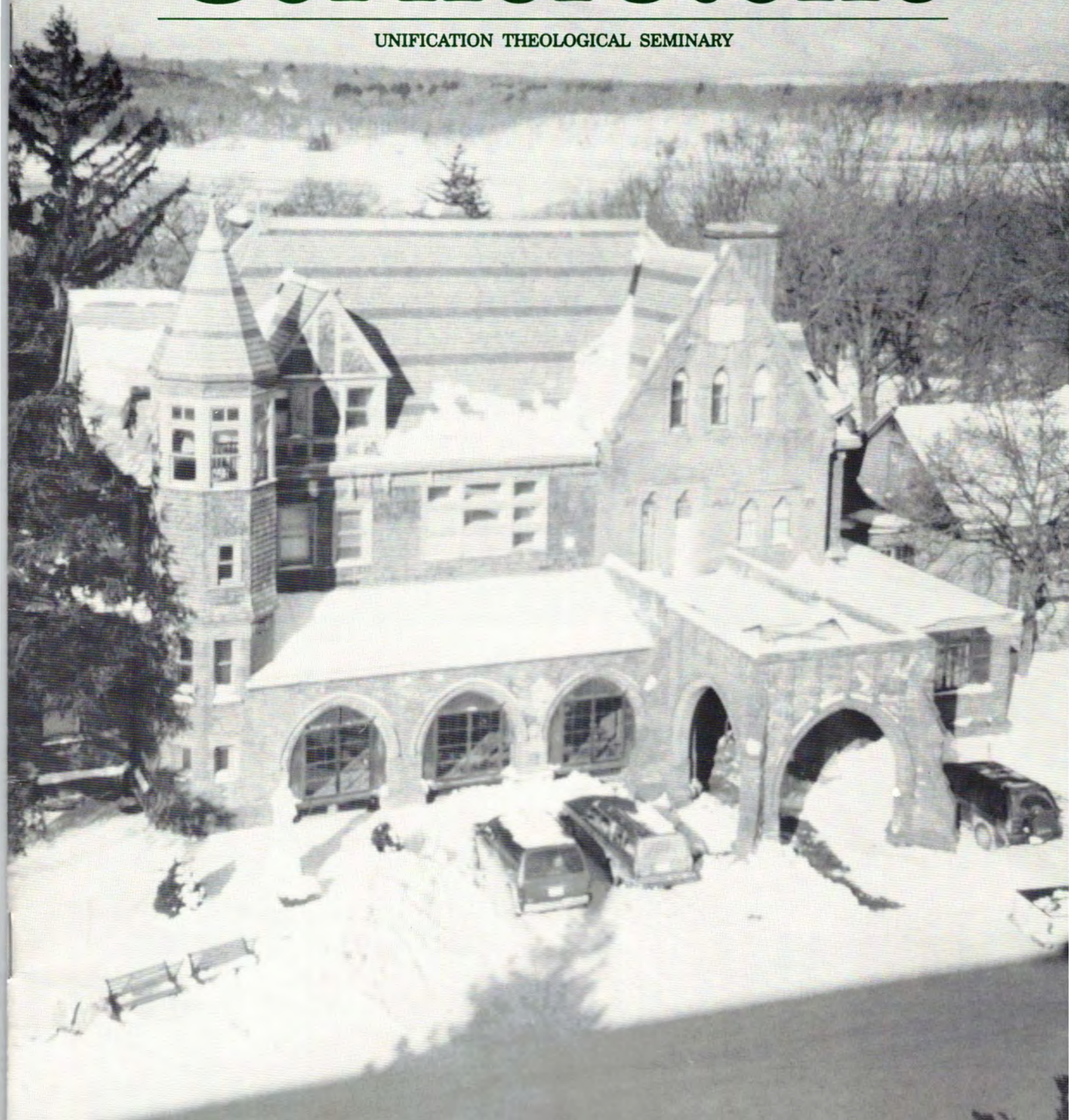


the Cornerstone

UNIFICATION THEOLOGICAL SEMINARY



A LETTER FROM THE PRESIDENT



Dear alumni/ae,

In the months which have passed since the new UTS administration took office in May 1994, I have always felt and experienced the Founder's increasing interest and support for UTS.

Whenever I communicated with our Founder, whether making reports to him or asking for his input, he instantly and favorably responded. Recently, he gave a substantial grant to UTS for the purchase of "Interactive Multimedia Courseware," a computerized system designed for language instruction. He also indicated his strong interest in the creation of a doctoral program at UTS. He sent Hyo Jin Nim, his first son, to UTS to study during the Fall term of 1994 and it is expected that some of his other children will come to UTS in the near future.



I believe that all of this means that the Founder desperately wants to fulfill his vision of UTS as a school to educate leaders who can revive Christianity and save the nations and the world literally in this Completed Testament Age.

Let us therefore take our Founder's vision very seriously. Those of us who are working here at UTS will, of course, do our utmost to live up to his standard and to realize his vision. But if you are already in the field as UTS graduates, I still hope you will do your best in this regard for, as Dr. Michael Mickler says in his sermon published in this issue, you graduates are the writers of Book II of UTS no matter where you may be. To a large degree, it will be your actions out there in the world which will determine the content and the character of Book II.

My best wishes to you all

Theodore T. Shimmyo

Theodore T. Shimmyo
President

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Book II of UTS



Dr. Mickler graduated from UTS in 1977 and, after completing his doctoral studies at Graduate Theological Union, he returned in 1989 to join the faculty as Assistant Professor of Church History.

A SERMON BY
DR. MICHAEL MICKLER.

I've chosen to speak on this topic because it's one that we should think and pray about often. I don't have all the answers but will offer a few ideas.

As you know, Father introduced this concept last Spring. It occurred at a very dramatic moment on Friday evening, May 13th in Father's dining room at East Garden. This was the occasion at which President Kim arose from the table and officially announced his retirement. It was a poignant moment. All present stood and applauded as President Kim left the room. In his subsequent remarks, Father announced his support for President Shimmyo, stated that Book I was closed at UTS and that we should make a new determination for Book II.

Up to that point, things had been somewhat confused. A lot was happening, but Father's words, for me, cleared things up. It was as though a fog blew away. Okay, Book I was finished; it's over there. Some objective distance was created. And now we're in Book II. But what is Book II? That's what I'd like to consider with you this morning.

What is the content of Book II? It's interesting that Father used the image of a book to describe our institutional transition. How do you think Book II is going to be written? Will it simply happen by itself? I teach Research Methods here at UTS, and I can tell you that books don't simply happen by themselves. Not even papers get written by themselves. They take preparation: brainstorming key issues and themes; research; an outline; a timetable. In putting together, in

creating Book II at UTS, we don't want to simply go our merry way, flowing with the flow, and we don't want to tie our vision to our own personal preparation.

But I'd like to pose another question. Who will be the author or authors of Book II of UTS? If things go right, we might say God and True Parents; if things go wrong, we might say President Shimmyo, or the staff, or the faculty. Actually, none of these answers is quite right. To answer this question, I'd like to recall the "Opening Convocation" film we recently viewed on the occasion of the anniversary of the Seminary's founding 19 years ago. In viewing that film, I was struck by several things, but the most astounding thing and the thing that spoke to me most was Father's statement, "I am not the founder of Unification Theological Seminary, after all, but rather the founders are these students who are here before us."

I experienced this statement as incredible judgement. I was among that group of 50 students. Several of us here were. I was shocked. I had forgotten that part of the speech. We were the founders of UTS, and I think that meant every student class that has passed through here. We were the founders, and we bear responsibility. It was not finally President Kim, or Dr. Ang or outside professors but us! The realization hit—we were the authors of Book I!

The other thing that struck me about the film was not something that Father said but something that I observed. The students in the first class looked so young. In fact, that first class of which I was a part reminded me very much, or looked just like

the class that entered this year. Looking back, we tend to project the present or to see history from our present perspective. The reality was in that first class President Shimmyo had been in America for only two years. The same was true for Dr. Seidel. I and several others were virtually new members. And there were older ones as well. So we had a mix just like today. But I was struck by the film. When I look at today's class, I'm seeing my class back in 1975.

...the first point I would make about Book II is the importance of UTS maintaining its connection to the providence and Father.

And so I ask you. If Father were to hold a convocation today, a second convocation, would he say once more, "I am not the founder of UTS, or Book II of UTS, but the founders are these students before us? I think he would say it.

But why would Father say the students are the founders? After thinking about it, I decided that the reason Father said that was because the story of UTS is not just what happens here, but it is primarily what happens *out there!* In the field, that's where the story of UTS is being written, both Book I and Book II. And who is writing that? It's the *graduates* of our institution. That's where the real story is. That's where our institution is judged.



Dr. Mickler speaking at morning service.

We are judged just like any other institution: a family, a church, a nation — by our *fruits*. The students our institution attracts, forms theologically and sends out are our fruit. And our fruit is out there. The story is being written out there. But the *preparation* is being done here: the brainstorming, the research, the outlining, the timetable. If you don't do that preparation here, you will have a harder time writing the book out there. You might even get writer's block.

So I feel you are in the same position that we were 19 years ago with one important difference. We were like Adam and Eve in the Garden. We were like an original creation. There was nothing here, no tradition. We started from scratch. There were some good and some not so good angels around, whom I won't identify, but aside from that, nothing. That's the difference. And now you've inherited all the tradition that was set up, much of it lacking in Father's eyes. That's why he declared an end to Book I. Another way to look at it is to regard Book I as the formation stage of UTS, the formative years, and Book II as the growth stage. Perhaps in the future when True Family step in,

...the story of UTS is not just what happens here, but it is primarily what happens out there! In the field, that's where the story of UTS is being written, both Book I and Book II.

we could regard that as the perfection stage.

However, as a member of the Book I graduates, I regard you students as our redeemers. You are the second Adam and Eve. You can restore everything about Book I that may not have been right or correct. Our alumni can experience "returning resurrection" through you. It is for this reason I'd like to speak to you from the perspective of Book I in order to give you some advice or possibly a warning or suggestions about avoiding the mistakes we made. Basically, when I analyze it, I see three points that contributed significantly to the Seminary's difficulties in Book I.

The first point is that somehow UTS became gradually disconnected from the providence. I'm not sure quite how this happened or even if it's true. The idea and ideal of a seminary to train leaders has deep roots in Father's mind and heart. If you read the first of Father's speeches at UTS, you'll see Father noted that UTS was the first endeavor in his life to set up an educational institution. Therefore, he invested extraordinary care in selecting this site (some 17 visits before deciding; a stone marks the spot) and in nurturing the Seminary during its earliest years. And in those days, UTS was on the cutting edge of the movement. In some ways it was ahead in reaching out boldly to the Christian world. There were innumerable conferences and organizations created leading to the creation of the Inter-Religious Federation of World Peace (IRFWP).

I'm not sure how the situation changed although it seemed to happen during the Danbury years. Father emerged victorious but UTS seemed to go into decline. There was an internal split and ecumenical organizations left the seminary for New York City. After that, the Seminary tended to create its own programs, separate from the movement.

Therefore, the first point I would make about Book II is the importance of UTS maintaining its connection to the providence and Father. In this sense, I appreciate President Shimmyo's strong encouragement to attend Belvedere service. During Book I, only a certain representative group was allowed to attend. I also appreciate the curriculum changes. During Book I, Korean study was not encouraged and Divine Principle was not at the center. Nor was there the emphasis on teaching which is emerging today. These are all healthy signs.

...Father's statement, "I am not the founder of Unification Theological Seminary, after all, but rather the founders are these students who are here before us."

The second point I would mention as problematic stems from the first one. That is, during Book I the Seminary was harmed by a negative image, especially within the Church. The image of the Seminary and especially seminarians was oftentimes one of arrogance, lukewarm faith, an unwillingness or inability to witness, and independence, even individualism. In many cases, this image was unfair and may have resulted from jealousy. In other instances, it was justified.

In any case, during Book II, UTS must be aggressive to create and maintain a positive image. We can do this best as President Shimmyo has suggested, by serving our movement and the providence.

(Continued on Page 16 bottom)

A PROFILE OF PRESIDENT THEODORE SHIMMYO



BY GARETH DAVIES

When Tadaaki Shimmyo awoke and looked out on the deep snow which covered the garden, he saw an opportunity to make his parents happy. The ten-year-old boy worked feverishly to clear the paths knowing that, for once, he would pull ahead of his three brothers in the ongoing race for parental praise. This time, however, he said nothing when the job was done and the quiet satisfaction that came with his mother's wonder at the anonymous deed showed him a happiness he had not previously known. "I recognized that, even if I am not acknowledged, I can feel happy if I do something which is right. It's not necessary for someone else to know about it."

In the years which have passed since that day, Dr. Theodore Shimmyo has come to recognize that inner warmth as the presence of God. It has become his source of guidance and inspiration as he wrestles with the decisions required by his position at the helm of UTS. He pays careful attention to the views of those around him and acknowledges the validity of their opinions but still places ultimate trust in the voice of God as revealed through prayer in the quiet of his room.

That trust in God began to form during Dr. Shimmyo's days as a student of nuclear physics at Tokyo University. By that time, he was already familiar with the Bible, thanks to the efforts of the Gideon Society, and had been further influenced by Tolstoy's *Resurrection*, in which, says Dr. Shimmyo, during a time of great despair, Tolstoy tried to lead his readers to the teachings of Jesus,

particularly the sermon on the mount. At the same time that he was reading Tolstoy, Dr. Shimmyo became aware of the work in Africa of Dr. Albert Schweitzer and he saw in Schweitzer the embodiment of the teachings of Jesus. It was in those days of introspection that Dr. Shimmyo first found peace and solace in playing the harmonica and classical guitar.

"I had a very dramatic experience at my first workshop when I understood the pain and suffering of God."

It was, however, not until his first introduction to Divine Principle that Dr. Shimmyo experienced God in a deeply personal way. "I had a very dramatic experience at my first workshop when I understood the pain and suffering of God. I couldn't stop crying for hours and hours. On my way home, everything I saw made me cry again. Passengers on the subway wondered what was wrong with me. When I prayed at home, as soon as I spoke the words, "Heavenly Father," a warm feeling came to me from all directions and I felt energized." While speaking with Dr. Shimmyo, the listener realizes that such experiences are not a thing of the past but are still the means of communication in a living relationship with God.

Indeed, for Dr. Shimmyo, leadership and learning should be founded upon piety. When asked about the future of UTS, he first speaks not of accreditation or educational excellence but of

personal spirituality. "For ever," he says, "UTS should be the place where we learn that pious dedication sustains what you do at all levels."

Actually, Dr. Shimmyo initially followed the academic path with some reluctance, preferring the life of the evangelist. In 1971, when Rev. Moon met with several recent graduates of Japanese universities, he recommended to Dr. Shimmyo that he continue on to graduate school but the eager CARP member voiced his determination to continue witnessing in order to expand the Unification movement.

Again, when all graduates were told to submit an application to the newly established Unification Theological Seminary in 1975, Dr. Shimmyo dutifully obeyed but, ironically, the future president of UTS called the newly formed administration to say that he had no intention of coming to Barrytown and, "that they should just forget about me." It was only Rev. Moon's personal intervention which finally saw Dr. Shimmyo enrolled as a member of the first class.

In fact, Rev. Moon has often shown a personal interest in Dr. Shimmyo's progress, an interest which has in turn spawned a confidence in Dr. Shimmyo that the founder will receive his periodic entreaties.

It was one such request which led to a change in Dr. Shimmyo's name in 1978, when he asked Rev. Moon to name the first of his daughters. Not only did the founder comply with the request but he asked many questions of Dr. Shimmyo concerning his Ph.D. studies at Drew University. When the discussion turned to the Chinese characters making up the name Shimmyo,

In the years which have passed since that day, Dr. Theodore Shimmyo has come to recognize that inner warmth as the presence of God. It has become his source of guidance and inspiration as he wrestles with the decisions required by his position...



Rev. Moon suggested that *shim*, rendered by its owner as the character for *new*, should actually be rendered as an identical-sounding character meaning *God*, so that the name *Shimmyo* would now mean “*Testifies to God*.”

A few years later, Franz Feige, a UTS alumnus, pointed out to Dr. Shimmyo that the name *Tadaaki* sounds very similar to the old German for *Theodore*, a Christian name which translates as “Gift of God.” It was at that time that Tadaaki Shimmyo

fully assumed the identity of Theodore Shimmyo, a man who follows the voice of God above all others. The name is no mere tag but a calling; it is a standard of which he constantly reminds himself and which has become the core of his personal philosophy.

Dr. Shimmyo’s relationship with God has always been strengthened during times of difficulty. When he was planning to return to UTS as a faculty member at the direction of Rev. Moon in 1984, his welcome was far from warm. Apparently, UTS was experiencing fiscal hardships and other circumstances which would make his arrival very difficult.

He remembers with a mixture of pain and pride that during this time, in the early summer of 1984, he determined not to complain about this rejection. While praying on the soccer field on the day of his initial visit to UTS, he told God that he would bear this cross without complaint and, he says, he asked God “to bless UTS even without me.” After offering this prayer, he quietly left the campus.

finally, however, Dr. Shimmyo was able to return to UTS as a

faculty member in January 1985 and quickly gained respect for the way in which he cared for those experiencing difficulties. His students certainly seem to have appreciated his dedication to their well-being. He has sometimes been known to use his own money to help those in financial need and to treat students to a restaurant meal. He is still noted for being available at all hours of the day, including every mealtime, when he is always to be found in the cafeteria, talking with students and staff.

“The power of God is so strong that once it starts working, nothing will be able to stop it. The thing is that, to allow it to happen, we should serve and love our enemies to such an extent that we even shoulder their mistakes as if they were our own.”

In a recent interview with a reporter from Drew University, Dr. Shimmyo expounded on the theme of bearing the cross. “Bearing the cross is an indication of love,” he says. “I usually tell my students, ‘When you love by bearing the cross on behalf of your brothers and sisters and even God, your intellectual faculty will work even better.’” During the course of that interview, the reporter was clearly shocked to learn that Dr. Shimmyo stays four nights each week on campus and that he has no plans to move his family from their home an hour-and-a-half away in Tarrytown. “I want to take care of my students first,”

he says. “To me, students have priority over my own family and my own children.”

During the past ten years, in addition to his duties as a faculty member, Dr. Shimmyo has also assisted the administration and staff. He explains that, whenever he faced a difficulty, his constant pledge, offered in his prayers, was, “God, let me bear this cross at least for ten years for the sake of UTS and its people.”

That pledge came back to him in April 1994 when one member of Rev. Moon’s family, asked him a very direct question. “If you know something is wrong, how would you handle it?” Dr. Shimmyo reports that he submitted a written answer the next morning and reaches for a copy of it as he prepares to explain. “I said that I would not immediately eradicate the wrong thing but rather would serve 100 percent so that the power of God would take over eventually. The power of God is so strong that once it starts working, nothing will be able to stop it. The thing is that, to allow it to happen, we should serve and love our enemies to such an extent that we even shoulder their mistakes as if they were our own.” He continues, “I wrote about my prayers during my years here, in which God said, ‘You shoulder all the wrong things. You serve and I will eventually interfere.’ I think that answer met with approval.” In the following month, Rev. Moon recommended Dr. Shimmyo’s appointment as the next President of UTS.

Now that he is installed as President, Dr. Shimmyo has found that his trust in Divine guidance, which he believes is his greatest strength, can be perceived as a weakness by some. A leader who makes final decisions while alone with God leaves himself open to misunderstanding and to charges of autocracy and aloofness. Dr. Shimmyo has been mystified and hurt by those who have criticized some of his decisions during the

A Profile *continued...*



"I admire the consistency between his theological convictions and the way in which he acts in the moment when he's confronted with difficult issues,"

early months of his presidency but, he says, he has decided "to bear this cross with love toward them." He believes that love and self-sacrifice will always eventually bring a resolution and will improve and strengthen the individual. He remains fully convinced that his greatest responsibility is to exemplify the concern felt by God for His children.

It is this unity of thought and action which has quickly won him the respect of those with whom he works most closely. "I admire the consistency between his theological convictions and the way in which he acts in the moment when he's confronted with difficult issues," says Administrative Assistant Robin Tsubota. "He lives with a sense of providential responsibility and seems to be genuinely joyful to go through his course of indemnity."

That attribute will be invaluable in the future. There are many difficult days ahead as the new President struggles to guide the Seminary toward the challenging goals set by the founder. Asked to identify his greatest

concern, he states without any hesitation that it is "...the possibility of UTS becoming a sheer professional school. We must never forget the Heart of God as the basis of education at UTS."

"My primary desire in teaching at UTS is to let the seminarians know God and His will, using whatever materials I have."

Dr. Shimmyo's current reading material reflects this concern. On his desk sits a copy of the book, *To Understand God Truly: What's Theological About a Theological School* by David Kelsey, professor of theology at Yale Divinity School. Kelsey discusses the tension between "Athens" and "Berlin," symbols used by the author to represent an emphasis on cultivating a person's conceptual growth on the one hand, and a stress on professional education on the other. Should the school seek to shape the person's identity or to sharpen the individual's capacities for critical inquiry? The author concludes that theological schools can disavow neither model and have to negotiate between them. Dr. Shimmyo agrees that the tension between these two is difficult to resolve and recognizes the need for a balance between them but, in the discussion through

which the UTS seeks to establish that balance, Dr. Shimmyo will enthusiastically say that the school of Berlin should be grounded in the Athenian school.

He is nothing if not consistent. Ten years ago, as a newly appointed assistant professor of theology, he was interviewed for *The Cornerstone* by Mrs. Susan Fefferman. When asked about the value of UTS, he responded, "A person can deepen his knowledge of God and the world here. Through this a person can commit himself or herself more to God, not just to be a scholar." As for his time at Drew University, he said, "My purpose in studying was to know God, His will and His desire, not to become a scholar." Finally, when asked about his role as an educator, he said, "My primary desire in teaching at UTS is to let the seminarians know God and His will, using whatever materials I have."

Students of all ages possess the knack of capturing the character of their teacher in a nickname. At UTS, Dr. Shimmyo is known by some students as "The Prophet," a title which he accepts with pride and perhaps with some confidence. It is, after all, only one more extension of a name that has always called him to walk closely with his God.

As the snow falls on this January afternoon, he smiles broadly while recounting the past and continues to smile as he considers the difficulties ahead. Much has changed in his life but he remains steadfast and confident of his course. As he looks through his office window at the deepening snow, he still sees opportunities in the many challenges which confront him. *



President Shimmyo lecturing on "Life of Faith".

FOR GOD AND MY PARENTS



In Class With Hyo Jin Nim

BY ALAN SAUNDERS
(MIDDLER CLASS)



Hyo Jin Nim addresses the "Life of Faith" class.

UTS students have recently been given a closer look into Rev. Moon's family with classes being attended by Hyo Jin Nim, Un Jin Nim and Nan Sook Nim over the last year. It was my pleasure to attend the Life of Faith course given by Dr. Shimmyo which also allowed for guest speakers. Hyo Jin Nim spoke many times in this course and I would like to relay some of the contents as well as some of my experiences in this class.

"I believe that everything I do is for God and my parents."

Dr. Shimmyo chose topics ranging from "Overcoming Restlessness" to "Faith and Reality" which were interwoven with other themes dealing with internal guidance. One initial experience was in the "Overcoming Restlessness" class in which Dr. Shimmyo read from the "Crown of Glory" poem in which Father shows each of us his deep heart of forgiveness and love for those who opposed him, even as a very young man. Hyo Jin Nim also addressed this issue and shared how, because of the public-mindedness of his parents, he grew up without having very much parental contact. Being the eldest son of the leader of our movement immediately opens one up to criticism. The question is how many of us have really tried to support Hyo Jin Nim and his brothers and sisters in their challenging positions.

During the course of the term, we were invited to the Manhattan Center. Much to my surprise, it has been developed into an ultramodern recording and video-producing facility with world-renowned artists doing their recording there. This has been the result of endless hard work by many members, but has also resulted from the driving force of Hyo Jin Nim. He has a lot of raw energy, and this has been one of the main ingredients of success at the Manhattan Center.

Hyo Jin Nim talks a lot about uniqueness and creativity and has applied these views to the recording and video-producing arenas and has made amazing inroads in these fields. While at Manhattan Center, I ventured back to my years as a youth and realized how heavily influenced I had been by certain musicians and how the entire music culture had been a very profound experience for me.

I would now like to share some of Hyo Jin Nim's words that I found especially inspiring. I will begin with the class on obedience. Hyo Jin Nim talked at length about how one may consider a song to be perfect one day, but the next consider it different because our notion of perfection is always changing. He also stated that "I know that I am not perfect, but I will try my whole life and even after I die to become perfect. I talked about the story of digging for treasure. Even if you don't find the ultimate treasure, every time you dig, you will find something that is valuable, something that will make you a better person than when you started off. That's the whole purpose.

My feeling is that sometimes we tend to look too far down the road and become dismayed when we realize the mountain of work that needs to be achieved, but this more practical, step by step process seems more realistic for achieving better results, while still keeping one eye on long term goals.

Even if you don't find the ultimate treasure, every time you dig, you will find something that is valuable, something that will make you a better person than when you started off. That's the whole purpose.

In the class dealing with "Attendance," Hyo Jin Nim stated that "the heart of attendance is to know where you stand in the heart of God. I believe that everything I do is for God and my parents. I have no reason other than that. That is the joy. I don't get joy from seeing or listening to my own music. What is the joy in that? I don't care about how I feel. I care about how my parents feel. In a way, that corresponds to the heart of attendance too. That's when I feel joy. To see it in their eyes; the joy of my blooming. When I see that kind of acceptance or realization in their eyes, I truly feel joyful." He went on to share how it is his personal goal to hear Father say that he has surpassed Father's own accomplishments,

FOR GOD AND MY PARENTS *continued...*



which is what each of us also would like to hear.

During the class periods, Hyo Jin Nim talked about paradoxes many times. In the same class on attendance, he stated that "Father is always absolute. So the heart of attendance is absolute. That is the way you treat everything. When you are in the position of criticism, you have to be sure that you are the best. When I make a criticism, I have a 100% track record that my criticism is absolute.

He went on to discuss about how he likes to talk about events from experience. He said that "I don't like to talk, I am a quiet person, I like silence. I am a very private person. You know I like privacy. To me that is very important. I become little when I am with myself. I become humble. When I am around people that I can prove to be better than, I become arrogant. Why? It is because I am a very physical guy. That is why to me, privacy is very important. When I am in creation, I become small because there are so many questions I cannot answer. I can find

God's greatness. It just makes me small again. In order to be obedient, you really have to find your true self. Sometimes you need that time for reflection. When you look hard, you will always find God. When you find him, you naturally become obedient. Why? It is because humility makes you obedient. Why? It is because humility helps make you objective. You realize your position of being object to God and obedient to Him."

During this part of the class, I reflected back to my time in Australia, the place of my birth, and in the States, when I took many walks along deserted beaches and looked out to the vast oceans, pondering my future. Even though we all have very busy schedules, I think it is crucial to spend some time every day in meditation concerning what we have done and what we are aiming at. Also, I feel that at least once a week we should spend a substantial time period in this type of reflective process, being open to input from the various realms that God may be using to inspire us.

Like his parents, Hyo Jin Nim is a person of incredible love and passion. After a recent difficult situation, he thought about it all night. He stated that "there is a paradox in creation. Even if you are right in a specific moment, that does not override eternity. One can be right but actually wrong, because eternity is subject, not the moment. Everything is changing in the world. That is the absolute." How many of us actually can go beyond our own pride and admit that even though we are right in a specific moment, in the overall we are not completely correct?

Like his parents, Hyo Jin Nim is a person of incredible love and passion

He also stated that "it is my ultimate challenge to unite with Father completely. That is not just my challenge but also your challenge. To me, integrity is having the ability to repent. Father has earned my respect. Dying for him is no question. It would be so easy to die with glory. But I have a long way to go to fulfill my responsibility. So that is why I am miserable."

I feel that the eldest son of our founder is misunderstood in many ways, but he is really trying to improve himself and at the same time wants to help others in their own voyage. It is certainly in our interest- and in the interest of humanity- that Hyo Jin Nim succeed in his mission. He has the passion and the guts to break through all kinds of negativity. With our prayerful and active support, that passion can fuel a true heavenly revolution in our world. *



Alan Saunders (in Rutgers' sweatshirt) accompanies Hyo Jin Nim on a walk.

UTS ALUMNI AND A NEW ACADEMY



Jin Hun Nim addresses the members of World CARP at the Colorado conference.

BY MICHAEL BALCOMB ['94]

In May 1994, Rev. Moon appointed Jin Hun Park Moon and Sung Am Moon (both '93) to lead and develop the World CARP campus ministry. Since then, they have recruited Howard Self ['79] Robert Kittel ['93] and Michael Balcomb ['94] to join them in sparking an evangelical revival on American campuses.

In this effort, CARP members were joined by many other seminary graduates, a number of Russian university students and several young Unificationists, including Joni and Dohi Ang, son and daughter of Dr. Edwin Ang, former executive director of UTS to form a special witnessing task force now working in nine cities. Already, more than 8,000 students have participated in various programs on campus and at video centers. Over 400 have graduated from at least 2 day workshop and there are a growing number studying

The situation on campus has changed dramatically, even within the past year, says Jin Hun Park Moon. Marxists and leftists have disappeared completely. CARP stands out as the most active and well-organized student group. All of this is a sign that we are living in a time of harvest. But how are we to respond to this unprecedented window of opportunity?

The World CARP Academy

The answer being developed by these alumni is an exciting new project, the World CARP Academy. The Academy will be located in Boulder, Colorado, making

use of the training center there. It will formally open in June, 1995. The Academy course will last one year and will be divided into four stages; service, fundraising, academics and internship. A second admission will be made in January, 1996.

The first stage is a period of service. Service is an essential factor in learning to live for others, and throughout the Academy year, students will have opportunities to invest in the community through local service projects. They will also travel abroad and participate in an international service project, arranged through World CARP and in conjunction with the Religious Youth Service (RYS)

Service is an essential factor in learning to live for others, and throughout the Academy year, students will have opportunities to invest in the community through local service projects.

After service, students will participate in fundraising as a time of training: learning to discipline ones mind and body; learning to be humble; learning to get victory based on determination; and experiencing the reality of spiritual help. Guided by a mature fundraising leader, Academy students will travel throughout the USA, visiting many states and cities and meeting people from all walks of life. The moneys raised through fundraising

will support the rest of the Academy's activities.

After up to six months on the road away from the Academy, students will return to Boulder to begin a concentrated period of practical and academic training. In addition to lectures by the core staff of the Academy, there will be guest speakers, slideshows, videos, and a lot of reading. As distinct from the typical liberal curriculum, each unit has clearly defined aims, goals and requirements.

On the foundation of successfully completing these earlier stages, students will be offered internships of varying lengths during which they will work under supervision in a Unificationist enterprise and environment. All students will complete at least a short term internship of six to eight weeks to complete their Academy year. Those with aptitude and desire may be offered the choice of longer programs.

I'd like to urge all of the UTS alumni to help out with this project, says Jin Hun Park Moon. The Academy will provide new student Unificationists with precious, life-changing experiences, and give them a clear vision of their future. Some of them, after graduating from the Academy, may even come on to UTS! So please, help us out! *

If you'd like to help promote the Academy, or gain further information about it for prospective students, please write to

**World CARP Academy,
777 Broadway
Boulder, CO 80302**

SPHERES OF LOVE



(Editor's note: The following review-essay is far longer than has usually been considered appropriate for a publication of such modest ambitions as The Cornerstone. We have decided to include it in its entirety in this issue for the following reasons. firstly, both the author and his reviewer are UTS alumni. Dr. Stephen Post ('78) now teaches at Case Western Reserve in Cleveland, Ohio, and Dr. Thomas Walsh ('79) is the Executive Director of the International Religious Foundation. Secondly, we believe that this essay will be of great value to our readers since the discussion of an ethics of the family is so timely and so important. This is not simply a book review; Dr. Walsh outlines the standard approaches to the teaching of ethics and describes the historical background to the current discussion. Dr. Walsh also considers the book's applications to the Unification community, expressing the opinion that Spheres of Love will be "an extremely useful resource." We believe this also applies to Dr. Walsh's essay.)

A REVIEW-ESSAY BY
DR. THOMAS WALSH

Book Review of: *Spheres of Love: Toward a New Ethics of the Family*; Author: Stephen G. Post; Publisher: Southern Methodist University Press, 1994; 175 Pages; ISBN #0-87074-370-8.

Reviewer:
Dr. Thomas G. Walsh
Executive Director,
International Religious
Foundation

Stephen G. Post's *Spheres of Love* is a very significant work that covers ground which has been very widely overlooked and avoided by scholars in the field of ethics. That is, there have been few systematic and scholarly attempts to develop an ethics of the family. In part this omission may be attributed to modern academia's holding to the premise that the individual, rational decision-maker is the center of ethical reflection. Central moral concepts like practical reason, conscience, judgement, and even love, are often viewed as basic capacities which all moral agents are equipped with, regardless of the quality of their familial relationships. As such, the familial context of the moral agent is taken to be of little consequence, at least as compared with "larger" issues such as social justice, the environment, or topics related to the taking of human life, i.e., abortion, euthanasia, capital punishment, or suicide. The primary signature of western ethical discourse is characterized by the twin tendencies of individualism and universalism. That is, the individual moral agent is viewed as one who, in order to think mor-

ally, seeks to stand outside the context of one's particular and natural loyalties to family, friend, church, or local community, in order that the universal potential of rationality may operate without being constrained by parochial sentiments. Given this tendency, a legacy of the Enlightenment's quest for pure rationality, modern ethics has paid little attention to the "mediating institutions"—family, church, neighborhood, etc.—which form the contexts for ordinary life as most of us know it. This helps explain the irrelevance of much of academic ethics, at least in comparison to how we might imagine its usefulness in contributing to the transformation of moral agents in the contexts in which we live our daily lives.

For those unfamiliar with the way in which ethics is thought about and taught in the academic world, the importance of Post's contribution may not be immediately apparent. Generally speaking, if you study ethics at a conventional academic institution such as a university, seminary or divinity school you are likely to use a text which takes one of three standard approaches. The first approach is historical, introducing the student to the major thinkers, topics and texts, and moving chronologically from Socrates to the present. Examples here include, *Great Traditions in Ethics* by editors Albert, Denise and Peterfreund or *A Short History of Ethics* by Alasdair MacIntyre. The second approach is "problem centered," and here the student is asked to explore classic cases in ethics: abortion, capital punishment, euthanasia, sexual morality, and justice. See, for example, *Applying Ethics* by Jef-

frey Olen and Vincent Barry. A third approach concerns itself with ethics and some particular profession such as health care or business; hence, courses in medical ethics or business ethics. Few university texts in ethics treat the family as a topic worthy of serious and sustained consideration. In Sociology departments, where the family is often treated in a more systematic way, the methodology is entirely descriptive, and the normative dimension is largely excluded.

Few university texts in ethics treat the family as a topic worthy of serious and sustained consideration.

There are, of course, exceptions to the standard approaches to ethics described above. For instance, in advanced courses one often studies the ethical thought of individual thinkers such as Aristotle, Augustine, Aquinas or Kant, or, as is increasingly becoming the case, one may be assigned texts dedicated to comparative religious ethics, i.e., exploring a given topic from a variety of religious and cultural perspectives. A good example of this latter approach is found in *How To Live Well: Ethics in the World Religions* by Denise L. Carmody and John T. Carmody. The move toward comparative ethics represents a shift away from the more narrowly focussed study of either Christian Ethics or Western Philosophical ethics.

The other major shift in the study of ethics has been a shift away from the Enlightenment model of equating the study and purpose of ethics with education in the use of impartial and unaffected reason for moral decision-making to a revived focus on the moral formation of the person within a particular community. Hence, in recent years, and in large part stimulated by the publication of Alasdair MacIntyre's *After Virtue* in 1981, the study of ethics has concerned itself with matters of virtue and character. That is, when the virtue model is adopted, one can no longer presume that some pure ideal of rationality is an adequate foundation for ethics, but rather the character of the person who reasons, and communities in which character is formed, must be taken into account.

Love within marriage and the family becomes the basis for wider loves that reach out to friends, neighbors, associates and strangers.

While the Enlightenment model of ethics has been consistent with liberal individualism, virtue ethics requires a close consideration of the communities which are so essential in the formation of moral agents. Moreover, while the Enlightenment model has emphasized that individual rationality works best when divorced from particular contexts and loyalties, virtue ethics stresses the rootedness of moral reasoning within particular contexts. In this respect, Post's work can be placed closer to the communitarian philosophy associated with virtue ethics. As such, Post departs from

the conventional contractual view of sex which approves of any sexual activity so long as it involves "informed consent" among all individuals involved.

Those who have moved discussion of the family to center stage have often been persons who stand outside the mainstream; in particular, and I'm indulging in broad generalities here, feminists (now certainly mainstream in university and publishing contexts) and conservatives (often still unwelcome in university contexts). Except on a few issues, such as their shared rejection of pornography, feminists and conservatives have usually been fundamentally opposed to one another's perspectives. That is, feminists emphasize the debilitating character of traditional families, especially patriarchy, while conservatives emphasize the importance of the traditional family as a dike holding back the disintegration of social order. In academia, where feminist discourse now flourishes, the family is widely discussed, but often as the seat of patriarchal pathology and regressive socialization of gender roles. Moreover, if one attends any number of professional societies (American Academy of Religion, American Philosophical Association, Society of Christian Ethics, or the Modern Language Association) or if one simply browses in a campus bookstore, one will find numerous papers/publications on sexuality, the gay/lesbian movement, and feminism. Few of these voices treat issues like marital fidelity or the theological foundations of marriage and parenting as a serious topic for ethical reflection. Seldom does one find, Post being the welcome exception, a systematic development of an ethics of the family which not only illuminates the overwhelming importance of the family but which links family ethics to broader social issues.

Now there are, of course, some legitimate reasons for this scarcity of academic texts which explore the family in a systematic and constructive way. For example, some pro-family advocates who would welcome an academic audience are uncritical of the moral failures which the conventional family has been prone to and simply call the reader to a retrieval of conventional patriarchy and show little awareness of problems such as the abuses of patriarchy and the subjugation of women. For this reason they are often dismissed as uncritical thinkers. In addition, some pro-family texts simply do not try to reach the intellectual or academic establishment, but rather address a literate popular audience, e.g., publications from James Dobson's *Focus on the Family* or the Rockford Institute. At the heart of the problem, however, is the polarization that characterizes contemporary culture and contemporary debates about sexuality, marriage, and family. Like contemporary political discourse, these debates often end up being characterized by mudslinging, caricatures of "feminazis" or "extremists of the Christian Right" and people on both sides adopt exaggerated, reactionary positions simply to distance themselves from their "enemy." *Spheres of Love* is a refreshing exception to this trend. Post presents a case for the centrality of family ethics without engaging in a polemic against either feminists or conservatives. In fact, Post deftly integrates feminist themes with traditionally conservative concerns.

Unificationist readers will find in Post's work much that is compatible with our own tradition. I felt as if I were reading a companion to either the *Divine Principle* itself, chapters one and two, or a lecture on "The Four Great Realms of Heart." However, this is by no means

SPHERES *continued...*



an explicitly Unificationist book. It is written by a professional scholar who, however much I might want to speculate about an indebtedness to Unificationist theology, presents his ideas in the language of the Western, intellectual, largely Christian, academic establishment. There simply is no discussion or mention of Unificationism. Post's "new ethics of the family," then, seeks to establish its foundation on a retrieval of Christian thought on the family coupled with selective insights drawn from recent feminist literature.

I find a great deal that I agree with in *Spheres of Love*. The book is rich both in content and insight.

In my estimation, Post has done a service to both the academic community and the Unification community. For the academic community he has presented a challenge to what is, aside from a few thinkers such as Christopher Lasch (*Haven in a Heartless World*), Stanley Hauerwas (*A Community of Character*), and Jeffrey Blustein (*Parents and Children*), a failure on its part to reflect on the importance of the family. It is my hope that Post's *Spheres of Love* stimulate a wave of debate and discussion of family ethics. Certainly the time is ripe for such a conversation to be begun in earnest.

For the Unification community, Post offers an articulation of ideas compatible with Unificationism in a way that both illuminates the central themes of Unification ethics, and which shows ways in which Unificationist ideas can be

linked to a wider range of scholarship. Post's work, to some extent, reminds me of former UTS professor, Dr. Young Oon Kim, whose writings always demonstrated breadth of knowledge, insight, and an appreciation for the continuity and compatibility of Christian thought with Unification thought. She saw the potential for unity, rather than the ruptures that stand in our way. Post, however, clearly differs from Kim in that he in no way makes an *apologia* for Unificationism.

Spheres of Love is divided into eight chapters, the first being an introduction entitled "Love Familial and Universal" which outlines the general themes and problems the book addresses. Subsequent chapters cover "Married Love," "The Misuse of Sexual Love," "Parental Love," "filial Love," "Familial Love," "Love for Strangers," and, finally, "An Order of Love: Close Ties and Strangers." In order to present his case persuasively, Post must address a frequent criticism of family ethics, namely, that family ethics focuses on special relations to the neglect of our moral obligations to strangers. That is, if the moral agent, like the judge or juror in a courtroom, is to be universal and impartial, how can familial affections be of any moral significance. In fact, the family, as was believed by both Plato and Marx, may be a major obstacle to the creation of a moral society; that is, special love for one's spouse and children may override one's love and service for the society in general and its members. Post counters such reasoning by appeal to a theory of the human being which acknowledges several empirical realities: 1) human happiness is invariably linked to the ability to form meaningful special relations; 2) children, and adults

as well, who live outside the context of such special relations, i.e., where divorce and familial disorder prevail, suffer profound disadvantages no government program can adequately repair; 3) while perhaps intellectually reasonable to envision a world wherein love for others is thoroughly universal and wholly lacking in particular loyalties, human existence is everywhere bound to particular loyalties and special relations.

In his second major theological proposal, Post describes God as a Father/Mother or parental God with both masculine and feminine aspects

Although Post underscores the morality of special relations and obligations to those close at hand, i.e., husband and wife or parents and children, he nevertheless presses family ethics toward a regard for the stranger. Love within marriage and the family becomes the basis for wider loves that reach out to friends, neighbors, associates and strangers. Post says, "Married love can be a place for the development of wider loves." (31) And again, "I acknowledge that parental love should be haunted by the requirement of universal love. But a parental love prophetically sensitive to divine *pathos* does not strain against the requirement of universal love; rather, it engenders such love, and makes 'benevolence to being in general' [Jonathan Edwards] possible." (63)

Post also argues, in contrast to theologians who describe Christian love, *agape*, as impartial, non-preferential, and disinterested in reciprocity (a return of love), that reciprocity is part of the natural history of love. At the same time, he does not demean the value of self-denial or the kind of disinterested, saintly love that acts without expectation of a return.

Post builds his new ethics of the family on a theological ethics of love, making two theological proposals which will be quite familiar to Unificationists. First, he proposes that it is theologically legitimate to understand God, following the parental metaphor so dominant in Biblical literature, as interested in the responsiveness of human beings. God's love is not altogether disinterested, and dispassionate, for God suffers when human beings disregard or betray God's love; likewise the highest aspiration of human love need not be only toward some ideal of impartial and disinterested love which attaches itself to no particular individuals and expects no return.

In his second major theological proposal, Post describes God as a Father/Mother or parental God with both masculine and feminine aspects or, shall we say, persons. Post refers to this as "dyadic theism." Dyadic theism, in turn, serves as the basis for a moral theology which places marriage at the very center of the moral life. We have no individualistic theological anthropology here, but one which sees the divine image as male and female, *in imagine Dei*.

Post's argument attributes the instability of marriage not so much to the corrosive effects of modern industrial society and a hedonistic culture as to the lack of a compelling theological vision which gives to marriage "a foundation in meanings of ultimate significance." Such a foun-

ation, which will contribute to a much needed "resolementization of marriage," cannot be provided simply by retrieving the wisdom from the past, but requires the incorporation of insights which have opened up in the present era. Hence, Post's chosen subtitle, "A New Ethics of the Family."

For Unificationists who hold the ideal of the family as being at the center of the good life and the good society, Post's work will serve as an extremely useful resource...

Traditional ethics of the family, rooted in traditional theology, has failed to develop the parental metaphors so basic to Judaism and Christianity. Some feminists have attributed this oversight, and Post agrees, to the male dominance of traditional theology. Feminist theologian, Sallie MacFague (*Models of God*), has, in her work, advocated the recovery of parental imagery. Post argues that, "Parental love is at the very center of any adequate ethics because the memories of caring, comfort, and sustenance are carried by the child throughout life, and without these memories there is little hope for the moral life. Sex is the basis for species survival; parental love is the basis upon which moral civilization exists." (18)

Post's chapter on filial love again broaches a seldom selected topic in ethics. How is love learned and how important is the family as a school of love? Does love or solicitude, the term Post likes to use to describe the

essential feature of love, simply emerge at some stage of biological development, like a sexual drive? filial love, according to Post's argument, derives from parental love. Post says, "The natural history of the heart in filial love is the beginning of much human solicitude, for this is where love is first learned in most cases." (72) As Post points out, "It is difficult to imagine much moral idealism in a world lacking such solicitude, one in which young children grew up scorned, neglected and abused." (73)

For Unificationists who hold the ideal of the family as being at the center of the good life and the good society, Post's work will serve as an extremely useful resource, one that will expand one's level of thinking about the importance of the family. It will be especially useful for those working in a Christian culture, and for those who seek to find a way to bridge the distance that stands between Christian ethics and Unification ethics. Post has attempted to provide a constructive synthesis of traditional, and some would say conservative, "orders of creation" theology with contemporary feminist calls for "gender justice." Those looking for either a polemic against the excesses of feminism or a rejection of traditional theological reflection on the family will be disappointed.

I find a great deal that I agree with in *Spheres of Love*. The book is rich both in content and insight. One concern I'd like to raise relates to the chapter on the Fall, "The Misuse of Sexual Love." Post allies himself with Kant's ethics of respect for persons, and shows sympathy for a Kantian interpretation of the Biblical Fall narrative, i.e., the Fall represents a failure to treat another person as an end-in-itself, instead treating another merely as a means to one's own sexual pleasure. Kant's ethics of

SPHERES *continued...*



respect, however, has often been used as a basis for justifying any kind of "respectful," consensual sexual activity, marital and nonmarital, so long as none's rights are violated. If we have a Kantian-like Fall then it would seem we need a Kantian-like redemption. However, Kantian-like demands for universal justice, have resulted, on the one hand, in libertarian moralists who approve any consensual act and who pay little respect to familial love or, on the other hand, moral activists who crusade for perfect justice even though the relatively good society be destroyed in the process. I have some concern that Post does not adequately appreciate the way in which the legacy of Kant, not only as it is embodied in the

work of John Rawls who Post, I believe rightly, criticizes, but in the basic presuppositions of some feminists who pursue gender justice, could threaten his own undertaking. We as a society, it seems, have become increasingly preoccupied with justice and rights while becoming evermore alienated and unhappy. Is there a correlation between the two. There's a tension here between love, order (as in orders of creation) and justice which deserves more clarification.

Post brings his book to a close with a chapter that reflects on the ongoing problem that faces an ethics of the family, namely, linking the special love that characterizes the family with a univer-

sal love that embraces the stranger. Post recognizes the horns of this dilemma. On the one hand, there are those who, while enjoying family love, offer no significant service to the stranger or the distant neighbor. On the other hand, there are those who speak well the idiom of social justice and love for the stranger, but frequently as a mask for the inability to engage in successful and loving relationships with those near at hand. Post concludes, "So how shall we balance love for those who are near and dear with love for strangers? The first sphere of love is the one where our natural sympathies lie. The moral life does not require that we trample on these sympathies. On the contrary, it must build on them." *

BOOK II OF UTS *continued from page 5*



The third problematic point for UTS during Book I was that by the end, the Seminary had turned significantly inward. There was a failure of nerve. We forgot our mission to revive Christianity and save America and as an institution became largely concerned with survival. However, the foundation of UTS was not based on a model of survival. The founding of our Seminary in 1975 was based on a model of sacrifice as Father took members away from the field. One of the things Father spoke against most strongly last Spring was the idea of simply surviving. He expects more than that.

UTS needs to look outward in Book II. By the end of Book I, UTS had turned conservative, not willing to take a chance. I'm happy with our recent support of

Woodstock, despite the local controversy. This also is an area for the faculty to assert leadership in getting on the cutting edge in intellectual debates, not being bullfrogs in a pond. As an institution we need to gain recognition. We have to compete to be the best at every level. This is what Father expects. This is still his vision. We must be a world class seminary.

**We have to
compete to be the
best at every level.
This is what Father
expects.**

The breakthroughs we make have a distinct bearing on the providence. UTS has always been Father's John the Baptist. It is the second seminary to play that prominent role in his ministry. In this sense, I believe UTS has replaced the Israel Monastery, indemnifying that institution's failures after World War II. When the Israel Monastery failed, Father had to go the Hung Nam course. Likewise, because UTS did not provide enough foundation, Father had to go the Danbury course. That was the story of Book I. Now the Seminary has been resurrected and given a second chance. UTS Book II must be different. It is to be a restored John the Baptist in the Completed Testament Age.

Let us pray. *

"THE BEST DEBATE IN YEARS"



BY PETER DUVEEN AND GARETH DAVIES

"Winning is not the most important thing, it is the only thing." With this pungent and thoroughly inappropriate quote, M.C. Jerry Chesnut opened the final of the 14th Annual Class Challenge Debate on January 18 in Lecture Hall II. An audience of 50 was subsequently treated to what was generally agreed to be one of the best debates at UTS in recent history. We may also have witnessed the birth of a new tradition, as the winning team of Divinity Seniors later used their prize money to treat their opponents to dinner at a local restaurant, thus disproving the quote with which the evening began.

The Divinity Senior team of George Howe, Raymond Presky and Raman Montanaro chose to support the motion that, "The U.S. should strengthen the United Nations and encourage its movement toward world government." They were opposed by a Middler/R.E. team of Brett Moss, Andrew Tribe and Ted O'Grady who replaced Jin Goon Kim.

The Middler/R.E. team of Moss, Tribe and Kim had previously defeated a junior team during the Fall term. On that occasion, the debate topic was, "There should be no federal funding for clinics that provide abortions." The Junior team was comprised of Peter Duveen of the U.S., Harold Ishii from Japan and Celso Talaba from the Philippines.

During that preliminary debate, the Middlers argued that abortion is equivalent to murder, and that it encouraged immorality, and should therefore not be funded. They expressed disappointment with the debate topic since, if strictly interpreted, it would mean that their side must be opposed to abortion even in the difficult cases such as those where the mother's life was endangered. They tried to change the position they were defending early on in the debate by saying that the real issue was the vast majority of "on demand" abortions, thus excluding difficult cases they admitted should be funded.

We may also have witnessed the birth of a new tradition, as the winning team of Divinity Seniors later used their prize money to treat their opponents to dinner at a local restaurant...



The victors receive their trophy from President Shimmyo.

The Juniors argued that abortion should be eliminated through the moral reformation of society, rather than by cutting off federal funding, which could jeopardize those special cases in which an abortion may be necessary or justified. The Juniors also opposed laws restricting abortion on grounds that the mother should have autonomy over her own body and that the child, which lacked autonomy, was not yet "alive." Furthermore, since

(Continued on Page 20)

VIP'S RESPONDING IN THE PHILIPPINES



BY DR. DAVID CARLSON

I recently had the opportunity to spend my fall term sabbatical in the Philippines where the Unification Movement is happily responding to the urgent demands of a nation seeking a moral renewal. Since True Mother spoke in Manila on her world tour, the Philippine PWPA, WFWP and Unification Movement have had the foundation to make some very impressive strides forward.

During my three month stay in the Philippines, I taught one, three and seven-day seminars for some of the most influential people in Philippine society. Those who are hearing and studying the Unification Principle include high school teachers, college professors, doctors, lawyers, military officers, officers of the Philippine National Police (PNP), women leaders, government officials, organizational directors and chairmen, deans of graduate schools, Catholic priests and a variety of others.

If this seems like an impressive list, believe me, it really is. It gives some indication of the quality of people who are listening, very carefully, to the teaching of the True Parents. In other seminars, some presented earlier in the year by Dr. Baughman and some continuing even now, the audience has included university presidents, business executives, entertainment figures, senators and congressmen.

If ever it were true that "there is nothing more powerful than an idea whose time has come," it is true now for the Unification Principle in the Philippines. Earlier in 1994, President Fidel Ramos initiated a campaign en-

titled "Moral Recovery Towards Philippine 2000," for the purpose of stimulating the development of the nation. Many segments of society are focusing their efforts on his goal of seeing the emergence of the Philippines as a "developed" nation. For example, the PNP use the theme, "Moral Recovery Towards Police 2000," and so on.

The seminars emphasize the three blessings, the ideal family centered on true love and the four great realms of heart and three great kingships.

I believe that this theme was an inspiration from Heaven because what the Philippines is thereby seeking is exactly what PWPA, WFWP and the UM are best able to provide: ideas essential to moral and ethical recovery of the family and society. Happily, we seem to have succeeded so far in appropriately packaging our "product."

The seminars emphasize the three blessings, the ideal family centered on true love and the four great realms of heart and three great kingships. There is considerable interest in the spirit world and life after death and presentations on these subjects always elicit numerous questions. Coupled with a presentation on "AIDS and its Prevention," a talk on the origin of human conflict and suffering gives a real shock of understanding and concern to people as they begin to realize very clearly

what the UM is saying. They recognize that the strengthening of the family and of moral values are crucial to their nation's future. In some cases, people received direct revelation during the course of the seminar.

Many others who heard Unification ideas through these seminars came to believe that the UM is the key to the achievement of their vision of moral recovery and that they would not succeed in their efforts without the support of the UM. Many requested speakers to come and give presentations to their various groups. In this sense there is a happy problem in the Philippines: many high quality people responding to the Principle, but a limited number of people to work with them and raise them up.

The Philippines is a Catholic nation and the people have a deep faith in Jesus and Mary; many have seen visions of Mary. Listening to the Unification view on Jesus was a very challenging experience for many, because of their traditional Catholic perspective and it caused some very animated discussions.

One of the fruits of the VIP providence is clearly the men and women who have responded with their full hearts.

It was difficult for many to discount the Unification view, however, since it was so Biblically grounded. Many people commented that they had been

Catholic their whole life but that this was the first time in their life that they had really understood their faith. Many also commented that this was the first time they had been able to understand the Bible so clearly.

Seminars usually concluded with a presentation on the ideal family and the Unification Blessing scheduled for 1995. This was inspiring to many people, especially wives, and, after viewing videos on the Blessing, a respectable number applied to participate and a number of others began to think very seriously about it, concerned to bring their spouses to a seminar.

In the Philippines, it is not unusual for a couple to retake their wedding vows, and so couples were able to perceive the Blessing as a very natural part of the growth of their marriage, wherein they could rededicate their marriage to God and to each other centering on true love.

The seminars never emphasized conversion. In fact, it was explicitly stated that the purpose was not conversion, but to enable them to become better Catholics, even just better human beings! Many people felt a sense of relief at this.

**In some cases,
people received
direct revelation
during the course of
the seminar.**

The Principle can be presented in a manner which is amiable to any faith. We have usually presented the Principle using quotes from the Bible and in a Christian context. There are many Catholics in the Philippines and so it is comfortable and natural to make extensive use of the Bible. But the Prin-

ciple ideas can help any individual to become a better person and live their faith more deeply. One Muslim scholar to whom I presented the Second Coming lecture (using the Koran), was able to digest the Unification message and is planning to attend the Blessing this year with his wife.

The people of the Philippines are generally very emotional and sincere. A Unificationist would call them "very heartistic." Principle ideas touched their hearts very deeply but, as has always been, and always will be, the case, they were genuinely convinced through their experience of the caring of the seminar staff. The brothers and sisters of the Philippines really deserve credit for the quality of their care. Occasionally, people would testify that they were skeptical and uncertain when they first came to a seminar but that, by the end, their perception of the Unification



Police officers and other participants gather at the conclusion of their seminar.

PHILIPPINES *continued...*



Movement had changed completely. This is largely because of the sincere care given by the brothers and sisters in the Philippines.

I cannot say enough here about the impressive efforts and accomplishments of Rev. and Mrs. Byung Woo Kim (Mrs. Chung Hae P. Kim is the continental director of Asia and Rev. Byung Woo Kim will soon return to Asia after graduating from UTS), or Mr. Eric Nidusa or Mrs. Genie Kigawa or a number of other wonderful people. For a full report on their activities and achievements in the Philippines, centering on the VIP provi-

dence, I recommend their recently published magazine, "The Completed Testament Age and Asia."

One of the fruits of the VIP providence is clearly the men and women who have responded with their full hearts. Several very special people of outstanding character are studying the Unification Principle very seriously and in some depth. That is to say, they have become dedicated members of the movement. Some of them are studying to become lecturers themselves. In fact, in my last three-day seminar for the PNP before I returned to the U.S., a very

good friend and tennis competitor, General Florencio Magsino, presented the Principle of Creation. It was quite a good presentation. Col. Canatoy, General Bumanglang, Attorney Larot, Princess Tamano, Prof. Mercedes Chan, Dr. So, Mrs. Juanitaq Belgica-Talamera, Col. Tandoc, and several others are moving ahead in developing their ability to communicate the Unification ideas in spheres readily accessible to the Philippine culture and spirit and in terms that will help to create an indigenous movement. They will need your prayers, so please remember them and support them. *

"THE BEST DEBATE *continued from page 17*



the law permitted abortion, there was no justification to place abortion off limits to federal funding, the Juniors argued.

The Junior team suggested that the Middlers, by admitting that some cases of abortion should be eligible for federal funding, contrary to the position they were to defend, had already conceded defeat. This point, however, did not weigh heavily in the judges deliberations as the debate is graded on a number of factors, of which only a portion is devoted to argumentation. It was the Middler/R.E. which prevailed and therefore moved on to face the Divinity Seniors.

The final debate hinged largely on the question of the suitability of the U.N. as the vehicle by which effective world government may be attained. Brett Moss, for the Middlers, suggested that pursuing world gov-

ernment through the U.N. is analogous to riding a bike to the moon. His team mates expressed doubts as to whether a politically-inspired effort at world unity is in fact attainable or even desirable. Andrew Tribe, for example, pointed out that in Europe, attempts to introduce common labor laws and a common currency have failed. Ted O'Grady further stated that a common moral and cultural standard would be a far more solid basis for unity than any U.N.-led initiatives are likely to be.

The Divinity Seniors did not dispute the fact that the U.N. is a flawed institution but nevertheless praised some of its accomplishments. Ray Presky pointed out the valuable work of agencies such as UNESCO, UNICEF and WHO and argued that, while there are problems, "you can't just throw away 50 years of history." He and his team mates constantly returned

to the question of what would be the alternative to the U.N., suggesting that to abandon the U.N. would mean abandoning the hope of world government.

The distinguished panel of judges featured Drs. Arthur, Byrne, Carlson, Mickler and Seidel. In summarizing the opinions of the judges, Dr. Seidel said that one of the determining factors was the aggressive way in which the Divinity Seniors presented their case and attacked the arguments of their opponents. He also gave an honorable mention to Jerry Chestnut for the charm and humor with which he fulfilled his duties as master of ceremonies. President Shimmyo was on hand to present the award and a cash prize to the worthy winners and to congratulate all the participants for their contributions to a lively, memorable debate. *

Ramblin' with Chesnut

HUMOR AMID THE LEAVES

Jerry Chesnut. What a lovely name. Sounds familiar. Wasn't that the name of a badger in one of Beatrix Potter's books? No, Jerry's a Divinity Senior at UTS. A real man of the soil, he's responsible for maintaining the grounds, a job which brings him into close contact with the flora and fauna of Barrytown. He filed this report from the hundred acre woods just as Autumn gave way to Winter. (For reasons which will become obvious, this article is not recommended for ESL students.)



Here we be at the end of another glorious Autumn in Barrytown; some say it was the most glorious ever to bless these parts. Of course, there's always someone to spoil the fun by recitin' the Farmer's Almanac prediction of a winter from Siberia an' all but anyway, twas a fall to remember.



Outstanding among a multitude of seasonal blessings was the followin': 1. The landin' of some mighty big carp down at the pond. 2. The Republican takeover. 3. A large migration of Asian students to show us how in the heck to cook them carp so's they taste good. 4. A fishin' worm to citizen ratio of about 2000-to-one. Oh yes, the weather warn't half bad neither.



Although we can get as warm and fuzzy as anybody about purty sunsets and endangered species an' all, what we've really got here in Barrytown is this thing for huntin' and fishin'. Sorry, but we don't even throw 'em back sometimes. And this here East-meets-



West stuff is O.K. by me. Even tried carp sashimi this year and you know, it warn't bad. Tastes a little like raw chicken. Ate it in soup with Gobo roots. You city-slickers and West-stays-West types wouldn't know about them Gobo roots but some Japanese ladies showed me where they grow wild right here in the Barrytown suburbs.



Gotta tell ya about this flock of wild turkeys that took up residence this year. 22 of 'em in all. Real stupid birds. Point a gun at them and they just stand there squawkin at ya! Me and my buddies decided they's just too dumb to shoot- just wouldn't be any fun. Well, couple a days after season opened, I counted 18. My neighbor counted 12 a week later. Yesterday there was three. I reckon them birds gave some city-slickers some joy, you know, thinkin' they's real good hunters an' all. Darn, bet them birds tasted mighty fine. Hmm, still three of 'em around.....



Back where I was born, yer huntin' buddies most likely'd be called Lem, Clem or Jethro but up here, they got names like Hiroshi and Gareth. A regular Asian and European invasion. Same guys my ancestors were takin' pot shots at a few generations back been showin' me a thing or two 'bout huntin' and fishin' and vice versa too. And if you think fried fish and hushpuppies is the best eatin' there is, just wait 'til you stuff a wad of raw carp down your gizzard with lemon and some of that there soy sauce. Now that's eatin'.



Well, if ya missed this here autumn in Barrytown, there's always next year. You could come fer a visit or as one of them high-falutin' students or somethin' or maybe I can get you a job on the staff rakin' all them leaves- they's always lookin' fer somebody to replace me. You never know what we'll be catchin' and eatin' around here or who'll be cookin' it; that's what I like best about Barrytown. Oh yeah, and the weather ain't bad neither. *

NEWS NOTES



BY DEBBIE TRUIN

Faculty Forums

Dr. Dietrich Seidel and Dr. Thomas Selover were the featured speakers at two faculty forums organized by Dr. Henry Thompson during the fall term. Dr. Seidel outlined a paper on *The Concept of Chastity in Schleiermacher's Theology* which he had originally presented in June in Naples, Italy. Dr. Seidel explained that for Schleiermacher, it is crucial that chastity is based on a total dominion of the spirit over the flesh or else an initial stimulation could lead to inordinate desire or concupiscence.

In the discussion which was initiated by Tony Adamson's response, questions were raised concerning Schleiermacher's own apparent lack of dominion over his physical desire. Dr. Seidel pointed out that the mature Schleiermacher did demonstrate a commitment to his beliefs.

Dr. Thomas Selover is currently a visiting Assistant Professor in the Religion Department at Trin-



Dr. Gerlad Patton with members of the faculty and administration

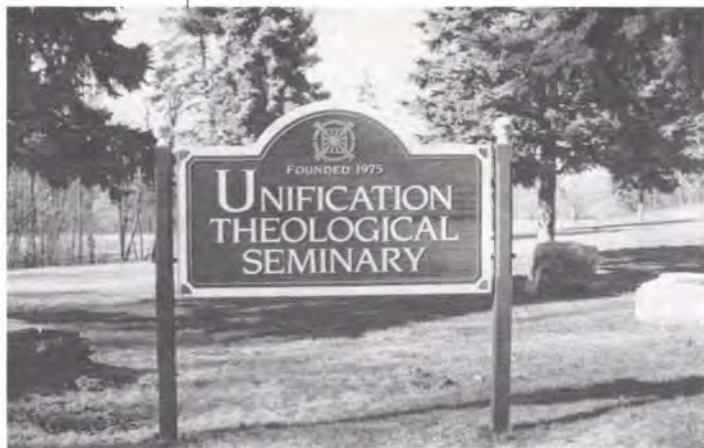
ity College in Hartford, Connecticut but his close bond with UTS is guaranteed by wife Grace's continued employment as the Faculty Secretary. His chosen topic at the forum held in November was, "Sensitivity and Awareness: A Confucian Contribution to Comparative Theology." Based on his doctoral dissertation, Dr. Selover's presentation dealt with the special Neo-Confucian interpretation of Jen as sensitivity and awareness. He then related this idea of sensitivity to the heart of benevolence and compassion and ultimately to the sensitivity of God's heart.

Accreditation Process Going Well

On December 7, UTS received a visit from Dr. Gerald Patton who is the Executive Associate Director of the Middle States Association (MSA). Dr. Patton is serving as the liaison person for UTS during the application for accreditation. Dr. Patton met with President Shimmyo and several members of the administration and faculty for the purposes of learning more about UTS and explaining what to expect during the visit of MSA's evaluation team. That team, which will consist of 6 members, will visit UTS for several days during the first week of April. The Chairman of the evaluation team will be Dr. Matthew Quinn, president of Carroll College in Helena, Montana

Dr. Quinn visited UTS on Thursday, January 26 for the purpose of ensuring the Seminary's readiness for the visit of the full team in April. He was accom-

Dr. Andrew Wilson offered a response to the presentation and this was followed by a fruitful discussion, moderated by Dr. Thompson, of the implications of Confucian spirituality for Unification Theology. *



The new sign at the entrance to UTS

panied by Dr. Graham Matthews, Vice President for Administration at Dillard University in New Orleans. Dr. Quinn gave a positive review of the UTS self-study document, which he had read prior to his arrival, and, at the end of the day, he and Dr. Matthews reported to Dr. Shimmyo that they judged UTS to be ready for the visit of the evaluation team. *

New Sign Erected

Thanks to the donations of the Class of 1992, a new sign has been erected at the entrance to the Seminary. With white letters on a dark green background, the sign is highly legible and the gold detailing, including the Church logo, makes it a suitably elegant announcement of the presence of UTS. The reverse bears this year's motto, "Let us inherit True Parents' realm of victory." Thank you, class of '92, for your generosity and your patience. *

Cleaning House

The Plant Management Team has been very busy cleaning out the Seminary and its environs. In October and November, 30 tons of "various materials" were removed from the boiler room area, the Massena House and the Potato Barn. (Yes, 30 tons). In addition, 250 tires and 12 vehicles of dubious integrity were hauled off to a more suitable place of retirement. *

UTS & World Hunger

During the Fall trimester, the problem of world hunger resulted in the participation of many of the UTS community in a variety of events. *

CROP Walk

Thanks to the efforts of Sarah Witt and Debbie Truin, 18 members of the UTS community joined together with 43 local

residents on October 16 in a sponsored walk to raise funds to fight world hunger. The event was organized by the Church Resource Outreach Program (CROP). Of the total of \$3,200 raised, the Seminary community raised \$1,318 with the largest amount (\$180) being raised by Maria Elise Troiville. *

Rock For Rwanda

On the night of October 26th, SUNY New Paltz rocked to the sounds of Manhattan Center's The Ancestors, along with two local bands. The benefit concert, sponsored by the SUNY-New Paltz chapter of CARP, raised money for the American Red Cross International Relief Effort in Rwanda. Several UTS students devoted their time and energy to the organization and promotion of the event. Ted O'Grady, an R.E. Senior and the chief coordinator of the concert, reported that, despite disappointing ticket sales, CARP was able to donate several hundred dollars to an appreciative Red Cross. *



The new students after their dedication ceremony

NEWS NOTES *continued...*



Apple Donations

In the last week of October, Reiko Mickler and Sachiko Carlson visited 11 of the local apple orchards and came away with 4,300 donated apples which were sold at the "Kodan Bazaar" on Oct. 29 and 30. This event, which was held at the Belvedere estate, raised funds for the Church's relief efforts for world hunger. Reiko was pleasantly surprised by our neighbors' willingness to help. Of the 11 orchards approached, only two declined to donate their apples. *

UTS/Bard Athletic Alliance

Another sign of the changing times here at the Seminary is the new UTS/Bard Athletic Alliance. The Alliance is a cooperative agreement which allows our students to utilize the athletic facilities at Bard College at a greatly reduced rate. The alliance was forged through the initiative of two of our Divinity students, Michael Kiely and Raman Montanaro, who approached Bard's athletic director concerning the use of Bard's facilities. They were pleasantly surprised by the openness with which their proposal was accepted.



The alliance works rather like a timeshare in that each member receives a personal identification card which they turn in at the UTS information booth for one of 15 passes which allow access to Bard's gymnasium. The program has been running smoothly since May 1994 and 45 members of the UTS community are currently enrolled in the alliance. We also have sev-

eral guest passes available for those who only desire an occasional visit to the gym, so if you come to Barrytown, be sure to bring your sports gear!



The Stevenson Gymnasium is only four years old and contains an olympic-sized swimming pool, squash courts, nautilus and free weight room, step aerobic and yoga classes, beautiful basketball courts and outdoor tennis courts. The usual rate for a community membership is \$500 per year but alliance members pay only \$75!



Alliance members are obviously very grateful for the generosity which Bard has shown in granting this privilege. By cultivating this bond through athletics, we hope this will be one more step toward a close relationship with our neighbors.*

Scholarship Awarded

On December 30, Mr. Rollain Nsemi Muanda of Zaire was informed that the UTS International Scholarship Award Committee had approved an award of \$1,670 per term for the remainder of the academic year 1994-95. The condition for receiving this scholarship is that the recipient should maintain full-time student status.

Mr. Muanda joined the Unification Church in 1981 and was blessed in August 1992. He has been the church leader in Kinshasa since February 1994 and the Executive Director of PWPA since 1992. He is a graduate of the Institut Pedagogique National where he

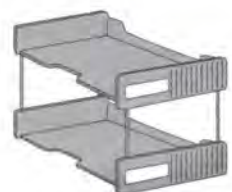
served as class president for the year 1984-85. *

New Students

In January, 22 new students were enrolled at UTS. Their arrival continued the trend toward diversification as they represent 13 different nationalities. The total number of students who have enrolled during the past two terms now stands at 85. Of these, 73 are male and 12 female. 47 are Japanese, 16 are Korean, 5 are American and the others are of 14 different nationalities. *

Multi Dimension Productions

UTS alums Bill Hilbert, John Williams, Brian Sabourin, Mike Jarozcko and the CARP Education Department staff have begun a new business venture called Multi Dimension Productions, MDP, located in New York City, specializes in graphic design and multimedia products and services including illustration, package design, video filming and editing, audio engineering and music composition, studio recording, computer graphics and animation, CD-ROM, typesetting, book covers, slide production and duplication, photography and image processing, signs, banners, brochures, manuals, business cards and forms, menus, computer purchasing and consulting, interior design and renovation, and more. MDP can be reached at 718 472-1766. *



TRANSITIONS



New Library Director in the Wings

Mr. Tom Bowers was appointed in January to serve as Assistant Library Director. Tom received his Master's in library science in 1988 from Rutgers University and is in the process of earning a doctorate at Columbia University, with only his dis-

sertation to complete. He is currently employed by the library at Adelphi University but will move to the Barrytown area to assume his duties as Library Director in April, when Walter Ruff and his family plan to move to Washington D.C.. Tom graduated from UTS in 1981 and is excited about the new possibilities of Book II, especially in terms of the library. "I particularly want to move in the direction of making True Father's speeches more available by scanning the speeches into a data base so that they're accessible to computers. Students will be able to conduct searches by key words," he says. Tom hopes that the library can play a part in strengthening the bonds between UTS students and True Parents. "Jesus said that the scriptures bore witness to him and, in the same way, many of the great books in our library bear witness to the True Parents."



Tom Bowers offers assistance to UTS student, Lester Reese.

New Faculty

Robert Kittel ('93) and **John Gehring** ('84) have joined the ranks of the part time UTS faculty for this term. Robert, who has many years of experience as a foreign missionary, is working with Dr. Shawn Byrne in teaching the Integration Seminar in which students consider their own faith tradition, personal experience, and cultural information in their theological reflection. This course was introduced in 1993, replacing the Divinity Colloquium. John Gehring is also teamed with Dr. Byrne in leading the Practicum in Ministry. John is also the Executive Director of the Religious Youth Service.



Dr. Shimmyo welcomes Gareth Davies and Robin Tsubota.

New Trustees

At the January meeting of the Board of Trustees, the appointments of two trustees were confirmed. **Dr. Thomas Walsh** has served as an associate trustee since 1991. He is a member of the UTS class of 1979 and received his doctorate from Vanderbilt University in 1986. In his letter of acceptance of the position of Trustee, Dr. Walsh expressed his hope of strengthening the interreligious identity of the Seminary and, as the Executive Director of the International Religious Foundation, he is certainly in a position to offer invaluable assistance in this area.



Mr. Masahisa Kobayashi is the Vice President and Chief financial Officer of International Oceanic Enterprises and also the Director of Nostalgia Television. Mr. Kobayashi graduated in Business Administration from Keio University in Tokyo and, since moving to America in 1976, has distinguished himself in a variety of positions at several U.C.-related enterprises.

His appointment reflects the Board's desire to introduce greater financial and business experience into its make-up.

Staff Changes

Gareth Davies has been appointed to the position of Director of Development. His primary responsibility will be to increase the Seminary's income through donations and grants and is also responsible for the production of *The Cornerstone*. Gareth gradu-

TRANSITIONS *continued...*



ated from the Divinity class in 1991 and was subsequently involved in the I.L.S. seminars in Russia and Ukraine.



Robin Tsubota has been serving as Administrative Assistant since September. She formerly worked at the Seminary's day-care center. Robin's husband, Yoshiaki, is an R.E. Senior.



Debbie Truin, formerly the assistant to the Administrative Dean, is now working in Community Relations. **Gus Truin**, Debbie's husband, is in charge of custodial services.



Randy Forman and his wife Kimiko departed in December. Randy, who served as Library Cataloger for nine years, will

now study law in Lansing, Michigan.



Essie Zahedi resigned as head of the finance Office in December and is currently working as an accountant and tax consultant in Kingston. His duties have been taken on by **Andrew Tribe** while the Seminary interviews applicants for the position of Controller.

WERE YOU THERE?



five, ten and fifteen years ago in The Cornerstone.

BY GUS TRUIN

5 Years Ago

Mr. David Eaton, conductor of the New York City Symphony, was the featured guest at the "Coffee House Talks" held on the evening of October 22, 1989. Mr. Eaton told his audience that classical music has a deep connection with religious life. He pointed out that Western classical music has its roots in Gregorian chants and that it expresses the widest range of heart. The program was organized by Andrew Davies (M. Div. 1991).



10 Years Ago

In October 1984, Students and staff joined in the Spirit of Autumn with a costume party in the school gym. Music was provided by Dan Fefferman's impromptu folk-rock ensemble, the "Punk-Kins", featuring Dan's lead guitar backed up by Robin Debacker, Susan Fefferman, Trevor Sargent, Jim Ramuni, Rob Swartz and Kerry Williams on keyboard. Costume honors were taken by John Triggol for his portrayal of the Jolly Green Giant.

At the annual Christmas dinner that year, staff and faculty members were treated to a Yuletide surprise in the form of carolling neighbors and clergy, from St. John's Episcopal Church in Barrytown, who brightened up the Student Lounge with their hearts and voices.



15 Years Ago

January 1980 was a particularly active month at UTS. On January 8, Dr. James Friel of the philosophy department at SUNY Farmingdale spoke about the treasures of King Tutankhamen. Dr. Friel's color slide show provided a close look at each of the treasures while his commentary gave students a deeper understanding of the true depth of Egyptian civilization. On January 22, Dr. Ismail al Faruqi, Professor of Islamics at Temple University, conducted an all-day workshop for the Islamic Studies class. On the weekend of January 25, Dr. Herbert Richardson moderated a conference for theologians on the themes of Christian fellowship and theological pluralism. In that same month, the UTS basketball team joined the YMCA League.



WHERE ARE THEY NOW?



Dr. Yoshihiko Masuda ('77)

has been appointed to the position of Dean of the Graduate School of Theology at Sun Moon University in Korea where he presently works as an Assistant Professor. The new Graduate School will open on March 1, 1995 with 30 students. Dr. Masuda and his wife Yasuko have four children.

to 55 hours in a week. He also works at a law office in Seoul on the weekends. John and Marie have four children.



Dale Garratt ('86)

is a Ph.D. student at the University of New Mexico in Albuquerque. Joy is the state leader and, together with their son Daejo, they're striving to fulfill the family motto, "Surviving and Thriving." Dale is keen to network with others who may be interested in his field; multicultural teacher education. "As you probably know, the field of "multiculturalism" is a very controversial one. From a Unificationist perspective, the field has both strong Abel-type points (e.g. anti-racism, appreciation of diverse cultures) and strong Cain-type points (e.g. support of homosexuality as a "diversity", cultural "relativity"—all value systems are equally valid, etc.). If you have thought about these issues, have ideas about curriculum or other issues related to education, please let me know. My e-mail address is: dgarratt.hydra.unm.edu."



Shirley Miho ('83)

currently works with Joon Sun Park as a co-director of Belvedere Sunday School while also assisting Jin Sung Eu as he prepares Regional Workshops across the country. Professionally, Shirley works as a consultant for the Center for Montessori Teacher Education, a job which involves visiting and assessing interns for the purpose of certification. A project involving the Headstart program is developing in Bridgeport where Shirley and another Montessori consultant will guide their progress toward implementing the Montessori method. Shirley is also actively involved in the WFWP, serving as joint Chairwoman of the Manhattan-Harlem branch.



Catherine Bradley instructing Dr. Byrne and Dr. Mickler in computer skills. ('89)



Herb Mayr ('79)

together with Shizuka and new daughter Elisa, now resides in Nyack, New York. Herb is the Controller for a division of the Seilo company and is also currently installing a computer network at the company's New York offices.



John Kirkley ('81)

has been teaching English in Korea since the summer of 1991. He has taught at "hagwons" (language institutes), offices, universities and private homes, often logging 50



John & Marilyn Morris ('84/'83)

moved to Dayton, Ohio in August to begin their hometown course. John reports that, after arriving with almost nothing, they are amazed by the way in which everything has fallen into place (a home, vehicles, day-care, scholarships), allowing them to "hit the ground running." Since both John and Marilyn are continuing their studies and John is also a substitute teacher, the family schedule is "hectic but exciting." Jevonna has entered kindergarten and Kamarra and Alexei attend a nearby child-development center.



June Saunders ('83)

now lives in Red Hook while husband Alan continues his studies as a Middler at UTS. June is involved in the Herculean task of editing the translation of the 200-volume set of Father's speeches. She is having a profoundly moving experience with these sermons and particularly with the beautiful prayers which precede them. In a recent article in the *Unification News*, June said that she believes these sermons have the power to revitalize the American church and that they provide wonderful witnessing material, especially for those who deal

WHERE? *continued...*



with Christians. "Father's heart-and-bone relationship with Jesus, his enormous praise for Jesus, his analysis of the heavenly accomplishments of Jesus and his ability to bring you right into the streets of Jerusalem, gazing into Jesus' eyes through Peter's, reaching for the resurrected body with Mary Magdalene, would deepen anyone's relationship with Jesus Christ."

Beatrice Clyburn ('83)

and her husband Amos live in Charlotte, North Carolina where Beatrice serves as Campus Ministry Coordinator for the Southeast region and CARP Director for North Carolina. She is actively involved in local education; she serves as a Policy Council member for the Headstart program; is a member of the Board of Directors and the Planning Team for Smart Start, a program initiated by the governor of North Carolina, Jim Hunt; and is also the acting President of the Charlotte-Mecklenberg PTA Association for preschoolers. Beatrice and Amos have two daughters, Sun Mi and Ayana.



Ian Haycroft ('86)

is the Director for Economic Development at the Summit Council. He and Kim and their five children live on a farm in Virginia.



Alireza Roghanian ('87)

has spent the last three years in the C.I.S.. He and his wife and two children live in Ekaterinburg where the local

schools have warmly embraced the values curriculum which was produced by our members in Moscow. There are now 75 schools in the surrounding area which teach this course and an active Teachers' Association continues to assist in its promotion. Each evening, the Ekaterinburg center hosts about 40 guests who are divided into three lecture programs. The urgent need for more space was solved with the help of the Ministry of Education which provided 20 rooms in a dormitory at the technical college in the middle of the city. Our members now have offices, lecture halls and sleeping quarters in one location which is a five minute walk from the State University and the Polytechnic. There are now 45 core members and 35 associate members in Ekaterinburg.



Jean Augustin Ghomsi ('88)

is the president of the Unification Church in Cameroon, Central Africa. He and his South African wife Katrina were blessed in January, 1989 and have a son, Francis Gabriel. From July 1992 until December 1993, Jean Augustin studied at the Korean Language Institute at Sung Hwa University. In addition to being president of the Church, he also serves as Secretary General of PWPA Cameroon.



Marshall de Souza ('89)

is the Director of Interfaith Affairs for the Unification Church of Great Britain, an office he has held since God's Day 1990. During the past four years, Marshall has accompanied min-

isters to Korea, Japan and America, he has served on the staff of two Assemblies of the World's Religions and has organized three "Youth and Society" forums on such topics as "The Role of Religion and the Family in Building a Better Society." He has also managed to sell 88 copies of *World Scripture*. His greatest joy and satisfaction, however, have come from the four Religious Youth Service projects which he has attended in Poland, Hungary, Czechoslovakia and Turkey. "I feel akin to the youthful spirit!" Marshall and Joanna live in London with their two children, Sandra and Matthew.



Catherine Bradley ('89)

is writing her dissertation on medieval philosophy, the final stage of her pursuit of a doctorate from the University of Fribourg, Switzerland. Her husband, Mark, is in his second year of studies at UTS and they currently live in Red Hook. Several members of the Barrytown community are benefiting from Catherine's expertise with computers. She is an experienced trainer and has begun teaching evening classes for faculty, staff and students.



Carol Pocięcha ('90)

and her spouse Robert McCauley live in New York where Carol works at the Columbia Presbyterian Medical Center.



Chris Le Bas ('91)

lives in Moscow with Chio and their son Vitas who was born in

Lithuania. Chris is in charge of the church headquarters in Moscow and is also involved in the effort to establish a university in Russia. This project is in the very preliminary stages but Chris reports that there are some Russian professors who have already been working on this for several months. On a recent visit to UTS, Chris also reported that the U.C. in Russia has bought part of a building in the center of Moscow which will serve as the new headquarters.

Kim Raymond ('93) has been in Russia since September of 1993. Naoko has returned to Japan to deliver their first baby which is due in March. Kim teaches English at the Syktyokar University and at the local Pedagogical Institute, using "My World and I" (the textbook developed by U.C. members in Moscow) as the text for his classes. Despite the difficulties of life in Russia, Kim reports that he and Naoko have come to love the people of Syktyokar and the "fiercely beautiful" countryside which surrounds them. With help from the St. Petersburg members and favorable media reports, the witnessing effort is beginning to produce good results.

Thank You for All Donations!

January was a very good month for alumni donations with a tenfold increase over December. Many new donors responded to the mailing which was sent out in December and we hope that everyone will be able to continue giving on a monthly basis. One alumnus has increased his monthly donation to \$200 while others are sending \$40 or \$20. Please be assured that, as a very positive momentum builds in Barrytown, every nudge of encouragement has an impact and helps to speed our progress.

All donations received are being placed in a separate alumni account. In the next issue of The Cornerstone, we will report on all donations received during the first year of Book II of UTS.



Chris Le Bas on a visit to UTS.



Graham Lester ('92)

is working on campus outreach in West Missouri. He and Teri and their children Young Han, Mi Han and Jason currently reside in Kansas City, Missouri.



William Peat ('92)

received his Master's Degree in Government Studies from Harvard University in November. He and Barbara and baby Lauren currently reside in London where William works with Andrew Davies ('91) at a video production company located next to the Lancaster Gate headquarters of the U.C. of Great Britain. The company is doing well and will move into larger premises in the new year.

You Yourself ('?')

is out there somewhere thinking how nice it is to find out what people are doing. "I wonder what Whatzisname ('?) is doing now," You thinks. Meanwhile Whatzisname is thinking, "I wonder where You ('?) is now." Hey, both of you! Reveal yourselves in *The Cornerstone*.



Please Note:

The more information you send in, the better. Don't worry about sending too much- we'll edit it here. Were you mentioned in the local newspaper? Did you send a family newsletter recently? Send us a copy and we'll print some of it in the next issue. When you send in your information, please indicate whether or not you would like us to print your address and/or phone number. Also, PLEASE send a photograph.

Winter 1995

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