

^{the} Cornerstone

UNIFICATION THEOLOGICAL SEMINARY





Dear Alumni/ae and Friends of UTS,

I believe things are going well with all of you. Here at UTS a major leadership change occurred in May as you know. We as a younger and less experienced generation took over UTS from Dr. David S.C. Kim, Dr. Edwin Ang, and Mrs. Therese Stewart, who have done a lot of great things at Barrytown the last nineteen years.

The leadership change happened rather suddenly. So you can imagine how difficult it is for us (me as President, Dr. William Brunhofer as Administrative Dean, and Dr. Jennifer Tanabe as Academic Dean) to do a good job. We have to meet the founder's high expectation while at the same time having to show academic and professional standards acceptable to the world. Isn't it a difficult task?

Thanks to God's guidance and True Parents' input, however, wonderful things are happening here at Barrytown. We held the graduation ceremony of 1994 successfully. We are continuing our MSA (Middle States Association) accreditation process without interruption. We overcame the financial difficulty of the summer. We created a new, DP-oriented curriculum for the new academic year. We are going to have a big class of new juniors. Above all, we are going to welcome Hyo Jin Nim as a new student.

In order for God's guidance to continually come, we will have real humility and service when we run the Seminary. This means that UTS will live for the sake of others. I hope that with this kind of spirit UTS will be able to successfully offer education which comes from God's guidance.

So, please let us know what you expect our new administration to do for you and for the world. We want to humbly listen to you in order to hear God's voice.

Best wishes,

Theodore T. Shimmyo
Theodore T. Shimmyo
President

the Cornerstone

Features

Rev. Moon Addresses UTS 10
The UTS Founding Administration <i>Dr. Michael Mickler</i> 16
Graduation 1994 18
→ Commencement Address : <i>Rev. Sun Myung Moon</i>	
→ Inaugural Address : <i>Dr. Theodore Shimmyo</i>	
→ Congratulatory Remarks : <i>Dr. David S. C. Kim</i>	
→ Student Response : <i>David Hanna</i>	
→ Faculty Greeting : <i>Dr. Frank Kaufmann</i>	
Sarang-bang : Heart Sharing <i>Un Jin Nim Moon</i> 22
Haksaeng-chông: The Student Pavilion <i>Dr. Jin Choon Kim</i> 26
Profile of an Author <i>An Interview with Larry Witham</i> 28

Departments

News Notes 4
Transitions 9
Financial Contributions '93-'94 35

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Rev. Moon addresses the Seminary community during the second of his Spring visits, May 10, 1994.



News Notes *****

UTS LEADERSHIP TRANSITION

On May 13, 1994, in a meeting of key Seminary personnel at East Garden, Dr. David S.C. Kim, who had served as the President of Unification Theological Seminary since its founding in 1975, officially retired. At that time, Rev. Moon recommended that Dr. Theodore Shimmyo, Professor of Theology at UTS since 1985 and a member of the Seminary's first graduating class, succeed President Kim as the second President of UTS, subject to approval by the Seminary's Board of Trustees. He also announced that Book I of UTS was now closed and called on those present to make a new determination for Book II.

Subsequent to President Kim's retirement, Dr. Edwin Ang retired as UTS' Executive Vice President and Dean Therese Stewart retired as the Seminary's Academic Dean. Together, President Kim, Dr. Ang and Dean Stewart guided UTS through its formative years. Under their leadership the Seminary gained its Absolute Charter as a degree granting institution from the State of New York, served as a hatching ground for innumerable theologian's conferences and organizations which formed the matrix of the Interreligious Federation for World Peace, and produced with this year's class more than 800 graduates.

Following his formal appointment by the UTS Board of Trustees, President



A final Mansei concluded an "Appreciation and Welcome Banquet" held after the leadership transition.

Shimmyo named Dr. William Brunhofer (UTS'84) as Dean of Administration and Dr. Jennifer Tanabe as Academic Dean. According to Rev. Moon, the mandate of the new administration remains the same: to revive Christianity and save this nation. However, the circumstances have changed. Having proclaimed True Parents and the Completed Testament Age and the Safe Settlement, in short, having "ushered in a great transition on the world level," Rev. Moon advised the Seminary's leadership to institute a new curriculum with Unification Theology at its center, beginning from September. He also called for a "revival" in the Seminary's life of faith. Finally, he challenged UTS to become an internationally

famous academic institution.

UN JIN NIM, PETER KIM ENROLL; LARGEST ENTERING CLASS EVER

Un Jin Nim Moon, Rev. and Mrs. Moon's third eldest daughter, and Mr. Peter Kim, longtime personal secretary to Rev. Moon, enrolled at UTS Spring term with five other students making the 1993-94 entering class the largest in Seminary history. Outdistancing the eighty-nine member entering class of 1988-89, ninety-three new students enrolled this academic year according to the UTS Admissions Office. Recruitment Officer Katie Zahedi projects a substantial number of entrants next Fall and Winter, even exceeding this year's total.

Un Jin Nim joins her husband Jin Hun Nim Moon (UTS'93) and Nan Sook Nim Moon as members of Rev. Moon's immediate family who have enrolled at UTS. Un Jin Nim is a 1993 graduate of Mount Holyoke College, Massachusetts with a double major in History and Fine Arts. Nan Sook Nim, who enrolled at UTS in the Fall, is a 1992 graduate of Barnard College in New York City with a major in Art History. Peter Kim completed studies in Business Administration at Mercy College, Dobbs Ferry, New York in 1986. Also enrolling in the Spring were Rev. Jung Suk Lee, director of KEA in New York City and Tetsuo



President and Mrs. Shimmyo and three of their four children sang at the Banquet.

Yoshizumi, State Leader of Illinois.

UTS ALUMNI JIN HUN MOON AND SUNG AM MOON WORLD CARP VICE-PRESIDENTS

Over 400 leaders and members of the Unification Church gathered at National Headquarters chapel for the inauguration of Jin Hun Nim Moon and Sung Am Moon, both 1993 graduates of UTS, as Vice-Presidents of World CARP under Hyo Jin Nim Moon, President of World CARP. Jin Hun Nim, a 1993 Divinity graduate of UTS, in the last year has guided members throughout the C.I.S. and delivered the "True Parents and the Completed Testament Age" address on numerous American college campuses. Sung Am Moon, a 1993 M.R.E. graduate and CARP leader in Korea during the 1970s, also has spent time in the last year as a missionary in the C.I.S.

Shortly after assuming their positions, Jin Hun Nim, Sung Am, Rev. Joong Hyun Pak, Continental Leader of North America, Dr. Seuk, President of CARP in America, Dr. Tyler Hendricks and other leaders traveled to UTS where Jin Hun Nim requested that seminarians contribute their efforts in helping prepare for and carry out the 3,000 U.S. campus tour. A UTS task force subsequently convened to prepare supporting literature.

NEW CURRICULUM

Stating that he wanted to use this place "to raise great leaders," Rev. Moon during the second of his visits to UTS this spring, directed that UTS develop a new curriculum that would better equip graduates with Divine Principle, Unification Thought, and VOC ideology. To a large extent, Rev. Moon's direction served to crystallize trends already operative at the Seminary. Prior to his visit, the Academic Affairs Committee and Faculty Council had already implemented a proposal to dispense with distribution requirements for electives, thereby opening the way for students to develop concentrations. In addition, widespread sentiment that courses in Unificationism needed to be explicitly represented in the curriculum had led to the creation of Unification Studies as a distinct area of study. The Seminary's Self Study Task

Force on Teaching and Learning had recommended development in this direction as consistent with the mission and purpose of UTS.

Following Rev. Moon's input, the circulation of several proposals and a town meeting, the Academic Affairs Committee and Faculty Council approved a curriculum revision which reinstated formerly taught courses in Unification Theology and Unification Worldview as core course requirements. The revision also made Unification Philosophy a foundation course and added a required course on *Divine Principle*. The Life and Thought of Sun Myung Moon will be required for Divinity students as well as an additional foundation course in World Religions. M.R.E. students will be required to take four credits of Korean and Divinity students eight credits. In combination with the freeing up of electives, the new curriculum has added focus and flexibility to both programs. The Academic Affairs Committee will act on a related comprehensive proposal.

BOARD OF TRUSTEES MEET

The UTS Board of Trustees met for their Spring meeting at the Seminary, the morning of this year's graduation, June 26. Their first order of business was the installation of Dr. Theodore T. Shimmyo as President of UTS, succeeding Dr. David S.C. Kim who retired effective May 13, 1994. A cake was presented to Dr. Shimmyo on the occasion and the board unanimously moved that letters of appreciation be sent

out on their behalf of the board in appreciation of the long and faithful years of service of the three top administrators who retired from their positions at UTS --Dr. David S.C. Kim, Dr. Edwin K. Ang and Dean Therese Stewart. The Board also approved the Seminary budget, heard reports on the new curriculum, the UTS Self-Study, and alumni giving. The board approved a motion that pertinent financial data be released for foundation grant applications. A new Board nomination committee consisting of Dr. Durst, Dr. Baughman, Dr. Wells, and President Shimmyo will submit nominations for Board vacancies in time for the next meeting and recommend how long members serve consistent with legal guidelines. The next Board meeting was set for Wednesday, October 19, 1994 at the Seminary in conjunction with the annual trustee day.

SEMINARY COMPLETES SELF STUDY HEARINGS

With the Task Force on Management having presented its findings and recommendations on June 21, the Seminary finished its first round of public hearings on its Self-Study. Other committees to present their findings during Spring Term were the task forces on Mission, Goals and Objectives, Teaching/Learning, Students, and Resources. The hearings, which were held on Wednesdays after lunch in the Student Lounge, were intended to offer the Seminary community both the results of each group's investigations and to solicit feedback.



Dr. Suzanne Wilcox of the University of Bridgeport led a Teaching/Learning workshop for UTS faculty in April.

Sessions were generally well attended with as many as 30-40 students, staff, administrators and faculty present. They ran for 90 minutes with task force representatives presenting their data followed by questions and responses from an open mike. Draft reports from the task forces subsequently have been submitted to the Self Study Steering Committee which is responsible to prepare a 200 page Self Study Draft Report for community review in the Fall.

UTS HOSTS ASIAN UNIVERSITY LEADERS, SPONSORS SEMINAR FOR BRIDGEPORT

On July 16, UTS hosted a delegation of 61 university presidents, vice-presidents and other leaders from Taiwan, the Phillipines and Thailand. As part of a week long tour of the U.S. sponsored by PWPA, the group spent some eight hours at the Seminary. Drs. Brunhofer and Tanabe introduced them to the Seminary, its history and academic programs. Following lunch, Dr. Frank Kaufmann (UTS'79) presented a three-hour overview of *The Principle* followed by a one-hour talk by Dr. Thomas Selover (UTS'77) on *The Meaning of the Blessing*. President Shimmyo then spoke for one hour on the purpose and vision of UTS. An outside barbecue at which many of the participants requested copies of *The Principle* concluded the visit. Rev. Kathleen Burton (UTS'90) helped coordinate the tour. Suphakij Javanasundara (UTS'90), Secretary General of PWPA Thailand, worked with delegates from his country. Many of the University leaders were direct personal contacts of current UTS Junior Rev. Byung Woo Kim and Mrs. Kim who both also attended.

UTS also sponsored a seminar on Unification Theology and the Unification movement for 51 University of Bridgeport administrators and faculty at the Sterling Law School building, Yale University on July 22. Attended by most of UB's top leadership including President Egle, the day-long meeting featured an opening welcome by UTS President, Dr. Shimmyo, remarks by Dr. Richard Rubenstein, Chairman of UB's Board of Trustees, an overview of Unification Church activities by Dr. James Baughman (UTS'78), lectures on *The Principle* by Drs. Baughman and



UTS seminarians display their striped bass catch

Mickler, a presentation on the history of opposition to the Unification Church by Peter Ross (UTS '86) and a panel discussion with Dr. Baughman, Peter Ross and Josie Hauer (UTS'90). UTS graduates David and Kathleen Burton, Unification Campus Ministers at Yale, made arrangements and hosted the event. Also in attendance was Dr. Anthony Guerra (UTS'78), Vice Provost for Academic Affairs at UB. UB participants expressed appreciation for the event and were especially interested in responses to questions about the movement which they face from prospective students and the local community.

HUDSON RIVER FISHING WITH REV. MOON

Rev. Moon has fished the Hudson River waters for more than twenty years. Since 1977, after leading UTS in a great CARP fishing campaign in the Hudson River lagoon near campus, he has encouraged seminarians to develop fishing skills as part of their Seminary training. This Spring, for nine days beginning in late April, between 10-15 seminarians daily were able to join members of the local region and Rev. Moon for striped bass fishing at Half Moon bay, near Croton Harmon, north of Tarrytown. With an extra boat provided by Mr. Sato of Ocean Church, seminarians were able to leave UTS at 4:30 a.m., get instructions

from Mr. Sato between 6-7:30 a.m., and then fish with Rev. Moon's group until the legal limit was caught.

MARRIAGE AND FAMILY INSTITUTE FOUNDED

During the last several years of his Seminary Presidency, President Kim particularly emphasized marriage and family issues. For more than two years, he hosted a weekly meeting on this topic at the Unification Church Community Center of Red Hook (see *The Cornerstone*, Fall 1993, p. 4), accumulating more than 100 video tapes on topics ranging from family finances to husband-wife relations, child-rearing and sex education in schools. On this foundation, then-President Kim proposed the creation and formal incorporation of The Marriage and Family Institute of America (MFIA) which was founded and formally incorporated during Spring term. The purposes of the Institute are to promote educational programs, teach interpersonal skills, provide counseling services, sponsor activities to facilitate healthy interaction between family and community, and cooperate with organizations that have similar goals and objectives by providing assistance for academic research and pastoral projects. Dr. Kim serves as Founder and President. Dr. Dietrich Seidel serves as the Institute's Executive Director.

ISLAMIC RENEWAL

UTS continued its exchange with the Ahmadiyya Movement, an Islamic revitalization group, with its fourth dialogue on June 11th. The topic of this seminar, held at the Ahmadiyya mosque in Queens was "Resurrection and the Last Days." The topic of the first such dialogue, held at UTS last December was "Creation." The second dialogue, also held at the Ahmadiyya mosque, dealt with "The Fall." The third, entitled "Jesus and the Mission of the Messiah," was held at HSA Headquarters, Manhattan. As in the previous encounters, Dr. David Carlson presented the Unification position, followed by the Imam Mukhtar Cheema who presented the Islamic view. Essi Zahedi, UTS Financial Officer and a Unificationist from an Islamic background, then presented a mediating perspective.

Recently, Mr. Zahedi with UTS Junior Abdel Mesbah, former UC national leader of Morocco and missionary to various African nations, were among those who formed an Association for Islamic Renewal. With an office at HSA Headquarters, the association plans to develop literature as well as one day seminars on Islam for Unificationists and seminars on Divine Principle for Muslims. In addition, Mr. Zahedi has proposed to offer a Seminary practicum on "Divine Principle from an Islamic Perspective."

SPRING OPEN HOUSE WET BUT SUCCESSFUL

It was little that afternoon showers could dampen the spirits of three hundred or so guests attending the twelfth annual Spring Open House at UTS, May 15. As always, there were hayrides, face painting, sports, numerous booths, and a treasure hunt for children which included UTS Public Relations Director Sarah Witt



Simon Bedelo won this year's Divine Principle Lecture Contest. He is flanked (l-r) by David Hanna, Dr. Kim and Michael Balcomb.

as one of the clues ("a grandmother at UTS"). Interestingly, the first rain shower came conveniently enough during the opening Ecumenical Worship Service in the Seminary chapel and stopped long enough for guests to enjoy the martial arts demonstration which followed. When it began to rain again, the UTS food service team led by Frank and Kaeko LaGrotteria simply moved dinner indoors. Then, miraculously, when everyone had eaten their fill, the rain suddenly stopped and outdoor entertainment could proceed as planned! This year's entertainers included the UTS 'Music Lovers Club' band with Jin Goon Kim, Marco Rodriquez (UTS'92) visiting from Nashville, a Philippino dance troupe, Miyong Brogan and Franchesca Hill, Miyuki and Raul - professional singers from the Manhattan Center, and Simon Bedelo.

16th DIVINE PRINCIPLE LECTURE CONTEST HELD HOMILETICS CONTEST INAUGURATED

UTS held its 16th annual Divine Principle Lecture Contest during Spring term with Junior Simon Bedelo winning the competition. Michael Balcomb placed second and David Hanna third. The Seminary also inaugurated its first Homiletics Contest which alone among the Oratory, Debate and Lecture contests, was held in the UTS Chapel. Sermons delivered in the inaugural contest were based on sections from the "True Parents and the Completed Testament Age" proclamation. Divinity Senior Jerry Chestnut delivered the winning sermon.

UTS WITNESSING CLUB

Stimulated by the proclamation of "True Parents and the Completed Testament Age" on 100 American college campuses, a number of seminarians with Chaplain Shawn Byrne were inspired to create a UTS Witnessing Club. This club served to coalesce previous efforts to bring college students to these speeches and to support workshop programs in New York City and elsewhere. During Spring term, the club experimented with its own outreach campaign in several Mid-Hudson Valley cities. In Kingston, directly across the river from UTS, Dr. Byrne and twenty seminarians staged a rally and parade replete with



The hayride is always a popular event at Open House

placards and songs following which they read a summary of the speech proclamation and invited listeners to the Blessing. Seminarians and Dr. Byrne conducted a similar event in Hudson. In Saugerties, they conducted a park clean-up along with witnessing and in Newberg Dr. Byrne was able to obtain a meeting with the mayor. In line with Rev. Moon's encouragement that seminarians bring spiritual children, it is expected that this club will spark further initiatives.

UTS LIBRARIAN PUBLISHES POEM

UTS Assistant Librarian Gerianne Meyer's poem "My Daughter" won an Editor's Choice Award for being among the best 3% of entries submitted to The National Library of Poetry. It subsequently was published in the volume *Tears of Fire*. The text of the poem is reprinted below with *The Cornerstone's* congratulations.

My Daughter

Tears are falling.
How can you understand this?
I have waited so long to see you.

Tears are falling.
You are my Daughter.
I want you to become better.

Tears are falling.
You feel so limited.
Yet, I want to show you
how to overcome.

Tears are falling.
Love doesn't always come naturally.
Why are you embarrassed?
You are my Daughter.

I have waited so long to see you.
I am your papa.
I am your papa.
Come home to me.

SPRING SPORTS

While it was not a strike-shortened season, events of the moment at UTS this spring conspired to abbreviate the normally full sports slate. In tennis, for example,

while Fred LaCroix won the Men's Singles title and Drs. Carlson and Mickler the Doubles, the Women's Singles was not played and the Mixed Doubles final was put off until September. In golf, six Korean brothers, and one representative apiece from Britain, Canada and the U.S. competed in the 4th Annual UTS Open Golf Tournament with Fred LaCroix getting the lowest score, Peter Kim the longest drive and Rev. Jung Suk Lee the closest ball to the pin. Though there may have been more excitement about the World Cup, seminarians nonetheless enjoyed this spring's Junior-Senior soccer match with the Juniors prevailing 5-3. In baseball, many Japanese seminarians demonstrated their skills.

WOODSTOCK II AT UTS

*We are stardust, we are golden....
And we've got to get ourselves back to the garden....*

These lyrics of Joni Mitchell capture much of the idealism that animated the first Woodstock in 1969. Twenty-five years later as the Sixties met Generation X, UTS was able to play a significant role in Woodstock II as a staging area for performing artists who needed to get to the venue without fighting through the traffic congestion. As a result of a contract signed between the Seminary and Woodstock Ventures, Inc., UTS offered the back soccer field as a

hospitality site and the field between the Massena House and the Gate House as a heliport to transport artists across the Hudson River to Woodstock II in Saugerties.

UTS Security Director Doug Williams acted as the liaison between the Seminary and Woodstock Ventures, Inc. Kerry Williams, UTS Assistant Dean of Students, a musician, and one of six drivers who transported artists from the hospitality site to the heliport or to the Barrytown boat dock where some artists or their entourage crossed by boat (helicopters could accept only ten persons per group), commented that she felt that "God could touch Woodstock through Barrytown." She noted that many artists remarked about the beauty of the Seminary grounds.

Although there was an oversight in that the Seminary allowed the helicopter pad to be constructed without obtaining prior planning board approval, town officials permitted use of the site for the festival and UTS has offered continued use of it as a medical emergency departure point. One neighbor complained about not being informed ahead of time but others were excited. In fact, the town mayor served as one of the drivers transporting artists to the take-off site. More importantly, despite contingency plans by UTS and Woodstock Ventures security, there were no disturbances, irregularities or accidents of any kind. ☺



Helicopters transported performing artists from UTS to the Woodstock II venue.

☆☆☆☆☆ Transitions ☆☆☆☆☆

The change in leadership has added to the normal number of end-of-year transitions at UTS. The following is a list of changes.

Dr. Edwin Ang, UTS Executive Vice President, retired after 17 years of service to UTS. His position will not be filled. **Dr. William Brunhofer** (UTS'84) will take on some of Dr. Ang's responsibilities as Dean of Administration. **Marie Ang** also stepped down after many years as Director of UTS Childcare.

Paul Hewitt, UTS engineer and head of the garage for nearly a decade, graduated with his year's class and will join wife, **Karen** and son, **Antony** in Eugene, Oregon.

Catherine Capelli (UTS'92), the Seminary's Admissions Officer, has moved to husband **Jerry's** hometown, Seattle, Washington. Her position has been filled by **Hong Yu Kovic** (UTS'92).

Terri Hale and **Noriko Wright** will be leaving the Finance Office. **Terri** and son, **Nathan** will join husband **Steve** who graduated with this year's Divinity class. **Noriko** and her three children will join husband **Steve** at College Park, Maryland. **Noriko's** position as Bursar will be assumed

by **Minori Snell**. **Terri's** job as Bookkeeper will be taken on a part-time basis by **Andrew Tribe**.

Frank LaGrotteria, UTS Food Service Manager, graduated with this year's Divinity class. He and wife **Kaeko**, UTS Head Cook, and children **William** and **Lincoln** will set up their base in New Jersey. **Chris Jordan** has replaced Frank as Food Service Manager.

Jae Hong Lee, UTS instructor in Korean, has accepted a full-time position at New York University. He will be replaced by **Hyun Kwang Kim** (UTS'90) and **Yasuko Kim** (UTS'91).

Therese Stewart retired after 19 years of service to UTS as the Seminary's founding Academic Dean. Her position will be taken by **Dr. Jennifer Tanabe**. **Ernie Stewart**, who has performed many tasks at UTS but who most recently has coordinated supply orders and xeroxing, also has stepped down. They, with son **Michael** have relocated to Highland, N.Y.

Susan Schroeder has graduated with this year's class and will no longer be managing the Bookstore or typesetting the catalogue. Returning Junior **Mark Snell** will operate the Bookstore.

Guido Lombardi (UTS'77) will no longer be Director of Development but will teach regularly and help direct the UTS Alumni Association. Development will be run through the Administrative Dean's Office.

Richard Steinbronn has resigned as the UTS Lawyer and Personnel Director to accept a position as attorney with the Unification Church International (UCI). **Sonoko Steinbronn**, Assisyant to the President, will re-locate with Richard to the Washington, D.C. area.

In an interlocking series of staff switches, **Ute Delaney** has gone from Assistant to the Executive Vice President to being the UTS Registrar. **Cindy Eiger** has moved from being Registrar to Public Services Librarian. **Kate Jones** has moved from being Serials Assistant Librarian to Assistant to the Academic Dean. **Debra Truin** has moved from being Assistant to the Academic Dean to Assistant to the Administrative Dean. **Gerianne Meyer** has moved from being Public Services Librarian to Serials Librarian. ♡



The new UTS administrative team, (l-r) Dr. William Brunhofer, Dr. Jennifer Tanabe and President Shimmyo

Rev. Sun Myung Moon Speaks to

The last week in April at UTS was marked by several apocalyptic-like occurrences. There was a solar eclipse that many seminarians gathered to witness through smoked glass from the soccer field. Then the water main broke, and UTS was shower-less for several days while the Seminary's maintenance crew dug a massive trench next to the front circle. Next, there was a thunder and lightning storm, epochal even by Hudson Valley standards. These, however, paled in comparison to the chain of events set off by Rev. Moon's visit to UTS on April 25. As a consequence of that visit, another a little more than two weeks later on May 10, and a meeting with Seminary leadership at East Garden on May 13-14, UTS found itself embarked on what Rev. Moon described as Book II of its history.

It is hoped that the following excerpts from Rev. Moon's speeches delivered on these occasions convey something of the spirit of these meetings and reasons for recent changes. We have included those passages in which Rev. Moon refers directly to UTS. However, it should be taken into account that these are minimally edited transcriptions (and in the case of the May 13-14 meeting, notes) of spontaneously translated talks.



April 25, 1994
Lecture Hall II, UTS
 Translated by
 Mr. Peter Kim

When I first founded this school, I came here every day. I founded it for the purpose of saving America, but I worry whether or not it has reached that state yet. Twenty years ago, I never thought that the future of America would be this serious and miserable. You all probably know that this nation cannot be saved by the power of men. The only way is to revive Christianity, but in the conventional way or tradition, it cannot be done. Young people today have been contaminated by communism, the pursuit for physical and material pleasures, and secular humanism, and they are heading toward physical destruction. For this reason, we must not try to bring the solution with human power or with man and money alone.



Rev. Moon speaking to students in Lecture Hall II. Mr. Peter Kim translated

You will hit a dead end if you boast the power of human beings; it does not last in history. This principle applies also to money. You cannot save the world with just man's power, money or with the attitude that you can solve all problems with gold. People are going the opposite way; they do not live for the cause of the nation or dignity of the nation, but their own selfish cause and glory.

Although it has been twenty years since the founding of UTS, the graduates are far from being prepared to save the nation. The fundamental mission of theology is how to employ absolute faith to generate the power that can transcend the power of individual men, and use it for the sake of saving the nation. More than the individual, you must think about the nation and the whole. You have to be trained spiritually to go in the opposite direction as the secular world, which asserts that the way of money is the supreme way and advocates secular humanism. When I see the graduates of UTS, I am greatly disheartened to see them become secularized. The graduates of UTS also have an arrogant attitude that they are part of the elite and educated group. You must become exemplary, and you must pioneer and overcome the difficulties in the front-lines. If you think that because you are college graduates you do not have to do this kind of dirty work, then you are making grave mistakes. The Unification Church (UC)

should have gone down below the ground, but on the contrary, it has tried to rise upward. They are to go back down and turn the whole thing upside down, but instead, they went to the top. Many of them deviated because they thought that the UC way is not in line with their own path. They thought that they can save this nation in a glorious manner, but the path that opened before them was just the opposite.

I have ushered in a great transition on the world level during the time that I have spent in America, proclaiming True Parents and the Completed Testament Age. You must know that the night has passed and the new morning has dawned upon us. Although the UC has been persecuted, such a history of tribulation has passed behind us. I have ordered the Japanese movement to send good first class students, but they sent third and fourth rate students here. The leaders do not send their top leaders. Since it is the seminary of the UC, it must prepare for the future of the UC, but they did not do this. The students did not make any necessary preparation here, and they failed to accumulate the ammunition and energy, which, having been pressurized, can explode upon graduation and propel them forward in their providential mission; all they did was just study. After the graduation, you are to prepare for the mission of pioneering churches. The mistake they made is to have

Unification Theological Seminary

the conventional mentality of the outside world, which led them to focus on their family. When you graduate, you might not want to pioneer because you are too proud of being a graduate of the seminary. In order to revive Christianity, there must be those who sacrifice. There must be people who are different from the people of the past in quality and quantity. The reason that I come here after one year and four months is because I do not have much hope for this place. Many of those before me here will fade away. Many of the UTS graduates have been ruining this nation and the UC. There is not one professor here who is truly united with me and my vision for this place. They have not tried to establish a solid foundation in ideology to save the nation and the world.

In the future, for UTS to have a fresh beginning, there must be a revival in life of faith initiated by the students, and there must take place a new restructuring to create a better spiritual and study atmosphere. There must be help from the spirit world. If you do not have the support of the spirit world like at the time of God's creation, you will not be able to do anything. Spiritual power does not come through words, but through practice. Those who pray a lot and exert themselves tremendously appear differently to me.

* * *

Since you have been through the seminary, you should focus on collecting the true assets of the spiritual world. Those who graduate from here and still betray God, Father, and the church are the worst. You should never use UTS as a stepping stone for your success. I have founded this institution for the sake of saving America and reviving Christianity. In the last days, Christianity will become secularized because they cannot become connected to the pinnacle and form an intimate relationship with God, so if you want to prevent this from happening to you, you must mobilize the spiritual power and become absolutely impeccable in your theories and beliefs, and experience. You have to fill in all the blank spots.

God has an opinion about how America is doing. Our view must never be different from God's view. When the present situation of America deviates from the will of God, then it will decline. But, what you plan to do

after you graduate from here must be absolutely the same as what I and God want; yet do these two visions match? What do you think? Should you adjust your view to God's, or should God adjust His view to fit yours? Are you doing this? Have you become the absolute object of True Parents and God? You have not been. The path that I am taking is not perfect or most ideal; God's expectation is even higher than this. Because I have to deal with this world in the

I founded UTS for the sake of saving America and reviving Christianity

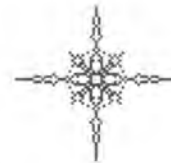
midway position, I must make compromises in regards to the path that I take, and go the round about ways. So, who is going to pay indemnity for the resulting gap and discrepancy? It is I and the members of my direct lineage. So, if you cannot even reach my standard, then your future will be completely buried. Do not think that your being here is a blessing. This may become a fearful condition of great indemnity before God. I do not think that you have met my expectations; I do not think that you are prepared enough to go out and become the leaders of this movement. Nations fall because their young generation fail.

Society and nation must become the extensions of family. There is always a center in a family, a society, or a nation. The parents in the family must become the center

and the rest must become objects. They must become united. Communism and Satan try to reverse this order to destroy it. The dispensation of restoration is the dispensation of restoration through indemnity, which is dispensation of recreation. How does it then take place? God first creates an environment, and then establishes order of subject and object in it. This is the formula. So, why are there men and women? It is because of this set of principles of creation. Everything is in pairs. This is the actual situation of the existing world. Even in UTS, there must be subject and object relationship.

* * *

America can resurrect if the three thousand colleges and high schools can be united centering on True Parents. Because we have risen to the perfection stage, Satan cannot touch us. You must be responsible for the three thousand college campus tours. How many are you willing to cover? You should at least do three times the number that True Children have done. Among them, the one who did the most spoke in 22 campuses. Seminary members are to take responsibility for the tours. WFWP and CARP will coordinate the tours, and True Children will do one every fifty campuses. Mother and children must cooperate. YFWP (Youth Federation For World Peace) is being formed right now for this purpose. We are to cope with the situation centering on God.



May 10, 1994
Lecture Hall II, UTS
Translated by
Mr. Peter Kim

How many days has it been since I came here last time? Look at the calligraphy in the back of the room - what does it say? (Service, Patience, Sacrifice) The summer vacation is nearing. You are going to return to your hometown, right? What are you going to do? How many are going to graduate this year? (Only 35) Those who are graduating, stand up. You must have spent two to three years here, but do you think that your time here was worthwhile and necessary? In what sense was it necessary? (Relationships) What kind of relationships?

In the two or three years you spent here, did your spiritual life improve? (Higher) Do you all agree? But why is it that when you graduate here, the majority of them avoid spiritual work? After you graduate, are you going to be engaged in spiritual activities, or are you going to enter the secular world and just work to support your family? (We will go out to the front line.) Do all of you agree that you will go to the front line? (Yes) From the moment you leave this place, you must erase from your mind that you have graduated from a graduate school. Many people were ruined because after they graduated from here, they became arrogant and had a sense of being a member of the elite. I do not like that at all. How many graduates have been produced here? (Eight hundred) Only eight hundred? If all of the eight hundred UTS graduates went out following Father's directions and united as one to work for God, then America would have been saved.

Do you think that the modern theologians believe in the existence of the spiritual world? Did you study the modern theology or the Unificationist theology? If you studied modern theology, then you must be confused also. Modern theology is needed as a reference, but for the realm of the spirit and mind, it is useless. That should not be our goal, and we should have our own ideology... You must understand that modern theology is very distant from God. So, all the churches and religious groups that are founded upon these theologies will fade away... Unification theology was created to revolutionize theology. All the foundations of modern theology will be destroyed in the end. Then why did I tolerate you to study them for twenty years? I have tried to have you take an ecumenical and comprehensive approach toward studying theology, not just of Christianity, but also of all the other world religions including Buddhism, Islam and so forth. Therefore, the professors here must fully master the Unification theology and the Divine Principle, so that they can synthesize all the theologies and teach them to the students and the outside professors. They were supposed to create one system of theology through the discussion of all of those

theologies, and this was supposed to lead the mainstream theologies of the world.

* * *

When I came to America, I told America to entrust all the young people in me. I would have educated them. People laughed at me. "What, that kind of man? A Korean?" They spit at me. If they had believed in me and followed me 20 years ago how would the world be now? What use is there of these prestigious seminaries like Harvard and Princeton? Those who study theology do not go to church. They lose their faith and stay away from a life of faith. A luxury life in this physical world is not a guarantee for a good life in the Spirit world. I am an enemy of America in some ways. I have



Rev. Moon during a lighter moment

devoted my life for 20 years, not because I love American people, but really for the sake of Christianity.

Look at the seminaries that are supposed to lead Christianity. We have to create a revolution. Where is God? Is God inside the minister's home or the church? ... Why is it that we have young people in our movement? It is because we have life. How many times are you going to offer your life? Try even one time. After you graduate from seminary, I try to send you to all the tough places, but all of you just run away. Are you confident that you can offer your life? This is the reason why it is written in the Bible that those who want to die will live and those who want to live will die. This is the way

that you can become the partner of God. How many times was God ready to give his life for humanity, so if you tell him that you want to offer your life once more, then he will bow down before you and save you. Have I given up my life, and have I done a mediocre job in doing so? Will you follow Rev. Moon?

* * *

In the Sun Moon University, I told them to officially teach DP, Unification Thought, and VOC. In the Completed Testament Age, we have to witness to the unmarried second generations, and give blessing to them and guide them to the Kingdom of Heaven. We have no use for those who are engaged in free sex, and so forth. They will

end up in the dung heap, the trash can. We don't need them. This is the reason that we need young high school kids who are pure. You should go back to your own high school and make sure that the teachers are doing the right job. As CARP leaders you have to make sure the principals give the proper education to their young people. That is why I has been preparing the Youth Federation for World Peace. I am going to have an inauguration of the Youth Federation in Beijing, gathering Gorbachev and the former leaders of the nations. In Washington, my foundation is the most fearful and powerful. I need that kind of foundation. Did I do all this alone or did someone help me? (Single-handedly)

So, do you want to do the same work as I, leaving this kind of great foundation? You have to constantly work and run like a mad person for twenty years at the minimum to build this kind of world wide foundation, not thinking about anything else, but totally being obsessed about it.

Yesterday, I consecutively caught several fish that range from 32 inches to 40 inches. Those who have confidence as a fisherman, please raise your hands. What is your record catch of striped bass? Twenty inches is under the limit. I am here in UTS to speak to you right now, but wherever I go, I can adjust to the situation and become the best; when I go to the country side, I can be the best farmer, and if I go fishing I am the

best fisherman. In a mine I am the best mine worker. Have you professors thought about this? You are like easygoing hooligans. You don't take things seriously. You should be able to do anything and everything. How old am I? I am 75. And when you round it off, I am 80 years old. Is there any young man or woman who is like a 80 year old man? Father came here and I am talking to you, taking you away from class time. So does anyone want me to go back?

Why is it that after so many years the world is still opposing and persecuting me? I was able to make it through this period of 40 years because I knew precisely what will happen at the end of it. I put Mother in the front-line, and had her proclaim True Parentship before the leaders of the world. There are only one True Parents; there is no other in the past, present or in the future. Does America need True Parents or not? Every part of America needs me. How much in awe would the young people who join the movement a hundred years later behold the name of True Parents. In your hearts, do you really have True Parents? Are you going to be shameful before them? Do you really live with God in you? Do you really feel that God and True Parents really possess your body? This is a big problem. All of you are already set in your ways, you have your own habits. I have more hope in the young generation. But you brag that you are the graduates of the UTS, and that you have learned more than others.

* * *

I created UTS to protect this world from this spreading hell. If UTS produced 800 graduates who are like me, then America and the world would not be in this sad state. I do not even have one person. What should I do? Should I burn this place down? I no longer have any interest or hope here. Do you professors have confidence? Did you love America more than me, you professors? All you did was open your hand to beg for money, and you have not tried to do anything for me. I will soon go to the spirit world. Who will then take responsibility for UTS? What should we do? Do you have the confidence to take responsibility in my place? It is very easy to answer yes. In America alone, I spent 120 million dollars in just one year. Suppose I used it for the sake of Russia and China. I would have reaped hundreds of times more results there. You cannot even compare the American young people to the Russian young people. Am I a foolish person or smart? Then, why

did I spent that much money with no return? Some might say, since Rev. Moon has a lot of money he spends a lot here, so what? I have never done anything in which I suffered losses. I am willing to push you to the extreme, to the point where you lose your life for the sake of your country. I said that this is an extension of hell. If you want to pull yourself out of hell, you have to change 180 degrees, not 90 degrees. The only way is 180 degrees. Otherwise there's no hope. I will have to put you through an incredible amount of suffering and work to pay the indemnity. Your family, wife, children do not come first. You must live first for the sake of humanity, world and God. You have to be the representative of the top.

I explained today that you are dead people, like trash. But you still have desire and determination to follow my footsteps. Are you determined? (Yes) If the remaining group here do not make a pledge that you will exert your uttermost and take the responsibility on behalf of me, then I will close down this place. The wives of the professors here, your spouses must become missionaries and go around the neighboring villages to witness to the people. You must be trained in witnessing and leading congregation. You must make spiritual children in the two years that you spend here in whatever way you can. You have to have spiritual children. Do not think that you can just leave here without doing anything? I came up here every single day for three years, and I have given so many directions, yet none of them are carried out. I have curse and hatred for this place. Did you see the fishing nets I made? I made them without sleeping at night. If you really want to save lives, then you must pioneer. Are the student body and faculty here willing to follow my footsteps and save America? ... Hyo Jin will come here soon. He will come here to supervise your life of faith.

You are to teach students *Divine Principle* at least three times before graduation, and also teach Unification Thought, and so forth. You must make comparisons with theologies of other religions. As long as you are equipped with DP and Unification Thought and VOC, you can cope with any scholar or intellectual. I have been carrying on this fight. You must sharpen your sword, you must be equipped with ideology. President Kim has the responsibility to connect with the alumni as an itinerant worker and encouraging them to do Father's work. Church leaders who

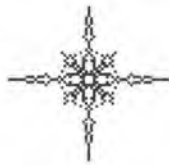
came to UTS are supposed to report to me of how you are doing, even in UTS. I want to set the absolute standard for the Unification leaders coming out of UTS. I am going to use this place to raise great leaders. You must learn practical skills like farming and fishing, and so forth, so that you will be able to help solve the problem of hunger by giving people these skills. I will have thousands of One Hope boats. We will have at least one person in each village, and create a world wide organization for the sake of fully solving the problems of hunger. We can send food to wherever it is needed. In Africa there are many animals to hunt. If parents know how to hunt, then their children will not starve. I am making preparations in the Texas farm, to train people in fishing and farming.

You did not come here to secure a comfortable life for yourself, but to save life and save the world. Don't you know how valuable a life is? Before you die, how many lives are you going to save? There is nothing else that counts. The only thing that counts in the spirit world is how many lives you have saved. Because I know this secret, I am leading this kind of life. The lives you save are your asset, and your only asset. In the spirit world, you do not need knowledge, power, and money; the only thing that you need is love. That will determine the place that you will belong in the spirit world.

* * *

From September you will have a new curriculum that can train you. Until now the president of UTS has been a Korean citizen. Next, he will be a Japanese. Then he will be American. I will create a Vice President position of UTS. The Korean, Japanese and American leaders must unite and work together. It is destructive for a person to stay here too long, so those of you who stayed here long should prepare to leave. You must leave and do what you can do in your field. I am not making a command, but making a suggestion for the UTS student body, faculty, staff, and the whole community to consider. The board of trustees meeting will take place and make recommendations as to who should become the VP and who should replace whom. The board will make the final decision, but my recommendation will be considered seriously in the matter.





May 13, 1994
East Garden
 Translated by
 Mr. Peter Kim

[These excerpts are from an unofficial summary of the talk given following dinner at East Garden to the UTS Faculty and Executive Administrators]

There are many different schools of Theology, but the essential contents are all the same. Unification Theology must be different from traditional Christian Theology. Unification Theology must be able to unite all different schools of theology—as its name implies. Without the foundation of Unificationism as the platform, concepts like peace, freedom and happiness cannot be achieved. Unificationism is the prerequisite.

* * *

Father trained members on boats for 20 years to save people in Africa, but Father doesn't see any UTS PhD's joining Father for fishing. Have you thought of being a true filial son to True Parents and catching better fish than Father to serve the world; better than Peter did for Jesus?

* * *

You all should become revolutionary soldiers. You have the names of PhD's from Harvard, etc., but you can't open your mouth in front of President Kim. Did any of you challenge President Kim to take his position and take care of UTS? Or launch a revolution against the old seniors? If we truly had Unification theologians at UTS for 20 years you would have witnessed and influenced Dutchess County by now. Suppose you stay at UTS another 20 years and join Spirit World and your neighbors go to Spirit World. They will challenge you as UTS professors who knew True Parents and didn't teach them. Can you say "I didn't have a mouth, a tongue, I couldn't talk!" Father has been going to each corner of the country; you sat and enjoyed a comfortable life. You are in the position of students; Father is the teacher. Students should follow the teacher. It's a big problem.

Even a small travelling circus moving from town to town marches downtown with clowns and advertises. We have UTS to teach God's message, but you didn't make that effort. For example, you could have a

debate every week in downtown Poughkeepsie between UTS students and local ministers and theologians. If you did that for the last 20 years, all the Christians would have given in by now.

* * *

Are you satisfied to stay at UTS or go back and rule your country? [To Dr. Seidel] Are you preparing for that? If you see students from Europe you should plant so much love in them which will grow when they go back to Europe. You shouldn't overlook any European student. Write to them back in Europe—then you will be the hero of Europe. You would have a long list if you did this for 20 years. American professors should also put more effort into taking care of graduates to save America. Do graduates say thank you to you? But you thought of your own situations more, not about saving this country. Writing a letter is a piece of cake now with computers—just change the name and send 50 letters. Just send a letter 3 or 4 times a year and you will be connected. If a graduate received 70 or 80 letters from you, he would consider you as God caring about him.

* * *

As long as we are alive we must leave something behind. You are people with big heads. Within 5 years you should be able to figure everything out, make your foundation and move on somewhere else. Don't settle at UTS with no goal, but come out of UTS and prove yourself to alumni and your hometown.

* * *

When Father comes to UTS after a long absence you feel afraid—what's going on! At the beginning Father came all the time, made fishing nets at night, went fishing in the lagoon. Nobody came to Father and said "I caught bigger fish than you, come and join us." No-one said "I can catch fish in your place, stay at home." If anyone had come 5 times like that Father would have replaced President Kim long ago. If President Kim stayed 7 days a week at UTS it would be a big job, but he comes 1 day a week—how can you manage! Other schools have a president on campus 7 days a week and it's a big challenge to develop the school. If President Kim brought 12 professors here and challenged Father to go fishing with them, he might stay as president until he is 100 years old.

* * *

Father said the next UTS president will be Japanese—first is Korean (Adam), second

Japanese (Eve), third Western—British, German or American—(Child). That way True Parents's tradition will be inherited. The Adam and Eve country traditions should be combined and inherited. Adam and Eve were enemies as individuals; Korea and Japan were enemy nations and must now unite. Only Dr. Shimmyo and Dr. Masuda are Japanese professors at UTS—both graduates of Tokyo University, the top university in Japan. Also Mr. Furuta is a graduate of Tokyo University. If Father combines these three brains he can move Japan. If Dr. Shimmyo is President of UTS for 3 years then he can go back and be President of Tokyo University.

Do you think it is better for UTS to have a Japanese or Western president? The trend is for Oriental students. Father has a new plan for UTS. UTS graduates didn't do a good job. So, until the year 2000 Father wants to see Oriental students trained and utilized to save America directly under Father's influence and dominion ... Father made this pledge before he came to America. Now before he leaves permanently to Korea he is leaving this kind of direction to UTS.

* * *

Father gave direction to launch declaration of True Parents at 3,000 college campuses. UTS professors, are you going to live comfortably or take responsibility for this campaign? Every Saturday and Sunday you should give lectures, even if you have to drive 24 hours each way you must do it. Father travelled back and forth across America by car giving speeches.

The fruits of Father's hard work are you—are you worst fruits or famous fruits? You may be needed by 100 UTS students, but the country needs you, the world needs you. Do you want to devote your life to 100 students or the country or the world? Have you been thinking that way? If you want to leave some good result, if you just stay at UTS you can't. You have to inherit good potential to your country.

* * *

In 3 years Father will raise UTS to famous international level, bringing brilliant students. Father will choose them, not leftover members. Once the new President comes a new cabinet will be formed—he has the right to assign anyone in UTS. The leaders of UTS should voluntarily submit their resignation so the new President can choose new people for the positions.

Unless there is difficulty, students should come as single people not living with

their wife and children—study and pray together as students. Faculty members have to practice living together with 3 families in the same house, sharing kitchen, rooms, children, etc. as a kind of training. Father's plan is Korean, Japanese and German families living together in the same condominium complex, to unify. If you can't cope with this training and system you can go out and find a job on your own. That way saves living expenses.

* * *

You need determination to succeed and return to your own country and become the president of a seminary in your own country. Father doesn't plan to see you get old at UTS and waste your life—become presidents of Harvard Divinity School and Yale, etc. Father is the only one who can save this country.

In every field at UTS the *Divine Principle* should be the center—UTS should be the center of every field in the world. In that sense Unification teaching is in subject position, all other views are in object position. Centering on the subject as nucleus with everything revolving around Unification Theology as the center, all else is supplementary materials to support our position—Christian Theology, etc. As you continue doing this project you can read Father's speeches to find answers to all questions in the entire world. Professors should teach students how outstanding Father's view is compared to other views. Even when teaching Church History set the goal following the *Divine Principle* book and put Christian events as supplementary events for students to understand *Divine Principle* more clearly. That is the purpose of establishing the new curriculum to be used from September. Father's goal and direction is UTS graduates will return after graduation as qualified leaders in and out of the Unification Church wherever they go. If UTS fails to do that, Father will utilize Sun Moon University and have a Divinity School there. But Father started UTS first and Father supported you so you have the first chance. Tighten your belts; before you think of eating, sleeping, taking care of your family, think of making UTS the most famous campus in the world.

* * *

Are you making a foundation to become president of a university? You have to run like at the *Washington Times*, make such a busy atmosphere, crazy, not the normal way. You need someone to give you direction all

the time or you can't move—after 10 years of that you can be a real leader.

Now Book 1 is closed at UTS. Make a new determination for Book 2.



May 14, 1994
East Garden
 Translated by
 Mr. Joo

UTS professors must read Father's speeches in the original language, not second hand.

* * *

Translations of the Bible in many languages have led to many denominations with different interpretations. If we have many *Divine Principles* in different languages we will have different denominations in our movement—you must

**Book 1 is
 Closed at
 UTS.
 Make a new
 determination
 for Book 2.**

learn one language. You must solve cultural difficulties between East and West through one language—urgent!

When you study original Father's words you will see their value. World theologians will be interested in *Divine Principle*—in the original language. They will check the exact words, meaning, particularly of Father's speeches which are now 210 volumes and will be 300 volumes. In the future scholars will focus on each page of Father's speech.

If you don't know Korean you cannot participate—you will be ignored. Study original Father's speech and *Divine Principle* or your authority will not be respected.

* * *

There are 800 UTS graduates—Father expected them to work in mission but Father can't see them—where are they? UTS graduates should give a hard time to their professors at graduate school—then after graduation come back and lead the professors the right way; but your chance is missed now. UTS graduates made very good students at Harvard, etc., now you can meet them as colleagues and lead them with better theory—lead the theological world in the right direction. After graduation write research papers and publish in renowned journals. Study the most recent academic disputes. You are qualified to criticize their theories based on *Divine Principle* and Unification Thought. Those papers will be published and given to our library. We must build a library not only of theological books, but our own books—it should be the center of theological research. People who studied in a Christian library will realize our library is so much better and be attracted to study more to understand everything.

Father's idea is to make you world famous theologians but you didn't follow that direction. Father wants you to be better than he is, do you understand that? Quality is important—publish quality research and papers—that will dominate the world. Review all theories historically and write clear conclusions about where to go now—that kind of book will be really respected. Publish in all areas, not just theology. In the future being invited to UTS to lecture will be how to become famous. You will be asked to present the most updated theory at all universities. All of you should become this famous, in every area. Then UTS will get the reputation as the best center of theological research in the world. Even scholars with a PhD from other schools will come to UTS for post-doctoral research—the whole world will come under UTS. Father is helping create a new university at Bridgeport, but the more internal standard at UTS—the University of Bridgeport is external, UTS is internal. This is Father's vision, but it is not yet fulfilled.

* * *

Take action! Don't just have interest, take action! 🙏

The UTS Founding Administration

Dr. Michael Mickler (UTS Faculty)

The "Odd Couple" was a well-known 1970s American television comedy series about bachelor roommates with markedly different personal styles which inevitably collided but which worked out in the end. Although removed in time, place, number and though considerably longer-running than the original series, the contrasting yet complementary styles of the UTS' founding administrators has been noted by many. Perhaps, President Shimmyo, expressed this best at the Seminary's 'Appreciation and Welcome Banquet' held May 18. At that time, Dr. Shimmyo shared what he had learned from each of them.

From Dean Stewart, President Shimmyo stated that he learned the significance of gracious love toward everybody. A Franciscan nun for more than twenty years before joining the movement in the late 1960s and a registered nurse, Dean Stewart occupied a role at UTS affectionately referred to by President Kim as "Mother Superior." However, it is doubtful that any Mother Superior had to negotiate the ecumenical distance Dean Stewart traversed during even the simplest of faculty meetings. When Rabbi Hausner engaged Dr.

Tsirpanlis, she needed to answer in realistic terms Tertullian's perennial question, "What does Athens have to do with Jerusalem?" In similar fashion, she mediated between Eastern and Western branches of Christendom, between Protestantism and Catholicism and between Eastern and Western notions of education. Her success in holding ship-Barrytown together, especially its faculty, cannot be

underestimated nor easily forgotten.

From Dr. Ang, Dr. Shimmyo stated that he learned wisdom can be generated by patience. With a Ph.D. in Economics and a distinguished record as a center director before coming to UTS, Dr. Ang, UTS' "Chinese Chiang Kai-shek" again in President Kim's affectionate turn of phrase, set up the Seminary's Administrative structure and handled its day-to-day operations from the late 1970s. He also took major responsibility during the 1980s for UTS' revised application to the New York Board of Regents for a State Charter. Indeed,

lifeflood given to the Seminary.

From President Kim, President Shimmyo stated that he learned the importance of being a "big container." A charter member of HSA-UWC in 1954 and one of the first two missionaries to the U.S., Dr. Kim exemplified the breadth and depth of a 'big container' perhaps most fully in his role as "Grandpa Kim" as he affectionately referred to himself. Whether for the most isolated member misfit or the most eminent theologian, President Kim alike provided encouragement and a home. At the same time, he was the Seminary's primary connecting link to True Parents. Any early riser lucky enough to catch him enroute to his office at 3:00 a.m., or to have faced him at the tennis net, or to have known his passion for the printed Word, or to have attended a "Kingdom-Building" session, or to have cheered "Man-Mansei," or to have done any of a dozen other things with him has to know that President Kim's was the beating heart of UTS' formative years.

The above is not intended to be unduly celebratory. Certainly, they had



President and Mrs. Kim with Dr. Ang and Dean Stewart at the Appreciation and Welcome Banquet

it was little that the State Board of Regents could do in the face of Dr. Ang's persistence and attention to detail but grant the Seminary its Provisional Charter in 1986 and its Absolute Charter in 1990 by an 14-0 vote, events of signal importance for UTS and the providence. The numerous handbooks, accreditation progress reports, and minutes of innumerable (interminable?) meetings stand as a lasting testimony to Dr. Ang's

their limitations and down times. Moreover, as amply attested to by Rev. Moon, the Seminary under their leadership (and our membership) did not fulfill its responsibility. Still, as President Shimmyo stated, we learned from each of them. In the lives of those of us touched by them and in the life of UTS, their legacy will abide. 🍀



HIGHLIGHTS OF PRESIDENT KIM'S YEARS AT UTS



- | | | |
|----------|---|--|
| 10/74 | Rev. Moon appoints Mr. David S. C. Kim to initiate the process of establishing a seminary | UTS, 4-3 |
| 4/28/75 | UTS applies for Provisional Charter from the State of New York | 7-8/81 |
| 9/20/75 | UTS Inaugural Convocation; President Kim and original faculty installed | Seminarians participate in first Ocean Challenge program |
| 10/14/76 | Unification Theological Affirmations produced | 7/20/81 |
| 2/16/77 | David S.C. Kim Oratorical Contest begins | Dedication Ceremony for new UTS Library |
| 2/18/77 | Theologian conferences begin | 9/18/81 |
| 4/77 | Hudson River Lagoon Fish Campaign begins | First Class Challenge Debate |
| 7/01/77 | First class graduates | 12/14/81 |
| 7/22/77 | UTS files suit against the Regents of the State of New York for delaying action on the Seminary's application for Provisional Charter | U.S. Supreme Court declines to review judgement of NY Board of Regents |
| 11/27/77 | Toward a Global Congress of World Religions Conference convened | 12/26/81 |
| 2/22/78 | NY State Board of Regents deny UTS application for Provisional Charter | God Conferences begin |
| 5/78 | Rose of Sharon Press incorporated | 2/08/82 |
| 6-8/78 | Seminarians pioneer Home Church in England | Minister conferences begin |
| 2/79 | Wonhwa-Do begins | 7-8/82 |
| 5/01/79 | <i>Divine Principle</i> Lecture Contest begins | Youth Seminar on World Religions begins |
| 6/21/79 | Tree Planting ceremony begins | 5/22/83 |
| 7/22/79 | Week-long summer seminars on Unification Theology begin | First Open House |
| 10/04/79 | UTS Soccer Field dedicated | 4/01/84 |
| 10/14/79 | First President's Cup Tennis Tournament completed | UTS re-applies for Provisional Charter from NY State Department of Education |
| 1/10/80 | First Annual Table Tennis Tournament completed | 1985 |
| 1/16/80 | Divinity Program begins with first students selected | Soul of Russia organized |
| 2/20/80 | Advanced winter seminars on Unification Theology begin | 8/85 |
| 3/27/80 | New Ecumenical Research Association (New ERA) founded | ESL program begins |
| 6/11/81 | New York State Board of Appeals upholds Regents refusal to grant provisional charter to | 11/21/86 |
| | | NY State Board of Regents grants Provisional Charter to Seminary |
| | | 6/22/88 |
| | | UTS accepted for Candidacy for Accreditation by Middle States Association of Colleges and Schools (MSA) |
| | | 9/16/88 |
| | | President Kim receives Ph.D. from Columbia Pacific University; dissertation: "Towards a Wholistic Approach to Education: A Comparison of Representative Theories of West and East" |
| | | 11/30/89 |
| | | Unification Thought Institute (UTI) opens U.S. branch |
| | | 1/17/90 |
| | | Seminary gains Absolute Charter from State of New York |
| | | 8/90 |
| | | Unification Studies added to curriculum |
| | | 1/92 |
| | | President and Mrs. Kim celebrate 50th wedding anniversary |
| | | 10/06/93 |
| | | Seminary begins Self-Study for Middle States accreditation |
| | | 3/94 |
| | | Spring entrants make '93-94 entering class largest ever (93 Juniors) |
| | | 4/94 |
| | | Marriage and Family Research Institute of America founded |
| | | 5/94 |
| | | Homiletics Contest initiated |
| | | 5/13/94 |
| | | President Kim retires; Dr. Ang, Dean Stewart retire |



GRADUATION 1994

UTS 18th Annual Commencement Exercise

Dr. Michael Mickler

The Eighteenth Commencement of Unification Theological Seminary held on Sunday, June 26th had one of the fullest schedules in the Seminary's history. It combined not only graduation exercises for 17 Master of Religious Education (M.R.E.), 13 Master of Divinity (M. Div.) and two Diploma in Religious Education graduates but also an early morning Board of Trustee meeting, an inaugural address by President Theodore Shimmyo, congratulatory remarks by outgoing President Kim and an address of Rev. Moon (read by President Shimmyo). The day as well included the traditional graduation banquet and entertainment followed by afternoon activities (a Tongil MooDo demonstration and tennis exhibition were features) and an evening buffet after which the Junior class presented their version of the 'Wizard of Oz'.

Dr. President James Baughman, President of the Unification Church of America and a 1978 UTS graduate served as Master of Ceremonies for the Commencement exercises which began in the Seminary Chapel at 11:00 a.m. Following the invocation by UTS Chaplain Shawn Byrne, Dr. Theodore Shimmyo delivered his Inaugural Address as the second president of UTS. Emphasizing that "The presidency is not mine by God's," Dr. Shimmyo stated he "will always be available and accessible to the whole Seminary community." He also stressed that he "will make sure that this seminary serves the rest of the Unification Movement, this nation and world, with a desire to shoulder their burdens."

Dr. David S.C. Kim noted in his Congratulatory Remarks (read by Shawn Byrne) that since the founding of UTS he had never missed a Board of Trustee meeting or graduation exercise, but due to an eye operation scheduled for graduation weekend was unable to attend either. In his speech, entitled "In the Power and Authority of True



M.R.E. graduate Junho Moon and family pose with Rev. Pak, Continental Director of the Church in North America and President and Mrs. Shimmyo following graduation exercises

Parents," he encouraged graduates "to live by the C's of successful God-centered living" a "Commitment to Kingdom building, Communication skills and Control over yourself." David Hanna, representing the Class of 1994, in his Graduate Response conveyed his gratitude to the outgoing administration who not only pioneered the seminary from the beginning but also raised up its new leadership. He described the graduates as "better equipped" to do the task to which they have been called which in his view has to do with a readiness "to embrace the world."

Rev. Moon, in his Eighteenth Commencement Address, "Create Your Ideal Family to Save the World," emphasized that the world's problems "can be attributed to the problem of the family." Abnormal or unhealthy relationships among family members, including unnatural sexual relations, result "in abnormal or unhealthy relationships within society." In noting the family's "decisive influence on the world," Rev. Moon questioned Christianity's present capacity to "create exemplary families" or handle these problems, "in spite of Jesus Christ's original moral teachings 2,000 years ago." He therefore challenged UTS graduates "to do what Christianity could not do, i.e., create ideal families for the building of God's kingdom on earth." In order to restore the world, Rev. Moon told graduates, "you must create your own blessed family which is an example to other families in this world." However, to do so, they "must know

the tradition of True Parent's family."

Commencement Address: "Create Your Ideal Family to Save the World"

Reverend Sun Myung Moon

Distinguished guests, parents, graduates, alumni, administration, faculty, staff, ladies and gentlemen:

Welcome to the 18th graduation exercises of the Unification Theological Seminary, where we have gathered to honor thirty-two youthful and promising graduates of the class of 1994.

My message to you who are graduating today is simple yet very important: Create an exemplary family following the tradition of the family of True Parents in order to solve the problems in America and in the world.

As you know, today's world is full of many difficult problems such as juvenile delinquency, drugs, crime, poverty, free sex, child abuse, divorce, racism and war. I believe that all such problems can be attributed to the problem of the family. For if the parent has a problem, the child will naturally imitate it, bringing it to society when the child becomes an adult. The problem of the family consists in abnormal or unhealthy relationships among its

Unification Theological Seminary

members, and this results in abnormal or unhealthy relationships within society. Hence come the above-mentioned various problems in the nation and in the world.

In many cases, abnormal or unhealthy relationships within the family consist of incest, involving unnatural sexual relations among its members. This destroys a healthy standard of the family, leading its members eventually to free sex and immorality in their social lives. A natural outcome of this is destructive human relationships throughout society and the world. In this sense, the responsibility of the family is very important and far-reaching. The family has a decisive influence on the world.

The influence of the mother is especially far-reaching because the child in its younger years is more influenced by the mother than by the father. Here in America, do we have many unselfish mothers who can influence their children in a positive way? Again, are there filial children in America who can follow the examples of their mothers who are good?

If the family has a high moral standard, the world will be an ideal world. This is the reason why I am saying: Create an exemplary family in order to solve the problems of the world.

But did Christianity create exemplary families which helped to build an ideal world? No. Look at the present situation of Christendom. Doesn't it have a lot of serious problems yet to be resolved? Even after the demise of Communism, it seems that those problems are becoming more and more serious. Newspapers are full of articles on the immoral conduct of clergy as well as on premarital and extramarital affairs and homosexual marriages in Christian society. It seems that Christianity is totally incapable of handling these problems, in spite of Jesus Christ's original moral teachings 2,000 years ago. Although there are numerous Christian evangelists today, their messages usually promote selfish and materialistic desires, thus being unable to serve the whole purpose of saving the nation and the world.

I founded the Unification Theological Seminary in 1975 in order to revitalize Christianity and save this nation and the world. Therefore, UTS graduates must rise up to do what Christianity could not do, i.e.,

create ideal families for the building of God's kingdom on earth. I want to say this especially to this year's graduates because this is the second year after the inauguration of the Completed Testament Age.

Originally, Adam and Eve as the original human ancestors were expected to create a God-centered ideal family without falling. Unfortunately, however, they failed to do so, with the result that the fallen world came about. In order to make up for the mistake of Adam and Eve, Jesus came 2,000 years ago and tried to establish his own ideal family. But he was rejected and killed by the chosen nation of Israel. Thus he could not establish an ideal family. This is the very reason why Christianity has not been able to create exemplary families for the building of the ideal world, in spite of Jesus' tremendous efforts to fulfill God's will.

In order to carry out Jesus' original mission, True Parents stand firm now. In spite of severe persecution and misunderstanding from the world and especially from Christianity the last 40 years, I always lived up to the spirit of forgiveness, love, patience and sacrifice. I totally invested myself to embrace my enemies to testify to the real power of God as His filial son. On this foundation, I created an unbreakable God-centered family. In order to create an ideal family, one must live for the sake of other members of the family and then the family as a whole must have the same spirit to live for the sake of the world. Were you ever committed to living for the sake of your parents, your spouse and your children unconditionally? Were you also ever committed as a family person to living for the sake of the world unconditionally? True Parents have already reached that level, establishing an unbreakable tradition for God-centered families which we call blessed families.

As UTS graduates, you have a very important mission of restoring this world. In order to restore this world, you must create your own blessed family which is an example to other families in this world. In order to create your own ideal family, you must know the tradition of True Parents' family. May God's grace be with you as you embark upon your new missions. Thank you.

Inaugural Address: 'A Place Where Leaders are Educated'

Dr. Theodore T. Shimmyo,
UTS President

Ladies and gentlemen, brothers and sisters:

Today I am honored to deliver this inaugural address as the second president of the Unification Theological Seminary, an educational institution with an important providential mission and purpose in the Completed Testament Age. Thanks to the full support of the Board of Trustees, Dr. David S.C. Kim, Dr. Edwin Ang, and Mrs. Therese Stewart, and also of my colleagues, faculty, staff, and students, my inauguration has been made possible. I am especially indebted to the training which Dr. Kim, the first president, gave me in the past nine years here at the Seminary.

But today I want to tell everybody here that I will not be interested in the status of the president itself. I really want to be just a humble man in front of God and True Parents and in front of the whole universe before being president of UTS, so that the Lord of the universe may govern the whole situation here at UTS. The presidency is not mine but God's. Nor is the seminary mine but God's. The power and love of God should fully work here, so that His will may be fully realized here. For that to happen, I want to be His instrument with meekness.

As a way of being His instrument, I will always be available and accessible to the whole Seminary community, with a spirit of bearing all the burdens of the community. Therefore you will continue to see me in the dining room like before, and not just in my new office. As another way of being His instrument, I will make sure that this seminary serves the rest of the Unification Movement, this nation and the world, with a desire to shoulder their burdens. Therefore you will see me and my associates serving beyond the boundaries of this seminary. I am convinced that God is a God of true love who is always available to take pains to restore the world.



President Shimmyo delivers his Inaugural Address

I am saying this because I believe that we humans cannot transform ourselves or this world without the real power of God. In the long history of humanity we have done many, many things, but unfortunately we have not been able to restore the world yet. For most of the things we have done in history have turned out to be merely human endeavors not involving the power of God. Consequently, we have created numerous idols which have prevented us from reaching God. I strongly feel that now is the time when we need revolutionary thinking which leads us to be truly humble before God, so that His real power may be generated. This power of God will definitely transform everything, solving all kinds of difficult problems.

As you know, the important task of the Unification Movement is to build the heavenly kingdom here on earth. Therefore we Unificationists have to have direct contact with the real world, not escaping from it. This makes the Unification Movement different from traditional Christianity, which basically has sought after spiritual salvation only. But when we are engaged in the real world to build the heavenly kingdom here, we must never lose sight of God. If the real world is very important for us, then the input and power of God are even more important. Only when what is more important is taken

into consideration can all the other things be taken care of in a successful manner. As long as I am president of UTS, I will make absolutely sure that what is more important is always emphasized, so that the real transformation of the world will come.

Some of you might say that this seminary should maintain its integrity as an academic institution, seeking after knowledge. In my opinion, however, knowledge is hardly useful in and of itself. It even misguides people. In order for knowledge to have value, it should be supplemented by

wisdom which comes from our commitment to God. Only when our connection to God is right can our seminary become a truly successful academic institution.

I have learned all this from the teachings of our True Parents, Reverend and Mrs. Sun Myung Moon, the founders of this seminary. Recently they visited this institution to give very serious guidance about its mission and its future. I pledge to implement it in order to make this seminary a place where leaders for the world are truly educated. But again I am humbled by the realization that I am just a small man. So I stand in front of God and True Parents with the spirit of humility and dedication, in order to experience the real divine power which will transform everything.

Finally, I want to say this to you who are graduating. Please experience the transformative power of God through your humble and dedicated life of faith. Once you experience it, you will have nothing to fear. For nothing can stop the power of God once it starts working. Everything will go so well, centering upon God. This is the real key to success. Now is the Completed Testament Age, when the power of God emerges 100%. So graduates, march forward courageously. Thank you very much.

Congratulatory Remarks: 'In the Power and Authority of True Parents'

Dr. David S. C. Kim,
Former UTS President

These are excerpts from Congratulatory Remarks to the UTS Graduating Class of 1994. Dr. Kim was first president of UTS (1975-1994).

I would like to comment on Ephesians 5:20-21, which contains a message by Paul that is still very relevant to our times. Paul says, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." I will give a brief interpretation of the important principles contained in these verses, as a way to encourage you new graduates, as you complete your course of studies in Barrytown.

In the recently established Completed Testament Age, we could adjust these Pauline verses in the following way: "Giving thanks always for all things until Heavenly Father in the name of True Parents; submitting yourselves one to another in the fear of God."

I. GIVING THANKS TO GOD ALWAYS

This Pauline message is filled with wisdom and can be divided in three parts. First, it contains the proper standard of conduct for our vertical relationship to Heavenly Father—namely, giving thanks always and in all things. Thanks must be given not just for the good things, but for all things, under any circumstances, even when the situation seems terrible or difficult. Instead of responding with power-for-power or force-for-force, you must face difficult situations with a humble attitude and a thankful heart; by doing so, you will receive spiritual benefit.

For what must we be thankful to God? For creating the universe and all things, and for creating man and woman, including you and me. If you live your life like that, you will receive vertical power to overcome any kind of difficult circumstance. That way you will bring joy and harmony to your surroundings, will generate happiness, and will begin the ideal home, ideal work place,

ideal school, ideal society, and ideal world. Father has achieved success by living his life by this principle. This is the secret to conquer the evil power and to control the principalities in the air. It will minimize any damage that Satan may want to inflict upon the dispensational work centering on True Parents and will bring success in the battle between God's dispensation and the power of the devil.

II. IN THE POWER AND AUTHORITY OF TRUE PARENTS

The second principle of Paul's message has to do with the proper power and authority to offer thanks to God. In the Completed Testament Age, our prayers and thanks to Heavenly Father must be offered "in the name of True Parents," which means "in the power and authority of True Parents." Unless you do that, you will not be successful and will not achieve total victory over the evil power. When you offer thanks to God in the power and authority of True Parents, Satan retreats, and you are able to conquer any kind of evil power.

III. SUBMITTING YOURSELVES TO ONE ANOTHER

The third principle illustrated in Ephesians 5:20-21 shows us the proper conduct for horizontal relationships. We are urged to submit ourselves to one another in the fear of God. In Unificationist terms, we must keep an "object mind," or "object consciousness," especially toward those in responsible positions.

An attitude of love and respect is the proper way for brothers and sisters to behave toward one another. The expression "in the fear of God" refers to the principle that our horizontal relationships must be a reflection of our vertical relationship to God.

In practice, I encourage you to live by the three C's of successful God-centered living: The first C is Commitment to Kingdom building; the second C is Communication skills; and the third C is Control over yourself. The third C is particularly important, because before you can control the universe, you must first control yourself.

Graduate's Response : *"Taking on Lives of Higher Dimension"*

David Hanna

Our class has been able to witness the beginning of a remarkable new stage in the life of this institution. The new leadership comes out of what is, in a sense, a second generation, raised up by those who pioneered this seminary from the beginning. This provides us with a pattern and an example that we should be able to follow in whatever missions we find ourselves in the future.

Our future prospects in life are both serious and exciting: serious—because all of us are here as a result of having the providential hand of God touch us in a very real way; and exciting—because we find ourselves now better equipped to do the tasks to which He has called us, and more ready to take on lives of higher dimension.

You will find that every graduating student has gone through some special life-course to be here today. Among the thirty-two graduates of this 18th graduating class, twelve are from Japan, and I single them out only to illustrate a point: for most of these students it was probably not possible for their friends and families to be here today (although I do know of at least one mother and one mother-in-law who have traveled all the way from Japan). Imagine what these young men and women have done and you begin to understand the value of this place. Having studied, in the English language, in a Western seminary, such things as Church History, Western philosophy, and Christian theology, how uniquely are they equipped to bridge the gap between their own culture and ours, an urgent task which even leaders of nations often fail to do successfully. They have made an extraordinary effort to understand the roots of our Christian heritage, and have helped us to understand the depth of the challenge that accompanies the adoption of Unificationist ideals, and the qualities needed to meet that challenge. When they return to their home country, they will surely stand as a precious hope in God's eyes.

In this way we are all striving to build a world where a unity in diversity is a working reality; even for former enemy nations the world becomes "embraceable." Outside of our relatively safe and protected environment here, the world is facing serious challenges—we see the events developing on the Korean peninsula at this time; and great opportunities—many of last year's graduates, for example, are working in the former Soviet Union, which is now eagerly

embracing our religious education programs into its schools, having freed itself from Communist oppression. We, too, as graduates of this seminary, will strive to meet these kinds of opportunities and challenges to the best of our ability and to make an offering of our lives to God and humanity, in prayerful service.

Faculty Greeting

Dr. Frank Kaufmann

President Shimmyo, Seminary administration and faculty, graduating students, alumni and alumnae, parents and friends. It is an honor for me to have been invited to speak on behalf of the UTS faculty on this historic occasion and time of rejoicing.

I have known the seminary throughout its existence from its earlier times, first as a member of the third class, then as a graduate student, a mission pursued under the governance of the Seminary administration. Upon the completion of my graduate work in 1985, I undertook responsibilities in the IRF which at the time had its headquarters on Seminary property. The IRF and its related Inter-Religious projects eventually moved to New York City, but I continued my association with UTS which has lasted until this day, now as an adjunct professor of Church History.

In 17 years, UTS has gone through several distinct phases. It is entering upon yet another even as we gather here this afternoon. Although each phase is important, both the good ones and the bad, it goes without saying that the early years marked what may well be as the most important. Even though we expect constant improvement with successive classes, administrations, and faculties, one can never overtake the significance of the early years since they are permanently distinguished by the constant presence of its founder Reverend Moon.

Recently, I brought one of my current students to a near swoon one afternoon, when during my scheduled class hours Reverend Moon came to the seminary. Students expected to be dismissed in order to prepare themselves to attend his discourse. Just before dismissing the students I told them, "You know when I was a student here,

(continued on page 31)

Sarang-bang : Heart Sharing

Thank you very much for inviting me here. I didn't realize it was community night, it is a great project that somebody has started. I was thinking about what to say today and I thought about two questions that are relevant to us all, especially in the movement. The first one is a little existential, so we'll answer that a little later, but it's quite simple—why are we all here? The second question that I would like to start with is—all of us are in the Unification Church, all of us have been members for at least, I would say, quite a while. I know that some of you have been here for 25, 26, 27 years, and I want to know, what do you think you got out of it? Did you gain something or do you feel like you lost something? This is a question that you all will have to ask yourselves, especially if you're here to be trained as leaders, as future Unification Church leaders and leaders of the world. I don't expect an answer from any of you right now, but I want you to contemplate and think about it logically, internally by yourselves.

I can tell you some of the responses that I've heard from people on that question and it goes something like this, it deals with the question of faith and reality. A

lot of the members that criticize our movement, have been criticizing our movement on this point. It is that they have dedicated their lives to our movement, witnessing, fundraising, etc. in the best prime years of their lives. Now they have families, families with children, children they have to think about and be responsible for, but because they are dedicated members they leave behind their families and continue their work as missionaries, as witnessing

pioneers, whatever the case is.

Let's take another scenario: there's another family, a couple who's been in the church the same amount of time, except this couple decides to stay home to raise their family, to nurture their family, to make sure their sons and daughters go to proper schools. To make sure they have bread on the table to eat. As these children grow up, it seems that right now they are in a position to be leaders, they're in their twenties, let's say, maybe in their late twenties. The second couple who stayed home with their children and took care of their children find that their sons and daughters have grown up to be very respectable in society, as well as very useful to our church. They see their children in



Un Jin Nim Moon

very prosperous prominent positions within our movement. The other family, the first family, say that their children are disillusioned because their parents were never home, they complained a lot. They always wondered 'where are my parents, why is life like this, it's been miserable. They complain and thus they rebel and they leave the church let's say, hypothetically speaking.

That's one scenario. Another scenario

comes closer to home. There is this one brother that's been a security guard, whom I have known and who is very close to everyone in our family because he has been around us for so long. He decided that he needed a home church. Now for about 20 years he's been a security guard and a person close to East Garden that we have all befriended in many ways. He goes off to Hawaii, having had 20 years in the church, absolutely no outside prior job or experience, where he goes with his family, his wife and two children, to start brand new with no foundation whatsoever. Now, his reality is that he is a pizza delivery man and he's probably 45 years old, that's another reality. Let's take the seminary for example. When

Father founded the seminary, I was very young still, for the first three years Father came here literally almost every single day—maybe Rev. Ang can testify to that fact—hoping that this would become the best school not only in America but in the whole world, and that was Father's goal. What is our reality today? That I am not going to answer right now.

Faced with all these problems, I went up to Father and asked Him a very personal question, I said "Father, as the daughter of the Rev. Moon obviously

there has been a lot of persecution. I also see that you are still suffering a lot. That, regardless of how much you preach and give to people, that those in the position, that are in the Cain position to give back, I don't see enough of and when I do see it I wonder if it's just out of going through the motions. I don't know if it is out of genuine heart." I asked Father, "Why is it that good people in the world are always suffering? Why is it

Un Jin Nim Moon

UTS Student Lounge, May 13, 1994

that you still suffer?" Father's answer was in many ways unexpected because it was so contrite. Father said, "think about Heavenly Father." That was basically his answer. I had to think about this for awhile, but upon pondering I think I've come to an answer that can answer all of these questions that are related to this faith and reality.

As you know, Father all His life has been absolutely dedicated to serving God and to bringing the Kingdom of Heaven on earth while He is still alive. Not even a single day has gone by in His life where He has wavered from this. You also know the story, and if you don't you'll probably learn it in the seminary about Father's life course. When He was in prison His jail number was 596 and 595 was called up to be executed. Even at that moment, when Father was next in line to be killed, He was praying to God saying "Heavenly Father, do not loose faith, I'll save this world, I'll bring it back to you." At the moment of death. We see even today that Father has not wavered in any of His beliefs, you see also that Father in His 70's, 74, emotionally is still only sleeping 2 hours, is right now preaching to over 5,000 people a month. Father has been doing this kind of a life course and this path for 40 years of His life and has never complained and why is that? How is it possible that Father can do that? Is it enough to say that it's because Father is the Messiah? What does that really mean? In many ways Father is just a normal man. He has the same natural desires, the four natural desires that are talked about in the Principle that we all have. And how is it possible that Father can be so different and yet so absolute?

Let's take for example Japan right now, the Japanese movement. I see a lot of oriental faces, I presume that most of you are Japanese. Why is it that Japan is suffering so much? Father uses the example of squeezing the breast so hard that all the milk has come out, now blood is coming out. That is how hard a sacrificial life the Japanese movement had to face. Why is that? Why does Father allow that to happen? Why is it that some people, it looks like from an outside point of view, were suffering. Why must we pay indemnity? Yes, you have answers in the Principle and being in the movement we have all had to sacrifice

something or another. But for what reason is that?

When we look at Father's life I cannot help but think about the example He gave - it's a very simple example but so profound - He said, think about fishes, or think about nature in general. The small fish is more than willing to be eaten by the big fish if it

Why are we all here?

is for the sake of the bigger for the side of True Love, Father has always said that. It is not a process of Darwinian natural selection where the survival of the fittest succumbs to ruling. It is more out of love that always the smaller is sacrificed. In many ways that's been Father's whole life course. Father has sacrificed His own family for many years. Father is sacrificing right now, the Unification Church in many ways. For what? For the sake of the world. [She pauses.]

That has been Father's life and His goal, to be always willing to sacrifice everything for the sake of the bigger, for the sake of Heavenly Father. If we can look in those terms, if we can look from a parental point of view all our problems, monetary concerns, economic concerns, family concerns, whatever personal problems you might have look so dim and so dismal that is almost embarrassing that people have the right to complain about it. I don't think I am exempt from that at all, I also put myself in that kind of situation. I guess what is most difficult is for me to see that is still happening in the movement.

[Crying] Before Mother left for Korea She called all the blessed children over, some of the blessed children are here, I know that you were there and you heard what Mother said. She said "what makes the second generation different?" She said "the root is different." But is that enough? Is that enough to make a real difference? We all have our 5% responsibility. As members you also carry a responsibility. But is it enough to say I have a responsibility, I have

to suffer if that is part of my responsibility therefore I accept it. Is that enough? Or maybe we are here in the Barrytown community. "We'll, I'm here to learn and think and therefore I am." Is that enough? Is Descartes philosophy enough? Does that rule our lives? I think we have to re-evaluate the reason why we are studying and the reason why we're here in the first place. This is where I would like to answer the second question, or the first question rather—why are we here?

It's funny, from what I've heard, a lot of people we're reluctant to come here. I myself came here upon Father's request, not because I at first said "Oh, wow, since I graduated I might as well, why not?" It's not that I was enthusiastic about coming here. I know other people came here possibly because they didn't have anything better to do, they were soul searching, they needed to go somewhere to find out what it was about their life that made it so miserable. Or maybe some people were genuinely seeking to better themselves, whatever the reason is, you are here. But for what reason are you here?

I know that here, we all get put in situations where we attack the Principle. In a sense that has always been one form of study, where by discarding what you think is hypothetical truth you come to the realization that it is reality or truth. That has been one form of school and that is fine with me but I see the danger of that. What I see as a danger to that is this: the seminary right now does not stand, right now, in a position to be the best school in the United States or the world. As a student body I think we lack in caliber and attitude to work, and that is the honest truth that I am saying. More than that I wonder about the administration and faculty. I wonder to what extent they are trying to cultivate our lives, to excite our lives, to make it worth learning here for two years. I wonder to what extent they are caught up in dogma, to what extent they're stuck with old rules, to what extent they're seething in senility.

Maybe these words are harsh, but these are things I have seen, not as a student here but more as an outsider who has come here just to watch from the periphery. The problem I see with a lot of the teachers is, I

feel, they've been here for quite a long while. I don't see a spark anymore. I don't see the spark that they must have had when they first got their Ph.D. What it means to do field work, what it means to really get interactive with the students, what it means to really make it a community worth learning for. In many ways it's a two-way street. In the same way I don't know how many of the students here are really absolutely dedicated to learning or really willing to take that initiative, get up in the morning and really dedicate themselves to learning and accepting what the teachers have to offer them. Whether they are also just going through the motions, I wonder about that.

The other danger I see is this: we are a community, we are a real coterie of people, just like any other community you tend to be so bogged down with yourselves and your own activities and you lose sight of what's happening with the rest of the movement or with the world in general. For instance, I wonder how many of you know what Father is doing right now. I wonder how many of you have been reading about what Father is doing right now. I wonder how many of you are learning Korean. I wonder about all these things. I mean, it's not that you are in a community or you're in an institution and thus you can do it. You've got to push yourselves, you really have to find it from within, to want it. But to want it for what purpose is another reason or another thing to ponder about. Why do we get an education? For what? Why do we critique, even, the Divine Principle? I mean, that's basically what all the theological classes are for, we're here to learn about the different theologies, the different religions of the world and see how, in Dr. Shimmyo's words, we can use the "apologetic method to win them over." What is that all about?

The danger is that I see us getting too bogged down in rhetoric and linguistics and things that I don't find particularly respectable. Let me use a simile here, I don't want to offend, so I am glad none of the

professor's are here, but I am going to use this simile. I liken professor's to toads in a pond—O.K., I'll give them more respect—I liken them to bullfrogs in a pond. I think sometimes maybe they are unaware of the bigger picture, that is what a Ph.D. is all about, in many ways, you get so bogged down about an issue that is so small that you rip that issue apart until you have absolutely nothing left and you've annihilated everything, that is a pessimistic way of looking at it. But that is how much respect I have for religion and education in general. Why is that?

It all depends on what purpose we are studying for. Let's use me as an example.



Un Jin Nim makes a point

You can say, since my passions in life have been history, art and horses, you can say that maybe I am an antiquated, I don't know, artsy-fartsy cowgirl type, you know, I mean, what's the use? Maybe you can say that, some people might argue that. Everything seems so relative. But it all depends on what we're doing for. What are we studying for? Do we study to make our ego's bigger? Do we study just to be a Sophist, so that we can just play this game jargon of words, is that why we are studying, is that why we are here? Just to show-off our ego's? I sometimes wonder why people do it. Why would anyone want to spend ten years of their life dedicated to such a small issue and

so aloof to the rest of the world and the going's on of it, why?

The only thing that makes it all valid is if they stay absolutely in center with what the Divine Principle teaches. Why do you study? You don't do it for yourselves, you do it for the sake of others. Then everything can become valuable. I wonder if we're losing touch with that, that's the fine line we lead between faith and reality. We have our faith, but there is also the reality of life and sometimes I think the reality of life gets the better of us. The question is, how can we lead our lives with that absolute faith and conviction and never waver? The only answer I can give you is look at Father.

Look at Father's curse and look at Mother's curse. Every single time they are placed in a situation that seems impossible, every single time they are persecuted I have never seen them blame anyone, [with tears] I have never seen them condemn any members which they should have done, I have never seen them in a position to antagonize. It has always been to forgive and to forget, that is the nature of True Love. Father has said that a zillion times, but do we know what that really means, to forgive and to forget? To love one's enemy, what does that mean?

I doubt that all of you are Juniors, I don't think there are many Juniors, but I want you

to get something out of this seminary, I don't want you to say, "oh, it's another two years of my life totally wasted, down the drain." In that sense, it should be the most valuable time of your life, a time for reflection, a time to ponder, a time to think about the future. What do you want to leave behind for your children? What do you want to leave behind to say that you existed as a human being? Is it wealth, is it power, is it knowledge? Absolutely not. I don't think really highly of knowledge at all unless it is for a certain purpose, I couldn't care less where the professors got their Ph.D.'s, I don't care if it's an Ivy League, that doesn't mean anything. Honestly speaking, I don't think Father cares much for it.

You know, Father said something interesting to the graduating class last year when they went to the 40-day workshop up in Alaska, I happen to know because my husband was in it. He said that 90% of the things you have learned in the Seminary is garbage, so just discard it." What does that mean? What does that mean about our time here. I want you all to make that evaluation and come to that conclusion on your own, I am not here to answer that question for you. One of the things that Father was trying to teach the seminarians in Alaska was, as you heard, the way of the Salmon, the way of True Love. Yea, we're learning Taoism and Confucianism, we always talk about "the Way" in eastern philosophy, but what does that really mean? That means being able to live for the children, the offspring, the generations to come, that is the way of the Salmon. What is our purpose? Our purpose is to be able to sacrifice, to give of ourselves and to not complain and to be grateful for it for the sake of the world and for the sake of future generations. What happens, I think, is that we tend to look at our own little world, we only see microscopically, we don't see beyond ourselves sometimes I don't think western culture helps that in any way. Western culture always teaches that the individual is prima donna, that it's number one, it never teaches to live for the sake of others. I think that is one valuable lesson we can all learn here, if nothing else.

Personally, this is quite a rare occasion because I hardly ever talk and I really don't like to talk. The reason being, I really believe a person's actions should speak louder than words and I don't think I stand in a position to lecture to you or to chastise you, or to give you advice, I think that all should come from action. I know that in my

parents, that's how they live and in many ways we are their children whether physically or spiritually. As their children I think we should also follow in their path. Like I said, I don't care for pompous intellectuals, I don't care for people who can speak well, I don't care for a sophistication to that extent. What I care about is seeing people who are capable of living for the sake of others. Always Father says something very important and very, so to speak, Taoist, I guess you could say, but it has had a profound affect, especially on me. It is quite simple, Father said—comparing our lives to ten years ago when we were bitterly

***What I care
about is
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sake of others***

persecuted in the church and also including our immediate family—situations have very much changed and things are looking brighter in many ways. So Father said "as you are elevated higher, we should always seek the lower."

As future leaders your not going to win people over with what you say, you are not going to win people over with how many times you chastise. You are only going to win people over by your actions. Actions do speak louder than words. How you're willing to walk that road of humility is really your own 5% responsibility, that is nothing that anyone can give to you. You have to make that dedication, you have to stand absolute in your dedication to do that. Too many times, I've seen people be inspired by a speech, or be inspired by some event in their

life, but I have never seen that inspiration carry them through for the rest of their lives. That has to become our goal, what can keep us inspired? You can't look to others to inspire you, that will only fade with time. The only thing that can inspire you is yourself, you have to rely on yourselves.

Father says the two most valid problems in the world today is the mind and body issue and the men and women issue, what does that mean? Basically it is dealing with that, your mind and body, nobody can do that for you. What does that mean, to be absolutely centered on God? You have to search within yourselves and you must find that answer. I know that as Unification Church members you all made a choice at that minute when you heard the Divine Principle, there must have been a spark that enlightened you. There must have been something about the Truth that was so revealing that it just changed your lives. What ever happened to that spark? Do you still have it, do you still feel that urge to change the world? Do you still feel the urge to make a difference? You decide.

Since this is the beginning of the semester, I wish that all of you will take this message for what it is worth and I hope that you can continue your studies and really make something of it. Because nobody can give it to you, you've got to grab it for yourselves. But I warn you—for what purpose? Really re-evaluate that every single day that you go to your classes, every single day that your doing your homework until one or two in the morning, reevaluate why you are doing it. For what purpose.

Sorry, I didn't mean to lecture, I don't want it to sound like a sermon, you get enough lectures, I know, in your days. I want to have you end it on a happy note, so whatever program you have, please continue. Let me just leave with one word of advice. Like I said, Father has instructed me to be here and let me warn you, even though I don't say much I will be looking and I will be evaluating whether or not you all qualify to become future leaders and whether or not the academic and administrative faculty is doing enough to make you leaders. You're in this together, I don't blame the students, I don't blame the teachers but your both responsible and in the end you both will be blamed. So, with that warning, I thank you for inviting me over and please continue with your community meeting. 🌱

"Haksaeng-chông" : The Student Pavilion

By Dr. Jin Choon Kim (UTS Junior)

"Approximately 40 yards from northeast corner of Barrytown complex exists another world. Flanked by grotto and meditation cabin, one might have imagined oneself in a Medieval garden grove were it not for the distinctively Twentieth century railroad ties blocking out the east flower."

This description from a 1976 Seminary publication of what then was called "Barrytown Botanical Gardens" has after many years of disrepair been recently transformed into a UTS "Haksaeng-chông" or student pavilion. The original botanical garden, which itself built on earlier efforts of the Christian brothers, was the work of Tony Martinez (UTS '77) who devoted nearly 25 hours a week of his own time during Spring term of his senior year at UTS.

Nearly eighteen years later, this garden has come back with new features and a new name in the Completed Testament Age. As Tony Martinez invested his efforts then, now Dr. Jaekil Park known as the UTS Schweitzer, our Seminary doctor since 1983, has invested his heart, mind and body in restoring and remodeling it. Burning with the enthusiasm of love for the health of UTS environment, his loving, heartisic but very strong driving force for the work of restoration and remodeling has "captivated" several Korean students, mainly Jin Choon Kim, Byung Chul Kim, Jeong Choe, Do Hyun Kim and Jeong Sun Choi as well as M. Div. senior Jerry Chestnut, and kept them from escaping this Summer. As one student joked, we were working like the Israelites during the 400 years of slavery in Egypt.

However, we could not be bound up with Dr.

Park's exemplary investment of total heart. Many times until it was completely dark we followed his detailed guidance, drenched with sweat. Sometimes Dr. Park mobilized his two sons and two personal assistants from his Medical office in Saugerties. Since beginning work on June 2 of this year, we have been mobilized by Dr. Park once a week or once every two weeks for this providence. We must persuade mosquitoes not to interrupt our work and comfort our body not to complain,



trying to reflect Father's course.

No one would be surprised by this effort if they had visited the Health Center and small indoor garden on the second and fourth floors respectively of the Main Building's southwest wing where Dr. Park has planted additional seeds of his caring heart. And whenever Korean tour groups sponsored by our church (actually the number of visitors

has now reached nearly 10,000) visit the New York area, he is right there to help with medications or consultation. For this he must sacrifice his family. I and my wife have lived on the Seminary's fourth floor since the last year and have witnessed his sincerity in deeply caring for patients and plants. Sometimes we've seen him watering until midnight. He is sincerity and kindness itself, beaming warmth and gladness to every heart.

In Korean, haksang and chông mean student and pavilion, respectively. Then, Haksang-chông becomes Student Pavilion. If you go to Korea, especially to the countryside, you'll be amazed by people who are enjoying the pleasure of pastoral life, sharing their heart, at various pavilions. Presumably these pavilions have a history of more than 1,000 years. Also these have been the place of discussing affairs of family, society, and nation. In this aspect the Haksang-chông can be the place of sharing our heart and discussing the will of Heavenly Father and True Parents on the level of individual, family, tribal, society, nation, world, and cosmos. We can have a personal time of reflection and prayer, and even a class as well. Not only students but also faculty and staff can utilize this facility for

a meeting or party. We may appreciate the diversity of four seasons: snow, colorful leaves, green leaves, colorful flowers, etc. It lies near the UTS main building, but this does not hinder the cooking of even food of strong unique smell without interruption, because it is still isolated.

One great event already held at the Haksang-chông was an unexpected but wonderful open house party on June 7 near the end of the



Dr. Park and members of his work crew. Standing (l-r) Jeong Choe, Jin Choon Kim, Byung Chul Kim, Jerry Chestnut, Dr. Park, Do Hyun Kim. Kneeling (l-r) Jeong Sun Choi, Yuko Yoon.

Spring quarter. One of Dr. Park's patients made this spontaneous event possible by completing the custom-made, supersized picnic table within 24 hours. From East Garden and the Belvedere area, Mrs. Chang, Mr. and Mrs. Peter Kim, Dr. and Mrs. Kyung Hee Chin, and Rev. and Mrs. Ho Yul Lee showed their precious attendance. From UTS, new President, Dr. Shimmyo, Dr. and Mrs. Selover, Dr. Park, Professor Choi, Korean elder students (Rev. Ki Yong Choi, Rev. Byung Wooh Kim, Rev. Ki Hun Kim), Mr. Otsuka as representative of Japanese students, and all Korean younger and some western students attended. So in total more than 35 were present. Dr. Park noted that that supper table was much bigger than that of the Last Supper for these representatives of the Completed Testament Age.

If we visualize, as Father clarified when he visited UTS on April 25 and May 10 this year, the mission of UTS in this Completed Testament Age as a heavenly academy to make great leaders and a heavenly institute to guide ideology, Haksæng-chông will play an important role for this mission. I enjoy walking the asphalt road of UTS in the morning, reflecting and pondering. Since we started working, I extend this walking to Haksæng-chông, multiplying joy by

smelling the sweat that we invested and greeting the wood and plants that we invited over there.

Dr. Park invested his heart, money,

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time, and energy. We have brand new BBQ grills, two gas tanks, a supersized wood table (capacity of 20 people), plastic tables and chairs for 20 to 25 additional people, four picnic lanterns, a set of cleaning equipment, and some cooking utensils. We spread over 60 sand bags, made a fence with wooden logs, and planted some flowers. Now UTS is restoring the water pipe. Economically speaking, this pavilion can also save more than 50% of the cost for a party compared with that of a restaurant. This estimation is based on our own experience.

After 40 years of his everlasting and best endeavor, Father established an incredible foundation to proclaim a heavenly pledge to the cosmos, the spirit and physical world, to realize God's ideal of creation. Father stresses the importance of the Family Pledge over and over again. The first of it reads "We families, centered on true love, pledge to restore our original hometowns and establish the original ideal of creation, which is the Kingdom of God on earth and in Heaven." In the recent morning speech about all things at East Garden on July 31, Father emphasized that every blessed family as a representative and central family of the cosmos must (1) be responsible for them, (2) protect them, and (3) promote the growth of them.

Through the work for Haksæng-chông I felt the caring, the third great blessing, arise in my heart. The bee does not find honey ready-made. By the same token the UTS seminarian will not find the will of God and True Parents ready-made. I sincerely hope this reborn place will help every seminarian to be a faithful and dedicated Completed Testament Age Disciple. ☞

Notice: To Alumni/ae

In future issues, we want to run a "Class Notes" section with current news about graduates listed chronologically class-by-class. Some of you have sent in the clip-out Alumni/ae Information Form included in the previous two issues. If you haven't responded but would like to share your whereabouts and current doings with classmates, please write c/o The Cornerstone or Alumni Relations Office.

We also want to offer a 'Network Page' with the opportunity for alumni/ae to connect with one another about projects. If you are involved in an initiative or activity for which it would be useful to network with graduates, please let us know.

Profile of an author: An Interview with Larry Witham

*Larry Witham is a 1978 graduate of UTS and Religion Editor of the Washington Times. Author of two previous works of nonfiction, he has in *The Negev Project* (Meridian, 1994), produced his first novel. In this interview, Larry reflects on writing, publishing, work at the Washington Times, and the possibilities of a Unification aesthetic.*

Q. *Larry, could you say something about the books you've done?*

A. The first thing I wrote and put in book form, though not formally published, was a 1988 book on Father's trial. It's titled, "From Pyongyang to Danbury." I had just about finished it when the Carlton Sherwood "Inquisition" project began and I was asked to not publish. I pretty much forgot about it and printed up a few copies for my own bookshelf. The second work, published in 1991, was, *Rodzianko: An Orthodox Journey from Revolution to Millennium, 1917-1988*. That was a historical biography of a Russian Orthodox bishop who is living in Washington, D.C. His grandfather was the last president of the Duma, or Russia's parliament. I thought why not tell his family story from the revolution to him as a post-glasnost Russian Orthodox bishop, looking at the rise of Soviet communism and then at the change under glasnost. The book was published by University Press of America.

That same year I published another book, *Curran vs. Catholic University*. That was the result of a contest sponsored by Andrew Greeley for a first time author of a Catholic book. I had eight months, and thought I'd knock off a quick, definitive book on the Charles Curran affair. Having covered the civil trial in D.C., I had everything in front of me. I submitted it, but didn't win. At that point, I began farming out the manuscript to publishers. Secular publishers felt it was too detailed an account of a religion topic, and the Catholic publishers found it too controversial. So I published it with Bob Rand who has a business called Edington-Rand. We packaged it, put his imprint on it, and marketed it. We printed a thousand, sold about 900, and won an award from the North American Catholic Press Association -- second place for the best popular rendition of a Catholic subject.

About then I thought, why not write a novel since a limited number of people were

reading my non-fiction. At first, I planned to write a novel on the life of Jesus. However, one day it dawned on me that this was not going to sell. So I decided to do a modern fictional adventure that raised questions of the life of Jesus. Very quickly the main elements of the plot fell in place: the discovery of ancient manuscripts and a protagonist who is a Bible scholar and who could reflect on these issues. I wrote the novel's first draft in a year after work and on weekends.

With an agent, for a year we tried to sell it, got some helpful comments and some critical advice which helped me improve it. But my temperament wants quick results, so after a year I decided to self-publish and get on with the next project. I created a name, Meridian Books, a very generic, old-line sounding name and with my friends in publishing put the final package together. I hired an old-line book printing house to produce a hardback, and I'm distributing it now.

The release date was May 15, so it's about reaching the high point of marketing. Reviews are being written and sales are picking up, but it's going to take some months to see if it will sell the first printing, which was only 2,000.

Q. *So you still are a struggling author?*

A. I'm still a struggling author, but there's no indignity in publishing your own work. There are about 60,000 small presses in the country. Many are one or two title press. Some do literary fiction or poetry that just can't get into the commercial market. But sometimes a self-published book goes off like a rocket. There's been a lot of them.



The cover of Larry Witham's recent novel

A recent example is *Celestine Prophecy*, a novel, or parable, as the author says. It's an adventure story about going down to Peru and finding an ancient manuscript with 10 insights. For a few weeks it was at the top of every bestseller list in the country. This work was self-published as a low-budget paperback by a New Age therapist in Georgia. He and his wife started giving it out free, and then a lot of people in the Unity School of Christianity starting buying it. They all went to the bookstore and chose it for group reading. This looked to the publishing world like a massive public response, so New York publishers bid on the rights, pumped in millions of dollars and made it a national best seller. The author and his wife virtually printed it on their kitchen table. Of course, my thought was that if a thousand Unification Church members went to the bookstores on one weekend, my novel might have a chance of success by the smoke and mirrors of marketing. But I don't think it's in the cards.

Q. *Larry, what is your background in*

writing, and how did you get to this point?

A. If there's a lesson here, with enough practice you can do anything because I was a very poor writer. I took remedial English when I entered college to catch up from goofing around in high school. In Seminary, I wrote a brief article for *The Cornerstone*, no more than ten inches, but the editor changed every sentence. But I had a feel for writing, which I improved at UTS.

Following graduation, I went to England for almost a year and did home church. I came back, had a 40-day workshop, and went into CARP with Tiger Park with the first seminarian draft. I was assigned in winter of '79-80 to Boston, followed by almost a year in Philadelphia. When Ocean Church was launched, I was drafted for that as Daikan Ohnuki's assistant, administering all the logistics and resources. Next came the newspaper draft. Every church department had to give a certain number, and I was in the first group to go to *The Times*. However, someone picked me out and said, "Why doesn't he do *Unification News*. He's a seminarian. He's an intellectual." So I was editor for the first four or six issues, a couple months in early 1982.

When *The Washington Times* was instituted as a corporation, Equal Employment Opportunity laws mandated that no one could be hired for their religion. Church members had to get hired before a deadline, so I jumped a bus with all my worldly possessions in a box and went to Washington. What we basically did there was mix 120 church members with a few hundred non-church people who were professional writers, and our inabilities glaringly showed up. Slowly but surely church members were fired because we couldn't do the work in a fast-paced news routine. I saw the writing on the wall and rapidly, almost not rapidly enough, learned to write. I was able to get along politically well enough so I survived, and eventually became a senior writer. In the beginning, there were some church people who told me, "Don't put your hopes in being a writer. Get into newspaper circulation and delivery instead." But I wasn't interested in that, so I learned, which happens if you are desperate enough.

Q. *Could you speak more about your experience at The Times?*

A. In the original plan, all the church members were to very rapidly meet the professional challenge. At *Unification News*

I was told to go to *The Times* and be religion reporter. But this was the big world of newspapering where one can't fake the skills, and there were other complications of newsroom politics. I was first attached to the Features desk, then the Metro. Essentially I was put on the Metro desk to test me, then fire me. There was no job for me there except as calendar editor, a clerical job. I felt my mission was to be here, and I just couldn't quit. So I did the calendar until one day I got fed up, wondering why I was spending my days typing in information about what clubs people can go to on the

The Negev Project is a "religion thriller"

weekend. I finally submitted a resignation letter, with a few weeks lead time.

That was precisely when Jim Whelan was fired and Smith Hempstone came in as editor-in-chief. I was known in the news room as not, perhaps, a crack, cynical news reporter, but as an reasonable, stable guy who got along. So I was recommended, even by non-church people to Smith Hempstone to be his assistant. So with a new chance, I came in as executive assistant to the editor-in-chief. I worked for Smith about a year, taking care of office affairs and setting up newsmaker lunches with reporters. In the process I gained stature in the newsroom. People treated me as a professional. I also gained confidence that a lot of us lacked in those first years. I wasn't writing much, but I finally picked up the instincts for what newspapering is about. Hempstone was fired, and Arnaud de Borchgrave came in as editor-in-chief. He also took me on as his assistant for almost

two years, allowing me to write stories in my free time, on religion mostly. This was a time I made a lot of progress.

One day, I said to Arnaud, "I'd really like to go back to the newsroom because that's where you make a future in this business." He was very supportive, and I went to the newsroom as religion writer attached to the Metro Desk. By then, I could write anything that was needed. I had finally made it.

Q. *As Religion Editor?*

A. It's a matter of terms. When I went full time in the newsroom, it was really as a reporter because editor implies that you have underlings, which I didn't.

Actually, religion editors at the big secular newspapers essentially are specialist reporters. They are called editors, because they may put out a weekly religion page. Otherwise, the so-called editor is really just the topic's expert in the newsroom. I prefer the term religion writer as do a lot of my peers at other newspapers. If I was a Chief with Indians, it would be a different case and I would be an editor. My salary would reflect the difference, too.

I've been a member of the Religion Newswriters Association for 12 years. They voted to let me be a member even though our newspaper, as they see it, is owned by a church. It membership is only for the secular media. They know well we are a secular newspaper, but technically the bylaws said that only reporters at non-church owned newspapers could belong.

Q. *This brings up the question of your mission in covering religion at The Times.*

A. Well, interestingly, no one has ever told me what the mission is. The closest to it was a general meeting in the first year when members met Father and said what they did. The only thing he said to me was, "You should make friends with all the other people who write on religion and create an association." It already existed, so I couldn't do that. In fact, there's an implicit rule that *The Times* doesn't write things about the Unification Church. That's how non-church management wanted it from the beginning. Whenever we did cover the church, *the Washington Post*, *New York Times* and other gadfly media who were after us announced this revealed that we were truly just a propaganda organ of the Unification Church.

If there's a mass wedding, we handle it as objective news. Or if there's a wire story

about the church, it's examined and may be run. But we don't generate such stories, as much as members in Washington and elsewhere at one time thought that's why we bought a newspaper company. It was hard to explain then, but members may understand that now. Basically, it's out of my hands. If the editors said write a story on the UC, I'd do it. However, to decide on my own might get me fired or create public perception troubles for management.

My positive task is to make sure *The Washington Times* provides very accurate, fair and positive coverage of every sector of American religion. If there's any kind of message, it's that the owners of the newspaper are for the religion of America. They have a positive outlook. That's a self-defined mission, and it seems to work. *The Times* is liked by religious people, both liberals and conservatives. They indicate we write about their religion in ways they are familiar with, that we are accurate and convey the right tone. That's my goal.

As the newsroom settled down, as people discovered their identities and what the paper was, and as all the politics and infighting evaporated, there emerged an additional sense of the kind of stories *The Washington Times* does. They are fair and accurate, but we pick the stories that have a moral issue at stake. If I can find it in the religion area, or where religion and values intersect, I do those stories.

Q. *Back on the novel front, don't you have another in its final stages?*

A. During the year that I tried to sell *The Negev Project*, I wrote a second novel and have the three final chapters to finish up. I was in a writing mode, and didn't know what else to do with my free time. Put it this way: I'm still shaped enough by church life that if I have any free time my conscience says I should be either witnessing or fundraising. Not to be elitist, but as a Washington professional, it's difficult to do that. If you're out there reporting, getting your name known, getting into the thick of other people's lives, and then on the weekend readers meet you knocking on the door asking for money for your church, it gets complicated. So I decided that if I'm not willing to do that, I

should spend all my spare time producing written works.

Q. *Okay. How about some details on the second novel?*

A. This one has a few characters from the first one, and the very tentative working title is something like "The Eastern Wind," or "Winds from the East." The bigger picture is a global trade war focused on Japan and the United States, and the advance of science in computer and genetic technology. In the midst of this, people start having revelations. Its a regular mundane plot that's believable, with a few murders and lost diaries that



Larry Witham as a fresh-faced seminarian in 1978.

surface. Someone finds out that a clergyman tried to kill Hitler, and a Buddhist monk tried to persuade Emperor Hirohito not to enter the Pearl Harbor bombing. The minister and Buddhist did this because they had revelations at that mid-century point. So the overall theme is this: what happens if a direct monotheistic revelation comes into this secular, modern time, with a crisis -- like a trade war leading to another Great Depression.

The modern characters realize that somehow the revelations are coming to warn the world about some brink, like World War II. At first, they think the brink is the trade war, which could make societies collapse. But the worry actually is the idea of controlling the genetic map of people so that it takes away their free will. This may sound pretty abstract, but in the novel it works all right. There are ordinary people and some clergy who have the revelations and they race in the end to discover their meaning.

They, in effect avert the crisis of which God is trying to warn them. There's no point where they save the world in a big crescendo, but they understand certain things about the freedom that God gave people. And hopefully the reader will feel that also.

From the Unification point of view, there is so much of the New Age idea of revelation around, the idea that whatever you feel is the truth. I want to propose not that, but an actual revelation from a single God, an objective message to this world. What do people do when that happens. This second novel may be just as hard to sell to Park Avenue, New York.

Q. *Where do you come up with these ideas?*

A. The prelude is to read a lot and write a lot. For people not in a writing industry, that takes a lot of discipline. You have to get the momentum going. I begin at the newspaper. Newspaper writing is rather wooden though, compared to writing novels or even non-fiction prose. So I had to loosen up and try a new style.

An interesting concept in fiction writing, as a few great writing teachers convey it, is the continuous dream. First you conceive and outline your story. If it's very factual, all your data is in front of you or on your computer memory. Then you have to get to a state where your imagination is walking through the scenes you want to write about.

This takes a certain state of mind. Of course, some writers do it through drinking. A whole slew of great writers were drinkers; of course it ruined them eventually and they lost their creative powers. But they would get in these moods through a few drinks, then sit down for a few hours, and float off into an imaginary world where characters come alive, with the ironies and plots. Of course in my case, I have to just do it through coffee and anything else I can muster. But in writing fiction, that's the trick I learned.

Q. *Is this a particular type of novel you're trying to produce?*

A. Yes, it's a genre I call a "religion thriller." It's all part of the salesmanship. Everywhere I go I use the term, religion thriller, and now I've even got the media people saying it.

There's the medical thriller, the spy thriller, the high-tech thriller, the biology thriller -- and the religion thriller. And who specializes in that, well Larry Witham. If you create a niche you can potentially commercialize it, and that's what I'm trying to do. The first novel may not carve that niche, or it may carve it without commercial gains. If I get the second one out, whether a big commercial publisher or, God forbid, I do it myself again, it may still take off like *Celestine Prophecy*. And if it's a flop after two novel attempts, maybe I'll do something else.

Q. *Dr. Thomas Walsh termed The Negev Project a "literary expression of Unificationism" (see Unification News, June 1994, p. 25) Is there a distinctively "Unification" aesthetic?*

A. As of yet, particular themes stemming from the Unification cultural ethos relate to encounters between East and West, the unity of the faiths, the idea of a new era. There is as yet not enough of a cultural base to be more particularistic, a novel about a Korean messiah, for example.

Workable themes still primarily derive

from the existing cultures. Now if we get millions of members around the world, we would have a world culture, in all its diversity, and a book exemplifying that would be a best seller.

My premise is that, though God works supernaturally, we need worldly bridges. A novel is one way to influence popular culture. Obviously I'm not making much of a dent yet. But someone had to do it first. If we have more of this, it may get easier for Americans to accept our ideas about arranged marriages, moral warfare in your personal life, obedience, and living a hard life when you could more easily live an easy life. These are hard ideas to sell the way the culture is now.

To influence the world, the aesthetic has to be general to start with and as more people become attuned to it we can get specific. Even in the best of all worlds, you'd have stories about families -- living and loving and dying and challenging, human stories that are not exclusively Unificationist. They are common to all humanity. We didn't create them first.

Q. *Larry, what's your final word to fellow seminarians?*

A. Perhaps this is more of a justification for myself and what I'm doing, so that I feel right with God in the church, but I could say this. Everyone who goes to the Seminary has an opportunity to gain a sense of their talents. And one question we can ask is how can I accomplish something for God with a talent or ability I have, or want to learn? If I follow that, then I have to take responsibility to succeed and offer it back to the church. If I don't succeed, then the church can rightfully say you wasted your time. But that's what taking responsibility is about. If one does not feel a calling in a certain area, it's probably wise to do what the church is asking you to do. Both of these are better than just surviving, though I know just surviving in cases can be full time. Nearly all church members got started late in life, having kids usually before we had jobs or career paths. I must say I'm blessed with the best of all possible worlds in the church. I have the time and connections to do these projects. So I better make something of it. ☺

Faculty Greeting *from page 21*

Reverend Moon was up here so often that we were forbidden to stay with him if we had classes scheduled at that time." "Get out," one student shouted, obviously so stunned at the notion that an involuntary outburst escaped her. That students would attend to their studies when Reverend Moon was present was simply unthinkable to her. "Really," I insisted, "it was Father's own rule." Of course times have changed. Father is up here rarely, and it goes without saying that we should stay with him during one of his rare visits. That student as might be expected made her way to the front row (no easy accomplishment) and sat eagerly and attentively for the many hours of Reverend Moon's speech that day. I, however, rarely saw her after that!

There are a number of important things to note from this vignette. The most important is to recognize that the educational vision and traditions which will forever lie at the root of this Seminary's development are Reverend Moon's. For years on end he spent day after day here establishing by personal example and by abundant explanation precisely what type of education and personal training are necessary for a

religious leader. This near unfathomable foundation remains and will be available forever to any future educator who would undertake to train religious leaders. This vision for the seminary will ultimately be embodied. It is only a matter of time

The second thing to note is the level of investment necessary for the establishment of anything of importance. For each of us in this room who hope some day to accomplish something of enduring value, we should always remember that this can only be achieved if we are willing to pour ourselves into that thing, 100 per cent over a significant period of time. If that method is necessary for someone as talented as Reverend Moon, then how much more it must be the case for the likes of you and me. Nothing can be achieved in an easy way, or by using clever techniques and shortcuts, and certainly enduring change from a bad world to a good one requires the utmost investment.

The third thing I would point out is that our liberation lies in universalizing in our lives the best behavior of which we are capable. We should do our best in each and every job, even ones we may not like. Take the example of the student described my

little tale about Reverend Moon's visit, Her excitement and enthusiasm that enabled this person to secure the front row and sit for hours in rapt attention, should be that person's own personal standard for each and every task and obligation she faces. Or take another example of someone who loves volleyball. That feeling and heart that wells up when the score is 14-14 and the serve is sailing down from the sky towards me should be the same heart with which I approach each and every task and commitment with which I am engaged. When I clean out the hall (once I choose to do so), when I listen to someone's troubles (once I chose to listen, and so on. When I take a course, once I choose to do so. Once we chose or accept an obligation, we should carry that out with the same heart and enthusiasm which naturally arises for my favorite thing, or for the person I love most.

Anyone who believes that some things are worthy of my best, while others are unworthy violates the fundamental wisdom of every great religion and high teaching. Jesus promised to entrust with great things those who were faithful, over a little. "As you do to the least of these, you do unto me" he explained. And Confucius responded to a great King who postured before the teacher,

asking for the secret of great governance "Learn first to govern yourself!" God and the universe know us truly by observing us through the small and the unwelcome obligations, not at all from our behavior in special occasions

My second thoughts this afternoon again relate to small, basic things, those things God studies so that He can decide how much to entrust to any given individual. I had a long talk with Hyo Jin Hyong Nim yesterday, the eldest son of Reverend Moon. I discovered that he, like his father, clearly sees the ideal. Such people who clearly see the ideal naturally abound with great love. By the same token however bad behavior is confusing, troubling and almost incomprehensible to them. He brought up the issue of the imminent dawn of the universal dissemination of knowledge and education through mass communications. This, he explained, will set each individual free. No longer will we be beholden to elitist institutions and abusive powers for the acquisition of knowledge. Each and everyone person will have direct access. Each and every one will be free. "I'm for that" said Hyo Jin Nim, "we just have to be sure that people know right and wrong. That's all."

We should all know that those people who truly lead us on our religious path,

Father and the heirs of his vision, live to bequeath us unfettered freedom. How much then has God longed for us to live in the state of original freedom. For each person, from top to bottom, all that is necessary to enter unbounded freedom is the simple knowledge and practice of right and the shunning of what is wrong. Thus, the second thing I would urge as we step into all that awaits us, and set out to achieve all that we would like to offer, is to establish simplicity and constancy in doing what is right, and what is good. Those with the wisdom to live simply and consistently choosing right will be free, and will bear fruits worthy of God. People with complexity in this area of their lives, will lose all of their energy in the entangled swirl of rationalization and uneasy conscience

Finally, let us not forget that in this short life we must accomplish at least some thing well, no matter how small. Let us never think that we will be content with ourselves at the end our lives, if all we can have said that I worked hard pursuing some grandiose task that I never really understood, and never really believed for a second that I would achieve. No, those who go peacefully to meet God all bring with them something in which they believed, tried with all their heart to achieve, and in the end, by the grace of God did it. It does not matter how small.

Supposing you become a great little league coach. Or a violinist, or an exciting published scholar. The actual achievement is secondary. What is important is to have discovered something we believed in, loved, gave it our all, overcame obstacles and difficulties, and with a pure heart with simple love and with the dream that my lifework will be carried on, and done better and better. We bet our lives and pour out our hearts to achieve some substantial offering. Now is the time for seminary graduates, and all people of conscience to settle upon some goodness that is consistent with their own nature, talents and passions. We should study with great care Reverend Moon's simple pattern of challenging and winning, and then ourselves give our all and win at something. That thing, no matter how great or how small, is what we give to the world, give to others; With such a thing we can excite God Himself, if even for a moment. When we have such a thing we have peace and true happiness,

Let us do our best even in small unseen things, let us choose what is simply right and good consistently, and let us achieve some enduring good by living with passion and investment. Such people are free, happy, helpful to others, and pleasing to God.

God bless you all! Thank you very much. ☪

☪ Congratulations UTS Class of 1994 ☪

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FINANCIAL CONTRIBUTIONS

September 1993-August 1994

Many thanks to alumni/ae, staff, faculty, students and friends of UTS for your generous donations during the Academic year 1993-94 and over this summer. More than \$50,000 was donated to UTS, the UTS Alumni Fund, the UTS International Students Scholarship Fund, and the UTS Alumni Association.

The Seminary especially wishes to acknowledge two of the largest alumni donations received in recent years. Dr. Deitrich Seidel ('77), Assistant Professor of Theology at UTS, recently donated \$12,500 to the Alumni Fund and \$2,000 to the UTS International Students Scholarship Fund. Scott Ferch ('78) donated \$2,000 and later \$8,000 to the Alumni Fund.

UTS also wishes to acknowledge those who donated \$1,000 or more during the past academic year: Kenji Ohnuki ('77), Larry Witham ('78), Robert Selle ('78), Thomas Walsh ('79), Jeffrey Gledhill ('79), Roger Johnstone ('81), Camas Lamond ('83), William Brunhofer ('84), Thomas Baldwin ('86), Barbara Minett ('88), Sonoko Steinbronn ('88), and Ernie and Therese Stewart.

As you know, Rev. Moon has asked alumni/ae to contribute to the education of their successors and to the maintenance of UTS. The Seminary pledges to be a wise steward of your hard-earned donations and fully justify your trust. UTS looks forward to an outstanding 1994-95 school year.

The Cornerstone

Spring - Summer 1994

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