of receiving Divine Guidance through dreams or channeling does not negate or preclude traditional religious structures. It does, however, imply that there is more to the average human being than traditional religions have recognized.

Going beyond the awe that the Resurrection or even channeling inspires, Jesus and His Saints returned with purpose. Jesus commissioned his disciples to do two things; to proclaim to all nations, in His name, repentance and the forgiveness of sins. The disciples were to witness to it all. Lastly, Jesus told his disciples that he was sending His Father's "promised gift" and he asked them to stay (in Jerusalem) until armed with the "power from above" (Luke 24:47-49).

"He said: 'Full authority in Heaven and on earth has been committed to me. Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time' (Matthew 28:18-20)."

In 1984, Unification Church members world wide began to report visions or dreams of Heung Jin Nim Moon. Then sporadically, members began to "speak" for short periods



Five mountain ranges come together to form the picturesque background for the Won Jeun's of Heung Jin Nim and Foundation members of the Korean Church.

in a way totally unfamiliar to themselves or their friends, and yet everyone was amazed at the content of the message spoken. Other members while writing letters, or at work at their desks or computers, began "automatic writing." Each message claimed to come from our brother, Heung Jin Nim. This continued for 3 years.

Since 1988, individual members in our church are more easily and readily able to channel Heung Jin Nim's spirit. We have as a church world-wide, become quite discriminating in recognizing spiritual-world influences in our daily lives. This focus on the spiritual is a training period for us, enabling us to then participate more fully in our daily lives.

At first, even members of our church were more than skeptical, but the channeling phenomena followed a systematic course of development. We learned that although the channel's personality and understanding of the Bible and the Divine Principle leave distinctive marks upon the length and form of the messages, the messages are clearly (testify those who lived and worked with Rev. Moon's second son, and have experienced such sessions) from Heung Jin Nim Moon.

Like the love that Jesus shared with his Father in heaven, the existing love between Heung Jin Nim and his Parents has shown us that this bond of true love is greater than death. Because death can no longer separate us from one another, or our True Parents,

we can transcend the sorrow and grief of separation in death, which has been Satan's lie and power over mankind since the fall of Adam and Eve.

Heung Jin Nim's sacrifice means a great deal to many of us because, through our individual re-birth experiences with him, the deep wounds of our own hearts have been healed. Through these personal experiences with Heung Jin Nim, many members have returned. But more than this, we have found a union of heart in our individual experiences with Heung Jin Nim, and a bond has developed between us, through the love and gratitude that we bear him.

Truly our church is experiencing pentacost. Our members want to share and to witness to the truth as they have personally experienced it. We are a maturing church with a revived child-like sincerity in approaching our Father in Heaven, and our True Parent upon the earth. Through this relationship between parent and child, we can recognize our brothers and sisters of all races and **long** for their return to our family.

Heung Jin Nim has also returned with the purpose of reviving our church with the gift of the Holy Spirit and to commission us, as our True Parents' children, to witness to God's truth and love by actualizing it in our own lives and families. And be assured, Heung Jin Nim will also be with us always, to the end of time.

by Amena Mahjoub



Rev. Moon matching couples.



The UTS "impromptu" choir prepares the spiritual atmosphere for Dr. Kim's arrival.



Dr. Betsy Colford Shin and sons, Sung-Ho and Pong-Min awaited the arrival of UTS in Yong In.

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by much laughter and giggling, the song came to a somewhat breathless close amid a rousing hand of applause.

The offering cakes and cookies which we brought with us were then offered in prayer and shared.

Rev. and Mrs. Im, who take care of Heung Jin Nim's Won Jeun, then walked with us to another mountain hilltop where we paid our respects at the Won Jeun's of Rev. Eu, former President of the Korean Church and Tiger Park, former President of USA CARP. We also paid our respects at the Won Jeun's of several Foundation members.

Rev. and Mrs. Im then kindly invited us all (including our driver) into the warm hospitality of their home for hot Korean soup, fruit and coffee. Rev. Im cheerfully handed out many printed materials (in Korean) about our church and pocket sized photographs. Mrs. Im, her son and daughter, then accompanied us on the bus back to Seoul, and led the weary but contented group in several Korean Holy Songs.

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True Parents' Birthday

On Saturday February 11, UTS faculty, staff and students celebrated the birthday of our True Parents with morning service by Dr. David Carlson, who explained many of the portentous events surrounding the births of both Mother and Father, on the same day but 22 years apart; and a sum-

ptuous brunch, prepared by Stephen and Barbara Stacy.

Instead of the normal cafeteria fare, the main dining room was set up; table cloths and napkins. A four table buffet became a cornucopia of eye pleasing, tasty delights: from the fresh croissants, real but-

ter, the huge bowls of orange marmalade and jam; the platters piled high with ham, bacon and sausage; the trays of fresh melon and pineapple, the gigantic bowls of fresh blueberries and real cream; to the New York cheesecake and apple pie. What a birthday feast!

On Brotherhood and the Work of God: A Testimony

by Marshall de Souza

I have been at U.T.S. for 2½ years. Apart from studying and team duties, I spent a lot of time doing outreach, especially over the first two years. My outreach included contacting ministers—that was a natural thing for me to do at U.T.S. because I was a city leader before. I also spent some time doing witnessing, home church, and helping with weekly evening programs.

For some time now, I have had this feeling: although it is good to do outreach, particularly by working with ICC, because it helps father and the providence directly, I believe it is also good to work with, and serve brothers and sisters. Doesn't the ideal community that we are trying to build, start with ourselves? I have often felt that we don't love and serve brothers and sisters enough. For a while, I've been praying about this.

Last spring, I had a very strong inspiration. I'm convinced that Heavenly Father asked me to spend two days doing outreach: one day was for visiting ministers, and the other was to help brothers and sisters from the seminary with their field education. I was able to assist some Japanese members with witnessing and home church activity. I encouraged them by working with them. In spite of having to drop one course in order to cater to this, I really had wonderful experience, and felt so good!

Last term, I felt guided to do not so much outreach, as to do, what I call "in-reach." By that I mean reaching out to brothers and sisters at the Seminary. I saw that several brothers and sisters needed help with their academic work. I decided to make my time available—especially to foreign students who needed tutoring. I was asked to be one of the group-leaders in our Church History class, and several brothers and sisters signed up to be in my group. Through prayer and study meetings I sought to take care of them.

The funny thing is that, although I started off with an official group, I ended up with three groups, because the different people who came to me were at different levels.

I thank God that I was able to help these brothers and sisters, including one second-generation blessed sister, and not only in Church History, but in a couple of other courses as well. I want to tell you that until I



became a group leader, I hated history. As a matter of fact, it was the first subject I dropped when I was at high school in England. However, because I really invested myself in order to help these brothers and sisters, I did a lot of research, and ended up really liking, and appreciating history. Actually, not only myself, but all those who worked with me, got good grades. I believe that was because of our investment in studying time, as well as our prayers for the people we were studying, and for our professors.

I know our Church History professor was very happy with my group's performance on our class presentations, because he asked all the other groups to follow our example.

In this way the standard of our class work rose to a higher level, and our professor was even more pleased.

I'm grateful to my past central figures who have tried to educate me in taking care of brothers and sisters. I believe that these central figures tried to imitate Father's example.

Making one's time available to someone else is a very beautiful thing. I personally felt so much joy and satisfaction when I stayed up half the night correcting someone's term paper, or helping them in their homework when they felt completely lost.

I honestly believe that I am not the best person to give advice to others. I'm certainly not a very good student. But I found that as long as I was willing to help them, people came up to me. This gives me a great sense of value. I feel more and more that I am becoming a true son of God and True Parents.

If I look at my grades during the time I invested my energy in helping others, I find that they were above those I got otherwise. I can see that God helped me while I helped others. I think this is so because I could fully concentrate on my work even when it was not helping others. Even though I spent less time on that work, I did well because God and the good spirit world helped me a lot.

Of course our willingness to help others should go beyond the academics. Because I like driving, I found that many times I was asked to drive people about, whether they be ministers, guests, brothers or sisters. During my first year at U.T.S.,

you would have thought I was full-time taxi-driver. Yet, I never once asked to be paid for driving some one. I did it because it felt good to attend to my brothers and sisters, or friends.

I had the privilege to go down to Atlanta, Georgia, to attend ICUS, where I could serve our participants by driving them between the hotel and the airport. At that time, I didn't really qualify to participate in ICUS, because I was very new at the Seminary. For me, the blessing at ICUS was the opportunity to meet the top scientists of the world. Also, I enjoyed driving the brand-new rental vehicles, which were so satisfying.

The point is that our doing things for others represents doing them for God. We don't see God, who is invisible, so it is difficult to serve and love him directly. Instead we love and serve His children. This is what indicates our love and service for God. By doing for others with a glad heart, we do it for our Heavenly Father.

In conclusion brothers and sisters, I want to say that when we reach out to people, whether it be outside our church, or inside, I really believe that it is an opportunity to grow our heart, and our level of love for others. By serving others, and loving them, I found that it was possible to fulfill some of my desires as well as to overcome some of my limitations. Besides, I'm sure that it made God and True Parents a little happier!



President David S.C. speaking to students.

Quest for African Unity

The four-day period between March 8-11 was a tough educational experience for four UTS students who participated in a fact-finding tour concerning the socio-economic and political problems facing the continent of Africa. The event, held in Washington, D.C., was the 10th Anniversary of the National Model Organization of African Unity and hosted by Howard University's Blackburn Center.

The students; Abdoulaye Wone from Mauritania, Onsongo and Selesa Machini and Joseph Wakaria from Kenya, were invited and sponsored by the State University of New York - Albany, through the African Students Association. They participated as delegates of the Republic of Uganda.

The National Model Organization of African Unity provides an educational forum where African students of American Universities participate in a conference of this international organization. Held regionally, these conferences simulate the Pan-African governments. Students were encouraged to acquire empathetic awareness and appreciation of the real-life social, economic, and political problems encountered by African governments today. The student's knowledge was enhanced by individual and group research as well as on-the-scene embassy briefings by ambassadors of participating countries.

Embassy briefings were particularly helpful to represent to the students the policy positions of their countries without any personal bias.

As in previous years, the organizers of the conference expressed their vision that the conference would increase the students'



Onsongo and Selesa Machini

awareness and knowledge of global issues, especially on the local and international forces that condition and influence the decisions of African governments. The ultimate goal is to promote deep appreciation among American students (who are seen as the future leaders of this country) of the complexity of the task to establish genuine unity among the African peoples as a step toward world peace and prosperity.

This year, delegates from 30 East-Coast universities—including the University of Florida, Ohio University, and Georgetown University—came together, representing 43 African countries and 3 Liberation Movements (PAC, ANC, and SWAPO).

Mr. Wone attended the Social Commission as the Ugandan Minister for Education. He introduced a resolution calling for a revitalization of moral education in African schools.

Mr. Machini simulated the office of the Minister for Foreign Affairs in the African Liberation Commission, where he co-sponsored a resolution condemning the atrocities of the racist regime of South Africa. Mrs. Machini served in the Mediation and Reconciliation Commission where she actively struggled to promote the peaceful approach to the resolution of inter-African disputes. Finally, Mr. Wakaria attended the Defense Commission and proposed that the African nations stand in solidarity against international imperialism.

Despite the fact that none of these resolutions were passed, the experience of having to apply Divine Principle in a political arena was invaluable. The deliberations in the conference brought to light the fact that it is not only the United States and the Soviet Union that are excluding God in their search for solutions to

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Colloquium On Academic Standard At UTS

A "Colloquium on the Academic Standard at UTS" was held on February 1. Representatives from the faculty, administration, and student body, brainstormed and made recommendations on how to improve the academic standard at UTS. This area is vitally important while UTS is seeking the absolute charter from the SED, and in preparing a Self-Study, as part of our candidacy for membership in the MSA. Future colloquia were also discussed.



Dr. & Mrs. Kim pose with Chinese, Japanese and Korean Scholars at the East Asia Unification Thought Seminar held in Tokyo, December 19-25. The conference was co-sponsored by the Unification Thought Institute and the Professors World Peace Academy.

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the problems of humanity; African countries, too, have fallen into the same trap. It was clear that all the governments are groping in the dark looking for identity and direction, yet they do not know in which direction to turn.

So far, they have not heard the call of Godism, and this provides a unique opportunity for Unification Seminarians to become involved in future conferences as God's agents in the movement toward world unification. Tremendous insight can be gained concerning the real problems of the Third World through empathy and simulated role-play involvement. In addition, the conference provides a non-hostile environment for honing political skills which will be a great asset for participants in the future.

by Joseph Wakaria



In Celebration of the Lunar New Year, UTS held an all day Yute Game.



Korean Professors Visit UTS

UTS greeted three more groups of South Korean Professors from various universities in January and February.

Sponsored by the International Cultural Foundation (ICF) and hosted by the Korean Evangelical Association (KEA) these groups fished with Reverend Moon in California; visited the Washington Times,

the World & I, and Atlantic Video in Washington, D.C.

UTS President, David S.C. Kim, along with faculty, staff and students welcomed each group of professors. Dr. SeWon Yoon, President of SungHwa University and Seminary in Korea acted as convenor of each of the conferences.



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American Profiles

Rev. James Baughman: A Modern Day Apostle

by Anne Inoue

This is the first of a series of articles profiling some of the leaders of the Unification Movement in America. This month features the new President of the Unification Church of America, Rev. James Baughman. The following testimony is based on an interview with Rev. Baughman in mid-February.

Rev. Baughman:

My family, in which I was the eldest of ten, had lived in several places in the midwest while I was growing up, finally ending up in Kansas. I attended a Catholic undergraduate school, Benedictine College, in Atchison, Kansas. Immediately before I joined the Unification Church, I was working on a Masters' degree in physics at Kansas State University in Manhattan, KS.

In school, I had leaned in the direction of science and mathematics. I studied physics in college because I wanted to serve humanity. I had thought about being a medical doctor, but I didn't feel it was right for me. I'm not sure exactly what the reason was, but I think it was because I felt that I was too sensitive towards people, that I would get too emotionally involved in dealing with people's medical needs. So I studied physics, hoping that somehow technology could help bring about an ideal world. I realized later that besides technology, the question of ethics was also essential to bringing about a better world.

Serve God in a marriage

While I was in college, one of my ambitions was to become a Catholic priest. Some of my close friends were going in that direction, and I spent time with them in the monastery for several two-week periods. But I felt there was a better way to serve God than as a celibate priest. I felt that one

could and should serve God as a family, in a marriage relationship. I was also frustrated by some of the bureaucracy and red tape I encountered in the lay ministry of the Catholic church.

I attended Catholic school most of my life, except for high school, and was always interested in pursuing a religious life. But I didn't always live that standard of religious life. I had my "St. Augustine" experiences. But somehow I think I never quite lost hope in myself, and God was always keeping a very close eye on me.

While I was at Benedictine College I met Ann Sandhorst, at the Catholic chapel on campus. My relationship with her was special, almost a sacred relationship, mostly attending daily Mass together. After I finished at Benedictine and was working on my Masters degree in Physics at Kansas State University, Ann had joined the Unification Church and later told me about it.

At the time I was practicing Transcendental Meditation. TM was interesting to me because there is some scientific foundation for it, but I recognized that it was too passive to give me everything I was looking for in my spiritual life. There was an element of prayer, ritual and piety which I had gained from my Catholic experience that was missing.

A lot of truth

Even though I finally agreed to attend the workshop that Ann invited me to, I went with a determination to find out what was wrong with the teaching of the Unification Church. Since I had a very attentively critical attitude, I learned a lot. Beginning right from the introduction, I asked many questions. The lecturer, Steve Sell, said that he never thought I would ever join because

I had asked so many questions. However, he gave me answers to questions I had that I never expected to find answers to. I realized that there was a lot of truth in the Divine Principle and I decided to make a serious effort to study it more.

My namesake is the Apostle James, the younger, and I had thought a lot about the Apostles in my life. I had always thought that the Apostles didn't care enough for Jesus. The hardest time for me during the liturgical year was Easter, because I couldn't understand why we were celebrating the fact that this man had been killed by his own people, and how we could take so lightly the fact that the Apostles betrayed him. I felt there was something wrong. Also, I was a bit angry at God.

I was frustrated because the people two thousand years ago were really lucky. They had the opportunity to live at the time of Jesus, but all we have is a book with a few chapters to tell us about it. Somehow I thought that if I had the chance to live during this time I would have cared for Jesus much more.

During the workshop, when I realized that the Messiah was alive during my lifetime, I started to weep with joy and anticipation. I felt that God was calling me and giving me an admonition to fulfill my dream of taking care of the Messiah. I realized that when God calls you, you can't say "I didn't really mean that." In return, God was offering me the promise of a solution to all the questions of my life: the chance to be a priest and be married at the same time; to solve my "St. Augustine" problems; and to become a man that I could be proud of and look up to.

Looking back

Looking back on the past 14 years and

Cont. from pg. 1

my efforts to serve, I have come to realize that I have failed many times in that responsibility and consequently, that it was not easy to be an Apostle during Jesus' time. They did the best they could and deserve much more credit that we give them.

As I thought about what God was asking me to do, I realized that joining the Unification Church could possibly result in my friends abandoning me, my family becoming very upset, and a change in my entire life. I prayed about it for forty days before making up my mind, after which time I finally decided to join the church. I have never regretted giving up many things I was very interested in doing. In fact, I have returned to doing many of those things with a renewed sense of purpose and enthusiasm.

I have always thought that the best way to learn something is to teach it, so I quickly seized the opportunity to teach the Divine Principle in order to learn it. Two months after joining, I was teaching two day workshop for guests. After several months, I moved to the East Coast where I pioneered and taught in workshops in Boston and New Haven.

Before I had been in the church one year, I was church director in New Haven center with 50 members. We went together to New York to work on the Yankee Stadium campaign, and then I went to Delaware for the Washington Monument campaign. I witnessed many miraculous experiences. For example, we brought forty buses full of people from Wilmington to the rally, even though the previous day we had only twenty three and a half buses confirmed.

Rev. Moon taught us many things

In the fall of 1976, I went to the Unification Theological Seminary, and graduated in the summer of 1978. At UTS I treated my Seminary experience like the rest of my life: I immersed myself in everything. I formed the UTS choir and participated in potato farming, pond digging, fishing, working with churches. We visited a church every Sunday and helped out the congregation. During that time, Rev. Moon came to the Seminary often, and taught us about many things, including fishing net-making, and the restoration of the diminishing public image of ministers.

Just spending time with Rev. Moon doing things together was a very special experience. I believe that anyone who had such an experience could understand who he is. Working side by side with Rev. Moon, I could see how much he cares for people, for the creation, and for God. He touched my life in a profound way during those years at the Seminary.

Along with another student, Howard Self, I decided that every time Rev. Moon came, we would try to serve him and spend time with him. This meant that we missed

classes once in a while. However, he made it clear that we were responsible to pass our courses, and somehow, in spite of the missed time, we managed to get good grades and graduate as scheduled. It was clear that if we sacrificed our time, God would help us to fulfill our other responsibilities.

As I expected, my parents did not quite understand my decision to join the church. They were not very accepting of what I was doing at first, but over time they have become much more receptive, as the result of effort from both sides. I really appreciate my family's willingness to put up with my early insensitivity. My parents came to my graduation from UTS, and made an effort to understand what I was really doing with my life. They love our children and they are intrigued that I have been appointed President of the church in America.

I felt that God needed me

After graduating from the seminary, I had the chance to work on a PhD in Sociology of Religion at Drew University, where I also received a Masters Degree in Political Science and taught Physics in college. Because of my experience in the academic world before, I knew that it would be spiritually challenging, perhaps the greatest indemnity of my life if I were to go this course. However, I felt that God needed me to fulfill my greatest potential for Him. I had led hundreds of people before, so I knew I could do that. However, I felt that God wanted me to be ready to lead hundreds of thousands of people, so I had to prepare for it. This is the reason why I volunteered to work on a PhD as part of my preparation.

As I anticipated, life in the academic world was a spiritual battle. Little by little, I felt that the spirit that I had experienced when I was teaching in Connecticut was dwindling, and for a while I felt that I was dying or falling asleep. I became very frustrated with the academic lifestyle, so I got involved in other things. I did Home Church with some other members attending Drew. This included speaking in churches and classrooms about our church and doing some remodeling in the community. One of our projects was building a three-story addition to the house of one of our contacts. It was a lot of hard work, but it was quite exciting. Building from the foundation all the way to the roof, I felt I was symbolically building my life, building my church, building my country; symbolic of what I would like to do in the future.

While I was at Drew University working on my PhD, I was also involved with projects sponsored by ICF and IRF. In 1983, I was asked to take the Executive Directorship of ICUS. In spite of various attempts to maintain my inspiration, the challenge of working in the academic world continued to take its toll on me. Then, on June 15, 1988, (I'll never forget that date)

Rev. Moon asked me to be the Coordinator of New York City Region, working Rev. Joong Hyun Pak. I didn't quite have confidence in myself to be able to do it, because by that time I was quite dry, and I wondered if I could ever be able to handle it. However, with the guidance of Rev. Pak and the teaching of Rev. Moon, I was able to explode out of myself during the next five months. It was like a spiritual rebirth for me and a rekindling of the fire of patriotism and religious commitment which I thought had died within me.

A consistent source of spiritual food

I was responsible to be the pastor of New York church and preach continuously Sunday after Sunday. Rev. Pak wants to make Billy Grahams out of the members of our church. He was always pushing me, guiding me to learn. He told me to study about the revival preachers. He wanted me to develop a congregation that brothers and sisters could depend on as a stable and consistent source for spiritual food. I vowed that by the end of the year we would achieve this goal.

Somehow, between June and the end of the year, the congregation tripled in size, the amount of tithing went up, and the quality of heart in the relationships between the brothers and sisters improved. Then on Dec. 20, 1988 Rev. Moon nominated me as President of the American Church, which was confirmed as an appointment later on by the Board of Directors. I felt that I had been given a limited time period in which to accomplish something. That time would certainly come to an end, but meanwhile, it was time for what was happening in New York Church to be multiplied to the rest of the country, and I felt that Rev. Moon was asking me to help make this happen.

At the same time as we pursue any new direction, we have to have the right attitude toward history. We often look at a past administration and think that we needed a change because it had failed. This is a very demeaning attitude, and is quite prevalent in church, politics, and business affairs. Instead, we have to understand that the foundation that past administrations set is what we stand upon. We need to revive that kind of appreciation and restore the dignity of our history. We have to know our own church history in America, who the presidents were and what they have accomplished and how they were able to bring our church this far.

The future of America

The training that I had received at the seminary, graduate school, ICUS, and many other places has given more substance to the enthusiasm and fire that I had as a young member. At that time I did not always have the maturity or direction I needed. Now I feel like my training is

coming to fruition as it is combined with my renewed sense of enthusiasm and fiery commitment.

Right now the future of America depends upon all of us. We've got to do something to shock this country. We can. We've got the foundation to do it. This country is one the decline morally and people have lost hope. Because of that loss of hope people are desperately seeking. For this reason more and more people are going to open up to us because they realize that we have answers to offer them. The problem is that, as a church, we are not in a state of confidence at the present time. We have to revive our own movement. We have to really be convinced by what we believe in. We can't expect anybody else to follow it otherwise.

Heung Jin Hyung Nim and Hyo Jin Hyung Nim have both been trying to help us understand this. Just like Joshua and Caleb, they are leading us with such a hopeful outlook. If we do what they are trying to tell us to do, we will have enough strength and power to turn this country around. We have enough foundation. We just have to believe in ourselves.

The sky is the limit. Within the 8000 blessing, we have people in this country of every profession: doctors, lawyers, artists, managers, anything you can think of. We have the resourced to do anything we want. All we have to do is unite, pool our resources, and lift off. I am very serious. I believe we can do it. That is the hope for the Unification movement. And the movement is the hope for America. The ultimate task for our country as a whole, though, is to serve other countries. The principle of giving one's life extends to the national level, ultimately.

I pledge my life

I feel my life is just beginning in the church, though I have been a member since March 1975. I have much to learn and experience regarding truth, love and the path of restoration. I am grateful for and humbled by the trust that Rev. and Mrs. Moon have placed in me. I am indebted to my parents who gave me the foundation in early life to be able to serve God and my country in the way I am asked to do now. I am also honored to have the support and trust of the many brothers and sisters in our church.

Finally, but not least, I am indebted to my wife, Mija, my mother-in-law, Kye Ok Huh, and my two daughters, Jimi and Nani for persevering with me during the difficult as well as the glorious moments of my life. With that, I pledge my life to serve as long as I have breath in my body and blood in my veins.

Anne is a student at the Unification Theological Seminary. She is writing this series as a project for her Field Education class. She is a staff writer for the Cornerstone, published by UTS.

Unification Thought Revival in America

Following Father's direction, Dr. David S.C. Kim, President of the Unification Theological Seminary (Barrytown, New York), has initiated a series of seminars on Unification Thought. Participants were from U.T.S. professors and administrators as well as Unificationist Ph.D. holders and candidates; and third-year seminary students were invited as observers.

The purpose of the seminar was to stimulate a revival of the study of Unification Thought in America. This effort came about as a result of Father's inspiration conveyed at ICUS XVII (Los Angeles, 1988), where Father strongly emphasized the central importance of Unification Thought for world restoration. Father pointed out then that it is the responsibility of Unification Movement members—specifically those with academic training—to convey the depth and preciousness of Unification Thought to the leaders of the world so that the process of restoration may take place expeditiously.

This seminar represents the beginning of the implementation of Father's direction. It is also a preparation for Unificationist scholars to receive further training under Dr. Sang Hun Lee, President of the Unification Thought Institute of Korea.

The discussion at this seminar centered on five chapters of Dr. Lee's *Explaining Unification Thought*, namely, "Theory of the Original Image," "Ontology," "Epistemology," "Logic," and "Ethics." The sessions consisted of panel discussions, where a "Presenting Panelist" presented the contents of a given chapter of Unification Thought, and a "Contributing Panelist" added further material to the presentation. Following the two presentations, participants were free to engage in discussions and to raise questions, under the guidance of a moderator.

The seminar was especially enhanced by the presence of non-Unification scholars, who are U.T.S. professors, and who also demonstrated keen understanding of Unification Thought and contributed useful points of view for further development of it.

A complete listing of all the lectures and panelists follows:

Lecture Topic	Presenting Panelist	Contributing Panelist
Theory of the Original Image	Dr. J. Sonnebord	Dr. S. Matczak
Ontology	Dr. D. Carlson	Dr. T. Shimmyo
Epistemology	Dr. F. Kaufman	Dr. L. Eby
Logic	Mr. P. Perry	Dr. T. James
Ethics	Dr. A. Wilson	Dr. T. Walsh

The seminar concluded with a note of optimism and renewed hope inspired by Unification Thought. Participants expressed gratitude for the seminar and a desire to participate in future seminars on Unification Thought.

by Paul J. Perry
UTI-U.S. Liason Office



First Impressions of Russia:

On Thursday March 9th, at 7:30 pm, Erin Bouma, UTS Alumnus and Soul of Russia Founder, returned to UTS to speak to students and the Soul of Russia members about her trip to the USSR (last November) as Editor-in-Chief of the Washington-based World Media Publications. Her shared impressions, are as follows:

The World Media Association Fact-Finding Tour, from Nov. 10-20 had a chance to see Russia in its pre-winter snowy and cold self. We flew to Helsinki, took a bus to Leningrad, flew Aeroflot to Kiev (despite weather conditions), a few days later flew to Moscow, and then exited via train to Helsinki where we caught Finnair home.

I was on the staff of the World Media Tour, working with 55 participants. I don't speak Russian yet, but I wanted to be open to any possibilities to meet good Russian people, get to know them and give them a few small gifts I brought (soaps, American flags, pretty bookmarks, etc.). I sought to reach out, beyond Intourist guides and the hotel staff, to Soviet citizens with little or no contact with foreigners and let them know that we are thinking of them and love them.

From the start, even as we crossed the Finnish border, the Soviet Union impressed me as bleak, dimly-lit, sluggish and trying to hang on to a once-glorious (pre-Soviet) past. Everywhere the ice was dangerously slippery (something like the constant political climate), but people managed to make progress, somehow, without falling and breaking their necks. Leningrad's buildings looked especially rundown and crumbling to me, with exceptions such as the Kirov Theatre and the Hermitage. I'm sure in the springtime, the parks and river are more attractive.

Leningrad is especially hard on tourists because the city's water is guaranteed to make people sick; instead they serve a "mineral water" with a fishy taste. Many in our group took to Pepsi and 7-up right away, even using it for brushing their teeth. Rowdy young drunk tourists from Finland and Germany dominated our hotel our first weekend. The first morning we discovered that hotel breakfast fare was bread, butter, cheese and jam, a little juice and tea. Lunch, the largest meal of the day, included delicious soups (many with chicken and potatoes) and delicious bread. Shredded carrots or coleslaw usually were the vegetable and we were served a grainy, slightly-flavored "mystery meat." (We had some fish dinners in Moscow).

I had a TV in my room and was able to pick up some kind of Russian team game show on Saturday night, involving tables of 6 people matched against each other to answer some kind of questions (or solve problems). The contestants were young men and women, bright and well-dressed. The show ended with a French rock singer performing for the nightclubish-arranged tiered room. Following this show, at midnight, a replay of a soccer game came on. Unfortunately, the spectators were too bundled up to do more than peer out of their swaddling blankets.

The Nazi Siege of Leningrad starved a sizable portion of the civilian population; we visited the commemorative small museums and mass grave. The heaviness and suffering of the tragedy is present in the atmosphere of the pilgrims coming to honor their past and relatives. I deeply wished there could be a religious chapel on this site to comfort and inspire the older women past their losses and memories. Absorbing such traumas and shock have

developed a hardness and grim endurance in the population.

Our group requested a visit to Babi Yar, a ravine used as a common grave for thousands of Ukrainian Jews rounded up by the Nazis and murdered. The overlooking monument, though hard to make out, piled with snow, depicted the ascent of "life" on one side, with the other showing victims slipping into the ravine, "death." I was moved to tears by the loss this site represented; loss of lives and loss of humanity.

Many of us chose to see the Monastery of the Caves, Pecherskaya Lavra, opened this past summer for the Millennium of Christianity of Rus'-Ukraine. There a PR-priest, with translation by one of our Intourist guides, "explained" the complex, and unfavorable relationship which exists between church and state for the most-favored religious expression, the nationalistic Russian Orthodox Church. The question of availability of Bibles for believers preoccupied our group, leading the priest to ask us to send Russian or Ukrainian volumes to them. The visit ended with a candle-lit trip down into the caves which monks once occupied. Much was made over four saints' skulls which began "sweating" oil in the past four months as a miraculous sign of God's favor.

Yet, in ten short days in the Soviet Union, I met three new friends: George, Garik and Andrew. They came into my life and brought me closer than ever to the Russian people and this historic time in their country. As I told Garik and Andrew when we parted, "Now that we are close in heart, neither time nor space can come between us. This is not the end, but only the beginning of our friendship."

Influence is not government.

—George Washington

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AMERICAN PROFILES

Dr. Hugh Spurgin: Proud to be a Unification Church Member

by Anne Inoue

This is the second in a series of articles profiling some of the leaders of the Unification Movement in America. This month features the new Vice President for Education of the Unification Church of America, Dr. Hugh Spurgin. The following testimony is based on an interview with Dr. Spurgin in mid-March.

Originally I was a "Hoosier," having grown up in the state of Indiana. My parents have lived in Terre Haute for 30 years. Before joining the Unification Church my primary interests were sports and politics. I had many questions about God, but I found few answers until I met the Unification movement.

In 1968 I received a Masters' degree in Public Administration from Syracuse University. Active politically, I campaigned for Eugene McCarthy and for Bobby Kennedy that same year. After graduating from Syracuse, I went to work in Washington, DC for the Department of the Navy as a management analyst. On September 18, 1968, thirty days after I arrived in Washington, I met a group of about 22 Unification Church members living together in that city. One of those people, Nora, later became my wife.

I Met God

I joined the Unification Church because of the Divine Principle—teachings of the Rev. Moon—not because I was at-



Dr. and Mrs. Nora Spurgin

tracted to the people. Nor did I join because of the Rev. Moon since I didn't meet him until later. I joined because I was interested in the worldview of Rev. Moon and the Unification Church. I am grateful to Rev. Moon, to the Unification Church, and to Korea, since I met God through Rev. Moon and his teachings. Those teachings have provided me with the inspiration to develop my own spiritual and prayer life.

Moreover, I learned the sanctity and value of marriage through Rev. Moon's teachings. The mass marriage of 777 couples of the Unification Church on October 21, 1970 in Seoul, Korea was a wonderful experience for me. My wife Nora and I were married at that time with six other couples from the US. It was the first church marriage in Korea in which western couples participated. I am grateful that God has given me such a wonderful wife and four beautiful children.

A Wonderful Diversity of People

In the church I've had many experiences that have helped me to relate to people from different races, cultures, nationalities and backgrounds. All church centers in America where young people live and work are interracial and intercultural, and many members have intercultural or interracial marriages. Everywhere I have gone in the Unification Movement I have experienced an incredible diversity of people.

During the early 1970's I led an evangelical team in the upper Midwest: Minnesota, Iowa, Nebraska, North Dakota, and South Dakota. Our team was composed of a variety of different people from Europe, Japan and elsewhere who came to America to support Rev. Moon's evangelical work in this country. During the two year period from 1973 to 1975 we met and brought many young idealistic people to the church. One of the things that attracted people was the international make-up of our group. It was attractive that we were able to work in harmony even though we were from different backgrounds. On our team, people spoke different languages and had their own unique cultural heritage, yet at the same time they worked together harmoniously. We used the English language and American culture as a common denominator through which to learn about one another. Later on we aided in the preparation for many of Rev. Moon's talks in all 50 states in the U.S.

Academic, Physical, and Spiritual Training

From 1975 to 1977 I attended Unification Theological Seminary in Barrytown, N.Y. as a member of the first graduating class and as student body president. At the Seminary our student body was composed of a diversity of students learning about theology and the history of religions. While I was attending the Seminary, the Rev. Moon visited many times. He stressed not

continued on page 3

Worshipping Together

On March 5, at 5:00 p.m., UTS welcomed residents from the Mid-Hudson Valley and invited them to come together in worship on the first Sunday of every month. Ali Mahjoub, former City Leader of St. Paul Minnesota, and the Food Service Manager at UTS, opened this first Sunday Service for the seven City-Centers with a moving sermon entitled: "Wars, Revivals, and Myself."

This Sunday worship is a chance for the staff, faculty, students, and administration of UTS to share worship together with our brothers and sisters from Creative Originals and the City-Centers from the surrounding area, as well as brothers and sisters who live and work in the Mid-Hudson Valley.

Recently, Father emphasized the importance of sharing worship together, so that even though we have missions and ministries that take us in many directions, we can still be one family in our faith. Rev. James Baughman, the new President of the church in America, has also recommended that we gather our creative energy to find ways to support each other in outreach activities by offering something: our home, our time, our money, or whatever we have, to support each other in witnessing activities.

Therefore, we hope that this Sunday time, each month, can become a chance to share our inspiration and plans for witnessing in the upcoming month, as well as experiences and victories from the past month. Especially, it is a chance for those who live in the cities surrounding the Seminary to meet with the students who are interested in witnessing and working together.

UTS Chaplain, Rev. Shawn Byrne, is working with the city leaders in each of the seven satellite cities to develop witnessing programs in which we all can participate. Please contact him or the city leader in your city if you feel inspired to share in this effort.

Mid-Hudson Valley City Leaders:

UTS Chaplain Rev. Shawn Byrne
Red Hook John Raucci
Saugerties Roddy Portelance
Kingston Mary Lou Zochol
New Paltz Zena Ruf, and Takemitsu Hoshiko (CARP)
Poughkeepsie Carol Flowers
Albany Bill Brunhofer, and Frank LaGrotteria (HSA)
Newburgh Carol Pobanz



UTS Community Outreach

As part of their Community Outreach, UTS students volunteered to assist the American Freedom Coalition which sponsored a free lecture by Mr. Jim Sedlak, the founder of STOPP—Stop Planned Parenthood. The lecture held on March 12 was entitled, "A Generation at Risk; Our Children in the Public School System." and began at 7:30 pm in the Kingston Library. Mr. Sedlak covered point for point how Planned Parenthood is working to promote Godless humanism through: school sex education courses, school AIDS education classes and school based sex/health clinics.

Mr. Sedlak encouraged parents to investigate what is being taught to their children in school, and outlined procedures to affect policy changes. He also asked Christian parents to run for their school boards. The American Freedom Coalition's Educational Task Force staff will help train and support parents who are interested in running for election to their school board.

Mr. Sedlak has a B.S. in Physics from Manhattan College, a Master's Degree of Science in Industrial Administration from Union College and worked for 25 years as a Research Physics Administrator for IBM.

Blessed Couples Mini-Seminar

On the morning of March 8, Mrs. Betsy Jones of the Blessed Family Department in America, met with Blessed Couples preparing to begin married life.

The couples gathered in the comfort of the White Carpet Room, where Mrs. Jones offered words of inspiration and answered any and all questions.

A good moral character is the first essential in a man.

—George Washington

"God, Marriage and the Ideal Family"

On Sunday, February 19th, at 5:30 p.m., Dr. Dietrich Seidel presented a lecture, here at UTS, to the general public entitled "God, Marriage and the Ideal Family." Dr. Seidel covered such points as; what is the foundation for meaningful and lasting partnerships, what is the solution to

the present confusion in man-woman relationships and, what are good moral standards that would ensure not only a happy family life but build a healthy society with a promising future. The video of the Unification wedding of 2075 couples was shown after a family style meal.

Dr. Seidel holds a PhD in Theology from St. Michael's College in Toronto. He teaches at UTS and has been researching the field of Christian family life. Dr. Seidel is married and has two children.

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only the academic but also the spiritual and physical aspects of our education as Unification Church members, spending many hours teaching us about God and human relations in very real ways.

After graduating, I was given a church scholarship to attend graduate school. Between 1977 and 1979 I earned a Master of Divinity at Union Theological Seminary in New York. From 1979 until 1985 I studied early Modern European and American History at Columbia University. I did a dissertation on Roger Williams' views of church-state relations, and in January of 1985 obtained a Ph.D. degree.

International Dialogues for Peace

From 1981 to 1985 I also worked as the Secretary-General of the Professors World Peace Academy International, and from 1983 to 1987 as Secretary-General of the International Cultural Foundation. While I was with those two organizations I had many chances to travel around the world to meet with various professors who are inspired by Rev. Moon's vision of a world of love and unity. Through PWPA and ICF we've been able to discuss objectively how people can live in harmony. In Africa we held various conferences which brought together black African and white South African scholars to discuss peace in southern Africa. We met with Israeli, Arab, and Palestinian scholars to discuss peace in the Middle East. And in Latin America we brought together developing and developed nations to discuss how to solve the debt crisis.

An Example for American Churches

Recently I have had many experiences with Christian ministers of various denominations, black and white, many of whom have attended one of the Inter-denominational Conferences for Clergy. In America, unfortunately, most churches are not interracial or intercultural. Indeed, the most segregated hour in America is Sunday morning. In contrast the example of Unification Church members from different racial and cultural backgrounds has inspired many ministers to see a vision of other possibilities. Our church is providing a different model of how to integrate and work together. It has been exciting to see ministers from various denominations able to transcend their own particular doctrines, creeds, and organizations and willing to dialogue with clergy from every other doctrinal and/or denominational backgrounds.

Most recently, from January 1987 until January 1989, I served as the regional coordinator for our church per se for a five state area which included the states of Pennsylvania, Ohio, Delaware, New Jersey, and New York. On two previous occasions during the 1970's I was state leader for our church for Pennsylvania, and appreciated an opportunity to live and work in

Philadelphia again.

A Man of Incredible Vision

Over the past twenty years I have had many experiences with the Rev. Moon. I have been with the Rev. Moon in almost every conceivable type of situation: eating at the same table, riding together in a car, listening to him speak, fishing on the ocean or on a river, talking, singing, praying.

Most important has been listening to him speak about his many and varied experiences with God and people. These kinds of experiences are unforgettable and have been the very basis of my own spiritual life. Rev. Moon has taught me how to pray, how to lead a good life, how to know God, and how to serve people. Rev. Moon's own life has been one of many trials and tribulations. He has been imprisoned and has suffered many times. But in spite of that he is a man of incredible vision and determination to fulfill Jesus' command to establish the Kingdom on earth. Jesus is working very closely with Rev. Moon to fulfill the desire for us to go to all nations with the gospel and to do everything possible to realize God's ideal on earth and in the afterlife.

To live with the Rev. Moon is not easy because his standard of excellence is so high. He sleeps very little; he works day and night; and whatever he does, he does seriously and intensely. He seems always to be working harder than anyone else. Rev. Moon's method of leadership is to set an example for others to follow. People can learn a great deal through imitation. By following the example of Rev. Moon, we can learn how better to love God and to serve others. Rev. Moon's own children and the many other youth who have grown up in the Unification Church have benefited from his example. I have been inspired by Rev. Moon's high standard of morality, spirituality, love and wisdom.

Building a Family to Serve God

When I first joined the Unification Church, I lived in Washington, DC in a church center with many other single people, including my future wife, Nora. At that time I didn't express any affection whatsoever towards Nora, but instead kept busy doing God's work in the world. Nora and I were matched or engaged by the Rev. Moon on the recommendation of Dr. Young Oon Kim, the first Unification Church missionary to America. We believe, as many Unification members do, that our marriage was made in heaven. Nora and my personalities are rather complimentary. Nora, who is six years older than I am, is affable, joyous and outgoing. I tend to be more serious, intellectual, single minded and straight forward. Over the years we have been able to grow together in our faith and understanding of God and of one another. We've been able to compliment one another's strengths and weaknesses.

We have four children, Andrea, who is 17 years old, is the eldest. She has spent four and one-half years in Korea at the Little Angels School learning the Korean language and culture. Our oldest son, Christopher, is 16. He has spent three and one-half years at the same school. They have been able to find God through their experiences with Rev. Moon and the early members of our church in Korea. Our two younger children, who attend public school in New Jersey, are Ameri, who is twelve years old, and High, who is almost ten.

Today, the Unification Movement is a community of families. We're no longer primarily youth living in church centers doing evangelical work. Most of our families live in apartments or houses, raising children, working on jobs and being responsible citizens in their communities. At the same time, our members are doing their best to lead good spiritual lives and to work to transform society rather than giving in to the materialistic demands of the secular world. Our desire is to resist temptation and to live the highest ethical life possible.

Being a Loving, God-centered Person

My wife and I have had many experiences sharing houses with other families who belong to our Unification church. We once lived in the same house at different times with 15 different families. We've experienced many different styles of child rearing and marital relations depending on each person's personal, familial, or cultural background. The Unification Church does not provide detailed guidelines on how to live family life. Yet, in spite of all the differences in the specifics of how to live one's daily life, there is a consensus within the movement on the need to be a loving, serving, God-centered person. Unification couples, thus, have an unusual willingness to live communally with others. There is a wonderful camaraderie among couples and families. Children from Unification families spend much time with one another growing and developing their characters and lives of faith.

Living with another family, we are able to gain all the advantages of a public life while maintaining a private life to some degree. Because we share much that is public we are able to gain the advantage of loving, sharing, and working with other families. When everyone is thinking in terms of giving, not just receiving, then we all benefit. If people only think about their own needs and situations, then paradoxically everyone loses. For example, everyone wins when there is a happy marriage, whereas no one wins in a divorce.

By living with others, we and our children have learned to relate to a variety of different people. Hopefully, we are thus broader in our ability to understand, relate to, and love others. As Unificationists, we want our children to grow up without racial and cultural biases. thus, we have en-

continued on page 4

Community Dinners



continued from page 3

couraged them to study several languages and cultures while they are young. We want them to love and respect people from many different races, cultures, and creeds.

Our children are naturally drawn toward a spiritual way of life, but it has been helpful for them to live and study in Korea. During their teenage years when other children are often rebelling against their parents, our children have had the freedom to be on their own in another culture on the other side of the world. Supervised by house parents in an international dormitory they have had the opportunity to learn from our church and from Korean culture. The Korean culture inculcates into the youth a natural desire to respect parents and elders. Inherent within Korean society and language is a degree of respect for elders that we seldom experience in modern day America. After our children have been in Korea, instead of rebelling, they somehow show more honor, love, and respect toward us as their parents than they would otherwise.

Also during various summer camps every year, Unification children have had amazing experiences with God and with one another that give them an understanding of the ideals of Rev. Moon and of our movement.

America has Great Ideals

As an American, I believe in my nation, and I have great hope for it. America has great ideals. Although we have not always lived up to those ideals in the past, we should do so in the future.

Following the Revolutionary War, with the adoption of the Constitution and Bill of Rights we set up a new form of

government that was unique in terms of the history of the world. However, there were mistakes made by the Founding Fathers, especially the failure to condemn slavery. Because of that failure, the Civil War was fought in the 1860's to emancipate the black slaves who were not originally liberated by the Constitution. Then, unfortunately, after the Civil War, we failed to live up to our ideals of creating an interracial democracy, but had Jim Crow laws and discrimination instead. Therefore, in our own day we need to make a more determined effort to fulfill the ideal of an interracial nation comprised of all kinds of people able to love and respect others. Our nation is a microcosm of the world in which every type of person lives. Our challenge is to integrate all the various races, nationalities, cultures and creeds into one community of peace and harmony.

Rev. Moon's vision of love and unity is able to provide the basis for a reinvigoration of the original idea of our Founding Fathers. His ideal is the same as that of our Founding Fathers, but goes beyond it, inspiring people to live up to the highest standards possible. Spending time personally with the Rev. Moon has been the greatest, most wonderful experience of my life. He really cares about God, people, America, and the world. I am grateful to him, Mrs. Moon, and their family. I am proud to be a member of the Unification Church and to follow such a leader as the Rev. Moon.

Anne Inoue is a student at the Unification Theological Seminary. She is writing this series as a project for her Field Education class. She is a staff writer for the Cornerstone, published by UTS.

UTS hosted yet another fine evening program for the local communities on Sunday, March 12. After dinner and entertainment, John Raucci, City Director of the Unification Church in Red Hook, presented "The Origin of Evil," and talked about social problems such as AIDS, drug and child abuse that still devastate our society.

On Sunday, April 9th, at 5:30 am, UTS hosted an evening program. Following dinner, Joseph Wakaria, an award winning speaker and graduate student at UTS, presented "One Nation Under God: America in the 21st Century." Mr. Wakaria is a native of Kenya, Africa and holds a BA in Banking and Finance.



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Seminarians Attend 10th World Media Conference

The World Media Association was founded by Rev. Moon to create an international consortium of media professionals and opinion leaders dedicated to advancing the highest standard of journalistic ethics. The WMA is committed to the furtherance of responsible media and the maintenance of freedom of expression worldwide. The WMC is unique for three reasons: 1. The media is considered an element in society, and therefore the media is examined in the larger context of society. 2. The WMC brings together a broad cross-section of individuals representing 70 nations. 3. The WMC promotes the value of free and responsible expression by the media and individuals as being indispensable to democracy and the survival of free societies. The WMA also organizes fact-finding tours for journalists and opinion leaders to areas of the world of crucial importance. Tours have been undertaken for example to South Africa and the USSR, giving a clearer understanding of the complexities and challenges involved in contextual situations. The tours enable participants to gather first hand experience in these vital areas.

This year, Washington, DC hosted the tenth World Media Conference (WMC) "Media Standards and Journalistic Accountability." Myself and two other seminary students (Barbara Stacey and Genny Lataiyade) were privileged to be able to attend the WMC as staff. The conference was held in the Omni Shoreham Hotel—the same hotel where the Freedom Banquet was held for Rev. Moon upon his release from Danbury prison. The conference schedule went as follows. On Wednesday, March 22, the 350 participants arrived at the hotel and registration followed upon their arrival. That evening, Rev. and Mrs. Moon held a welcoming reception for all the participants.



Soviet delegates during WMA Conference session

This clearly was a very providential conference, as this was the first time that a delegation of journalists from the Soviet Union attended. Ten journalists and one interpreter from the Soviet Union, were the first to be welcomed by Father and Mother in the receiving line. Novisti sponsored the trip and there were representatives from newspapers in Siberia and the Baltic. The Russians were followed by representatives from the People's Republic of China, for whom it was also a first attendance.

On Thursday, March 23, Rev. Moon gave the Founder's address. In the address Father stressed that the media must stand at the forefront in the defense of human dignity and freedom and the crusade against all forms of injustice. A moral media must use their freedom to protect, preserve and promote God-given human rights and dignity. Furthermore, Father stated: "The question arises: Why should a religious leader expend so much effort and resources in media enterprise? My reason is quite simple. It is because I recognize the power of the

media." "My ultimate goal and desire is to achieve lasting world peace—a peace based upon a system of true values."

The Keynote Address was given by William Rusher, Publisher Emeritus, of the *National Review* magazine. The lunch speaker was Amb. Guido Fernandez, Minister of Information of Costa Rica. The afternoon session included speakers such as James Bevel and James Meredith, who addressed the theme of "Assessing ourselves and the media on civil rights 1957-1989. The dinner speaker was Oliver North, former member of the National Security Council. In his speech, he testified to the importance of the family and God.

On Friday, March 24, a full page advertisement, featured in both the *Washington Times* and *The Washington Post*, quoted excerpts from Father's Founder's Address. This let loose a barrage of telephone calls from people interested to know more about the conference and Rev. Moon. Friday consisted of a day full of sessions, addressing topics such as "The Jour-

Second Unification Thought Seminar

by Paul Perry

The Second Unification Thought Seminar for Unificationist Scholars was held in Barrytown, New York, on April 21-23, 1989, under the Sponsorship of Dr. David S.C. Kim, President of the Unification Thought Seminary. Approximately 50 individuals took part in this event, including participants and observers.

The Second Seminar covered the chapters of *Explaining Unification Thought* that were not dealt with in the First Seminar. Specifically, the following chapters were covered: Theory of Original Human Nature, Axiology, Theory of Education, Theory of Art, Theory of History, and Methodology. The format of the sessions was similar to that of the First Seminar, consisting of a 20-minute presentation by a Presenting Panelist followed by comments by a Contributing Panelist. Dr. Thomas Walsh was the Moderator.

The first day began with an evening session, in which Dr. Andrew Wilson reviewed the main ideas and themes of the first seminar.

The second day began with the chapter "Theory of Original Human Nature," for which Ms. Patricia Gleason was the presenting panelist and Dr. Sebastian Matczak was the contributing panelist. Dr. Anthony Guerra and Dr. Theodore James were the presenting and contributing panelists, respectively, for "Axiology." Dr. David Carlson presented "Theory of Education," with comments by Dr. Diana Feige. The chapter "Theory of Art" was presented by Dr. Lloyd Eby, with comments by Dr. John Sonneborn. At the conclusion of the first day, Dr. Stuart Hackett made a special presentation of his comments on "Epistemology."

The activities of the third day were initiated with "Theory of History," presented by Dr. Louis Rayapen and commented upon by Dr. Yoshihiko Matsuda. Mr. Paul Perry presented "Methodology," the concluding chapter, and Dr. Frank Kaufmann was the contributing panelist. The final session of the seminar consisted of discussions of future plans.

The presentations and discussions of this seminar produced abundant materials, which, no doubt, will enrich Unification Thought and will speed up the process of its development. In what follows, a few nuggets will be presented.

- Individuality grows together with goodness. Individuals of remarkable goodness often display strong individuality.
- Love is not diminishing of the one who loves; rather, it brings abundant joy.
- As children of God, we are born in the object position; but that position must not be seen as servile.
- Human responsibility is an important distinguishing trait that sets humans apart from animals.
- Humans are beings of lineage. Their ontological status is in part defined by relationality. In concrete terms, humans exist in the context of the family.
- The greater the number of differences that are harmonized in a being, the greater the beauty of that being. A blessed couple displaying contrasting but harmonized characteristics is beautiful.

- One of the tasks of Unificationist scholars is to translate the concepts of the Unification theory of education into pedagogical terms that can be accepted by and applied to the educational system.
- The fragmentation of education destroys the dynamism of education. Unification Thought introduces a new paradigm in education, namely, the relational model.
- There is a growing awareness in the American educational community about the need to have effective religious education in schools. Some states are now requiring the inclusion of religious teachings in textbooks.
- Learning Unification Thought is like learning a new language: one must have patience and dedication until the new terms are learned.

These are only a few of the many interesting ideas proposed during this seminar. More importantly, however, the seminar was a clear display of the spirit of sincere dedication on the part of each participant. Without any exception, everyone contributed of his or her very best toward the clarification and development of Unification Thought—and even though there was not always agreement with regard to specific details, there was agreement in heart, as every participant strove to help prepare Unification Thought to be presented to the Western world.



April Blessing

On April 7, 1989 Rev. and Mrs. Moon Blessed an intimately small number of church members in Holy Matrimony, in the Grand Ball Room of The World Mission Center in New York City.

This Blessing was unique in that there was no matching immediately beforehand and that a Single Blessing was given to 55 women and 2 men over 60 years of age. Since Father had never performed a single blessing outside of Korea, this was a particularly happy surprise for old time members. There were two other categories of candidates: 120 previously married couples and 42 previously matched couples.

The Seminary was represented in each category. Onsongo and Selesa Machini, married before the church in Kenya (their 9 year old daughter Nyabuke was delighted);





Pres. and Mrs. Kim pose with Students at the Divine Principle Contest.

11th Annual Divine Principle Lecture Contest

The Annual Divine Principle Lecture Contest commemorates the founding of the Holy Spirit Association for the Unification of World Christianity in Korea. This year's contest is in celebration of the 25th anniversary of the Korean Church.

Divine Principle is the very essence of our church, and this contest an integral part of the UTS tradition. Before our True Parents there was no Heavenly Tradition. Our Seminary training stresses a daily life style of tradition, because tradition is the timeless life line that pulls God, our ancestors and descendants together centering on the present.

A team of five judges selected the win-

ning presentations: Dr. David Carlson (who won the first Divine Principle contest in 1978), Dr. Deitrich Seidel, Dr. Shawn Bryne, Mrs. Shirley Stadelhofer, and Dr. Jenny Tanabe.

While the judges withdrew to deliberate the 8 finalists, staff and students entertained the teaming crowd. Lloyd Anderson performed a piano Polonaise by Chopin. Andrew Davies, Don Trebshaw, Randy Foreman, and Sam Harley performed "Summertime", by Gerschwin. Celeste Simms sang a song she wrote, "Love Your Enemy". Jim Bard performed a one man skit, "The Volunteer" by Robert Service. Enrique Ledesma, Maartin Meiger, Katie

Daniels and Julie Richter sang "Eternal Spring" and "The Reach" by Dan Fogelberg.

Our beloved President, Dr. David S.C. Kim presented the awards to winners: Marilyn Kerins, who took First Place with her lecture "Motive and Process of the Fall". Chris La Bas won second place for his presentation of "The Consummation of Human History and the Last Days". Stephan Stacy took third place with "The Second Coming". Clifford Yank and Robin Ledesma took fourth and fifth place, respectively. The victory won, everyone glorified in home made brownies, still warm from the oven.

Cont. from pg. 1

nalist As Historian: Understanding the Past, Recording the Present, Envisioning the Future." Speakers included, Paul Johnson, Georgie Anne Geyer and Pulitzer Prize winning historian, Arthur Schlesinger, Jr. "The role of the media in the U.S. electoral process." Speakers included Roger Ailes, Reed Irvine and Susan Estrich, who was the campaign manager for the Dukakis-Bentsen '88 Electoral Campaign. "Passage to a human world: How well does the media understand the path of economic development, world population growth, resources and the environment. Speakers included Marion Clawson, Gloria Feliciano and Zeng Yi. The dinner speaker was Ding Yangyan, director of international affairs, Xinhua News Agency. he spoke on "Peaks and Valleys on the Road to Chinese Democracy."

Saturday, March 25, started off with a plenary session addressing the topic of "Media Communication and the rise of International Democracy: Examining Problems and Solutions." Speakers included John Dunlop, S. Abdullah Schleifer and Vitaly Kobyshev, political analyst for Izvesti in Moscow and consultant to the Central Committee of the Communist Party of the Soviet Union. The lunch speaker was Arnaud de Borchgrave, Editor-in-Chief of The Washington Times. In the afternoon the participants went on as escorted tour of The Washington Times and The World and I. The conference was concluded by a Farewell Banquet and Entertainment hosted by Rev. and Mrs. Moon. Rev. Moon delivered a short address which was followed by juggler/comedian Michael Davies, who had his audience in stitches of laughter. Shiela Vaughn and Jeff Benson sang the Seoul Olympics Theme Song. All day Sunday, attendees departed to the airport. The day after the conclusion of the

conference, Larry Moffitt (Executive Director WMA) and John Robbins (Projects Director WMA) left on a 12 day Fact Finding Tour of the heartland of America with the delegation of Soviet journalists.

by Madelene Pretorius

Cont. from pg. 2

Elias Soria, from the Philippines took his wife Lucia's photograph; one matched sister, Ilona Ohira, and one single sister, Sara Witt. Senior Myra Stanecki watched as her parents (previously married) and her Grandmother (a single blessing candidate) received the Blessing.

Entertainment and a banquet were held that evening at the Manhattan Center and Father led everyone in joyful dancing.



Hyun Jin Nim Moon holding 3rd generation baby Jung-Ae Kim (daughter of Jin Gun and Yun Sook Kim) during a visit to UTS.



Circular Movements of WonHwa-Do

On Monday, April 3, Mr. Takamitsu Hoshiko, international instructor of WonHwa-Do, spoke to seminary staff and students about Father's vision for WonHwa-Do Sport training, as a means to develop: 1) unity of mind and body, centering on God's Shimjung, self-discipline, perseverance, and physical fitness and 2) as a witnessing tool, which has proven effective all around the world.

Meeting in the White Carpet Room at 7:15 pm, Mr. Hoshiko shared his experiences from a special 40 Day WHD training in Korea, with Father. He covered the purpose of Dr. Seuk in creating WHD and Father's guidance concerning its internal aspects as well as the technical aspects of circular movements known as the New WHD of Mr. Han in Korea.

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UTS Hosts Religious Education Conference

The Unification Theological Seminary hosted the first Religious Education Conference in its history on April 28-29, 1989. The guest speaker was Dr. Gabriel Moran, professor of Religious Education, having published over 12 books and numerous articles.

The first session was held Friday evening and was entitled "Religious Education -The State of the Art". Dr. Moran spoke about the need for Religious Education to become International, Interreligious, Intergenerational and Interinstitutional in order to meet the needs of our ever expanding world. He brought to our awareness the difference between teaching religion and teaching one to be religious and the domains belonging to these two disciplines. It is his contention that Religious Education has been generally thought of as the teaching of Religion, while it is actually the teaching of a person to be religious that is the real endeavor of Religious Education. Mr. William Brunhofer, D. Min. candidate at New York Theological Seminary and member of the UTS Administration, offered a formal response to Dr. Moran's presentation.

The second session, held Saturday morning, was entitled, "Morality and Education: Allies or Enemies". Dr. Moran traced the history of Moral Education through sociology and psychology and outlined how these fields have influenced religious morality over the years. He proposed that Moral Education, like Religious Education, goes across religious lines and is a life-long process. Ms. Kathy Garland, doctoral student in Religion and Education at Teacher's College - Columbia, was the respondent.

The third and final session was held



Saturday afternoon and was entitled, "Religious Education for the Twenty-first Century: The Presence of Religious Pluralism". In this presentation Dr. Moran pointed out the need, in our expanding world, to understand "other" religions if we are to truly practice our own. "Tolerance becomes the virtue of relating my tradition to others, rather than thinking that none of this matters anyway." The process of understanding other religions is threefold: 1) from the inside, 2) from the neutral objective point of view, and 3) from the standpoint of its enemies. Mrs. Shirley Stadelhofer, D.Min. candidate at New York Theological Seminary, Admissions Officer at UTS and Pastor of the Unifica-

tion Church of Poughkeepsie, was the respondent.

Each of the sessions was followed by a question and answer period that was open to the audience. The conference was attended by approximately 50-75 Seminarians and guests from the local area. On behalf of the Unification Theological Seminary we wish to thank Dr. Gabriel Moran for taking time out from his busy schedule to spend this time with us. We would also like to thank Dr. Kieran Scott, Professor of Religious Education at UTS, and Mrs. Therese Stewart, Academic Dean at UTS, for their many hours spent in establishing this first Religious Education Conference. We look forward to many more to come.

Interview with Hak Ja Han Moon Appears in Soviet Magazine



Hak Ja Han Moon

The following article about Rev. Moon & the Unification Church appeared in the June 14th, 1989 issue of the Soviet Magazine, Za Rubezhom ("Abroad"). The most informative aspect of the article was an articulate interview with Hak Ja Han Moon, the wife of Rev. Sun Myung Moon and mother of their 13 children. The old saying "Behind every powerful man there is a strong woman" rings true as the voice of Hak Ja Han Moon peels out across the countryside and throughout the cities of the Soviet Union as the bells of the Christian Churches once did, carrying the message of the Holy Spirit.

"Responsibility Before Future Generations of the Human Family"

In this epoch of perestroika, phenomena and people are coming into our social field of vision which before we tried not to see or rejected. Often we were repaid in kind.

The Reverend Sun Myung Moon is a complex and contradictory figure. A native of Korea, he currently lives in the United States. He is a great religious leader and a most wealthy industrialist. In his brief biography it is told that in 1936, on Easter morning, Jesus Christ appeared to him and prompted him to religious work. After dramatic, vivid experiences, Sun Myung Moon founded and headed a new Christian movement, whose organizational name became the Unification Church.

Religious revelations occur quite frequently in a certain social and cultural medium. In 19th century Russia, among old-ritists, there was a small sect whose religious teachers proclaimed themselves to

be the earthly incarnation of the spirit of Christ. In the character of Reverend Moon what is most striking is the combination of deep religiosity and business enterprise. At present he stands at the head of an enormous fortune which is used to propagate his ideals. He finances numerous international cultural and scientific associations. He stands behind a flourishing newspaper-magazine conglomerate with publications not only in the USA, but in South Korea, Cyprus, and Argentina as well.

Nevertheless, in the United States, Sun Myung Moon has been treated with a well-known guardedness, both as a religious leader and as a businessman. At one time from religious circles in the USA, there seemed to come a steady stream of defamation of him and his followers. Likewise, on accusation of violating tax laws he was sentenced to prison.

For many years Sun Myung Moon did not hide his animosity towards communism, towards the Soviet Union. He was the founder of the famous Anti-Communist League, a product of the "cold war." He explained his position, apparently sincerely, in that communism is atheistic by its very nature. But both perestroika in the Soviet Union and the important transformations in China compelled him to address an international conference of journalists from both the Soviet Union and Mainland China, in Washington in April. In the presence of Soviet and Chinese delegations he said:

"The communist world is rapidly changing. I approve of the new policy of glasnost and perestroika in the Soviet Union and the reforms carried out in China. The media in both countries are playing the leading role in these changes."

Reverend Moon doesn't give interviews. But his wife and comrade-in-arms, Hak Ja Han Moon, amiably agreed to answer several of my questions. We publish her answers with minor abbreviation. I think they shed light on what is one of the most unique and influential of the new religious movements, not only in the USA, and on the approach of its spiritual leader to an entire host of important problems of all of humanity.

First Question:

The Unification Church is active in many countries of the world, and numbers hundreds of thousands of followers. Their concerns and dreams, apparently find expression in the teachings of Reverend Moon. What goals does he advance?

When my husband approaches God in prayer, he doesn't ask God for help, but asks what his will is. And he pledges to

fulfill it. According to my observation, when my husband sets out to work in this spirit, God himself helps him even without his asking.

I want to emphasize that racism, religious intolerance, the desecration of nature, and other misfortunes of our world are the result of serious problems in the human heart. That's where we should approach the solution of world problems. The hatred in the heart of man must be replaced with love.

It is well known that my husband was a long-time opponent of communism. This is no secret. But I want to emphasize that he didn't hold this position out of malice. He held it because Marxism doesn't recognize the existence of God. But my husband always believed in the grandeur of the Soviet Union. Today the West is falling into decline because of its callousness in relation to God, and its abuse of human freedom. When the nation of the Soviet Union carries out the reform of its system, and religious freedoms will be firmly restored, prosperity will undoubtedly come.

With God's help the future of the Soviet Union will be bright. You should strongly believe in your country. My husband asked me to say to you, may God bless you and your families, may God bless the people of the Soviet Union.

Second Question:

In the present day there is a growing concern throughout the world with ecological problems. In the opinion of the Soviet Union, international cooperation is essential to save the world from ecological catastrophe. What is your opinion, the opinion of Reverend Moon concerning these problems?

Originally, nature itself maintained its own balance, but when human beings are included in the equation, they destroy the balance of nature. In this century, mankind has achieved astonishing technical and scientific successes. The USSR created the Sputnik and was proud to call Yuri Gagarin its son. Just think also about the surprising breakthroughs accomplished in recent years in medicine, such as the polio vaccines of Salk and Sabin.

I believe that God is working through science as well, so that we could understand the importance of having the greatest concern about the environment. Today we understand that many household items such as aerosol sprays can cause lasting damage to nature if they are not used with the necessary caution. We also understand that we are going to have to cope with the consequences of the fact that we continue to produce an enormous quantity of wastes that



The "Ho-Down" at the 1989 Limerick Party.

Limericks for the Graduating Class of 1988

Jin Kun Kim

There is a young brother called Kim,
True Father is so proud of him.
He came from the East,
To train as a priest,
To succeed, he has strained every limb.

Bob Anson

There was a young scholar named Anson,
He's thin and quiet and handsome.
With a car like a boat,
He was never a goat,
With his help on the job it gets done.

Robyn Ledesma

There was a bright-eyed lass named Robyn,
Whose spirit was hoppin' and bobbin'.
She was New Zealand's best daughter;
She walked 'cross the water.
She stood tall and was never a-wobblin'.

Bruce Biddle

Bruce is a wonderful brother,
With qualities unlike any other.
He writes and paints for the kids
and they have all flipped their lids
He's more fun than their Father and Mother.

Abdoulaye Wone

The tallest brother is Abdoulaye Wone,
From out of a crowd there stood only one.
A Canadian lass,
Has won his heart fast,
With a glad song to Canada he's gone.

Andre Jenkins

There was a proud speaker named Andre,
Convincing anyone of what he'd say,
You would know he was right,
By his Principled insight.
His glad heart would make anyone's whole day.

Junichiro Owaki

If I tell you his shirt's always creased,
And his hair is jet black and it's greased.
He wrote quite a thesis,
Though the English's in pieces.
I'm sure you'll know him from the East.

Clifford Yank

Our reflective scholar Mr. Yank,
Whose well-polished mind never sank.
Our dear brother Clifford,
Who with Commies differed.
As a grad will glow forth from the ranks.

Takeo Honda

Here comes a guy who always hates lies.
He studied religion to be great and wise.
Now he's ready to fight,
Using every ounce of his might.
Takeo Honda will win the first prize.

Pierre Beauregard

He's more like a moose than a mouse.
His whole heart he poured into Open House.
Well it isn't too hard,
To like Pierre Beauregard,
Which is pretty good news for his spouse.

Onsongo Machini

Onsongo, our brother from Kenya,
With his family, he'll always befriend ya.
For Africa's Providence,
In you we have confidence,
Or wherever True Parents will send ya.

Kenneth Nakamura

I'll tell you of a guy named Ken,
On the popularity scale, he's a ten.
It may seem he is quiet,
But really, he's a riot,
It's his heart that never says when.

Celeste Simms

I want to speak of my sister Celeste.
Who's music is some of the best.
She's all heart and soul,
And what is her goal?
To praise God, she creates without rest.

Michael Brazil

There was a young lad named Mike Brazil,
Who baffled with razzle and dazzle.
When he's not on the court,
The computer's his forte.
And his thesis has him burnt to a frazzle.

Stephen Childs

There was a young buff named Child,
Who beneath the decorum was wild.
His passion burned within,
He could tolerate no sin.
He's soled, he'll never be riled.

Samuel Harley

Stuck in the kitchen was Sam,
So when asked to direct, said: "I can."
And he jumped on a roof,
With a fiddle for proof,
Well, it's one way of getting a tan.

Marilyn Kerins Angelucci

Let me sing of dear sister Marilyn,
Who's heart is so close to Ye Jin's.
If a student's in trouble
She's there on the double.
To counsel, console, or just listen.

Alexandrino Basabe

There is Alex, a wild-eyed graduate.
Who, Elvis Presley, he likes to imitate.
For True Parents to see,
He got his degree.
Such a powerful fighter he's never late.

Allison Wakelin Byer

A great sister is Allison Byer,
Her charm can send you quite higher.
She'll give a sweet smile,
And care all the while,
Of her you never would tire.

David MacKenzie

There once was a fine lad and Scot.
Who all over the seminary was sought,
Our computers to fix,
With friends he would mix.
We shall miss him a whole, whole lot.

Charles Catlett

Have you heard of the one they call Catlett?
He cuts sin with his spiritual hatchet.
He sings like a lark,
He can make a cat bark.
And old Satan's got nothing to match it.

Robert Maynard

Our philosophical bro Robert Maynard.
The most likely to sprain his brainard.
As he discourses on,
From dusk until dawn,
His message becoming no plainard.

UTS Alumnus Brings Religious Giants Together

In March of 1989 the Council for the World's Religions, hosted a Muslim Conference in Istanbul, Turkey. The most significant aspect of this conference was the presence of the Grand Mufti of Syria, Sheikh Dr. Ahmad Kaftaru, a man of international importance and reputation.

The title of the conference was "Family and Law in Islam." The conference theme, the hard work of the international, coordinating committee, and the reputation of the CWR drew Islamic leaders from around the world.

Unificationists traditionally orient themselves toward Judeo-Christianity, the tradition to which Reverend Moon's own religious foundations can be traced.

Unificationists often overlook, or are not aware of the fact that Mohammed, the founder of Islam, also sought to unify people within the Abrahamic covenant into one people, through mutual respect and brotherhood. Also, Islam has extensive instructions for family and social life with clear instructions of the heavenly law, according to the revealed will of God.

Through the CWR film, and the testimony of the Unification people at the conference on how Rev. Moon instructs us in our lives, and the myriad of activities which Rev. Moon has founded to bring joy to God, Mufti Kaftaru was inspired to publicly proclaim before an audience, that represented literally ten's of thousands of Muslims, that he believes "Reverend Moon" to be the person capable of successfully uniting Christianity and Islam.

This is the mission for which the Mufti himself has labored and suffered all of his life. The parallels between Rev. Moon and the Mufti are many. In 1945 the Grand Mufti began a mission to unite Islam, Christianity and Judaism. He suffered much persecution, and was jailed and opposed in this effort for forty years, but knew that this was God's will and that this work would be fulfilled. Now he has completed forty years of work and proclaims that this unity will now occur. He proclaims that Rev. Moon is the man to do it. In addition to this similar life course, there are other coincidences between the lives of the Mufti and Rev. Moon that include similar efforts to establish family, industry, factories and other work.

Mufti Kaftaru has thirteen children by one wife; he lost one son in an accident and preached to his followers about the love and the will of God the day after the entry of his son into the spiritual world.

Sheikh Dr. Ahmad Kaftaru is the Grand Mufti of Syria and Head of the Supreme Council of Fatwa, in Damascus, Syria. The position of Grand Mufti is the highest position of religious leadership in Islam. A Grand Mufti is always the final ar-



The Grand Mufti of Syria, Sheikh Dr. Ahmad Kaftaru with Rev. and Mrs. Sun Myung Moon.

biter in all matters of faith, as well as of political and judicial concerns. In those cases where Islam is the religion of the country, the Grand Mufti is the highest authority in the land, superior to the highest political authority (The Ayatollah Khomeini, for example, is the Grand Mufti of his country). The Grand Mufti has born this responsibility with deep compassion, spirituality and reliance upon God.

His Eminence has been persecuted throughout his life because of his efforts to unite the "religions of the Book," Christianity, Judaism and Islam, and has, as a result, become internationally known as a powerful and enlightened Muslim leader. This recognition has resulted in meetings with the Pope, the Soviet Government, and now he is in America as a guest of the United States government, travelling to speak at the major Northeastern Universities. Recently a Congress on Religion and Peace travelled to visit him in his own land. In spite of this high position of international religious authority, the part of this trip that the Grand Mufti believes to be the most important was his chance to meet with Father.

Islam is the second largest religion in the world. It's religious fervor is the strongest of any of the major established religions. On the basis of religion, Islam is the staunchest opponent of communism, and Islamic countries are the most suc-

cessful in fighting off communist takeovers. (e.g. Afghanistan, Iran, Yemen, Syria and others). When travelling around Istanbul, the Mufti always drew such a crowd that people were barely able to walk, and many of the CWR conference participants had to create a barricade around him so that he could make his way through the streets.

Syria is one of the most important players in the Middle Eastern situation, and for a number of reasons, very few countries grant visas to Syrians. Ordinarily, Syrians are not allowed in the United States, but the Mufti is here as a guest of the United States, while on tour. The Grand Mufti's greatest desire of this trip was to meet Rev. Moon. Perhaps it is no coincidence that the Ayatollah Khomeini (the most famous Muslim in the world) has died, just at the time this Mufti was able to meet with Rev. Moon.

The meeting between Father and Mufti Kaftaru, on the evening of June 7, 1989, was outstanding. After preliminary greetings, they discussed the Middle East situation, quickly reaching a high degree of trust and intimacy. Rev. Moon expressed the need for peace in the Middle East as they discussed the responsibility of both religious and political leadership. The evening was a joyful, one—two great men meeting in mutual support and affirmation.

by Frank Kaufman

are unrecyclable and which are not biodegradable. The consequences of poor management in agriculture such as the destruction of huge rain forests, are becoming more and more obvious. And what's more, from such catastrophes such as "Three Mile Island" in the USA and Chernobyl, we see the absolute necessity of a more cautious approach to the peaceful development of nuclear energy.

I attended the 1988 Seoul Olympic Games. Two of our children were on the South Korean Olympic equestrian team. What really moved me about this event was the growing awareness of the importance of international cooperation. It is becoming more and more clear that no nation is an isolated island.

As international cooperation grows, it becomes possible in the sphere of ecology to accomplish worldwide agreement on the steps we must take for the defense of the conditions of life on our planet. The USSR is correct in opening up international cooperation in this vitally important area. All world leaders are obligated to recognize their responsibility before the future generation of the human family.

In this regard it might interest you to know that for the past seventeen years my husband has sponsored the International Conference on the Unity of the Sciences. Every year we gather scientists from all over the world, including many Nobel laureates. These conferences research the moral aspect of science and technology. The conference proceedings have been published, and many of the papers dealt with how to better defend our environment.

Third Question:

There are many people in the world in need of compassion and help. In the Soviet Union today there are emerging numerous charitable organizations and movements. An enormous work is being conducted in giving support to those who are being treated for alcoholism and drug-addiction. Could you tell us what you are doing in this area? In your opinion, is cooperation between Soviet charitable organizations and the Unification Church possible, and if so in what ways?

We would very much want to study the possibilities of joint work with the Soviet Union on projects in these areas. My husband's thought always transcends the limits of nations, religions, and political beliefs. There are three key problems we need to address. These are the problems of hunger, disease and illiteracy.

For us it would be very valuable to study the ways in which we could work together with the Soviet agencies which deal with these problems. We would be more than happy to cooperate in an approach to such problems, be it inside or outside the Soviet Union.

Let me give you an example of how we are approaching some of the problems

which you mentioned. Above all, problems such as alcoholism and drug addiction, as well as immorality and family breakdown, stem from spiritual confusion and lack of self-control. If medicine and psychology are capable of only partially curing these problems, then we believe the churches must play an important role.

On an international scale, one of the most severe problems which our world faces is the scientific-technological gap between nations. Some of the most developed nations in the world are not sharing their scientific-technological knowledge with the countries of the so-called "third world". This is an incorrect position. It is our duty to work together towards the creation of an international sphere of cooperation and co-prosperity. As long as the gap between poor and rich countries is maintained, the soil for conflict and war remains.

We have a permanent team of doctors and nurses which work on projects of medical assistance. In addition, we have assisted in the construction of schools and orphanages in the "third world". We are also helping the victims of natural disasters, and in particular, we assisted in the collection of aid for the victims of the tragic Armenian earthquake.

However, there are needy in the United States as well. In 1984 my husband acquired 250 ten-ton trucks and assigned five to be used in each of the 50 states. They are used mainly to deliver food products to the needy.

The businesses founded by members of the Unification Church are helping to hasten technical progress in the developing countries. Perhaps you know that we have businesses in Africa, China and other regions. In keeping with our policy, we don't take out the profits from those countries where our enterprises are functioning, but rather we reinvest them.

Fourth Question:

In conclusion, could you describe to us how Reverend Moon's working day is structured? And, perhaps a few words about your family?

My husband's activity has attracted wide interest, but also onslaughts of hysteria as well in certain circles. The reason has been the distorted presentation about my husband in the media. Often when people meet Reverend Moon they expect to see a monster, and are amazed to see what a loving and attentive person he is. Surely you yourself were also surprised, having met him personally.

My husband is, all in one person, a fisherman and a businessman, a newspaper publisher and a thinker, as well as many other things. But above all he is a religious leader. If you would spend even a day with him, you would immediately become convinced of this yourself.

When my husband was in prison for thirteen months in the USA, the other

prisoners expected that he would try to get an easy life, but they discovered a completely different person.

Every day he woke up and prayed from 3 to 5 o'clock in the morning. One day the prison chaplain came to him and said, "Reverend Moon, you are a minister and every Sunday you are welcome to use the chapel. Which time would suit you: seven, nine, or even eleven o'clock a.m.?" My husband asked, "Is the chapel open at three o'clock?" The chaplain replied, "No problem. I'll call you at three o'clock in the afternoon." My husband said, "No, I want to use it at three o'clock in the morning, if it is possible." The chaplain thought perhaps there was some sort of misunderstanding, but my husband made it clear that he meant the morning. He joked, "I doubt that in America there are many people who pray at three in the morning, so therefore it will be easier for me to get a direct line to God."

Usually my husband gets up very early, beginning his day with long prayer. After that, he plans his day and greets the children. Breakfast starts exactly at 7:30. It's also a working session. In the USA alone, my husband created more than three hundred organizations and businesses. You see, that's enough to occupy him for a long time. The morning meetings continue into the afternoon. At lunch the working sessions don't stop.

After midday, my husband usually visits one of the organizations founded by him. There he chats with its members and answers their questions. He returns home for dinner. At dinner the meetings continue, finishing up about one o'clock in the morning.

My husband is almost 70 years old. He leads a very disciplined way of life. If you're by his side for a few days you discover that he is constantly loading himself down with work.

We have twelve children, six daughters and six sons. Already more than half of our children have their own families. Our oldest child, a daughter, is 28, and our youngest, also a girl, will soon be 7. It's not simple to be the mother of so many children. And now there are grandchildren. Seven of them already!

We believe that the family is the only institution created by God himself. Sometimes we speak of it as school of love, a place where we learn to relate to all human beings. We also believe the family is the building block of the kingdom of heaven on earth.

Translation from:

Za Rubezhom ("Abroad") no. 24, June 14, 1989, p. 16 Religion and Society.



OPEN HOUSE 1989: International Family Festival

Reminiscent of Yankee Stadium, gusting winds and rain threatened to dampen the festive spirit surrounding the annual Open House here at UTS.

Although, traditionally held in May, the preparations for Open House begin months earlier. Coordinators, Jeffrey Kingsley, Pierre Beauregard and Arlene Arevalo conducted a 34 day prayer condition, meeting each evening to pray and discuss practical aspects of the event.

Invitations to the Open House were extended to local churches, friends and neighbors in the Mid-Hudson Valley. Approximately 800 people attended, primarily as family groups. Parents spent a leisurely day walking throughout the grounds of the campus, many pushing strollers and carrying infants. UTS provided buses from the World Mission Center and headquarters; and vans from headquarters and Belvedere, allowing families in the city to visit UTS for the day.

Registration began at 12:30 p.m. and the afternoon was devoted to sports and games. Adult games included a volleyball tournament, a basketball tournament, and a ping-pong tournament. There were also informal games of soccer, badminton, croquet, horseshoes, tennis, billiards, and futsal.

Activities for children included a tag game, "Pin the Tail on the Donkey", running and crawling races, a balloon toss, apple bobbing, a fish pond game, egg and spoon races and the most popular event, the parent-child three legged race. There was also a hayride and costumed clowns who painted small delighted faces in day-glow colors.

Several UTS Alumni participated in



A folk dance from the Philippines

the Wonhwa-Do demonstration, which included an impressive board breaking demonstration by the UTS community youngsters.

While tables were set up by the grounds crews, guests gathered in the Chapel at 4:00 p.m. for the Ecumenical Service. Dr. Tyler Hendricks spoke about "One Family, One World Under God". The Rev. Dr. Samuel Akesson acted as Master of Ceremonies for the prayer service, which also included a testimony by Rev. Dr. Hector Chiesa. The UTS Choir also performed.

An outdoor picnic began at 5:30 pm and thanks to the unity and skills of UTS Food Service Manager, Ali Mahjoub; Head Chef, Lloyd Anderson; and Junior, Jules

Hack (who marinated, cooked and transported all that BBQ chicken by truck to the outdoor serving lines) the service was excellent, the food delicious.

Held on the outdoor stage, the evening entertainment brought the events of the day to a close, and included several solos, a folk dance by the Philippino students, the UTS Choir, the Joannie Mac Irish Step Dancers, and the popular "Michael Jackson" Dancers.

The vision for next year's Open House, includes the development of a Mini-World Festival of Culture at Barrytown that would extend over the weekend. The first of two days being a conference, and entertainment, sports and Ecumenical Service following on Sunday.

The Cornerstone

June 1989

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Graduating students pose with Dr. and Mrs. Kim

UTS Graduates Forty

The Unification Theological Seminary granted thirty Religious Education diplomas and ten Divinity diplomas in the 13th annual commencement exercises, held on June 30th, 1989. The commencement was held in the UTS Chapel with Rev. James Baughman, President of the Unification Church of America, presiding over the ceremonies. The service began with Kevin Pickard's processional March, performed by Mrs. Kerry Williams (class of 1987) and the UTS Brass Ensemble, conducted by Brian Saunders. Therese Stewart, Academic Dean, presented the Graduates to the President of UTS, Dr. David S.C. Kim, who then conferred upon the students their

respective diplomas and presented his congratulatory remarks and prayer. Names of the UTS students who graduated from the Religious Education Program in 1988 were read aloud to the assembly and representatives from that class, Masao Aiga and Ritsuko Soto came forward to receive the first degrees granted by the State of New York, on behalf of the entire class.

Student Body President, David Fraser Harris, gave the Graduate Response. Following the UTS Choir's moving rendition of Handel's "Hallelujah" Chorus, President Kim read the Commencement Address to the graduates in the absence of Reverend Sun Myung Moon.

The graduation ceremony was followed by the traditional early afternoon banquet and entertainment. Dr. Hugh Spurgin (class of 1977) presided over the gala event as Master of Ceremonies and led the opening prayer. Gavin Hamnett provided the ambiance for the luncheon on piano. Kwang Kyu Shin, accompanied by Moon Sook Choi Yoon on piano, sang "Sun Gu Ja (Pioneer)" by Doo Nam Cho. Poonsuk Sungkamongkol performed a traditional Thai dance that fascinated even this international audience. Michiko Nelson, Tomiko Uozumi, and Takae Saijo sang "Hana" (Flower) by Rentaro Taki.

Newly graduated Student Body

Cont. on pg. 6

Unification Theological Seminary's 13th Commencement Address

by Reverend Sun Myung Moon
June 30, 1989 - Barrytown, New York

Distinguished guests, parents, graduates, administration, faculty and staff, ladies and gentlemen:

On this happy and joyous occasion of the Unification Theological Seminary's 13th graduation exercise, I extend my heartfelt congratulations to 40 new graduates. At the same time, the administration, faculty and staff of UTS, who have helped these graduates complete their academic program, deserve to be congratulated.

Furthermore, I am pleased to receive a report from your beloved President, Dr. David S.C. Kim, that 22 of last year's graduates officially received the diploma for the Master's degree in Religious Education. These MRE degrees were conferred by the New York State Board of Regents and the President of New York State University on March 17, 1989.

You are greatly honored to receive this kind of prestigious Master's degree from the Empire State of New York. Therefore, my third "congratulations" goes to the 22 MRE degree recipients who are the Unification Theological Seminary's first degree holders.

I recognize this event as a sign of the Seminary's continuous advancement as a new age educational institution. I acknowledge the UTS Board of Trustees, the faculty, the administration, the staff, and the students for their steady effort and progress. I, the Founder of this Seminary, deeply appreciate this progress made under difficult circumstances.

May I call attention especially to the significance of this year in which you are graduating. On this happy occasion I would like to directly address you graduates regarding the urgent need for the revival of American Christianity, as part of God's dispensation, and the need for a global revival of world Christianity based on the revival of America. Who is responsible for these revivals? It is your mission, as graduates, to be responsible for the future destiny of America and the world.

The land of America was richly blessed by God so it could develop rapidly. This phenomenon did not just happen by chance. In the course of God's providence the nation of America was chosen for the sole purpose of restoring this troubled world to God's side. This nation was founded on the Christian ideal, therefore, America inherits the position of the 2nd Israel from Christianity.

God's plan was to let America become a world-power, and then lead the free world of theistic countries in confronting atheistic communism. Thus, centering on America as His chosen nation, God hoped to restore

the free nations to the "ideal" according to His original will.

However, the people of America, not knowing God's providence, went the wrong direction, especially after 1945 and the victory of World War II. They did not fulfill their heavenly responsibility for restoration to God's side. Thus, since that time, America and the free nations have lost the ideal, bringing about the moral corruption of their young people. Such moral corruption can be seen by the existence of free sex, drug and alcohol abuse, and homosexuality, not only in America but throughout the world.

In addition, they have been plunged into a worldwide confrontation with the rising evil force of communistic power, which has now taken more than half of this world in their global conquest. Now, America is at the crossroads of "life and death," and is on the verge of complete collapse. If America fails, God will have to raise up a 3rd Israel to restore this failure and to save America and the world.

Therefore, we must work hard to revive America from a dangerous coma and the condition of "near death." Since the "heavenly doctor" has not yet pronounced America and the free nations dead, there is some hope.

How can we revive America from its present, dying condition? That is the question. First, the nation of America and the American people must return to the ideals of God: to serve God, to believe in God, to pay awesome reverence to God, and to worship God. Second, they must recognize God as their Heavenly Father and all of humankind as their brothers and sisters. Based on Judeo-Christian faith, morality, ethics and values, they have to repent for their past failures and reject the present secular, satanic values. The most urgent thing we need to do is to revive the people of America and return to the Judeo-Christian value system.

Originally, Christianity was never intended to become individualistic, but it has developed into secular humanism and extreme individualism, abandoning the original values of the family and community. The family structure and the societal system have been separated to the detriment of both. We need to bring them back together based on the original Judeo-Christian ideal that this nation's Founding Fathers envisioned in the Constitution and fought for with their lives in the "War of Independence."

If the people of America return to God and revive their original values, then the free nations will automatically be revived

and the rest of the world will be restored. With a high standard of value the free nations can easily influence the communist nations, where changes are already taking place. Russia, China, and the Eastern satellite countries are now waging a battle to gain a democratic system, and a "pro-democracy movement" is taking place throughout the world.

I have much hope for the near future; a global revival and restoration is within our reach under God's providential scheme and timetable. Then, all peoples of the world will know God as their Heavenly Father and will understand His dispensation and His will. So, it is up to the people of America whether or not the world can be revived and restored to God, fulfilling the ideal world on earth which God had originally planned.

So, where do we begin? First of all, the re-revival of Christianity must come in America. Then, we must arrest the spread of worldwide communism and expose their global conquest strategy. Furthermore, we must stop the moral decay of the young generation in the world, and tackle the worldwide "mafia gang" operation that adds to the destruction of our youth. Finally, we need to mobilize over 400 Christian denominations to protect their young generation as future leaders through interfaith and ecumenical action. Instead of fighting with each other over doctrinal differences and denominational insistence, they must form a united front, fighting social evils in the community and the world.

I have established the Interdenominational Conferences for Clergy (ICC) for the purpose of giving direction to American ministers to help America. You graduates can teach Christian ministers about the infinite existence of the spiritual world of heart and love as a reality in our life of faith. Let your colleagues, the Christian ministers, rediscover this religious sphere.

We cannot sit back and watch the nation of America and the world perish. We must stop it now! Revive them; restore them to the original ideal and condition! When you go out to your mission you will immediately engage in a war between good and evil. With the help of your fellow alumni, I believe that you shall win over this war and bring victory to God.

I am even more convinced that you shall bring total victory in your mission because in 1988 I began the "Tribal Messiah System." This system is your opportunity to restore this nation by becoming a messiah to your own family. By creating God-centered tribes, each of our Movement's more than 20,000 Blessed families can become tribal chieftains and

From The President:

It is my hope and prayer that the training and education received here at the Unification Theological Seminary will enable these graduates to help not only the Unification Church, but all Christian Churches, to fulfill the Will of God, not as separate denominations and congregations, but as the whole Body of Christ transcending historical differences and narrow doctrines. Only through a new religious reformation of the highest dimension can Christian and other religious leaders guide the American people to truly establish One Nation under God with freedom and justice for all. America then will be able to recognize and fulfill her God-given responsibility to become the model for One World under God. The Seminary is committed to its educational mission for the purpose of bringing about this great transformation. We are truly living in the most exciting, as well as challenging, time in human history.

President David S.C. Kim, Ph.D.



The UTS Wonhwa-Do team poses with its founder Joon-Ho Seuk, Dr. and Mrs. David S.C. Kim and Mrs. Gil Ja Eu.



Dr. David S.C. Kim, conferring diplomas upon graduating students.

State of New York and UTS Jointly Grant Degrees

The Unification Theological Seminary was granted a provisional charter from the State of New York in November of 1986. At that time its programs were registered as master's level programs. The students who entered the Seminary that term, i.e. in the Fall of 1986, were the first to complete their studies in the newly recognized MRE program. However, until the Seminary receives its absolute charter, the degrees are granted jointly by the Seminary and the State. So after graduation last year, the records of the twenty-two students who began the MRE program in Fall 1986, were reviewed by the State and the degrees sent to the Seminary in March of this year. Individual names were read, and these degrees were accepted during the commencement exercises by two representatives of the class of 1988 on behalf of the entire class.



Kevin Vallee with son Colin.



Charles Catlett and Jane Pridgeon singing "Duetto Buffo di Du Gattii."

Candidates for Graduation

Religious Education Program

Robert P. Anson Jr.
Charlestown, Indiana
B.S., Purdue University, Indiana

Alex M. Basabe
Albay, Philippines
B.A., Bicol University, Philippines

Pierre Beauregard
Montreal, Canada
B.A.A., Hautes Etudes Commerciales, Montreal

Bruce Biddle
Euclid, Ohio
B.A., Academy of Art College, San Francisco

Alison Byer
Northampton, England
M.A., Princeton University

Catherine Cappelli
Tasmania, Australia
S.R.N., Rachel Forest Hospital, Australia

James O. Carron
Lisbon, Maine
B.A., University of Maine

Charles Damon Catlett
Washington, D.C.
B.A., University of the State of New York, Albany

Gregory Bruce Davis
Mashomet, Illinois
B.S., Southern Illinois University

Marshall D. De Souza
Folkestone, England
Portsmouth Polytechnic, England

David A. Fraser Harris
West Linton, Scotland
B.A., University of Birmingham, England

Paula Fujiwara
Sunnyvale, California
B.A., University of the State of New York, Albany

Catherine Gueissaz
Neuchatel, Switzerland
M.A., Neuchatel, Switzerland

Samuel C. Harley
Hudson Heights, Canada
B.A., University of the State of New York, Albany

Takeo Honda
Hokkaido, Japan
B.A., Meiji-Gakuin University, Japan

Yasuhiro Ida
Yokyo, Japan
B.A., Aoyama-Gakuin University, Japan

Shuji Kajita
Aichi, Japan
B.S., Miyazaki University, Japan

Marilyn Kerins Angelucci
Newport, Rhode Island
B.A., State University of New York, New Paltz

Jin Kun Kim
Seoul, Korea
B.A., Georgetown University, Washington D.C.



The class of 1989 gathered in the Chapel with relatives and friends

Robyn Ledesma
Masterton, New Zealand
R.C.N., Wellington Polytechnic of Nursing, N.Z.

Onsongo N. Machini
Kisii, Kenya
B. Comm., Nairobi University, Kenya

Robert Maynard
Milton, Vermont
B.S.C.E., Norwich University, Vermont

Kenneth Nakamura
Honolulu, Hawaii
M.F.A., university of Hawaii

Celeste M. Simms
Philadelphia, Pennsylvania
B.F.A., Temple University, Philadelphia

Myra Stanecki
Bakersfield, California
B.A., University of California, Berkeley

Steve M. Tamayo
Cheyenne, Wyoming
B.S., University of the State of New York, Albany

Nelson R. Toapanta
Los Angeles, California
B.S., Loyola Marymount University, Los Angeles

Donald M. Trubshaw
Wolverhampton, England
B.S., University of Wales, Cardiff

Reiko Wills
Shizuoka, Japan
B.S., Meiji-Gakuin University, Japan

Abdoulaye Wone
Rosso, Mauretania
B.A., Naukchott University, Mauretania

Divinity Program

Michael Allen Brazil
Lindsay, California
B.A., University of the State of New York, Albany

Peer Martin Brunnenschweiler
East-Lansing, Michigan
B.A., Michigan State University

Stephen Child
Huston, Texas
B.A., University of Texas

Andre W. Jenkins
Philadelphia, Pennsylvania
B.S., Carnegie-Mellon University, Pennsylvania

Genevieve Lataillade
Queens Village, New York
B.A., Ohio State University

David C. MacKenzie
Aberdeen, Scotland
M.A., University of Aberdeen, Scotland

Carol Ottosson
Medford, Minnesota
B.A., St. Cloud State University, Minnesota

Junichiro Owaki
Tottori, Japan
Waseda University, Japan

Jane Pridgeon
Kingston-upon-Hull, England
B. Mus., University of Birmingham, England

Clifford W. Yank
Hayward, California
B.S., San Jose State University, California



Congratulatory Remarks by Pres. David S.C. Kim

Dear Graduates, Congratulations to you all.

I have to confess something to you before I continue, can you guess what it is? Actually, I had a great deal of trouble thinking of what to say to you. You, who have heard me speak each morning for the last two or three years, must surely be tired of hearing me by now. However, today will be my last address to you, so please bear with me.

Our Seminary, founded by the Reverend Sun Myung Moon, is rapidly becoming more and more international in flavor and emphasis as our recruiting policy and procedure expands to include other nations. This year over twenty-seven nations have sent students and our doors are now even open to communist China. Why this trend?

The nations of the world are becoming dependent upon each other as they realize they can no longer remain independent and continue to survive. Also, cross-cultural contact is more frequent than before and both interreligious and intra-religious dialogue is becoming commonplace. Even Marxist/Christian and Christian/Buddhist dialogue is more and more popular. The two conflicting ideological camps of Communism and Democracy are trying to find common ground for coexistence, prosperity and global welfare. This was never imagined possible just one decade ago. It is truly interesting to observe today's world affairs.

According to our church's teaching, this is God's providential plan as prophesied in the Bible - the so-called, Last Days. This means, according to Unification Principle, that this is the time of the new Messiah's appearance. You graduates are qualified to understand and teach the contents of Unification Principle, especially in the area of interfaith work and world ecumenism. Even our faculty reflects this ecumenism as they represent Roman Catholicism, Protestantism, Confusionism, Judaism, Greek Orthodoxy and so on. They have shown you how great variation can coexist and work together for the good without destroying each other while promoting the higher goal of worldwide well-being. They have been doing this here for the last fourteen years, since our inauguration in 1975.

Therefore, be optimistic and positive, even in pessimistic and negative situations. Based on this belief I coined the phrase "Unification Optimism" as a term for the new age. Live for the sake of others, spread the word of God and propagate God's True Love, even to your formidable enemies. By doing so, evil will naturally surrender to God's side. Thus, permanent peace, order, joy, and happiness will be realized on earth.

This is the "Kingdom of Heaven on Earth" which Jesus referred to when he said, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

Today, we all celebrate your success and accomplishment in academic as well as spiritual maturity. Your future path and mission are not necessarily static and easy, but will sometimes be cyclical, mobile and tough. In other words, there will be a high degree of ups and downs in the course of your life after graduation. Please remember this day of joy, happiness, power and spirit as you are bouncing up and leaping forward from this launching pad, continuously and steadily advancing your work and mission,

and following the footsteps shown to us by our Father as model followers of the Reverend Sun Myung Moon. By doing this, you can positively and constructively influence this sick and troubled world and have great impact on its restoration to God's side.

We are proud of you all because you are the ambassadors of Heavenly Father and the special envoys of Reverend Moon and the Unification Movement worldwide. You must also feel proud of yourselves. You deserve to be recognized and highly congratulated. May God bless you forever and, again, my congratulations to you.

Thank You.



President & Mrs. Kim

President Kim's Prayer

Our Father in Heaven, on this joyful morning we feel a sense of accomplishment after being uplifted by the commencement address given by our beloved Reverend Sun Myung Moon, the founder of this seminary. We are thankful that you have placed Reverend Moon on the earth in this dispensational period as one of the great, contemporary religious leaders to influence this troubled world which has been controlled by Satan for so long. Our founder, Reverend Moon, has been our guide and shining light for many years, and now we are the ones who must be mature and take heavenly responsibility to restore this world to your side, even as Joshua and Caleb followed Moses' dispensational work.

Father, we pray that you help these graduates to be bold and brave in the Heavenly war against the evil powers and systems prevailing in this world. Also help them to be as wise as the Heavenly serpents described in the Bible. Let these new

graduates follow in the footsteps shown to us by our Father and dash forward into the enemy camp to bring the total victory for you.

Our beloved Heavenly Father, we pray that you bless those teachers, parents, friends and relatives who are gathered here this morning to celebrate this new generation and new breed of leadership. Also we pray, let them feel and experience your true love which prevails in this place and let them be committed to fulfilling their individual responsibility for their family, society, nation and world.

Finally, Father, bless these 40 graduates as the new and younger generation of leaders so that wherever they go, whatever their mission may be, your protection, guidance and intervention is with each of them. We ask this in the Names of True Parents,

Amen.

Cont. from pg. 1

Officers, President David Fraser Harris, and Vice President Marilyn Kerins presented the class gift (money for the refurbishing of the new conference room) to President Kim. Junior Class Officers, President William Peat, and Vice President Katie Daniels presented the Senior Class Officers with the plaque commemorating the 1989 Graduating class.

Jane Pridgeon and Charles Catlett sang "Duetto Buffo di Due Gatti", a delightful cat courtship duet by Rossini. "True Love" written and accompanied on synthesizer by Celeste Simms was sung by Celeste, Annette Canoura, Randy Foreman, Sam Harley, Marilyn Kerins and Don Trubshaw. Dr. David Carlson presented the banquet speech. The "UTS Moonwalkers" performed a hypnotic dance to Michael Jackson's "Man in the Mirror" with a spectacular surprise ending. The banquet and entertainment closed with the UTS Gospel Ensemble singing "Hand in Hand", which was written by Koreana for the 1988 Seoul Olympics. The audience responded emotionally in song and by standing and clapping hands.

The afternoon was spent outdoors on the tennis courts and the soccer field where a Wonhwa-Do demonstration took place and a soccer game between parents and their children was held.

Following a buffet dinner of roast beef, crab, spaghetti with meat sauce, assorted breads, fruits and deserts, the evening entertainment opened with "On a Clear Day" sung by the Barrytones.

The UTS Theatre Company then presented "Fiddler on the Roof" directed by Sam Harley. Gavin Hamnett provided accompaniment on piano; Gloria Brewton provided the musical direction. Anne Inoue created the costumes and was stage manager for the UTS production. The Fiddler cast: Tevye, Sam Harley; Golde, Marilyn Kerins Angelucci; Yenta, Genevieve Lataillade Rey; Mottel, Jeff Kingsley; Daughters, Katie Daniels, Karen Hewett, Raenette Nakama, Hong Yu Kovic, Annette Canoura; Lazar Wolf, Greg Davis; Rabbi, Larry Guyenot; Chorus members and Villagers, Chris LeBas, and Jim Bard. The evening closed with the entire cast leading the audience in "Tongil".



Cast members of the UTS Theatre Company in "Fiddler on the Roof."

Cont. from pg. 2

messianic families. The extended family structures established by these core families will develop into community and societal structures that can turn America around to fulfill its providential mission for the world.

Once America is revived, the free nations will follow, and once the free nations are revived, atheistic communism will turn around and begin to move towards God's direction. In this way, America and the world can be restored based on the Tribal Messiah System. The Tribal Messiah Concept is God's thought and system. It is God's providence for America and the world. Thus, the construction of the kingdom of heaven starts through this Tribal Messiah System. In this way, we can re-structure the original Judeo-Christian values so they can be revived.

Tribal Messiah thought, or ministry, is practiced by me in my own daily life of faith, and has been proven as a valid system. In this way I have made God's thought and system my own. I have created this supranational "Historical Tradition" so that you may accomplish your mission in America and the world. I am the incarnation of Heavenly Father's thought, the Tribal Messiah Concept. You can learn this concept by studying me; this is your challenge.

I pray that Heavenly Father's love, grace, mercy, and protection be upon you in your future mission, and I hope that you can bring great and total victory in the "Revival of America and the World." One more time, my sincere congratulations to you graduates who will inherit God's kingdom on earth. Thank you.

"However hard you may struggle in educating yourselves, if you do not practice living for other people, you will have been educated in vain."

Sun Myung Moon

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the Cornerstone

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During the summer months, UTS hosted several groups from Korea.

UTS Hosts Korean Visitors; Korean Clan Leaders

During the hot and sultry months of summer, UTS Hosted several more groups of Korean visitors at Barrytown. University professors, high school principals and military personnel visited UTS as part of several tours of the United States sponsored by the Korean Cultural Foundation.

One of the most fascinating groups to visit UTS from Korea last April, was the Association for the Research of Korean Roots (Hankuk Ubuli Chatki Yonhabhoe). The organization is dedicated to tracing the geneologies and traditions of the clans of Korea. Only the most respected man is

asked to lead his clan, and it was this group of respected clan leaders that visited UTS. (Rev. Moon was elected to lead the Moon-clan some time ago, but was recently sought out as the man to lead all the clans.)

The culmination of the clan leaders' spring visit occurred this summer, on June



Jr. Class Picnic

On a sunny Sunday July 2nd, 1989, the Jr. Class met at the Wilcox State Park for a picnic of flavorful bulgogi, kim-chee, rice, watermelon and traditional rice cakes. Hyun Kwang Kim and Kwang Kyu Shin were head chefs and prepared everything by hand. Dr. and Mrs. Kim, (usually light eaters) ate heartily—claiming that the kim-chee was better than their own!

Recalling to mind the early American Tours with True Parents, Dr. and Mrs. Kim talked with students, sang for them and led them in song throughout the afternoon.



Class of 1979 10 Year Reunion

Beginning Saturday July 1st, and running through Monday July 3rd, UTS alumni from the class of 1979 held their 10 year reunion at Barrytown. Registration and reunion activities began Saturday evening.

Following an early breakfast, there was an updated report on the Seminary accreditation. Following sessions included: "The Role of UTS in the Unification Movement"; and "The Role of UTS in the Unification Movement."

With the belief that the alumni/ae represent a vital source of information for the development of UTS, alumni were invited to present "feedback from the field," to the administration and faculty, on ways in which UTS may better prepare graduates for the missions of the Unification movement.



Alumni from the class of 1979 meet during their ten year reunion.



Dr. David S.C. Kim welcomes Mr. Kim



Rev. Moon speaking to 1989 UTS and 40-day workshop graduates. Mr. Peter Kim translating from the Korean into English.

Note:

The Cornerstone is published monthly by the students of the Unification Theological Seminary. However, due to unpreventable circumstances, issues of the Cornerstone beginning January 1987 and running through the August 1989 issue, are the sole responsibility of a full time staff person, Cynthia (Amena) Mahjoub. As Coordinator of Publications, it was my responsibility to catch up the back issues of the Cornerstone, by reviewing library and audio-visual archives. Any error is my sole responsibility.

—Cynthia Mahjoub

...I can truly say I had rather be at Mount Vernon with a friend or two about me, than to be attended at the seat of Government by the Officers of State and the Representatives of every Power in Europe.

—George Washington

Cont. from pg. 1

23rd, when Rev. Moon was inaugurated as the President of the Association for the Research of Korean Roots. The ceremony was held in the Little Angels' Performing Arts Center, in Seoul. Dr. Sohn Seok Woo, a renowned historian and genealogist, stated during the ceremony that his organization is proud to have a man for its president who exemplifies all the great moral values that are at the root of Korean tradition. The audience of 1800 or more clan members, acknowledged the world-wide work of Rev. Moon with thunderous applause, at three separate times during Dr. Woo's speech.

The Clan Leaders of Korea then presented Rev. and Mrs. Moon with golden replicas of the royal crown of the Silla Kingdom.



Ascension

Mrs. Mary Louise Zochol

August 27, 1949 - August 4, 1989

The Seung Hwa Ceremony* (funeral service) for Mrs. Mary Louise Zochol (known to her friends as Mary Lou) was held on August 8, 1989 in Kingston, New York. Mary Lou passed on several months after cancer was discovered in an advanced state during her second pregnancy.

Mrs. Zochol was born on August 27th, 1949 to Mr. and Mrs. Malcolm Bliss in Myerstown, Pennsylvania. She graduated from Eastern Lebanon County High School in Myerstown, and received a B.A. in Education from American University in Washington, D.C. She worked at St. Joseph's Psychiatric Clinic in Syracuse, N.Y., in Adolescent and Family counseling. In June, 1975, Mary Lou received her M.S. in Counseling and Guidance at Syracuse University.

On July 26, 1975 Mary Louise Bliss joined the Unification Church at Barrytown, New York.

From 1976 to 1978, Mary Lou fulfilled a variety of missions from Mobile Fund-raising, Public Relations and Legal Assistance, to Home Church in London, England. From 1978 to 1981, Mary Lou was a student at the Unification Theological Seminary in Barrytown, receiving her divinity Diploma in June, 1981. From 1981 to 1982, she served as the CARP Center Deirector at the University of Houston; and on July 1, 1982, Mary Lou was Blessed in Holy Matrimony, by Rev. and Mrs. Sun Myung Moon, with Mr. Frank Zochol in the 2075 Couples Blessing at Madison Square Garden.

After fulfilling a mission as IOWC Mobile Team Director in the major cities of the Northeastern United States, Mary Lou was appointed Dean of Students at UTS. In addition, in 1985 she was made Director of the Kingston Unification Church Outreach Center, which she fulfilled until her passing on August 4th, 1989.

Mary Lou is survived by her husband, Frank Zochol; two children—Emily Victoria, 21 months old, and David Albert, 4

months old; her father and mother, Mr. and Mrs. Malcolm Bliss; four sisters—Patricia, Barbara, Martha, Diedra; and one brother—Malcolm.

by Sara Witt

* In *The Tradition*, Book 1 (HSA-UWC Publications) the Unification Church explains the origin and meaning of the Sung Hwa Ceremony:

It was only after the death of their son, Heung Jin Nim on January 2, 1984 that Rev. and Mrs. Moon initiated the tradition of the Seung Hwa Ceremony. "Until the initiation of the Seung Hwa Ceremony, funerals were held as ceremonies signifying the end of life. In the secular world funerals have often been viewed as sad occasions because people, due to the fall, have never fulfilled their true purpose from God."

Rev. Moon stated (see *Today's World*, January-February, 1984); "In the secular world, death signifies the end of life. However, in our world, death is like a rebirth or a new birth into another world...For that reason, we must not make those occasions gloomy or sad or feel discouraged. Instead we shall rejoice in the victory of the spirit in which that life was given for the mission...in our way of life and tradition, spirit world and physical world are one, and by our living up to that kind of ideal, we bring the two worlds together into one."



On August 6th, 1989, the Memorial Service for Mary Lou Zochol was held in the UTS Chapel

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RELIGIOUS YOUTH SERVICE 1989: ITALY

This summer the Religious Youth Service (RYS) project in Italy gave young people from all over the world the opportunity to pursue and experience the fulfillment of a global vision for world peace, based on inter-faith dialogue and understanding. Coming as individuals with mere dreams and ideals, everyone gathered in Rome to begin a week of orientation guided by Dr. Ron Burr and Sherry Hartman-Burr. The program was designed to facilitate the building of community and to give everyone a better understanding of RYS vision and how the project is organized to achieve these goals.

Being the seat of western civilization, Rome offered a wealth of historical sites to visit, to give the participants a glimpse of the once powerful Roman Empire. These included the Roman Forum, the Coliseum, Hadrian's grandiose Villa and Cereteri. Visits to the Catacombs, St. Paul's and St. Peter's Cathedrals gave the participants deeper insight into the world of Christianity.

Intellectual and spiritual food was provided during the week by: Dr. Clark, an advisor to RYS and former professor at the Gregorian University in Rome; Dr. Houston and Kendra Smith, international scholars on world religions; Dr. De Graeve, a Jesuit priest and lecturer in Comparative studies at University of Louvain; and Monsignor Bouvier, from Caritas in Geneva. These learned men and women simulated our intellectual appetites with discussions and presentations about the religious practices and beliefs during the Roman Empire;



Madelene Pretorius and participant

and the diversity of religious thought as well as the unity underlying humanity's religious experience.

Throughout the presentations by the guest speakers during orientation week the question of religious unity arose. Dr. Clark suggested that the unity of religions lies in the spiritual unity amongst religions, within the sphere of prayer and contemplation. This would also include the mystical approach to divine meditation in peace. This would suggest that religions could unite in scriptural living and heart. On a normative and ethical level, value can be experienced as a spiritual experience. There is honesty of purpose and living. What needs to be acquired on a larger scale is a change in heart, an internal transformation. Dr. Houston Smith also stated that there is a movement toward the One, also toward "the more" than the ordinary, and toward

mysticism, where man values reality beyond their minds.

Dr. Clark at the conclusion of the week explored with participants the great variety of interfaith activities that are encouraging "unity amidst diversity". RYS's activities are crucial, as an ecumenical movement, in a time when the relationship between the world's religions has great importance for peace. Further highlights of the orientation week was the Interfaith service which was the internal expression of the unity experienced as believers, rejoicing in our respect and appreciation for the faiths of our fellow members of RYS as the representatives of all peoples, races, traditions and nations. The night prior to the departure for the various sites the participants celebrated together, exchanging cultural entertainment of song, dance and mime, each one uniquely contributing to the feel-

UTS Summer Field Education

UTS Divinity students (class of 1990), participated in a variety of ministerial activities during the summer of 1989.

Madelene Pretorius and Stephen Stacy attended the summer Religious Youth Service (RYS) program held in Italy. Touring Assisi, Pompeii, and Rome; sharing in the Catholic, Jewish, Buddhist, Islamic and Sikh faiths; and speaking with renowned world religion scholars, such as Dr. Huston Smith, author of *The Religions of Man*, and Monsignor Bourrier from Caritas in Geneva, were memorable experiences.

David and Kathleen Burton worked on the Sixth Collegiate Association for the Research of Principle's (CARP) Convention of World Students in London. The Burtons helped host VIP's and provided valuable logistical support for the convention. David Burton said the things he learned by helping organize this large conference would be helpful in his future ministry.

While Miss Pretorius and Mr. Stacey were in Italy and Mr. and Mrs. Burton in England, Laurent Guyenot was in France, witnessing and teaching the theology of *Divine Principle*. Mr. Guyenot worked in Paris and Mauny under the leadership of Henri Blanchard, director of the French Unification Church. The remaining M. Div. '90 students worked in the U.S..

Jeffrey Kingsley, who is researching counseling methods for his thesis, spent the summer at the Unification Church Blessed Family Department. Mr. Kingsley worked with Heartline, a Unification counseling office, and was on the staff of the Blessed Children's Camp Sunrise. he said that he learned that the main role of a minister in counseling is to empower the counseled with strength to grow and direct their own spiritual lives. Divinity class president, Ryoichiro Sawada, also worked for the summer in the Blessed Family Department at Unification Church National Headquarters in New York City.

Mitchell McKain spent much of his summer at the Kampfield Recreation Center's summer children's camp in Baltimore. In addition to working with the 5-10 year old children at the camp, Mr. McKain attended various community and church meetings to learn about ecumenical ministry. During the summer he said that he became more aware of the problem of fear and intolerance between people of different religious beliefs, but said that the worship service of the Society of Friends (Quakers) was encouraging in that it provided a model for dialogue.

Nearby in Washington D.C., James Bard assisted Rev. Nicholas Buscovich, pastor of the Unification Church of Washington D.C. Involvement in campus minister's meetings, religious education, fundraising and building maintenance provided Mr. Bard with a taste of a church pastor's many responsibilities. But he said that his most memorable experience was learning from civil rights advocate, Rev. James Bevel, how to effectively combat racial and religious prejudice.

On the west coast, David Roberts worked in San Diego exploring new methods in witnessing, while nearby UTS,

Werner Fehlberg worked in the town of Poughkeepsie, NY. Mr. Fehlberg's concern was how to "restore" an entire city. He helped organize the "Coalition for the Rebirth of Poughkeepsie", and was active in reaching out to educators on nearby college campuses.

These students in the Master of Divinity Program are now in their final year at UTS. Their efforts this new academic year will primarily be devoted to their theses, and to preparation for entering the ministry in the summer of 1990.

By Eric Wenzel



UTS Visits New Hope Farms

On Saturday, September 2nd, UTS students and staff members attended a private celebration for the opening of the newly-constructed New Hope Farms; an impressive equestrian competition facility located in Port Jervis, New York.

With the providence of the Children's Course, the concept of Religious life within the Unification Movement has broadened considerably. Hyo Jin Nim has proven himself to be a talented musician and composer. His singing voice, a reflection of his own sensitive nature, has been likened to the King's (Elvis Presley) and has touched even the most rigid of hearts, lifting them beyond the realm of self-mortification. Hyo Jin Nim is also a "Master of the Hunt", laying a foundation for equestrian sport and paving an even wider road for us.

With the participation of Hyun Jin Nim and Un Jin Nim in the equestrian events in the 1988 Seoul Olympics, our understanding of a daily religious life has expanded even more. To encourage and nurture such noble aspirations, True Parents have built this



Jubilantly, Rev. Sun Myung Moon (astride horse) poses with family; Jeung Jin Nim, Mrs. Moon, Hyun Jin Nim (partially hidden) and Un Jin Nim.

Cont. on pg. 4

Report on the First International Seminar on Unification Thought and V.O.C. Theory for Special Lecturers

by Paul J. Perry

Unification Thought came of age in the "First International Seminar on Unification Thought and V.O.C. Theory for Special Lecturers," held in Barrytown, New York, from July 23rd through August 12, 1989. This seminar was jointly sponsored by the Unification Thought Institute and the Unification Theological Seminary.

Dr. Sang Hun Lee, Father's representative for the systematization and development of Father's Heavenly Thought, was the lecturer of this seminar, pouring out sweat and heart during the entire 21 days, in a birth-giving effort to develop "special lecturers" on the worldwide level. Dr. David S.C. Kim, President of UTS, and an assiduous participant of the seminar, in his welcoming remarks to participants encouraged them to inherit everything that Dr. Lee had to offer, pointing out the exceptionally unique privilege of taking part in this event.

This seminar was the main fruit of Father's directive to have Unificationist scholars in America be trained under Dr. Sang Hun Lee. As a response to Father's instructions, two weekend-long study sessions were held in Barrytown, in which a group of Unificationist scholars thoroughly reviewed the existing Unification Thought theories. Those sessions were held earlier this year, and were a preparation for Dr. Lee's seminar. Finally, the main event, Dr. Lee's 21-day seminar, took place.

It became clear to the participants of this seminar that Unification Thought has come of age and is ready to be introduced to world scholars. The seminar was a renaissance of heart and intellect for all the participants, who were taken by surprise by the level of sophistication of the presentations, which made extensive use of slides and visual materials. The overwhelming

abundance and clarity of the new material quickly caught and held the participants' attention from beginning to end. In spite of busy summer schedules, most participants were able to attend all the sessions.

A unique feature of this seminar was the taking of tests on alternate days; every other day the participants would be tested on a given chapter of Unification Thought. This set up a momentum that enabled participants to cover most of the chapters of Unification Thought and some areas of V.O.C. theory. The material is so well developed and elaborated now, that one would probably need at least 40 days to do justice to the richness of Father's thought. Our 21-day program, however, was sufficient to build a solid foundation for further development.

Another aspect of this seminar was the introduction of a new book by Dr. Sang Hun Lee, namely, *Foundations of Unification Thought*. Now in manuscript form, we hope to have this book available in English by early 1990. Certainly our members worldwide will greatly benefit from Dr. Lee's work in developing and systematizing Unification Thought.

The spirit of the seminar was best encapsulated by the feelings expressed in the Farewell Banquet, in which the two co-sponsors, Dr. Sang Hun Lee and Pres. David S.C. Kim, were honored. Amidst intoxicating emotion and tears of joy, participants pledged to be ready to take the message of Father's Thought on to the world.

Father's vision for development of "special lecturers" in America is now fulfilled and will expand and multiply. Over the next few months and years, this work will continue with follow-up seminars and discussion groups as an effort to spread the

seeds sown by Dr. Lee and to bear fruit in America and all over the world.

In the opening Session, Dr. Lee expressed utmost praise and gratitude to our Heavenly Father and our True Parents, and stated; "As I see it, this Unification Theological Seminary is a 'Hall of Fame', established to serve as the starting point of a New Cultural Revolution; and as the birth place of a new Renaissance Movement to lead humankind toward the world-level Canaan. In addition, this month of July 1989, from a Providential point of view, is most significant, because this is the first month after our True Parents have successfully established an absolutely victorious foundation at the end of the 43-year wilderness course, and have started the all-out march toward the world-level Canaan. For these reasons, no words can fully describe the depth of my feelings of joy and gratitude at this particular time and place, where we are about to begin this 21-day seminar, in the illustrious presence of UTS President, Dr. David S.C. Kim, and Mrs. Kim.

The editor



To celebrate the 40-day UTS graduate workshop and the 21-day Unification Thought Seminar, Dr. David S.C. Kim dedicated the UTS Summer Open Tennis Tournament.



Dr. Sang Han Lee and Dr. David S.C. Kim deciding court strategies.

Cont. from pg. 1

ing of global unity.

During the next three weeks, participants were involved in projects at three different sites: At the Palistrina site, the project involved the restoration of a section of a monastery which would be used as a rehabilitation center for alcoholics. At the Rome-Oblate site, the project involved the construction of showers and a shelter for the homeless of Rome. Ardena participants had the task of building a training center for Ethiopian refugees on the site of a Franciscan monastery.

The majority of the participants had never done any construction work or manual types of labour before, but the heart and desire to learn and contribute provided the foundation on which the service projects could be completed. These projects entailed selfless service, and required that the participants seriously reflect and understand what it meant to unconditionally render service without glory and without recognition.

The bond that participants created on the sites doing external physical labour together, provided the opportunity for greater internal unity and tolerance, which allowed for more free expression of ideas, and the sharing of religious and cultural differences. The love and friendship experienced in heart, on this small international scale was concrete enough to give the participants, the hope and vision that this *could* be extended onto a national and eventually into a world scale program. Based upon the realization that we are all children of One God and Ultimate Being, developing mutual respect for each persons value, dialogue would be possible to establish a world culture of heart.

by Madelene Pretorius

Cont. from pg. 2

There are also 18 acres of manicured field for outdoor showing as well.

At the Grand Opening — The 1989 Autumn Classic Horse Show — held on Wednesday, September 6th through Sunday, September 10th, Peter H. Kim,



Celebrating the opening of New Hope Farms, Dr. David S.C. Kim and Mrs. Kim enjoy luncheon.

President of New Hope Farms, announced two prizes; a \$100,000 purse for the international Grand Prix, and a \$10,000 purse for promising young riders in the Junior/Amateur-Owner Classic.

by Amena Mahjoub



President of New Hope Farms, Peter H. Kim and his wife Phyllis.



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Rev. James Bevel Visits UTS

Keeping a busy schedule of speaking engagements, Rev. James Bevel visited UTS and local college campuses on October 16 and 17 to share his views on the problems of man and society and the solutions which he holds are in common with Rev. Moon and the Divine Principle.

Having established himself in the 1960's as a chief strategist of the Civil Rights movement and as a close partner with Dr. Martin Luther King, Jr., Rev. Bevel continues to be an activist and a respected speaker for civil rights and religious issues. He is currently the president of the National Committee Against Religious Bigotry and Racism (NCARBAR) in Washington, D.C.

Rev. Bevel held his first talk on the campus of The College at New Paltz (SUNY) on the afternoon of Monday, Oct. 16; followed that up with a speech to UTS students that same evening at 7:30 p.m.; he then spoke to a combined class of Foundations of Ministry and Ministry Colloquium students at UTS the following morning. He made his last stop on this speaking circuit at SUNY-Albany on Tuesday afternoon, Oct. 17, where he spoke to an African-American Studies class just prior to his return to Washington.

The focus of Rev. Bevel's talks was his perception of America's moral and physical decline and the need for all mankind to get back to the "definition and purpose" of man. He explained to UTS students that his understanding of the original purpose and character of man according to God's plan is very similar to the Divine Principle teaching of Rev. Moon. He stressed that if people understood what God intended man to be and sought to follow that way, all the problems of the world could be solved.

"We need to come out of a 6,000 year dark tunnel," Bevel said, referring to the struggles of mankind after the Fall. He said that Rev. Moon has found the solution to



Rev. James Bevel speaking to UTS students

the dilemma of sinful society by "dropping out" and working to recreate a true society based on God's original ideals. However, he added, "Nobody will teach what Rev. Moon is saying."

Rev. Bevel said he has been asked what his relationship with Rev. Moon is and his response is that his mission is "to materialize what the man conceptualizes." He said that Rev. Moon has been falsely interpreted and that he felt responsibility to let people know "the truth of the man." He pointed out that he became an organizer for Dr. Martin Luther King, who was accused of being a Communist and anti-American, with the same motivation of defending the truth against false interpretations and slander.

The students at UTS were exhorted to be more serious about their commitment to follow Rev. Moon and to change the world. "I don't know if you can appreciate Rev. Moon as I do," he said. "This man took a cross upon himself...we are not talking about a small thing."

Rev. Bevel told the seminary students that "frankly some of us should not be here" because they have not considered their position deeply enough. "If you have not resolved to be crucified, you cannot preach the gospel."

Much laughter was elicited from the UTS students when Rev. Bevel commented, "You can't go around waking people up unless you have something for people to do." He added that the biggest problem in America is that people are not teaching what Rev. Moon is talking about. He pointed out that Rev. Moon's teaching can restore that original character of a true man as intended by God, and that this restoration of character can be understood based on Biblical concepts.

Rev. Bevel offered his understanding of the most important foundations of Christianity which we must retain in four points: 1) Seek ye first the Kingdom of God and *find* it. 2) Live by its every Word. 3) Perfect yourself in the Father. 4) Pray all the time and don't faint. He said that a

Cont. on pg. 4

UTS Co-Sponsors God Conference:

The Love of God in the World's Religions



UTS and the Global Conference of the World's Religions sponsored this conference at Barrytown 13-16 October. It involved old friends and new, frequent visitors and some here for the first time. Seshagiri Rao, GCWR treasurer, member of the Assembly of World Religions, President of the International Association for Gandhi Studies and frequent participant in conferences, convened this conference and chaired its initial sessions. UTS students David and Kathleen Burton, Jules Hack, Peter Wettstein, Sherry Henry, Eric Wenzel, Arlene Arevelo and numerous others provided the logistics of hospitality, food, refreshments, tape recording, transportation, etc., as well as sharing thoughts and conversation with conference presenters.

Participants wrote papers on their own religion or their research specialty. The papers were provided in advance so in the conference itself each presenter merely outlined the main points and the bulk of the time was used for dialogue. While focusing on the love aspects of the faith, discussion often included more general descriptions and interpretations. Some religions teach that there is a Hell or some form of eternal punishment after death. How does this relate to the love of God? How do love and justice or love and duty relate in a given tradition?

The schedule of the papers followed two historic lines of development Judaism, Christianity, Islam and Unificationism, and Hinduism, Sikhism, Confucianism, and Mahayana Buddhism. For Judaism, this writer presented the biblical tradition, especially Moses and the prophets. Early post-biblical Judaism was included but the primary focus was on Hasidism, sometimes seen as a form of mysticism. God's love is central to Judaism but it had more emphasis in one era or another.

Thomas McGowan used the three paths of Hinduism - knowledge, works, devotion - to highlight emphases in Roman Catholicism. Thomas Merton served as an example of one who practiced the devotion of a monk and gathered knowledge but in the end reached out to others. Osborne Scott startled the group with the declaration that there is no "protestant" concept of the love of God. Protestants inherited Christianity from Roman Catholicism and the Bible. Their understanding of the love of God is shared with other world traditions. However, protestants have contributed to our understanding of God's love and our human need to love God and each other. Woven through his entire talk was the human need for God.

Beverly McCloud said Islam personalizes God's love in "salat" (Muslims pray five times a day). This devotion is expressed in works as "sadaqa," "charity," which shares God's property. The knowledge of God is that He is just and merciful. The words mercy and compassion are more prominent than the word love but God is a God of love and justice. The two are inextricably woven together. We do not have one without the other. Another important word is "jihad." The west calls this holy war but it means struggling to fulfill the will of God. The mystical tradition in Islam is called Sufism. Here God's love is experienced directly. To know God is to love God.

Rao's paper was on the Bhagavadgita or the Gita, The Song of the Lord. The Lord Krishna is incarnated as the chariot driver of Prince Arjuna. As Arjuna prepares for battle in a civil war, he is struck with the futility of it all and is seized with revulsion at the thought of killing all his relatives. Krishna reveals himself and assures Arjuna an all believers of his grace. K.R. Sundararajan described the Vaishnava

tradition. Vishnu created the world. His creating was "lila," "play." He created for the sheer joy of creating. For Vaishnavites, God's love is offered to everyone. Sometimes we can find that love with the guidance of an "acharya," a guru whose vicarious action prepares the way for devotees.

Wazir Singh spoke on the Sikh tradition. God loves all humanity and we should love God. There should also be a divine love in human relationships. Singh thinks love is found in all traditions. While Sikhism is a new revelation and just an amalgam of other traditions, it shares the idea of the love of God with these other traditions. It differs in that love is found at the heart and center of Sikhism to the point of ecstasy. It is found in the family and extends to the family of man. Guru Gobind Singh (the Tenth Guru) said "They alone realize the Lord Who tread the path of Love." Discussion noted the high regard for women in the Sikh tradition. Women are often named "Naur," "princess" as the men are named "Singh," "lion."

Philip Hwang took a different approach from other papers by discussing "Love in Confucianism." Confucius believed in the Mandate of Heaven but he focused on human relationships. Hwang distinguished different kinds of love - for spouse, children, neighbors, etc. Love for parents is central. Instead of saying "Love your enemies," Confucius asked for justice. Anne Bancroft described grace in Mahayana Buddhism. Life has a given. In the Ten Oxherding Pictures, a man is lost in a forest. He sees the footprints of an ox (Truth) and follows them out of the forest. The footprints were a gift. The Buddhist teacher Dogen said, "To learn the way of the Buddha is to learn about oneself. To learn about oneself is to forget oneself. To forget oneself is to be enlightened by everything in the world. To be enlightened by everything is to let fall one's own body and mind." Participants of the "love of God in the World's Religions," conference hosted by UTS.

by Henry O. Thompson



Tribute to Dr. Young Oon Kim

(Read at Won Jeun Ceremony for Dr. Young Oon Kim on October 2, 1989, in Seoul Korea, on behalf of President and Mrs. Kim, the Faculty, Staff and Students of U.T.S.)

Today we pay tribute to a courageous woman—missionary, ecumenist, theologian, author—one who lived her life simply, yet fully, for God, for True Parents, for all of us and for the world—our beloved sister, Dr. Young Oon Kim.

Young Oon Kim came to America in 1959 and devoted the next 30 years of her full life to sharing the vision which she had received from True Parents and Divine Principle. In those years she touched the lives, the hearts, the minds of countless men and women, and through a number of them has further extended her outreach to other nations. The words of a simple hymn which she liked are the key to her inspiration and motivation all those years: "I love to tell the story... of Jesus and His love..." and for her, that story was also the story of True Parents.

For fifteen years, Dr. Kim served as Professor of Theology at the Unification Theological Seminary in Barrytown, N.Y. She taught courses in Theology and lectured on the World's Religions. She authored books on the World Religions, on Modern Theology and Unification Theology. She often took her meals in the faculty dining room and loved to answer professors' questions about Reverend Moon and his movement and about Divine Principle. She gave inspiring sermons at worship services in the Seminary Chapel. There, as well as in the classroom, she called all of us to the highest standard academically as well as spiritually. With complete humility she shared with us her experiences with God. She taught many to pray, speaking from the richness of her own prayer life.

Dr. Kim had a great sense of the value of time and was always constructively occupied—yet somehow, she had time for those who needed words of comfort, of encouragement, of counsel. She used every opportunity to "tell the story" of God's work in her life, of His work in the world today, of True Parents. On various occasions she spoke to large groups—to ministers, to scholars, to students, to Church groups. She never sought to bring people to herself but to God and True Parents. Her last book on Unification Theology bears the image of Reverend Moon on its cover.

At the Seminary we were accustomed to meeting her on her daily walks about the campus. She loved the outdoors, she loved creation and admonished us to care for and conserve the things of creation—not to waste water, electricity, food, or time. She was an example of healthful living—simple diet, daily exercise, a positive mental attitude, useful work and service to others. "The Kingdom of God is the kingdom of use—make yourself useful", she would say. Heart and intellect, word and deed, spiritual and practical were beautifully blended in her. Young Oon Kim taught by her words and she taught by her example—her strong but kind and gentle ways, her simple life, her industriousness, her cheerful manner, her creativity.



Ascension

**Dr. Young Oon Kim
1915—1989**

A Memorial Service for Dr. Young Oon Kim was held on October 3, in the Unification Theological Seminary Chapel. The Service was held simultaneously with the Seung Hwa Ceremony that was conducted in Seoul, Korea.

Dean Therese Stewart made the welcoming remarks and led the congregation in "Song of the Garden". Dr. Shawn Byrne led the Invocation. The UTS Choral Group sang Miss Kim's favorite song, "He has Come", which is indeed beautiful. Following Unison Prayer, Mr. Ernest Stewart gave the Bible Reading. Mr. Farley Jones delivered an emotional sermon. Testimonies of respect and love were made by Dr. Henry O. Thompson, Dr. Theodore Shimmyo, Mrs. Betsey Jones, Mrs. Marie Ang, and Dr. and Mrs. High Spurgin. The early American members gathered and sang "Just a Closer Walk With Thee". Dr. David S.C. Kim, President of UTS and long time friend and compatriot of Dr. Young Oon Kim, brought the service to a close with his own special tribute. He then led the congregation in singing "When I Behold the Lord of All" and three cheers off Mansei.

The Holy Spirit refers to the various manifestations of the divine energy of love.

Dr. Young Oon Kim

Every age has its great men and women. We have been privileged to know and to love a great woman of our time. She comes in the tradition of Sarah, Rebecca, and Rachel in the old Testament Age, and of Mary, Teresa of Avila and Joan of Arc in the New Testament Age. Like them, she was pioneer woman in what was, to a great extent, a man's world. In spirit world she will be our advocate and intercessor. We pray that her spirit will never be far from us in the work she helped to pioneer at True Parents' Seminary and in our efforts to build God's kingdom upon this earth.

Books Dr. Kim Has Written

- 1961 *The Divine Principle*
- 1969 *Divine Principle and its Application*
- 1972 *For God's Sake*
- 1975 *Unification Theology and Christian Thought*
- 1976 *World Religions (three volumes)*
- 1980 *Unification Theology*
- 1982 *An Introduction to Theology*
- 1983 *The Types of Modern Theology*
- 1986 *Christian Traditions in America (edited by Dr. Kim)*
- 1986 *Speeches on Unification Teaching*
- 1988 *The Reverend Sun Myung Moon I Know*

"God is not just our Heavenly Father—God is our Father-Mother creator, a combination of both masculine and feminine principles in perfect balance.

Yet God is also a transcendent Being, the infinite Spirit of cosmic energy, a radiant glow beyond description. He nevertheless finds His temple in the human soul. While Father-Mother God hears our every sound and knows our every move, He remains all-powerful. God has an enduring and passionate love for everything He created. Consequently He is pleased and rejoices when His children wholeheartedly respond to His loving care and carry out His will. This Almighty God possesses the most sensitive of parental hearts."

Dr. Young Oon Kim

Chronology of Dr. Young Oon Kim's Life

- 1915 Born in Seoul, Korea
- 1938-1942 Student at Kwansei Gakuin University Theological School, Japan
- 1942-1945 Teacher at a Methodist women's Bible college, Pyongyang
- 1946-1947 Teacher at a Catholic girl's high school, Seoul
- 1947-1954 Professor of Religion at Ewha Women's University, Seoul
- 1953 Met Father
- 1959 Arrived in U.S. as the first Unification Church missionary to America
- 1959-1962 Founded the Unification Church in America by establishing five church centers in Oregon and seven in California
- 1961-1965 Director of the San Francisco church
- 1965-1972 Director of the Washington DC church
- 1968 Became an American citizen
- 1973 Established the Theological Research Committee
- 1975-1988 Professor of Systematic Theology, Unification Theology, and World Religions at the Unification Theological Seminary

Cont. from pg. 1

society will not bother you if you follow these points, but he added, that "We can't offer people the alternative to the present society if we haven't found the Kingdom."

It is up to us to destroy the ego and get back to being "angelic stewards" as was intended at man's creation, he advised the seminary students. He said that they must begin by dropping out of this false society as Rev. Moon did. His advice to the students was to follow the points of the Christian foundation which he has elaborated, which would allow them to break out of the false society. At that point, he said, they would lose their false "imagination" and gain their true mind. Then, they "will be able to see all the things Rev. Moon sees."

Rev. Bevel emphasized that "man must always pray" because he cannot keep going in the right way without it. "A jet does not glide at all...if the propulsion stops, the jet will plummet."

The Home Church providence begun by Rev. Moon was also given a new name by Rev. Bevel as the "Precinct Council" He said this name would be more appropriate as "American lingo" which can be easily understood by the American people. Within these precinct councils business, industry, science and history must be resolved, he said. Men must follow the instructions of Christ in order to properly establish the six most important institutions for society: Church, government, business, clinic, home and school. He said Christ's instructions for proper action in this regard can be found in the Lord's Prayer.

Concerning the struggle of black people in this society, Rev. Bevel said that they "are not interested in an economy which exploits people. We need to develop a new system in order for blacks to rise up." He said that Rev. Moon is planning this, but people do not want him to succeed. Martin Luther King taught non-violence, but he did not teach the True Parent relationship

as Rev. Moon does. He added that this was the great value in Rev. Moon's teaching. He said that the real solution to racism is that "we must get out of the idea of ourselves as a race" and realize that we are all just men, with no differences between us.

by David Richter



The Victorious R.E. Senior/Middler Class debate team posing with Dr. David S.C. Kim and Mrs. Kim.

Class Debate

Defending flag burning as an "expression of free speech", the UTS Religious Education Senior Class defeated the Divinity Senior Team in the 1989 Class Challenge Debate. The October 18th event was the ninth in an annual series of debates held each autumn at UTS. UTS President, David S.C. Kim, presented a trophy and prizes to contestants following the event. The winning team affirmed the motion that "The burning of the American flag is an expression of the right of free speech and should be protected by the Constitution."

John Williams (M.R.E. '90), Pedro Morales (M.R.E. '90), and Joachim Baum (M. Div. '91) represented the victorious R.E. Senior/Middler team against David Roberts, Madelene Pretorius, and Stephen Stacey who represented the senior class of the Master of Divinity program at UTS.

The Divinity team, opposing the motion, contended that flag burning is an act and not a speech. David Roberts, the first speaker for the opposition, acknowledged that free speech is protected by the constitution, but said that free speech does not include actions like flag burning. Madelene Pretorius and Stephan Stacey defended the flag and the symbol of the nation, and argued that "burning the flag is burning everything American stands for."

John Williams declared that the right of free speech does include the act of burning the flag. He reminded the audience that cross burning, and even Bible burning, has been permitted in America, and asked how can we protect the flag before protecting these religious symbols. Pedro Morales argued that prohibitions against desecration of the flag would be too vague and therefore subject to too many interpretations. The final speaker for the R.E. Senior team was Joachim Baum. Baum said that we shouldn't protect a symbol by undermining what that symbol stands for, namely free speech.

A few days after the event, bumper stickers with a picture of the flag and the phrase, "Honor it, don't burn it" mysteriously appeared in the mailboxes of Williams, Morales, and Baum, who defended the freedom to desecrate the flag.

In the preliminary round, the R.E. Seniors won over the Junior Class by a narrow margin. In that event, the R.E. Seniors took the more conservative stance, opposing the motion that "The U.S. should support the economic development of the Soviet Union." Supporting the motion, the UTS Junior Class, led by Donna Boudreau, presented excellent arguments. It's likely that even though next year's M. Div. '91 class will be defending two consecutive debate victories, they will face stiff competition from a talented R.E. Senior/Middler class.

by Eric Wenzel

The Cornerstone

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SYMPHONY CONDUCTOR SPEAKS AT UTS

The conductor of the New York City Symphony, Mr. David Eaton, spoke about art and religion to UTS students on Sunday, Oct. 22 and again the following morning. Mr. Eaton told the audience that classical music has a deep connection with religious life. He pointed out that Western classical music has its roots in Gregorian chants and that it expresses the widest range of heart.

Mr. Eaton was invited to UTS as part of a novel program called "Coffee House Talks". The event, structured like a talk show, has been successful in inspiring the UTS community.

Mr. Eaton said that God gave us creativity and that through our creativity we bring life into the world. In a sermon at Monday morning worship service, Mr. Eaton explained how, according to Unification Thought, the intellect, will, and emotion are manifested. He said that while the intellect is reflected in science, and the will is expressed in morality, it is emotion that gives rise to art. "Art is a form of sharing love," said Mr. Eaton, "And it is our responsibility to share art with others."

Superior musical performance is achieved by following God's principles, said Mr. Eaton. He explained that historically there is animosity between the conductor and musicians. The conductor hires and fires the musicians, and consequently the musicians are often afraid of and resentful toward their conductor. The most important attitude toward people, said Mr. Eaton. "The conductor and the musicians needs to be one," he said, and added that Rev. Moon taught him how to create oneness.



Mr. David Eaton

Mr. Eaton, who usually conducts the New York City Symphony at Lincoln Center, has recently debuted in France with the Philharmonic Orchestra de Paris, and in Taiwan with the Taipei City Symphony Orchestra. The Ohio-born conductor has also led the NYC Symphony on tours in Japan and Korea.

His determination to pursue a career in music led him to study music at Ohio State University. But in his talk at UTS, Eaton told of a time when he forsook music to devote himself to God. That was 1975, the year that he encountered the Unification Church. A few years later, however, Mr. Eaton found himself back in music, and in

1985 he was asked by the Rev. Moon to conduct the New York City Symphony. He said that it was only after he expressed his devotion to God by giving up music, that God could bless his musical endeavors.

Knowing of Mr. Eaton's affiliation with the Unification Church, the public initially was wary of the NYC Symphony. But his success has shone above any fears the public has had about his religion. Recent reviews in the *NY Daily News* and the *New York Post* have bolstered the reputation of Eaton and the NYC Symphony. Mr. Eaton said that people now realize that since Rev. Moon has been supporting the NYC Symphony, it has become one of



Soul of Russia members and the Very Reverend Father Leonid Kishkovsky, Vice Chancellor of the Orthodox Church in America President elect of the National Council of Churches, Vice President of RCDA At the recent RCDA Conference

Community Forum Banquet

On Sunday October 8, 1989, UTS hosted a Russian dinner. Guests from the local communities were served traditional Russian foods and entertained by members of the UTS community. A poem by Kol'tsov, entitled "Bird of Youth" and arranged by Sveshnikov, was sung by a student quartet; Darlene Rossi, Sherry Henry, Barbara Stacey, and Kathleen Burton. Lloyd Anderson played two piano solos; Etude Opus 2, No. 1 and Prelude Opus 8, No. 12, both by Alexander Scriabin. A book table was available for those interested.

Dr. David Carlson, Assistant Professor of World Religions at UTS, gave a talk about "God and Communism". Kathleen Burton, a M.Div. Senior at UTS, spoke about "Glasnost and Religion: Have Things Really Changed for Soviet Christians?"

The talk began with an overview of the Soviet Union in general and covered various religious groups within the USSR. It was noted through Soviet sociological studies that 30% of the Russian population could be called religious or believers. When added to an approximation of 690% of the non-Russian population, this total could reach nearly 45% of the USSR citizenry, or close to 115 million people! Considering that the Communist Party itself comprises

6-7% of the population, or only 16 million people, the government is of course forced to consider the views of this large sector of the population.

The overview also covered the numerous waves of persecution Christians have known since the Bolshevik revolution of 1917. A pattern of religious persecution followed by a period of relaxation emerged, depending on the necessities of the government. Control of the State was the essential element since the Communist party consolidated power in 1921. Even today, with the advent of Glasnost and Perestroika, control of the Christian communities, by the government is still a non-negotiable element implemented by Council on Religious Affairs which controls the functioning of the registered churches.

Another overview was given of the Constitutional articles, laws and decrees of the Soviet State have either been used by the government to implement persecution, or ignored by the government to allow for toleration, depending on the necessities of the Communist Party. Most of these laws are still in effect and until they change, Christians in the USSR are left in the same legal ambiguity they have been since the revolution. Glasnost is another period of toleration, no more no less. Gorbachev's motivations for Glasnost were summarized

as two-fold. First, he needs the support of the Soviet intelligentsia, (many of whom have turned to/or are sympathetic to the Christian community), as well as the general population of believers, which as previously stated is estimated to be considerable. Second, religion has been seen by the ruling hierarchs as useful in helping to overcome the tremendous social and economic problems facing Soviet society. By giving more toleration to the Christian communities without surrendering the essential population for their internal restructuring and reforms. A final point was that, although the government is using Glasnost as a method of manipulation for these noted purposes, the freedoms the citizens are receiving can, through God's power and the Holy Spirit, take off to go far beyond the levels imagined by the Soviet government.

Statistics were given to allow for a general idea of the religious situation. Concerning the Russian Orthodox Church before the 1917 Revolution, there were 75,000 churches in the USSR, now there are 7,000; there were over 1,000 monasteries, now there are only 19. For a population of 9 million people in Moscow, there are only 50 functioning churches. Since the revolution only 4 million Bibles have been let into the Soviet Union—only 10-15% of those legally. For the conservative estimate of 60 million believers, and the possible estimate of 115 believers, this is of course nowhere near the need.

In conclusion, a word was said about the organizations within the United States that are concerned with the religious situation in the USSR. Christian Rescue Efforts for the Emancipation of Dissidents (CREED), Religion in Communist Dominated Areas (RCDA), Word to Russia, Slavic Gospel Association, and KESTON USA, were mentioned as contacts for those interested in getting involved in the information effort.

Also the Unification Movement, through the True Love Doctrine (winning your enemy through love and sacrifice), has been active in pursuing better information through the World Media Association (on their Fact-Finding Tours to the USSR), and the Artist's Association International (AAI), which is pursuing the possibility of their April conference being held in Leningrad. At the invitation of ten Soviet journalists who attended the last World Media Conference in Washington, D.C., the NMA is making plans to hold its next conference in Moscow.

by Kathleen Burton





In these historical photos from the Dr. and Mrs. David S.C. Kim Archive, Grandmother Hong (second from right) celebrates a birthday with Belvedere friends (above), and (below) Grandmother Hong holding a happy baby Hyung Jin Nim.

On November 3, 1989 Grandmother Hong gloriously ascended into the spiritual world. On November 6, a Memorial Service was held at UTS for Grandmother Hong, the mother of True Mother. The Service was held simultaneously with a Memorial Service held at Belvedere and the Seung Hwa Ceremony being conducted in Seoul, Korea.

Welcoming remarks were made by UTS Chaplain, Rev. Shawn Byrne. Dean Terese Stewart led the Invocation and Mrs. Marie Ang gave testimony to Mrs. Hong. Dr. Ang gave the Sermon and led the congregation in Holy Songs and unison Prayer.

Mrs. Soon Ae Hong was named by a Christian minister; Soon Ae means "love and order". Grandmother Hong searched devotedly for God. With her own mother's Christian guidance, she spent the first 3 years of her Christian life in the ministry of Rev. Young Do Lee. She studied 15 years under the spiritualist, Mrs. Seung Do Kim. Grandmother Hong then joined the ministry of Il Deuk Lee and his wife, Heo Hyo Bin, of the Inside Womb Church. This couple received spiritual revelation to restore the childhood grief of Jesus and to reassure him that the returning Messiah would not have to suffer hunger and

Glorious Ascension

Grandmother Hong
1914 — 1989



deprivation. Their ministry prepared enough food and clothing for Jesus to liberate his grief for the first 12 years of his life.

Grandmother Hong's husband, Mr. Han, was also a disciple of Rev. Lee's. He received a revelation saying: "Have Yu Il Hong's daughter as your wife. If the child is a boy, he will be the King of the universe; if a girl, Queen of the universe". True Mother, was born on January 6th, 1943 at 4:30 am at Shin Lee, Ahn Ju, Pyung Ahn Nam Do, North Korea.

The Inside Womb Church received a second revelation to prepare for and await the Second Coming of the Lord. Grandmother Hong and 3 year old True Mother waited with them.

Grandmother Hong raised True Mother strictly in her devotions to Heavenly Father, and with God's help she was able to provide protection and care for True Mother—even under the communist regime of North Korea.

True Father gave Grandmother Hong the title of "Great Mother" and honored her with the calligraphy; Choong Shim Bong Shin, which means loyal mind, and that she totally dedicated her body.

by Amena Mahjoub

Cont. from pg. 1

America's greatest orchestras, and added, "People are seeing more and more that Rev. Moon is in-vesting in the arts as a spiritual endeavor."

Mr. Eaton and the New York City Symphony had their Carnegie Hall debut last May. This season the orchestra will perform at Lincoln Center and will make a special appearance at the historic Apollo Theatre in Harlem as part of Black History Month.

Mr. Eaton's appearance at the "Coffee House Talks" was arranged by UTS student Andrew Davies (M. Div. 1991). Davies spring to acknowledge the accomplishments of successful Unificationists and to inspire others to greatness. Davies said, "To have vision is so important in spiritual life. It helps us to go beyond the trials and difficulties we often face." Mr. Davies is especially interested in the arts and has worked on several video projects in Britain and America. Last spring Larry Moffit, director of the World Media Association, spoke at UTS in the first "Coffee House Talks."

by Eric Wenzel



Sitting Pretty; Precious Daughters



Members of the Korean Tribal Chairman's Association visit UTS

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Soul of Russia: 4th Annual Prayer Walk

On November 8, at 7:30 pm, the Soul of Russia held their 4th Annual Prayer Walk here on the Unification Theological Seminary Campus. The Walk is a spiritual condition to remember the peoples of the communist nations who suffer under an ideology devoid of God.

Walkers gathered in the Chapel for singing and the opening prayer. After the introductory remarks made by Soul of Russia President, Kathleen Burton, the candlelighting ceremony was held. John Walker, John Potter, and Andrew Davies sang a heart moving rendition of "Precious Light".

The group left the Chapel in silence and stopped at the Grotto for meditation and the first reading, excerpted from the book, *A Way of Hope*, by Lech Walesa. The procession singing, continued to the statue of St. George for the meditation and the second reading, impressions on the Russian Orthodox Church from Russian Orthodox dissident, Father Gleb Yakunin. The third reading, a testimony by Tatiyana Goricheva, a Russian Orthodox dissident, now living in Paris, was held at Father's Trail. The group then returned to the Grotto for a short meditation and the fourth reading, excerpted from a speech by an anonymous Russian Christian.

Candles were extinguished upon re-entering the Chapel and the following remarks by Rev. Sun Myung Moon were read in closing:

...from this time on the greatest task is still ahead: dealing with the power of communism. It is impossible to communicate with communists so no message and no amount of reasoning will work. In the free world we meet and talk with each other and because of religion we can live together, but in the communist world, there is no religion and no religious message will influence the government.

What shall we do then? We have to tearfully pray and pay indemnity for them so that they can emerge from the yoke of communism themselves, finding their own way to get rid of their shackles. That's the only way. In addition, if we in the free world can build an ideal society on a religious foundation here on earth, we can show them that our way of life is far greater than anything their ideology predicts. You'll see that the more we succeed in the free world the more there will be internal problems among the communists themselves. Internal revolution will break up their ranks and the spirit of God will be at work. More and more economic catastrophe will persist in the communist world and even famine will occur.

Rev. Sung Myung Moon
10-16-77

First Reading

Lech Walesa An excerpt from his book *A Way of Hope*

I'm an idealist, in the sense that I would like to see us move toward an ideal that I believe in. But I know how each of us has his own set of standards, formed by childhood, school, living conditions, and experiences in adult life. Though private standards differ they must also share common points of reference. We're never going to go back to the time when men fought with daggers and swords and went to war to settle personal disputes. Already the young people of every nation are coming to resemble each other more and more, and are slowly becoming strangers to chauvinism and racism.

I sometimes feel as if I belong to a past age, the age which is evoked in our national anthem, "Poland has not perished." The conditions in which this anthem saw the light of day are much the same as those we live under today, and the same can be said of the hopes and values it expresses: courage, defiance, pride. But there will come a time, which I won't live to see, when narrow Polish problems have been brushed aside, replaced by harmony and peace over our entire planet, and I expect that our children or our children's children will then be able to sing another, more positive song. Until that time we have work to do.

Gdansk
March 1987

Second Reading

Russian Orthodox Dissident Father Gleb Yakunin on the Russian Orthodox Church:

The renunciation of martyrs and the spiritual solidarity with the persecutors of Christianity—both signposts of spiritual downfall and a profound distortion of the essence of the Christian religion—made possible the worship of Stalin by the Moscow Patriarchate.

One may argue that the Stalin cult of personality is a thing of the past. Is it worthwhile reopening these sad closed pages of Church history?

Cont. on pg. 4

'Why Can't My Spouse Understand What I Say?'

by Gary Smalley and John Trent, Ph.D.

In this excerpt from *Focus on the Family Publishing's* newest book, *The Language of Love*, the co-authors describe how to unlock the gateway to intimacy.

A number of years ago, I (Gary) sat down to talk with an attractive woman who was in obvious pain. With tears streaming down her face, she sobbed, "I've tried to express what's wrong in our marriage, but I just can't seem to explain it. What's the use in bringing it all up again?"

After only five years of marriage, this woman had nearly given up hope of experiencing a loving, healthy, and lasting relationship with her husband. Opposed to divorce, she had resigned herself to a life that offered few of the wishes and dreams she longed for.

I had heard this kind of story before. For years, I had regularly counseled with husbands and wives, spending countless hours talking to them about improving their relationships. Only now, I wasn't sitting in my counseling office. I was seated at my kitchen table. And the woman sitting across from me wasn't a counselee—she was my own wife, Norma!

That day, I made a decision to understand what was happening, or not happening, in my marriage. And I also decided to find the answers to several important questions. Why was Norma feeling so frustrated in her attempts to communicate with me? Why did I have such a difficult time sharing my feelings with her? And why was it such a struggle to understand each other—particularly when we discussed important issues?

While I didn't realize it at the time, the answer to these questions was, in large part, all in our minds. It wasn't until we understood why males and females think and speak so differently that we began maximizing our communication. The bridge that spanned these differences proved to be "emotional word pictures."

Unlike anything we have seen, word pictures can supercharge communication and change lives, whether in marriages, families, friendships or businesses. Indeed, word pictures have the capacity to capture a person's attention by engaging both their thoughts and their feelings.

Have you ever tried to express an important thought or feeling with members of the opposite sex, only to have them act as if you're speaking a foreign language? Have you ever asked, "Why can't he (or she) *feel* what I'm saying?" Join the club.

Throughout history, many women have found it difficult (some say impossible!) to communicate with men. And an equal number of men have given up trying

to converse with women. I ran into this problem myself on a shopping trip when my wife and I were using the same words, but speaking a different language.

"Shoooooopping"

After that tearful session with my wife, I decided to commit myself wholeheartedly to understanding and relating to her. But I didn't know where to start.

Suddenly, I had an idea I knew would get me nominated for Husband of the Year. I could do something adventurous with Norma—like going shopping!

I'm not sure what emotional and physiological changes ignite inside my wife upon hearing the words "the mall," but when I told her my idea, it was obvious something dramatic was happening. Her eyes lit up like a Christmas tree, and she trembled with excitement—the same reaction I'd had when someone gave me two tickets to an NFL play-off game.

That next Saturday afternoon, as we drove up to the mall, Norma told me she needed to look for a new blouse. So after we parked the car and walked into the nearest clothing store, she held up a blouse and asked, "What do you think?"

"Great," I said. "Let's get it." But really, I was thinking, *Great! If she hurries up and gets this blouse, we'll be back home in plenty of time to watch the college game on TV.*

Then she picked up another blouse and said, "What do you think about this one?"

"It's great, too!" I said. "Get either one. No, get both!"

But after looking at a number of blouses on the rack, we walked out of the store empty-handed. Then we went into another store, and she did the same thing. And then into another store. And another. And another!

As we went in and out of all the shops, I became increasingly anxious. The thought even struck me, *Not only will I miss the halftime highlights, but at the rate we're going, I will miss the entire season!* And that's when it happened.

Instead of picking up a blouse at the next store we entered, she held up a dress that was our daughter's size. "What do you think about this for Kari?" she asked.

Taxed beyond any mortal's limits, my willpower cracked, and I blurted out, "What do you mean, 'What do I think about a dress for Kari?' We're here shopping for blouses for you, not dresses for Kari!"

That night, I began to understand a common difference between men and women. I wasn't shopping for blouses...I was *hunting* for blouses! I wanted to conquer the blouse, bag it, and then get back

home where important things waited—like my Saturday afternoon football game!

My wife, however, looked at shopping from the opposite extreme. For her, it meant more than simply buying a blouse. It was a way to spend time talking together as we enjoyed several hours away from the children—and Saturday afternoon football.

Like most men, I thought a trip to the mall meant going shopping. But to my wife it meant going *shoooooopping!*

Over the next several days, I thought back to our mall experience and my commitment to become a better communicator. As I reflected on our afternoon, I realized I had overlooked something important—the innate differences between men and women.

Gaining the Edge in Communication

Researchers have found that from the earliest years, little girls talk more than little boys. One study showed that even in the hospital nursery, girls have more lip movement than boys! That propensity keeps right on increasing through the years, giving them an edge at meaningful communication!

In our home, Norma noticed the same thing discovered by Harvard's Preschool Program in its research of communication differences between the sexes. After wiring a playground for sound, researchers found that 100 percent of the sounds coming from the girls' mouths were audible, recognizable words.

As for the little boys, only 68 percent of their sounds were understandable words! The remaining 32 percent were either one-syllable sounds like "uh" and "mmm," or sound effects like "Varoom!" "Yaaaaah!" and "Zooooom!"

Norma was comforted to discover that the propensity males had in our family to yell and grunt was caused by heredity, not environment. And after twenty-plus years of asking me questions and receiving monosyllabic answers like "uh" and "mmm," she claims this inability to communicate in understandable sentences remains constant throughout the male lifespan!

Are Men Really Brain Damaged?

From the Garden of Eden, when Eve needed more fig leaves than Adam, it been clear that men and women differ physically. However, only recently has research shown that they have uniquely different thought patterns.

Specifically, medical studies have shown that between the 18th and 26th week of pregnancy, something happens that forever separates the sexes. Using heat-

sensitive color monitors, researchers have actually observed a chemical bath of testosterone and other sex-related hormones wash over a baby boy's brain. This causes changes that never happen to the brain of a baby girl. Here's a layman's explanation of what happens when those chemicals hit a boy's system.

The human brain is divided into two halves, or hemispheres, connected by fibrous tissue called the *corpus callosum*. The sex-related hormones and chemicals that flood a baby boy's brain cause the right side to recede slightly, destroying some of the connecting fibers. One result is that, in most cases, a boy starts life more left-brain oriented.

Because little girls don't experience this chemical bath, they leave the starting blocks much more two-sided in their thinking. And while electrical impulses and messages do travel back and forth between both sides of a baby boy's brain, those same messages can proceed faster and be less hindered in the brain of a little girl.

Now wait a minute, you may be thinking. Does this mean that men are basically brain damaged?

Well, not exactly. What occurs in the womb merely sets the stage for men and women to "specialize" in two different ways of thinking. And this is one major reason men and women need each other so much.

The left brain houses more of the logical, analytical, factual, and aggressive centers of thought. It's the side of the brain most men reserve for the majority of their waking hours. It enjoys conquering 500 miles a day on family vacation trips; favors mathematical formulas over romance novels; stores the dictionary definition of love; and generally favors clinical, black-and-white thinking.

On the other hand, most women spend the majority of their days and nights camped out on the right side of the brain. It's the side that harbors the center for feelings, as well as the primary relational, language, and communication skills; enables them to do fine-detail work; sparks imagination; and makes an afternoon devoted to art and fine music actually enjoyable. Perhaps you now can begin to understand why communication is difficult in marriage.

However, there is a way for a man to boost his communication skills instantly and for a woman to multiply hers. By using the power of emotional word pictures to open his right brain, a man can move beyond "facts" and begin to achieve total communication with a woman. This same skill not only will help a woman get a man to *feel* her words as well as *hear* them, but it also will maximize her innate relational abilities.

Years ago, Norma proved this point to me. She illustrated a concern in such a way that her words immediately moved from my head to my heart.

Add Feelings to Facts

When I was working on my parenting book, *The Key to Your Child's Heart*, I asked Norma if she would write one of the chapters. It was a section that highlighted one of her strengths, and I thought the project would be an easy and pleasurable experience for her. I thought wrong.

As the days passed and time drew near for the chapter to be completed, Norma hadn't even started. Several times she tried to discuss how much of a burden the project was, but I always steered the conversation back to the "facts."

I decided it was time to motivate her. I told her that writing a book was absolutely no big deal. She wrote excellent letters, I pointed out. She ought to think of the chapter as just one long letter to thousands of people she'd never met. What's more, I assured her that as a seasoned publishing veteran, I would personally critique each and every page and catch her slightest error. I thought to myself, *Is that motivation, or what?*

Her emotional, right-brain appeals to duck the assignment made little impact on me, because I was armed with the facts. But my left-brain reasoning didn't impress her much, either. We traded words as if we were swapping Monopoly money. Frankly, we should have saved our breath. We were at loggerheads until my wife, in desperation, gave me the following word picture.

"Do you see those hills in the distance?" she asked, pointing out the window. "Every day I feel like I must climb them, wearing a twenty-pound backpack. Between getting the kids fed, dressed, to school, and to their athletic practices — and still managing our business office — I barely have enough energy to take another step.

"Now, don't get me wrong," she continued. "I work out to stay in shape, and I love walking those hills daily. But you're doing something that's like asking me to climb Squaw Peak every day — in addition to climbing those hills."

"I am?" I said, pondering her words. Several months earlier I had climbed Squaw Peak, a beautiful mountain near our home, and I knew firsthand how demanding its incline was. My mind shifted into the hyper-search mode to determine where Norma was headed with the story. "OK, I'm stumped," I finally said. "What in the world am I doing to force Squaw Peak on you?"

"You added Squaw Peak to my day when you asked me to write that chapter for the book. For you, carrying around a twenty-pound pack is nothing. But to me, the weight of my current responsibilities takes all my energy. Honey, I just can't add another pound, climb the hills, and take on Squaw Peak as well."

Suddenly, everything she had been saying before was clear. To me, writing a chapter wouldn't have added an extra ounce to my pack or caused the slightest ad-

ditional incline to the hills I climb daily. But for the first time, I could feel the strain I'd unknowingly put her under.

"If that's what writing this chapter is like, then I wouldn't want you to do it," I said without a moment's hesitation. "I appreciate what you're already doing and don't want to weigh you down any more. You're far too valuable for that."

After the conversation, it was as if a cloud lifted from our relationship. But I didn't know what to make of things the next morning when I came down the hall for breakfast. Norma was sitting at her kitchen desk, furiously writing away. "What are you doing?" I asked, dumbfounded.

"Writing my chapter."

"You're doing *what*?" I thought you said it was like climbing Squaw Peak!"

"It was," she said. "When I knew I had to write it, I felt tremendous pressure. But now that I don't *have* to, the pressure is gone!"

Bridging the Communication Gap

No one says word pictures will help you understand *all* the differences between men and women. But they do help us bridge the natural communication gap—and better understand what another person is saying.

As mentioned earlier, there are two primary ways we process and remember information. The first is via the left side of the brain. It is the channel through which the literal words and factual data of conversation are stored. Since men are primarily left-brain oriented, they generally focus on the actual words being said and often miss the underlying emotions.

That's exactly what happened when Norma first discussed not writing the chapter. Her words only registered through my left brain. Consequently, they had little effect. But when she used a word picture, it was as if she began talking in color instead of black and white. I immediately saw the colors and shades of her feelings, and as a result, both my attitudes and actions changed.

If a woman truly expects to have meaningful communication with her husband, she *must* activate the right side of his brain. And if a man truly wants to communicate with his wife, he *must* enter her world of emotions. In both these regards, word pictures can serve as a tremendous aid.

Indeed, a world of colorful communication waits for those who learn the skill of bridging both sides of the brain. Word pictures won't eliminate all the differences between men and women, but they can enable us to unlock the gateway to intimacy.



Third Reading

Tatiana Goricheva
Russian Orthodox dissident
now living in Paris

2 April 1981

I was at the church congress in Hamburg. The superficiality of the young people and their attitude, which virtually amounted to political agitation, amazed me and I found it unpleasant. It's called a church day. But how little talk there was of faith and the church! It was as if I were at a great meeting of Young Communists of the kind that could take place in the Soviet Union only in the first years after the revolution. It was difficult to make out human faces in the mass, to make out human voices behind the cries and thoughts behind the words. On this congress I made the acquaintance of German pacifism. The concern and the will to fight for peace are certainly good and important in themselves. Everyone wants peace. But for Russian Christians it is clear that there can be no outward peace without inner peace and inner freedom. St. Serphaim Sarovski said 'If you have inner peace, thousand of people will be saved around you.' But here these young people are obviously not talking of such a life but simply of staying alive. For me it was painful to hear Christians saying, 'Better red than dead'.

How much the opposite that is to everything that is now happening among Russian young people. There are those who are ready to lose their physical life in order that their soul and spirit do not die. It is a pity that the West today does not understand the value of suffering, its power to renew and purge; that it does not understand that the main thing is not the question of physical pain or even death, but the question of meaning. The martyrs who gave their life of Christ glowed with joy. And the experience of the persecuted Russian church says to us quite clearly that suffering for God does not take us away from him but on the contrary brings us nearer to him. The beginning of totalitarianism for me is where personality gets lost. It can also be buried under activism and unrest.

Christmas is the Russian Christians' celebration of new beginning and hope. A lifetime of communist crucifixion has dampened but not killed the true Russian spirit.

Fourth Reading

Anonymous Russian Christian

They say it is winter now. 'Winter wants to be.' But I think that spring is on the way. Torrents of spring. Floods. An inundation, if you like. Winter being over, spring thoughts have awakened in everyone. A torrent of thoughts. They are difficult to hold back... Orthodoxy and Russia, Russia and Orthodoxy. You think this funny? Listen, why do you think it funny? Perhaps, 'atheism and Russia' sounds better? Russia and atheism? Don't you find that funny? Do you remember such a cry? At the most critical moments it was these words which used to ring out: 'For the faith, the Tsar and the fatherland'. You think this even funnier? What a breath of the past, of the archaic!... But this was the most sacred, the most self-sacrificing of cries. They died with it on their lips and hoped to enter the Kingdom of God... There is no Tsar now. The fatherland remains. Or perhaps it does not?

On no battlefield has anyone yet cried, 'For atheism'. And the Russian air has not been sanctified by such a cry. Atheism is something alien, imported, not part of us. I think that atheism was imposed on Russia and has not taken root in it. In the Russian land, as the philosophers affirm, atheism becomes a faith. Atheism is the dark side of faith. Do you remember the first years of the Revolution? With what religious fervour they destroyed everything! The destroyed—and now we sit on the ruins. We sit and think about what we have done. We sit and grieve over the ruins of our churches, of our history... People have begun to awaken. A surprising thing is happening: the sons of Communists are becoming Christians...

Cont. from pg. 1

Even a perfunctory reading of the pages is stunning. There is not only the grotesque, ludicrous personality cult itself but also the Moscow Patriarchate playing the profoundly degrading role of "court jester" to a bloody tyrant.

Is it—finally—worthwhile to peer into an abyss of moral and spiritual degradation unequalled in the long history of the Church?

It is necessary because there is no other way to cleanse the stain of shame from the vestments of the Moscow Patriarchate. And until this stain is cleansed, the spiritual rebirth of the Russian Church is unthinkable.

It is necessary because, although the prelates of the Russian Church may be utterly indifferent to such necessity and may even in some instances be sympathetic to Stalin, the past participation of the Russian Church in the glorification of Stalin remains a festering wound on the conscience of many Orthodox Christians.

In recent years, the disgraceful past has become especially painful to those young people who, in their quest for truth, have broken through mounds of lies, deceit and slander to find the Church. It is necessary because, as the Holy Fathers have taught, an unrepented, unpurged sin is a root of even heavier sins.



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Thanks are also due our Publications Coordinator, Cindy Clevenger-Mahjoub, for her diligence in catching up the back issues and for compiling the necessary materials for this binding.

We would also like to thank Carol Pobanz, whose artistic talents created the front cover.

The Student Body
Unification Theological Seminary
December 1989

APPENDIX

The Evolution of the Unification Theological Seminary Cornerstone Newsletter

The Cornerstone (1976-) has its origin, most profoundly, in the Inaugural Convocation Address delivered on September 13, 1975 by Rev. Sun Myung Moon. In that address, welcoming the Seminary's first class, Rev. Moon stated:

More than any other educational institute, to teach and study in one where men and women are produced who will contribute in establishing an ideal world under God is surely what would please God and make man happy. This is a sacred task well worthy of a hard struggle.

In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary today is laying of the cornerstone of the earthly Kingdom of God.

Rooted, then, in Rev. Moon's vision and challenge, several "forerunners" predated the actual founding of The Cornerstone. The first of these, untitled and conceived of only "as a preparatory step for some future U.T.S. publication," consisted of a single experimental issue assembled by Guido Lombardi in February 1976. It included a statement of purpose, an excerpt from Rev. Moon's Inaugural Address, and two articles: one on "The Spirituality of Fundraising" and the other on "Women in the Heavenly Kingdom." A second "forerunner" was The Seminary Gnosis edited by Michael L. Mickler as a project for Adult Religious Education class, in May and June 1976. It consisted of two issues, some thirty articles in all, xeroxed on two sides and in three columns on 11" by 14" typing paper. This newsletter, which included news, editorials, reviews and biographical sketches among other items, was mailed to Seminary contacts.

A weekly U.T.S. Calendar, News and Announcements begun in October 1976 was the immediate precursor of The Cornerstone. Its second number stated, "We need a name for our weekly bulletin" and that a "contest box" would be placed in the student lounge. Its third number, dated Nov. 2-9, announced, "we now have a name for this publication—The Cornerstone, a suggestion from Diana Muxworthy." That same issue contains an important background article on the "Unification Theological Affirmations" proclaimed by its nine student drafters and ninety-four additional students and staff members in an October 26, 1976 ceremony led by President David S.C. Kim. The issue also ran The Cornerstone masthead as designed by Larry Witham. In January 1977, President Kim committed additional resources to The Cornerstone, suggesting that it be professionally typeset and printed, that it be published on a monthly basis, and that it remain a student publication. His suggestions resulted in a new format consummating the earlier efforts and continuing until the present time.

Michael L. Mickler

EXCERPT FROM UTS INAUGURAL CONVOCATION ADDRESS

by

The Rev. Sun Myung Moon

In history there have been philosophies and religious doctrines working in the backgrounds of politics, economics, the arts and religion. Nevertheless, the reality is that they are all stalemated, resulting in confusion and chaos, without having brought about the realization of their promised ideal worlds.

Faced with this statement, people are turning in every direction in search of someone to take up the gauntlet for all people and pioneer a new way for humanity, straightening and guiding their direction towards a clear and achievable goal.

The people cry in unison, "Something is desperately wrong!" We have tried every possible way to diagnose and cure the sickness in society. We have finally concluded that the cause of the sickness is an internal disease and not an external. By having emphasized the external elements, we have lost the intrinsic and central element of our existence.

If we go back to the very beginning, we can readily understand that the greatest cause of the sickness is that man lost God, who is the very source of his life. With the loss of God, man lost sight of the absolute value and the focal point of life.

Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts, these should be made human condition to ward ultimate peace and happiness. We must change our direction from the established theologies which are deprived of life and spirit and turn to a new theology with a dynamic vitality and life style in which God would directly participate. By our learning it thoroughly and having the logos incarnated in ourselves we will surely be able to build great personalities, making it possible to best use the acquired ideal and knowledge in accordance with God's will.

Any educational institute of graduate level is, in itself, a miniature society in an embryonic stage and is being nurtured like a baby is in its mother's womb. Therefore, until future days when you will begin your life in society, you must invest all your energy and time in studying and training yourself to be capable master builders of the ideal world in conformity with God's will.

Brilliant deeds and results accumulated with your blood, sweat and tears will provide excellent answers to the numerous skeptics who question now. More than any other education institute, to teach and study in one where men and women are produced who will contribute in establishing an ideal world under God is surely what would please God and make man happy. This is a sacred task, well worthy of a hard struggle.

In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary Theological Seminary today is the laying of the "Cornerstone" of the earthly Kingdom of God.

U.T.S. 'HEADING'

Vol. I No...EXPERIMENT

What is it?
by
Guido Lombardi

This "newsletter" has been conceived of only as a preparatory step for some future U.T.S. publication.

Many, among seminary students and faculty, have, in the past months, expressed the "need" for some form of seminary publication.

Stimulated by what I felt to be a "rightful" desire, I started to collect different ideas and opinions. Unfortunately the highly idealistic feelings and thoughts that so well characterize our family members were not able to be transformed into substantial reality, at least not this time. Nevertheless I wanted, somehow, to break through a certain invisible wall and, at least "get something done." So, at this point, I want to present, through this "newsletter", only an experiment, an idea, a point of departure for some future publication.

This newsletter was conceived only as an intermediate step before the creation of a "Unification Theological Seminary Journal", and it could be divided into two parts.

One section would be concerned with the internal events of the Seminary, such as Seminary life, new professors, sports, activities, movies, etc. and would be designed to serve only Seminarians and faculty.

The other section would be dedicated to scholarly writings, such as excerpts from student's papers, articles, special notes from class materials, religious and theological news, parallels between class materials and Divine Principle, Father's

(Continue page 2)

Excerpt from
Inaugural Convocation
Address
by
Rev. Sun Myung Moon

In history there have been philosophies and religious doctrines working in the backgrounds of politics, economics, the arts and religion. Nevertheless, the reality is that they are all stalemated, resulting in confusion and chaos, without having brought about the realization of their promised ideal worlds.

(Continue Page 2)

Excerpt from
The Spirituality of
Fundraising
by
Charlie Wheeler

For Unification Church members, fundraising is an integral part of spiritual life. Whatever viewpoint one has toward fundraising, its effects on the spirituality of the members of the church are unmistakable and far-reaching. One may reflect on the seemingly un-spiritual and materialistic aspect of this method. These observations, however, are surface ones and do not characterize the deep, spiritual nature of fund-raising.

For those members previously active in a spiritual search and for those who only desire to follow a more spiritual path, fundraising offers challenging and satisfying possibilities. In a time of unprecedented spiritual emphasis in our society, one is constantly confronted with the advantages of Transcendental Meditation, encounter and sensitivity groups, yoga, and any number of other spiritually-oriented activities. As a form of meditation, fundraising offers

(Continue Page 3)

Women in the Heavenly Kingdom
by
Cathryn Cornish

Society until very recently has held the opinion that women are not and never will be good at physical things, such as sports, coordination, aggressive activities, etc., because they are inherently different from men. Physical prowess and aggressive nature were considered out of the realm of women. Consequently, the woman's "place" was in the background, supportive but not innovative of the progress of society. Historically, a woman's capability to function in society has been defined along these lines.

As society modernized, the question was raised whether women could make a contribution to society as something other than wives and mothers. If given the chance, couldn't a woman be as good as a lawyer, doctor, dentist, swimmer, golfer, etc., as a man? Studies ensued, researching the process of learning in young children, and concluded that boys excel in some areas because they are allowed and encouraged to be thoroughly familiar with them, as if by instinct. Girls, on the other hand, are taught overtly or covertly to remain unfamiliar with the same areas. a girl who pursues an interest in a male-area, such as sports, finds herself facing formidable barriers and obstacles, some of which are unspoken and subtle, while some are clearly pointed out to her.

These recent studies have attempted to prove to society that women, in growing up, have been cheated and shortchanged by being denied access to the world of the physical, by being denied the opportunity to build their own self-confidence and a healthy self-image by engaging in active activities. (See The Femininity Game, Thomas Boslooper and Marcia Hayes.) and so the trend became that of liberalization -- allow the girls to play softball, football, or whatever game they desire.

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(What is it? - From Page 1)

speeches regarding theological matters, guest professors and special lecturers. The second section would be concerned with serving members of the Church by providing material that clarifies Divine Principle or shows how Christian doctrines support Divine Principle, providing also a means of working more closely with the established churches and to open dialogue with other educational institutions.

The internal goals of the newsletter can be thus stated:

- (1) to develop a serving attitude and heart by using knowledge gained thus far not only for an individual purpose, i.e., grades, but for a wider purpose.
- (2) to build a bridge with other members of the family who do not feel very connected with the Seminary, primarily because of a lack of information about its activities.
- (3) to develop unity within the Seminary by stimulating interest in the life and activities of the Seminary.
- (4) to develop writing and editorial skills and journalistic experience among Seminararians.

My prayer and hope is that, among the seminararians, someone more skillful and talented than me, moved by the "simplicity" and goodwill of this experiment issue, would join me in providing the Unification Theological Seminary with a quality periodical.

(Inaugural Convocation - From Page 1)

Faced with this stalemate, people are turning in every direction in search of someone to take up the gauntlet for all people and pioneer a new way for humanity, straightening and guiding their direction towards a clear and achievable goal.

The people cry in unison, "Something is desperately wrong!" We have tried every possible way to diagnose and cure the sickness in society.

(Continued on Page 3)

(Inaugural Convocation - From Page 2)

We have finally concluded that the cause of the sickness is an external one. By having emphasized the external elements, we have lost the intrinsic and central element of our existence.

If we go back to the very beginning, we can readily understand that the greatest cause of the sickness is that man lost God, who is the very source of his life. With the loss of God, man lost sight of the absolute value and the focal point of life.

Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts, these should be made human conditions toward ultimate peace and happiness.

We must change our direction from the established theologies which are derived of life and spirit and turn to a new theology with a dynamic vitality and life style in which God would Directly participate. By our learning it thoroughly and having the Logos incarnated in ourselves we will surely be able to build great personalities, making it possible to best use the acquired ideal and knowledge in accordance with God's will.

Any educational institute of graduate level is, in itself, a miniature society in an embryonic state and is being nurtured like a baby in its mother's womb. Therefore, until future days when you will begin your life in society, you must invest all your energy and time in studying and training yourself to be capable master builders of the ideal world in conformity with god's will. Brilliant deeds and results accumulated with your blood, sweat and tears will provide excellent answers to the numerous skeptics who question us now. More than any other educational institute, to teach and study in one where men and women

are produced who will contribute in establishing an ideal world under God is surely what would please God and make man happy. This is a sacred task well worthy of a hard struggle.

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(Spirituality ... - From Page 1)

possibilities for deep, satisfying communion with one's inner self and, indeed, God.

Fundraising can be easily divided into two parts: internal and external. Our main focus is, of course, concerned with the internal, spiritual aspect of fund-raising.

Beyond the obvious purpose of raising funds, lies a far deeper significance. If the only consideration was money, our energies could certainly be channeled into more productive areas. Ultimately God does not need simply the money that is gained through our efforts. What God needs are men and women with clear minds and a strong desire to serve others. He needs people of deep faith and deep heart, able to accept and unite with their fellow brothers and sisters. He needs men and women to become true parents of true families centered on Him.

GOD NEEDS MEN AND WOMEN TO
BECOME TRUE PARENTS OF TRUE
FAMILIES CENTERED ON HIM.

In the Christian tradition, meditation is most often understood as a dwelling upon certain ideas, or engaging in intellectual activity, while most Eastern methods of meditation equate the matter with a dwelling on anything but ideas, and with the attainment of a non-conceptual state of mind that excludes intellectual activity.

Perhaps a more useful definition for our purpose is that meditation is

(Continued on Page 4)

(Spirituality ... - From Page 3)

a relaxed, expanded awareness attained through focusing one's consciousness on a purpose external to and higher than oneself. Church members with even limited experience in fundraising will remember, at times, a sense of awareness of and unity with everything around them. In this state one is completely aware of oneself, and of how his thoughts and feelings are affecting others. This relaxed awareness, centered on a higher purpose, is characterized by a unity of body and mind and a sense of harmony between oneself and God. This level of consciousness is of the same nature as that which is the desired result of meditation.

Fundraising also involves self-transcendence, as does meditation. In other words, to be successful, one must "sacrifice" oneself for the higher purpose. There are many forms of self-transcendence or "sacrifice". If one is concentrating in giving God's love to the people he meets, then it can be said that a "sacrifice" of oneself takes place in order to be an instrument of God's love. To be unconditionally giving, one has to transcend his own feelings and thoughts to focus primarily on how to be a channel for God's love. This self-transcendence is also the goal of meditation. Another goal of meditation is the detachment from the self-centered and egotistical desires for an attachment to God and His will.

The means by which to reach this state of attachment to God is positive interaction (give and take) with other people. If, in fundraising, one dwells on the difficulty of the mission or on the poor attitude of the people he meets, it is extremely difficult to feel connected with God and His purpose. However, if one is able to be aware of these "realities" but at the same time detach from them and focus on the positive aspects of the situation, a connection with God can be made and the goal of meditation attained.

A detachment of one's ego from the results of one's efforts is also necessary. One should strive for an unconditional positive attitude in the face of the conditional circumstances of a typical fundraising experience. This detachment of ego from the material results is characteristic of the approach of meditation. In meditation, as in fundraising, emphasis is placed on one's attitude of inner posture rather than just on the external results. If one's attitude is right, results will be forthcoming.

The goal of meditation is a state of consciousness in which one is able to experience life to its fullest degree. In its highest form, meditation desires to bring this higher level of awareness to all aspects of life. True meditation is not characterized by the guru who sits alone in the cave high in the mountains, but rather by the person who experiences a deeper awareness and a broader consciousness and then applies this experience to everyday life situations. In a similar fashion, the insights and lessons learned in fundraising can be used in whatever endeavor that one has thereafter.

Meditation and fundraising both seek to develop faith and trust in God, in our fellow human beings and in the life itself. Reverend Moon once stated: "Unlike the other religious leaders, instead of meditating and meditating, I'm an activist, always acting and putting my theory

**THE ONE WHO GOES TO
 GOD THE FASTEST IS THE
 ONE WHO LOVES OTHERS.**

into practice. Some people try to grow spiritually, develop their own spiritual life and reach God through meditation, self-discipline, etc. this is not the fastest way. The one who goes to God the fastest and achieves the closest position is the one who loves others." The point, clearly, is that the way of spiritual growth is through loving others and
 (Continued

(Spirituality ... - From Page 4)

by expressing that love through action.

Fundraising, in this light, can be seen as the "action-oriented" form of meditation, a way of communicating with a great variety of people and to love them in a wide variety of circumstances.

(Women... - From Page 2)

In other words, society began to legislate opportunity.

Behind it all, however, there still exists an attitude that cannot be legislated away, that is, that women are not supposed to want to do physical things. A girl who wants to play contact sports, even though she is now allowed on the playing field, is still considered an oddity. Her role in society is still defined in terms of her difference from men, i.e., she is supposed to be responsive, supportive, and generally passive.

In Divine Principle, we understand the relationship of subject and object as that between the initiator and the responder, the stimulator and the stimulated; and we define these roles in terms of masculinity (as subject, the aggressor) and femininity (as object, the responsive). We see women, then, somewhat simplistically, as objective to men. But are we thus perverting Divine Principle to fit that subtle, underlying attitude we have carried from the society of our youth, namely, that it is not feminine nature (or role) to want to initiate, or to be aggressive or to stimulate and lead? Are we using divine Principle's identification of the dual nature of God to reinforce our oldest and most subtle concepts of "a woman's place"?

What is the role of women in the Heavenly Kingdom? I recall the question asked by one sister in reacting to her first Divine Principle lecture, "But how do I know that I want to help build the Kingdom of Heaven if I'm not sure. I even want to live in it once it's built?" She

would be in the heavenly order, and she sensed, quite rightly I feel, the tremendous danger that her situation might be all the more frustrating in the New World than in the Old. It is a fear many sisters have had, and one rarely voiced.

What is the relationship between Subject and Object in the Ideal? Is the relationship between Subject and Object the same as the relationship between brother and sister? Cain and Abel? What is the healthy relationship between brothers and sisters in regard to personal growth and interpersonal actions? What is the role of women in our church, now and in the future? Is there a possibility, even a probability, that our understanding of Divine Principle can be used to reinforce an old standard of differentiation between men and women, rather than being the liberating force, freeing women to stand as sisters beside their brothers?

The nature of the Kingdom of Heaven, how close we come to actually realizing the Ideal, depends in large measure on how many of our old concepts we keep and then mold Principle around. The answer to the question of what life will be like for the woman in the Heavenly Kingdom depends on our understanding of God's Ideal. How does God want brothers and sisters to relate to each other; how free does God want each person to be to pursue that which he or she is best at, earning the respect and approval of brothers and sisters, not for one's own sake, but for the sake of healthy relationships between people as the sons and daughters of God? The answer to all these questions lies in the answer to this one: How will we raise our blessed children -- boys and girls? What differentiations will we make, and what differentiations are already being made? What patterns will we teach?

Without really understanding how our own concepts are still tainted by how we were raised, we

(Continued on Page 6)

(Spirituality ... - From Page 5)

could find ourselves propagating standards and role-identification that do not belong in the Heavenly Kingdom. We could conceivably cloud God's Ideal with our concepts. The danger exists that we may take the Truth and, through our own limited understanding and perception of it, mold it to fit into our minds, rather than throw out our old concepts and seek to understand what God intends the relationship between men and women, and the position of women in the heavenly society, to be.

As we look ahead, let us keep in mind where we are coming from and what role-associations we still attach to a person's sex. Let us seek to overcome our old concepts. Only then can we establish a new tradition so that our children can grow up to be healthy, fulfilled and unscarred as the first generation of citizens of the Kingdom of Heaven.

Seminary Awaits Accreditation

In the process of establishing an institution of higher education, U.T.S. stands in what might be termed "the midway position." Consideration of the Seminary's educational features have at this point been completed and after a lengthy period "on hold" the application, originally submitted April 28, 1975, has been referred to the Committee on Administration and Law of the Board of Regents for consideration of finances and legalities.

What this meeting can recommend, however, is not accreditation as commonly believed, but rather a "provisional charter" which the following Regents meeting will take final action on - neither approving or denying the application.

If approved, a charter grants "incorporation", not accreditation which is a separate function granted in the case of the U.T.S. by the Association of Theological Schools of the U.S. and Canada. Nevertheless, incorporation is a prerequisite, and the "provisional charter" provides authority not only to act (i.e., grant degrees through the Regents) but also to take substantial steps toward formal accreditation.

Gnosis at Yankee

The press box at Yankee Stadium is another world. Triple-tiered and painted volkswagen orange, it circles around home plate in crescent-moon effect which somehow seemed most appropriate for the evening of June 1st as over 300 newsmen and photographers from across the U.S. and the world gathered to cover the Bicentennial God Bless America Festival.

The Gnosis, having helped sponsor a press junket down to Yankee Stadium from the Barrytown area, was also there and as newsmen sorted out information in their press packets, the Gnosis likewise sorted them.

Basically, the media was divided into 6 sections -- Print Media Domestic, Print Media International, Photographic Agencies International and National, and Radio and Television, Domestic and International.

Unification Theological Affirmations

Eighteen theologians and religious thinkers from nine denominations met at the Hartford Seminary Foundation, January, 1975, to draft "The Hartford Appeal for Theological Affirmations." Undertaken in response to "an apparent loss of a sense of the transcendent", the conservative Hartford statement sparked a more liberal and socially oriented "Boston Affirmation" conceived by a 21-member task force Jan. 6, 1976, itself followed by an Iowa City "Response to the Boston Affirmation." Participating in the Iowa City Inter-denominational working Group' was Dr. Herbert Richardson of St. Michael's College, Toronto, who on a subsequent visit to U.T.S. suggested that students respond to affirmations which had "already received widespread attention in the secular and religious press."

Responding to Dr. Richardson, nine seminarians headed by Lloyd Eby met to consider a statement. Not only an effective theological exercise, a soon-to-follow hour Saturday marathon served to hammer out a basic framework that has since been refined within the context of Dr. Elmo's "Adult Christian Education" class to 12 affirmations centering on God, Man, Metaphysics and Ontology, God's Desire for Man and Creation, Sin, Christology, Resurrection, Predestination, Jesus, the Bible, Restoration of All Things, and Second Coming.

Directed to scholars of the Christian world, Lloyd feels the affirmations can not only indicate the "depth and profundity" of Unification Theology but also manifest its deep connection with the Christian theological tradition and potential for solving the contemporary conservative/liberal Christian debate.

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monthly by the Unification Theological
Seminary.

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Where Were You When?

The course of human history has been for many an ever-changing, often-times baffling process. Nonetheless, there exist at certain times turning points, significant events -- "freeze frames" as they were by which humanity can both orient and recognize itself.

In the aftermath of Yankee Stadium, the Gnosis thought that it might be interesting to "freeze" seminarians, staff and faculty at the time of the original "moon landing" -- July 20, 1969 -- when at 10:56 P.M. EDT Neil Armstrong's size 9-1/2B tentatively stepped down onto the moon's surface.

Indeed, had Appolo 11 focused its supersensitive instruments earthward it might have seen Dean Stewart developing materials for Hospital corpsmen in Washington D.C. as Charlie Wheeler dodged exploding rockets in a Vietnamese bunker and Dr. Boslooper stepped outside of a cabin on Lake Charlevoix, Michigan, to view both the TV set and moon at the same time.

Where were the others?

Tony Martinzez got the half-hour off washing dishes at Dougherties Sohio Gas and Restaurant near Mansfield, Ohio. David Jarvis was a commercial photographer in Albuquerque, N.M. Dr. Lewis was busily shaking hands with congratulatory Deutchlanders whom he couldn't seem to avoid in Tuebingen, Germany. Jim Stephens was upstairs watching the "tube" with his fraternity brothers at Kappa Sigma fraternity at Northwestern while Joe Stenson watched television for only the fourth time that year as a Sacred Heart Novitiate of the Xavier Brothers in College Park, Maryland. Don Marsolek was studying Vietnamese at the Foreign Service Institute in Washington, D.C. in preparation for going to Vietnam to help refugees, while Walter Gottesman was only a month out of the Service and Hugh Spurgin was in basic training at Fort Gordan, Georgia.

John Maniatis, a left-wing radical at CCNY, considered the moonshot a complete waste and for 3 weeks denied its existence, while Lynn Musgrave recuperated from detail work with friends on a book for Harper and Row concerning Nazi Germany. Alice Fleisher was working for Parikolor, a San Francisco based company that would later sell microfilm of the moon shot while Dan

Stein relaxed farther down the coast on a beach in Santa Monica, and Dr. Elmo attended a conference on theological method in Toronto, Canada. Yours truly was surrounded by 120 screaming campers at Camp Deerhorn, Rhinelander, Wisconsin.

Though the foregoing is only a segment of the Unification Theological Seminary, it nonetheless remains a testimony not only to the richness and diversity of seminarians' lives but more especially to the spirit that could bring them together as well as propel man to the moon.

Gnosis at Yankee, from p. 1

Of the 300+ media people there were representatives from every part of the U.S. except the far west. All three major television networks, ABC, CBS, and NBC were represented as well as crews from BBC, Canadian Broadcast TV, two French networks, Radio Ontario, Sino T.V. from Asia, and MBC from Korea. Media were as well represented from South America, Australia, Stockholm, Germany, India, Austria, Mexico, and Israel. Newsweek, Time, McCall's, National Observer, New Yorker, Psychology Today, Rolling Stone, and the Village Voice were also on hand, not to mention such religious media as Christianity Today, the Catholic News Service, Foundation Ecumedia, and Mohammed Speaks.

As each press packet contained a copy of Reverend Moon's "Principle Address", it is was interesting to note several newsmen finishing up stories before the "Go-World" Marching Band had completed "The Washington Post". Others, whose deadlines weren't so critical were content to munch the submarine sandwiches and potato chips provided. And while a few didn't care so much for the "main course" neither did the majority deign to rise for the playing of the National Anthem. Perhaps they'll like "dessert" at the Washington Monument better.

Staff

Mike Mickler	Editor
Cathy Cornish	Composition

The Unification Theological Seminary would like to extend a warm welcome to Mrs. Joyce Lowenstein who joins the U.T.S. Library staff. Joyce, who arrived at Barrytown from Phoenix, Arizona, June 2, has had extensive academic and practical experience having served as Head of Technical Services at Arizona State Library for 3-1/2 years and prior to that at Arizona State University Library for 3 years. Mrs. Lowenstein, who has been with the Unification Church approximately 2-1/2 years, also has a son Louis, such a fine cellist that Tom Ludwig, director of the New York City Symphony Orchestra, advised him not to join, but to continue working and comeback in a couple of years as a performing soloist.

Here at Barrytown, Mrs. Lowenstein figures to have a busy summer with John Maniatis cataloguing a backlog of 9,000 books. Aside from that mountainous undertaking, Joyce has been most impressed and surprised at the level of professionalism in the U.T.S. library. Depending on whether Joyce and John work 23 or 24 hours a day this summer, Joyce may have time for favorite hobbies of weaving and Indian study.

Students in Dr. Lewis' Medieval Church class were treated during a class period in late May to the unveiling of what may be one of the world's largest chronological charts. Thirty feet long and three feet wide, the chart which traces parallel developments of Christianity in Korea, Japan, China and the West is only the first step initiated by Nine U.T.S. students at the suggestion of Dr. Lewis.

Daikan Ohnuki who has headed the project suggests that there are two main purposes to the undertaking. First, as the Divine Principle has originated from Korea, it is important "to understand how God has operated in Asia." Second is the intent "to provide the Seminary Library with the best possible material for studying Oriental Christianity." Central to the second purpose is the compilation of a bibliography of "Christian History in the Orient" which when completed would be the only such bibliography in existence.

U.T.S., as it already has and will matriculate students from all over the world, seems uniquely equipped for such a collation of materials, and, indeed, project members have already begun to penetrate the Vatican and 100,000 volume Mission Research Library of Union Theological Seminary.

Barrytown Botanical Gardens

Approximately 40 yards from the northeast corner of Barrytown complex exists another world. Flanked by grotto and meditation cabin, one might have imagined oneself in a Medieval garden grove were it not for the distinctively Twentieth century railroad ties blocking out the east flower beds.

Actually the wonderful rock garden is the work of seminarian Tony Martinez who since March has lugged not only railroad ties but innumerable slabs of stone that border most of the 15 flower beds and two giant oak trees within the 40 by 20 yard inclosure. Conceived as a spot where church members might come to pray, the thousand or so flowers of over 20 different varieties include marigolds, nasturtiums, morning glories, snapdragons, dahlia, zinnias and candy tufts should provide an aromatic as well as slightly environ.

Tony, a biology major who minored in arts at the University of Rochester, has put in nearly 25 hours per week of his own time since March applying both disciplines. That Tony has made many "good friends" at the site, including "Edgar" the chipmunk, is something not unusual for him as his college dormitory room at various times housed a snail named "Harry", a mango tree, 3 papayas, 5 chickens, a ten gallon aquarium (that busted), a lizard named "Ralph", two zebra finches -- "Yin and Yang", a black cat -- "Bruce", a Jerusalem cherry tree, tadpoles, an ant farm, and presumably a tolerant roommate.

Not only has Tony found the garden a way of "expressing himself in nature", but here, too, he has found that the more energy is invested, the more it is derived, or as he put it, "the more I did, the more inspiring it was." And though not yet on the "Dutchess County Garden Tour", Tony is convinced that "the trees are happy" especially the big oak who "has something to put his feet into."

Perhaps you've seen him with a broom in his hands. Or a map. Or a buffer. Regardless, it wasn't with the wistful gaze of "Man with a Hoe" but rather with a "hello" and twinkle of Barrytown's personalized "White Tornado". Indeed as the Unification Church has mounted a 'war on garbage' in the streets of Manhattan, Bronx, and Harlem in New York City, George and his partner, Luc DeVreese, have predated that campaign by several months here at Barrytown.

Yet 'who is George Hall?' who is behind the broom, cheerfulness, and Clark Kent athletic glasses? Would you believe that 20 year old George:

a) has the blood of kings flowing in his veins -- a direct line to Henry VIII, and his uncle once laid claim to the English throne.

b) was born in Opelica, Alabama, and grew up speaking Spanish by the Panama Canal.

c) was former commander of Air Force ROTC in high school and The Pershing Rifles at Auburn University where he majored in accounting.

d) all of the above.

e) none of the above.

Actually, "d" is correct, and it is perhaps the aristocratic line ("I dreaded labor") and propensity for leadership that led George to jump at Ken McDonald's invitation to join the General Affairs "Staff" in January. As George remembers, he had visions of special assistant status, perhaps some van driving, but to his surprise was instead handed a mop and bucket.

Now George says he could "mop the rest of his life and enjoy it", doubtless an indication of future "vertical" mobility. Ultimately shooting for the "Ooh", "Ah", "Wow" level of cleanliness, one is no less impressed with George's intelligent and systematic approach to his own growth. Realizing that this maximum effort is the "sky", George attempts to always raise his minimum effect and thereby close the gap on consistency.

Moreover, the effort to bring joy to others has brought joy to George's own heart. As he says, he likes spray buffing the best, better than waxing which leaves "hair stuck all over", or dust or feathers or clear of that "some ant will come along and die on it." But spray buffing, as it kicks

"Do I look dangerous?" was the raspy refrain of grandfatherly Gus Hall, the Communist Party's candidate for President, as he "campaigned" over objection at Bard College, May 21. Indeed, to hear him, one ought to feel sorry for 'old Gus' who has been so set upon since joining the party in 1927, first jailed as a labor organizer and later during the McCarthy era.

Nevertheless, if Mr. Hall's person wasn't frightening, most of his statements were. Number one on the "People's Program" of Gus and running mate Jarvis Traver was "slash the bloated military budget by 80%." Point two was "cut the work week by law to 30 hours at 40 hours pay." Simple. Closely following were a payment of reparations to Vietnam, a granting of independence to Puerto Rico, and lastly, "padlock the CIA and FBI>"

Aside from the "issues", Gus peddled some of his ideological ware -- chiefly the "inevitable, law governed, (and explosive) world revolutionary process" which more than a few have come to recognize as a thinly disguised system of infinite self-justification. Nonetheless, that ultimate communist aims not be misconstrued, Gus' Marxist "crystal ball" reads "the future of the world in the future of America."

Despite his years, though, Gus comes across not as an old warhorse but as a kind of booby picturing himself, as he does, rubbing elbows with Brezhnev and Mao and still being his own man. Yet even more frightening than Gus' apparent miscalculation of those men's characters are the very real problems in the U.S. he alludes to: 30 million Americans (his figure) below the poverty level, 40% (his figure) of ghetto youth with no way to work, retirees and the elderly living on dog food. "Do I look dangerous?"

The Gnosis welcomes communications of any kind from typed copy to the back of envelopes. If you have a comment or contribution and we are not in verbal range please submit to:

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Barrytown, N.Y. 12507*

Unlike other Unification Church film favorites such as The Exorcist, Jaws, and Bruce Lee, there is no clear demarcation between good and evil in the film production of Ken Kesey's One Flew Over the Cuckoo's Nest. Indeed, it is difficult to tell who is really "cuckoo" in the United Artist release which has swept the Academy Awards of '76.

On the one hand Nurse Ratched, Louise Fletcher, is manipulator par-excellence who by playing on guilts and insecurities has frozen the men on the ward until they are too guilt-ridden to act; on the other hand, Randall Patrick MacMurphy, Jack Nicholson, is able to awaken the men from their catatonic state but only into the boorish delights of gambling, brawling, wenching, and drunkenness. Whereas Nurse Ratched would enslave the mind, MacMurphy would likewise, it seems, shackle the body.

Both are convinced that their methods are right, and the men on the ward whom they fight over and who long ago had lost any personal defenses are essentially little children at the mercy of estranged "parents", MacMurphy and Ratched.

MacMurphy, however, as his feeling and loyalty for the men on the ward override even his imminent escape, finally wins the audience and the patients as well as a living, if soon to be smothered, martyrdom (frontal lobotomy). Nonetheless, as a distinctly "secular saint", MacMurphy remains a poignant challenge for those who would serve God to be as life giving.

"Who is George Hall?", from p. 4
away dirt, though it may take 6-7 hours, when done leaves luster that George says he will spend 15-20 minutes just walking on afterwards.

Doubtless such moments of exhilaration and love at 3 or 4 o'clock in the morning among the trinity of George, A Terrazzo floor and Heavenly Father are priceless and though seminarians may wonder at the prodigious labors and often thank George for his hard work (such thanks being "gold" according to George), it is perhaps ironic that George's thought on encounter should be, "Boy, those seminary students, studying all day, no outlet; maybe I better say something to make their day better."

Woodstock -- 7 Years After

As this issue of Gnosis has dealt with epoch-making events from Apollo 11 to Yankee Stadium, it would be largely remiss to neglect what Time magazine termed history's largest "happening", namely the Woodstock Music and Art Fair, an Aquarian Exposition '69.

Just across the Rhinecliff-Kingston Bridge, up Highway 28 and left on Rt. 375 takes one no more than 15 or so miles from U.T.S. to the "arty" town of Woodstock, N.Y., which lent its name if not its meadows to the 400,000 Aquarian young who instead gathered on the "half moon" hillside of Max Yasgar's 600 acre dairy farm in Bethel, N.Y., over 100 miles to the southwest.

Woodstock was "nation time" and Biblical Bethel being where God told Jacob "a nation and a company of nations shall come of you" was an apt designation for Abbie Hoffman who prophesied "the birth of a Woodstock nation and the death of the American dinosaur." Woodstock, however, proved to be a decidedly introverted spiritual child of Chicago '68, and any fulfillment of prophecy seemed to center more on Amos' "Come to Bethel and transgress".

Today, Woodstock is quiet, its art calendar only occasionally interrupted by wandering tourists, roving Gnosis reporters and hippies ten years too late. Craft shops and art galleries line an L-shaped boulevard and its newspaper speaks of quarrels with the neighboring town of Shandaken over usage of the Woodstock Town Dump:

"At a glance it looked like
all old snapshots that one
finds."

The Old Geezer, from p. 8

of parental heart, it is especially surprising within the Divine Principle 3 - Stage, 4-Position Foundation, that considerably less is made of Grandpa and Grandma love -- ever less likely to scold and more likely to have cookies and stories. Alternate generations have ever meshed well and while such is not to suppose God as "geezer in the sky", at least Bento the Third was forced to crack a smile at the notion.

"Pioneering" a Library

While your more traditional variety are chopping wood or portaging rivers, a more subtle yet equally spirited (and taxing) 'pioneering' effort has transformed what had been South Gymnasium into the U.T.S. Library. Where players had previously lined up for free throws now rests a card catalogue shelf, and at 'midcourt', instead of opposing centers lined up for a tipoff, 'larger-than-life' book shelving stretches its arms from sideline to sideline. And although paper wads have replaced round balls, few can second-guess the 'gameplan' of all involved.

Head librarian Richard Murphy, out of San Jose State, along with John Maniatis, Rick Dumont, and Tim Walsh form a remarkably functional quartet who not only digest the continual influx of books but also keep the library operable Mondays through Saturdays, 8:00 AM to 1:00 AM and Sundays, noon to 1:00 AM.

At present, the U.T.S. facility shelves approximately 8,500 volumes. Another 10,000 are waiting in shelving, the barn, and in the 'wilderness' of the library workroom to be catalogued while an additional 8,000 - 10,000 volumes have been ordered. By September, the U.T.S. Library should house 25,000 volumes although enough shelving is available to ultimately cover two thirds of the floor space and contain 30,000 - 40,000 volumes. Aside from books, the library has ordered 80 periodicals as well as audiovisual equipment such as overhead, slide and film projectors, microfiche and microfilm readers, and a video-tape machine.

To be sure, all is not so simple as end results, especially when starting a library from scratch. Where does one begin? Rich Murphy began all alone, November '74, with just 200 leftover books and a nearly completed degree in library science. John Maniatis from the Columbia School of Library Science took over cataloguing in February '75 but in May, with the Seminary due to open in September, students were still shooting baskets in south Gym.

In retrospect, one concludes that the Library no more than the Bible has descended full blown from the heavens in its final 'canonized' edition. Rather each book has run its own 'dispensational' course, to quote Paul --

predestined when they happened to be in the catalogue Rich Murphy checked, called as he wrote out the purchase order, justified as John Maniatis catalogued and shelved them, and presumably glorified in the eager hands of Seminary students.

Yet lest the providential course of books appear more smooth than that of people, one, too must point out the inevitable complications of "prolonged" dispensation. Books, on the average, took two to three months to respond to the Seminary's call. Once arrived, they could be catalogued no faster than at a rate of 200 per week or 30 a day. Cards in turn had to be typed for the shelf list and main entry file as well as for the card catalogue. Book pockets had to be typed also, as well as outside spine labels for each book. the whole process must be checked and double-checked, and all this is only if the book comes with the proper cataloguing packet -- sixty percent don't.

The "mutton heads" as John Maniatis affectionately calls them (25%) arrive with no card catalogue number, no information, which necessitates a "greater" indemnity course of writing and searching out book descriptions in voluminous book-lined rooms of New York or Vassar Libraries, a process now mediated by the only slightly less complex machinations of the Marc-fiche projector. Moreover, even after cataloguing, John must note the interrelationships and cross-references among books themselves. For instance, under "Ethics", John must examine the domain of his 'moveable-type' Kingdom and designate "See also" "Altruism", "Anger", "Asceticism", "Benevolence", "Christian Life", "Conscience", "Courage", and so on for four card catalogue pages.

Complicate all this with the multitude of volumes (scholarly and otherwise) which will be arriving in Hebrew, Greek, Latin, German and French, as well as English, and one has a clearer notion of the foundation upon which one casually plucks a book off the shelf.

Nor are books the only ingredient in pioneering a library. Furniture must also be acquired, especially shelving. Rich Murphy, in charge of acquisitions led numerous 'scouting' missions as library pioneers rummaged

Most recently performed May 21 for the Barrytown community, the U.T.S. dramatization of the Jacob and Esau story (Gen. 25:21-33:20) has run the course from a 15 minute skit in Dr. Boslooper's winter Pentateuch class to a full blown 55 minute, 21 change-of-scene musical performed on no less than 8 separate occasions.

The moving force behind such 'abundant increase' is Mike Jones, a theatre major from Tulane who not only directed and acted in but also wrote the majority of lyrics for the production which 'grafted' tunes from Lost Horizon, Oliver, Fiddler on the Roof, and Frank Sinatra among others into ancient Canaan.

The cast, which rehearsed 100-150 hours, effected no less a unification of sorts including as it did an Italian Rebekah, Josie DiMarco; a brassy Atlantic City Leah, Jaime Sheeran; a Charles Dickens Fagan-like Laban, Joe Stenson, and a Japanese Rachael, Tokiko Nakaya. Tom Selover portrayed a developing Jacob and Dietrich Seidel often stole the show as a dim-sighted Isaac.

From ancient Greek festivals to medieval Corpus Christi pageant wagons to contemporary church liturgy, the theatric impulse has always been a religious one and in many ways "Becky's Boys" represents the culmination of numerous dramatic efforts in the U.T.S. inaugural year. Yet not only is drama an exercise of worship, but as well represents an expression of man's potentially divine nature as the play world becomes a "little cosmos" and man the creator of not just the environment but of his own character. It doubtless follows that God, Himself, becomes consummate script-writer, director, and critic in seeking to draw out the best performance from us all.

Doubtless, the U.T.S. spring intramural softball league proved instructive as the Seminary "All Stars defeated a neighboring Bard College in both halves of a home-and-home baseball series. On Thursday, May 20, U.T.S. journeyed to Bard where, despite opening game jitters, Seminary base ballers exploded for 9 runs in the top of the first inning and weren't headed in defeating Bard 16-2. The following Tuesday, Bard traveled to Barrytown where confines proved no more congenial as U.T.S. made "believers" out of Bard, so to speak, in handing them a 20-4 setback.

Standouts for U.T.S. included Peter Gogal who pitched both games and Yoshihiro Ichijo who clubbed out 5 hits in the second game including a drive off the second story Barrytown chapel wall. Indeed, Bard players might have thought they were playing the Yomiuri Giants as four Japanese players including the first three hitters added punch to a U.T.S. lineup punctuated by Mr. Matsuzaki's Samurai vocal cords.

Bard pitcher, Lewis Schaffer, who proved to be quite a crowd pleaser, accused seminarians of "praying" too much thereby causing an inability to pitch strikes. Actually, Lewis might have been more right than he had anticipated as seminarians were able to rise above split and stuffing-exposed "Walgreen" vinyl ball gloves in establishing a victorious foundation for the more "big league" Unification contest at Yankee Stadium.

LATE SCORE

U.T.S. batsmen defeated the Mid-Hudson Press Association 8-2, 8-4 in a doubleheader at Barrytown, June 13.

"Pioneering" a Library, from p. 6

south and westerly from their Hudson River (Valley) base. Almost providentially, Woodstock College, a Jesuit Seminary in New York City, consolidated with Georgetown University in Washington, D.C., and U.T.S. was able to pick up shelving at a fraction of regular cost. Card catalogue shelf, magazine racks, desks, and miscellaneous items were located at an auction dealer north of Scranton in Fleetville (pronounce it with a twang) Pennsylvania. The suggestion box Rich Murphy admits he constructed.

Whatever the construction, the divine providence that could unite the electronic and the handpainted, gymnasium and microfiche, Fleetville, Pa., and New York City into the expanding and eclectic edifice which is the U.T.S. Library doubtless bodes well as the 'shadow of good things to come.'

THE OLD GEEZER

"We laugh at old geezers, but actually they're sacred in society." such is the opinion of Bento Leal III who has sparked considerable U.T.S interest in geezerhood and who is himself the proud product of a strong lineage of old geezers.

Actually, Bento, being a geezer purist, would point out that the label "old" geezer is redundant and prefers simply to employ the term "geezer" -- "geez" being the shortened form.

An interest in geezers is of long standing with Bento who had a wonderful grandfather, Bento I, and a tough old great-grandfather from the Azores whom Bento more poignantly remembers sitting by the window clipping his toenails, tucked away, taken for granted, and somehow forgotten. Since that time, Bento has been bothered by the neglect and lack of respect for geezers who he says would be "sages" in other cultures.

Yet, all was not simply social consciousness. Also, "they just make me laugh" Bento admits. One of Bento's earliest geezer friends was Frank who lived up the street, an old restaurant owner from Chicago who smoked rum-soaked crooked cigars and was "chauffeur" for Al Capone. Seventy-two year old Frank and 12 year old Bento frequently went fishing in the sloughs near Stockton, California, or the ocean, and Bento still recalls Frank's chuckle and load of fish that his own impatience and moving about never allowed him to catch.

Later in junior high, Bento would go and sit next to old timers at Bus Stops, the kind that no one's talked to for a month but who still had a pure heart. Geezers, at such times, were according to Bento not so much to be listened to as "felt" -- the total spiritual experience being one that no mere transcript of words would ever hope to capture.

Working on the truck-loading docks in Oakland, Bento became a connoisseur of geezers. Dead giveaways were the baseball cap and pipe. Whiskers, vest, and pocket watch are also good indicators. Frequently, geezers carry around sticks for whittling. When addressing a geezer, one must be careful according to Bento. "Codger" is a bit 'risque', "Mister" more appropriate for kids, and "Partner" for the loading docks. Also, one must learn the voca-

bulary -- "ain't", "over yonder", "I'm telling ya", "howdy", "yep", and "nope" among others.

Typically, the geezer has risen to the highest blue collar position; perhaps on the railroad or foreman at the GE plant (the old chief). More importantly, the geezer "knows how precious his words are." To Bento, "If they just dish it out, it's not a true geezer." Nor is a geezer ever outspoken -- such would be 'leaving proper position.' It is much better "when you have to tug ... when you really have to ask" or as Bento puts it theologically, "certain conditions have to be met." A geezer never flaunts himself or talks off the cuff, but is rather dignified and true.

To Bento, the "classic" geezer was Ward Bond of Wagon Train. by the same token, Charlie Wooster of the same show is a good example, Bento notes, of forfeiting geezerhood by tripping oneself up in buffoonery.

In the Seminary, Bento notes a number of good possibilities. Mark Alexander is "already there," he says -- "really is classic ... going to be an outstanding geezer." Also Bento sees Dr. Boslooper as a "prime candidate", not just the chin but that "Rocky Mtn. Where's my mule look." (As might be expected, Bento's favorite historical era is the old 49er days of California.) Dr. Matczak may qualify "when he gets a little older" according to Bento. The same for President Kim who is "too energetic at this point" although Bento allows they may be pioneering a new standard of the "exciting" geezer. On the other hand, according to Bento, Walter Gottesman, "when he gets serious looking, you know, his face gets all ancient-looking ... patriarchal." Although generally a masculine institution, Bento is willing to concede to Sylvia "old timer" status -- "but that's different, more feisty." Yankee Stadium and particularly the National Parents Conference was a haven for Bento and he saw strong potential in a number of parents, particularly Charlie Wheeler's dad.

Ultimately, what Bento is working toward is, of course, a theology of geezerhood. In such a context a "park bench" becomes the 'center of the cosmos' and the geezer, a bundle of history who "knows more than he can ever tell." Indeed, though much is made

Last time our intrepid professor, Dr. Warren Lewis, having questioned the "clashes and jars" of scripture, was left "pinned and wriggling on the wall", so to speak, of 'present day Apostasy'. It was even questioned, you'll remember, whether Brother Lewis would escape a martyr's end. Before continuing that story, however, the Gnosis has deemed it necessary to trace the history of a little book whose real and fiery martyrdom might otherwise be overlooked.

In 1966 The Lord's Supper by Warren Lewis was published by R.B. Sweet Co., Inc., Austin, Texas. Labeled "A Mature Study for Adults" and part of the "Living Word" Instructional Series for United Church of Christ disciples, the text in 13 lessons and 94 pages (including discussion questions and Daily Bible Readings developed a "Theology of the Lord's Supper" which found 5,000 readers the first year of publication and another 1,000 the first two months of the second before the book was taken off the market and destroyed.

What did the Church of Christ brethren find so objectionable? Several things. First Brother Lewis promulgates that the Lord's Supper can and ought to be celebrated on days other than Sunday -- indeed, anytime "two or three Christians are gathered together, it's a Lord's Supper for He is present." Secondly, Lewis argues that the Lord's Supper made and historically did make more sense within the context of a common and loving meal rather than being reduced to "munching crackers and grape juice on Sunday mornings."

Aside from the 'context' of the meal and Brother Lewis' pesky habit of quoting Calvin, Zwingli, Luther, Augustine, and Aquinas, key objections centered on Lewis' contention that something actually "happens" when you partake -- a living and not simply representational connection to Christ with a potentially indwelling Holy Spirit always in abeyance.

As United Church brethren were into a more formalized ritual and less meaningful actuality, many were scandalized by the little book. James D. Clayton out of Chicago called Lewis' book "one of the boldest efforts yet." Ira Rice, author of Axe on the Roots books dedicated to the exposure of "unscriptural fellowship" and to become

arch foe of young Warren Lewis, commented, "I ... sat aghast as I read what he had to say therein." Sanford Tume of Arizona in an emphatic "NO" to the notion of communion as part of a common meal commented, "May God have mercy on our souls when we arrive at the point where we equate the elements of the broken body and blood of our Lord and Savior with the dismembered parts of a fried chicken, mashed potatoes and gravy."

It all added up to terrific pressure on Sweet Publishers who in order to keep their customers were forced to pull Dr. Lewis' book off the market and while not exactly the classic prairie bonfire replete with angry townsmen and effigies, Brother Lewis' little book was nonetheless sent downstairs to the basement furnace.

Which is not to say Dr. Lewis did not have his supporters -- most notably, the 'book burner' who managed to salvage a couple of hundred scorched copies to be sold under the counter at Abilene Christian College Bookstore. One book reviewer after the fact called The Lord's Supper "one of the most provocative pieces to come forth from the Church of Christ Press" -- unfortunately not available anymore. Dick Smith's

"Banned in Austin" article from the Restoration Review praised both the book and author and asked pointedly what causes a publisher "to first print and then repent?"

What is 'Brother' Lewis' opinion of all that has been said? Get the "Gnosis" in 'Tempest in a Teapot', part III -- 'Dr. Lewis Speaks Out.'

THE OLD GEEZER, from page 8

ever tell." Indeed, though much is made of parental heart, it is especially surprising within the Divine Principle 3-stage, 4-Position Foundation that considerably less is made of Grandpa and Grandma love -- ever less likely to scold and more likely to have cookies and stories. Alternate generations have ever meshed well and while such is not to suppose God as "geezer in the sky", at least Bento the Third was forced to crack a smile at the notion.

Briefs

- * Michael Warder, Dean Stewart and Dr. Young Oon Kim participated in the Columbia University Seminar on Korea, May 21.
- * Dr. and Mrs. Boslooper donated to U.T.S. a 120 album collection of Classical and Sacred music inherited from his aunt, Henrietta DeBries, former nurse at the University of Colorado.
- * Dr. Lewis completed a course, "How the Mind Learns" at N.Y.U.'s University Without Walls.
- * Dr. Joseph J. McMahon, Assistant Dean for Continuing Education at S.U.N.Y. at Farmingdale, spoke on "The Roots of Confusion" at U.T.S., May 14.
- * Dr. Anne Schoonmaker of Drew University gave an informal talk on Erik Erikson's psychological view of history at U.T.S., May 25.
- * Richard Murphy and John Maniatis will be attending the American Theological Librarian Association Conference at Calvin theological Seminary, Grand Rapids, Michigan, June 21-25.

A Special Goodbye

Everyone at U.T.S. sends their best wishes and love to Lynn Nessa who embarks upon a college career this summer at the University of Minnesota. Lynn, who has been secretary/receptionist from the beginning of the Unification Theological Seminary and whose responsibilities ranged from maintaining faculty rooms to proctoring examinations will not doubt have a few exams of her own to contend with as she plans a major in International Relations. Best of luck, Lynn!

THE SEMINARY GNOSIS
Unification Theological Seminary
Barrytown, New York 12507

Place
Stamp
Here

Seminary Awaits Accreditation

In the process of establishing an institution of higher education, U.T.S. stands in what might be termed "the midway position." Consideration of the Seminary's educational features have at this point been completed and after a lengthy period "on hold" the application, originally submitted April 28, 1975, has been referred to the Committee on Administration and Law of the Board of Regents for consideration of finances and legalities.

What this meeting can recommend, however, is not accreditation as commonly believed, but rather a "provisional charter" which the following Regents meeting will take final action on - neither approving or denying the application.

If approved, a charter grants "incorporation", not accreditation which is a separate function granted in the case of the U.T.S. by the Association of Theological Schools of the U.S. and Canada. Nevertheless, incorporation is a prerequisite, and the "provisional charter" provides authority not only to act (i.e., grant degrees through the Regents) but also to take substantial steps toward formal accreditation.

Gnosis at Yankee

The press box at Yankee Stadium is another world. Triple-tiered and painted volkswagen orange, it circles around home plate in crescent-moon effect which somehow seemed most appropriate for the evening of June 1st as over 300 newsmen and photographers from across the U.S. and the world gathered to cover the Bicentennial God Bless America Festival.

The Gnosis, having helped sponsor a press junket down to Yankee Stadium from the Barrytown area, was also there and as newsmen sorted out information in their press packets, the Gnosis likewise sorted them.

Basically, the media was divided into 6 sections -- Print Media Domestic, Print Media International, Photographic Agencies International and National, and Radio and Television, Domestic and International.

(Continued on Page 2)

Unification Theological Affirmations

Eighteen theologians and religious thinkers from nine denominations met at the Hartford Seminary Foundation, January, 1975, to draft "The Hartford Appeal for Theological Affirmations." Undertaken in response to "an apparent loss of a sense of the transcendent", the conservative Hartford statement sparked a more liberal and socially oriented "Boston Affirmation" conceived by a 21-member task force Jan. 6, 1976, itself followed by an Iowa City "Response to the Boston Affirmation." Participating in the Iowa City Inter-denominational working Group' was Dr. Herbert Richardson of St. Michael's College, Toronto, who on a subsequent visit to U.T.S. suggested that students respond to affirmations which had "already received widespread attention in the secular and religious press."

Responding to Dr. Richardson, nine seminarians headed by Lloyd Eby met to consider a statement. Not only an effective theological exercise, a soon-to-follow hour Saturday marathon served to hammer out a basic framework that has since been refined within the context of Dr. Elmo's "Adult Christian Education" class to 12 affirmations centering on God, Man, Metaphysics and Ontology, God's Desire for Man and Creation, Sin, Christology, Resurrection, Predestination, Jesus, the Bible, Restoration of All Things, and Second Coming.

Directed to scholars of the Christian world, Lloyd feels the affirmations can not only indicate the "depth and profundity" of Unification Theology but also manifest its deep connection with the Christian theological tradition and potential for solving the contemporary conservative/liberal Christian debate.

The Seminary Gnosis is published monthly by the Unification Theological Seminary.

Where Were You When?

The course of human history has been for many an ever-changing, often-times baffling process. Nonetheless, there exist at certain times turning points, significant events -- "freeze frames" as they were by which humanity can both orient and recognize itself.

In the aftermath of Yankee Stadium, the Gnosis thought that it might be interesting to "freeze" seminarians, staff and faculty at the time of the original "moon landing" -- July 20, 1969 -- when at 10:56 P.M. EDT Neil Armstrong's size 9-1/2B tentatively stepped down onto the moon's surface.

Indeed, had Appolo 11 focused its supersensitive instruments earthward it might have seen Dean Stewart developing materials for Hospital corpsmen in Washington D.C. as Charlie Wheeler dodged exploding rockets in a Vietnamese bunker and Dr. Boslooper stepped outside of a cabin on Lake Charlevoix, Michigan, to view both the TV set and moon at the same time.

Where were the others?

Tony Martinzez got the half-hour off washing dishes at Dougherties Sohio Gas and Restaurant near Mansfield, Ohio. David Jarvis was a commercial photographer in Albuquerque, N.M. Dr. Lewis was busily shaking hands with congratulatory Deutchlanders whom he couldn't seem to avoid in Tuebingen, Germany. Jim Stephens was upstairs watching the "tube" with his fraternity brothers at Kappa Sigma fraternity at Northwestern while Joe Stenson watched television for only the fourth time that year as a Sacred Heart Novitiate of the Xavier Brothers in College Park, Maryland. Don Marsolek was studying Vietnamese at the Foreign Service Institute in Washington, D.C. in preparation for going to Vietnam to help refugees, while Walter Gottesman was only a month out of the Service and Hugh Spurgin was in basic training at Fort Gordan, Georgia.

John Maniatis, a left-wing radical at CCNY, considered the moonshot a complete waste and for 3 weeks denied its existence, while Lynn Musgrave recuperated from detail work with friends on a book for Harper and Row concerning Nazi Germany. Alice Fleisher was working for Parikolor, a San Francisco based company that would later sell microfilm of the moon shot while Dan

Stein relaxed farther down the coast on a beach in Santa Monica, and Dr. Elmo attended a conference on theological method in Toronto, Canada. Yours truly was surrounded by 120 screaming campers at Camp Deerhorn, Rhinelander, Wisconsin.

Though the foregoing is only a segment of the Unification Theological Seminary, it nonetheless remains a testimony not only to the richness and diversity of seminarians' lives but more especially to the spirit that could bring them together as well as propel man to the moon.

Gnosis at Yankee, from p. 1

Of the 300+ media people there were representatives from every part of the U.S. except the far west. All three major television networks, ABC, CBS, and NBC were represented as well as crews from BBC, Canadian Broadcast TV, two French networks, Radio Ontario, Sino T.V. from Asia, and MBC from Korea. Media were as well represented from South America, Australia, Stockholm, Germany, India, Austria, Mexico, and Israel. Newsweek, Time, McCall's, National Observer, New Yorker, Psychology Today, Rolling Stone, and the Village Voice were also on hand, not to mention such religious media as Christianity Today, the Catholic News Service, Foundation Ecumedia, and Mohammed Speaks.

As each press packet contained a copy of Reverend Moon's "Principle Address", it is was interesting to note several newsmen finishing up stories before the "Go-World" Marching Band had completed "The Washington Post". Others, whose deadlines weren't so critical were content to munch the submarine sandwiches and potato chips provided. And while a few didn't care so much for the "main course" neither did the majority deign to rise for the playing of the National Anthem. Perhaps they'll like "dessert" at the Washington Monument better.

Staff

Mike Mickler	Editor
Cathy Cornish	Composition

The Unification Theological Seminary would like to extend a warm welcome to Mrs. Joyce Lowenstein who joins the U.T.S. Library staff. Joyce, who arrived at Barrytown from Phoenix, Arizona, June 2, has had extensive academic and practical experience having served as Head of Technical Services at Arizona State Library for 3-1/2 years and prior to that at Arizona State University Library for 3 years. Mrs. Lowenstein, who has been with the Unification Church approximately 2-1/2 years, also has a son Louis, such a fine cellist that Tom Ludwig, director of the New York City Symphony Orchestra, advised him not to join, but to continue working and comeback in a couple of years as a performing soloist.

Here at Barrytown, Mrs. Lowenstein figures to have a busy summer with John Maniatis cataloguing a backlog of 9,000 books. Aside from that mountainous undertaking, Joyce has been most impressed and surprised at the level of professionalism in the U.T.S. library. Depending on whether Joyce and John work 23 or 24 hours a day this summer, Joyce may have time for favorite hobbies of weaving and Indian study.

Students in Dr. Lewis' Medieval Church class were treated during a class period in late May to the unveiling of what may be one of the world's largest chronological charts. Thirty feet long and three feet wide, the chart which traces parallel developments of Christianity in Korea, Japan, China and the West is only the first step initiated by Nine U.T.S. students at the suggestion of Dr. Lewis.

Daikan Ohnuki who has headed the project suggests that there are two main purposes to the undertaking. First, as the Divine Principle has originated from Korea, it is important "to understand how God has operated in Asia." Second is the intent "to provide the Seminary Library with the best possible material for studying Oriental Christianity." Central to the second purpose is the compilation of a bibliography of "Christian History in the Orient" which when completed would be the only such bibliography in existence.

U.T.S., as it already has and will matriculate students from all over the world, seems uniquely equipped for such a collation of materials, and, indeed, project members have already begun to penetrate the Vatican and 100,000 volume Mission Research Library of Union Theological Seminary.

Barrytown Botanical Gardens

Approximately 40 yards from the northeast corner of Barrytown complex exists another world. Flanked by grotto and meditation cabin, one might have imagined oneself in a Medieval garden grove were it not for the distinctively Twentieth century railroad ties blocking out the east flower beds.

Actually the wonderful rock garden is the work of seminarian Tony Martinez who since March has lugged not only railroad ties but innumerable slabs of stone that border most of the 15 flower beds and two giant oak trees within the 40 by 20 yard inclosure. Conceived as a spot where church members might come to pray, the thousand or so flowers of over 20 different varieties include marigolds, nasturtiums, morning glories, snapdragons, dahlia, zinnias and candy tufts should provide an aromatic as well as slightly environ.

Tony, a biology major who minored in arts at the University of Rochester, has put in nearly 25 hours per week of his own time since March applying both disciplines. That Tony has made many "good friends" at the site, including "Edgar" the chipmunk, is something not unusual for him as his college dormitory room at various times housed a snail named "Harry", a mango tree, 3 papayas, 5 chickens, a ten gallon aquarium (that busted), a lizard named "Ralph", two zebra finches -- "Yin and Yang", a black cat -- "Bruce", a Jerusalem cherry tree, tadpoles, an ant farm, and presumably a tolerant roommate.

Not only has Tony found the garden a way of "expressing himself in nature", but here, too, he has found that the more energy is invested, the more it is derived, or as he put it, "the more I did, the more inspiring it was." And though not yet on the "Dutchess County Garden Tour", Tony is convinced that "the trees are oak who "has something to put his feet into."

Perhaps you've seen him with a broom in his hands. Or a map. Or a buffer. Regardless, it wasn't with the wistful gaze of "Man with a Hoe" but rather with a "hello" and twinkle of Barrytown's personalized "White Tornado". Indeed as the Unification Church has mounted a 'war on garbage' in the streets of Manhattan, Bronx, and Harlem in New York City, George and his partner, Luc DeVreese, have predated that campaign by several months here at Barrytown.

Yet 'who is George Hall?' who is behind the broom, cheerfulness, and Clark Kent athletic glasses? Would you believe that 20 year old George:

a) has the blood of kings flowing in his veins -- a direct line to Henry VIII, and his uncle once laid claim to the English throne.

b) was born in Opelika, Alabama, and grew up speaking Spanish by the Panama Canal.

c) was former commander of Air Force ROTC in high school and The Pershing Rifles at Auburn University where he majored in accounting.

d) all of the above.

e) none of the above.

Actually, "d" is correct, and it is perhaps the aristocratic line ("I dreaded labor") and propensity for leadership that led George to jump at Ken McDonald's invitation to join the General Affairs "Staff" in January. As George remembers, he had visions of special assistant status, perhaps some van driving, but to his surprise was instead handed a mop and bucket.

Now George says he could "mop the rest of his life and enjoy it", doubtless an indication of future "vertical" mobility. Ultimately shooting for the "Ooh", "Ah", "Wow" level of cleanliness, one is no less impressed with George's intelligent and systematic approach to his own growth. Realizing that this maximum effort is the "sky", George attempts to always raise his minimum effect and thereby close the gap on consistency.

Moreover, the effort to bring joy to others has brought joy to George's own heart. As he says, he likes spray buffing the best, better than waxing which leaves "hair stuck all over", or dust or feathers or clear of that "some ant will come along and die on it." But spray buffing, as it kicks

"Do I look dangerous?" was the raspy refrain of grandfatherly Gus Hall, the Communist Party's candidate for President, as he "campaigns" over objection at Bard College, May 21. Indeed, to hear him, one ought to feel sorry for 'old Gus' who has been so set upon since joining the party in 1927, first jailed as a labor organizer and later during the McCarthy era.

Nevertheless, if Mr. Hall's person wasn't frightening, most of his statements were. Number one on the "People's Program" of Gus and running mate Jarvis Traver was "slash the bloated military budget by 80%." Point two was "cut the work week by law to 30 hours at 40 hours pay." Simple. Closely following were a payment of reparations to Vietnam, a granting of independence to Puerto Rico, and lastly, "padlock the CIA and FBI>"

Aside from the "issues", Gus peddled some of his ideological ware -- chiefly the "inevitable, law governed, (and explosive) world revolutionary process" which more than a few have come to recognize as a thinly disguised system of infinite self-justification. Nonetheless, that ultimate communist aims not be misconstrued, Gus' Marxist "crystal ball" reads "the future of the world in the future of America."

Despite his years, though, Gus comes across not as an old warhorse but as a kind of booby picturing himself, as he does, rubbing elbows with Brezhnev and Mao and still being his own man. Yet even more frightening than Gus' apparent miscalculation of those men's characters are the very real problems in the U.S. he alludes to: 30 million Americans (his figure) below the poverty level, 40% (his figure) of ghetto youth with no way to work, retirees and the elderly living on dog food. "Do I look dangerous?"

The Gnosis welcomes communications of any kind from typed copy to the back of envelopes. If you have a comment or contribution and we are not in verbal range please submit to:

*The Seminary Gnosis
c/o M. Mickler
10 Dock Road
Barrytown, N.Y. 12507*

Unlike other Unification Church film favorites such as The Exorcist, Jaws, and Bruce Lee, there is no clear demarcation between good and evil in the film production of Ken Kesey's One Flew Over the Cuckoo's Nest. Indeed, it is difficult to tell who is really "cuckoo" in the United Artist release which has swept the Academy Awards of '76.

On the one hand Nurse Ratched, Louise Fletcher, is manipulator par-excellence who by playing on guilts and insecurities has frozen the men on the ward until they are too guilt-ridden to act; on the other hand, Randall Patrick MacMurphy, Jack Nicholson, is able to awaken the men from their catatonic state but only into the boorish delights of gambling, brawling, wenching, and drunkenness. Whereas Nurse Ratched would enslave the mind, MacMurphy would likewise, it seems, shackle the body.

Both are convinced that their methods are right, and the men on the ward whom they fight over and who long ago had lost any personal defenses are essentially little children at the mercy of estranged "parents", MacMurphy and Ratched.

MacMurphy, however, as his feeling and loyalty for the men on the ward override even his imminent escape, finally wins the audience and the patients as well as a living, if soon to be smothered, martyrdom (frontal lobotomy). Nonetheless, as a distinctly "secular saint", MacMurphy remains a poignant challenge for those who would serve God to be as life giving.

"Who is George Hall?", from p. 4
away dirt, though it may take 6-7 hours, when done leaves luster that George says he will spend 15-20 minutes just walking on afterwards.

Doubtless such moments of exhilaration and love at 3 or 4 o'clock in the morning among the trinity of George, A Terrazzo floor and Heavenly Father are priceless and though seminarians may wonder at the prodigious labors and often thank George for his hard work (such thanks being "gold" according to George), it is perhaps ironic that George's thought on encounter should be, "Boy, those seminary students, studying all day, no outlet; maybe I better say something to make their day be

Woodstock -- 7 Years After

As this issue of Gnosis has dealt with epoch-making events from Apollo 11 to Yankee Stadium, it would be largely remiss to neglect what Time magazine termed history's largest "happening", namely the Woodstock Music and Art Fair, an Aquarian Exposition '69.

Just across the Rhinecliff-Kingston Bridge, up Highway 28 and left on Rt. 375 takes one no more than 15 or so miles from U.T.S. to the "arty" town of Woodstock, N.Y., which lent its name if not its meadows to the 400,000 Aquarian young who instead gathered on the "half moon" hillside of Max Yasgar's 600 acre dairy farm in Bethel, N.Y., over 100 miles to the southwest.

Woodstock was "nation time" and Biblical Bethel being where God told Jacob "a nation and a company of nations shall come of you" was an apt designation for Abbie Hoffman who prophesied "the birth of a Woodstock nation and the death of the American dinosaur." Woodstock, however, proved to be a decidedly introverted spiritual child of Chicago '68, and any fulfillment of prophesy seemed to center more on Amos' "Come to Bethel and transgress".

Today, Woodstock is quiet, its art calendar only occasionally interrupted by wandering tourists, roving Gnosis reporters and hippies ten years too late. Craft shops and art galleries line an L-shaped boulevard and its newspaper speaks of quarrels with the neighboring town of Shandaken over usage of the Woodstock Town Dump:

"At a glance it looked like
all old snapshots that one
finds."

The Old Geezer, from p. 8
of parental heart, it is especially surprising within the Divine Principle 3 - Stage, 4-Position Foundation, that considerably less is made of Grandpa and Grandma love -- ever less likely to scold and more likely to have cookies and stories. Alternate generations have ever meshed well and while such is not to suppose God as "geezer in the sky", at least Bento the Third was forced to crack a smile at the notion.

"Pioneering" a Library

While your more traditional variety are chopping wood or portaging rivers, a more subtle yet equally spirited (and taxing) 'pioneering' effort has transformed what had been South Gymnasium into the U.T.S. Library. Where players had previously lined up for free throws now rests a card catalogue shelf, and at 'midcourt', instead of opposing centers lined up for a tipoff, 'larger-than-life' book shelving stretches its arms from sideline to sideline. And although paper wads have replaced round balls, few can second-guess the 'gameplan' of all involved.

Head librarian Richard Murphy, out of San Jose State, along with John Maniatis, Rick Dumont, and Tim Walsh form a remarkably functional quartet who not only digest the continual influx of books but also keep the library operable Mondays through Saturdays, 8:00 AM to 1:00 AM and Sundays, noon to 1:00 AM.

At present, the U.T.S. facility shelves approximately 8,500 volumes. Another 10,000 are waiting in shelving, the barn, and in the 'wilderness' of the library workroom to be catalogued while an additional 8,000 - 10,000 volumes have been ordered. By September, the U.T.S. Library should house 25,000 volumes although enough shelving is available to ultimately cover two thirds of the floor space and contain 30,000 - 40,000 volumes. Aside from books, the library has ordered 80 periodicals as well as audiovisual equipment such as overhead, slide and film projectors, microfiche and microfilm readers, and a video-tape machine.

To be sure, all is not so simple as end results, especially when starting a library from scratch. Where does one begin? Rich Murphy began all alone, November '74, with just 200 leftover books and a nearly completed degree in library science. John Maniatis from the Columbia School of Library Science took over cataloguing in February '75 but in May, with the Seminary due to open in September, students were still shooting baskets in south Gym.

In retrospect, one concludes that the Library no more than the Bible has descended full blown from the heavens in its final 'canonized' edition. Rather each book has run its own 'dispensational' course, to quote Paul --

predestined when they happened to be in the catalogue Rich Murphy checked, called as he wrote out the purchase order, justified as John Maniatis catalogued and shelved them, and presumably glorified in the eager hands of Seminary students.

Yet lest the providential course of books appear more smooth than that of people, one, too must point out the inevitable complications of "prolonged" dispensation. Books, on the average, took two to three months to respond to the Seminary's call. Once arrived, they could be catalogued no faster than at a rate of 200 per week or 30 a day. Cards in turn had to be typed for the shelf list and main entry file as well as for the card catalogue. Book pockets had to be typed also, as well as outside spine labels for each book. the whole process must be checked and double-checked, and all this is only if the book comes with the proper cataloguing packet -- sixty percent don't.

The "mutton heads" as John Maniatis affectionately calls them (25%) arrive with no card catalogue number, no information, which necessitates a "greater" indemnity course of writing and searching out book descriptions in voluminous book-lined rooms of New York or Vassar Libraries, a process now mediated by the only slightly less complex machinations of the Marciche projector. Moreover, even after cataloguing, John must note the interrelationships and cross-references among books themselves. For instance, under "Ethics", John must examine the domain of his 'moveable-type' Kingdom and designate "See also" "Altruism", "Anger", "Ascetism", "Benevolence", "Christian Life", "Conscience", "Courage", and so on for four card catalogue pages.

Complicate all this with the multitude of volumes (scholarly and otherwise) which will be arriving in Hebrew, Greek, Latin, German and French, as well as English, and one has a clearer notion of the foundation upon which one casually plucks a book off the shelf.

Nor are books the only ingredient in pioneering a library. Furniture must also be acquired, especially shelving. Rich Murphy, in charge of acquisitions led numerous 'scouting' missions as library pioneers rummaged

Most recently performed May 21 for the Barrytown community, the U.T.S. dramatization of the Jacob and Esau story (Gen. 25:21-33:20) has run the course from a 15 minute skit in Dr. Boslooper's winter Pentateuch class to a full blown 55 minute, 21 change-of-scene musical performed on no less than 8 separate occasions.

The moving force behind such 'abundant increase' is Mike Jones, a theatre major from Tulane who not only directed and acted in but also wrote the majority of lyrics for the production which 'grafted' tunes from Lost Horizon, Oliver, Fiddler on the Roof, and Frank Sinatra among others into ancient Canaan.

The cast, which rehearsed 100-150 hours, effected no less a unification of sorts including as it did an Italian Rebekah, Josie DiMarco; a brassy Atlantic City Leah, Jaime Sheeran; a Charles Dickens Fagan-like Laban, Joe Stenson, and a Japanese Rachael, Tokiko Nakaya. Tom Selover portrayed a developing Jacob and Dietrich Seidel often stole the show as a dim-sighted Isaac.

From ancient Greek festivals to medieval Corpus Christi pageant wagons to contemporary church liturgy, the theatric impulse has always been a religious one and in many ways "Becky's Boys" represents the culmination of numerous dramatic efforts in the U.T.S. inaugural year. Yet not only is drama an exercise of worship, but as well represents an expression of man's potentially divine nature as the play world becomes a "little cosmos" and man the creator of not just the environment but of his own character. It doubtless follows that God, Himself, becomes consummate script-writer, director, and critic in seeking to draw out the best performance from us all.

Doubtless, the U.T.S. spring intramural softball league proved instructive as the Seminary "All Stars" defeated a neighboring Bard College in both halves of a home-and-home baseball series. On Thursday, May 20, U.T.S. journeyed to Bard where, despite opening game jitters, Seminary base ballers exploded for 9 runs in the top of the first inning and weren't headed in defeating Bard 16-2. The following Tuesday, Bard traveled to Barrytown where confines proved no more congenial as U.T.S. made "believers" out of Bard, so to speak, in handing them a 20-4 setback.

Standouts for U.T.S. included Peter Gogal who pitched both games and Yoshihiro Ichijo who clubbed out 5 hits in the second game including a drive off the second story Barrytown chapel wall. Indeed, Bard players might have thought they were playing the Yomiuri Giants as four Japanese players including the first three hitters added punch to a U.T.S. lineup punctuated by Mr. Matsuzaki's Samurai vocal cords.

Bard pitcher, Lewis Schaffer, who proved to be quite a crowd pleaser, accused seminarians of "praying" too much thereby causing an inability to pitch strikes. Actually, Lewis might have been more right than he had anticipated as seminarians were able to rise above split and stuffing-exposed "Walgreen" vinyl ball gloves in establishing a victorious foundation for the more "big league" Unification contest at Yankee Stadium.

LATE SCORE

U.T.S. batsmen defeated the Mid-Hudson Press Association 8-2, 8-4 in a doubleheader at Barrytown, June 13.

"Pioneering" a Library, from p. 6

south and westerly from their Hudson River (Valley) base. Almost providentially, Woodstock College, a Jesuit Seminary in New York City, consolidated with Georgetown University in Washington, D.C., and U.T.S. was able to pick up shelving at a fraction of regular cost. Card catalogue shelf, magazine racks, desks, and miscellaneous items were located at an auction dealer north of Scranton in Fleetville (pronounce it with a twang) Pennsylvania. The suggestion box Rich Murphy admits he constructed.

Whatever the construction, the divine providence that could unite the electronic and the handpainted, gymnasium and microfiche, Fleetville, Pa., and New York City into the expanding and eclectic edifice which is the U.T.S. Library doubtless bodes well as the 'shadow of good things to come.'

THE OLD GEEZER

"We laugh at old geezers, but actually they're sacred in society." such is the opinion of Bento Leal III who has sparked considerable U.T.S interest in geezerhood and who is himself the proud product of a strong lineage of old geezers.

Actually, Bento, being a geezer purist, would point out that the label "old" geezer is redundant and prefers simply to employ the term "geezer" -- "geez" being the shortened form.

An interest in geezers is of long standing with Bento who had a wonderful grandfather, Bento I, and a tough old great-grandfather from the Azores whom Bento more poignantly remembers sitting by the window clipping his toenails, tucked away, taken for granted, and somehow forgotten. Since that time, Bento has been bothered by the neglect and lack of respect for geezers who he says would be "sages" in other cultures.

Yet, all was not simply social consciousness. Also, "they just make me laugh" Bento admits. One of Bento's earliest geezer friends was Frank who lived up the street, an old restaurant owner from Chicago who smoked rum-soaked crooked cigars and was "chauffeur" for Al Capone. Seventy-two year old Frank and 12 year old Bento frequently went fishing in the sloughs near Stockton, California, or the ocean, and Bento still recalls Frank's chuckle and load of fish that his own impatience and moving about never allowed him to catch.

Later in junior high, Bento would go and sit next to old timers at Bus Stops, the kind that no one's talked to for a month but who still had a pure heart. Geezers, at such times, were according to Bento not so much to be listened to as "felt" -- the total spiritual experience being one that no mere transcript of words would ever hope to capture.

Working on the truck-loading docks in Oakland, Bento became a connoisseur of geezers. Dead giveaways were the baseball cap and pipe. Whiskers, vest, and pocket watch are also good indicators. Frequently, geezers carry around sticks for whittling. When addressing a geezer, one must be careful according to Bento. "Codger" is a bit 'risque', "Mister" more appropriate for kids, and "Partner" for the loading docks. Also, one must learn the voca-

bulary -- "ain't", "over yonder", "I'm telling ya", "howdy", "yep", and "nope" among others.

Typically, the geezer has risen to the highest blue collar position; perhaps on the railroad or foreman at the GE plant (the old chief). More importantly, the geezer "knows how precious his words are." To Bento, "If they just dish it out, it's not a true geezer." Nor is a geezer ever outspoken -- such would be 'leaving proper position.' It is much better "when you have to tug ... when you really have to ask" or as Bento puts it theologically, "certain conditions have to be met." A geezer never flaunts himself or talks off the cuff, but is rather dignified and true.

To Bento, the "classic" geezer was Ward Bond of Wagon Train. by the same token, Charlie Wooster of the same show is a good example, Bento notes, of forfeiting geezerhood by tripping oneself up in buffoonery.

In the Seminary, Bento notes a number of good possibilities. Mark Alexander is "already there," he says -- "really is classic ... going to be an outstanding geezer." Also Bento sees Dr. Boslooper as a "prime candidate", not just the chin but that "Rocky Mtn. Where's my mule look." (As might be expected, Bento's favorite historical era is the old 49er days of California.) Dr. Matczak may qualify "when he gets a little older" according to Bento. The same for President Kim who is "too energetic at this point" although Bento allows they may be pioneering a new standard of the "exciting" geezer. On the other hand, according to Bento, Walter Gottesman, "when he gets serious looking, you know, his face gets all ancient-looking ... patriarchal." Although generally a masculine institution, Bento is willing to concede to Sylvia "old timer" status -- "but that's different, more feisty." Yankee Stadium and particularly the National Parents Conference was a haven for Bento and he saw strong potential in a number of parents, particularly Charlie Wheeler's dad.

Ultimately, what Bento is working toward is, of course, a theology of geezerhood. In such a context a "park bench" becomes the 'center of the cosmos' and the geezer, a bundle of history who "knows more than he can ever tell." Indeed, though much is made

(Continued on Page 2)

Last time our intrepid professor, Dr. Warren Lewis, having questioned the "clashes and jars" of scripture, was left "pinned and wriggling on the wall", so to speak, of 'present day Apostasy'. It was even questioned, you'll remember, whether Brother Lewis would escape a martyr's end. Before continuing that story, however, the Gnosis has deemed it necessary to trace the history of a little book whose real and fiery martyrdom might otherwise be overlooked.

In 1966 The Lord's Supper by Warren Lewis was published by R.B. Sweet Co., Inc., Austin, Texas. Labeled "A Mature Study for Adults" and part of the "Living Word" Instructional Series for United Church of Christ disciples, the text in 13 lessons and 94 pages (including discussion questions and Daily Bible Readings developed a "Theology of the Lord's Supper" which found 5,000 readers the first year of publication and another 1,000 the first two months of the second before the book was taken off the market and destroyed.

What did the Church of Christ brethren find so objectionable? Several things. First Brother Lewis promulgates that the Lord's Supper can and ought to be celebrated on days other than Sunday -- indeed, anytime "two or three Christians are gathered together, it's a Lord's Supper for He is present." Secondly, Lewis argues that the Lord's Supper made and historically did make more sense within the context of a common and loving meal rather than being reduced to "munching crackers and grape juice on Sunday mornings."

Aside from the 'context' of the meal and Brother Lewis' pesky habit of quoting Calvin, Zwingli, Luther, Augustine, and Aquinas, key objections centered on Lewis' contention that something actually "happens" when you partake -- a living and not simply representational connection to Christ with a potentially indwelling Holy Spirit always in abeyance.

As United Church brethren were into a more formalized ritual and less meaningful actuality, many were scandalized by the little book. James D. Clayton out of Chicago called Lewis' book "one of the boldest efforts yet." Ira Rice, author of Axe on the Roots books dedicated to the exposure of "unscriptural fellowship" and to become

arch foe of young Warren Lewis, commented, "I ... sat aghast as I read what he had to say therein." Sanford Tume of Arizona in an emphatic "NO" to the notion of communion as part of a common meal commented, "May God have mercy on our souls when we arrive at the point where we equate the elements of the broken body and blood of our Lord and Savior with the dismembered parts of a fried chicken, mashed potatoes and gravy."

It all added up to terrific pressure on Sweet Publishers who in order to keep their customers were forced to pull Dr. Lewis' book off the market and while not exactly the classic prairie bonfire replete with angry townsmen and effigies, Brother Lewis' little book was nonetheless sent downstairs to the basement furnace.

Which is not to say Dr. Lewis did not have his supporters -- most notably, the 'book burner' who managed to salvage a couple of hundred scorched copies to be sold under the counter at Abilene Christian College Bookstore. One book reviewer after the fact called The Lord's Supper "one of the most provocative pieces to come forth from the Church of Christ Press" -- unfortunately not available anymore. Dick Smith's

"Banned in Austin" article from the Restoration Review praised both the book and author and asked pointedly what causes a publisher "to first print and then repent?"

What is 'Brother' Lewis' opinion of all that has been said? Get the "Gnosis" in 'Tempest in a Teapot', part III -- 'Dr. Lewis Speaks Out.'

THE OLD GEEZER, from page 8

ever tell." Indeed, though much is made of parental heart, it is especially surprising within the Divine Principle 3-stage, 4-Position Foundation that considerably less is made of Grandpa and Grandma love -- ever less likely to scold and more likely to have cookies and stories. Alternate generations have ever meshed well and while such is not to suppose God as "geezer in the sky", at least Bento the Third was forced to crack a smile at the notion.

UNIFICATION THEOLOGICAL SEMINARY

Calendar, News and Announcements

October 20 - 24, 1976

Welcome to Issue I of the UTS calendar, News and Announcements. As well as finding a better name, we hope to appear each Monday with a calendar of weekly Seminary-related events, news and announcements. To do so, we'll need the Seminary community's assistance. If you have any announcements, news, inspirations or things that just have to be said, please place your announcements for the following week in the box provided in the Student Lounge before Sunday 6:00 p.m.. Community events are welcome as well as comments on church services attended. We hope this will be an interesting endeavor for all.

Seminary Publications Staff

CALENDAR OF EVENTS

Thursday, October 21

Dr. McMahon's "Philosophy and History of Education" which normally meets on Friday will meet on Thursday this week at 7:30 p.m..

Friday, October 22

The final Presidential Debate will be telecast from the College of William and Mary, Virginia, at 9:30 p.m. Questions on any topic.

Folkdancing at the Church of the Messiah, Rhinebeck, sponsored by the Sierra Club. Look for posted time or see Dan Davies for details.

Saturday, October 23

Apple Festival, St. John's Church on River Road, Barrytown. 10:00-6:00
Lunch from 12:00 on. Food specialties, books, pillows, flowers, jewelry, bread.

Sunday, October 24

A van will be departing from Uts to the United States Military Academy at West Point for students wishing to attend Chapel services and tour the grounds. See the sign up sheet on the bulletin board or Don Marsolek for details.

Dr. Fred Sontag, Professor of Philosophy at Pomona College, Claremont, California will speak at 7:30 p.m. in the lecture hall.

News and Announcements

BARD SYMPOSIUM

Mark Alexander, Cheng Fong, and Gordon Anderson attended a Bard College Symposium, "Toward a Steady State: 'Is It Necessary for Survival?'" Saturday, October 16. Participating professors included Prof. Ian McHary of the University of Pennsylvania who spoke about planning cities for mankind. Dr. Daily, author of Towards a Steady Society, gave an energy picture for the future, and Dr. Fercliss from Georgetown University, spoke on the politics needed for the future.

All seemed to point to one thing — Americans need to make moral decisions with future generations in mind — and we aren't doing it.

Gordon Anderson

LIBRARY WORKSHOP

Richard Murphy and Joyce Lowenstein attended a workshop sponsored by the New York Library Association last week in Lake Placid, New York. The workshop, extending from Thursday, October 14 to Saturday, October 16, was designed to bring participants up to date on the latest techniques of private and public library automation.

WRITER IN RESIDENCE

You may be wondering who is that elderly gentleman who frequents the Seminary cafeteria and lounge with a stack of books and an open briefcase nearby. Well, our elder brother's name is Pastor Harold Ensley. Pastor Ensley is currently revising one of his books entitled Glad and Glorious Warrior, a story of the life of Jesus. One of the reasons for the revision is to include footnotes to refer to Divine Principle, or any material relevant about Jesus' life. Assisting Pastor Ensley on the nearly completed text are Rita Kolody and Rick Dumont.

Speaking of footnotes -- Pastor Ensley is currently leading a program in New York City called Interfaith Endeavor. Say "hi" sometime to our elder brother.

Paul Freitas

SURVIVOR OF THE HOLOCAUST

Arthur Herstein, David Rosenblum, Frank Bisher, and Mike Mickler attended a talk by Gerta Klein sponsored by the Young Leaders at the Temple Emmanuel Reform Synagogue, Sunday evening, October 17. Mrs. Klein is the author of All But My Life, hailed by critics in the United States, Britain and Holland as "one of the most moving... books of Jewish suffering and survival."

This book arises out of Mrs. Klein's experience as one of the few survivors of 4000 women inmates driven by the Gestapo eastward 1000 miles toward Czechoslovakia in winter 1945. Released finally in a small village by an American contingent, the leader of which was to become her husband. Gerta Klein was the only survivor of 76 family members and relatives.

Excerpts rom her talk:

I love Israel with the love for my parents. I love the United States with the love for my husband and children. One cannot be a devoted without being a loving daughter.

Whenever freedom and democracy are threatened, Jews are a barometer.

I keep giving talks on the Holocaust to make sure we are vigilant of freedom, liberty, and the dignity of man...

Frank Bisher

RICHARDSON AT DREW

Nine students attended a talk by Dr. Herbert Richardson at Drew University October 14 entitled "Sun Myung Moon and American Millenialism". Dr. Richardson presented the Unification Church as a new millenialist movement within the context of American history.

The history of America is permeated with persecuted religious leaders who believed the Kingdom of Heaven could be realized on earth. At each outcry, the public resisted the idea of going that far. So these movements have failed. Our responsibility is fairness. Give Rev. Moon a chance to prove his worth. Even if he's wrong, we will have gained from the experience as we have from others.
-Dr. Richardson at Drew

Edgar Boshart

SPORTS REPORT

The intramural sports program began last Friday. This is a list of the scores and standings after the first soccer game.

Teams 1 & 2	7	STANDINGS		
Teams 8,9 & 14	3			
		Team	Won	Lost
Teams 3 & 4	3	1,2	1	0
Teams 10 & 11	0	3,4	1	0
		5,6	1	0
Teams 5 & 6	2	8,9,14	0	1
Teams 12 & 13	1	10,11	0	1
		12,13	0	1

Frank Perley

Thanks to Dr. Boslooper for donating a set of weights to the Seminary

UNIFICATION THEOLOGICAL SEMINARY

Calendar, News and Announcements
October 25 - 31, 1976

EXTRA! EXTRA! EXTRA! Emergency... We need a name for our weekly bulletin! A contest will be held to find a name for our fact sheet. A surprise prize will be given for the most original and creative suggestion. A contest box will be placed in the Seminary Lounge, so please place the suggestions with your name.

Seminary Publications Staff

CALENDAR OF EVENTS

MONDAY, OCTOBER 25 HUGH SPURGIN, DAVID JARVIS, MIKE MICKLER, and JAIME SHEERAN are visiting University of Toronto to hear Dr. Young Oon Kim lecture on the Divine Principle, at the invitation of Dr. Richardson.

WEDNESDAY, OCTOBER 27 DRS. BOSLOOPER, MATCZAK, RICHARDSON, KIM, and LEWIS will attend the annual conference of the American Academy of Religion in St. Louis, October 27-31.

THURSDAY, OCTOBER 28 DR. DAVID DRISCOLL will deliver his second talk in the International Affairs Lecture series at 7:30 p.m. in the lecture hall.

FRIDAY, OCTOBER 29 TIM ELDER, PAULINE PILOTE, and KLAUS LINDNER will attend the conference of the Society for the Scientific Study of Religion, October 29-31 in Philadelphia.

MIKE MICKLER and WALTER GOTESMAN will attend a conference on the Nature of a Humane Society, sponsored by the Lutheran Church October 29-30 also in Philadelphia.

DR. STANLEY KANE will lecture for Dr. Richardson's Systematic Theology on the "Theology of St. Anselm".

SATURDAY, OCTOBER 30 The CULTURAL AFFAIRS EVENT for October will be an outing to the Metropolitan Museum in New York City to view an exhibition of Egyptian art. Please see Andri DeGroot for details.

SUNDAY, OCTOBER 31 The Dutchess County Council of Churches is sponsoring a ten-mile HIKE FOR HUNGER. Walkers and sponsors are needed. Excellent opportunity to experience ecumenism in action. Please see Paul Frietas or Tony Guerra if interested.

The Junior Class is sponsoring a HALLOWEEN PARTY at 7:30 p.m. in the Lounge.

NEWS AND ANNOUNCEMENTS

FOLK DANCE The Church of the Messiah Episcopal Church was the scene of an exciting folk dance Friday night, October 23. It was one of the many dance activities sponsored by the Sierra Club in the Barrytown vicinity. Dances ranged from square sets and contras, to polkas and waltzes. The caller taught the steps of each dance to the people as fiddles, banjos, guitars, and a piano filled the air with good ol' foot stompin' melodies. There was a general warm feeling among the hundred or more participants who came from every age level and background. It was a perfect opportunity to meet folks around our community in a clean, light-spirited atmosphere. as well as to learn the cultural aspects of our not-too-distant past. There will be other chances in the near future to participate in dances of this type, so be watching for further announcements.

Jim Baughman

APPLE FESTIVAL It's apple picking time in New York (these apples are literal not symbolic) and to celebrate the season St. John's Evangelical Church of Barrytown held an Apple Festival Saturday October 23. Many seminarians enjoyed fried chicken, apple delights, and good-hearted Christian love from our next door neighbors. If you want more details on the event, see Jan Weido or look for anyone wearing a smiling apple button.

Paul Freitas

COMMUNITY CHURCH REPORT Visiting local Christian churches is not new to members of the Unification Church. Here in the Mid-Hudson area, several churches have been frequented by our brothers and sisters. This past Sunday (oct. 24) these local churches in Red Hook and Rhinebeck were visited:

Good Shepherd Roman Catholic Church
St. Paul's Evangelical Lutheran Church
Garrettson Memorial United Methodist Church
Church of the Messiah Episcopal Church

All brothers and sisters who visit the community churches reported a positive and deepening experience.

VISIT TO WEST POINT Thirteen seminarians, under the inspiration and supervision of Don Marsolek, attended Sunday services at the Post and Cathedral Chapels, meeting Unification Church representatives Lisa Hill and Patricia McWilliams there. Lisa and Patricia represented the Highland Falls Center. In the near future, Lisa will present Chief Chaplain Andrews with the "Toward Our Third Century" magazine. Ben Smith, a junior cadet desiring Christian unity, gave us a friendly tour of the tradition filled academy and military museum. Having heard the Divine Principle, Cadet Smith likes most of it and especially "the vibes" of our spirit. Work on campus goes well.

Mark Alexander

FAMILY NIGHT Special thanks to Mike Jenkins, the members of Bento Leal's and Bill McClellan's teams, special guest star Peggy Nagel, and the refreshment sisters for their excellent performances on Saturday night's Family Night.

MOBILE C.A.R.P. TEAM Father has recently formed a 50 member mobile CARP team under the leadership of Mr. Joe Tully. The team is in Barrytown for training and will depart within a week for a nationwide tour, focusing on VOC work on college campuses.

Frank Perley

LIBRARY POLICY In order to allow equal access to all books, the library is forced to institute monetary fines as follows:

2 day and 2 week books: \$0.25 for the first day; \$0.75 for the second day and \$1.50 for the third day.

2 hour books: \$0.25 for the first hour; \$0.75 for the second hour and \$1.50 for the third hour

Fines beyond this have not been determined. The money will go to the clothing fund.

DISHWASHING SCHEDULE

	Dishes	Pots	Set-up
Oct. 25	Shimmyo	Jamison	Baughman
Oct. 26	Fleisher	Ohkawa	
Oct. 27	Shilgi	Mickler	
Oct. 28	Anderson	Lindner	
Oct. 29	Deddans	Leal	
Oct. 30	McClellan	Elder	
Oct. 31	Raddatz	Stephens	

THE CORNERSTONE

Nov. 2-9, 1976

Vol. 1 No. 3

NAME THAT NEWSPAPER

Well folks, as a result of a unanimous staff vote, we now have a name for this publication -- The Cornerstone, a suggestion from Diana Muxworthy.

While the vote was unanimous, there were nonetheless other good entries, including "The Writing on the Wall", "UTS Scroll Weekly", "The Fish Tank", "Many Moons", "Spokesman", "The Word of the Cosmos", and "The Seminary Resuscitator".

Thanks to all entrants. We hope you agree with our selection, coming as it does from Reverend Moon's inaugural convocation address. Diana Muxworthy, for her winning suggestion, wins a brick.

THIS IS FORD COUNTRY

UTS voted overwhelmingly in favor of Gerald Ford over Jimmy Carter for President in a preview ballot, Monday. final results of those polled were:

80	--	Ford
3	--	Carter
1	--	Reagan
3	--	Abstain

Whether America reflects such results remain to be seen although a distinctively "non-partisan" group of 15-20 seminarians have, according to David Rosenblum, been "attending an 11:30 P.M. prayer condition during the four day period before the Nov. Presidential and State election."

Those participating are conducting a one day fast the day of the election, according to David, so that "God's Will be done by the American People." As David puts it, "We pray that whoever wins -- Ford or Carter -- can be the leader whom God can guide in his restoration plans."

TONY MARTINEZ, Chief Engineer of the Barrytown Restoration Committee, is presently at work on the log cabin next to the garden he restored last year. Any carpenters, masons, glass cutters or painters willing to volunteer a little time would very much speed up the process. If you would like to learn such skills or just enjoy the outdoors contact Tony.

Thanks to JOHN WILLIS and PERRY CORDILL for the festive decor in the Student Lounge.

PROFESSORIAL PEREGRINATIONS

DR. KIM, DR. LEWIS, and DR. BOSLOOPER attended the annual meeting of the American Academy of Religion in St. Louis October 28-31.

DR. DAVID DRISCOLL, Ph.D. London School of Economics, gave his second World Affairs lecture on Thursday evening, Oct. 28. The topics was "Africa".

Dr. Driscoll spoke on the struggle for power and emancipation in Mozambique and Angola. He stressed the complex nature of power politics behind the conflicts opposing Mozambique to Rhodesia, Angola to South Africa, with the immediately neighboring countries attempting a united front to end white supremacy and apartheid in South Africa and Rhodesia. The African countries have turned to Communist support because they have been deserted by Western powers. America must provide genuine aid to ambitious nationalists of Africa in order to prevent further Communist influence.

Lewis Rayapen

DR. STANLEY KANE, professor of philosophy at Miami University of Ohio, lectured to the Systematic Theology class on Friday and Saturday, Oct. 29-30. He is considered an expert in the "Theology of St. Anselm" and was invited by Dr. Richardson to share his knowledge with the students.

CALENDAR OF EVENTS

CHURCHES ATTENDED

Tues. 11/2	National Election	Lutheran Church, Red Hook: LINDA MITCHELL PAM FANSHIER TONY MARTINEZ
Thurs. 11/4	CATHY CORNISH will attend a conference of the New England Assoc. of Collegiate Registrars in Bedford, N.H. VERMONT HEARING on Unif. Ch. YALE CONFERENCE ON CULTS	Good Shepard, Rhinebeck: JIM BAUGHMAN JOHN WILLIS JOE STENSON TONY GUERRA
Fri. 11/5	DR. ARTHUR GIBSON of St. Michael's College will lecture on Teilhard de Chardin.	Church of the Messiah, Rhinebeck: MIKE JONES LINDA ROLAND DIANA MUXWORTHY
Sat. 11/6	FOLK AND SQUARE DANCING, UTS	Dutch Reform Church, Rhinebeck: CHEN FONG
Sun. 11/7	TRIP TO EASTERN ORTHODOX CHURCH Poughkeepsie. See MARK ALEXANDER or CHEN FONG; sign up sheet on board.	United Methodist Church, Rhinebeck: LEWIS GUDMUNDSEN PAUL FREITAS

THE CORNERSTONE

Nov. 8-14, 1976

Vol. 1 No. 4

TENT OF THE MEETING

Thanks to Charlie Wheeler, David Rosenblum, and Bill Wells for preparing the new meeting room in the senior men's dormitory as they laid out the room according to the prophetic vision of Mr. Matsuzaki. The following is his account:

Now Moses was keeping the flock of Jethro in the Midean wilderness; and he led his flock deeper into the wilderness, and came to Horeb, the mountain of God. And there, Moses met God and He spoke to Moses through the burning bush; and Moses received his mission to deliver His people from Egypt. When people were traveling through the desert, oasis gave them refreshing power to go further so that they could arrive at their Promised Land. These oases were prepared by God Himself also.

Lo, the God of Abraham, Isaac, Jacob, Jesus and the True Parent has also prepared a small oasis in the wilderness of Hudson Valley to keep and to lead His flock. After you wet your thirsty throat, you might see the burning bush in the mountain of Barrytown, through which God might speak to you personally. You all are welcomed anytime "if you put off your shoes from your feet, for the place on which you stand is holy ground."

EURASIA VOLLEYBALL

The invitations prepared by Jean Henri Vanalderwelt cordially invited participants to join in the First Annual Europe-Asia volleyball game, Friday, November 5 in North Gym -- a contest which was ultimately won in two consecutive victories by the Europeans. Asia, however, might have some excuse in that Japan was ganged up on by Sweden, Finland, the Netherlands, Austria, France, England, and Germany. Mr. Matsuzaki was heard muttering about Japanese sisters.

STEWART'S CHALLENGE

Eight seminarians -- Mike Mickler, Edgar Boshart, Bob Schmitt, Bob Duffy, Alva Lines, Scott Ferch, Ben Davis, and Rob Holt braved forty degrees temperatures, rain, and ultimately snow in accepting the three-mile Stewart's Challenge Run last Friday. All covered the distance in under thirty minutes and three of the marathoners were seen topping off the run with a banana split.

Future challenges may include a Bard College Run and the ultimate Kingston Bridge Challenge.

THEY SHOOT HORSES, DON'T THEY?

Israel met the Midwest last Friday as UTS had its first Chassidic Ho-down. About seventy people came, including Dean Stewart. Many were "breathtaken" as they found that dancing in this way can compare with running the six-minute mile. (Just ask the Senior Class President.)

Special thanks go to Tirza Shilgi for sharing some her ancestral heritage with us. "Country Bill" McClellan also gets a vote of thanks for the square dance music and calls. Because of their efforts, we all had a down-right good time.

DAVID JARVIS, TONY MARTINEZ, FRANK PERLEY, JOE STENSON, JONATHAN WELLS, CHARLIE WHEELER, JOHN WIEMANN, MRS. GALEN PUMPHREY, DIANNE HEIMBECKER, and SUSAN REINBOLD attended a hearing by a committee of the Vermont State Senate, Thursday, November 4.

At the instigation of certain individuals hostile to the Church, the Committee was formed last spring to investigate the Vermont Unification Church. The investigation has been condemned by the American Civil Liberties Union and by Vermont newspapers as unconstitutional and biased.

In an attempt to find something illegal in the Vermont activities of the Church, the Committee called as its first witness a district attorney who testified that he could find no evidence of criminal activity. Next, PAM FANSHIER and ANDY WILSON of the Seminary and CAROL OLANDER of New York testified about their experiences with kidnappings and professional "deprogrammers."

Most of the Committee members seemed to have their minds made up against the Church, but the newspaper reporters who attended were impressed by the lack of any evidence against the Church, and by the moving stories of kidnapped Church members.

Jonathan Wells

GORDAN ANDERSON, ANTHONY GUERRA, ADRI DEGROOT, JAIME SHEERAN, and JOHN MANIATIS attended a discussion at Yale Divinity School on the New Religious Cults, Thursday, November 4.

The guest speaker was Dr. John Clarke, a psychiatrist from Harvard Medical School. There were approximately one hundred people present: parents, students and teachers; including Father Dore, our guest here last week, and Dinshaw Dadachanji.

Although the discussion was intended to concern the new religions and their affect on young people, in general; after the evening wore on the discussion centered more and more on the Unification Church in particular. Dr. Clarke presented his views in about forty minutes with discussion following. His basic position is that those young people who become involved in the new cults are victims of sophisticated mind control.

It seemed that the audience was not very impressed with his presentation because when questioned, his lack of real scholarly research was evident and his own personal biases became clear.

Afterwards, much valuable time was spent by us with those people who were sincerely interested in finding out the truth of the new religions and Unification Church in particular, and we hope to return again.

Jaime Sheeran

CATHY CORNISH attended the annual meeting of the New England Association of Collegiate Registrars and Admissions Officers, November 3 and 4.

From the opening address, in which Dr. Arthur Miller (Harvard Law School) described an admissions procedure which reduces a human being to a dot on a computer printout, to the closing session in which Ed Mullen (Northeastern University) described his communiques to faculty and students ("Office of the Registrar Warm Greetings #3), the conference covered every possible aspect of registration and admissions. Though not all aspects are directly applicable to UTS, the meeting did provide information and publications dealing with common problems in the field.

Cathy Cornish

CHURCHES ATTENDED

Attending church services this week were:

Joe Stenson	
Anthony Guerra	Good Shepherd Church, Rhinebeck
Jamine Anderson	
Chen Fong	Lutheran Church, Rhinebeck
Linda Mitchell	
Pam Fanshier	Lutheran Church, Red Hook
Bob Sells	
Diana Muxworthy	
Linda Roland	Church of the Messiah, Rhinebeck
Mike Jones	
Lloyd Eby	Reform Church, Rhinebeck
Lewis Gudmundsen	United Methodist Church, Rhinebeck

THE CORNERSTONE

Nov. 15-22, 1976

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FAITH AND INDIVIDUAL FREEDOM AT YALE DIVINITY SCHOOL

Mr. Dean Kelly of the National Council of Churches and Mr. David Rosen, a New Haven A.C.L.U. attorney spoke in this third of five seminars on "New Religious Cults", at Yale, November 11. The topic centered on the legality of "cult" practices.

Mr. Kelly spoke first stating that all religious groups start with fanatical dedication, but as these groups mature, their religious dedication relaxes into a "normal religion". This fanaticism is not abnormal but "super"-normal, and is the way all religious groups begin.

He found no validity in the charges of brainwashing and mind control. On the contrary he sees the deprogrammers breaking the law, and not the "cults. He concluded by reading a statement authored by the National Council of Churches which condemns the practice of kidnapping.

Mr. Rosen stated that there should be a state of "lawlessness" in the area of conversion by religious groups and kidnapping by their parents. He feels that the State should not interfere with a group's right to proselytize and win converts, and he is also hesitant to prosecute parents who break the law and kidnap their children.

During the question and answer period, the Yale audience sided with Mr. Kelly. After the talk our members had good discussions with some of the Yalies. Approximately 100 people attended, ten of whom were members of C.E.R.F. The C.E.R.F. members were very vocal and emotional in their opposition.

*Bolt Holt
John Maniatis*

ZORBA REVIVIDUS

Playing host to a capacity crowd in Lecture Hall 2, Dr. Constantine Tsirpanlis shared the richness of Hellenic history and culture with his loyal group of "Zoe" followers and curious onlookers. Included in the international entertainment were slides of historic Greek ruins, famous Bible landmarks and other Mediterranean highlights. Dr. Tsirpanlis has a deep knowledge of Greek and Mediterranean culture and his fiery, evangelical spirit promised to assure us all a taste of this culture in the months to come. For more information on Dr. Tsirpanlis and his Hellenization plans, contact Mark Alexander or Jonathan Wells.

Paul Freitas

EWELL GIBBONS NEVER HAD IT SO GOOD

Preliminary results are in on the food preference questionnaire prepared by Leslie Foster. Although a full survey will be presented next week, the Cornerstone was able to glean several trends from the 43 juniors, 34 seniors, and 7 staff members responding. Interestingly while juniors reported themselves to be in excellent health, seniors response was only "good". Moreover, while the vast majority of all responders reported themselves "blessed with a cast iron stomach", juniors reported good digestion with the senior response "scattered". Finally, as juniors opted for more nutritious meals, the seniors weren't as sure. Particular foods missed included shrimp and chicken curry, turnip greens, pizza, manna and dew. Snacks found universal approval.

Leslie's overall response was that variety in diet appeared most appropriate but that specific suggestions for the present might be channeled through Joe Stenson, Seminary Good Coordinator.

Interestingly, as result of the survey taken Wednesday, November 10, a reactionary piece appeared on the Student Lounge Bulletin board which the Cornerstone has deemed worth of preservation in its abridged version:

Attention! In keeping with the recent open-mouth policy in the Dept. of GastroDynamics, the following menu (only a tasty sample!) will be instigated tomorrow, Friday, November 12th --

** Breakfast*

Onion rings
(extra grease)
bacon grease 'n' grits
rhubarb 'n' maple syrup
NEHI strawberry soda
Snickers candy bar

** Lunch*

"Gravy Train"
Pepe's "green flame"
burrito
tater tots 'n'
butterscotch dip
choc. pudding & chili
sandwich
anchovy & boysenberry
cobbler
warm milk (goat's milk)
Snickers candy bar

** Dinner*

"9-Lives" gizzard 'n'
liver cat food
Aged limburger spread &
green onion booster
sauce, with choc.
sundae chaser
BBQ potato chips
"Moosehead" lager ale
Snickers candy bar

** Snacks! --*

caramel dip Snicker candy bars coated with white powdered sugar!
melted taffy on rye ("to go" orders available)
Hostess twinkies
Pop tarts
"Uncle Fiz" kiddie kola
Jawbreakers
Bazooka bubble gum
Chocolate Easter bunnies
corn candy by the barrel
cotton candy 'n' grape soda pop
marshmallows with peppermint sauce

Yours culinarily,

*Ima Feelinsik
Dir., Dept of Gastro-Dynamics
Eta Thehola Thing
Asst. Dir.*

POETRY ANTHOLOGY

Just one more month to the Poetry Anthology deadline of december 15, 1976! Our creative brothers and sisters from Virginia to California and from Minnesota to Florida have submitted their contributions. don't wait until the last moment to submit your poem(s)! More poetry could only widen the scope of the anthology.

Armageddon

They took my joy,
sifted it
under a microscope eye
and called God a Chemical
in my cell
and offered to remove It
so I could live normally.

Retired Colonel *JEFFERSON DUKES*, Director of Public Relations for the Association of the United States Army, attended Sunday Service with us, November 14, 1976. Col. Dukes was a guest of Pam Lee, 21-Day Workshop staff member.

FLU SHOTS will be administered this week. However, you cannot have vaccination if:

You are under age 18
You are allergic to eggs
You have a fever or feel sick
You have just received another vaccination
You have a chronic illness.

ACADEMIC JOURNAL

The academic journal that is scheduled to be published in January, 1977, needs UTS contributions! Your papers need not refer directly to Divine Principle or the Unification Church. Any paper having interesting, original ideas is most welcome. One of the aims of this first publication is to provide college students across America with some authentic bibliography sources in the Unification Movement. Many students are researching the Unification Church in papers of their own, so such a publication is expedient and will be widely-used. This is also our chance to make a positive influence on Unificationism in the academic world. There is always the possibility of rewriting a good paper, once accepted, to include some aspect of Unificationism. Please contribute and keep the journal in mind as you are writing papers in the future. The journal needs material in order to continue publication after the first issue.

Pauline Pilote

"AND YOU ARE THERE ..."

A new Bicentennial feature initiated by the Cornerstone will be weekly installments of events occurring 200 years ago -- events which have shaped the course of this nation's history. U.T.S. correspondent is Bill McClellan.

NEWARK, N.J., 20 November 1776 --

Howe's plans after his capture of Fort Washington on Manhattan Island on the 14th are no longer in doubt. Stealing an opportunity while Washington pondered his own next move, Cornwallis moved British and Hessian units comprising about 4,000 men, landing on the Jersey side five or six miles north of For Lee, which is about ten miles north of here on the Hudson. From there the enemy marched quickly south, intending to take the fort.

An American officer on patrol spotted the move, roused Gen. Greene out of bed, and saved the day -- what there was left to save. Gen. Greene sent a message to Washington and hustled his men under arms and out of the fort in full flight. The enemy arrived at the fort to find everything that couldn't be picked up by a man in a big hurry. The breakfast kettles were boiling, three hundred tents were left standing, all the American blankets, and a thousand barrels of flour became prizes of war. Fortunately the Patriot gunpowder store had been got away a few days earlier. The enemy came up so fast that one hundred and five Americans were captured and eight or ten were killed.

Misfortune upon misfortune for the Americans, but Washington has dogged reserve of confidence that affect his staff. Lee is expected to join Washington immediately in Jersey with his 5,400 men who were left at North Castle to oppose a British move to the north.

What this news will do for the American morale and for the willingness of locals to help Washington's force is only too obvious. We can only pray that God will strengthen all our hearts in these times.

Bill McClellan

CHURCHES ATTENDED

Mike Jones	
Linda Roland	The Church of the Messiah, Rhinebeck
Diana Muxworthy	
Bob Selle	Lutheran Church of Rhinebeck
Chen Fong	
Jim Baughman	
Rick Dumont	Good Shepherd Roman Catholic Church, Rhinebeck
Anthony Guerra	
Linda Mitchell	
Pam Fanshier	Lutheran Church of Red Hook
Paul Freitas	
Lloyd Eby	Dutch Reformed Church of Red Hook
Jonathan Wells	Bard College Service
Bob Holt	
Jan Weido	St. John's of Barrytown

INTERFAITH NOTE

MIKE and LINDA ROLAND were invited to join and sang in the Rhinebeck Church of the Messiah choir November 14.

Two of our diligent sisters (PAM F. and LINDA M.) doing interfaith work by attending Red Hook's Lutheran Church every Sunday, have furthered this work this week by attending the Church's Monday night Bible study.

Yea, lo and behold Monday evening came along and Pam and Linda were able to actualize their inspiration and drive into Red Hook. Now all was going quite well, they walked up the familiar steps of the quaint brick church and sure enough they found the meeting -- or so they thought they had!! Luckily, the woman leading the GIRL SCOUT MEETING knew our sisters and sensed their situation. With her help they found the appropriate meeting and the whole evening was very profitable -- for not only did they share good give and take with the pastor by making the effort to attend but they also, through their unexpected incident, drew closer to the woman parishioner.

We attended their services again this week and with such a warmth they welcomed us, shared a few laughs over last Monday, and encouraged participation again this Monday. The relationship grows stronger each week.

Peggy Nagel

CALENDAR OF EVENTS

- | | | |
|----------|-------------|--|
| Monday | November 15 | DR. DAVID DRISCOLL, World Affairs lecture on Rhodesia, 7:30 P.M., Lecture Hall #2 |
| Thursday | November 18 | YALE SEMINAR: "Faith, Fanaticism, Commitment", Dr. George Swope, C.E.R.F.

STEVE BELL, ABC anchor man, former White House correspondent, 3:00 P.M. in the lecture Hall for general discussion and questions; 4:00 P.M. for formal talk. Afternoon tea will follow.

DR. GEORGE RUPP, Professor from Harvard University 7:30 P.M. |
| Saturday | November 20 | REGISTRATION for Winter Quarter |
| Sunday | November 21 | RELIGIOUS EDUCATION ASSOCIATION Regional Meeting, New York City. |

Day of Hope

in review



Sun Myung Moon

1912-1984

