

UTS Board of Trustees Retreat

UTS Faculty Lounge

(October 8, 2006 approx 3:30 p.m. to 6 p.m.; we recorded the second half of the meeting)

Dr. Michael Jenkins, Dr. Hugh Spurgin, Mr. Farley Jones, Mr. Michael Balcomb, Mrs. Karen Smith, Mr. James Borer, Dr. David Billings, Mr. Chad Hoover, Dr. Anthony Guerra, Mr. Andrew Weiss, Mr. Allen Ostroff, Mr. Pierre Tardy, Dr. Tyler Hendricks

Don Sardella, facilitator

AO: I think the most important thing is that this isn't a dream that's singular; that this dream is ***(indiscernible)** a dream shared by all of us, i.e., the collective ***(indiscernible)** for mutual goal, because that's the only way to work is if we all hold together collectively to get this done. First we will offer a broad set of graduate programs, both ministerial as well as professional, i.e., from the independence aspect of the program. And I believe that was the Founder's vision to do that. Two. The seminary will be improved to represent physically, spiritually, and academically... Three. That we would get corporate, private, and institutional financial partnerships together to create the self-sustaining corpus (phonetic) for the long term financial security of the seminary. And number four, the last one, that we will be in a position to prevail over and to provide world leadership serving as the research, spiritual, and guiding force for world leadership to come to us to help participate in creating a better world with a better understanding for all peoples.

On number one, which is a broad set of graduate programs, to participate in helping to draft a syllabus for these programs, to work with the academic expertise already in the seminary toward offering those programs, and certainly I believe I can help in terms of some of the professional programs, knowing what industry we'd be looking for and so forth. This is something that I have done previously, both with Cornell and NYU. And I'd like to use those as my case studies for us. In terms of the physical aspects, I think we have to do an outreach program to get very specific funds, aside from the broader corpus funding, for an outreach program to get some physical funding to improve the property physically, number one; to provide funds for both the spiritual and academic expansion. I would like to participate in the fundraising activities... mount a major fundraising drive that involves, as I expounded when we started today, getting the mission statement out there.

The mission statement has to reach every component of industry of this country, if we're going to get the kind of support from large institutions and so forth, that would be looking to make contributions on a much broader spectrum to where they see not narrow focused organizations, but broad focused organizations, that they can buy into for their funding opportunities. That's going to -- Pepsi Cola (phonetic) and going to IBM, and so forth, like that.

It's founding vision was to bring about interreligious harmony. This vision is a rich and unaccomplished dream that is as relevant today as it was 30 years ago at the UTS founding. In order to achieve this vision, UTS core curriculum degree programs and staff should develop in accord with the fulfillment of its interreligious commitment.

MB: Unless this is a competitive institution which is difficult to get in, then all the other things won't happen. How to promote and recruit people into that vision of you know, a top flight institution.

PT: UTS will become a shining light, promoting leadership for peace, spiritual growth, and a deep understanding and knowledge between... I have a dream that UC and non-UC students, with spiritual or secular vocation

DB: One day UTS will be a world global seminary and students will come from all nations; black students, white students, Asian students, students of all nationalities. One day UTS will have a campus that will be able to have national and international conferences that one student -- that our students will be placed all over the world in jobs that are meaningful; that one day, the Board of Directors will be more diversified and colored denomination, and other diversities; that leaders like Reverend Moon will see his vision flourish; that the student body will be a diversified student body; that the staff will

be more diversified; that the campus will look like an up to date campus; that we will develop this plot of land into a seminary like no other seminary in the world.

AW: UTS can train and develop leaders, that can mediate between the major religions and at many levels in the world, including business and government, religions, and ministry, and you know, the United Nations; find and encourage fundraising outreach opportunities that can utilize the grounds and property of UTS; to further the mission and the representation of the UTS and its founders and its principles... Christian rock and roll, you know, kind of concert deal. ...create a doctoral program for how African Americans could take a lead in ecumenical activity

**(indiscernible) couldn't feel freedom in the white ecumenicals.

KS: How to deal with the issue between the extremist Muslims and the moderate Muslims in Somalia -- if you can bring a couple of key guys to this meeting, we can give you the opportunity to look at ways in which you can resolve the issues, and that UTS can be the place or the resource of the thinking. ...through the professors and/or some kind of an institute that gets created within UTS, that can come out with very concrete plans for what to do when people say to us, okay, what do you recommend that we do, to solve this problem. We're not just talking about how we need inter-religious dialog, or that we need resolution. But we can work with concrete recommendations. That we could be able -- that UTS could be the place where people could be trained if they're on intervention teams that need to go in and address critical issues. ...we have no resources institutionally to provide this kind of breadth of -- you know, it can't come through UPF at this stage; there's a few of us running around madly putting on conferences and meeting people at the UN, but we need the institution with the foundation to be able to do that kind of thing. ...develop syllabus to begin to train people to be able to deal with these areas; intensive type educational opportunities are I think good for existing students, international community; ...the Ambassadors for Peace network that can be tapped for courses and programs... most other institutions lack the restorative element that Unification Thought can provide. I can help people see that it's a possibility, and that it is needed. But beyond that; specifically I think, and I've already done so by pulling in Dr. Bennett and if there are any other faculty to activities and programs at the UN to get some level of familiarity so they can come back and they can be the ones who can also help develop curriculum, but as appropriate within the UN. Within the UTS institution, I mean, I can work with -- I can definitely work on the curriculum development in terms of outlining needs. ...develop appropriate curriculum for Ambassadors for Peace, I believe that through UPF we can make those courses known and available as one of the resources that the larger movement can provide to our Ambassadors for Peace to help them do their work, wherever they may be.

FJ: I have a dream that UTS would be known as an institution contributing to the peace and prosperity of humankind; that it will successfully harmonize its dual focus or foci; that it will produce graduates who are qualified for interreligious peace work; and also graduates who can build and nurture Unification communities; that UTS become self-sufficient, a prosperous institution with the funds necessary to carry out its mission, and speaking to the point Pierre just asked about, that it change its name to the Unification Theological Peace Center. I would like to work with a, with the vision statement, mission statement.

HS: I had not talked to Farley or anyone, but that's exactly what I was thinking. The word peace needs somehow to be put in the name. a contribution to world peace and understanding in every aspect of human life and endeavor. In the worlds of religion, politics, business, media, education, health care, etc., etc., etc. As leaders and people of integrity, and as models for others. ...its mission as an educational institution which has educated and trained many generations of leaders throughout the world. ...we need a placement service.

CH: One day I will give UTS the seed money to complete the feasibility study for an undergraduate program, up to the point of submitting a proposal to the New York State Education Department. ...an undergraduate program grounded in an interfaith environment as an antidote to liberal arts programs which have become almost values-neutral in their orientation and outlook. This is what came out of months and months of exploration by the Board and primarily the administration. I think it was an incredible idea, and we just walked away from it because we didn't have the money to dig a little deeper. ...implementing peripheral aspects of the campus master plan, namely, family housing, the location of institutes, conference and pilgrimage activities, that's its

easily possible to produce profits well beyond the \$200,000 required for the seed money. ...make a proposal to become an architect developer to try to actually make these peripheral projects begin to happen.

TH: By 2010, UTS will be a member of the Association of Theological Schools; with its programs aligned with the needs of the Unification movement, which by 2013 will be a member of the National and World Councils of Churches.

JB: UTS graduation, or ordination, or graduation, be a requirement for any Family Federation/Unification Church pastors, leaders, from the major communities to state, regional, district, whatever, in America. ...a spiritual site that people come to for healing and miracles ...the Chun Pyung of the west, to happen here. And people of our faith and not, want to come here and be healed, and etc., etc.

TH: Over the next six months we'll be going through a process as a Board to look at our mission statement.

HS: I think the most single important pillar is to increase enrollment..

FJ: My suggestion would be that we re-examine the vision and mission statements,

MJ: I would support this increase enrollment of Americans. I would add that to it. American students. And I think that that could be a driving element. That's our market. Our market is American students. That's really who we want to attract. That's who we want to sell the seminary to. One of the fundamental problems of most of our institutions is they're ideologically driven. And they're not market driven. And it never works. Never works that way. Businesses that don't really find their market are always weak; because they're depending on somebody else to finance it or subsidize it. I think it would help us to re-examine those things based on you know, the mission statement and all that -- based on the market. Because -- and then it can be bal -- and then you find the Founder, you know, was definitely -- has you know, very broad ranged ideological things, but God's focus is always to get to people.

TH: Well that's where the alignment with the church needs, comes in. That these American students graduate with the skills and sense of mission and calling to serve the church.

MJ: Or the larger --

TH: Or the larger movement.

MJ: UPF or --

TH: The communities --

MJ: Yeah.

TH -- variety of -- number of ways --

MJ: Well not only UPF's -- well anyway -- enough's been said. It's the movement -- the movement is becoming a movement again. It's really transforming right now. Church is really being diminished rapidly. Movement is rising up again. With the idea that a spirit life becomes the base, you know. But I can see that, you know, if we really see the vision of the movement, the Universal Peace Federation building the kingdom, you know, then I think it can really -- you know, help us address the market, too.

DS: what do you see is the ideal graduate?

MJ: They are people that are morally sound, strong families, and able to address -- because what we're really trying to create is people who can build the kingdom. With all religions, all peoples, and everything. ...an even more specialized group that can address the sphere of life -- religious sphere that generates the kind of, you know, character and family that produces people that can work at all faiths and all religions to build the kingdom.

HS: ...all these others are ministries. Education ministry, music ministry, media ministry --

MJ: ...Peace ministry. ...But the district director is not a church leader only. That's about 1/10 of his role. The district director is the chairman of UPF of the district. It's very different. And he has more authority and more responsibility than the regional director. It's a very different focus.

(Speaker?) And what skill set is required for that, relative to what's being provided by the seminary?

MJ: The seminary is definitely a requirement. We've got every single one of them that didn't go to the seminary, to enroll. They have to get their degree. If they can't get it in the next three years, we've got to find other people. ...the real model is the fact that you know, the skills that are needed to really lead this movement from our media foundation to the peace foundations to the NGOs to the church -- to all those things, requires a seminary grounding. I don't think you can effectively deal with a prime minister of a country if you don't have the seminary. I totally believe that. Because I was sitting with the former prime minister of Jordan, and the whole history of Christianity and the Crusades came up. And if I didn't have the seminary grounding, I wouldn't be able to, you know, hold water. ...our Founder takes most of our graduates and put them in every other field but religion. I can see the vision shaping from Rev. Kwak's presentations from what Father's saying, it's causing us to step out of the box. So I don't think Sunday service is the vision for the Kingdom. I really don't. But I see another thing that's moving back into the homes and moving back into a -- you know, a real grounding of our families. And then you enter into all the professions of life as a person that has that kind of faith. Faith is your guiding light. ...the UPF as the center is really the center of the movement now. The center, this UPF thing. So we have to study what that really means.

HS: On your chart, can we just put up, even maybe at the top, to identify and pursue the market? Because that is essential to knowing the identity of who we are, and where we're going.

(Speaker?) It's part of the mission statement or this kind of like -- to connect it to the marketing, can't we develop like some more unique or specific curriculum -- I mean, degree programs, where a UPF degree, for example, qualifies you to work at the United Nations. So that when you go to the young people, and we're all supposed to find folks that want to come, say, wow, I want to get a UPF degree. I'm not going to be a seminarian, I'm going to become a peace ambassador and work in the United Nations. And then the placement is automatic. You say, you got this degree, you want to come and intern at the United Nations. And then you say, that comes with the two year internship over there, or something. And also make church degrees as well, then you become assistant vice, you know, regional or something -- to have that. A specialty almost.

DS: Well you got this mission review process going on over the next six months; whether it's a special committee repackaging the story of UTS or rebranding

MB: An observation on this issue of increasing the American enrollment. Actually, the most important American students, the ones who are here right now, including the new Young Oon Kim students, and the 13 DMin students who just joined, but if I compare the attention that the seminary gave to me as a prospective DMin student before I signed up, and now that I'm in the program, I haven't had any contact for three months. But before, I was being contacted almost every week. And I'm a little worried that the Young Oon Kim people may receive the treatment.

HS: If we're going to revise or consider revising the vision and mission statement, that we think of our graduates as bringing peace on every level based on theological understanding and religious experience; peace in families, peace in schools, peace in neighborhoods, peace in offices, whether it's government offices or business office, peace in the broadcasting industry, peace in music; that's number one proposal. That our graduates are -- the term's already been used, but peace ambassadors; but with theological training. Number two, that would require adjustments in the curriculum, the seminary's already been talking about that. But peace studies. Because this is a seminary, of course that means grounded in theological understanding of how to bring about peace among diverse people. Religious, racial, cultural differences being ameliorated by our graduates. You don't actually need the word theological seminary. Seminary is not a cemetery, it is a theological grad school. Therefore, UPS, Universal Peace Seminary . . .

Universal Peace Seminary? Universal. That -- that in itself is marketable.

DS: What I'm hearing here, if we went a next step, it would be refine the vision, refine the mission. But this is what, in terms of marketing, if you look in the upper left hand corner, the first thing we do is to develop a ****(indiscernible)** story. What we found, what we have found are the components ****(indiscernible)** development of the right story, so to speak, so it's a branding process, and it's a packaging process. Is first identify how are we unique in this thing. How does that take shape in terms of our mission statement. What are our core values, what are our professional standards, what's that process ****(indiscernible)** service. And what's our biography or our history. That ****(indiscernible)** into our brand.

So many people today have mentioned about we either increase and allocate this office ... constant drum beater on marketing effectively with the best message of something that we sincerely and thankfully believe in and stamp (phonetic) and put our hearts behind, so that we -- it was a testimony of someone who's testified about Ritz

DS: Of those are students who actually if they finish ****(indiscernible)** masters, that's -- something to jump for joy about; but also they'd be candidates for other opportunities. Or if they don't want to do a DMin program, ****(indiscernible)** they could take their masters degree and go to another institution and get an advanced training somewhere else. It only adds. But also, what is it doing? It re-engages. And another way also to approach a lot of those graduates is like hey -- we're in the process of reformulating ourselves. This is what we're thinking. What do you think? In other words, seek counsel, or seek their advice, and get their perspective.

TH: Also, the process of the strategic planning, we've had three -- two trustees -- three trustees involved with our administration on the strategic planning process, you're going to get the draft -- I think you might have gotten it in the mail already -- you did -- we're at that stage. And so there's the mission statement work and then there's the strategic plan work that are ongoing -- the board --

KS: I have a question, is where does what happened here today feed in to the mission statement --

TH: ...material to help each one of us think through whether the present mission statement is adequate or not, and if it's not, how we might start in a direction we want to move it.

AG: President Jenkins, because you weren't here at the beginning, we were talking about, you know, this -- we were developing a kind of consensus I believe that the mission of the institution was to prepare people, not just for church -- internal church positions, but for wider -- I think the concern was when you came, because you were president of the church, you were going to day, no, we needed to have this other direction. But you actually were, I think, as radical as anyone here, in making that vision as broad as I think it rightly should be.

So we are really in agreement, in terms of the fundamental purpose and market that we want to after. And I think that's really important because we've never had the time just to focus on what are the priorities, what are the first things for ****(indiscernible)**. And I think that, you know, the institution has made some very big achievements, recently. Two of them, we've been talking about, one is the YOK. The first time we've had a critical mass of second generations ****(indiscernible)** this is not an overwhelming number, but it's a critical mass. And it's a great first beginning. But it also ****(indiscernible)** institution developed its doctoral program. Both of these things have to be thought of in respect to the mission statement and whether or not we're really achieving in those programs, what we can achieve.

I mean the doctoral program is really the place where you ****(indiscernible)** degree, it's a professional degree. So, how is that going to be distinctive? And we are not as radical in terms of our curriculum as our vision is. And it's in part because we are trying to be professional, which I saw, but that gives certain restraints; whether we go for the charter, the accreditation with the state, or we got to ****(indiscernible)** that you mentioned. They're all ****(indiscernible)** but somehow we have to maintain our integrity and our vision as we do that. It's hard to do that. But I think we really need to focus on what's distinctive, and ****(indiscernible)** go for that. Despite the pressures that we get when we go into the accreditation process.

TH: Could I just comment to that? I worry about something I heard. I don't see ATS and professionalism on one side, and pursuing our mission with the authority as two different things. I -- the way I understand, in my relationship with ATS is, that they are there to help you accomplish

your mission with integrity. So when I say, get ATS membership, to me that means, fulfill our mission much better than we are, than we ever have.

AG: If that's the case, that's wonderful, but I know in the past, we've always been in conflict when we pursued accreditation. In terms of our sense of -- what might be distinctive.

TH: I think that has to change dramatically. I think personally that we have to revise our understanding of the purpose of these organizations.

(Speaker?): Which organizations?

TH: The ATS, or the charter for the state. And not look at them as adversaries or enemies, but as our allies and friends who will help us accomplish our mission.

(Speaker?) (AG?) But I think if we're clear on what our mission is, *(indiscernible) it will probably be easier.

TH: Yes. And I think that's one reason they through up a red light (they have been saying) what the heck is your mission, and we haven't been able to tell them... And then we think it's their fault.

MB: I think we need to acknowledge the significant progress that's being made since we last met here. Last year I think we had one or two American students; now you know we have many more. It's a very significant progress.

JB: The client that we have -- the one account that we have, is looking to professionalize the movement, in a serious way, with all the new leadership and structure. And I find that very encouraging, and that's a market in itself. And as well as the interconnectedness of the other parts of the movement.

AG: The reality is that UTS as an institution has been *(indiscernible) because we've had almost no American students, right? I mean, that's reality. So it would be nice to have, you know, ten times the number of American students we have. But I don't think any of us want to see us not have international students. Almost every seminary in the country these days has a healthy international population. I think we have to work really hard to get the American students here so we can be, a reasonable American institution and so that our international students come *(indiscernible) say I'm in America. And feel like they're in America. But the vision of the Founder has always been interreligious, international, inter everything you can think of. And more and more that's becoming a reality.

KS: A key piece of that is the relationship between the US and the international, at every level. The US and the international is so key. Whether it's at the UN or anywhere. So it's an imperative to get many Americans into the student body. And that the scope of their work, to be looking beyond the US in terms of their mission and agenda.

CH: the administration is always having to reel in the Board because they have to give practical realities of administering degree programs. And that, so, I mean, so I think that in a sense because we are meeting just as the Board, that that aspect of you know, visioning -- is probably stronger than it's been for a number of years. But at the same time, I think -- I mean, the next step is going to have to be a reality check with the administration in terms of what's actually achievable with their limited resources, or else somewhere the resources are going to have to come from to do this. Because we've done visioning before, and push comes to shove, if we don't put resources -- I mean, the Board can direct the administration to do things, but if they don't give them the resources to do it, they can't. They can't act.

AW: And I like the international flavor, too. Just to be able to reach out and do non -- create value to the non-Unification community, which is our mission, I believe. It was never designed as a -- Father's vision was never to create a denomination, so therefore, I think our vision always has to be outside.

HS: Mission, market, promotion, enrollment, placement, means success.

TH: I felt most valuable, the most valuable learning for me today was this general sense of the inter-religious peace mission of the school. I didn't hear anyone take a contrary position, argue

against that. And I tend to agree that that's the core mission of the school from the Founder's point of view. But also, a question of how -- I mean, the reason I agree with that at this point is because I realize how we can accomplish it. And it's sort of ironic, or a surprise to me, and maybe even unbelievable to you, but what I'm going to present tomorrow will flesh this out, but I believe that the how is that we -- is the denominational path. The Founder's vision was not to create a denomination, but he did create a denomination. And he's created a denominational seminary. We're a denominational seminary. That's the model. But I believe that that is the model that will most effectively accomplish the inter-religious mission for peace, although it will take a number of years, and we have to be patient about it, and we have to work with the structures that are there in our society to achieve it as a denominational seminary.

A denominational seminary, unfortunately, costs -- is pretty expensive. And also it's not very effective at building churches, at building a healthy church. So I think that's a trade off. We got to spend a lot of money, and we're going to sacrifice church growth. I mean, not entirely of course, we want to do our best in that area. But definitely it's the secondary purpose, as the first purpose is this inter-religious peace objective.

So I'll be sort of sharing more about that tomorrow. But I believe we can accomplish that, if we're -- but the movement, the denomination, one characteristic of a denomination is that it's hierarchical. It's top down, it's centralized, the decisions and responsibilities are made at a central point. And that the -- and that's the way we're run. And if we want to accomplish that mission as a denomination, then the central point's going to have to come up with money and students. And that's the tough part, because -- that's real tough. But I think it's doable if we can keep -- if we can sustain a flow of money and students; we can accomplish that inter-religious peace mission through the vehicle of this denominational seminary in seven years, or something like that.

And so, sounds to me like that's what the Board wants to do, although the how is what I'm adding. But the what is what the Board is saying we want to accomplish. You're more interested in the inter-religious peace achievement than in growing a healthy, vital church. Not to say the second isn't also very important -- and necessary, and it will happen. But it's definitely a secondary agenda.

MJ: I think if you lead with ideology and philosophy, you'll fail. Because that's not where people are at. So, that's why I'm seeing the market. And I think the consensus I saw today too, a very common consensus, is our purpose is to educate students. And how can we attract American students to this institution. That's the highest priority for me, and for the life of this institution. Because then you know, the philosophy and the expression of the ideology and the faith and all those things are shaped by that. They're shaped by the people. They're expressed through the interests of the people.

So, I think what I'm seeing in different countries is that the movement takes on a form that relates with the people. The more the movement and the ideology and philosophy can, you know, not get hung up in the rigid concepts, but actually find what God has prepared in that society, and *(indiscernible) every successful religious movement has been able to turn over its inspiration to the indigenous people. And that's the question on the table right now. Can the Unification teaching and movement really be inherited by the indigenous people of America? If it can't, it will fail. If it can, it will flourish.

I see the market is our students. Let's listen to them. Let's find them. Because the more I'm engaging the second generation, they want to join this movement. But they don't want to be told that you know, the option for you as a graduate from Columbia Law School, is that you be a youth minister. The option for you over here that graduated from MIT with a full scholarship, is that you be a youth minister. You know, the option for you over here, that has incredible computer skills and website skills, is that you have to be a youth minister. That's the message we've been conveying to our young people. And I'm finding that's not the reality of where they're at.

We have to see what the market really is calling for. And the movement wants -- the young people want to engage in the Middle East. They want to engage in you know, their transformation of campuses. They are interested in doing a period of ministry. They're interested in a two-year ministry. And some of those are open to the idea that maybe in a two-year ministry they'll discover that ministry is the very career path they want. But to put people in the seminary and tell them that your career path now is ministry for the rest of your life, nobody wants that. You have to discover

that. So that's why we're creating a vision where you are given the ethical foundation that also has value in the media, has absolute value in business, it has absolute value in politics, and the inter-religious and the Middle East, every arena.

Barry Fastow (phonetic) said -- with Enron -- it was all positives that he saw when he was stealing and corrupt. Because his value system was completely corrupt. So that's why if you engage the young people, you find out that they're very interested in all these areas. And they really want to discover their heritage and their faith. They really want to discover why their parents went through this sacrifice. So that's why I think the seminary actually is the premier institution.

So I think that, you know, but I think the movement is going through a revolution also. We've got to shed our old skin. And we can't just see ourselves in the walls of a denomination or a church. Although I understand what Dr. Hendricks is alluding to because we were built as a denomination, we are built on a philosophy or the basic, you know, charter, that we're a denominational seminary. But I think we're going to have to see how we can expand that to really fit the call for this educational institution to meet that market.

And I believe in Dr. Hendricks and support him -- the church has never wavered in its commitment. We are totally committed. This seminary will not close. It will not close. But we are also realizing it will never succeed either if it's just based on the church's or just on hard work of the faculty and staff and just on the support of the church. The market has to support this thing.

The *Washington Times* is going to close if it doesn't find its market. There is no way it's going to have another 10 years. There's no way, it will not. Unless it finds its market. Not because somebody's making decisions somewhere, but because it's a reality of the age we live in. If we don't find our market, if we don't find our place, if we're not really that valuable, except unto ourselves, we'll eventually collapse.

Because the second generation isn't buying that we're the cutting edge. They're not buying that we really have the best message and the best everything. They're not buying it. I don't know about your children, but it's not an automatic amen. Or aju even.

They see that most reverends in our movement are pretty poor; most reverends in our movement are always not really the most wonderful position. The people would say, you know, gee I want to take that role. I'm fighting desperately -- one of the reasons why your district directors, by the way, you know, are not all seminary grads -- how many people lined up -- how many people are willing to take that responsibility, if not -- it's because it's not the problem of the people and it's not the problem of the responsibility itself, it's more a problem of our whole history has been that that position is -- how can you be paid, you're a minister. You should just sacrifice everything. That was our -- the attitude of our movement. Ministers don't get salaried. Ministers just inspire congregations and just live off of the, you know, whatever comes in.

So we've moved beyond that. They will not -- it will not sustain itself unless we treat our ministers with the same dignity -- I really challenged somebody the other day. I said, you know, you want to not have these people have salaries -- we went through a big discussion about that, getting a salary from Headquarters. And I said, you want these people to not have salaries, but would you have anybody at the *Washington Times* come for free? Or would anybody at *New Yorker* come for free? And even if they did, even if they were really inspired and said, I'm just so -- so -- up on this, I'll do it -- how long would they last? They won't last long. That's why the revolution that we're -- the revolutionary moment is here, I see.

And our future is with these young students. So I think the young student -- we should invest everything in these young guys. Everything. And everything -- the Board -- the Board I would really like to see the Trustee Board become very aggressive at getting students. And therefore we have to sharpen our skills and sharpen our communications so that everything we're talking about out there is why young people should come to the seminary. Because if you really -- if we do, they're going to come, if we really engage them. Then if we partner with somebody who's in the seminary, and we walk them through and make sure that they come out on the other end as a placement after the ministry period, where are they placed from there -- that's why we need your oversight. How, where can they be placed after the two year ministry.

PT: I think the interreligious approach will make the denomination stronger. Because we can't exist in a vacuum today. I mean -- I read Madeline Albright (phonetic) she said you should know your religion the best, but you should know enough about other religions to respect them.