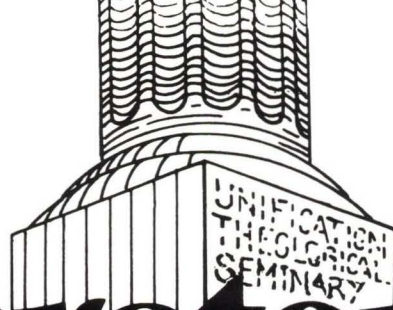


The Cornerstone



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Third Assembly of the World's Religions



Reverend Moon Receives Award at Third AWR

The third Assembly of the World's Religions (AWR) was convened in Seoul, Korea, from August 24-31, as part of the first World Culture and Sports Festival. Centering on the theme of "Religion and the Creation of World Peace," leaders and laypersons from around the world and from 12 major faiths gathered to share the fruits of their traditions. Under the leadership of H.G. Metropolitan Dr. Paulos Mar Gregorios, the Metropolitan of Delhi and President of the World Council of Churches, eleven committees engaged in a broad range of discussion and ritual demonstration, complemented by a series of panel presentations.

The opening day, participants were invited to the Little Angels Performing Arts Center, along with other participants in the World Culture and Sports Festival, to celebrate the Festival, and

to hear Reverend Moon speak on "Becoming the Leaders in Building a World of Peace." They also listened as Rev. Moon announced that he and his wife, Hak Ja Han Moon, were "the Savior, the Lord of the Second Advent, the Messiah." There were various sincere responses to this during the following week. Notable was the as-

surance by Metropolitan Paulos Mar Gregorios that, aside from possible doctrinal differences, he would continue to support Reverend Moon in working for a peaceful world.

Spiritual Unity

The following evening, a welcoming ceremony, or spiritual convocation, officially opened the Assembly, creating a feeling of spiritual unity with its elevated and serene atmosphere. This was surely aided by the fact that earlier in the day AWR participants had been invited to observe (and in some cases, to participate in) in the historical International Holy Wedding of 30,000 couples. This was truly an unforgettable experience for us.

In his Founder's Address, Reverend Moon emphasized true love and the family as the basis for a peaceful world.

He stated that "at this time the practice of love is required—not only faith." He called for a broad range of social activities to "fulfill God's will on earth." There seemed to be a genuine expression of support for his words.

Faiths represented at this third Assembly were African Traditional, Buddhist, Christian, Confucianist, Hindu, Jain, Jewish, Muslim, Native American, Shintoist, Sikh, Unificationist, and Zoroastrian. Following breakfast each morning, participants gathered at various prayer and meditation services of their choice. This was an opportunity for us to share and experience a mode of worship perhaps quite different from that to which we were accustomed. In addition to the morning worship there were evening interfaith services, at which participants gathered to worship together, transcending their own particular paths.

Diverse Issues

Among the committees in this third Assembly were the following: Spiritual Disciplines for Peace, The Role of the Family in the Creation of a Peaceful World, Making Peace with the Earth, and Inter-Religious Dialogue. These were quite diverse; in the committee on Spiritual Disciplines for Peace, for example, the focus was on religious ritual and practice. We chanted together, prayed together, meditated together, and shared various traditions together. Questions and discussion came naturally. In other committees the emphasis

was largely on discussion *per se*. But in all cases the interaction carried over into meals and beyond.

The panels offered a variety of interesting topics: Women as Peacemakers, The Family and World Peace [which was graced by the presentation of UTS President, Dr. David S.C. Kim (see the November issue for this speech)], and Religion and Peace with the Earth, among others. These panels featured selected presentations, followed by discussion at large. Women's issues and the environment loom as cutting-edge topics in religion. This seems appropriate inasmuch as this is the "age of women."

Tours were organized to visit several Unification Movement activities (the headquarters church, Saegae Ilbo, Tong Il), as well as shopping and sight-seeing. Korea continues to be an attractive place for tourists to visit.

I personally found this third Assembly inspiring. As a teacher of world religions, it is always stimulating to mingle with such a variety of spiritualities. But the fact that the Assembly is the direct fruit of our True Parents' efforts makes it qualitatively different from anything else. This Assembly has improved since the first one in 1985. It is hard to even imagine what the next one in 1995 will be like.

by Dr. David Carlson

(Dr. Carlson is Professor of World Religions at UTS)

President Kim Awarded with Byzantine Golden Medal

On the occasion of the 11th International Patristic and Byzantine Symposium, which took place at the State University of New York at Albany on October 2, President Kim was honored with the "Byzantine Golden Medal" for his "selfless contribution" to the American Institute for Patristic and Byzantine Studies, Inc., whose president-founder is Dr. Constantine Tsirpanlis, a UTS

faculty member. UTS Chaplain Dr. Shawn Byrne, on behalf of President Kim, was there to accept the medal and read President Kim's acceptance speech.

The general theme of the Symposium was "Byzantine Humanism, Hesychasm, and Western Scholasticism and the Italian Renaissance," for which Dr. Tsirpanlis was the influential keynote speaker. Participants of the symposium included such prominent Orthodox leaders as Archbishop Dr. Methodius Fouyas from Athens, Greece, and Bishop Dr. Chrysostomos of Etna, California.

Dr. Theodore Shimmyo, another UTS faculty member, was one of the nine featured paper presenters for the Symposium. His paper, entitled "Created and Uncreated Grace: Rahner and Palamas," drew much attention from the audience by exploring the possibility of unity between Greek Orthodoxy and Roman Catholicism on the doctrine of grace.

by Dr. Theodore Shimmyo

(Dr. Shimmyo is Professor of Theology at UTS)

President Kim's Acceptance Speech Upon Receiving the Byzantine Golden Medal

Today I have the special honor of receiving the Byzantine Golden Medal from the Organizing Committee of the 11th International Patristic and Byzantine Symposium. Unfortunately, my duties as a seminary president prevent me from being at the Symposium, but let me convey my heartfelt thanks to the Organizing Committee. Let me also congratulate you on your significant academic and ecumenical accomplishments resulting from this series of symposia and also from your triennial journal, to which many sincere and dedicated scholars and ecumenists have contributed.

On this occasion, let me express my feeling of joy as a person who has con-



Byzantine Symposium Participants

stantly supported your symposia and publications for a long period of time.

As a Unificationist I am also glad to say there are many similarities between the Byzantine tradition and the Unification tradition. The most striking similarity is that both have an important view of the deification (theosis) of man; both appreciate the great potentiality of human nature. For both traditions, man's union with God is existentially real and not something only explained conceptually. The "Hesychasts" not only constantly recite the Lord's Prayer in their mind but translate it into actions of the heart, thus uniting the mind with the heart, making it truly a "prayer of the heart," leading them to the vision of the Divine Light. In much the same way, Unificationists, when prayerfully working for God's Kingdom, unite the mind and body to develop the "heart" centering on God, and in this way they develop divine nature, embodying "deity" or divinity. For both traditions, this deification process is the foundation for the building of God's kingdom on earth.

Let us rejoice over the abundant presence of the grace of God. The gloomy world of Satan must be overcome by our real experience of God's true love and power, combined with our willful commitment to seek God's kingdom and righteousness. I believe that with this kind of commitment and love we will be able to work with Western Catholicism and Protestantism and even with various non-Christian religions to bring forth God's kingdom universally.

Best wishes to the American Institute for Patristic and Byzantine Studies!



President Kim with Debate Participants and Judges

A Hot Debate Topic Proves to Be a Winner

At the 12th Annual UTS Class Debate on October 28, the Divinity Seniors took first place by vigorously defending the position "Feminism Is the Only Solution to Sexism." The three winners were Benjamin O'Shea, Robert Kittel, and Janet Rigaux. Defending the opposite position, "Feminism Is Not the Only Solution to Sexism," was the Junior team, consisting of Michael Keiley, Jeong Pyo Hong, and Dirk Anthonis.

The Divinity Seniors' winning technique was to drive home to the audience the severe injustices done to women throughout the centuries that could only be righted by a movement to defend women's equality. The Juniors emphasized that men have also been abused by women and that instead of an exclusively women-centered movement, both sides needed to be addressed. The Divinity Seniors' team unity and persuasiveness won the day.

The previous week the Junior team won the preliminary round against the Divinity Middler/RE Senior team, consisting of Franco Famularo, Stoyan Tadin and Kazomoto Kamidate. Their topic was "An Independent Palestinian Homeland — Yes or No? The Juniors took the position that the Palestinians should not have a homeland.

The judges of the final debate were Dr. Bill Brunhofer, Dr. David Carlson, Dr. Richard Arthur, Dean Therese Stewart, and Dr. Jennifer Tanabe.

During the break between rounds, the audience was delightfully entertained

with a hilarious duet by Jerry Chesnut and Larry Krishnek of the "Lightweight Improvisational Opera Company," just formed that very afternoon, and with a poignant rendition of "The Leader of the Band" by Stephen Wright on guitar.

As the judges were deliberating, the provocative topic of the debate was thrown open to questions and comments from the audience, which produced a very lively and emotional exchange. As usual, when the heat was off the contestants, they were able to expound more freely on the issues.

At the end, President Kim enthusiastically shared his unique comments and suggestions. He then proudly presented the debate trophy to the winners and other special prizes to all the contestants who had participated.

by Laura Reinig

Senior vs Junior Soccer Match

Those rumors we heard last year that there would be a soccer rematch have come to pass. The gauntlet of challenge was thrown down by the Seniors to the Juniors. With the incoming Junior class forming a new and improved soccer team, we knew this would be the sports event of the term to watch.

The match began with a burst of energy from both sides. Seniors launched attacks against the Juniors' goal, but they were repeatedly driven back. One of the main reasons the seniors couldn't break through was due to the heroic defense tactics of Dr. Richard Arthur, professor of New Testament Studies, who had joined the Junior side. Time and time again he placed himself between a thundering onslaught of charging Seniors and the goalie. It was with this standard of courage and determination as an inspiration to them that the Juniors rallied their offensive. With the spirit of

a generally more youthful team the Juniors led 3-1 by half time.

As the second half began, the Seniors started to place more faith in the hands of the UTS sports ace, Dr. Michael Mickler, professor of Church History. It had been a wise move on the Seniors' part to recruit Dr. Mickler, for his expertise on the field proved to be most valuable. With the help of his expert ball control the Seniors scored two more goals.

The speed and skill of the game reached a crescendo in the second half. The Seniors pushed hard to defeat the Junior defense. In return the Juniors, unyielding to any pressure, pushed back. The pace of the game became so furious that some players collapsed, the exhausted referee nearly swallowed his whistle, and the score mounted against the Seniors 7-3.

The Senior team had several chances to make a comeback, but it just wasn't meant to be. It turned out to be a glorious victory for the new Junior class. Let's hope that all the challenges this class will meet can be tackled with the same spirit that they showed on the sports field.

by Rupert Pollard



Mrs. Eui Hong Kang Kim Celebrates

On September 13, 1992 (08/18—lunar) Mrs. Eui Hong Kang Kim celebrated her Seventy-fourth Birthday with the help of the Administration, Staff and Students of UTS. On behalf of the UTS community, she was taken to a local Chinese restaurant where gifts and expressions of gratitude for her work for our True Parents were presented to her. *The Cornerstone* would like to take this opportunity to add our heartfelt congratulations on this happy occasion.

Book Reviews

Philosophers and Spiritual Guides

J. Walter Driscoll and the Gurdjieff Foundation of California, *Gurdjieff: An Annotated Bibliography*; Garland Reference Library of Social Science 225; NY: Garland, 1985. xxv +363 pp.

Luis E. Navia, *Pythagoras: An Annotated Bibliography*; Garland Reference Library of the Humanities 1128; NY: Garland, 1990. xix +381 pp.

These volumes are valuable for researchers in philosophy and religion, as well as for those interested in these men and their movements. The two men, millennia apart, are examined from many perspectives, pro and con.

Driscoll gives a good introduction to Gurdjieff's life. Born in Armenia in the 1870s of a Greek father and an Armenian mother, Gurdjieff was educated in medicine and for the Orthodox priesthood. He traveled through the Near East, India, Tibet, and Central Asia, seeking answers to unanswerable questions. (The story is told in the book *Meetings with Remarkable Men*.) In 1912, Gurdjieff appeared in Moscow with a comprehensive teaching. Among those attracted was P.D. Ouspensky, who carried the teaching to London. Caught in the Bolshevik Revolution, Gurdjieff and his followers trekked five months through the Caucasus Mountains to Tiflis and eventually to France,

where he established the Institute for the Harmonious Development of Man at Chateau de Priure in Fontainebleau. His teachings were privately circulated in *Beelzebub's Tales* and other writings. The former was edited, enlarged continuously and published in 1949. Gurdjieff died in February 1950. Some of his writings were published posthumously.

While relatively little of Gurdjieff's own work is published, there is enormous literature on his life and thought. Driscoll's bibliography includes a section by Gurdjieff, including his music. The rest, arranged alphabetically by author, are mostly English titles, with additional materials in French and other languages. The annotations are generally useful, as is the title and book review index. The introduction has a 10-page "Footnote to the Gurdjieff Literature" by Michel de Salzmann, however, he does not provide an accurate description of Gurdjieff's teachings but recommends other texts for this.

In a way, Luis E. Navia does the same as de Salzmann. He gives a brief introduction to the literature on Pythagoras and the movement Pythagoras started. The literature ranges from books blindly pro to the point of worship, to blindly against to the point of denying that Pythagoras ever existed and if he did he was a fraud. Navia himself does not introduce the reader to Pythagoras but directs the reader to the works cited.

The bibliography includes source collections, general works, philosophical studies, works by Socrates and Plato, and books on mathematics, science, music, architecture, and literature. Many of the works examine individual aspects of the tradition he founded, such as the Pythagorean theorem. More general works review the ongoing debates about Pythagoras, and his influence on Plato and others. In one volume, Gloria Gasque salutes Pythagoras as the first philosopher of the Western world to raise woman to human dignity. Separate indices of authors and names add to the value of this book.

A subject index would be helpful for both texts. A summary of Gurdjieff's teachings and of the known history and doctrine of Pythagoras would improve the respective volumes. This would have enlarged their value for those working in related areas. Nevertheless, they are a most welcome addition to resource/reference works.

by Dr. Henry O. Thompson (Professor of Biblical Studies and Ministry at UTS)

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