



Talking the Language of the Theologians

Letter from the President to UTS Alumni and Friends,

When I entered UTS, back in 1976, I was told the reasons for a UTS education, and one of the reasons I didn't appreciate at the time. That reason was: to be able to talk the language of the theologians. I appreciate this now, and I'd like to share why.

"To be able to talk the language of the theologians." I would broaden that. What it really means is to be able to *talk the language of those who are doing the creative work and leading the way to solving the problems of the world*. It is to be conversant with the cutting edge developments in religion, peace, marriage and family, AIDS, technology, justice, war, racial and religious conflict, economics, politics, and ecology.

Our Founder knew that most people, including most of our members, are relatively uninformed about these things. He wanted to support a cadre who can respond to the tough issues and offer viable solutions based upon Principle. That's one reason he created UTS.

By becoming conversant with the larger culture, by "talking their language," we tap into new resources. UTS alumni should lead the development of our culture of heart by bringing diverse resources into the mix. Let me give you one example.

The children of the alumni of the early classes are now approaching the age of marrying and beginning family life. Our elders in Korea and Japan have had a rough time on this front. Based upon our track record, we cannot boast that our intense commitment to the Blessing of marriage has passed on to our offspring. What can UTS alumni, who are supposed to be "talking the language of the theologians," offer in addressing this problem?

If we are out there talking, we recognize that an entire sector of American culture is addressing the same issues that we are confronting. What's more, they are making

Cont on Page 4

Film and Ministry

Mike Mickler (UTS 77)

Filmmaking and use of film as a medium of instruction are at early stages of development within the Unification tradition. The movement's one effort to produce a full-length feature film, *Oh Incheon!* (1982), depicting Gen. McArthur's invasion of Korea, was panned by critics and ridiculed as a Hollywood film disaster. During the 1970s, the movement took out ads offering \$100,000 for the best film script on the life of Jesus. Whether any were submitted or whether the prize was awarded, no film resulted, and over the past two decades there have been no full-length feature film efforts of this type.

Nevertheless, there have been accomplishments. Lee Shapiro (UTS 78) produced a highly regarded documentary, *Nicaragua Was Our Home*, on the plight of the Mesquite Indians under the Sandanista regime before he was ambushed and killed by a Soviet gunship during filming of a documentary on Afghan resistance fighters.

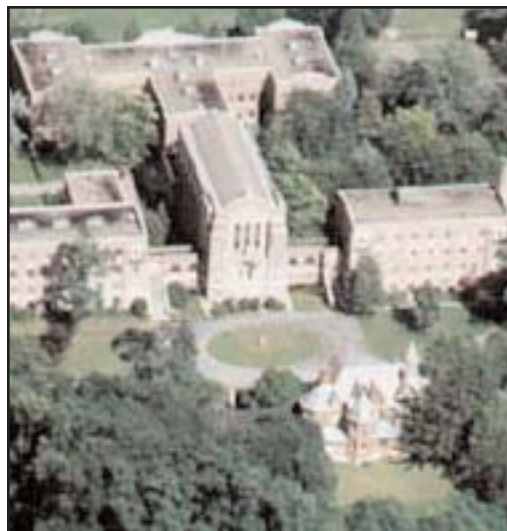
During the 1980s, the movement funded production of *Oliver North: Fight for Freedom*, which aired on 500 American television stations and netted \$3.2 million in donations. In support of the Strategic Defense Initiative (SDI), movement affiliates recruited novelist Tom Clancy to write the script and Charlton Heston to narrate the film, *One Incoming*.

The movement also counts among its membership independent filmmakers such as Andrew Davies (UTS 94) and Hyo-Jin Moon (UTS 03) who is producing commercially successful music videos in the Korean market. A number of the movement's second generation have also developed highly refined computer-graphics skills. In addition to this, the movement has sophisticated recording and video capability at Manhattan Center Studios and Atlantic

Video, as well as a controlling interest in Goodlife TV Network. Goodlife, formerly Nostalgia TV, does not produce films but distributes them.

It is conceivable that the movement could expand its media enterprises to include commercial filmmaking. However, for the past decade, Unificationism has produced little beyond church-financed proselytizing and promotional films. These include various lecture series on the Unification Principle, monthly video magazines, coverage of ministerial outreach and initiatives, overviews of the movement, and commemorative videos on the life and ministry of Father and Mother Moon.

Cont on Page 2



A publisher's note (E Cornerstone)

"Reverend Sun Myung Moon is the Founder of UTS. Several Cornerstone contributors recognize him with this title. Others may use the terms True Parents, True Father, or Father. These are various expressions of personal faith that Rev. Moon is fulfilling the mandate of Heaven to establish a Kingdom of Peace on Earth and that he and his wife are the first to establish a family centered on God's original ideal. The alumni/ae of UTS are a diverse group who relate to and understand Reverend Moon in diverse ways. We appreciate your consideration when reading the newsletter."



Film and Ministry

Cont from page 1

The movement may be providing something of an alternative to standard Hollywood fare through the Goodlife TV Network, but it's not enough. Hollywood and leading filmmaking studios continue to spread their influence and values globally. Given this situation, the movement needs to adjust accordingly. It needs to find ways to utilize the unending stream of feature films as a medium of instruction. It needs to develop a film ministry.

There is some evidence that this is occurring. At the grassroots level, members are experimenting with feature films as a component of Sunday school and religious education curricula. Clopha Deshotel (UTS 85) and Jeff Kingsley (UTS 90) have created video lessons and located helpful print and electronic resources which they've shared online. The Second Generation Department produced a teaching edition of the movement's core teaching, *Principles of Heart* (2002), which includes "topical movies" to stimulate reflection and discussion. Chungpyeong Lake Heaven and Earth Training Center, the movement's leading pilgrimage and workshop site, has now incorporated feature films illustrating religious themes and the spirit world as a regular feature of its forty-day workshops. Unification Thought's "Theory of Education" notes the important role that film can play in the "education of heart" and its "Theory of Art" lists criteria by which works of art, including film, can be evaluated. Nevertheless, as with filmmaking, the movement's use of film as a medium of instruction is still at an early stage of development.

New UTS Course Introduced

All this is by way of introduction to a new course, "Film and Ministry," offered at UTS last Spring. Years ago, as a graduate teaching assistant, I offered a course on film to college freshmen and for the past several years I've incorporated feature films into my Church History II course. In fact, I discovered that many of my former students retained a much clearer recollection of the films than of the course's lecture content. I also noticed the extent to

which seminarians patronized the Red Hook Lyceum 6, local area video stores, and the UTS video collection, all of which reinforced my conviction that there was sufficient interest to offer the course.

For the ten-week term, sixteen guinea pig seminarians and I immersed ourselves in celluloid. We viewed 23 movies in all, ranging from Bruce Almighty to God's Army (a depiction of two years on a Mormon mission), to A Walk To Remember (strong on sexual abstinence before marriage), to The Passion of the Christ to What Dreams May Come (a Chungpyeong favorite), and Left Behind I. For the last seven weeks of the course, our pattern was to view two mainstream Hollywood movies outside of class each week and a companion "Christian" feature film, always much shorter, on the same general topic in class.

I attempted to select films that related to the Seminary curriculum's concentrations in educational ministry, marriage and family ministry, church growth and development, and ministries of peace and justice, though the latter ministry was neglected (I'll make up for it next time). We supplemented these topics with sessions on Jesus in film, spirit world (angels, demons, and the afterlife), last things (apocalyptic films are hot), and a concluding session on Unification films. We couldn't obtain Oh Incheon! but viewed a 1978 Lee Shapiro short, *Free Within These Bounds* which dramatized a deprogramming.

A key course objective was to apply film to ministry. Therefore, prior to embarking on our film odyssey, we reviewed the "Hollywood vs. America" debate sparked by Michael Medved in a book by that title more than a decade ago. We also examined a typology of *"theological approaches to film criticism"* which includes avoidance, caution, dialogue, appropriation, and divine encounter (Robert Johnston, *Reel Spirituality*, 43-58). Finally, we considered the thesis, derived from anthropologist Joseph Campbell, that underlying film's many stories is a single underlying story which is *"about redemption, the process of paradigm-change or conversion in an individual"* (see Brian Godawa, *Hollywood Worldviews*, 43-54).

The final course assignment was for students to select five additional films of their choice (bringing the total number of films viewed in the course to 28) and apply them to a specific ministry. The scope of ministries covered in the student's final projects was astounding. Student's found that feature films could support educational ministries to women, youth, Muslims, couples preparing for marriage, AIDs victims, educators, evangelists, preschool children, dancers, and to ministries in support of Korean-Japanese reconciliation.

One of the course's strengths derived from the medium itself -- specifically the capacity of film to engage the whole person: head, heart and even visceral body parts. As a consequence, class discussion was dynamic. The relatively equal number of Japanese, Korean, Africans and Americans made for a rich mix of perspectives and responses. I also found film to be an excellent tool for scripture study. For me, a course highlight was discussion of two Jesus films, *The Last Temptation of Christ* (1988) and *The Passion of the Christ* (2004). These films provided not only fresh, if contrasting perspectives on the gospels, but also forced us to consider the role of imagination and dramatic license in biblical interpretation. I was inspired to the extent of obtaining approval for a new course offering on "Jesus in Film."

The course's chief limitation was the instructor. As an academic, I tended to tilt discussion toward theology and worldview rather than ministry. I intend to address this in future offerings, particularly at the UTS Extension Center in Manhattan where I'm hoping Christians from other denominations will bring experience from their congregations to bear on the course. I'm also hoping to persuade the organizers of the movement's National Educator's Conference (held annually at Barrytown) to convene one or more sessions on film which will bring together those throughout the country who are applying this medium to education and ministry. I look forward to

Cont on Page 3



Film and Ministry

Cont from page 2

addressing issues raised by film and ministry in these settings and in class. I welcome your input on these pages or at mm@uts.edu.

In addition to being a Professor of Church History, Mr. Mickler serves as UTS Vice-President

Recommended Reading

Submitted by Don Sardella

"Common Characteristics of the Next Generation of Leaders

*Broad education
Boundless curiosity
Boundless enthusiasm
Belief in people and teamwork
Willingness to take risks
Devotion to long-term growth
rather than short-term profit
Commitment to excellence
Readiness
Virtue
Vision*

And as they express themselves, they will make new movies, new industries, and perhaps a new world...If that sounds like an impossible dream to you, consider this: it's much easier to express yourself than to deny yourself. And much more rewarding too."

From the book, "On Becoming A Leader" The Leadership Classic - Updated And Expanded by Warren Bennis



HAPPY 20TH CLASS OF 1984

Name: **Jose M. Ferrete**

Current Location: Washington, D.C. (since 1994)

Family: Linda (Class of 1981).

Missions: Born in Portugal, right after the World War II. Graduated in Telecommunications Engineering at the University of Lisbon. Served as Lieutenant in the Portuguese Army. Joined the UC in 1977 in Portugal, spent 2 years in England and then was called to the USA in 1980 for the first World Tuna Tournament and formation of Ocean Church mission. One year later entered UTS. Graduated from the Divinity program in 1984. After graduation was assigned to work with Dr. Bo Hi Pak as his assistant. In 1985 pioneered as city leader in Idaho and 8 months later was assigned as the State Leader. In 1988 became the State Leader in Florida until 1993 when I was given freedom to act as tribal messiah. In 1994 we moved to Washington DC where we currently live.

Email: j.ferrete@att.net

Name: **Ms. Frances Vianale**

Current location: 11 Sorbello Rd. #7 Paramus, NJ 07652

Graduate: 1984 M. Div.

Contact info: 201-225-1379

Email: francesavianale@yahoo.com

Name: **Richard Keith Moore**

Location: Simi Valley, CA, USA

Family: wife Isabel deLira, from Brazil, 3 children: Mark (13), Jonathan (12), Katia (9).

Graduate: 1984 with MRE Diploma

Missions: City Leader in Gainesville, FL; Assistant at State HQ in Nashville TN; Design Engineer in Newton Falls, MA with David SC Kim; missionary and English teacher in Kimchon & Teagu, S. Korea; and now High School Science Teacher, LAUSD, North Hills, CA.

Contact info: 1539 Eloise Circle, Simi Valley, CA 93063

Tel: (805) 526-1473, (818) 523-7310

Email: mooredelira@hotmail.com

Name: **Alan J. Inman**

Graduate: 1984

Missions/Career: A trained accountant from an international firm, Alan recently exceeded expectations in managing multiple grants for the Institute for Responsible Fatherhood, for which he served as the National Program Director.

Formerly, Alan served as Executive Director of Minority Alliance International, a New York based civil rights organization; as a consultant

to the City of New York; and as chairman of a New York City Community Planning Board. He has been a candidate for the New York State Assembly, a Presidential appointee to the White House Domestic Advisory Council. He is currently the host of a weekly radio talk show - Insight With Al Inman, on WVOX in New York. Alan is also the Regional Director of the American Family Coalition of New York State - a national organization dedicated to ensuring that the family remains the cornerstone of the American society.

Contact info: Alinman596@aol.com

Name: **Gregory Breland**

Graduate: 1984 M. Div. Degree

Missions: Greg worked for the International Cultural Foundation as Executive Director for ICUS, the "Science Conference." He successfully completed 10 conferences until the program was phased out in 2001. He then moved his family from his hometown of Lexington, KY to Bridgeport, CT where he became Director of Special Projects at the University of Bridgeport where he deals with facilities and rental properties.

Family: His wife Keiko is working as registrar at Bridgeport International Academy, from which three of their four children graduated from high school. Chiyun will be a sophomore at UB, Chris will be a freshman at Drexell University in Philadelphia after finishing two years of STF. Nathan will be a freshman at UB and Matthew will be a 7th grader at Bridgeport Hope School. Email:102200.1762@compuserv.com

Happy 10th Anniversary Class of 1994

Name: **Shinobu Ishimaru**

Location: Saitama, Japan

Family: Naoko and 4 children (Yasukuni, 12; Narukuni, 10; Terukuni, 9; Nobukuni, 6)

Mission: Secretariat of Inter-Religious Federation for World Peace-Japan

Graduate: 1994

E-mail: s_ishi@that.ne.jp

Name: **Eric Holt**

Mission/Career: 1994-1997 Pastor WestRock Family Church, Westchester NY

1997-2001 Vice Regional Director NY Region

2001-present Comptroller, HSA-UWC

Family: Wife: Kanae; Children: Shayne 17, Johan 15, Joanne 12

Graduate: 1994

currently studying for MBA

Contact Info: Tel: (212) 997-0050, ext. 249

Fax: (212) 575-5105

eholt@familyfed.org



Talking the Language of the Theologians

Cont from page 1

some progress! I'm thinking of activities such as the *SmartMarriages* conference, *Marriage Savers*, *Marriage Encounter*, and a host of marriage preparation curricula. Some UTS alums are talking this language. They are bringing the insights and resources that are out there into play to address our particular challenges.

I encourage all UTS alumni to *talk the language of the theologians*, both to learn from the best practices, and to share, in ways others find meaningful and relevant, the resources of the Divine Principle.

May God wholly bless you and yours,

Sincerely,
Tyler Hendricks

Report on UTS Graduates Meeting in Derby

Don Trubshaw (Class of '89)

On Saturday, 29th May 2004, twelve UTS graduates met in Derby, Great Britain, for a day of discussion and fellowship. They came from London, Birmingham, Cheltenham and Derbyshire, and by happy coincidence gathered on the very day that the President of the worldwide UTS Alumni Associations, declared "a new start" for UTS graduates.

About two years ago William Peat (Class of '92) and myself, both living in the Derby area, started talking about setting up an association of graduates to discuss ideas for the future of the providence in Britain. But, just as we had decided to actually do something about it, William went to America to work on the Ambassadors for Peace programme, got promoted to a top spot and never set foot in England again.



I then picked up the theme again early this year with another graduate and Derbyshire local, Nicholas Redihough (Class of '91), and we decided to have a trial run by inviting the graduates from Birmingham for talks on the proposal in March. Based on the success of that we decided to proceed with the full meeting and invited as many graduates living in the UK as we could think of - altogether there are about 20.

Even though many have been and still are participating in Unification movement activities, there is undoubtedly a feeling within the wider church that Seminary Graduates have not been collectively living up to God and True Parents' expectations of providing leadership and vision for the nation. We all felt that the time was right for a meeting in which there could be a frank exchange of views within a common affirmation of faith and a sense of communal support for the fulfilment of our individual responsibility.

The first part of the programme took place at the University of Derby, which is in the process of building the first dedicated Multi-faith Centre attached to a British university. The meeting started with brief introductions, particularly bringing each other up to date with the developments of our missions and/or careers. This was followed by five short presentations:

Marshall de Souza (Class of '89) talked about the British Clergy Leadership Conference (BCLC), of which he is President, and its role in reaching out to Christian clergy; William Haines (Class of '92) outlined a 'theology of politics', which is basically his unique insight into the historical role of Britain in God's providence; I spoke about a new journal that I have been asked to edit which is being launched in Britain by the International and Inter-Religious Peace Council; Nicholas Redihough gave a presentation on the role of theology in the Unification movement; and Alfred O'Connor (Class of '88) made

some interesting suggestions on how we might put our UTS training to practical use.

The final hour of the meeting was given over to an animated, good humoured and free discussion of any issues that people felt inclined to raise. As a result of those inspiring discussions several decisions were made:

1. It was decided to make this an annual event along the lines of this meeting and to continue to meet outside of London.
2. A second informal gathering was suggested for the Autumn (November).
3. Everyone felt the structure of the association should be kept informal for the time being.
4. Don Trubshaw and Nicholas Redihough were asked to continue as the organising committee and Alfred O'Connor and Chris le Bas were included to represent the Midlands area and London.
5. It was collectively felt that one of the most important responsibilities we have as UTS graduates is to promote the value of a Seminary education, particularly to the second generation, and that we should look at how we can further that aim.

David Hanna organised the production of a document marking the occasion, entitled appropriately enough "The Derby Declaration," to which each participant contributed an article. These articles both summarised those things we had been discussing that day, but also distilled into a single sentence a philosophy of life or current determination. Each of those points, while different, is inspiring in its own right, and together holds up a standard to which we will have to work very hard to be worthy.

After lunch we all went hill walking on the edge of the magnificent Peak -

Cont on Page 5



Report on UTS Graduates Meeting in Derby

Cont from Page 4

District National Park, which provided a cliff-top panorama over some of the beautiful surrounding towns and countryside of Derbyshire. From there we walked down into historic Wirksworth, which is where Richard Arkwright invented the world's first water powered spinning machine in 1769 and powered up the industrial revolution, although now it is just a small sleepy market town. The walk exercised some under-used muscles and also gave an opportunity to continue informally the discussions that had taken place in the morning. After tea and cake we all set off homewards.

We all felt that the day was a good start and are now looking forward to next year's meeting. By then we hope to be joined by all the other graduates and, most importantly, to have delivered on these "Great Expectations".

(see photos and copy of declaration on page 11)
You can request a copy of the Derby Declaration by emailing
chris@lebas.fsbusiness.co.uk

"Thinking on Top of the Box"

By Don Sardella

Centuries ago, when one of the foremost scientific intellects of all time, Isaac Newton, was asked what factors contributed most to his historical and breakthrough level of success, he answered, (probably paraphrased) "I have stood on the shoulders of giants."

Are we not challenged to do at least the same or better?

We have all heard about thinking outside of the box - I suggest a slightly different take

going forward and beyond- *Thinking on top of the box.*

With lots of love and compassion and with our one time shot on the planet, may I respectfully ask, "How are we going to be a historical change catalyst and make our mark for the Providential good? What is going to be our proverbial footprint in the sand?"

Thinking on top of the box-- How can we get, and consistently keep ourselves, on top??

I advocate/suggest a focused and new/fresh look at old/persistent challenges - that we strive towards more innovative and systematic approaches towards bringing forth the Kingdom and a Culture of Love, Heart and Peace.

If you have not done so already, I highly recommend you read what Hyun Jin Nim had said in July 2003, in the last two transcribed speeches from his recently published collection of speeches, *Owning the Culture of Heart*. I find that his messages speak volumes to what we can do to improve personally / organizationally / Providentially.

Once we have clarified our strategic vision and core values, it always boils down to a matter of consistent, high quality habits, practices and traditions-- right? Ever hear how OUR HABITS CAN PROPEL US TO SUCCESS?

"First we make our habits, and then our habits make us.

Break those habits that can break us. Adopt those practices that will become the new habits that will help us achieve the success we desire.

Our habits are a form of exercise. The harder we work at something, the harder it is to quit. The easier it is to do, the harder it is to change.

Our habits are either the best of servants or the worst of masters.

We are what we repeatedly do."



As I am also sure we have all heard at one time or another:

*Sow a thought, reap an action;
Sow an action, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny*

We are what we continuously learn about and focus on - how very basic - how very true.

To paraphrase a famous quote from Albert Einstein, "the level of thinking that has got us to where we are today is insufficient to address the challenges we now face and are called to master." He also said a version of "if we keep doing the things we have always done, we are likely to get the same results we have always gotten" - "if this train stays on this track, it is likely to end up where it is headed."

In an increasingly challenging, extremely stressful and pain-filled world, how do we effectively engage in such innovation/development/leadership, to help spread the love?

I am hearing a lot of talk these days about sharing best practices - brings to mind a very challenging question that I was recently asked: "*How have you discovered what you know about Leadership and Life Principles?*" I thought that was a good question for me to freshly assess and re-examine my assumptions

In that light, it is also my prayer that we look/keep looking beyond ourselves/our community and synthesizing/integrating well the best of the best from all possible sources into our daily lives, relationships relationships and missions.

Cont on Page 6



"Thinking on Top of the Box"

Cont from Page 5

For those who haven't started this process, I suggest as a starting point some modern day giants (books/tapes/workshops) - not the ultimate list, by any means, but at least a place to jumpstart more resourcefulness on this topic.

1. Franklin Covey's whole curricula of "*Tools for Highly Effective Living*" -- no matter what your theology/philosophy/belief systems/calling/profession. www.franklin-covey.com

2. Free Advanced Leadership Training for US Clergy/CEOs of Ministry - for the balance of 2004, you can also bring 5 staff members to their two-day intensives. Their mission is to coach, teach, train and mentor pastors and ministry leaders to accomplish all of their God-directed mandates, to function under a protected anointing, and to preserve their personal lives. This is accomplished through practical application 'how to' instruction and skill development in advanced Chief Executive Leadership principles, methods, processes and systems. (note - can't beat the tuition on this one) www.ministryinstitute.org

3. Got some drive time that could be better utilized? If so, you may want to "*Turn your automobile into a university on wheels.*" A few words by author/consultant, Brian Tracy:

"Listen to audio cassettes in your car. Turn your automobile into a university on wheels. Never let your wheels be turning without your audio cassette player on, pumping rich and valuable ideas into your mind. I've worked with countless people who have played my programs over and over and the programs of others, and they have found it absolutely amazing that later on when they were in a critical situation, the actual words, recommendations, advice, insights just popped into their mind and they didn't even realize that they were being programmed as they drove around. If you are a normal person who drives 25,000 miles a year, you probably sit in your car 500 to 1,000 hours a year. That 500 to

1,000 hours a year turned into learning time can make you one of the smartest and most competent people in your field today."

4. Probably the longest running and most comprehensive audio learning company is the Nightingale-Conant Corporation. Call for a free catalog (800-525-9000) or go to www.nightingale.com. They offer a 30-day money back guarantee, in case you are not satisfied.

What is all this pointing to? I would say, in simple terms, that we could view it as a vitamin supplement to our main Providential meals. And what's one of the biggest challenges that many/most organizations face in today's world? It's a challenge that leads to a major underutilization of the unique talents and creative contributions of their members.

Effective Training and Development is what's missing - it's a recurring blind spot. Taking a page from an old Aesop's fable, organizationally speaking, we continue to kill the goose to get all the golden eggs versus taking care of/growing the goose, thus allowing more/better golden eggs to come. I certainly see signs of progress in this regard and, as they say, the biggest room in the world is the room for improvement.

Is random training and development the answer? No--- it best be designed and focused to help fulfill/expand the purposes of the organization - such as "*creating a culture of true love*" or "*helping people develop a personal relationship with God*" or "*having sustainable resources*" or "*continually improving and developing leaders.*"

I find it extremely helpful to keep challenging and asking myself: where am I blind, arrogant and ignorant? These three killers can be fatal and we can't afford to be stopped by any of them. We need to continually ask ourselves - "*where can we learn in a larger/different community and still maintain/fulfill my central focus/calling?*" Also ask, "*what universal principles may I be missing and not fully applying?*" In the spirit of continuous leadership training and development and in the interest of moving towards a version of UTS AA

having West Point-like standards, I'd like to offer a couple of my fave quotes:

"There is no substitute for training. Don't depend on miracles to bring about restoration. We also need training-not random training, but well-planned and practical training."

Reverend Sun Myung Moon, July 8th, 1973, Tokyo, Japan

If Reverend Moon knows anything, he knows that no good comes from mere intentions. Good can only result from personal investment, heartfelt self-sacrifice, and systematic and principled actions.

Reverend Chung Hwan Kwak, February 27th, 1999, Hyatt Regency Hotel, Washington, D.C.

Each of us is challenged to decide what we are going to work on and what's the best way to invest our lives and our leadership - again, enough from me - what do you say??

"See" you around the virtual/substantial UTS AA campus.

Don Sardella, UTS '80
don@leadfromwithin.com



'Leadership communicates people's worth and value so clearly that they come to see it in themselves.'

Dr. Stephen R. Covey



Graduate Looks Back at Eight Years in Jardim

By Michael Gaines

I first heard of "New Hope Farm" in Brazil when I was a student at UTS in 1995. A group of Women's Federation for World Peace members, including a good friend of mine, had gone to Jardim, Brazil. My friend (a 777 couple) told me about Father's dream of transforming this huge amount of land (its circumference is the same as South Korea's) into the new Garden of Eden. I prayed that I would be able to go there.

In 1996 I graduated UTS and Father sent the graduating class to Jardim. He had spoken with the leaders, Washington Times staff and the new graduates the entire night. He left abruptly to catch a plane, but before he left President Shimyo asked Him for directions for the class of '96. Father turned and said, simply "you have spent three years at UTS using your head, go to Brazil for three years and use your body." I rejoiced at the news, but as I looked around faces dropped. We were being sent, literally, into the middle of nowhere (try to find Jardim on a map).

The first three years we "farmed" and eventually helped on the construction of the school, which is now New Hope School and is doing well with over 300 students, both members and non-members. True Parents were there a lot. There was a small house they lived in and the rest of us lived in tents. It is very hot in Brazil, especially if you are doing construction work.

Father held a lottery sometime the second year and we all drew names of towns within the respective radius of "God's Eternal Holy Land," which Father proclaimed the area to be in His "Jardim Declaration." There were 33 cities drawn. A year later we all met with Father in the small house and he told us to pioneer our cities and to buy houses in each of the cities to be used as "cultural centers". The original plan was to first buy "churches," and then build a school and a factory. The idea was that we praise God, educate the mind, and sustain life through the body (via schools and factories), like the pilgrims did when they

came to America.

Eventually the whole process was seriously complicated by the local politicians, which had originally welcomed True Parents (and who, no doubt, profited from being on the welcoming committee). They became greedy and tried to get money via taxes from the land Father had bought. The remainder of our first seven years here was spent sorting through lots of red tape. Everything has been resolved at this point. So, our first seven years were our indemnity course. We were like children who didn't know better and made mistakes. But now we have been here for almost eight years and we are growing up. Some of the cities are doing well, others continue to struggle, but we all share the original ideal set forth by our Parents of building a substantial Cheon Il Guk, "thus establishing one global nation under God," as the Divine Principle concludes.

In one of our meetings with Father, he foretold that half of us would leave Brazil, which came true. Of the original 33 city missionaries, I counted 15 at our last meeting. We still believe in and uphold the ideals of Interdependence, Mutual Prosperity and Universally Shared Values and are trying to substantiate these ideals daily. Life is difficult here, it's a third world country, but I am finally adjusting to that.

The other day I realized that it has been quite some time since my family has had anything new in the way of clothes. Then I thought of Jesus saying (to paraphrase) "don't worry about what to eat, or what to wear, but focus on the Kingdom of Heaven and all things will be given to you." In that moment I transcended my own limitations and experienced a more eternal reality in keeping with the truth of Jesus saying. The only things eternal are Beauty, Truth and Goodness. All the rest is ephemeral. Our Faith sustains us.

For seven years we have basically endured. I can't honestly say I have any result. It is a small Catholic town that rejects us. However, when I pray, I feel that we are merely conduits for the spirit world. If we were not here there would be no connection to be made, spiritually and provi-

dentially speaking. And I don't worry, I don't know exactly why I don't, but I don't. I first met True Parents in 1976, at the same time a brother from my city in Brazil, named Itaporã, also met True Parents. His entire family joined. He had been studying to be a priest, so when he left to become a "moonie" the entire city was up in arms, and still is. To make a long story short, of his 10 brothers and sisters, 8 have received the Blessing. Two years ago he visited us in Itaporã and told us his story. On July 24th, 2004, all of them came back to Itaporã to give the Registration Blessing to their clan. My wife and I gave the Blessing to 106 people. I am crying as I write this because, after 8 years (the number of return) there is hope, or light at the end of the tunnel, or, at least there is a tunnel.

So, God and True Parents and our hopes and ideals are very much alive here in Itaporã, Brazil. Last year I started painting again, which I haven't done (except briefly at UTS) for over 20 years. I hope to be able, through my art, to begin to make a financial foundation to substantiate Cheon Il Guk, and our mission here (I am getting too old to be going back and forth fundraising to the U.S.!).

So, day-by-day we are creating our own restored Garden of Eden in Brazil, beginning with our family and now reaching out to the clan level.. We will connect this to our True Parents national, cosmic and world level to substantiate God's dream, His Kingdom on Earth and in Heaven. Jesus said, "The Kingdom of Heaven is in your Heart." Father says, "The Kingdom of Heaven is not a place, it is Love." It is in my heart, it is love. We've already registered as citizens of Heaven (Cheon Il Guk), now it's time to substantiate it.

michaelgaines@douranet.com.br

to view his paintings please visit
www.gallerymga.blogdrive.com



Alumni Meeting Minutes

7/6/04

Washington DC/Mid Atlantic Alumni Association

Jim Borer reported on graduation:

There were 75 grads, mostly Korean. Thirty new enrollees are expected for September.

Honorary Masters degrees were given to four Koreans; they had been accepted to the Seminary but were not able to attend because they were subsequently sent to a mission.

A certificate was given to one student for outstanding church leadership.

A MDiv. was given to Yeon Ah Choi Moon, Hyo Jin nim's wife. She had three babies during the five years she attended the Seminary. Jim Borer was very impressed by her overall.

General News:

Jaekil Park passed into the spirit world.

David Carlson moved to the new Cheong Pyeong Seminary in Korea.

Wayne Hill is no longer teaching ESL.

The Seminary is hiring Dr. McLean, a Methodist minister known globally for minister development. He will do mission outreach and development.

Jim Borer reported on the Board meeting:

True Father is focusing his resources in Korea now and expects countries like America to take care of its own projects.

There is a concern over how this year's low enrollment will affect the budget and our viability in the eyes of the Accreditation Board. The Board of Accreditors needs a commitment that we will have students and money. There was discussion of whether to:

"Sell some of the property

"Lease the whole property and move to NYC

"Create a two-year college (Dr. Yang is in support of it. Hyun Jin nim is not interested in the two-year college program.)

The Board (including Farley Jones, Hugh Spurgin, Dr. Yang, and Mike Jenkins), will decide what to do.

The Extension Center will expand and offer a PhD in ministry under Kathy Winings.

Our Discussion, poolside

We would hope the Board would consult with us before making a decision as to the fate or future of the Seminary. There was a question as to how this communication would take place.

Some would like to support the Seminary in offering college degrees that our children could attend and get. (*express your opinion--see box below*).

Communities could sponsor new Seminary students. It would cost around \$1,000.00/month.

There was the question of whether the Seminary may have accomplished and finished its mission. The discussion continued that the founder expects us to carry it on. There is a \$3,000,000.00 endowment and the interest is used by UTS. But we are in danger of losing accreditation if we are unstable. Also, upkeep of the property is poor.

Discussion of Rev. Lee having sponsored Joe Taylor, and now that he is back is Rev. Hong also interested in funding someone?

Joe thanked everyone for their support. He went to the Seminary to become more effective in his minister outreach. How do we inspire America to sponsor 4-5 new students each year like Joe? It would make a big difference in the demographics of the Seminary class. The classes are mostly Japanese or Korean now. When Father tells the Japanese to send a certain number, they do.

The Seminary would be more attractive to Americans if grads had an automatic position prepared for them when they graduate - a job. On the other hand, grads should be trained and prepared to pioneer anywhere in the world and be self-sufficient. Father wants 3,000 churches in America by year's end. The Seminary should prepare students for that.

We don't have paid ministers. Placement is as big a problem as enrollment. You invest two years and then have to make your way. We are all watching to see what happens to Joe now. If he is given a good position, potential students and sponsors both will have hope.

David Urban gave a Free Teens presentation to those who were interested.

A large group of children enjoyed themselves all afternoon.

What Do You Think?

If you go to www.uts.edu there is a banner for a survey being taken to see if there is a demand for an undergraduate college at UTS.



Is it Alumni Relations and Development, or is it Development and Alumni Relations?

By Robin Graham

In the June issue I presented vision and mission statements for alumni relations and development. In the area of Alumni Relations, ***the vision is:***

A community of alumni and friends of UTS who exemplify the heart of God in action.

And the mission:

To maintain a lifelong commitment to the success of each alumnus and alumna of UTS.

Like many of you, I know that if people care about me then I tend to also care for them. UTS, our alma mater or "nourishing mother" is learning that motherhood is not merely a position, but is also an activity.

The administration and staff are continuously discovering that when UTS takes care of others, then the "others" respond in turn. This is the kind of simple truth that the best seminaries seek to impart to their students. As a place of learning UTS is constantly challenged to adapt and redefine itself, to provide the leadership that recognizes the value in others. UTS is challenged to discover what motivates each person to excel, and then to find ways to encourage and develop that excellence.

If you have had a good experience of the "nourishing mother" whilst studying at UTS and after graduation, then there has been success. If you have, instead, experienced some neglect, or the feeling of being undervalued, then UTS has been handed an opportunity to change and learn. It is also an opportunity for those feeling under-appreciated. There is always choice, and in the course of filling our lives both spiritually and materially, we can each grow the capacity to forgive as well. Most families seem confronted with similar predicaments. In order to move forward there needs to be a generosity of spirit which releases the potential in both ourselves and others.

To get an insight into the forward direction of UTS, I invite the alumni to read the UTS strategic goals. Personally, I think that the

best of Christianity and Unificationism uncovers the simple truth of living with others in mind, and caring for them. This is not a simple task. There is a saying that "the road to hell is paved with good intentions". Intention is never enough. Deliverables are the key. UTS has a responsibility to improve itself, to constantly expand the academic capacity, the organizational capacity, and the spiritual capacity that enhance the learning experience of each student. This responsibility does not end at graduation; there is a constant duty to nourish the alumni in spirit, in heart, and in mind. To continue being the premier graduate school for the Unification Movement, and to become a pre-eminent school of leadership and transformation, UTS has made and continues to make a commitment to change. It has to adapt and mature.

Challenging Circumstances

There are, however, many challenging financial circumstances that add further obstacles. There is talk of survival. This is not a very inspiring scenario. One lens to look through is that of growth. Of course the simple snap-shot of growth is an increase in the number of UTS students, and that would be welcome. Sustainable growth, on the other hand, needs the right ingredients and the right balance. Sustainability depends upon on relationship. With caring and committed relationships, opportunities for growth emerge. I think the alumni can be the source for this kind of investment. There is a wealth of experience amongst the alumni, and UTS needs that experience. UTS the institution needs that experience, but also UTS, the worldwide community.

It takes authentic relationship. Reliable, dependable, realistic, faithful, true, bona fide, real, genuine, relationship. Where there is no relationship let the alumni make a commitment to create one. Where there is already a relationship let the alumni seek to improve it. As Director of Alumni Relations I am creating several forums. One is the E-Cornerstone (in its nth incarnation). Another, coming this fall, will be the alumni web site at www.uts.edu. There will also be alumni meetings throughout the

North-East USA in September, October and November. I am aware that the Washington DC Alumni Association holds regular get-togethers (see report in this issue). Alumni are always interested in each other, so let E-Cornerstone know if you are planning an event in your area, and send in a report.

The Proverbial Bottom Line

Though I find team building and partnership essential, there are some who will be asking about the proverbial bottom line. At the beginning of 2004, as Director of Development, I wrote as a vision statement:

In the area of Development ***the vision is:*** *God is abundant. He created the world and remains faithful. In a reciprocal expression of faith and love, the alumni and friends of UTS give of their time, talents and treasure to reveal the Kingdom of God on Earth.*

And the mission:

To harness the resources needed to support UTS education, maintaining faith, spiritual growth, and effective stewardship at the core of development and fundraising.

The vision sees the alumni as stewards of God's abundant spiritual and material wealth, and actors who play a major role in affirming the continuous investment that God makes in the human family. It requires a confidence in God's faithfulness.

Similarly, there is a need for confidence in the here-and-now. Building upon the ties that are being forged and re-forged between UTS and alumni, there have to be clear benefits. Each stakeholder has different (and limited) amounts of time, talent and treasure to invest. Just as in any investment there is return and risk. There are questions of profitability and loss. A changing management culture at UTS is clarifying areas of responsibility and the need for accountability. UTS is stepping up to prove that it is a good steward of each stakeholder's investment.



Alumni Relations and Development

Cont from page 9

Each year the UTS administration reevaluates the ongoing UTS strategic plan. There are new Board of Trustee members who have experience in financial management and business to help oversight, and more are being cultivated. Also, the newly appointed financial controller has significant professional qualifications that include many years of investment, audit and budget experience. UTS is responding to the call that stewardship and management are key competencies needed by seminary graduates, and that UTS has a responsibility to lead by example.

Stewardship is not limited to careful use and management of money. It also means valuing each and every contribution made. This may be volunteer time, or giving a talent or skill to support UTS and the community. A visiting friend (not an alumnus) recently volunteered to help with database management, an incredible value. UTS is learning how to take each alumni (or friend's) investment and leverage it creatively. In a center for spiritual education, creating value is an essential part of leadership development

Alumni financial giving is often seen as an indicator of a successful institution. Like many of you, I have researched colleges for my children's education. I often check for the % of alumni who give. I figure that if the alumni support the college, then the college must be doing something good. Based on that, I have decided to put out a challenge to the UTS alumni that we aim to match one of the top leadership colleges in the nation.

The Founder of UTS has said that it ought to be the West Point of seminaries. At USMA West Point the average alumni giving is 32%. If you prefer to take a different measure, then The Association of Theological Schools (ATS) maintains data on member theological schools in the USA and Canada. Though not a member, UTS has sent representatives to ATS conferences for several years. Please look at the website www.ats.edu (Annual Data Tables

2003-2004).

Specifically, I am asking 130 alumni to give by the end of September. It does not get us even close to the 32% challenge. It is closer to 10%, but it is a start and gets the relationship moving. Obviously, any amount of giving is appreciated. I have a challenge that alumni try to make a gift of \$200 per year. I know that many are able to give more. The greater the investment that is made by the alumni, the more the voice of the alumni will influence the direction of UTS.

The Larger Vision

The larger vision is that "alumni and friends of UTS give of their time, talents and treasure to reveal the Kingdom of God on Earth." UTS will continue to educate and prepare new students to fulfill that vision. Your support continues to make that possible.

I have learned through my business ventures that results are a reflection of the quality of investment. The two are very closely tied. I also trust that successful funding comes when the culture is stimulating, embracing, and rewarding. That is a challenge, but UTS is taking steps in the right direction. Good Relations=Good development.

alumni@uts.edu and Robin2100@aol.com

Ask Robin

What does it takes to get a bona fide masters degree from UTS for all those who graduated before accreditation?

*Steve Henkin
Lanham, MD
Class of 80*

For those who graduated before we got our accreditation from New York State (1986) there is some good news. It has taken some time to reach an agreement with the State Education Department (SED) about the conferral of degrees on students in your situation. At this point, the SED has

approved awarding transfer credit "as merited and appropriate" for the course work you did previously at the Seminary and apply them to a Master's Degree. However, you must complete all current degree requirements, which are quite different from when you were at Barrytown.

Ute Delaney, our Registrar, has done close to 100 evaluations for students (seven have successfully upgraded) in this situation and the requirements varied from no additional courses to 10 additional courses. The majority of evaluations were at 4 or 5 courses needed. In order to determine how much or how little work you have to do to get your degree, send a request for an evaluation to Ute, with your signature. Include your current address, and be sure to include the name under which you attended UTS.

A few pointers: There are usually more courses to take when trying to complete a Divinity degree as compared to a Religious Education degree. Therefore, some graduates choose to pursue an RE degree, even though they originally had a Divinity diploma. The crucial courses missing are usually: Korean (two courses), one or two denominational courses, Field Education for the years when there was none given at UTS, 3 to 6 credits for a concentration, and for the Divinity degree the courses "Worship and Liturgy" and "Church Growth". Additionally, if the student received a grade of "C-" or lower in a core course, he/she will be required to repeat the course (this is because the SED wants us to consider the old credits as transfer credits).

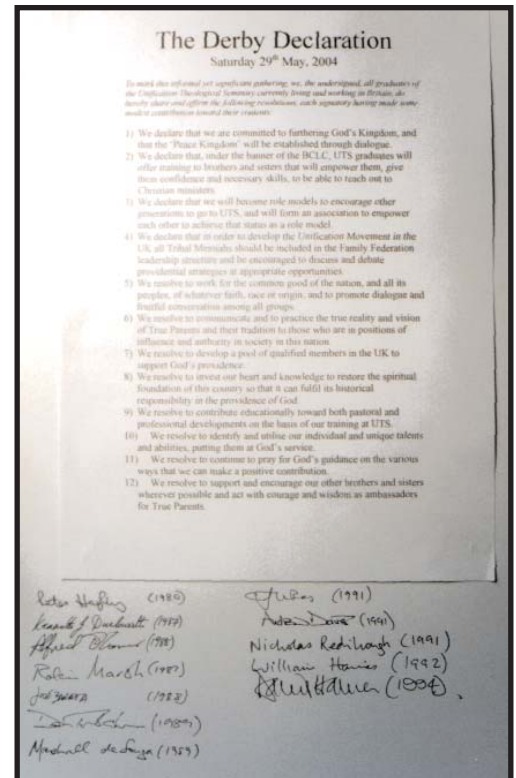
Send requests to:

UTS Registrar, Ute Delaney, Unification Theological Seminary, 30 Seminary Dr., Barrytown, NY 12507





UTS Graduates Meeting in Derby - story on page 4



The Derby Declaration Saturday 29th May, 2004

To mark this informal yet significant gathering, we, the undersigned, all graduates of the Unification Theological Seminary currently living and working in Britain, do hereby share and affirm the following resolutions, each signatory having made some modest contribution toward their contents:

- 1) We declare that we are committed to furthering God's Kingdom, and that the 'Peace Kingdom' will be established through dialogue.
- 2) We declare that, under the banner of the BCLC, UTS graduates will offer training to brothers and sisters that will empower them and give them the confidence and necessary skills to be able to reach out to Christian ministers.
- 3) We declare that we will become role models to encourage other generations to attend UTS, and will form an association to empower each other to achieve that status.
- 4) We declare that in order to develop the Unification Movement in the UK all Tribal Messiahs should be included in the Family Federation leadership structure and be encouraged to discuss and debate providential strategies at appropriate opportunities.
- 5) We resolve to work for the common good of the nation, and all its peoples, of whatever faith, race or origin, and to promote dialogue and fruitful conversation among all groups.

- 6) We resolve to communicate and to practice the true reality and vision of True Parents and their tradition to those who are in positions of influence and authority in this nation.
- 7) We resolve to develop a pool of qualified members in the UK to support God's providence.
- 8) We resolve to invest our heart and knowledge to restore the spiritual foundation of this country so that it can fulfil its historical responsibility in the providence of God.
- 9) We resolve to contribute educationally toward both pastoral and professional developments on the basis of our training at UTS.
- 10) We resolve to identify and utilise our individual and unique talents and abilities, putting them at God's service.
- 11) We resolve to continue to pray for God's guidance on the various ways that we can make a positive contribution.
- 12) We resolve to support and encourage our other brothers and sisters wherever possible and to act with courage and wisdom as ambassadors for True Parents.