

the Cornerstone

UNIFICATION THEOLOGICAL SEMINARY



Cover Photo: The new UTS flagpole and Church flag, a gift from last year's graduating class, unfurls proudly on a promontory outcropping selected by President Kim south of Messina House. The 40' fiberglass pole is buried 10' into the ground in a reinforced concrete foundation.

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news notes

UTS EMBARKS ON SELF STUDY

UTS gained its provisional charter from the New York State Education Department (SED) in 1986 and its absolute charter as a degree-granting institution in 1990. Since 1988, the Seminary has sought accreditation through Middle States Association of Colleges and Schools (MSA). MSA is a regional accrediting association that evaluates and accredits more than 500 degree-granting institutions located in New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, Puerto Rico, the Virgin Islands, and several overseas locations.

In 1988, following a MSA staff visit, the Seminary became a candidate for accreditation. At that time, UTS was assigned a consultant and required to submit 6-month progress reports detailing changes and planning in some 15 areas including mission goals and objectives; programs and curricula; outcomes and institutional effectiveness; admissions, student services, etc. The goal of this process was to build a relationship with MSA and to prepare the Seminary for its institutional self-study which caps the accrediting procedure.

As an institution seeking accreditation, UTS must undertake a comprehensive self-study which appraises every aspect of the its programs, governing and supporting structures, resources and services, and educational outcomes in relation to its stated mission and goals. MSA particularly emphasizes the teaching-learning process as a focus of this endeavor. It, likewise, expects full institutional commitment to the self-study process. Crucial features of the self-study include a steering committee which oversees the entire project, a project design, appropriate work groups with clear mandates, and a substantive final report (two hundred typewritten pages is the recommended length). Following submission of the final report, MSA dispatches an evaluation team which makes a judgment as to the institution's educational effectiveness and integrity, i.e., is it doing what it purports to do? Upon receipt of



Members of this year's entering class pose for a photo outside the chapel.

that report and the Seminary's response, MSA's Commission on Higher Education (CHE) decides whether a candidate institution will become a full member of the Association. The whole process takes approximately eighteen months.

At present, UTS has set up an eight member steering committee chaired by Dr. William Brunhofer. The steering committee is preparing a formal self-study design which will be submitted for approval by MSA before the end of this year. It also has begun establishing several work groups which will address various areas of study. A 'Mission and Goals' work group will begin its work before the end of the year. Additional work groups in the areas of 'Teaching and Learning', 'Students', 'Resources', and 'Management' will follow. Each of the work groups will represent a multiplicity of UTS constituencies.

Dr. Wanda Gill, the MSA staff liaison assigned to the Seminary, visited UTS on October 6 at which time she met with President Kim, Seminary administrators and staff, the steering committee, faculty, students and trustees. This visit officially began a self study process which will conclude in Spring 1995.

NEW CLASS WELCOMED

In September, President Kim formally welcomed fifty new students as the entering class of 1993. According to UTS Admissions Director, Catherine Cappelli, the new class is a study in contrasts, including "elder real solid leaders" and "younger bright-spirited ones." Among the elder leader entrants are Byung Woo Kim, the Unification Church regional leader of SE Asia; Ki Hun Kim, regional leader from Chicago; Ki Yong Choi, the head of KEA in Texas; Katsumi Otsuka, the president of Japan CARP; Shunichi Jozuka, recently head of PWPA Japan; and Abdel Mesbah, national leader of Morocco and missionary to various African countries.

The younger students are primarily from Japan, many from J-CARP. UTS Recruitment Officer Katie Zehedi reports that most of them have liberal arts rather than technical degrees as has been the case previously. She terms them talented group with aesthetic interests, having already formed a band and initiated a Hyo-Jin Nim Music Club.

In addition to the Japanese block, UTS welcomed new students from Korea,

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the United States, England, Morocco, the Slovak Republic, and Poland. Jun Hyung Moon, Jin Hwa Chung and Wonho Woo, all sons of distinguished church leaders, matriculated as representatives of the movement's second generation. The Seminary was most excited to welcome Nan Sook Nim Moon who began taking classes on a part-time basis.

PRESIDENT KIM LISTED IN INTERNATIONAL WHO'S WHO

UTS President, Dr. David S.C. Kim was listed in volume 23 of the Dictionary of International Biography published by the International Biographical Centre, Cambridge, England. This dictionary, which first appeared in 1963, has honored in excess of 175,000 individuals from every nation. It is believed that President Kim is the first Unificationist to be so honored. He also is listed in *Who's Who in America* and *Who's Who in American Education*. Congratulations, President Kim!

TRUSTEE DAY

UTS held its first "Trustee Day" on Wednesday, October 6th. Although mandated by the Seminary bylaws to convene three times yearly, the Trustees had always conducted their board meetings in New York City, mainly to accommodate busy travel schedules. Individual Trustees have attended UTS graduations and various Board subcommittees have met here. However, with the decision to visit the campus, to interact with the various groups that make up the Seminary community and to conduct their formal Board meeting on site, Board members have committed to another, more hands-on level of involvement.

On this first Trustee Day, the Board met separately with the administrative staff, students, and faculty. They also met with Dr. Wanda Gill, the Seminary's Middle States Association (MSA) liaison who explained the accreditation process and her role. Seven of the twelve current Board members attended. UTS looks forward to ongoing and deepened interaction with its Trustees.

UTS LIBRARY COMPUTERIZES

Since its inception, but particularly since being refurbished in the early 1980s, the UTS Library has been something of a Seminary showcase not only in terms of facility but also in terms of professionalism and innovation. The most recent library innovation is its on-line public access catalogue (OPAC). Whereas UTS students of the 1970s and 1980s had recourse to the traditional card catalogue or the card catalogue supplemented by microfiche to locate books, the UTS student of the 1990s has access to the same information and more—electronically. Students now can run sophisticated searches of 'key words' and assemble working bibliographies from the collection by imputing a few simple commands.

UTS Head Librarian Walter Ruf describes the development of the library in "three clear phases." The initial emphasis from 1975-79 was on "collection-building." During this phase, UTS collected the bulk of its book holdings. The second phase commenced with the relocation and construction of the library at its present site during the early 1980s. Cataloguing and the acquisition of software and hardware accompanied the external building stage. However, the setting up of more complete "internal infrastructure" comprises what Walter

defines as the library's third phase of development. The on-line catalogue is an important component in this but will be supplemented by modules affording the library both access and control in the areas of circulation, security, serials, acquisitions and additional on-line services.

ESL EXPANDS

This fall, the Seminary's English as a Second Language (ESL) program welcomed thirty-seven new students, bringing total enrollment in ESL to sixty. This is UTS's largest single term enrollment in this program. Of these, approximately 25% are from Korea and two are from Eastern Europe (Poland and Czechoslovakia). The rest are from Japan. According to ESL Program Director Wayne Hill, the large number of enrollees reflects the Seminary's emphasis on international training for leadership as well as current demographic patterns in the Church.

The ESL program offers students standard courses in writing, grammar, listening/conversation, reading comprehension, and integrated skills. A new offering in study skills this term offers students pointers in taking essay tests, skimming, scanning, outlining, and note-taking. Students test into four basic proficiency levels based on their incoming TOEFL scores, then proceed through the

Reference Librarian Randy Foreman helps MRE Senior Yuko Yoon with the computerized catalogue while Public Services Librarian Gerianne Meyer works the Information Desk.



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ESI Director Wayne Hill ('80) conducts class in the language lab.

program taking a maximum of ten ESL courses.

Intended as a support for their academic study, students typically will combine ESL and regular Seminary classwork, taking more or less academic courses depending on their English proficiency. To accommodate the influx of students, the Seminary employs five ESL teachers on a part-time basis as well as Mr. Hill who directs the program and Dr. Mickler who acts as faculty liaison.

UNIFICATION CHURCH COMMUNITY CENTER OF RED HOOK HOSTS PRESIDENT KIM

The Unification Church Community Center of Red Hook has for the past two years hosted a broad-ranging Tuesday evening program on Marriage and the Family offered by President Kim. The sessions began in April 1991 in conjunction with a Divine Principle study group. Since then, President Kim has covered topics ranging from family finances, husband-wife relations, and child-rearing to sex education in the schools, accumulating more than 100 video tapes which are available to families in the Mid-Hudson Valley.

President Kim addresses participants in the Tuesday Night Marriage and the Family Program.

According to Red Hook City Leader Tony Formby, the program centers on "a practical application of spirituality" with a goal of helping participants "lead a more effective, happy life today." President Kim often will integrate study topics with "what's happening in the providence" supplemented with information from Japanese and Korean newspapers.



Sometimes participants will expand on book or audio tapes given previously, the whole session running on Tuesdays from 7:40 until 9:20 p.m. President Kim views the meeting as an educational program for church and community leaders. He hopes that those who attend will utilize the information and format to develop outreach ministries.

SEMINARY GETS NEW DRIVEWAY

UTS undertook a major renovation project last spring in replacing its main entrance driveway and re-paving the drive from the front circle to the back kitchen entrance. After years of patchwork on the original Christian Brothers roadway, the weight of trash compactor trucks, kitchen trucks and food trucks actually began sinking the road into the clay below the level of ground on either side, something patching could no longer cure. In addition to that, a rough 1993 winter created a pothole maze President Kim described as "leprous." Another time, he likened the driveway to "an old man with teeth knocked out."

As a consequence, shortly before graduation, the Seminary contracted with Rhinebeck Escavating and Paving to install a new 'high tech' driveway. The major innovation in UTS' new roadway, according to Business Manager Tony Formby, is a fiberglass cloth laid between the six inch compacted gravel foundation and covering asphalt to prevent sinkage and spread out the weight of passing vehicles. The footage of driveway installed from Dock Road to the front circle was 764 by 20 feet or 15,280 sq. ft. The area resurfaced from the circle to the kitchen was 514 by 13 feet or 6,682 sq. ft. Total cost: approximately \$27,000. The Seminary is financing the project through the sale of parking permits.

UTS TO PUBLISH BEST PAPERS

President Kim recently instructed Drs. Seidel and Mickler to edit a volume of the best student papers written at the

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Rhinebeck Escavating's heavy roller puts the finishing touches on UTS' new driveway.

Seminary since its founding (1975 to the present). To some extent, the idea for this book came as a consequence of requests from the field for research relevant for mission work and witnessing, particularly to intellectuals. UTS, over the years, has maintained paper files which will be examined as will theses. In addition, faculty will be asked for recommendations. Most importantly, alumni/ae will be solicited for contributions. It is hoped that a substantial volume will be forthcoming. Drs. Seidel and Mickler note that selected work must either contribute to Unification thinking or be of practical use in the field. They request that papers or suggestions be sent to either of them c/o UTS, 10 Dock Rd., Barrytown, NY 12507.

FACULTY NOTES

UTS full-time faculty maintained a busy summer and early fall schedule, Travel, research, publication, and service work figured prominently in their activity in addition to basic teaching and committee responsibilities.

Dr. Arthur traveled to his family's ancestral home in Charlottetown, Prince Edward Island, Canada where he did genealogical research. He also helped arrange a scholarship at the University of Bridgeport for a Russian student whom he met at an ILS seminar in the C.I.S. and subsequently sponsored as an exchange student in his home. Dr. Arthur remains an active participant in the Jesus Seminar which convenes next in Phoenix, AZ.

Dr. Brunhofer has been active since June as chair of the UTS Self Study. He did, however, find time in July to visit his hometown, San Raphael, California. He also conducts a campus ministry at SUNY New Paltz and in October assisted **Rev. Kathy Winings** in convening a conference on Campus Ministry at UTS.

Dr. Byrne visited Ireland in an official church capacity for the first time. He contacted relatives, friends, and met clergy with whom he previously had served including the Archbishop of Dublin. He also did two radio interviews, one of which aired nationally. On Nov. 2-9, Dr. and Mrs. Byrne returned to Ireland in support of Mrs. Moon's speech there. Dr.

Byrne, in his capacity as UTS outreach coordinator, has done a weekly radio broadcast, "True Love Journey," Sunday mornings on Kingston radio since last March, writes regularly for a "guest sermon" feature in the *Poughkeepsie Journal*, and co-hosts a cable program, "Unification Viewpoints" which airs twice-weekly in Staten Island.

Dr. Carlson had a busy summer of travel, going to Moscow where he participated in the preparation of a university curriculum in Religious Studies for the C.I.S. He also visited his hometown, Seattle, Washington. With **Drs. Shimmyo** and **Tanabe**, **Dr. Carlson** has lectured in New York for the UTS-UTI (Unification Thought Institute) seminar since last January. He also is co-editing with **Dr. Shimmyo** a forthcoming collection of articles, *Explorations in Unificationism*.

Dr. McMahon's book, *Discovery of Spirit* will be available at the end of this year. In October, he offered a seminar workshop to the Seminary community on 'How to Direct Developmental and Unexpected Changes in Life' through his Vision Institute of America.

Dr. Mickler published *A History of the Unification Church in America, 1959-74: Emergence of a National Movement* is now available from Galand Publishing, New York. He also contributed an article, "African Americans and the Unification Church" for the *Dictionary of African Americans in New Religious Movements* edited by Gordon Melton.

Dr. Seidel traveled in Europe with his wife and two children during the summer visiting numerous church centers and introducing the Seminary to prospective students. He continues his involvement in Schliermacher studies, most recently producing an article on Schliermacher's perspective on the family. Dr. Siedel and his wife head the Blessed Family Association in the mid-Hudson Valley.

Dr. Shimmyo has contracted with a Japanese Church publication to submit seventeen articles on 'Points of Convergence Between Christian Theology and Unification Theology'. Thus far, he has contributed chapters on the nature of

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theology, the authority of scripture, hermeneutics, faith and reason, the doctrine of God, and the doctrine of the trinity. He also has been working with **Dr. Carlson** co-editing a forthcoming volume of articles, *Explorations in Unificationism* as well as lecturing for the UTS-UTI Unification Thought seminar in New York City.

Dr. Thompson is General Editor of a series of bibliographies on the Bible, a project of Garland Publishing which has the goal of producing annotated select bibliography on each book of scripture. Dr. Thompson's bibliography of the Book of Daniel appeared over the summer and he is at work on Jeremiah. He continues to serve as executive secretary of the Global Congress of World Religions (GCWR).

Dr. Tsirpanlis presented a key-note speech on "The Epistemology and Theognosis of St. Gregory Palamas and in the Hesychastic Tradition" at a conference at the Benedictine Abbey in Portsmouth, R.I. He also traveled to Cyprus over the summer where he presented a paper on "St. Ignatius of Antioch and St. Cyprian of Africa on Unity and Freedom of Christians In Relation To the Modern World." Dr. Tsirpanlis continues to edit and publish *The Patristic and Byzantine Review* as well as head The American Institute For Patristic and Byzantine Studies. In October, the institute held its twelfth international symposium on the theme, "The Unity of the Orthodox Church in the Contemporary Christian World," at Union Theological Seminary, New York.

There have been some changes in UTS lecturers and adjunct faculty. Notably, **Drs. Quebedeaux**, Guerra, Walsh, Anderson and Masuda have relocated, respectively to Japan; Bridgeport; Louisville, Ky.; Minneapolis, MN; and Korea. However, in the last couple of years, the Seminary has employed Donald Gray from Manhattan College as a lecturer in theology and **Young Sook Kim**, from Harvard, as a lecturer in Oriental philosophy. **Dr. Kieran Scott** continues to teach in in the area of Religious Education as do **Drs. Wilson** and James in Old Testament and Philosophy. **Drs.**

Hendricks, Kaufmann and **Spurgin** lecture in Church History and Unification Studies, **Kathy Winings**, **Guido Lombardi** and **Victor O'Kim** in Professional Studies, and Claire Horton in cultural anthropology.

TRANSITIONS

Susan Brunhofer has gone into private practice in Red Hook as a CPA after serving UTS as a financial officer and controller for ten years.

Richard Carl, the Seminary's electrician, has moved to his hometown, Salt Lake City, Utah where he joins his wife **Helen**, son **Benjamin** and daughter **Tamara**. His responsibilities have been assumed by **Antonio Alvarez**.

Marcia Schlichting, long time UTS staff member and technician for the Seminary's water treatment plant, has moved to Germany with her husband **Lothar** ('93) and son **Fredrick**. Her responsibility for the treatment facility has been taken by **David Jones**.

Dr. Shirley Stadelhofer, Assistant Professor of Professional Studies, has moved to her hometown, Berkeley, California.

Mike Wildman, UTS Business Manager since 1987, graduated from the Seminary with last Spring's class and moved with his wife **Toshiko** and four sons, **Jeffrey**, **Daniel**, **Joshua** and to his hometown, Oakland, California. His responsibilities have been assumed by **Richard Steinbronn** who in addition to being the Seminary's lawyer now is the UTS Personnel Director and **Tony Formby** who has taken over as the Seminary's Business Manager in addition to managing UTS off campus properties which he had been doing previously.

Kerry Williams ('87), UTS Dean of Students since 1988, cut back to part-time status after the birth of her fourth child. **Hong-Yu Kovic** ('91) was appointed new UTS Dean of Students.

Katie Zehedi, long time faculty secretary, was appointed UTS Recruitment Officer. Her position was taken by **Grace Lee Selover** ('87).

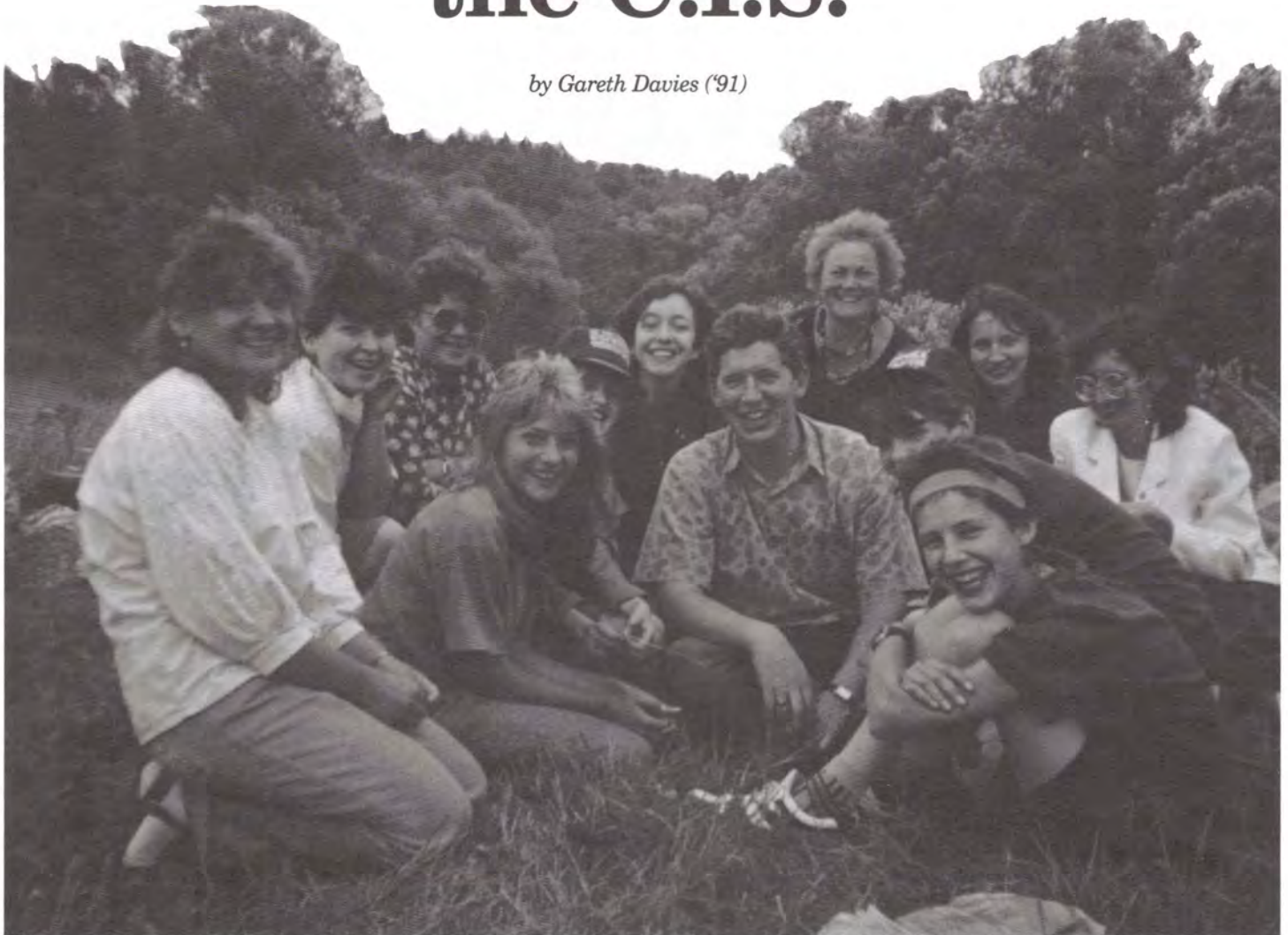


Season Greetings!

from all of us at
Barrytown.

U.T.S. and the C.I.S.

by Gareth Davies ('91)



As the Seminary's 1993 graduates set out from Moscow for their chosen cities throughout the C.I.S., there's a good chance that other alumni/ae will be at the other end to meet them. In Novosibirsk, Siberia, Terry Walton ('88) is the man in charge, while in S. Petersburg, Bob and Karen Beebe ('84,'83) are the city leaders. In the Ukraine, David Stewart ('85) is the regional leader, and Jerome and Jeanie Carroll ('87) have settled in Kiev. Even if someone makes the five-day train journey to Vladivostock, they'll still bump into Paul Saver ('91). The exotic streets of Tashkent will yield Chris and Christine Hempowitz ('84,'86).

Moscow itself has as many seminarians as Red Hook. The headquarters office is headed by Chris Le Bas ('91) and the city's regional leaders include Maarten Meijer ('91) and Jonathan Myung ('92). The development of educational materials is the responsibility of Myra Stanecki-Kozwoski ('89), William Haines ('92), Mike Balcomb (UTSM.Div. Sr.), and the recently arrived Tony and Donna Farrantello ('83,'82). Linda Shapiro ('79) is a counselor to young Russian members.

This is by no means an exhaustive list but it indicates the degree to which UTS grads are responding to the call to mission in the C.I.S. Some, of course,

Garth Davies ('93) outside Moscow with secondary school teachers and their children.

were directly assigned, but there are also many others who have sensed the possibility of helping in the creation of something truly great. In addition to those who have made the decision to remain in the C.I.S., there are many others who have offered their services on a temporary basis. Some seminarians have chosen to complete their field education there and several professors (Drs. Arthur, Carlson, Mickler, and Wilson) have lectured there.

Why are so many seminarians drawn to the C.I.S. and why has Rev.

Moon assigned the last two classes to go there? Part of the answer, of course, has to do with the nature of the C.I.S. and its current yearning for spiritual food after decades of denial. More important, however, is the *modus operandi* which Dr. Seuk wisely adopted from the beginning of this venture. After 1990, the first Russians coming to America to study Unificationism were professors and students from Moscow State University, the most prestigious school in the country. It was natural that several UTS graduates and students were drawn into that first program as lecturers and group leaders.

The tone and focus of work in the C.I.S. were established in those early days. Unificationism, at least initially, would be introduced through educational institutions. Eventually, seminars would be held for teachers, schools and university rectors and even regional directors of education. This approach has created possibilities and challenges which demand the skills and training many seminarians possess.

The sheer number of participants (many programs in excess of 300) meant that blackboard lectures were impractical. Slides, therefore, were produced at the ILS office under the direction of Bill Hilbert ('88) and John Williams ('90). The accompanying text was written by John Williams, Brian Sabourin ('90), and Gareth Davies ('91).

High School Curriculum

Perhaps the most exciting development to date has been the creation of a high school course in moral values. In the spring and summer of 1992, many high school teachers responded enthusiastically to a series of Divine Principle seminars. In fact, several began teaching the lectures in their schools. At that time, Rev. Moon directed Dr. Seuk to prepare a curriculum based on Divine Principle. Nearly a year later, in June of this year, the first draft of the curriculum was presented to officials at the Ministry of Education and various school districts.

The text and accompanying teacher's handbook were largely the work of Myra Stanecki-Kozwoski and William Haines who worked closely with high school teachers and other Russian

advisors. Titled *My World and I—The Way to Unification*, the textbook deals with broad themes of personal development. Although it complies with the Russian law forbidding the teaching of religion in the schools, it is written with a distinctly spiritual perspective and directly teaches about religion. There are chapters on Islam, Christianity and Buddhism, the three major faiths of the C.I.S. Each chapter includes an account of the founder's life. The curriculum is intended to be part of a two-pronged approach

Moscow itself has as many seminarians as Red Hook.

with extracurricular seminars on Divine Principle being offered for teachers and pupils.

Part One of the text, already in use in many schools, concludes with Rev. Moon's speech, "Challenge and Victory." Part Two, which is now being written for use in the spring term, deals with sex, marriage and the family. The style of the textbook is appealing and readable with many pictures, diagrams, stories, exercises and highlighted sections of text. This is a radical departure from the plain format of Russian textbooks.

Enthusiastic Response

As a result of the past three year's groundwork and the powerful impact of Rev. Moon's vision, the curriculum is being warmly received throughout the C.I.S. In its preface, Professor B.P. Bitinas, a distinguished and well-respected scholar in pedagogical studies, explains that the content of the course is based on the teachings of Rev. Moon. He asserts, "For the first time in Russia, it provides a course for the moral self-development of schoolchildren, based on the moral and ethical teachings of the world's religions." The key phrase here is, "for the first time." This curriculum represents a very significant development in education in the C.I.S. and its value is being immediately recognized.

In the autonomous Republic of Kalmikya, for example, the president issues two decrees stating that all members of his cabinet should attend a curriculum workshop and that the curriculum should be taught in every school starting September 1993. The autonomous Jewish Republic of Birobidjan also intends to make the curriculum an official part of its educational program. The current Minister of Education in the Ukraine was already familiar with ILS seminars and this summer all Ukrainian school districts sent teachers to training workshops with the intention of introducing the curriculum in September.

As feedback comes in and the curriculum is improved and developed, there hopefully will come a time when it can be utilized in the United States and other nations. This certainly is the hope of Dr. James Baughman ('78) who has devoted much of his time and energy to the work in the C.I.S. in the hope of bringing some of its fruits to this country.

The opportunities in the C.I.S. are calling the Unification Movement to fulfill all of its potential, and UTS graduates have been able to play a significant part in this effort. When Lee Shipiro ('78) was killed by Soviet troops, he could hardly have imagined that within a few years, his wife, his classmates and other alumni/ae would be living in Moscow and helping to plan the oral education of Russia's children. This is his victory too. ■

Management has become an area of interest at U.T.S. in recent years. Dr. Victor Okim for some time has offered an elective in "General Principles of Management." Dr. Guido Lombardi last year offered "Strategy Planning" and in the Spring will offer "Total Quality Management (TQM) in Not-For-Profit Institutions." These courses, particularly the emphasis on TQM, have come at the urging of U.T.S. Executive Vice President Dr. Edwin Ang. In fact, TQM has become something of a buzz-

word on campus. Dr. Ang graciously consented to this interview on the subject.

Q: When did you first hear about TQM and become interested?

A: Several years ago, a brother from California whose father is a banker told me about Edwards Deming and that I should study his quality management philosophy. At that time I didn't have enough interest but did check some books. However, the one I began reading, *Out of Crisis*, was so technical that I just never got interested.

Some time later we were in the process of writing a strategic plan for the seminary and had invited Dean Cox from Marist College for a consulting session. He also mentioned quality management, but not in explicit terms.

That summer I attended the annual convention of the Association for Institutional Research in San Francisco. There I heard more about quality management. It had been the theme of the conference previously and at that meeting I noticed there was a full house for each session on the topic. So I decided to find out what it was all about.

Subsequently, at the annual meeting

WHAT IS TOTAL QUALITY MANAGEMENT ?

*An Interview
with
Dr. Edwin Ang*

of the Society for College and University Planners, I again heard about quality management. So from that point on, I started to buy books and tapes. I also attended meetings on quality management including workshops on quality management for higher education and IMPRO, the annual convention staged by the Juran Institute, the major institute for quality management.

Q: Could you say something about TQM's origins and development?

A: The original idea came from America. Individual Americans are very creative and innovative. However, forty years ago this philosophy was not well received in the U.S. As a consequence, TQM's two chief gurus, Edwards Deming and later Joseph Juran, went to Japan. Ironically, before the war, Japan produced shoddy products which she attempted to mass produce by conquering countries rich in natural resources. During the reconstruction period, under the impress of Deming and other innovators, Japan turned 180 degrees other way, seeking to produce high quality products and services.

In Japan quality management has become a way of life. It's an example of TQM on a national level. The only two countries in the world who are doing that are Japan and Singapore and you know the result. They are creating trade surpluses, their quality products are in high demand, and they produce quality products at less cost. They really study not only how to please but how even to delight the customer; how to give them more than they need or expect.

Now all organizations, including government, talk about downsizing, doing same work with less numbers of people. This started with manufacturing plants



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but extends to other businesses, service-oriented business and also to non-profit organizations, and the military establishment. Vice President Al Gore is pushing the application to government. They use another word: reinventing government, but it's basically quality management. Currently, its rapidly spreading into healthcare and educational institutions.

There are a number of corporations and schools that have applied TQM successfully and can show not only an increase quality but savings. Some corporations are demanding that their suppliers incorporate these principles. Others, such as Motorola, have donated funds to universities teaching quality management. Data suggests that successful applications of TQM will cut corporate expenses 20%; non-profits by 40%.

Q: Could you outline as simply as possible the basic components of TQM?

A: Traditional management talks about goals. You set numerical goals and then do everything possible to achieve them. In quality management, goals are needed, but more important is to look at processes in achieving a quality product or service. That is a totally different orientation.

The emphasis in American business philosophy on output has led management to over emphasize end-line inspection. Employers typically gather numerous inspectors at the end of a process to catch defects. This is anti quality management which asserts that prevention is better than cure. You want to make corrections and quality improvements as early as possible in the process. If you do so at the end, some products or services will be defective, or they have to be recycled again for rework, or some have been thrown away. All these things cost labor, material and money. So the earlier you make quality improvements the better. In doing this, every employee has to think in terms of processes. Instead of a job to be done, employees have the consciousness of processes they are responsible for and the need to make quality improvements, including trying to do away with processes that are not necessary. This

requires holistic thinking.

Each management guru has a set of principles which they derive more from practice than theory. This is true of TQM as well. One model that I like consists of three components. First is quality planning, knowing who your customer is for the product or service you're producing and understanding their needs. Second is quality control or knowledge of your products and services. Third is quality improvement, the weakest area in American corporate business. Traditionally, in

TQM is an external counterpart of the Principle.

American business we have financial planning, financial control and financial improvements. That should be expanded to quality planning, quality control and quality improvements.

There are many other features in quality management. One is total participation of staff and the idea of empowerment at lower management levels. Employees need to be educated and trained to make decisions on processes instead of getting orders top/down. They also should know what others in the corporation are doing in relation to what they doing and know the vision or the mission of the institution so that they can make the right decision. In TQM you allow people to make mistakes. Quality

management usually doesn't blame the person because often there is something wrong with the process. The only thing employees can be blamed for is if they are not cooperating.

Another feature, particularly emphasized in Japan, is longterm constant improvement. However, TQM also stresses breakthrough planning. There is also benchmarking or the "borrowing" of ideas from successful operations of any organization. For example, the military will benchmark the circus and study how Ringling Brothers is able to mobilize from one place to another with each person performing many different types of functions. In Japan, they rotate people to different departments so they know their tasks in relationship other people.

TQM is not so much a management philosophy as a management culture, even a way of life. It is not a fad. There are many other management philosophies that last 5-10 years; then people just don't pay much attention. The main thrust of quality management is service to the customer.

Q: Is there a down-side to TQM?

A: To implement quality management requires teamwork and that is hard for some to accept well. It also requires longterm thinking and constant improvement which means patience. Americans are more into quick fixes. So that's why this management philosophy as proposed before and more recently is very difficult for Americans to implement. Even in the 1980s only 15% of all American corporations that tried TQM succeeded. 85% experienced great difficulty in realizing its full benefit. However, the emerging 15% are doing it successfully enough that there is hope.

People need to go beyond specialization. There are some things even in your area of specialization about which others with a more holistic perspective may be more knowledgeable. TQM even asks one to transcend the profit motive. Not many Americans have that notion, but some Japanese CEOs have the consciousness of not trying to make money. Employees commonly resist TQM meetings on the grounds that they 'have no time'. I'm interested in finding out what



Dr. Ang with seminarians at the Founder's Rock after a post-Pledge walk.

are the barriers to implementation, because I've encountered some resistance even here.

Q: What about the compatibility between TQM and Unificationism?

A: The compatibility is that internally we have to live for the sake of others. You can say in the extreme case, love your enemy; sacrifice your life for the purpose of the whole. Externally, we have to willing to serve the customer, even delight the customer with quality products at least cost. There is a parallel development there.

Unification Thought's two-stage theory of creation resembles the planning and implementation phases of management. Strategic planning has to do with organizational direction: what products and services to specialize in, what market niche to develop. In so doing, one especially has to be aware of environ-

mental circumstances. Once you know that, then you have to manage the operations as efficiently as possible to achieve the desired ends. There's a lot of interface between the two phases since implementation has to do with customer focus, client focus, and whom you are going to serve. This includes internal customers, or staff, as well.

In the concept of Unification thought, the entire customer base would be viewed as members of a family. Quality management researches how to serve them, how to serve each other. It's strange that sometimes you have an ideology or a philosophy but haven't really lived that philosophy. In fact, our Church has not applied these basic principles to the business world.

Of course, we are concerned not only with the cultural and external physical environment but also the invisible environment. TQM, in the context of Principle, has much broader and deeper, even cosmic significance. We have many ideals especially connected to witnessing and tribal messiahship. But how can this

be done if you can't organize yourself, including your spirituality, or your family and professional life? You get bogged down. Quality management can enable us to have surplus time resources. It can empower us to exert influence, to project our value system on society, rather than be subjected to outside influences. TQM is an external counterpart of Principles.

Q: To what extent have you implemented TQM at the Seminary?

A: Its primarily educational at this point. The most I've done is create a quality council that meets irregularly. However, we need the proper infrastructure. The quality council needs to be set up on a more secure footing. It needs to give education and training to staff. It also needs to help select cross functional projects and create project teams. For each project team, there must be a team leader and facilitator. The facilitator communicates to the quality council and each of the project teams. Recruitment, admission/retention, and registration are initial

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40-Day Training for UTS Graduates,



Not to overuse superlatives but our experience in Alaska with True Parents was unique and unforgettable.

It all began in the middle of the spring term when Mike Balcomb (Student Body President), Larry Krishnek (R.E. Class President) and I (M.Div. Class President) wrote a letter to Father inviting True Parents to attend our commencement exercises. We began by saying that we didn't want our letter to supplant the official invitation that Pres. David S.C. Kim would be sending later. We, as UTS students and children of True Parents, simply wanted to invite Father and Mother to the graduation.

Our graduation day, June 27th, was also the last day of Mother's 33-city speaking tour here in America, so we had at least a glimmer of hope that it might be possible for them to attend. (Later, it was decided that Mother would speak at Bridgeport, Conn., on June 28th and

then an additional 28 cities in July.)

In our letter we acknowledged Father's extremely busy schedule and that he has already invested so much of his time and effort in UTS: he had a special meeting with UTS alumni at East Garden in January, he spoke nearly eight hours at the Seminary on March 2nd, and students from this year's graduating class went striped bass fishing with Father on the Hudson in April/May (thanks to arrangements made by Kazutomo Kamidate). Having recognized Father's investment in the seminary this year alone, we humbly asked, "Dare we hope, on top of this, that you might attend our graduation?" As is so frequent, Father's response was beyond our expectation. He invited us to Kodiak, Alaska to attend our post-graduate 40-day training with him and Mother.

When we arrived in Kodiak, Father told us that the purpose of holding the 40-day training in Alaska was that we might

TOP: Class of '93 graduates pose with True Parents in Kodiak, Alaska. They are wearing t-shirts presented to them by Mrs. Moon. *RIGHT:* Rev. Moon emphasizes a point to UTS graduate Kim Raymond.

catch two things: the Kodiak spirit as well as the salmon spirit.

The Kodiak Spirit

During the summer months in Alaska, there are 20 hours of sunlight every day; even at night, it doesn't get really dark. This in itself is an amazing experience. I imagined this might be something like life in the spiritual world, since Father said that in the spiritual realm we won't need to sleep. Coming from New York we were completely disoriented because the relationship of daylight to the time of day was totally askew. This helped us keep a strict workshop schedule since even as late as eleven o'clock at night it was still light outside.

KODIAK SPIRIT,

Kodiak, Alaska - 1993

Reflections by Robert S. Kittel ('93)



The Kodiak spirit was something Father wanted us to inherit from the traditions which brothers and sisters who lived and worked on the second largest island in the United States (the largest is the island of Hawaii) has established. The staff of North Garden woke up at 5:00 a.m. and didn't go to bed until after 12:00 midnight. Father himself set this as the daily schedule for our workshop.

The main part of our schedule was study of the Principle. Presentations were given by some of the eldest members of our church: President Young Whi Kim, Rev. Zin Moon Kim, Rev. Ken Sudo, Rev. Ahn and Rev. C.H. Kwak. Personally, I was deeply impressed by the humbleness shown by these elders. In one way or another, usually at the beginning of their talk, each one of these veterans said that

although they believed in the Principle and have lectured the Principle for decades, they still have not yet lived the Principle 100 percent. Reflecting on this, I realized that the only one truly qualified to lecture the Principle, is someone who has completely lived the Principle, i.e. Father. Or, in other words, the fundamental basis for being a good lecturer is not through some external lecture preparation, although important, but by trying to live as much as possible a life centered on the Principle.

President Young Whi Kim gave the first Principle lectures. From him I learned the importance of keeping our lectures very close to standard Divine Principle book. Without much deviation or flare, Pres. Kim let the power of the Principle itself touch our original minds. It was refreshing to go through every aspect, every heading and subheading of the Principle. Actually the second series of Principle lectures was merely reading aloud the black Divine Principle book.

Rev. Zin Moon Kim was both down-to-earth and yet very religious. He explained the importance of leading a life based on self-denial and sacrificial love. His lectures were taken from his recently published book of quotations from Father's speeches.

For me, the most powerful set of lectures was given by Rev. Sudo. He explained Father's life course and the current providential victories in such a clear, concise manner that it was like a veil had been lifted from my eyes. The course of restoration of the 8 vertical and 8 horizontal stages and its relationship to the mission of tribal messiah was very profound. I came to a deep repentance and sincere redetermination, knowing that I had been so close to Father, yet so ignorant about his mission and life.

Genuine insights into Cain-Abel relationships and the way these are being played out in the political arena of human history were a key part of Rev. Ahn's

SALMON SPIRIT

talks. Although he wanted to share so much more with us, Rev. Ahn also taught us that through self-denial and self-sacrifice, which comes from knowing and living the Principle, we can change the direction of our desire—from a selfish satanic direction to a direction centered on goodness. In addition, the value of repenting and confessing our sins to our central figures was clearly explained.

Finally, Rev. Kwak gave a number of lectures during the last ten days of the workshop. At that time nearly 120 missionaries and leaders from around the world were in the International Training Center in Kodiak. Especially important to me was Rev. Kwak's explanation of the Completed Testament Age and the way of attending members of the True Family. Rev. Kwak explained that the change from the Old Testament Age to the New Testament Age was actually accomplished by one person, Jesus Christ. It didn't matter how many people acknowledged him or understood his messianic role. His external accomplishments were not the foundation for opening a new age. The New Testament Age was based on a new depth of understanding God's heart. It is the same with the Completed Testament Age; this age is the fulfillment of God's promise because of the internal heartistic victory of one person, True Father. Rev. Kwak related this to our attitude of attendance, because the basis of attendance was having the correct internal attitude, not some special external service.

I believe that through the intense study of Divine Principle, which included up to twelve hours of lectures per day and being awake nearly 20 hours a day, Father wanted us to capture the Kodiak spirit of self-denial. Jin-Hun Nim, a member of our divinity class and the first member of the True Family to graduate from UTS, encouraged us to try to do even a little more than what Father had asked. The team leaders agreed and asked the other graduates if they wouldn't mind getting up a little earlier and going to bed a little later. This we felt would be something that Father would take note of, because it would mean that we were willing (or at least trying) to deny ourselves in an external sense.

In my mind it was the spirit of self-

denial that was the Kodiak spirit which Father wanted us to catch. This has always been the central theme of Father's teaching. The Bible verse which Father quotes most often is the one where Jesus teaches that if we want to gain our life we will lose it, but if we are willing to lose our life, we will gain it.

The Salmon Spirit

Living so intimately with Father, Mother and members of the True Family for 40 days, I sure, was the most memorable part of this special training for each of the graduates. Each will have his

Let us follow a sacrificial life.

or her own story or special experience, but witnessing Father's sacrificial lifestyle first-hand penetrated our hearts to the very core. This is the True Love spirit, or the salmon spirit Father wanted us to grasp.

We all know the life cycle of the salmon. After being born in a fresh water stream, they spend their adult life in the ocean, returning to the same stream to spawn. The adults then die, letting their own bodies be food for their new born. We went fishing for 2 weeks and saw the hundreds of thousands of pink salmon gathered at the river mouth waiting for their journey to death. But we also saw hundreds of white carcasses of dead salmon lying motionless on the bottom of the river. Even for fish an innate drive tells them that something is more important than life itself. They willing sacrifice their life to mate and procreate.

From the Principle of Creation we learn that the nature of God can be perceived in creation. This nature of willingly facing death for the sake of our offspring, came from God and must also be part of our own original character. Through this we can understand that there is something more precious than life itself and begin to comprehend the concept of True Love.

This has been the lifestyle of Father and Mother. For example, at the campfire on the beach at Chiniak, Father asked us if we would like to be called his disciples or his sons and daughters. He then asked us the difference between these two relationships and explained that as long as we remain disciples, then there is the possibility of betrayal, as seen in the relationship between Jesus and his disciples. But in the realm of heart of a son or daughter, the possibility ceases to exist.

We saw Father speak for hours and hours, not only to us but to Japanese leaders, Korean regional directors, Korean regional directors in America, missionaries and a special group of Japanese elder ladies. He would then go out fishing until after midnight or 1:00 a.m. One time when Father took the Japanese leaders to a special place to fish for king salmon he stayed up all night talking to them and simply forgot to sleep at all that night.

We were in Kodiak during Mother's extended speaking tour in America in July of this year. Father said he had to ask Mother to speak in an additional 28 cities (beyond the original 33 cities), so that in every state of the U.S. her historic proclamation of the fulfillment of the first True Family and arrival of the Completed Testament Age could be announced. Father listened via telephone every time Mother spoke.

Only one time was Father unable to listen to Mother's talk, this was the time he took the Japanese leaders fishing for king salmon. Mother knew that Father was not in North Garden that time and after her speech she broke down in tears, nearly begging us as leaders and representatives of the movement (the regional directors from Korea were with us at the time) to quickly complete our missions. She was crying not for herself, but

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It did not make any sense to me that I should catch this big fish. I'm from a country without any ocean (Switzerland), have had very limited exposure to fishing, and was less enthusiastic than others, especially brothers, who were dying to spend our entire 40-day workshop on the ocean. Therefore, it wasn't experience or enthusiasm that induced the fish to choose my line. In fact, there were five fishing lines waiting next to one another for a halibut to bite. That this particular fish happened to catch mine I could not help but connect to a deeper, internal experience with True Mother.

On the day UTS graduates heard about the invitation to Alaska, I began a prayer condition in order to prepare myself to meet True Parents. My concern was that my heart was ready to inspire them, to give something rather than expecting to receive. Ten students left NYC-JFK on June 30th and True Mother happened to be on the same plane. I was inspired but at the same time faced a certain helplessness, not exactly knowing how to relate to True Mother in a public situation. This made me feel very uncomfortable and in some way shameful. Hadn't I been praying in front of True Parent's picture for seven years (I joined in 1986)? ...

now I still did not feel free in my heart to face them. I was greatly disturbed by my limitation and an obvious lack of connection to True Mother.

From that time on I felt a deep desire to be heartistically more close to True Mother, and I reflected often about her life and focused my prayer on my relationship with her. I started to have dreams of her from that day on. My relationship with True Father had always been more natural to me because I was sincerely looking for a father figure throughout my life.

On the day we went fishing I partic-

Catching a 230 pound halibut

by Barbara Zingg ('93)



Class of '93 graduates Barbara Zingg and Paul Reinig display their winning catches with Rev. Moon.

ularly reflected on True Mother. Sitting in the boat, I had an overwhelming feeling of gratitude in remembering how miserable I was before I met the church and how much Divine Principle and the love of True Parents changed my life. At the same time, I was humming the song, "You Light Up My Life" and pictured myself singing this song to True Mother. This was not unrealistic as during True Mother's tour of America, we all had the chance to follow closely over the phone and to sing songs to her. The deep feeling of gratitude did not leave me on that day. While holding the fishing rod, I still

hummed the song. Actually, all the crew caught many halibut, mostly between 10 and 30 pounds. My big fish was last we were allowed to catch within the legal limit.

Catching the fish was incredibly dramatic and exciting. Five of us were sitting in the back of the boat, having our lines in the water. Suddenly, my line bent over very strongly and our Japanese boat captain said, "That's a big one." Being an ignorant fisherwoman, I did not quite understand how big a "big one" is but started to reel in the line. Shortly, my arms became very tired and I passed the rod to one of the brothers. After tiring, he passed it on to the next. It took four people to get the fish near

the boat. I could not believe what I saw; the fish was so huge. Once near the boat it became very lively and started to fight. Twice we almost lost it as it flapped its tail with a lot of power. Our boat captain was nearly flung into the ocean. After he was able to draw out the harpoon and catch the fish in a good spot, there was no more danger of losing it. In the meantime, the line had broken and bloodied my fingers in spite of my two gloves. All of us were completely exhausted. Our fish captain guessed the fish's weight to be between 180 and 200 pounds. Once in, the fish company scale showed 230 pounds, the biggest fish brought in this season!

I was so grateful. It was clear to me that this fish was deeply connected to True Mother for the reasons described earlier. I felt that it was 'her fish'. Only because my spirit had so much give-and-take with her was the fish attracted to grab my bait.

Later, we were called to Father's house. The two biggest fish caught that day (Paul Reinig's 180 pounder and mine) had been brought and hung up. Father came out and we had a chance to take pictures together. Before coming to Alaska

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On site at the World's Parliament of Religions

by Tom Walsh ('79) and Dirk Antonis (MRE Junior)

According to astronomers, the year 1993 is a very special year because it is the year during which the line-up in space of the two slow-moving planetary giants Uranus and Neptunus takes place. This significant planetary configuration occurs only once every 171 years and in the past has coincided with such major historic events as the fall of the Roman Empire, the rise of Islam, the beginning of the Renaissance and the discovery of the New World.

The year 1993 also happens to be the Year of Inter-Religious Understanding and Cooperation, the year which marks the centenary of the World's Parliament of Religions. This meeting a hundred years ago in Chicago was the first attempt in human history to bring together the diverse religions of the world in an assembly for dialogue and common concern.

The 1893 World's Parliament of Religions was convened as part of the Columbian Exposition which was to celebrate the 400th anniversary of Columbus' discovery of the New World. The idea for the 1893 Parliament of Religions came from Charles Carrol Bonney, a member of the Swedenborgian Church. Bonney suggested that the Exposition's planned focus on material and technological accomplishments should be complimented by representation of cultural achievements. His suggestion accepted, Bonney was then named President of the World's Congress Auxiliary, and he in turn appointed Rev. John Henry Barrows to chair the Department of Religion under whose direction the Parliament was organized.

In retrospect, the Parliament of 1893 stands as a watershed moment in the history of interfaith and ecumenism. For the first time, representatives from faiths all over the world gathered together to dialogue and share their various faith perspectives. Not only were Protestants,



Catholics and Jews represented, but Hindus, Muslims, Buddhists, Eastern Orthodox Christians, Confucianists, Taoists, Shintoists, Jains, and Parsees. According to Richard Hughes Seager, editor of *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893*, the 1893 Parliament represented "the incipient broadening of and diversification in the American religious mainstream."

Diana Eck, Professor of Religion at Harvard and director of that school's "pluralism Project," identifies four significant developments spawned by the 1893 Parliament: 1) the establishment of Departments of (Comparative) Religion at universities; 2) the emergence of the interfaith movement and organizations such as the International Association of Religious Freedom, the World Congress of Faiths, the Temple of Understanding, and the World Conference on Religion and Peace; 3) the Christian Ecumenical movement, including Christian outreach

Dr. Frank Kaufmann ('79) makes a point at the IRFWP Symposium on "World Scriptures" at this year's Chicago World's Parliament of Religions.

to other faiths; 4) the general awareness and even appreciation for the religious diversity that characterizes the global society.

Another significant interfaith organization not mentioned by Dr. Eck is the Inter-Religious Federation for World Peace (IRFWP), which was founded in 1991 in Seoul, Korea, by Rev. Sun Myung Moon. It was the IRFWP which staged the first major international event of this centennial year of interfaith celebrations by convening hundreds of religious leaders and scholars from around the world in New Delhi. The IRFWP Congress concluded with a peace march in which thousands of New Delhi's citizens joined.

IRFWP also was a co-sponsor of this year's Chicago Parliament and organized a Symposium entitled "World Scriptures: Learning From Other Traditions."

The 1993 Parliament

Planning for this year's event began in the Spring of 1988, when members of various religious communities in Chicago began discussing ways in which they might organize a centennial celebration of the 1893 Parliament. Out of those ini-



TOP: Native Americans performed traditional dances at the Parliament. BELOW: The Dalai Lama was one of the most prominent religious leaders in attendance.

tial discussions a Council for the Parliament of the World's Religions was formed. Following five years of preparations the Parliament was held at the Palmer House Hotel in the center of Chicago. Six thousand participants registered for the event.

The program included literally hundreds of presentations, including plenary speakers, major presentations, seminars, workshops, meditation groups, performative events, and films. Cultural diversity was apparent throughout the program with His Holiness the Dalai Lama concluding the Parliament. Major presentations were given by IRFWP Presidents Dr. Paulos Mar Gregorios, Metropolitan of the Syrian Orthodox Church, and Swami Chidananda Saraswati, President of the Divine Life Society in Rishikesh, India. Joseph Cardinal Bernardine, Archbishop of Chicago; Hans Kung, prominent theologian and Director of the Ecumenical Institute at Tübingen University, Germany; Dr. J. Gordon Melton, Director of the Institute of American Religion; and Minister Louis Farrakhan of the Nation of Islam, were among the main speakers. Predictably, the presence of Farrakhan, who in the past made some well-publicized anti-Semitic statements, caused many Jewish participants to withdraw from the Parliament. The Orthodox Church also withdrew from the Parliament because it included self-proclaimed "neo-pagans" and "witches," who profess no belief in God or a supreme being.

Notably absent from the Parliament were evangelical Christians, whose theological conviction that Jesus is the only way to salvation makes them reluctant to engage in interfaith activities. In general, smaller groups and denominations, for whom the Parliament was a welcome opportunity to make themselves better known, dominated the Parliament. The mainline denominations seemed often content with token representation.

What Did the Parliament Achieve?

Notwithstanding a couple of disruptive shouting matches during plenaries, the Parliament proved to be a valuable forum for promoting constructive dia-

logue and human friendship. As Dr. Francis Clark, Secretary General of IRFWP observed, "There was a remarkable common spirit of amity and peace throughout those eight days of discovery, sharing and sociability." He termed it, "a significant landmark in the onward progress of the global movement for interreligious understanding and cooperation."

Secondly, the opportunity was given to groups that are not well known or which suffer from media misrepresentations and distortions to present themselves as they are. This helps others base their judgments on direct encounter, rather than on mass media caricatures.

Thirdly, the Chicago Parliament demonstrated a widely shared yearning for religious people to come together and work together for the common good of humankind. The desire was expressed and steps taken towards the establishment of a "United Nations of Religions," a permanent World Parliament of Faiths in which the leaders and representatives of the world's religions would consult with each other and make joint decisions for the benefit of the whole human family. During the Parliament, about 150 people were specially invited to form an "Assembly of Religious and Spiritual Leaders" to consult on global concerns and future initiatives. One of their functions was to approve the "Declaration of a Global Ethic" (in the drafting of which Hans Kung had a major role). A working group was formed to lay the foundation for the creation of a world spiritual parliament.

It remains to be seen if the world's institutional religions will be ready in the next few years to commit themselves to a United Nations-type assembly in which delegates will have authority to speak and make decisions on behalf of their faith communities. In addition, the question arises whether such a body will be an effective, action-oriented organization or instead another bureaucratic mogul.

If the astronomers' cyclical theories are correct, then 1993 may indeed become a watershed year in the history of humankind. Perhaps, this Year of Interreligious Understanding may soon become known as the beginning of a new age of spiritual renaissance. ■

MANAGEMENT from page 11

processes worthy of study. TQM also is being applied to learning processes in the classroom situation.

Presently, I use quality management approaches in dealing with problems that come up in the administrative council. I try to see issues or disagreements in the context of processes and encourage others to do the same. What we need to proceed further is a person who has been trained as a facilitator. This usually takes a week of full training. I'm not there yet, so I can't practically instruct our council how to do it. Right now I'm studying the barriers and stumbling blocks in implementing quality management.

Q: Could you say something about your longer term vision?

A: I want to develop this for China. I want to create a group of Chinese members who can do it. Eventually I want to train

Chinese members from Hong Kong, even the mainland. My idea is that best way help China is to introduce this management philosophy in the context of Unification Principles.

Chinese are interested in two things: philosophy and money. China traditionally is more business-oriented than many other nations. This fits very well the internal and external aspects of quality management. If TQM is applied to China, definitely within 40-50 years, if not a shorter period, it will become the most powerful economy in the world in terms of aggregate GNP. We can already see significant development. This corroborates what Rev. Moon has said about global civilization moving East.

Although I plan to work with China, I'd like to see the Unification Movement apply TQM worldwide. As a result of applying quality management, the benefit in Japan has been greater than that in America. However, the prosperity for the Unification Movement in applying this

management philosophy globally will be greater than what TQM has done for Japan on the national level.

We need a general philosophy of Unification management and leadership. I'd like to get people interested so that they could benefit themselves, their families, the organizations they work for, and the whole movement. However, I realize you have to write a book before people pay attention. That is my dream. I never thought I'd write a book, but for the sake of the movement, I'd like to produce a basic textbook.

The elaboration of quality management is infinite — as complex as life itself. It is flexible, embodying broad principles adaptable to differing personalities, leadership styles and environments. The idea is not to copy external fads. To understand in depth, you have to internalize and apply quality management to your actual situation. You need to test it out. Only one third of it is theory anyway. Two thirds is practice. It's like a religion. ■

KODIAK SPIRIT from page 14

for Father. She desperately wanted Father to rest, but knew that he would not until God's will had been accomplished on earth. Crying uncontrollably she said, "Please work hard and quickly fulfill your responsibilities, otherwise, Father can never allow himself the rest he so desperately needs."

There was a deep and sincere commitment in the hearts of from both the regional directors from Korea and the UTS graduates. We tried to reassure Mother that we would work and accom-

plish all that Father asked. Unexpectedly Father came back while we were on the phone with Mother. Suddenly everything changed. Mother stopped crying and instead of explaining to us how much Father suffered, she was laughing and giggling with Father. When I told this story to Un Jin Nim, she said, "Yes, Mother cannot share this side of her heart with Father. It is too painful." For a few brief moments we were able to witness the difficult life which Mother goes through. Every day she sees Father's absolutely sacrificial lifestyle which is not only difficult for Father, but for Mother too.

cannot grow closer to God.

Father's hope in UTS graduates is really unconditional and far beyond our own understanding. Rev. Sudo taught us that when Father came to America for the first time in the early 1970's he made two promises to God. First, was that Father would build a strong enough foundation in America so that he could determine who the president of the United States would be. This is to some degree already being fulfilled. His second pledge was that he would create an educational institution greater than any other school, and from this institution the leadership of our movement and ultimately the worldwide leadership would come. This is the purpose behind UTS.

Father wanted to teach the first graduates of this Completed Testament Age that we have to lead a life of self-denial. But simply denying myself is not enough. We deny ourselves, so that we can live for others. Living more for others than myself, places me in the position of a co-creator of True Love. It was these two things that Father wanted us to learn in Alaska—the Kodiak spirit of self-denial and the salmon spirit of sacrificial living a life of true love. If we do this, then Father can rest. ■

HALIBUT from page 15

I really had wanted to make Father smile but didn't know in what way especially as I don't have any accomplishments yet and am a terrible singer. But when Father saw the fish he smiled and I felt so happy. I hope that offering this fish can be a symbol for greater accomplishments. We all know that Father expects us, especially UTS graduates, to do extraordinary things and I pray we all can live up to that expectation. ■

Conclusion

In one of Father's speeches to the UTS graduates in Kodiak he asked us, "Why should we live for others?" He said that if we don't live for others, more than for ourselves, then "love will be destroyed." He went on to explain that by living for others, unity can be created and on the basis of that unity, we can move to a greater level, i.e. from the unity of mind and body, to the unity of husband and wife, to clan, nation and world unity. Without these levels of develop, he concluded, we

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