

# **My Life of Faith: A Memoir by Therese M. Stewart**



Edited by  
Jennifer P. Tanabe

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## Introduction

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Having known Therese Stewart for many years, as a junior colleague where she embodied the example of a woman who had achieved much of what I hoped for myself, as an older sister in faith, and as a friend, I was excited to hear that she was working on her memoir and that she would like my help. I was eager to learn more of her story, and to facilitate her success in this important project.

Writing one's memoir is always a challenge, and when the Coronavirus reared its ugly head as we were in the early stages of the project it added an additional dimension of difficulty. However, as I had learned by reading the various writings that Therese had already sent to me, when faced with a challenge, a significant moment in her life, Therese always responds by turning to her faith. This challenge was no different. While the pandemic had its impact, the publication of this memoir, fittingly entitled "My Life of Faith," was merely delayed, not derailed. In fact, its content may even have benefited from the extra reflections on life that the situation imposed.

Therese's life of faith began in her family. Included in this book are a number of charming tales of her childhood which paint a clear picture of life in rural Minnesota in the first half of the twentieth century. There are also letters which further illuminate her life.

The reader will also enjoy her accounts of many years at the Unification Theological Seminary (UTS) in Barrytown,



New York, at which she served as Academic Dean during its formative years. Indeed, she was not just responsible for the academic side of the program, but as one of the few women in the administration she embodied the feminine caring aspect of leadership.

It is my pleasure and great honor to offer the life of faith of Therese Stewart to the world. There is much for all of us, of whatever faith, to learn from her remarkable life. It is my sincere desire that many readers will embrace her words and allow them to illuminate their own spiritual path.

Jennifer P. Tanabe, Ph.D.

Red Hook, New York

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## **Part One: The Narrative**

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This section needs little introduction—it is the story of Therese’s life, told in her own words, from her early years in rural Minnesota, through her years as a Catholic nun followed by embracing the Unification faith, her marriage, and her years as Academic Dean at the Unification Theological Seminary, and on into her “retirement” years in which she continued to offer her services in many different ways.

Throughout this narrative the reader learns how faith was always central to Therese’s life, whether it was the guiding force that led her on a new path at various significant junctures, or whether it was where she turned in times of difficulty and challenge.

When the final section concludes, it is not so much a conclusion to her life but rather a moment of reflection in an ongoing journey. It also functions as an invitation to learn more of her life, her thoughts, her dreams, and her accomplishments. These are to be found in subsequent parts of this book.



## Early Years and Family Background

I grew up in the farmlands of southern Minnesota, fifth of seven children, three sons and four daughters, born to Michael Klein and Margaret Evert, second generation Americans whose parents were from Luxembourg. My grandfather, Jacob Klein, was one of three Klein brothers, Nicholas, Jacob, and Theodore, who immigrated from Europe in the 1860s. They settled in Iowa and later moved to Minnesota and other neighboring states. My maternal grandparents, John Peter Evert and Kathryn Didier, were also from Luxembourg. My ancestors as far back as I can trace were Roman Catholic. I attended Catholic School for most of elementary and high school, although a one room country school house was the setting for several grades.

In 1981, five hundred of their descendants gathered in Alton, Iowa for a festive reunion. My husband, Ernest, and I attended that reunion. The occasion was the completion of ancestor research by Frank Klein, a descendant of Theodore, one of the three original Klein brothers, and a cousin of his, Suzanne Bunkers. Relatives across the USA, and from Luxembourg, had contributed photos, letters, and historical documents to the research project and happily took pride in the fruit of the authors and their own efforts. The research publication bore the title "Good Earth, Black Soil," good earth referring to the rich farm land of Feulen, Luxembourg and black soil to the flat prairie land of Sioux City, Iowa.

My father farmed, growing wheat, oats, and corn, and raising cattle, pigs, and chickens. (Four horses were maintained for pulling plows; one was equally happy to serve

as a riding horse.) Dad and my older brothers planted crops in spring. Evenings we often joined Dad and Mom for a drive through the area to see how the crops were faring. During summer and fall, neighbors worked together, moving from one farm to another, harvesting and marketing the grain. Wives, mothers, and daughters prepared hearty meals and delivered lunches to their hard-working hungry men. My dad owned the heavy machines needed for harvesting and coordinated the teamwork.

My mother's parents lived in Evanston, Illinois, near Chicago. My mother was secretary to an executive in the movie industry there before it located primarily in California. She and my father met when she visited an aunt in Iowa. Although "arranged" marriage was not a term used at the time, their union, like that of many of their friends, was largely the handiwork of parents, aunts, and uncles. It wasn't until I was much older that I learned that living in the country after marrying, relatively distant from her family, had been very hard for my mother. She was busy with our large family, always had a big garden, was a great cook, and found time to read, sew, knit, write letters, and occasionally play piano.

I had four older siblings, Mary, Joe, Jim, and Marge. My younger brother and sister, Jack and Verna Mary, and I were something of a second "family" arriving three or more years after our elder siblings. In 1935, Mary, the eldest, graduated high school and joined the Sisters of St. Francis. Home wasn't the same without her. For a year or more, every time we received a letter from Mary my mother would cry as she read it to us. We traveled to Rochester, Minnesota to see her once



a year and every five years we treasured the week she spent at home with us.

In 1941 my father passed away from lung cancer, days after the bombing of Pearl Harbor and the beginning of World War II, and shortly before Christmas. His untimely death at age fifty was devastating to all of us, especially to my mother. Hundreds turned out to support us in our loss. My father was well liked and respected in the community. I remember that he was on the Board of the Railroad Company that served the area. I also remember his doing some surveying for a government project. I can still see him driving off to his site with a large measuring wheel fastened to the front of the car. Two years after his passing, my mother held an auction sale of livestock, farming machinery, and equipment. It was quite exciting. Sales of its kind always drew a big crowd. I think some folks came in part to hear the inimitable calls of the auctioneer!

In 1943 my mother and we three youngest moved to our hometown, Adrian, Minnesota. Jack and I graduated high school there; Verna Mary graduated Good Counsel Academy, a boarding school in Mankato, Minnesota. Both married, had families, and practiced several careers. Jack acquired and renovated apartment houses in Whittier, California for some years before moving to Montana where he worked in the lumber industry. Jack prided himself on his accuracy in felling a tree precisely as targeted! After several years as an airline "stewardess," Verna Mary married and with her husband ran a restaurant for a few years. While becoming the

mother of five over the next two decades, she helped to raise a number of local children along with her own!



**Therese with her mother and cousin Hank**

## Sisterhood Years

One of the earliest memories of my childhood is that of my eldest sister, Mary, leaving home to become a Franciscan Sister. I was eight years old at the time. This event had a great impact on my family – my parents, three brothers, two other sisters, and me. Although my parents were happy that one of their children was called to the religious life, Mary was very much missed in our home.

Our yearly visits to see Mary, now known as Sister Amadeus, and her visit home every five years, became times of anticipation and joy. On the way home from the event in which she had received her Franciscan habit, I told God that I would do the same as Mary when I grew up. I added something to the effect that I might not feel so positive about the idea when the time came but that was what I wanted. I had a rather simple faith that God wanted my happiness even more than I did and would somehow see to it that I “did something” with my life. It would be many years before I recognized the selfishness in my motivation! Lacking in my approach at eight was awareness that my life was not my own – that I belong to God, and therefore should have been seeking to know His will. I believe that God sometimes adjusts His plans in order to work with one’s less than perfect motivations, all the while seeking what is in our best interest.

I graduated high school in 1944 at the height of WWII. My earlier intuition that at the age of seventeen or eighteen I might feel differently about becoming a Sister proved correct. My thoughts about the Convent were half-consciously relegated to the back burner. I joined my sister Marge, who

had enlisted in the US Cadet Nurse Corps. My mother was still grieving the loss of my father. Years later I would realize that she, Jack, and Verna Mary really needed me but I didn't have the filial heart to consider staying home with them for a year or more.

When I graduated from nursing school in 1947, the war had ended and military service was no longer required. Aware that I needed a broader education, I enrolled in a bachelor's program at the College of St. Teresa in Winona, Minnesota. During that year I came to realize that I would not be at peace if I further delayed acting on my childhood commitment. I was accepted into the same community as my eldest sister, now known as Sister Amadeus; in later years we enjoyed several mission assignments together.

Twenty-five young women comprised the new class of aspirants that year, 1948. We lived together in a residence hall on campus. That year was a kind of transition to the religious life and included continuing academic studies if we had been students the year before. At the end of the academic year, we returned to the Novitiate in Rochester and prepared for Reception Day. Prayer, meditation, study, and household duties occupied most of our days. On completion of an eight-day retreat we were officially inducted as members of the Franciscan community. Two years of Novitiate followed and culminated in profession of temporary vows in August 1951.

After this event, several classmates and I went to our new missions at St. Mary's Hospital in Rochester, Minnesota, operated by the Sisters, while others departed to teaching missions in various cities in the mid-west. The Sisters at this

thousand-bed medical center numbered nearly one hundred. We lived in the convent, one wing of the sprawling hospital complex. We attended mass and various devotions, worked at our particular mission in patient care, teaching, or special services. We gathered to chant the Office in late afternoon, followed by dinner and recreation, and closing the day with night prayer. I have many good memories of those days and the dedicated women with whom I served.

One such memory was that of assisting with "Communion Rounds." After Mass two Sisters accompanied the Hospital Chaplain as he gave communion to many patients in the patient care units throughout the hospital. One of us would go ahead and make sure the elevators were available. The other confirmed that the patient wanting communion was actually there. As there were usually fifty or more patients on the Communion list we moved as quickly as was possible and appropriate, all the while mindful of our sacred task.

I taught nursing at Mercy Hospital in Portsmouth, Ohio for ten years, from 1954 to 1963. I did classroom teaching and clinical instruction. (For several of those years a part of my responsibility was serving as "local superior" for the Sisters on the hospital staff. Years later UTS<sup>1</sup> President Kim would sometimes refer to me in jest as "superior mother," a slight modification of a Mother Superior)!

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<sup>1</sup> Unification Theological Seminary in Barrytown, New York.





**Therese with the nursing faculty at Mercy Hospital**

This was in the late 1950s and early 1960s. I sensed that God was at work in my life, yet I was well aware of my fallen human nature. Although I was inspired by Pope John XXIII and the Vatican Council that he convened and by the vision of President John F. Kennedy, I experienced several years of searching, wondering why I sometimes struggled with my vocation—why I wasn't finding more joy if this was the life to which God had called me, as I had come to believe. The tragic deaths of President Kennedy and Dr. Martin Luther King as well as the passing of Pope John contributed to my dejection.

Eventually I received a new mission, to prepare for leadership of the nursing program at the college the Sisters operated in Minnesota. Over the next few years, a new path unfolded.



**Therese and Sister Amadeus at Mercy Hospital**

## **The Transition**

Preparation for a new mission took me to Teachers College, Columbia University in New York City in 1965, where I took up residence in Whittier Hall dormitory. Immersion in this international, secular educational community with students and faculty from many different countries, cultures, and social backgrounds for the next three years encouraged my search for a deeper understanding of God and His work in the world at this time. The 1960s saw increasing impatience for change in the Catholic Church. There was controversy over issues such as authority in the church, marriage for priests, and ordination of women; the moral deterioration of society was undeniable. With this as the larger context I experienced frustration in my own efforts to live a truly and deeply religious life, to achieve the ideals of unselfish love, and of total commitment in my personal life and relationships. I continued to attend daily Mass at Corpus Christi, a Hispanic church nearby, and followed a modified rule of the life of my religious community. The reading on my 40<sup>th</sup> birthday was from Psalms, "Bless the Lord Oh My Soul and remember all He has done for you and your youth will be renewed like the eagle's"!

Late in November of 1967, Betsy O'Neill, a fellow student, came to my room in Whittier Hall for a paper we had talked about. We ended up talking for an hour or more. She talked about having met members of the Unified Family movement

and about the Divine Principle,<sup>2</sup> the teaching of its founder, Sun Myung Moon. According to this Korean religious leader, Jesus had appeared to him when he (Moon) was fifteen years old. Jesus had asked him to complete the unfulfilled part of his, Jesus', mission. I was skeptical about this alleged revelation but definitely interested; it spoke to many of my questions. I was especially interested when Betsy affirmed that this was probably the Second Coming.

I visited their Center regularly and studied the Divine Principle over the next few months. After some months of study, and many dreams, I made a leap of faith and accepted Divine Principle. I felt that my life had been preparation for this. Divine Principle reinforced much of what I believed as a Catholic but there was striking new content too. I had never thought of Jesus and the Holy Spirit as "spiritual true parents," nor anticipated the coming of physical True Parents.<sup>3</sup> Also compelling was the idea that the prophecy of the Second Coming was being fulfilled by a couple! The concept of True Parents as opposed to the fallen first ancestors, Adam and Eve, was new to me. (I had no problem accepting the idea that the fall of man was an illicit love relationship even though many considered that an archaic interpretation of the Genesis account). The idea that Jesus was to have married and extended God's lineage immediately

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<sup>2</sup> The teaching of the Unification Church, a new interpretation of the scriptures received as a revelation by Sun Myung Moon.

<sup>3</sup> The Divine Principle teaches that the messianic mission is to be completed by a couple, known as the True Parents, who fulfill the original ideal of the first man and woman, Adam and Eve.

struck me as true. (I had read years before that it was not God's will for Jesus to die on the cross but that someday we would understand why God had allowed it.)

I did not easily accept that the Second Coming would be fulfilled by anyone other than Jesus. At the same time, I believed that it was Jesus who led me on this path. Furthermore, if Divine Principle were true, the allegedly unfulfilled part of his mission—to marry, create a True Family, and develop a loving dominion over the creation—required his having a physical body! According to Divine Principle, because of Jesus' death and resurrection, Jesus and the Holy Spirit had attained the role of spiritual True Parents, preparing for God to intervene again after another long period of "indemnity" (atonement). The thought that Sun Myung Moon and his wife, Hak Ja Han Moon, may have come today to fulfill that mission of True Parents was equally inspiring.

I had thought I would know by the end of my study if the teaching was true or not, but I also realized that at some point a leap of faith might be required. Neither the logic of the teaching nor the unquestioned dedication and quality of the members was enough. The three "sisters" living communally at the "center" and perhaps a dozen "home members" comprised New York City's membership at the time!

Before too long I visited the Center in Washington, DC and met Young Oon Kim, the Korean missionary who led the movement in America. Her peaceful presence and powerful testimony moved me, but I still did not "know" with certainty. On Saturday of Holy Week, a few days later, I

dreamed I was traveling down a road in a barren, lifeless land when I came upon the carcass of an elephant lying on its back looking as if it had been there for centuries. Its interior was eroded away; then I was standing inside it. Almost the size of the floor of the cavity was a white stone or perhaps bone, like a huge vertebra coming from the backbone of the animal. I thought, "What a shame—this beautiful majestic creature lying here gathering dust! If I just had a bucket of water..." Then I was traveling down the road again, gathering golden straw, reminiscent of the Hebrews making bricks out of straw as in the scriptural reading for that day. Someone suggested that I was preparing to build myself a house of joy. Only months later did someone recognize what should have been obvious—the white stone was symbolic of Christ. "And they all drank from the rock and the rock was Christ" (I Corinthians 10:4). At once I knew that the white stone was an image of the Messiah for this new age.

Betsy was supportive throughout my course. At her suggestion I spent a week at headquarters in Washington to experience the movement in a larger center. On Sunday, the Center Director Neil Salonen, Betsy, and I attended Mass at St. Mathew's Cathedral. After about thirty minutes of introductory prayer, incense, and chant (in Latin), the priest walked to the lectern. He opened the Bible and intoned the first words I heard in English, "Dearly beloved! Act on this revelation. It is not enough to listen. The man who only listens..." (James 1:22). We left shortly after and returned to a simple Sunday Service at the Center.



Therese with Betsy O'Neil

By the middle of the week, I had relaxed enough to realize that I had come to accept the essence of the Principle. I knew that Sun Myung Moon, Father Moon,<sup>4</sup> had been called by Jesus and that he and Jesus were one in heart and mission. Miss Kim recommended that I pray for guidance as to remaining in the convent, living the Principle to the extent I could, or leaving and contributing directly to the work of the True Parents. She also recommended that I sign membership as my announcement to the spiritual world that I accepted Divine Principle and True Parents. This I did on May 25, 1968. For several weeks, nature—birds, trees, flowers, the sky,

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<sup>4</sup> Unificationists recognize Sun Myung Moon and his wife, Hak Ja Han, as the couple who are to complete the messianic mission. Therefore, they are referred to as True Parents, True Father and True Mother, Father and Mother Moon, or simply Father and Mother.

etc. — seemed to have a different quality or dimension. I felt as if I had found something precious, or been found!

I went to New York for the remainder of the school year and then returned to Assisi Heights as a delegate to a conference in which perhaps sixty Sisters, representing the total membership of one thousand, convened to deliberate about the immediate future of the community. Various issues and proposals were considered. I hadn't realized how much I had accepted a new vision. I ended up asking to speak and shared about my experience rather briefly. Aware of its implications for the church and the religious community, I proposed a committee be appointed to review the teaching and to discern by what spirit I was led. Understandably my comments met with a moment of silence. One Sister asked to be recognized and said she didn't have a question but wanted me to know that she had heard me. Others nodded in agreement. I appreciated their response. The meeting dispersed and an older dear friend, Sister Jeremias, shepherded me to lunch.

I later met with several members of the Council and, at their request, with a theologian and a medical doctor. I complied, with the intention of taking responsibility for my actions at the meeting, but my compliance may have suggested lack of confidence about my conviction. During a week in prayer I made the decision to become fully involved in the mission of the Unification Church. A week later I moved into its Center in New York City and began witnessing.



My oldest brother, Joe, and I were somewhat close as I was born on his birthday! In 1966 he died in a car accident, leaving his wife and two children. Although I didn't see him often, he had somewhat become a second father to me so this was a great loss. When two years later I heard the Divine Principle, I understood that our destinies were intertwined. (A fifteen-year-old nephew, David Klein (brother Jack's son), had preceded him in death by several years. I have had brief contact with both through a spiritual reading.)

My mother spent her last few years at St. Anne's Hospice in Winona, Minnesota where Sister Amadeus served as the administrator. Marge, Verna Mary, and I visited them there in 1972. Our mother had cancer so there were tearful moments as we reminisced and said our goodbyes. Sister Amadeus and several other Sisters were with her when she passed away on November second, several weeks later.

## The Seminary Years

On my way to New York City aboard an Amtrak train in 1965, my journey took me through the scenic Hudson River Valley. I had no premonition that a few years later an institution there — Unification Theological Seminary (UTS) — would be helping to prepare young people for the work of the Unification movement in the United States and beyond.

Since 1971, Rev. Moon had worked primarily in the US bringing to America many young people from Asia and Europe, giving them and their American brothers and sisters personal direction for the revitalization of Christianity in America. Within days of its purchase from the Christian Brothers, their former school in Barrytown, New York was opened as a training center. At the same time, David S.C. Kim, Young Oon Kim, and others began preparation for a seminary — applying for a charter from the state, developing programs, recruitment of faculty and students, developing an appropriate library, and furnishing classrooms and offices.

I joined the pioneering effort in 1974, privileged to be a part of the endeavor. We received many inquiries regarding faculty positions from across the country in response to our advertisements in professional journals. I had the privilege of interviewing a number of the applicants, some of who were eventually installed as members of the faculty. Edwin Ang joined the administration and faculty in 1977 and coordinated our efforts in obtaining the Charter.

An interview with Professor Josef Hausner, who joined the faculty in its second year, reflects the diversity of

applicants. We met for the interview in New York City. He greeted me warmly and after a few minutes getting acquainted, he asked why Rev. Moon was starting a Seminary when so many were closing. He retrieved a copy of the New York Times from his desk with a speech of Rev. Moon's on the cover page. Many sections were highlighted in red! "These are the parts I agree with," he commented. Probably he resonated so strongly with Rev. Moon's vision because of his own experience. Rabbi Hausner and his entire congregation had been exiled to Siberia during World War II.

The professors were excited to be a part of Rev. Moon's vision for peace through God-centered marriages and families. They prepared courses in their fields and together with the administration developed a program in religious education to provide students with a foundation for teaching Divine Principle and for ecumenical outreach. Equally remarkable were students recruited from the US, Europe, South America, Australia, Russia, Japan, and Korea as well as a small but competent and dedicated secretarial staff.

Father Moon asked all members with a bachelor's degree or its equivalent to apply; 56 students were admitted that year, 1975. Many students who had not finished college enrolled in NY state's Empire College and earned their degree there. Students were organized in teams to create a social and spiritual environment and for practical reasons—mutual support and accomplishment of such responsibilities as conducting morning service, social gatherings, sports, and also food service, housekeeping, and dishwashing. First year students created a Student Council chaired by Hugh Spurgin,

a student who was a long-time American member of the Unification Church.



**Therese and Dr. Young Oon Kim**

An Opening Convocation was held. The historic event began with a colorful academic procession into the Chapel where Father and Mother Moon and the faculty took their places in the sanctuary; students and guests filled the seating area. In the ceremony President Kim cut a ribbon binding the Bible, symbolizing the opening of its deeper meaning. Installation of professors Young Oon Kim, Matczak,

Boslooper, Lewis, and Elmo in their respective positions followed. Each offered a bow to True Parents and received their congratulations. True Parents' pride in this accomplishment was apparent. Father Moon called on students to prepare to be master builders of the ideal world.



**Sharing a meal with UTS faculty**

I was blessed to see True Parents many times during those years. Father Moon invested so much time, energy, and prayer in the Seminary. He often visited and elaborated for faculty and students his vision for the movement and the Seminary. His teaching students to make nets and to fish with them in the lagoon is legendary. He also marked off a trail from the Seminary main building through the woods to the river. Father Moon often walked this trail, which became known as "Father's Trail," with trainees and students. President Kim was always present in spirited attendance.



Signing the back of a calligraphy with President and Mrs. Kim and Traudl Byrne

David Kim and his beloved wife modeled devotion to True Parents. President Kim prided himself on anticipating their goals or needs, not waiting for direction. He had a unique skill for turning any occasion into a celebration of some kind. His lively "Morning Briefs" delivered in Chapel after Morning Services kept everyone abreast of, and inspired by, True Parents' itinerary. On Sunday mornings the Seminary congregation gathered for prayer, pledge, and reading True Parents' words. President Kim, or in his absence Dr. Ang, shared a message often updating us regarding the Unification Movement's events in Korea and other countries.

President Kim made himself available to students and staff and showed concern about their families. Many students

participated in the Marriage Blessing<sup>5</sup> event at Madison Square Garden in 1982. President Kim obtained a minister's license so he could perform the legal marriage for the many couples who asked him to do so. In his later years Mr. Kim adopted something of a grandfather persona, complementing his professional stature. The Seminary family gave him a grandfather clock for his ninetieth birthday.

Among global events that impacted the development of the Seminary was the collapse of the Soviet Union in 1990-1991. My husband, Ernest, and I were among the many Unificationists who participated in a series of seminars Dr. Joon Ho Seuk had organized for teachers and students in Russia, Latvia, and the Ukraine in the summer of 1991. It was a cultural immersion course.

Some of us were in Moscow on the day of an attempted coup. We emerged from the subway in Red Square to a blockade of army tanks and youthful soldiers. The Kremlin was in full view some meters away. Many of the Russian and other students later visited the US. I am still in touch with a teacher from Tver whom I met at a seminar in Riga, Latvia. We take delight in our birthdays—hers on the 4<sup>th</sup> of July and mine on International Woman's Day, a major holiday in Russia!

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<sup>5</sup> The Holy Marriage Blessing is the most important sacrament in the Unification Church.



**Therese with a group of Latvian students**

In 1994 True Father closed the book on Chapter One of UTS with the appointment of a new leadership team, Theodore Shimmyo, William Brunhofer, and Jennifer Tanabe.



## **The 1800 Couple Marriage Blessing**

Seventy Unificationists flew from the United States to Korea to be part of the 1800 Couple International Marriage Blessing on February 8<sup>th</sup>, 1975. I was one of them. In Korea we joined other “brothers and sisters” from Korea, Japan, a number of European countries, the Middle East and Asian countries, Australia, and Latin America!

Exhausted from last minute preparations for our sojourn, some of us slept through much of the fourteen-hour flight. In Seoul, buses transported us to Sutaek-ri, the location of housing which had been constructed for the event six months before. Korean elders and earlier arrivals from other countries welcomed and oriented us. It was a bit overwhelming, but we were well cared for.

Early the next morning we convened in a large gymnasium for the matching. Following an assistant’s instructions on protocol for the day, True Parents welcomed us and Father spoke to us about the significance of this particular event, the first international Blessing. We had come with the understanding that Heaven has a certain timetable that allowed True Parents to bless us in marriage before we were fully qualified and that we were responsible to become so. Aware of the task before him of creating couples out of the three-thousand-plus candidates before him, True Father addressed us for a shorter time than his usual two, three, or more hours!



**Therese with Father Moon and David Kim at the matching**

Being one of the older members I was called to come forward. Mr. Kim, my central figure, stood by. Father asked me a few questions and then called Ernest Stewart; we bowed and moved to a small sitting room to consider True Father's proposed match. Ernest, recently retired from the Army, had joined the Unification Church in Las Vegas in 1963 and met True Parents when stationed in Korea the following year. We shared for a while, already aware that on the important issues our values were the same. We believed that God worked through Rev. Moon and agreed to accept each other, in faith that we could overcome the challenges that were bound to come.

I would come to learn that my husband is a more internal person; he is calm, good natured, and patient. I tend to be

more external, impatient, and critical. I have rather sharp features; he is more round. He was in the army and as a young member in the church he had served in Korea in 1964. He had come to know True Parents and told many stories of that time and of their kindness to him. After a few months of our life together we realized that True Father's match was a wise one for both of us.

The Holy Wine Ceremony took place after the matching, later in the same day. In this ceremony the bride drinks half of a small cup of wine and then gives the remaining portion to her husband. This ceremony signifies a rebirth that reverses the mistake of Adam and Eve and engrafts the couple to the original blood lineage of God. I believe that in this ceremony my original sin was removed but that it is my responsibility to overcome personal sin and flaws in my character. In Unification terminology this is called "removing one's fallen nature." As a Catholic I had believed that original sin was removed by the sacrament of Baptism, but that the effects of original sin were permanent. Divine Principle teaches that in the Holy Wine Ceremony man and woman are reborn based on True Parents' fulfillment of their mission as the Messiah.

On the next day, couples gathered outside the wedding hall, brides in wedding gowns and grooms in navy blue suits, and on mark the wedding march began. From the stage, True Parents presided as the couples recited their vows, exchanged wedding rings, and received congratulatory messages and musical offerings. After exiting the wedding hall there were more photographs, congratulations, and introduction of spouses to other couples and guests.



Wedding Day

An hour later we boarded buses for a tour of some of Seoul's famous tourist attractions: Kyongbok Palace built in 1392, a skyway drive for a panoramic view of Seoul City, a typical Korean barbecue, and a visit to an authentically reconstructed village of the Yi-dynasty. We shopped for souvenirs, talked, and took pictures at an arcade.

True Father was scheduled to speak in Japan in March so next on our itinerary was a flight to Japan and inviting people to that event. In the process we introduced them to Rev. Moon, his family, and his teaching. I don't remember how we communicated other than by distributing flyers and receiving help from the bilingual Japanese among our couples. Soon after the event in March we returned to our families and home countries, shared stories of our life changing event and

prepared for new missions. Within a year most of the couples were dispatched as missionaries to one of all six continents.

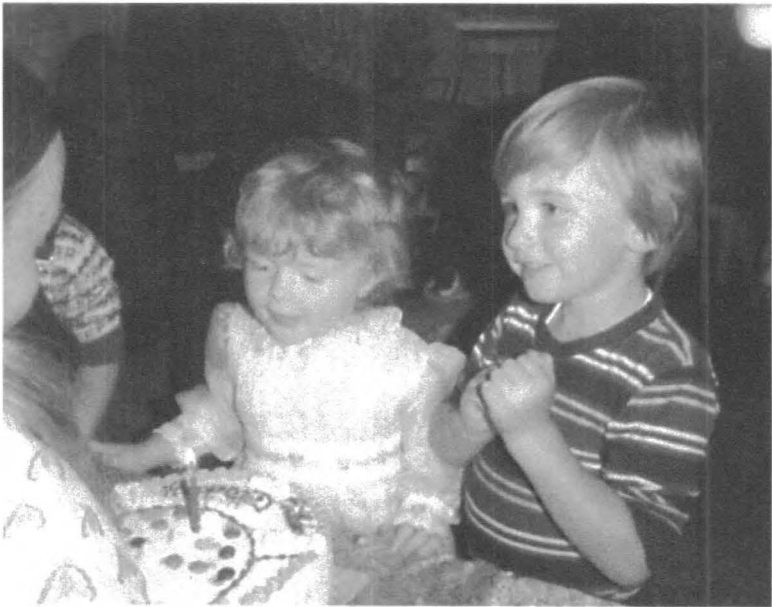


**Therese and Ernest with David Kim's staff at Belvedere**

Ernest and I were sent to the Belvedere Center in Tarrytown, New York with David Kim as our central figure. We lived and worked there on various projects as part of his staff for a year. We then moved to Barrytown.

## Joys and Challenges

I don't know how it is with other couples but I didn't think of our couple as "family" until Michael came along bringing another dimension to our lives. We told Michael from an early age that he was adopted; later on, we told him the circumstances to the extent we felt he could understand. One day when he was four or five, I overheard him telling his younger friend, Christy, "My Mom couldn't have any babies so Aunt Barbara had me for them." After a brief pause, he continued, "I wish I could live with Aunt Barbara," to which Christy replied, "Isn't that funny. I always wished I could live with Uncle Ernie and Aunt Therese!" To my joy Michael concluded with "Yeah, isn't it something the way we always get what we really want!"



Michael and Christy

Only after experiencing some months as a mother did I begin to understand something of the price a couple, especially a mother pays, to become parents of an “offering child.” I wonder if I could have made the same love offering. Ernest and I grew as parents as Michael grew—as he negotiated the different stages of growth and of education. Before that, parenting was conceptual. We came to realize how much we would have missed if we hadn’t had the experience.



**Michael off to school**

We lived at the Seminary from 1975 to 1994; Michael from 1981. It was an idyllic setting in many ways, the spacious campus, a view of barges moving slowly down the Hudson River, the Catskill mountains in the distance. After ten years in an apartment in the Massena House, we moved to Harvest House further back on the property near several other homes

and buildings, including several barns reminiscent of the days when the Christian Brothers farmed the land. From 1985 we lived in one of the apartments the Kayadus had constructed.



**Michael with Elizabeth, John, and Jin Myung Kayadu**

We missed Michael the year some of us sent our twelve-year-olds (Farley, Paul, Josh, and several others) off to Korea to learn something of its language and culture and the history of the Unification Movement. Michael's peers all had siblings and the kind of experience that provides; Michael had to unlearn some expectations he had acquired as an "only child." While difficult for all three of us, the experience for him may have been as valuable as his study of the Korean language.





**Michael and friends in Korea**



**Therese and Ernest visiting Therese's family in Minnesota**

Ernest's family lived in Fulton, New York, near enough to us that we could visit them several times a year. These and occasional visits to my family in Minnesota and Colorado contributed to our identifying ourselves as family.

We appreciated living with Michael and Elizabeth and their growing family, especially the births of our four grandchildren--Kieran, Annoura, Aaren, and Marijn. Daily prayer, family Pledge on Sundays and holy days on our Unification Calendar, sometimes including driving to Belvedere to hear True Father speak, all helped us become family too. We celebrated birthdays, Thanksgiving, Christmas, New Year's Day ("God's Day"), our Blessing anniversaries and national holidays as well.



**Therese celebrating with her UTS staff**

When we lived at the Seminary, we often celebrated with the Kayadus who shared Harvest House with us—or with

other friends in the area. Accomplishments earned celebrations too—an award, a graduation, winning a 5K race, or completion of some project.



**Ernest and Therese**

I found it hard to balance the demands of mission and family. Nevertheless, I managed to finish requirements for my doctorate in education. I always felt the support of Ernest and Michael too. I wrote my dissertation on “The Challenges to Sustaining Unification Faith and the Spiritual Quest After Seminary.” The study is about the efforts of Unification ministers to sustain their own spiritual life as they coordinate Church Center (or campus) activities in teaching the Unification way of life through educational and inspirational programs, counseling, sharing its vision and worldview. Outreach to Christian and other ministers, to public officials, educators and others are aspects of the mission. I am indebted

to the twelve Unification ministers (UTS graduates), whom I interviewed, for their time and the rich data they provided.

Sometimes Ernest complained that I was “married” to the Seminary. At some moment of truth after Ernest had passed, I was feeling regret that I had not appreciated him enough. I began to worry that we might not be together in the spiritual world. I shared this with a medium during a spiritual reading and was encouraged when he said, “Ernest is here and I see the wedding ring on his finger!”



**Ernest and Michael in Quebec City**

In addition to visiting our families we did some other travel too. The year Ernest and I were in Russia, Michael had a great time staying with the tenWoldes, his “birth family,” in Alabama. Another time when the tenWoldes were living in

Washington state, Michael stayed with them while Ernest and I were in Korea for an event. The three of us also drove to historic Quebec City in Canada for a conference on Unification Theology and Lifestyle in 1985. Michael was too young to attend the presentations but enjoyed everything else.

## **Moving Forward**

When Michael returned from Korea in 1996, Ernest, Michael, and I moved to Albany. We lived in an apartment for a year and then bought a small Cape Cod house and lived there during Michael's high school years.



**Outside the Albany home with Dr. Betsy Colford**

We joined Sebastian and Mereth Huemer, Farley and Betsy Jones, and other families, participating in the various outreach goals at the time. I remember distributing True Father's autobiography, outreach to other churches, and helping with True Parents' speaking tours in New York.



**Celebrating Ernest's birthday in Albany**



**Celebration meal with Dr. and Mrs. Kim and the Angs**

Occasionally we traveled to Poughkeepsie for an IOWC<sup>6</sup> meeting or to celebrate a birthday or other special day with Dr. and Mrs. Kim and others.

After several meetings of our two families, Michael and Elizabeth Bonini became engaged and were blessed in marriage in December 2002. When Michael graduated RPI (Rensselaer Polytechnic Institute) a year later, he and Elizabeth lived and worked in Philadelphia and the DC area for two years.

In February of 2003 many American members traveled to Korea for a workshop, a celebration of True Parents' birthday, and the completion level marriage of True Parents and their followers. Ernest, Michael, and Elizabeth participated in the ceremony at the Seminary back in Barrytown where it was telecast by satellite.

After the events, I was in a group of twenty-five who visited our "hometown" of Seochen in South Korea. Others in the group were from Japan, North and South America, and Europe. Every day during our week-long stay we went to different areas for rallies. We gave short speeches and extended greetings from our countries to support the family movement of Moon Sun Myung and the work of reunification of North and South Korea.

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<sup>6</sup> International One World Crusade, a non-for-profit organization with the purpose of teaching and promoting a God-centered way of life. David S.C. Kim was one of the original members and continued leading the organization after his retirement from UTS, holding meetings in Poughkeepsie.



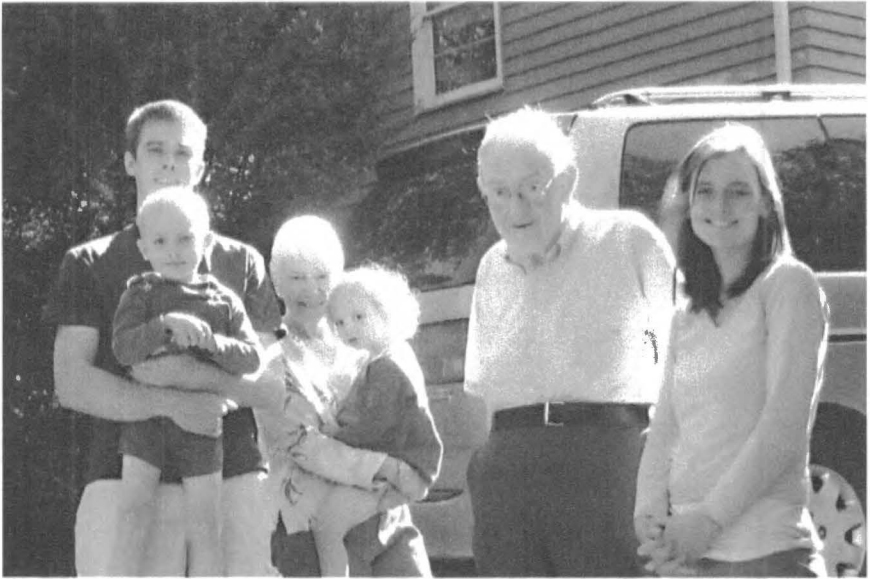


**Therese with Betsy Bonini and others in South Korea**

Later in 2003 Michael and I took part in a six-week peace effort in the NY-NJ area. Together with 800 representatives of World War II enemy countries we promoted the initiation of an inter-religious council to complement the UN's more political and economic approach to global problems. We also distributed copies of "Messages from the Spiritual World" expressing their desire to bring peace on earth and highlighting our responsibility as well.

## Onward – Life in Ithaca

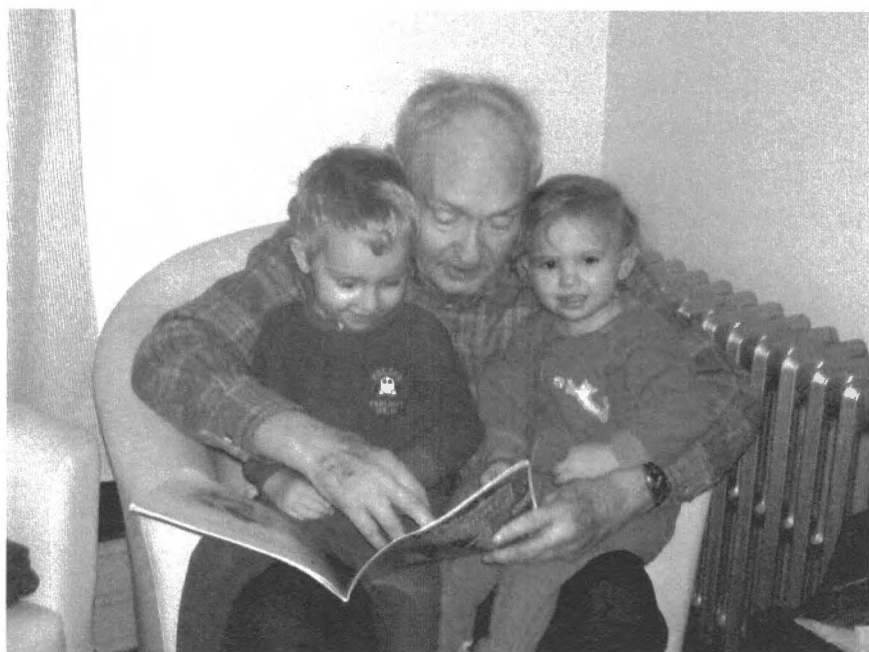
Michael and Elizabeth bought a house on State Street in Ithaca, near Six Mile Creek and Mulholland Preserve. Our two couples had planned to live together so in June 2006 Ernest and I moved there to join them. Their daughter Annoura was born soon after; we loved welcoming a new life into the family. (We had just buried my much-loved sister, Marge, the mother of nine who had been stricken with Parkinson's Disease years before. Marge lived as fully as possible and survived her husband by several years.)



**Therese and Ernest with Michael and Elizabeth, and Kieran and Annoura**

Over the next five years Michael and Elizabeth restored the house to a single dwelling five-bedroom home with a large kitchen-dining room. They did most of the work themselves, although Michael worked full time at Cornell and Elizabeth home schooled the children as they came along.

Ernest, the grandkids, and I pitched in according to our various skills and abilities. The house, unoccupied for four years, had allowed deer to claim the yard; they continued to roam through it at will.



**Grandpa Ernie with grandkids**

We enjoyed living together as a three-generation family and following the growth of our grandchildren. On Sundays we joined other families and students from the area who gathered at Chad and Ann Hoover's home for Hoon Dok Hwe<sup>7</sup> and brunch. More recently the Hoovers acquired a cottage and property in a wooded area near Taughannock Falls. They immediately opened it as a family retreat and

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<sup>7</sup> Gathering for scripture reading and discussion.

vacation center. We have enjoyed many educational and other events they have hosted there since.

During my years in Ithaca, I took a variety of classes at a senior center called “Lifelong,” sang in a women’s chorus for several years, and volunteered at TCPL, the local public library. Ernest and I took many neighborhood walks together, sometimes to see the grandkids swim at the Creek. (He and I had given up bicycling after a collision in Albany – neither of us was injured!) Ernest and I are grateful for our years with the “second generation” of our family and for their filial concern for us!

Ernest was in relatively good health during his years in Albany and our first years thereafter. He had surgery early in 2009 and was back home for several weeks when he suffered a stroke which left him conscious but unable to speak. He spent his last few months at a Veteran’s Retirement Home in Oxford, New York. I was able to be there with him almost daily for several months. He enjoyed Michael, Elizabeth, and the children coming to see him as well. Sebastian and Mereth Huemer visited and we prayed together on one of his last days.

Michael and I were with him when he ascended on August 8<sup>th</sup> of 2009. Much as we had grown closer over the years, his passing and adjusting to life without his physical presence brought an even deeper appreciation of him in his goodness and uniqueness. The celebration of his life, his Seong Hwa, was moving and comforting.

The birth of Aaren in 2010, and Marijn in 2015, kept us looking and moving forward.



**Therese at the Lady of Lourdes shrine in Hanceville, Alabama, in 2013**

## The Golden Years

Like families the world over, ours was impacted by the Covid epidemic in 2020. Having moved to an apartment at the same time that Covid “exploded” in Spring of 2020, I saw little of my family except when Michael came by to get my grocery list and shopped for me. A few times he brought the children along and we ate our dinner on the roof deck.

In October 2020, Dr. Yong arrived in New York as the newly appointed continental director of the Unification Movement in North America. Dr. Yong is a charismatic Korean elder who earned his doctorate in theology, reading and systematizing six-hundred volumes of Father Moon’s writings and speeches. He came with years of pioneer and missionary experience, two years of experience in the Korean Army, and years as a husband and father.

He began his Morning Devotions on Zoom immediately after arriving, and the number of viewers, members and nonmembers, continues to grow. The hour-long activity includes greeting True Parents, sharing gratitude points in breakout groups, representative prayers by different individuals or couples, and Dr. Yong’s message. Attendees then share their reflections on that message and someone performs a musical offering. A second-generation member emcees the gathering and leads a Unification Family Pledge.

Among key points that Dr. Yong reiterates frequently is the reality that Father Moon is the first religious leader who has called attention to God being a suffering God! He quotes Father, “If I had not experienced the sorrowful heart of God,

I would have given up long ago.” He calls on us to develop a longing heart and pray to experience God’s heart. Also, through prayer we can inherit the sorrowful hearts of historical figures who could not completely fulfill their missions, such as Adam and Eve, Abraham, Moses, and Jesus.

Dr. Yong often speaks of this time in history as that of individuals and humanity completing the Third Blessing, entering the world of heart. True Father sees God’s will as total salvation--not one person left behind: “God is willing to go to hell to save a missing child. The last one to go to *heaven* will be God.” True Father had often proclaimed that the fundamental relationship between God and humankind is that of the parent-child relationship.

Connected with that is the idea that one does not belong to oneself—we are resultant beings. “Who,” Father Moon asks, “created himself or herself? Who decided the day of his own birth? We become co-creators with God as we seek to know and do his will.” We deny ourselves by acknowledging this truth, asking God’s guidance, and inviting him into every aspect of our lives.

The Marriage Blessing, Dr. Yong reminds us, is given to us by the Messiah, by the True Parents. It returns us to God’s lineage but requires us to overcome our character flaws and sinful habits. Father Moon teaches that it was Jesus’ love that saved humankind (spiritual salvation). The True Parents bring the salvation of our bodies.

Morning Devotion has been a lifeline for me. I arrived at McGraw House in March of 2020, the week that Covid became headline news in this area. Residents wore masks and

practiced social distancing. Dining was in one's own apartment. Morning Devotion, beginning in the fall, filled an important need for spiritual and social nourishment! In spring of 2021 some restrictions were lifted. Many of us planted veggies and flowers in the garden boxes on the roof deck, where a reinstated Coffee Hour provided opportunities for social interaction.

With the insights that have come to me in the last decade through prayer and especially with the deeper understanding of Divine Principle, True Mother's memoir,<sup>8</sup> and Dr. Yong's Morning Devotions, I feel like a new person. I look at my imperfect and reluctant fulfillment of my childhood commitment to God, repent, forgive myself, and put it behind me! I give thanks for new life. I tentatively and gratefully enter the world of heart. I laugh more and I can cry again.

These are truly golden years. I am blessed to be alive while True Parents usher in God's peace kingdom. True Mother reminds us that this seven-year course, Vision 2027, will never come again!

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<sup>8</sup> Hak Ja Han Moon, *Mother of Peace: And God Shall Wipe Away all Tears from Their Eyes*. The Washington Times Global Media Group, 2020.



## **Part Two: Memories, Dreams, Reflections**

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What would a memoir be without “Memories”! The reader is fortunate that Therese took two writing classes, a course in “Professional Writing Skills” at Teachers College, and another at Lifelong, a senior center in Ithaca. Many of the “Memories” and other writings included here are the products of those courses.

Here the reader is treated to a wonderful collection of “Klein Family Memories” which bring to life the experience of growing up in a Catholic family on a farm in the American Midwest in the 1930s. These writings remind us of an earlier time when joy was shared among family and friends, rooted in faith, and in many of the simple things in life. Not that life was easy; there are hints of challenges that the modern world has overcome, like the danger of an illness like scarlet fever which is all but forgotten due to medical advances.

There are many other memories too, the “Stewart Family Memories” of Therese’s life with her husband and son, and her grandchildren, as well as several experiences with friends and colleagues.

Some of these writings fall in the category of “Reflections,” as they reveal Therese’s thoughts on her life experiences, particularly her personal growth and the development of her faith. Of particular note are two significant dreams, both of which she connects to biblical verses from Genesis.

## **Klein Family Memories**

### **A Springtime Memory: Baby Chicks**

Every spring my father ordered 500 baby chicks to be delivered to our farm in southern Minnesota. Jack, Mary, and I, the youngest of seven siblings, eagerly awaited their arrival. The brooder house had been carefully cleaned and readied for the occasion. On the magic day, a large cardboard carton with dime-sized air holes arrived. It was alive with the chirping of 500 little balls of yellow fluff. Our Mom and older siblings joined us to watch. Dad cut the binders on the carton and chicks spilled out onto the peat covered floor of their cozy new home. Cupping a chick between my hands and feeling its warm little body grow calm warmed my hands and my heart.

A gas heater in the center of the coop provided heat. A large metal hood suspended a few feet above the floor deflected the heat in all directions. The chicks crowded together beneath it, playfully climbing over each other. Soon the more confident ones began to check out the food and water dispensers.

We helped with their care—feeding, watering, and monitoring them, providing fresh peat, and removing any chicks who seemed weak to an area for special care. In a matter of weeks, the soft yellow fluff gave way to recognizable feathers and the chicks reveled in the dust in a protected outside pen. We loved these creatures and undoubtedly grew our hearts a bit through our weeks as surrogate mother hens!

## **Blackie: An Exceptional Canine**

One of the stories often told in our family was that of a pet dog which was expecting puppies. All of us were anticipating the event along with the mother-to-be. So, when five darling puppies were born, we wrote my mother who was visiting her family in Chicago and shared the news with her. When she heard about them, she asked us to send one as soon as it was old enough to survive without its mother, so that she could give it to her favorite uncle, Uncle Jack. Well, by the time we received her letter, all the puppies had either died or been given away.

So, my brothers scoured the countryside and our hometown trying to find a puppy that we could send. They were still looking when my mother returned, and they weren't having much success! One day they came home, I must assume in desperation, with a big coal black dog of questionable pedigree that couldn't have looked less like the puppies or their mother. The dog seemed to sense that he didn't pass muster and went slinking behind the car with his head down.

We couldn't send him to Uncle Jack, but we did keep him and called him "Blackie." To our surprise, he went on to become one of the best and most loved watch dogs we ever had. Not only was he alert and mean-looking when the occasion called for it but he easily cleared a four-foot fence to be where the action was. He seemed to love children and ran and played with us tirelessly.

Meanwhile, someone found a suitable dog to send to Uncle Jack and I don't think he ever heard the whole story.

## **"Are We There Yet?"**

Dad, Mom, five siblings, and I piled into the vintage Ford and departed on a dusty gravel road, leaving our farm house in southwestern Minnesota to visit our Klein grandparents. Our destination was the sleepy village of Alton, Iowa, an hour or two away in the mid-1930s; considerably less today.

After many "Are we there yet?" from the younger travelers, the white on green "ALTON, Population 468" sign told us "Almost." A familiar tall blue water tower beckoned us to Jake Klein's family home at the top of the hill. Finally, there was the house with its stucco exterior—the only one of its kind we'd ever seen.

Dad was the fifth child (and first son) of 12 children. All who happened to be at home that day greeted us with hugs, kisses, and laughter. I especially remember Aunt Mary, his oldest sister, clearly the manager on whom Grandma depended to prepare a generous, hearty meal for Mike, Margaret, and their brood. At Christmas time there was her bright red, hard anise candy as well as cakes, pies, etc. But her signature item was her coffee. The aroma was indescribable. The taste? I've never enjoyed a tastier coffee. (This was before some authorities decided that it wasn't advised for children.)

While the grownups exchanged news about the family, livestock, crops, and President Roosevelt's last fireside chat, we kids explored the house to see what was new since our last visit. Aunt Mary joined us and proudly showed us the many house plants that all but took over the long sunny glassed-in porch. Further on in our exploration we admired the ceramic

dishes, salt and pepper shakers, picture frames, and other items she had painted and treated in her kiln.

Then there was Aunt Christine's beauty shop in another room. The permanent wave machine fascinated us — a circular frame sat atop a six-foot-tall pole. Forty or more curlers dangled from the frame by retractable electrical cords. Marge and I had had a permanent wave on a previous visit and were reminded of Aunt Christine's care to quickly cool any curler that might get too hot.

Aunt Lena was my small in stature but big in heart godmother. She always pressed a folded five-dollar bill into the palm of my hand as we were saying our goodbyes. Uncle Ray (Klein) was my godfather.

Sadly, we didn't often see our Klein uncles who had homes and businesses of their own, but when a wedding, a wake, or other special occasion brought us all together, we counted them as equal blessings.

## **A Winter Memory: Quarantine**

It was a gray winter morning, Christmas Day, probably in 1935. The skating rink was freshly plowed with snow piled high on all four sides. An ongoing light snow-fall gave notice that further work was ahead. The air was cold and crisp, the ice smooth as glass.

Seven-year-old Therese (me!) was the first and only skater on the ice, eager to try out a new pair of skates. As I half glided half “walked” along, trying to stay upright, thoughts of my mother, father, six brothers and sisters, came and went. My brother Jim, a star on the high school basketball team, had been diagnosed with scarlet fever, a serious illness in the days before antibiotics. Compliant with health standards, the family was quarantined. I was exempted when my teacher, Sister Emarita, asked my parents if I could perhaps stay with a family in Adrian so and perform my part in the school’s traditional Christmas play. My mother agreed to that proposal when the Sisters volunteered to be that “family.”

So that’s how it happened that I took off my skates and returned to the convent for hot chocolate and a hearty breakfast with the Sisters that Christmas morning.

Fast forward a few days to a related memory: Brother Jim ambled across the basketball court, the team welcoming him back after his two-week bout with scarlet fever. I watched him as I stood with several of my friends—too shy to run to him and give him a hug—and not wanting to embarrass him. Our brief “Hi” and “How are you?” or whatever our words were, barely concealed my feelings—feelings of joy at our reunion and disappointment at the missing longed-for hug!

## My Childhood Living Room

There were several rooms in my childhood home that had significance for me, each for different reasons. From among them, the living room in the farm house in which I lived until age 15 was most special. It was, for all practical purposes, a family room as well as the room in which we gathered when we had "company."

The room was rather large, with a window on the north side and a bay window on the east side (a four by six-foot extension outward with windows on all three sides). It was often sunny and I seem to recall a long plant holder with ferns there. At Christmas time it was the location of our Christmas tree and a creche.

There was also a piano in this room, a sofa which converted to a bed, a big heavy rocking chair with six-inch wide arms that served well as horses for any two of the younger members of the family most of the time, and a few chairs. A large wood burner stove stood a foot or more from the west wall and well out toward the middle of the room, but no one minded that it took up so much space because it provided such wonderful warmth. Maybe it was just there in winter. I remember standing and leaning against the stove on early winter mornings or when I'd just come in from outdoors, usually opposite one of my brothers or sisters on the other side, where we'd stand and talk. I remember my father bringing in large pieces of firewood and adding them to the fire.

On one wall were built-in drawers and a glass door china cabinet where the best dishes were kept. Also, built-in next to

these was a door that folded down to become the writing surface of a desk. I remember my mother sitting there and writing letters.

The big “couch,” as we called the sofa, opened up (with difficulty). Sometimes we’d open it and four or five or more of us would spread a blanket on it. Then we would talk and laugh sitting there eating popcorn from a large dishpan. I recall Marge would tell us about the time she hid underneath the daybed that had once stood there, hoping to see the “wooden leg” of the man who usually sat there for a while after lunch.

In the living room we gathered as a family to pray the rosary together. And I remember a missionary priest coming at my parents’ invitation to dedicate our family to the “Sacred Heart of Jesus,” the Catholic symbol of God’s love for us.

My mother, sisters, and I played piano, each for a few years as I remember. My mother didn’t have a large repertoire nor, with seven children, much time to practice. Now and then she would sit down to play “Marching Through Georgia” and tell us of General Sherman’s march to the sea which had inspired the composer. With Mary, my oldest sister at the piano, I associate “The Isle of Capri”; Marge loved to play “The Blue Danube,” and Verna “The Hungarian Rhapsody.” Of course, we played others, but those come immediately to mind as I think about the piano.

I remember the bronze finished (or perhaps just bronze looking) light fixture that hung in the living room from about 1939 when electricity first came to our rural area, and the



feeling of magic we children experienced when it was lighted for the first time.

I remember, too, my father sitting in the living room with pillows around him and a heat lamp directed to his back for comfort and ease of breathing a week or two before he died, right after Japan's attack on Pearl Harbor. What we thought was pleurisy turned out to be lung cancer. There we prayed for him together with friends and relatives who came for his wake.

There in the living room my two older brothers often sort of "signed out" with my parents before they left for a ballgame, a dance, or the movies, and were reminded by my dad that they didn't need to "roll up the sidewalk" before they returned home. Sometimes my father and mother talked about family, relatives, problems on the farm, etc., there in the living room, or my mother read us a letter from one of her sisters or other relatives, or from Sister Amadeus.

## Aunt Mary's Coffee

Dad was the fifth child but first son of the family — he had four brothers and seven sisters. Most of them had their own families but three unmarried sisters lived with their parents. I especially remember Aunt Mary. She was clearly the one on whom Grandma depended to prepare a generous, hearty meal for Mike and his brood. Beyond a variety of cakes and pies, her anise candy was a must at Christmas time. I can still see the bright red candy and taste the anise flavor.

But Aunt Mary's signature item in the cooking arts was her coffee! Her secret was to mix the ground coffee with an egg and a little water in the coffee pot, bring it to a boil, and then almost fill the pot with boiling hot water. After it brewed for a few minutes, she added a little cold water to settle the grounds. The aroma was beyond inviting. I've never enjoyed a tastier cup of coffee. I wonder if the secret was less in her unique procedure than in the love she put into it.

I've often told others about Aunt Mary's coffee but I lacked the confidence that I could do as well. Having sung her praises here, I'll try my luck at breakfast time — inviting her presence as I do!

## Family Food and Food Rituals

*“Startzels for breakfast!”*

My mother, and her mother before her, often made a special dish for breakfast on cold winter mornings. It was a combination of buckwheat noodles with hot milk and chips of bacon poured over it. We called it “startzels” (from the German term for noodles). It was definitely a favorite at our house. When my mother called upstairs to us children that it was time to get up, the response was rather slow except when she added “Startzels for breakfast!” Occasionally there weren’t enough for latecomers so everyone hurried to be there on time.

*Christmas – Breakfast after Midnight Mass*

Very early Christmas morning we had a special breakfast together. The first course was always a grapefruit half with a Maraschino cherry in it and then there would be ham, eggs, or sausage, and our mother’s home baked cinnamon rolls with nuts. The table was set with white tablecloth and napkins and our best dishes. It was always a very happy and magical hour.

*Grace at Meals*

We always prayed aloud together before we ate—and generally everyone was expected to be at the table. In earlier years the blessing was always:

Bless us, O lord  
And these Thy gifts  
Which we are about to receive

From Thy bounty  
Through Christ, Our Lord. Amen.

There was a similar prayer after the meal but that we often recited silently, each by herself or himself. In later years the blessing before meals was often more spontaneous or simply offered privately.

### *Other*

During the school year my mother always made especially good meals on Saturday and Sunday since we didn't carry our lunches on those days. My father often cooked Sunday dinner to give my mother a break — he usually fried steak or hamburgers.

On cold winter days of the years I was at "country school," my younger brother and I often put potatoes in the ash pan of the large wood stove at recess time and enjoyed a piping hot baked potato with a chunk of butter on it for lunch.

## Memories of Radio and Television Viewing

Television first became available in the late 1940s and early 1950s so my memories of television viewing are not childhood memories. In fact, I was probably a novice in a religious community of Sisters at the time, and part of our discipline was not to read newspapers, listen to the radio, or watch television during that period. My most vivid memories are of two events, the presidential election (in 1960 I think) and the funeral of President John F. Kennedy in 1963.

I watched the presidential election with twenty or thirty other Sisters in the convent of St. Mary's Hospital in Rochester, Minnesota. Normally we didn't watch television after our common night prayer but this was a special event and a number of us watched well into the night. Others came for an hour or so and then went on to bed or to night duty. The discussion was lively at times and limited at others as we listened to the results come in. It was the year that Chet Huntley and David Brinkley, covering the election returns for one of the major networks, made history on their own as they introduced a new style of reporting that was soon picked up by newscasters all across the country. It is interesting to me that I remember the "process" aspects of the occasion more than the content—the fellowship and closeness of the community of Sisters, the excitement of the election itself—and our involvement in it in a way that had never been experienced before in history. The medium of television lent itself to reporting on the election in a way, and with a scope, that went beyond radio and one's trip to the polls.

Radio was the medium in my childhood days. Among my earliest memories of radio are Father Coughlin's talks or perhaps I mostly remember hearing about them. We listened to President Roosevelt's fireside chats and Bishop Sheen's weekly program as well as the evening news. As teenagers we rarely missed "The Hit Parade" on Saturday evenings when we heard the "top ten," the ten songs with the highest popularity ratings. My brothers listened to the baseball games and those may have been the occasions when we heard the famous Kate Smith sing "The Star-Spangled Banner." I seem to remember that my sister and I listened to a few soap operas during a summer or two—"Life Can Be Beautiful" may have been one of them.

I can't recall the broadcast of a specific event but President Roosevelt's fireside chats, especially during the war years, were sobering—we'd listen and then talk about his message, about local boys who were in the service, how long the war would last, whether Russia could be trusted, etc. Sometimes this would call up memories about World War I and the experiences of my great-uncles who fought in France.

## Photographs and My Family

Last year (1992) I visited family in northern Montana — brother Jack whose wife was dying, and most of their seven living children. We had three precious days together. My sister-in-law, Ruth, had come to accept her impending death and even began to plan for her passage to another life. Her children were all grown and gone from home except the youngest. Shortly before she died, Ruth tape recorded a message to each of her children. The messages were brief but personal and are treasured by each son and daughter.

Another thing which this family did that I especially remember was to gather for a week together several months before my visit to just be together and share memories. When I visited, they showed me a videotape which one of them had made while several others looked through a family photo album together. The video captured the photos themselves as well as the comments, stories, teasing, and laughter which were all part of their time together.

When I was growing up, we didn't take a great many photographs, but at least we took snapshots on special occasions like first communion, graduation, and weddings. Each of us had our own album and there was also the family album. When relatives visited, out came the main album and with it much reminiscing and bringing each other up to date on family events as we looked through it together.

When Mary left home to become a nun, she started a family "Round Robin" letter. At first it just came to our home, but later expanded to "visit" others of the family as they left home. Each person who received the letter added his or her

own and sent the collection on to the next member of the family—often laden with photographs as well as letters. Our Round Robin letter is still in existence after 55 years. In the last few years, we have adapted the pattern a bit. Instead of removing the letter of the person to whom one sends the Round Robin, it is included, i.e., sent on with all the others to the one who wrote it. Some of us keep our letters and they become a record of events and thoughts we felt important enough to share with the rest of the family. (Unfortunately, it took us 50 years to come up with the idea of sending on the letter to the one who had written it!) So, between the photos and the letters, we have a kind of family record.

About ten years ago, a cousin of mine, Frank Klein, became curious about his family roots. Together with a cousin of his, he began what has become years of research into the history of three brothers who immigrated to the United States from their native Luxembourg in the 1860s, his grandfather and two great-uncles. By 1981 they had published the history in a partially fictionalized form, entitled “Good Earth, Black Soil.” It was well documented with photographs and copies of county records etc., which many of us, their descendants, had never seen before. Their research included a search of government records in their native village in Luxembourg, locating and interviewing living relatives in Luxembourg, France, and Germany, and soliciting photographs and information from them and from relatives in the U.S. Although the history begins with the story of my great great grandfather, Michel Didier, who was born in the 1800s, the genealogy was later extended back into the 1500s. I was quite excited about this, although, as I later learned, that is only a



short time compared with many families in the Orient who can trace their genealogies for several thousand years.

In 1981, relatives received copies of the book and an invitation to a family reunion in the village of Granville, Iowa, where a number of the early immigrant families had settled and where some descendants still live. Approximately 500 Kleins and related descendants gathered for the reunion—enough to fill the local church. Events of the day included worship, locating and visiting with relatives long unseen, meeting others for the first time, sharing stories, singing old favorite songs from the earlier days, eating, drinking, and dancing. And of course, the event was recorded with videotapes and cameras.

In my own small family, we have several albums of photographs, and a collection by year of many more, especially documenting red letter days in the life of our son, Michael, born in 1981, a member of the eighth generation as we understood our genealogy at that time.

## **All Creatures Wild and Tame, Bless the Lord!**

I was visiting my brother and his family on a farm in southern Minnesota. It was my five-year visit home from the Convent. I wore my brown ankle length garb gathered at the waist by a ropelike cord with three knots symbolizing the vows of poverty, chastity, and obedience. A white coif framed my face and a simple white collar circled my neck. A black shoulder length veil covered my hair. A silver cross hung from a cord around my neck.

After talking and sharing stories over lunch with family one day I decided to take a walk. I walked toward the barnyard and noticed a herd of cows grazing a half mile away. There were some bales of hay stacked near the barnyard fence, forming a ten-foot-tall hay “tower.” I climbed it easily and marveled at the view I had of the barnyard, the barn, a grain elevator, a row of cottonwood trees, and other interesting items. I sat and enjoyed the view and the shade for a while and then began to read the psalms that were part of my spiritual practice.

Perhaps twenty or thirty minutes passed before I sensed a new presence—I looked up from my book into the faces of a long line of black and white cows which had quietly gathered and lined the fence to observe the stranger in their midst! Atypical of cows, not one of them appeared to be chewing its cud—they were totally present. I was delighted! We communed silently, looking at each other for a few minutes. I remembered St. Francis’ love of animals and intoned a favorite psalm of his: “All creatures wild and tame, Bless the Lord!” (Daniel 3:81).

## Stewart Family Memories

### **"No Greater Love Than This"**

It was late in the afternoon of a warm sunny day in late August when Barbara began to feel contractions. We had been swimming together, Barbara, her three children, and I. Joined by our husbands we had an early supper, dropped the children off to stay with close friends of the family, and then left for the hospital fifty miles away in Mobile, Alabama. Barbara was admitted, given the usual examination and preparations, and lay waiting for the contractions to begin again. Dirk was in the room from time to time but spent most of the night in the waiting room while I attended Barbara. Hospital regulations prohibited us both being there and by mutual agreement, I was to support Barbara. My husband, Ernest, joined Dirk in the waiting room.

Barbara and I talked about events of the past two years. We reminisced about how difficult it had been for her to conceive this time and laughingly insisted that Ginseng tea had finally helped. We recalled again Dirk's visit to us in New York more than a year before. He had come to ask, for both of them, if they could have a child for us. Our reaction was near disbelief! We had been disappointed not to have had a child in the four years of our marriage but had become resigned to the situation.

We knew that doctors had told Barbara years before that she could never bear children and that they were delighted when they had twins in the first year of marriage and a third child two years later. They considered their good fortune a

miracle and in gratitude to Heaven wanted to have a child for a childless couple.

We had responded to their proposal with deep gratitude but could hardly take it all in — it was near overwhelming and we expressed the need to think and pray about it. Several months had passed by when Dirk came to visit us again. I think it was his “Look, we’re going to do this for some couple and we’d like for it to be you!” that moved us to accept without further hesitation. His and Barbara’s life had been so enriched by their children that they wanted the same for us.

Barbara and I prayed together and talked now and then; sometimes she rested but even after five hours her contractions were weak. Dirk came in from time to time and Ernest prayed with us too. Her doctor proposed a medication to strengthen the contractions and she agreed. I rubbed her back and her legs, held her hand, and gave her sips of water. Before long the contractions returned with intensity. Her doctor or a nurse were in and out to check the progress of her labor and shortly after six she was transferred to the delivery room.

Again because of hospital regulations, I was not allowed to be with Barbara during the birth but Dirk was with her and the delivery room door was left open allowing Ernest and me to see a little of the activity within. We wore blue surgical caps and gowns as we stood full of anticipation, and before many minutes we heard Michael’s first cry! A nurse came out to tell us that our son had arrived and that he appeared to be in the best of health. And then after a few more minutes we cradled

Michael in our arms for the first time, tears of joy running down our cheeks.



**Ernest with Michael**

I stayed with Barbara for the two days she was in the hospital and took care of Michael as much as I could. Barbara held him sometimes but never let me see if there was pain in doing so. Even though she told me that she had always thought of the baby she carried within her as the Stewart baby, as my heart has grown, I have come to realize that neither she, nor Dirk, could have made such an indescribable and unconditional offering without the greatest price of love. "No greater love than this ..."

## Lost and Found

One day when my son was eight years old, he discovered that his “Game Boy,” a compact Nintendo game which he valued above most of his possessions, was missing. He had planned to take it to school the next day so went to his room to get it and it wasn’t there. He looked in his father’s den, just across from his own room. Then he made a phone call to his friend Chris who also lived on campus, and then checked out a few other possible locations. Not finding it, he told his father. Ernest said, “Well, did you take it to school today?” and Michael affirmed that he had, and that he was sure he brought it home because he had played with it on the school bus.

He came to me then and said, “Mom, where’s my Game Boy?” and I replied, “I don’t know, Michael—where did you have it last?” “I don’t know—I’m afraid I’ll never find it. Can you look?” “Yes, but you have to look too,” I continued, and we went on to look in all the usual places he tends to leave things—his room, our room, my husband’s den, my study, the kitchen, etc., etc.

We rejoined my husband and he asked, “Well, where did you go after you came home from school? I’ll bet it’s at Chris’s.” Michael replied, “No, I called him—it’s not there.” Either my husband or I said, “Michael, think where else you’ve been—did you go to the Student Lounge? The cafeteria? The gym?” and Michael’s answer was, “I looked in all those places.” We gave Michael some reassurance that it would probably turn up and that he shouldn’t give up hope of finding it.

Later on, my husband was mentally retracing Michael's return home from school and he remembered that Michael often stopped to talk with the student on duty at the Information Booth, a few hundred feet from where he left the school bus. He asked Michael if he had stopped at the Booth on the way home. He watched Michael reflect for a few seconds and then saw his face light up before "YES! YES! THAT'S IT!" confirmed his guess.

## A Great Week at Cape Cod

Traudl and I joined our sons and their families for a week at Cape Cod. Our two families each included a son, daughter-in-law, and four grandchildren aged ten and under. (Actually, Lenissa's baby girl, still in utero, appeared only several weeks later!) Two other young couples with their children and grandparents Glen and Louise rounded out the vacation party.

We arrived at Chatham, located on the heel of Cape Cod, from our homes in Maryland and Central New York and settled in the lovely old home that we had rented for the week. Our vacation home had an enormous kitchen, a large sun deck, a spacious living room, and many bedrooms. Glen and Louise had arrived early and cooked a delicious welcome dinner. Soon after dinner many changed to swim suits and were off to the beach to watch the sun set on the ocean.

A potpourri of activities filled the next few days. After breakfast every day, kids biked or hiked a marked trail for an hour or more before taking off to a different beach and lighthouse museum. Everyone loved the time at the ocean — swimming, collecting sea shells, and sun bathing. Dads Dave and Paul, and Michael and Oma Traudl swam some distance out into the ocean a few times and in between coached the kids working on their water skills or joined them for Frisbee. Glen and Louise took Traudl and me to visit the John F. Kennedy Museum in Hyannis with its unique display of photos and quotes reflecting the relationship between the President and his brother, Robert Kennedy. Another special moment, especially thrilling the children, was seeing what



looked like a long island a few hundred yards from shore suddenly “come alive.” When watched closely it moved and emitted loud and eerie cries – the “island” turned out to be a pack of barking seals!

Much as we appreciated each other’s culinary skills as we took turns preparing dinner, we enjoyed a meal at a seafood restaurant one particular evening. I recall our attending a concert in the park another evening. A week to remember and I haven’t even mentioned the camaraderie, the stories, family time, and the time spent sharing!

## The View from My Bedroom Window

There it is—our back yard—a double lot of virgin territory, a landscaper's dream. A small garden shows a few green sprouts breaking through. It is enclosed by a fence that hasn't deterred the deer from wandering through at will. Two chain swings with green plastic seats dangle from a maple tree; three black compost barrels, a double wash line, a row of forsythia bushes in full bloom, and a four-foot-high pile of logs and tree branches from a recent trimming of an aging pine tree pretty well complete the picture.

The ground is uneven, sloping at perhaps a 30-degree angle from street level to the wood pile at the lower end of the lot. A sight to behold!

Suddenly my observation is interrupted by the shouts and laughter of children. Down the hill, bicycle borne they come—Kieran nine, Nora seven, and Aaren three! "Too fast—Be careful! O my God!" I'm thinking, praying. I heave a sigh of relief when they in turn miss the rusting worn plastic cushioned picnic table and chairs and meet in a heap just short of the woodpile.

As they walk their bicycles west to the back of the house, I move to another window to continue to view the panorama. They pass their teepee with its frame of stripped wooden branches scavenged from the wood pile and the blue grey plastic tarp that hardly resembles the buffalo skins of 200 years ago. The youngest returns to street level for another run down the hill while Kieran and Annoura drop their bikes and scramble toward Bridge Street for turns on their favorite rope swing.

I stand in awe at it all. My worry about falls and the appearance of the backyard, my marveling that the neighbors haven't complained, all recede into the background. Aaren lands safely after his second run down the hill and, as if speaking to me, bursts into song, "Let it go! Let it go!"

## Dreams

### Crushing the Serpent's Head

The Lord God said to the serpent ... I will put enmity between you and the woman, between your seed and her seed. She shall crush your head and you shall lie in wait for her heel. (Genesis 3:14-15, Douay-Rheims Catholic Bible)<sup>9</sup>

I had a dream on Saturday of Holy Week in 1968. I was a nun at the time, having joined a congregation of Franciscan Sisters twenty years before. I was studying the Divine Principle, the teaching of a then little known Christian religious leader from South Korea. He claimed a visionary experience with Jesus and a new revelation from God. Some of it was familiar to me as a Catholic but there were shocking new elements too.

According to the Divine Principle, the Messiah comes to eliminate original sin and engraft people to God's lineage. Through the Marriage Blessing instituted by the Messiah, a person's tie to humanity's false parents, Adam and Eve, is severed and the person is reborn through the True Parents into God's lineage. I was leaning toward discontinuing my

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<sup>9</sup> In the Revised Standard Version of the Bible, Genesis 3:14-15 has been changed to read:

I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head and you shall bruise his heel.

study of Divine Principle and recommitting to religious life as a nun when I had this dream.

In my dream I was outdoors in a grassy, wooded area. I saw a nun in a white habit about fifteen feet away from me. She was wielding a scythe and with it cutting a snake into pieces. She looked at me and said, "He stopped being vicious when he realized I wasn't going to crush his head." That was the end of the dream.

I had been praying for guidance so the dream seemed like an answer to prayer. I interpreted it to mean that if I cut off Satan with my vows, Satan would not plague me. But if I wanted to overcome my fallen nature and be reborn into God's lineage, I needed to receive the Messiah.

## **“Be fruitful . . .”**

One night I went to bed feeling somewhat discouraged and disappointed in myself. Wasted opportunities, limited results and memories of sometimes serious mistakes were nagging me. Nevertheless, I soon fell asleep.

Some time later a dream awakened me. In my dream I had become aware of some “thing” on my lower back. I couldn’t really see it but I knew it was there. I reached for a hand mirror, held it in place, and turned my head to see what I could see.

To my surprise I discovered a colorful cake made of fruit and pastry! It was glazed like a cake I’d admired at Wegman’s bakery some time ago, topped with strawberries, kiwi, purple grapes, and other fruit. While it looked fresh and moist, I saw one or two insects near it. I carefully lifted the cake from my back (it was attached to me). At that moment I woke up.

I awoke with the comforting thought that perhaps I had been judging myself too harshly. While far from perfect, I shouldn’t fail to see the good fruit in my life as well.

## Reflections

### Sister Amadeus

I was born the fifth child in my family. When Jack (number six) arrived, ten-year old Mary more or less adopted me. A strong bond developed between Mary and me. When she entered the convent seven years later, we all felt bereft and looked forward to her letters and rare visits home. As "Sister Amadeus," she taught school for nine years and then studied nursing at St. Mary's Hospital in Rochester, Minnesota. As an RN she became the Supervisor of a new 100-bed neurological and neurosurgical unit, working there for nine years. She went on to serve in other demanding positions in Minnesota and Ohio in the years that followed.<sup>10</sup>

Mary (Sister Amadeus) and I were reunited for two decades when I entered the Convent in 1948. We enjoyed living and working together on several missions. I sometimes sought her guidance. She was understanding and honest. Several times we visited our family together. My leaving the Convent to take another step in my life of faith in 1968 was not easy for either of us, but the bond between us remained strong.

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<sup>10</sup> Sister Amadeus worked at St. Mary's Hospital from 1950 to 1962 as Nursing Supervisor and then Assistant Director of Nursing Services. After her years at St. Mary's, she earned a Master of Science degree in Nursing and served six-year missions each as Director of Nursing Services at Mercy Hospital in Portsmouth, Ohio; Administrator at St Anne Hospice, Winona, Minnesota; and Administrator at Grace Home in Graceville, Minnesota. Returning to St. Mary's Hospital in 1982, Sister Amadeus served as Patient Visitor and Receptionist for twenty years.



**Sisters — Therese and Sister Amadeus**

Sister Amadeus returned to St. Mary's in 1982 and filled the roles of Patient Visitor and Receptionist for twenty years. She retired to Assisi Heights in 2002. When she later suffered from blindness and other illnesses she retained her sense of humor, and her concern for others—family, former coworkers, her Sisters and friends. On her passing in 2008, a close friend said, "Sister Amadeus was a spiritual magnet" — she drew others to grasp hold of God as she had. Always grateful, among her last words were, "Life has been good to me."



## A Seminar in the Soviet Union

In the summer of 1991, I had the good fortune to participate in a seminar in Riga, Latvia, a member country of the then recently dissolved Soviet Union. Participants came from Riga, Moscow, St. Petersburg, Lithuania, Estonia, and other locations. They were university and high school teachers and students. An overview of the Unification Principles, the teaching of Sun Myung Moon, founder of the sponsoring organization, stimulated spirited discussion. We discussed education, religion, and world events, and exchanged stories about our countries, loves, and families. Music, activities, "theatre," and films enriched it all. Of course, we took our meals together. I've forgotten specifics except for the borscht soup which was a very popular staple in their diet.

I was impressed by the spirit of the teachers in the groups I was in. Despite real hardships—financial, uncertainty about the future, and other concerns, their optimism and courage were beyond question. This was seen in the students who comprised several groups as well. It was also apparent that they placed great value on education. An exception was in the field of religion, understandable in light of the state controlled educational system of a communist country.

So, what does all this have to do with the attractive, colorful scarf I brought to writing class today?<sup>11</sup> The scarf was

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<sup>11</sup> This was written in a class at Lifelong, a senior center in Ithaca. Our teacher asked us to bring to class any item from any "collection" we might have—yes, I collect scarves! Then she gave us thirty minutes to write about it.

a gift from Alexandra, a Latvian music teacher with whom I have corresponded and exchanged gifts since we met and became friends in 1991. Interestingly, her birthday is July 4<sup>th</sup>, our Independence Day, and my March 8<sup>th</sup> birthday is International Women's Day in Russia!

Alexandra's letters gave me an ongoing picture of life as it has unfolded in the CIS. The challenges are many. Alexandra lives and teaches at a university in Moscow but teachers' salaries are poor. She supplements it by giving private piano lessons. A friend of hers here in the US wanted to pay for her to travel here for a visit but her government rejected her application for a visa, fearing that she would not return—this in spite of the fact that her then aging mother lived with and was totally dependent on her. Alexandra is a devout and observant member of the Russian Orthodox Church.

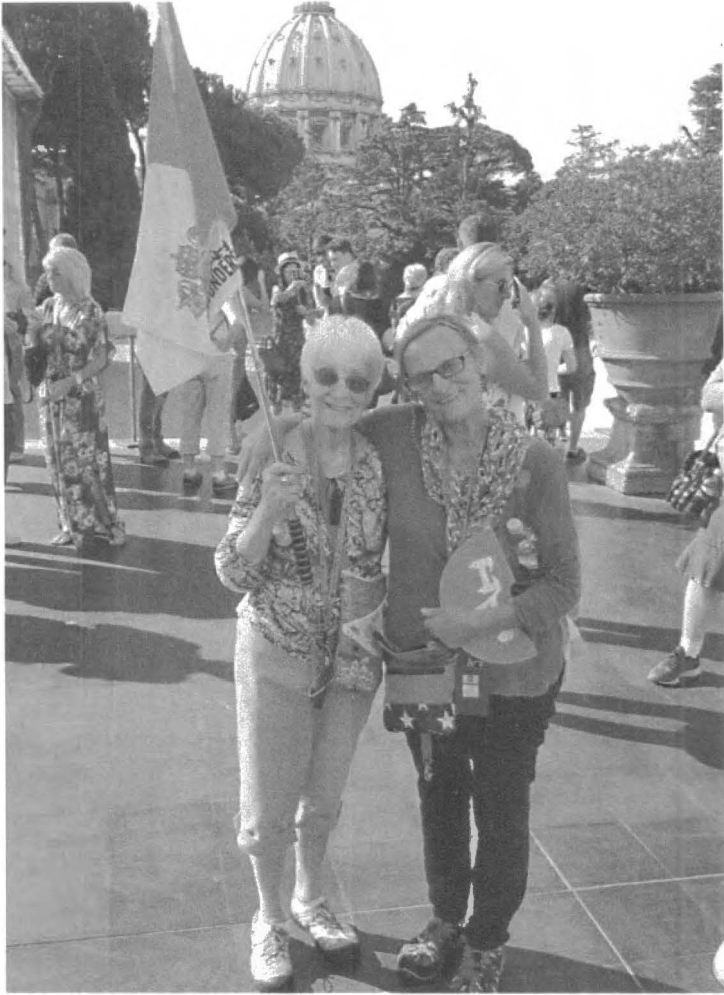
In the past few years, Alexandra and I have phoned from time to time and we chat for twenty minutes or more. She sometimes talks of the difficulties in her life but generally makes the best of her circumstances and is grateful for the blessings she does have. At vacation times she joyfully talks about her week or more at the dacha of one or another of her cousins. She continues to be an inspiration to me. My scarf of maroon, pink, and white, a gift from her this past Christmas, says much about the giver!

## Rome and Austria in 2016

Before joining Michael on his arrival in Austria, Betsy Bonini and I spent nine days in Italy—Rome, Assisi, and Florence. Rome was amazing with its magnificent churches, museums, and art galleries—and hundreds of tourists! I was awed by St. Peter's Basilica and the Sistine Chapel with Michelangelo's famous paintings. The traffic in Rome was wild with motorcycles and small cars speeding through the narrow winding streets.



Touching St. Peter's toe



**Therese with Betsy Bonini at the Vatican**

In contrast, Assisi seemed peaceful with its red roof tiles and churches honoring Saints Francis, Clare, and contemporaries. Bells rang out from time to time! Florence, famous for its medieval art and architecture, was memorable too. We stayed in hostels in both Rome and Assisi; two of them were old restored mansions. In the one in Assisi guests ate together and became acquainted with other travelers.



**Ross Erickson and Michael Stewart with the tenWolde family in Austria**

After a few days in Assisi, we boarded a train to Austria and made our way through the commanding Alps to Weiner Neufstad where Barbara met us and took us to her home in Zeebenstein. We loved the train trip through the Alps and beautiful Austria to visit our good friends, the tenWoldes. The visit turned into a family reunion with Michael's siblings coming from America and Canada as well as Austria. We spent time with Dirk in the nursing home, told stories, climbed a mountain that towered over their village, enjoyed the local October Fest, and took pictures. Barbara shared from experience and readings in her field—she practices and teaches healing. Betsy and I came home with a list of "must read" books. Watching the film "The Sound of Music" on the flight home a week later reinforced images of Austria and the Alps which we carried with us.

## Confessions of a Volunteer

When the Volunteer Award luncheon was announced, I thought about the volunteer work I had done in the past few years—a Red Cross Blood Drive, some tutoring with Tompkins County Learning Partners, counting patrons at the Friends of the Library book sale, and giving flu vaccinations at a college Health Service. It sounds like I was quite an active volunteer, right? In truth, I didn't feel that I had contributed very much. I considered other possibilities and decided to apply to volunteer at TCPL—Tompkins County Public Library.

Yvette, the friendly Volunteer Coordinator, suggested shelving as a beginning activity—checking the books, identifying mis-shelved books and relocating them, for example. As we walked back to the collections, she asked me if there was a particular section I'd be interested in. When I said "Spirituality" she replied that no one was presently assigned to that section so it was mine. Yvette gave me a brief tour and orientation and a week later I was on my own.

The section was much broader than I had expected and to my delight included both classics and popular titles in the world religions, religion and science, philosophy, mysticism, the new religions, some biographies, and self-improvement tomes. Some pleasant surprises included finding several books written by a former student of mine.

I must confess that for every hour I actually shelved books, I probably spent a half hour reading jacket material on new or just new-to-me titles!

## **True Father's Ascension**

Members the world around had been aware of Father Moon's failing health. True Mother was traveling and spreading the Word, supported by True Father as he listened to her at home speaking from different countries; then they talked by phone. Followers all over the world viewed their interactions.

In August of 2012, True Father was hospitalized briefly with pneumonia and then returned home to spend his last days on earth with True Mother. Hope for his recovery was replaced by shock and sadness when he ascended on September 3, 2012—sadness that True Father had not experienced living one day in the Kingdom of Heaven on Earth for which he had given his whole life!

Media coverage of this historic event helped me to accept the reality that True Father's physical presence was no more. ... I felt remorse that my heart was not large enough to grieve with the depth this event in human history called for. True Mother looked so alone as she stood beside True Father's empty chair at the Seong Hwa ceremony. There were moments when I found comfort in the thought of True Father in God's loving embrace or focused on his victorious life. Virtually attending the events as they unfolded in Korea, the endless stream of dignitaries and others paying tribute and following the flower covered vehicle bearing Father's body created images never to be erased from memory.

On January 13, 2013 True Mother declared the long-awaited Foundation Day, the day of the founding of the Kingdom of Heaven on Earth. Someone suggested that surely

True Father must have made that declaration in the spiritual world at the same time that True Mother made it on earth!

From 2012 to 2019 True Mother led us on a seven-year course, Vision 2020, which would culminate in the centenary of True Father's birth, 2020. In the remainder of the seven years Mother changed the focus of True Father's memorial into a celebration of new hope and peace.

In 2020 her memoir, *Mother of Peace*, was published; it describes her work in those seven years. I knew at the time of True Father's passing that True Mother had pledged to bring seven nations to God by 2020 but it was reading her own account of it that deeply moved me. True Mother had wisely called on Africa to help her in "upholding heaven's will," as she states in her memoir.

The Covid pandemic was raging concurrent with several of the online memorial events and much of the country was in lockdown. Advances in technology allowed True Mother to honor True Father with a number of stunning virtual "Peace Starts with Me" and Holy Marriage Blessing events in America and abroad. I was grateful to be present for several of those generated in America. It was gratifying to see these events spreading the good news of God and True Parents' living among us!



## Fulfilling the First Blessing

Maybe it was True Father's transition, or my husband's transition, (or thoughts of my own as my 90<sup>th</sup> birthday approached), lack of results, or indeed it may have been all of these that conspired to show me that I was not where I ought to be on my spiritual path. A recurring theme in my prayer had long been the need to fulfill the three great blessings – perfection of character, creating a good marriage and family, and care of the environment (Genesis 1:28).

After rereading Divine Principle's words on mind-body unity, I also read several articles on the topic on the internet. It came as no surprise to find that essential elements of Divine Principle's discussion of the topic were missing. There was no hint of a hierarchical relationship between mind and body, nor of the mind representing God, nor the need to surrender oneself to a higher cause, nor of its place in the perfection of one's character. The idea that mind-body unity could be attained only as the body takes the object position to the mind was completely absent.

What really struck me, however, was the extent to which it seemed to describe the level of mind-body unity I had achieved! (It was more conceptual than real). I had focused more on mind-body unity than on its deeper meaning, becoming one in heart with God.

As I read Father Moon's speeches, I came to see this unity as surrender to the truth of belonging to God. In Father Moon's words, "The mind attains a state of total unity with God and then the body surrenders to the mind." It became clear to me that I had more work to do to fulfill the first

blessing! This revelation brought me to repentance and the will to surrender my “small self” to the reality of my soul, my true self. As I reflected on God’s word my understanding of Divine Principle deepened. In True Father’s words:

No one, though, can conquer the body without welcoming God into him or herself. Only with the power of God’s true love and truth can the mind become the subject partner, take command of the body as its object partner, and realize the ideal of oneness with God.<sup>12</sup>

### *The Enneagram*

When in 2015 I came across reference to the Enneagram for the fourth or fifth time, I decided that it might be something I was meant to see. I soon had books on the subject by Sandra Maitri and Richard Rohr, and learned that the Enneagram is an aid for self-knowledge and spiritual guidance for others. The test describes nine different character types, each with characteristic mental, emotional, and behavioral patterns. Maitri explains how the loss of awareness of one’s Essence in early childhood manifests in each type and also describes how and why these patterns arise.

The Enneagram identifies one’s major fault as well as one’s gift or potential. Its deeper function is to point the way to who we are beyond the level of personality and discusses

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<sup>12</sup> Sun Myung Moon, *Cheon Seong Gyeong: The Holy Scripture of Cheon Il Guk*. Family Federation for World Peace and Unification, 2014, p.377.

reconnecting with Essence. The authors note the many similarities—we have something of all types in us. They suggest that one's major fault is probably the one you least want to admit to! Estrangement from our true nature is common to all egos.

Without much effort I recognized my type as a “nine.” Their major fault is indolence! Nines tend to neglect their higher priorities. They become preoccupied with small comforts and substitutes for love. (Ironically their major gift or positive potential is to love). Realizing that their own priorities are likely to be discounted, they learn to numb themselves, to divert themselves from priorities, and to forget themselves. It is a difficult task for nines to be consistent in guiding to completion projects they have begun.

The Enneagram cast a great deal of light on my life. I felt both humbled and liberated. It was an answer to my prayer. In Proverbs that prayer reads “Call my sins by name, Lord, that I might repent and know your mercy.”

### *Christ Returns*

During my visit to Austria in 2016, spirit world reached out to me with another book, *Christ Returns – Reveals Startling Truth*. It consists of nine letters channeled to an English woman whom Jesus had prepared to receive them. It brings insight into Jesus' life before and after his enlightenment, and following his baptism by his cousin John.

In one letter he describes his physical and spiritual experiences in the desert, his return to his family in Nazareth, and the beginning of his public ministry. In other letters he

corrects the misinterpretations placed on his teachings when known as Jesus in Palestine 2000 years ago. He explains laws of existence, and reveals scientific processes governing the creation of matter and the origin of ego. He reports removing himself at that time from much of what conventional Christianity has taught about him as well as filling in much that has been hidden regarding his life.

Jesus' understanding of what we think of as cutting-edge science (in physics, quantum mechanics, etc.) is revealed as he elaborates the laws of existence, the nature (characteristics) of creation and reality. He lists and discusses the principles of creation, (which he also refers to as "characteristics of the Creative Power.")

Somehow during the three- or four-year period just described, I experienced an increased awareness of God as consciousness, life, and energy. Thinking of God as Parent, as my Father and Mother, became ingrained and reinforced. My understanding of these ideas is being further developed through the content of Father and Mother Moon's talks as presented by Dr. Yong in his online Morning Devotions.

## Part Three: Letters

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There is something special about letters that were written by an author to other people. They allow the reader to observe not only the nature of the author, but also their relationship with the person they are writing to. The content, the choice of words in expressing that content, and the overall style of writing is a treasure trove that is opened when the author makes these letters public.

Of course, some letters are of a very personal nature, and some have sections that are too personal to publish. With gratitude that they have been made public, these letters from Therese have been appropriately edited.

Included are several of the “Round Robin” letters Therese wrote to her family, a number of “Christmas letters” to family and friends, and a letter to her classmates from nursing school. There are also letters to her friends, Dr. Betsy Colford,<sup>13</sup> a former UTS colleague with whom Therese developed a long-lasting friendship, and Barbara tenWolde, her close friend and biological mother of Michael Stewart, Therese and Ernest’s son.

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<sup>13</sup> The first person to have already earned a Ph.D. and to have had a university teaching career before enrolling as a student at UTS.

## **My Round Robin Letters**

**June 8, 1987**

Dear Jack, Ruth, and all,

So nice to hear from everyone. We enjoyed all the letters and the pictures of you, Dick, and Andy, Jack. They are good of the three of you and certainly capture something of that beautiful, rugged country.

Jim and Rose, we'll look forward to seeing a photo story of your trip to Europe. It must have been so interesting to see the different countries and especially to see the home of our great grandparents and to visit their graves.

Two weekends ago we went to Stowe, Vermont, for an all-expense paid weekend at the Trapp Family Lodge. (Actually, we paid for our own travel as well as lunches and dinners.) Our names were apparently on some list they bought and we got this invitation to visit and hear about their Time-Sharing plan—you pay something down and every month for a few years for ownership of a condominium for a one-week period each year. Apparently, they don't have too much trouble selling them. We could have managed it but didn't want to invest that much in one week.

Anyway, the people we met were very friendly, the sales representative wasn't high pressured, and the place is beautiful. You can feel the continuing influence of the Trapp family. Maria, whose somewhat fictionalized story was told in "The Sound of Music," died just a few months ago. Many family keepsakes were lost in a fire a few years ago but one of

those still displayed in various public rooms was an autographed picture of Maria with Mary Martin, who played Maria in the "The Sound of Music" on Broadway—it read "My greatest joy in life has been playing you, knowing you, and loving you!" From all one hears, she must have been a remarkable woman.

Did I tell you that Ernest's maverick bowling team won the tournament? Each member of the team received a trophy, a little money, and a dinner at the popular restaurant that sponsored the team. (Unfortunately, families are never invited.)

Did anyone see the French film "Therese" (about St. Therese)? The young woman who played her was convincing but I don't think the film did justice to her spirituality. I actually missed the first five or so minutes and that made it more difficult to relate to—in some ways it was a bit strange. I guess you'd say it was impressionistic rather than historic. Seeing it prompted me to see what we have on St. Therese in our library and I was happy to find about ten titles, including her autobiography. I'm reading some of her letters which were just published in the early seventies.

I also saw a documentary of Mother Teresa of Calcutta a month or two ago. It was very well done and so inspiring. See it if you get a chance.

Our graduation is coming up this month. It's always a good feeling to see another class finish.

We plan to spend a week in Washington sometime this summer. Can we see any of you there??? I don't think we'll

make it to Minnesota unless Ernest wins the puzzle contest he's in and we can drive out in a new Seville or something similar. Ernest's good at these crazy puzzles so I'm hoping. Unless somebody figures out a way to do something with a computer, he thinks he stands a good chance to win something (if not a car). There is a series of puzzles, each more difficult than the previous one. Ernest is still in after the third tie-breaker so here's hoping.

It's really time for me to close — God bless you all. We love you.

Therese, Ernest, and Michael



**February 25, 1995**

Dear Mary, Moe, and all,

Good to hear from everyone, photos and all. You are quite a gang when you all get together, Mary and Moe. Next time write names on the pix, Mary. It helps us keep up with the family history. I can pretty much recognize or figure out who the adults are but wasn't quite sure about those "big" kids.

Ernest is feeling quite a bit better. He had several appointments this week. His diabetes is under control and he's losing weight. He and I have been playing a game or two of rummy some evenings — hadn't done that in year.

Had a tape from Michael last week and he seems to be doing fine. He appreciates your letters. I sent him chocolate chip cookies about two weeks ago and it will be another two weeks before he gets them (sea mail) but it would cost \$10 to send them first class. Guess he'll like them even if they are a bit stale. His school year is 2/3 over now.

We have a date with the IRS in March — they're looking at our '92 records. Always something.

I have the first three chapters of my dissertation (on sustaining spiritual growth after Seminary) in but I'm sure I'll have to do some further work on them. I should be able to do the interviews with some Seminary graduates soon, do some reflections on them, and report the findings. That part may take longer but I'm hoping to finish by fall or December. I'm learning a lot and finding much of the reading inspiring.

I travelled to Washington with five other people for a Women's Federation event yesterday — an international

women's friendship conference intended to help heal the grief and resentment between Japan and America. Each American woman was randomly paired with a Japanese woman and they become "sisters" — mine is about ten years younger than I, her husband is a business man, and they have two sons. She seems like a very warm person. Maybe some day I'll visit her in Japan.

Jack Kemp spoke, Jennifer Holliday (a gospel singer) sang, and students from the ballet school in DC performed. I saw a number of people I've known through the years and who I don't get to see very often. It was a nice experience — many people were deeply moved by the event. These Japanese women pay their own way over but are hosted royally during their five days in the U.S. The car rental agency gave us a minivan instead of the smaller vehicle we had in mind but only charged us for the smaller one. Made the trip much safer and more enjoyable.

Time to close. Hope this finds everyone at least OK.

Love to all,

Therese and Ernest

**April 11, 1997**

Dear Mary, Moe, and all,

Greetings from the Empire State—I'm not sure why New York is called that but maybe because of the size of its problems.

Good to hear from everyone—hope you all had a nice Easter as we did. Albany is largely Catholic and the three churches I've been to are filled to overflowing on Sundays. I'm not sure about the rest of the week.

What do you make of this weather??? We had a real bad snowstorm two weeks ago, then a few sunny days, followed by a temperature drop into the 20s (teens at night). But I think Minnesota set the record, snow and flooding too. Bob captured some good photos of the farm, Rose. We're going to do our income taxes tomorrow. Arrgghh, or whatever it is Charlie Brown says at times like this.

Congratulations on the new arrival at the stable, Mike. Hope he will be a good racer. Was going to suggest "Lightning Stalker" for a name but Michael thinks it sounds "lame" soooo ... You've probably named him by this time anyway. Let us know. Albany is near Saratoga Springs, a famous racing area in this part of the country, but we haven't been there yet. If we go at all it will be to soak in the hot mineral baths. Robert Redford is in a movie about horses ("The Horse Whisperer" or something like that) which is being filmed in the area. You'll probably want to see it.

Marge (and all you baseball fans), about the alternative to getting old ... Two lifelong friends were dedicated baseball

fans. One of them eventually died but the other continued to follow baseball without him. About a year later the friend who had gone on before appeared to him in spirit. He said, “I’ve got good news and bad. The good news is that there’s baseball in heaven. The bad news is that you’re starting on first tomorrow morning!”

Jack, you, Mark, Dick, and Matt must have had a great time snowmobiling—and such beautiful country. We’re glad to know there is such state-of-the-art protection in case of avalanches, but be careful anyway and get yourself a good compass which of course wouldn’t do you any good under a blanket of snow. We’ve taken Michael and friends to Whiteface Mountain in the Lake Placid area a few times and that’s really beautiful country too.

Ernest had to go back to eye surgery a few weeks after they removed his cataract—seems they left a little piece. Now he’s much better and has gone from 20/400 in his affected eye to something much better.

My shoulder has improved with physical therapy and the exercises they gave me. My feet have been bothering me so I went to a podiatrist and he taped them several times, which felt very good. Then he proposed to make a cast and order orthotics to the tune of \$350 that Senior Well Care doesn’t cover! I guess it triggered some kind of healing. My arches suddenly didn’t feel nearly as bad as before. (I may need to get them but need time to get used to the price tag.)

The recent bad storm took down a lot of trees. Michael will clean up a woman’s yard on Sunday—it’s full of twigs

that the mower won't be able to cope with. It's a big yard so he'll earn \$50 and is happy about that.

He took the PSAT tests a few months ago and is getting letters from various colleges now but so far none that he's excited about. He has at least another year, of course. Changing schools prevented his taking some courses that would give him a better chance at the colleges he's interest in but we can't do much about that. His oldest sister is at Mount Holyoke and spent her spring break with us which was nice. The sister just older than him has been accepted at Annapolis, the Naval Academy. They went to school in the south and she and her brother took ROTC and it really gave them an edge as far as college, leadership training, etc.

Well, I really didn't intend to write so much. Just got carried away. Take care of yourselves.

Love,

Therese and family

**September 7, 2003**

Dear Verna Mary and all,

It was a short summer — was hoping it would extend into September but it's already feeling like fall here. Hope the fires out there are under control, Jack. Must be tough breathing that hot, smoky air.

I was sorting some pictures that I'd never gotten into albums and was having trouble figuring out in what year some of them were taken. Then I got the idea to put my Round Robin letters in order in a 3-ring notebook and as I did, I read them and picked up a lot of clues. The photo "family tree" which you made for us in '91, Sister Amadeus, was helpful too. I may try to update it this winter as lots has happened since 1991.

Michael is in Korea but the job teaching English fell through. I'm not sure if he'll be staying. He just has about ten days to find other work and get a different visa before his tourist visa expires. That may not be enough time. Elizabeth has begun classes at Philadelphia Community College but won't start nursing courses until next year. They are both fine in any case.

I'm reading an interesting book, "The First Heroes." It's the story of the bombing of Tokyo and several other Japanese cities by Jimmy Doolittle and his squadron of barely trained army fliers about four months after Pearl Harbor. They took off from a Navy carrier in the Pacific — in sixteen planes. It was a carefully guarded secret operation and it shocked the Japanese for whom an attack on Japanese soil was

inconceivable. It lifted the morale of the American people and led directly to the Allied victory at Midway, the turning point of the war. While most eventually came home alive, nearly all crash landed in enemy occupied China and suffered terrible treatment as POWs. Even worse was the treatment of the Chinese who helped a number of them to survive and escape. The author, Craig Nelson, interviewed 20 of the surviving participants as well as doing a great deal of other research in writing the book. I'm sure you, Gordon, and others of you remember the Doolittle Raid as it was called.

On October 4<sup>th</sup> the Philippines will introduce a proposal at the UN to establish a religious council that would present the moral and spiritual dimensions of conflicts and issues being dealt with there. Since religious conflict has been a major factor in wars throughout history, it seems like an idea long overdue.

Appreciated all the pix and clippings.

So long till next time

Love,

Therese and Ernest

**April 6, 2004**

Dear Verna and all,

Yes, a very enjoyable Round Robin! Great photos, Rose and Verna. I'm with you, Jack, hardly know the nieces and nephews and the grand nieces and nephews. They look like a lively, bright, and healthy bunch in any case. We'd like to make the rounds this summer and say hello to everyone but nothing is certain yet.

Have a great trip to Mexico, Mike. Should be very interesting. You, Sister, and Jack all mentioned the movie "The Passion of the Christ." We will probably see it but are not sure we'll do so before Easter. Most reviews and comments from viewers are positive but we received one in a bulletin from a church we visited one time which faulted it on little mention of Jesus' love and on excessive violence, which the critic thinks characterizes all of Gibson's films. I don't mean to spoil it for anyone who has seen it but will enclose the review for anyone interested.

As you know, I never made it to the Holy Land. The flight a number of us were to be on was canceled. People who did go said there were some very moving experiences. There were Rabbis, Imams, and Christian clergy repenting to each other for the killing of Jesus, for persecution, for injustice, etc. They prayed together for peace in a synagogue, a church, and a mosque. With the awful things happening in the Middle East and in Iraq, it's hard to see that anything is changing for the better but I believe that it is.



My trip to Korea was good—not much sightseeing (although a lot of natural beauty in the mountainous setting). The retreat part of it was inspiring—prayer, devotional reading study of scripture and Divine Principle, testimonies from early members of the Church. The weather was a little milder than New York so we were able to take some good walks. Dr. Park, who served as the doctor at UTS while we were there, was a patient in the hospital in Korea. Several of us went to see him a few times. His cancer was quite advanced when he went there and he passed away on the day we returned. He donated his service to Seminary families and students for many years. He also made beautiful improvements in the Health Center and on the grounds.

Sunday, we went to Barrytown for worship service and stayed for an Easter Concert in the afternoon. It was beautiful—the children’s choir was especially entertaining.

We visited Michael and Elizabeth in Philadelphia about a month ago. Nearly froze visiting Independence Hall and the Liberty Bell but enjoyed our visit. They have a cute apartment. Michael dispatches gasoline tankers to 300 Exxon/Mobil stations in the NYC area. Has to figure out how much, how often, etc. Some aspects of the job are interesting but it’s not what he wants to do long term. Elizabeth works part time and is in college.

Hope everyone has, or will have had, a Happy Easter by the time you get this.

Love always, Therese

## **Christmas Letters**

**December 18, 1985**

Dear family and friends,

Best wishes for Christmas and for the New Year! We hope that this finds you well and that 1985 was a good year for you and your families. We look forward to hearing from you.

Ernest, Michael, and I just returned from a visit to Minnesota to see Sr. Amadeus, Jim and Rose, and Verna and Moe. It was good to see all of them and some of their families, and a special joy to see many of the Sisters whom I hadn't see in 17 years. I hope we can return the hospitality sometime.

To reminisce a bit further, Ernest and I celebrated our 10<sup>th</sup> anniversary in February (and the Seminary's 10<sup>th</sup> birthday in September). Ernest, Michael, and I attended a conference on Unification Theology and Lifestyle in Quebec City in July and thoroughly enjoyed both the conference and the historic, quaint, and beautiful city with its French flavor. Michael especially liked the boardwalk and a ship's deck playground. On a free afternoon we visited the shrine of St. Anne de Beaupre.

Michael attends nursery school at the Methodist Church in Red Hook three mornings a week and is in a play group here on campus in the afternoons. He is into Star Wars, robots, He-man, etc. (earlier than we had hoped) and is a very energetic four-year old in most ways. Almost every day he brings home something he's made, colored, etc. We like his teachers and their approach very much. Michael's birth

family visited in August when they were in Barrytown for Camp Sunrise—they were happy to see him.

As Academic Dean at the Seminary I spend much of my time working with faculty, curriculum, schedules, etc. as well as on reports, meetings, and the like. Our application for the provisional charter is still pending. An onsite visit in May seemed to go very well but a decision from the State Education Department is now several months overdue. Nevertheless, we are hopeful. I am learning to use the new word processor in my office and keep thinking that I should have started earlier.

Ernest still juggles work with cars with a good bit of child care and various kinds of assistance to families on campus or nearby. (We have 160 students this year.) He's gotten to know quite a few people in Red Hook and Rhinebeck through bowling, which he continues to enjoy.

Restoration on Massena House, the old estate mansion in which we have an apartment, is moving along—we have a new bathroom and a hallway connecting our living room and bedroom. In addition, a kitchen-dining area for our floor has been created, giving us more space in our apartment. It will still be a year or more before the first floor is ready for conferences though.

One of the highlights of our year was the Assembly of World Religions at a large resort in New Jersey last month. About 700 people from 85 countries and many different religious traditions gathered to share, learn, and even to meditate and pray together. Every morning there were worship services in about six different religions for those who

wanted to observe or participate. In addition to general sessions, people were assigned to “small” groups of about 20 and of course came to know each other fairly well. I was in a group on Family Life and Learning and especially enjoyed hearing from the women from India—one Muslim and several Hindus and Sikhs. Others were a Tibetan Buddhist, Catholics from Mexico, South America, and Africa, and Moslems from Egypt. There are two other such conferences planned for the next decade. Their purpose is to promote understanding and appreciation, and a return to the values of our religions.

Along with many blessings, there have been some tragedies in our families and in the world this year. There is comfort in knowing that God is somehow at work in it all and that the kingdom Jesus lived and died for is still in the making, however chaotic life is at times.

God bless you in the year ahead!

Love,

Therese

**December 9, 1986**

Dear Sister Amadeus and all,

Is it really Christmastime again? Can't believe how quickly each year flies by. (We really do have just a brief moment on this earth, don't we.)

It's been a busy year for us. Except for a few days in Gloucester and short trips to Syracuse and New York City, we've been homebodies. That has new meaning for us as we settle into our new home, the apartment into which we moved recently. While there is still work being done, we are happy to be here.

We're located some distance from the main building and we have a nice view of a cottage and barnyard in one direction and the river in another from our living room. The river view is incomplete because of many trees but you can see the river in the wintertime. It's nice to have additional space. John and Elizabeth, the couple who did most of the work on it, are in Indonesia visiting his family right now. John was an engineer in the Merchant Marines for many years and until now hasn't been home in about thirty years! I'm sure they are having a great reunion.

Ernest feels somewhat liberated with Michael in school. He has bowled in a league the past two or three years and through that knows many people in the area. His maverick team is still near the top. Ernest still works with cars but not as much as he used to. Michael likes school quite well – hope that will last another 15 years or so! We've visited his school a time or two and it seems to be well run. His teacher is a

blend of grandmotherly patience and some kind of firmness and the result is pleasing. We get a newsletter from the principal every now and then.

I saw "Song of the South" with Michael recently and enjoyed it as much as he did. I must have been in the Convent or maybe in nursing school when it came out about 40 years ago. Ernest remembers having seen it. It is one of the Disney classics.

Uncle Ray, Uncle Joe, and Aunt Sylvine, and all will miss Aunt Christine this Christmas but it will probably be her best Christmas ever. It was nice to hear that many friends as well as family gathered for her funeral. It's good to hear too that Uncle Ray is doing so well. Sr. Amadeus said that he had three birthday parties in November! And Florence and Frances will surely be welcomed back in Alton. It will be a little easier for all of us to see them.

High on the list of things we are grateful for this year is that we have finally gotten the provisional charter from the state of New York for our school. Our graduates will receive degrees this year instead of diplomas. It isn't clear yet whether the two previous graduating classes will also receive them but we are hoping so. Now we will work toward accreditation by Middle States and ATS (Association of Theological Schools). On the 19<sup>th</sup> we have a big Christmas dinner here for our faculty and administration. It is always very nice.

St. Nicolas passed by our house a few nights ago and it brought back many happy memories. Do any of you continue that tradition?

I wrote this letter on the way home from a health check at West Point today—it was unusually well programmed, or more likely just worked out that way—examination, vital signs, lab work, chest X-ray, and EKG all in one hour. I call in Wednesday for the results.

Will close for now but hope to call or hear from you during the holidays. Let's be together in spirit. May Christmas and the year ahead hold many blessings for you and all and may the world be a better place because of each of us.

With all our love,

Therese and Ernest

## **December 2003**

Best wishes for a joyful Christmas season and a blessed New Year. We pray that 2004 will bring us closer to the Peace on Earth of which the angels sang. Our hearts go out to the suffering people of our troubled world.

As a family we are grateful for good health and other blessings this year. Michael graduated from Rensselaer in May. Ceremonies were held outdoors and were inspiring—a beautiful sunny day, a great speaker, Dr. Ben Carson, and the awesome flyover of a B2 Stealth Bomber. After graduation, Michael and Elizabeth had a lovely ceremony and reception in Barrytown where we used to live, celebrating their December '02 Blessing in Washington, DC. At present Michael is looking for work in his field, mechanical engineering and design. Elizabeth is busy with her studies and campus ministry at Philadelphia Community College.

Michael and I took part in a six-week peace effort in the New York-New Jersey area in September and October. Together with more than 800 representatives of WWII enemy nations, we promoted the initiation of an interreligious council to complement the UN's general approach to world problems. We also distributed "Messages from the Spiritual World" testifying to the unity of all religions and their founders in the spiritual world, their desire to help bring peace on earth, and our own responsibility in so doing. I hope to be in the Holy Land for a pilgrimage for peace the week before Christmas. Christians, Jews, and Muslims have joined in two previous pilgrimages, and some amazing results have



come about. Ernest supports my going but doesn't feel up to the journey himself.

Besides keeping the home fires (cars, computers, etc.) going, Ernest still teaches driving now and then—he gets referrals from former students who find him to be a patient and effective teacher. We see our in-laws in the Poconos occasionally and always enjoy our visits. Depending on where Michael and Elizabeth locate, we may rent out our house and move to a warmer climate. We'll keep you posted.

We continue our work in the Unification Movement. The founders, Dr. and Mrs. Sun Myung Moon, recently completed 33 years in America promoting spiritual renewal and unity within and among the different religions and creating God-centered families through a number of international and interfaith Blessings. They teach that world peace will come through the restoration of marriage and the family. Organizations founded by Dr. Moon in education, the arts, sciences, communications, and international affairs show how every aspect of human life can be centered on God's love. A theme running through his teaching is the ideal of loving one's enemies and living for the sake of others.

My Catholic faith and Ernest's Baptist upbringing prepared us well for this time of realizing the Kingdom of Heaven on earth, the hope of Pope John Paul and others as well. Let's pray together for our families, communities, and leaders in these challenging times.

Peace and love, Therese

## Letter to Nursing School Classmates after Reunion

*July 23, 1997*

Dear all,

Thanks again for a wonderful time! It was good to see all of you and to get to meet at least a few of our “better halves.” My only regret was that time passed so quickly and I really didn’t get to visit with many of you beyond “Hi – great to see you! You have how many children?!” etc. I was also sorry we weren’t able to reach Sr. Bonaventure. So I decided to share a bit about what I’ve been doing over the years and if anyone feels like I do, maybe you’ll drop me a few lines about you and your life, especially since we are retired for the most part and actually have time on our hands now and then.

When I was still a Franciscan, my community sent me to New York to study Nursing Ed Administration – that was in the late sixties. While there I met Betsy O’Neil (now Jones), a psychiatric nurse from Boston, who introduced me to the teaching and movement of Sun Myung Moon. I studied, prayed, fasted, etc. to understand what it meant for me – it answered so many questions about past and present conditions of our world, my personal situation, and my family. I reached the conclusion that the next step in my life of faith was to continue my commitment to God in this movement. Of course, leaving the convent and joining the Unification movement wasn’t that simple but it’s too long a story to tell at this time. (I still have a sister in the Franciscan

order, Sister Amadeus, and many friends whom I visit from time to time.)

From 1975 to 1994 I helped to start the Unification Theological Seminary and was in charge of the academic program. My studies in administration served me well, even though my focus shifted from nursing care to religious studies and “care of the soul.” I helped recruit faculty and students, many from Europe, Asia, South America, Australia, and Africa. It was a demanding mission and I was happy to “graduate” from it in 1994.

I was married in 1975. My husband is a retired enlisted man (Army) who served in Europe and Viet Nam. He has a Baptist background and often gives the sermon in our local church. He is also an avid reader (especially of Westerns—he cherishes a complete collection of Louis L’Amour novels) and a dedicated Yankees baseball fan. We were introduced and married in Korea by Rev. and Mrs. Moon in one of those mass weddings they have come to be associated with. Even though we were in our forties, we hoped we’d have a child. When this didn’t happen within a few years we resigned ourselves to the idea of helping to “parent” nieces and nephews, younger church members, etc.

But God had other plans. Friends of ours who were also in the 1800 couple Blessing (wedding) asked if they could have a child for us! We were overwhelmed but after initial hesitation accepted. Barbara, who had been told that she could never have children, had given birth to twins and a third child within the early years of their marriage and they

wanted to make this offering as a thank you to God for their children.

Eighteen months (and many cases of Ginseng tea) later, Barbara notified us that she was pregnant. Enter Michael, then 21 inches long and weighing seven pounds three ounces, now 6'2 and 155lbs. Some of you saw a photo of him. He's visiting his birth family in Seattle right now and will be a Junior at Colonie Central here in Albany in September.

People often ask how we felt about being older parents – and we say “mostly tired” jokingly. There were times when we realized that this should all have happened twenty or thirty years earlier but we've never regretted our decision and will always be indebted to God and the tenWolde family. Our lives have been immeasurably enriched by Michael and the experience of parenthood. Occasionally I'm mistaken for Michael's “grandma,” but we don't make a big deal out of it.

In the summer of '91 I was a group leader in a leadership seminar in Latvia and met many lovely high school teachers and students from the Balkans and Russia. We traveled by train from Riga, Latvia, to Moscow near the end of our stay and saw many fields of grain unharvested, crumbling buildings, bridges, etc., many signs of the failure of Communism. We were in Moscow enroute back to the U.S. when the coup took place. We emerged from the subway at Red Square and found it filled with very young-looking troops, tanks, crowds of civilians, etc. No one in my travel group spoke much Russian so periodically we went to the center where we were staying to catch the latest on CNN!

I was very impressed with the strength of character of many of the people we met in spite of all they have been through. We managed to visit a few museums while there and to have a hamburger and French fries at McDonalds! The first leg of our return flight was an Aeroflot jet which didn't inspire a lot of confidence, but they did serve the best cup of coffee I've ever had on a plane!

As some of you know, I completed requirements for a doctorate in education last year. I wrote my dissertation on "The Challenge of Sustaining the Unification Faith and the Spiritual Quest after Seminary." I interviewed twelve graduates and analyzed the interviews for themes, such as prayer, spiritual growth, commitment, marriage and family, etc., and the relationships between them and to several adult development theories. It was a challenge and a good experience—I'm glad that I did it. I hope to teach a course on personal spirituality at the Seminary in spring.

I'm doing home health care at present (part time). I take care of an elderly attorney/judge who practiced criminal law in the forties and fifties and who became rather famous "overnight" when as a young lawyer he was retained to defend a Saratoga judge, a friend of his father's. Mr. J., my "patient," not only won the case but went on to establish a record of never losing a jury trial case throughout his career. His health is not great but he continues as a sort of honorary member of the firm he founded and appears in the office almost every day. His two sons, together with several other lawyers, continue the practice today. He has a delightful,

upbeat personality and sense of humor and is honored wherever he goes. I enjoy working with him.

Love,

Therese

## Letters to Friends

**January 2015**

Dear Betsy,

Happy New Year! Happy Foundation Day! I enjoyed your Christmas letter with news about yourself and your family. Great photo of you, David, Timothy, and Sam. Michael was interested in their career choices, schools etc. You've certainly accomplished much in your twenty-five years in Korea!

I learned a bit more about Korea from your letter. I knew the president was the daughter of Park Chung Hee but it hadn't occurred to me that presidents of both Koreas are offspring of dictators! It was interesting too that your hometown grew so rapidly.

Ithaca has a great center for seniors—Lifelong. They offer short courses and presentations on a variety of subject throughout the school year. Teachers are volunteers, often retired educators. I've made some interesting acquaintances and friends. There are also occasional social activities such as dancing, yoga, and other health classes. I'm scheduled to give a presentation on Bradley Nelson's Emotion Code in April (a self-help practice for releasing trapped emotions. You may have heard of it).

I went to UTS last weekend. The Alumni sponsored a workshop on the First Blessing, and preparing for one's returning resurrection—developing one's relationship with God, healing oneself and others, and thus building the

kingdom and ensuring that we can come back to earth to help our descendants. Ron Pappalardo, who lost his 17-year-old son to suicide in 2003, was the facilitator. He has been able to communicate with him since “day one.” Over the years this has resulted in a series of letters from spirit world and in Ron himself becoming a medium. He is very charismatic and the experience was great. If you’d like to know a bit more, Google him—he has a website. He spent a year at the Seminary but it was after I left. He helps parents who have had a similar experience and speaks to young people in an effort to prevent suicide.

I saw Carmen in June while on a road trip with Mary Ellen Schick. We spent several days in Atlanta and it was so good to see Carmen again. Sunny does beautiful leather work. She is so good with him. (Rev.) Haruki was gracious—he and Carmen seem well matched.

We’re having a real winter! Snow and frigid temperatures. Michael and the kids get in some snowboarding anyway. Elizabeth is due in March—they’re hoping for a girl.

Be well, Betsy. Hope we can get together next time you are here.

Love,

Therese



**December 15, 2015**

Dear Barbara,

Is it really Christmas time again!? It must be as there's a beautiful tree and the scent of pine in the living room, a big wreath on the front door, and a string of colored lights across the bushes in our front yard. Plus, we watched "The Christmas Carol" and sipped hot chocolate together after dinner last evening. Yes, it must be Christmas! The kids (all seven of us) are loving it—as well as the unseasonably warm weather that is a rare treat in this part of the country.

What a delight to receive such a prompt reply to my request and your long, newsy letter! It hasn't been an easy year for you! Glad to know Dirk is progressing. It sounds like some good things are ahead for the two of you. How kind of your good friend to open her heart and her door to you. I'm sure you've been a blessing to her as well. I'm so happy to hear that Bimi and Chris are making a new start--happy for Rosie and Meredith and you and Dirk too. It's great that you are still teaching and know you are helping so many. It will be good when you and Dirk have your own place, and C and B nearby.

Work on the house goes on—they're digging the basement two feet deeper and are converting it to a rental apartment. I'm so blessed to be able to watch my grandchildren grow and develop. Both Kieran and Annoura are playing the flute this year. Nora plays the piano too. Aaren is a bit challenged in being quite a bit younger than K and A and three plus years older than Marijn but he does very well. Marijn has really blossomed and is talking some now. (Liz

was nursing him during the movie last night and suddenly he pipes up with “other side! other side!”).

Diane invited me to go to a seminar on the Body Code in August—she had free tickets but airfare and lodging (Las Vegas) would have been too steep so we ended up not going. She bought the new edition of *The Body Code* and may be sending me her old one. She sounds good but I haven’t seen her for a long time. Michael and Maria Kiely live in Delmar with Kotun and her family. She sent me the link for a week of meditation and healing with Qigong Master Chunli Lee (sp?) I tuned in to it this morning. He and several other Tibetan monks chanted while he spoke from a cruise ship with people participating all around the globe. I think this kind of healing may be the only way the world will survive!

I’m just back from visiting my brother in Montana, his health has declined a lot in the past year. He spends most of the day and night in a recliner but walks to the bathroom with a walker. He’s blessed to have a loving and skilled live-in caregiver. His hearing is bad, even with hearing aids, but we were able to talk some and watched some old westerns(!) and a lot of news together. He’s impatient to leave this life. Please send some good thoughts his way. His wife passed many years ago so his life has not been easy.

Betsy, Elizabeth’s Mom, visits every few weeks. We all enjoy her very much.

Best wishes for the New Year and love to all,

Therese

**August 24, 2016**

Dear Betsy,

Happiest of birthdays, my dear! Hope this finds you well and enjoying retirement. Is this a milestone birthday for you? I don't know what year you were born. Was it last year that we had lunch together in Ithaca? I'd love to see you when you are at Bridgeport again—or Ithaca, of course. David has another year of Chiropractic, right? And Tim and Sam are in NY? Has Tim come any closer to choosing a career? I'm sure he'll find his niche. It took Farley Jones (son) a few years and is now licensed in and enjoying massage.

Family and friends joined the Angs at a Chinese Restaurant in NJ to celebrate Edwin's 90<sup>th</sup> birthday last month. It was good to see them altogether—even Jenny and her family came from Hong Kong. In several testimonies there was mention of TF saying that Dr. Ang was like the tortoise in his steadiness. I had a revelation—guess who is the hare! Yes, I was born in the year of the rabbit. Probably that was a factor in some of our discussions! I shared this in offering my own good wishes and Dr. Ang seemed to enjoy it.

Michael's birth parents, Dirk and Barbara tenWolde, live in Austria. Dirk's health isn't good so Michael and I are going to see him and Barbara. Elizabeth's mom and I are leaving early to travel to Rome and several other cities in Italy and will connect with Michael and the tenWoldes when he arrives in Austria. I'm excited about it but planning is really a challenge. Fortunately, Betsy is doing a lot of it. I really didn't expect to ever go to Europe!

I still volunteer a bit at the library. It's been good for me. My most recent find was *The Spiritual Dimension of the Enneagram* by Sandra Maitri. It focuses on being as opposed to doing, ego, etc. The book helps one identify which of the nine types one is and explains how the loss of awareness of one's Essence in early childhood manifests in each type. It also discusses reconnecting with Essence. Google describes it better. I'm giving the book to Michael for his birthday as I have become aware of how limited I was as a mother. I talked with Michael about this and his response began with, "Well, I never thought of you as a BAD mom!" I said to myself, "I'll take that! I'll take it!"

Are you still teaching English to Moms and doing the monthly Coffee Mornings in Seoul? I enjoy your letters, Betsy. I learn about you and your family and activities and about Korean culture at the same time!

Michael and Elizabeth are fine. Michael has his architect's license but will continue in his present work for now. A lot depends on what will happen in our country in the coming months. The grandkids are doing well – Kieran and Nora just did a week-long soccer camp. They all swim almost every day and the older ones are avid readers.

All for now, Betsy. My computer eats a paragraph every now and then and that's tiring to say the least.

Blessings on your special day and all year long!

Love, Therese

**October 25, 2016**

Dearest Barbara,

Your lovely card and my single sock arrived safely yesterday. Thank you! The days have flown by since we're back as they did while we were with you, Dirk, and all. So good to be with you and to be able to share, cook, eat, sleep, laugh, and learn with you. You and Dirk both seem to be making the best of your challenging situation. It was great to see you together with all your talented and loving offspring!

Michael is following through well on his decision to come to earth and be raised by Ernest and me with our mixture of qualifications as parents. He just finished two big projects at work. The fraternity Chi Phi had a big dinner for the donors, celebrating completion of the renovation of their fraternity house at Cornell. Michael and Elizabeth were invited and Michael was warmly appreciated and given honorary membership in the fraternity! The other project was the climbing wall which Michael and the kids like.

Ross and his family will be coming for Thanksgiving—I think the plan is for all of us to go to Betsy's. How great to see all the siblings so enjoying each other and so attentive to you and Dirk. I continue to love Ernest and know he loves me—free from thinking of us in a particular role in relation to each other. *Que sera sera!*

Just two weeks until the election—impossible to predict the outcome. Most polls say Hillary but many are hoping for a repeat of 1980 when Reagan won by a landslide as you know. Michael says he probably won't vote or will write in

someone. I am pretty sure I will vote for Trump, remembering that God often works through the least likely by human reckoning. But who can say? Hillary's least-likeliness may trump Trump's!

I'm reading *Christ Returns*<sup>14</sup> — enlightening! Betsy brought *The Jeshua Channelings*<sup>15</sup> which is also very inspiring. Both are helping me God and know myself better. You shared so much that is moving me forward in my journey. Thank you for that and for my/our wonderful visit in your beautiful homeland.

Much love,

Therese

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<sup>14</sup> Recorder, *Christ Returns, Speaks His Truth: The Christ Letters*. Audio Enlightenment, 2008.

<sup>15</sup> Pamela Kribbe, *The Jeshua Channelings: Christ Consciousness in a New Era*. Booklocker, 2008.

## Part Four: Testimonies and Other Writings

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This final section focuses on the internal aspects of Therese's life, including statements of her faith at different times and from different perspectives. The reader is taken on her journey of faith through testimonies regarding her life in the Unification Movement, especially her reasons for joining and how that impacted her life course. Included is an explanation of the teachings of the Unification Church, the Divine Principle, written from her perspective as a former nun. For most of us, who did not experience such a life of faith in a Catholic convent or monastery, this offers many insights into both her Catholic faith and the Divine Principle.

There are also several reports of the early years of the Unification Theological Seminary, reports which bring to life the excitement and challenges of starting a seminary from the ground up, under the auspices of a new religious movement whose Korean leader had a vision for uniting the world's religions. No small task!

As she explains, during these beginning years of the seminary, in addition to hiring faculty, all of whom except one, the theologian Young Oon Kim (known as "Miss Kim"), were not Unificationists, she was responsible for the academic curriculum; a daunting task! The faculty were drawn from diverse faiths, and their course offerings were equally diverse. This intercultural and inter-religious aspect of the seminary is further discussed in a paper on "Intercultural Awareness," an honest appraisal of the progress already made and what was needed to achieve such a goal.

Other writings are the result of Therese's academic pursuits, in particular her doctorate in education at Teacher's College, Columbia University. Included here are excerpts from her dissertation, including a wonderful exposition of the Unification view of spiritual growth in the context of sustaining spiritual life while engaged in ministry. Written in her usual clear style and informed by her years at UTS as well as her doctoral studies, it is a delight for the reader. Another excerpt describes the reality of Unification ministry, based on interviews with Seminary graduates she carried out during the course of her research.

There are also excerpts from a paper on "The Family as Educator," in which Therese presents a clear analysis of her family and how various aspects of its structure and lifestyle function as a "school" for learning how to navigate the behaviors and relationships that are central to life in human society.

The final offering, another testimony, is truly a testament to Therese's life of faith. Her honest, faithful, and yet practical approach to life is expressed in this heartfelt account of forty-eight years as a Unificationist. Therese shares untold gratitude for her life experiences, particularly for God's guidance and for True Parents, and her undying hope in realizing the Kingdom of Heaven on earth.



# My Testimony on Joining the Unification Church

*Written in 1968*

One of the earliest memories of my childhood is that of my eldest sister, Mary, leaving home to become a Franciscan Sister. I was seven or eight years old and this event affected all my family—my parents, my three brothers, two other sisters, and I. While my parents were happy that one of their children was called to the religious life, home wasn't the same without her. Our yearly travels to see her and her visit home every five years, became times of anticipation and joy. On the way home from one of those visits (I think I was nine years old) I told God that I would do the same as Mary when I grew up. I added something to the effect that I probably wouldn't feel so positive about that idea when the time came to fulfill my promise but that was what I meant to do. I sensed more than understood the value of her offering.

When I was fourteen years old, my father passed away unexpectedly a week after Pearl Harbor. He was well liked and respected in the community and his untimely death at age fifty was hard all our family, especially my mother. Two years later a large crowd gathered for the auction sale of my dad's farm machinery and equipment. Several months later my mother, younger brother and sister and I moved to our hometown, Adrian, Minnesota.

My intuition that at the age of seventeen or eighteen the religious life might be less attractive proved to be correct. I graduated high school in June 1944 when the country was

engaged in World War II. My thoughts about the convent were relegated to the back burner. I rationalized that I could serve my country in some way. The week after I graduated high school, I enrolled in the US Cadet Nurse Corps on track to service in the military. However, in 1945 the war ended and on finishing my nursing studies two years later, realizing that I needed a broader education, I enrolled in a Catholic Women's College. I enjoyed a memorable year academically and socially. However, the following year I entered the convent, realizing I would not have peace until I at least "tried it out." I joined the same religious community as my sister had joined—primarily a teaching and nursing order with grade and high schools, a women's college, and a large hospital in the Midwest.

There were about twenty-five of us in the new class that year (1948), many just out of high school. Among them were my best friend from college and a very entertaining 28-year-old who the rest of us accused of throwing her old bones to the Lord! She sang and played guitar (before it became popular) and loved country music! We lived together at the College, in a kind of transition to this new life. Two years of Novitiate with more focused study of Spirituality, Holy Scripture, Christianity, Liturgical Music, and education followed and culminated in profession of temporary vows and departing to our missions.

After profession and finishing my bachelor's program, I was assigned to a hospital and nursing school in southern Ohio which the Sisters also operated. I taught nursing there for the next five years and was then assigned to the school of

nursing at St. Mary's Hospital in Rochester. We numbered nearly one hundred Sisters there; we lived in the Convent section. We attended Mass daily and participated in spiritual practices such as meditation and reciting the Rosary. We worked at our particular mission or assignment in, for example, patient care units, classrooms, surgery, or housekeeping. Depending on our work schedule we gathered mid or late afternoon to chant the Office. In the evening we met for a time of recreation and sharing, then closed the day with night prayer followed by silence until after breakfast the following morning. I have many wonderful memories of those years and of the remarkable women with whom I lived and worked.

From time to time there were difficulties and doubts as well. One of my most meaningful growing experiences was becoming aware (with some help from a priest confessor) that I had become infatuated with a doctor with whom I worked, obviously inconsistent with my commitment as a nun. While my feelings were not expressed, I realized that my heart had become too involved. This was a humbling experience but resulted in a deepening of my relationship with God.

This was in 1960, a spiritually active time for me. I sensed that God was working in my life. I was inspired by Pope John XXIII and the workings of the Vatican Council which he had convened, and by the vision and actions of President Kennedy. Nevertheless, I experienced another dark period — several years of searching, wondering why I struggled with my vocation — wondering why, if this was the life to which God had called me, I wasn't finding more joy in it. The tragic

deaths of President Kennedy and Dr. Martin Luther King, as well as the passing of Pope John in 1963, contributed to my personal grief.

In 1964 I was given a new mission—to direct the nursing program at the College the Sisters operated in Minnesota. I taught in the program for a year, and in fall of 1965 boarded a train to New York City to begin studies in educational administration. Three years at Teachers College, Columbia University was a rewarding and challenging experience. I found myself part of a community of teachers and students from many different cultures, countries, religions, and social backgrounds. My world and my thinking seemed to expand overnight. I realized more and more the need for understanding and respect among all cultures. I met many interesting people in the next three years. I also became increasingly aware of the moral deterioration of society and the world and wondered how God would intervene to salvage His world.

I never thought about this in terms of the Second Coming of Christ—I was among those who thought the second advent was something going on all the time. I found Teilhard de Chardin's writings inspiring and thought perhaps there was some kind of transformation of the world going on as he spoke about. I attended classes and participated in other aspects of life on campus. I lived in a coed dormitory and became acquainted with other students, a number of Sisters from other religious communities among them. We became a support group to each other but were part of the larger community as well.

I continued to reflect on my calling from time to time. Convinced that God had called me (or accepted my prayer as a child), I felt there must be some purpose in my questioning. I experienced several crises in my life at that time—foremost among them being the death of my oldest brother in a car accident. He had been somewhat a father to me after my father died years earlier. On the advice of a friend, I went into counseling. This was helpful and I grew through that experience. I had many dreams, one of which in particular I describe below, that seemed to offer guidance and insight, yet I couldn't seem to bring together the various strands of my life.

In November of 1967 Betsy O'Neill (now Jones), a fellow student, "witnessed" to me. She had met several young women who were part of an interfaith peace movement preparing for the Second Coming. She talked about a down to earth Second Coming taking place at that very time. In fact, she said that Christ in his Second Coming was returning as a couple with the mission to restore the role of the True Parents of humankind, to marry and have a family which would be the nucleus of a world family centered on God. It would be the realization of the vision lost at the beginning of human history. I listened attentively, thinking it was all very unlikely but also aware that it just could be true. The state of the world certainly called for drastic measures.

After several weeks I visited the Center and the three young women who, together with a few home members, comprised New York City Unification membership at that time. Over the next few weeks, I received an overview of the

Divine Principle, the core teaching. I found it very interesting but after several lectures I considered dropping out. I had the feeling that this was fine for the members but that I had my own way of life and commitment. Then I had a very vivid dream in which I saw a woman in religious garb, a nun, cutting a snake into pieces with a scythe. She looked at me and said, "He stopped being vicious when he realized that I wasn't going to crush his head." I understood this to mean that if I stopped studying the Divine Principle, my spiritual attack would end but only with Divine Principle could I "crush his head."<sup>16</sup>

I studied the Divine Principle over a period of several months. I had thought I would know if it was true or not when I heard the last lecture in the series, but I still didn't know. On Holy Saturday I had another dream that puzzled me. In my dream I was traveling down a road which was straight, barren, and mostly gray in color. Suddenly I came upon a dead elephant lying on its back with its legs extended upward. It looked as if it had been there for ages. Its interior was eroded away and then I was standing inside it. Almost filling the floor of the cavity was a large white stone or perhaps bone, like a large vertebra coming from the backbone of the elephant. My thought was "What a shame—this beautiful majestic creature just lying here gathering dust. If I just had a bucket of water, I could clean it up!" Then I was traveling down the road again, gathering fresh golden straw with a salad server. I awoke wondering if the dream with the

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<sup>16</sup> Genesis 3:15

words “dead weight” in my mind. A friend suggested that the elephant represented the world.

In the next few weeks, I met several other people who had had similar dreams and which they interpreted as symbolic of the end of the world or the end of an age. Reminiscent of the Hebrews building bricks out of straw as in the scriptural reading for that day, it was suggested that I was preparing to build myself a house of joy. Only months later did a biblically astute member, who later became my husband, recognize the white stone as symbolic of Christ. (“And they all drank from the rock and the rock was Christ.”)

Throughout this time, I was in a kind of spiritual chaos. If the Principle was true, I didn’t want to reject it, but if it was false, I didn’t want to make a decision I would regret.

I had difficulty with some of the teaching. At the same time the logic of it appealed to me. So, for several months I prayed, studied Divine Principle, and fasted. Betsy was supportive throughout my journey. She encouraged me to spend a week with the members in Washington DC where I could meet a larger group and hear their stories. I did so. On Sunday I attended Mass at St. Mathew’s Cathedral with Betsy and Neil Salonen. As it turned out, the Mass was offered in Latin, something I hadn’t experienced in several years. It was a High Mass and I recognized the beginning prayers as they were sung—the Introit, the Kyrie Eleison, etc. The priest then walked from the altar to the lectern, opened the Bible and read in English, “Dearly Beloved! Act on this revelation. It is not enough to listen...” (James 1:22).

By the middle of the week, I knew that I had come to believe the essence of Divine Principle and that to accept it was the next step in my life of faith. I became a member in May of 1968. I returned to my religious community that summer as a delegate to a conference where sixty Sisters, representing the total membership of approximately 1000, convened to deliberate about our community, various issues, and proposals, etc. I was unprepared for the dissonance I felt. I hadn't realized how far I'd come along a different path. I ended up witnessing to this gathering—I explained that I had met members of an inter-religious movement based on a new revelation received by a religious leader from Korea and that I felt that if it was true, it had tremendous implications for our community and for the church. I proposed that a committee be appointed to study the teaching and discern the spirit by which I was led.

After a few moments of silence, one Sister spoke—she said that she didn't have a question but just wanted me to know that she heard me, and a number of Sisters nodded in agreement. Some few Sisters seemed to understand something of what I was saying and experiencing but were nevertheless concerned about me. Some concluded that I had been studying too hard. I was asked by my superiors to talk with a theologian as well as a psychiatrist. I complied with the intention of taking responsibility, but later felt that my compliance became a reason not to take my request seriously.

I had a few bad moments when I thought maybe I was sick. But I recalled reading a published expert in the field who rejected the whole concept of mental illness, and decided that



at best I had not been effective in meeting my needs, as was his notion of “mental illness.” I talked with the theologian and gave him my Divine Principle book to browse. While our conversation was respectful, he was unable to relate to key concepts of the Divine Principle. He furthermore could not see how I could remain in the Catholic Church given the conflict with its teachings. So, I made the decision to leave the Convent and become fully involved in the Unification Movement. A week later I flew to New York to live and work in the Center.

## The Effects of True Father's Presence in the US

*January 26, 1973<sup>17</sup>*

Greetings from Washington! I hope that news from New York and Washington has been drifting through to you. In case you haven't heard, the visa problems for our European members have been resolved and ten new vans will roll into Belvedere tonight to take them to all parts of America soon!

Neil Salonen has been back and forth between Washington and New York often during these days and returned there yesterday after signing for the last vans. He said at dinner yesterday:

The resolution of the visa problems and the procurement of the vans is a real victory. When we clearly see what we have to do and set about doing it, we can ask people with power and influence to help us and they will do so. True Father often says, 'We are an international family, national boundaries are our enemy!' Now with each team representing the entire world we can demonstrate this fact in a substantial way.

After several days of sightseeing, the teams of European brothers and sisters will join the US One World Crusade teams for a sixty-day joint effort. Then teams will be

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<sup>17</sup> Written three years after Rev. Moon and his family moved to the US in 1971.

reorganized within regions and each assigned to one of 20 regions. We are truly indebted to our European Family and, as True Father said, "We must go to the front to protect them in every way."

Our Parents will leave for San Francisco on February 2 and will spend their birthday (February 8), at the San Francisco Center.

Ten people came for our public lecture last night, and we hope to have that many for our workshop this weekend. We are experiencing the effects of our True Father's presence and direction in the US in many ways as we enter a new phase in His work in America. Let us unite and go forward with joy and determination.

## Washington DC Center

1975

Six years ago this month, I moved to the Washington Center having joined the Family the previous summer in New York, in 1968. Within a week or two I'll be leaving Headquarters, so I've been recalling the events of these six years and thought I'd like to share some of my recollections with you. (Living in the Center at that time I especially remember Miss Kim, Becky, George, Philip, Neil, Hillie, Nora, Cindy, Sandy, Sylvia, Marshall, Travis, Linna, and Marie.)

I first met True Parents when they came to Washington DC in January 1969 to conduct the first Blessing in America. We were all lined up in the Upshur House hallway and Father and Mother shook hands with each of us. It was a very exciting moment! Many members had jobs at the time so a few of us were happily involved in serving True Parents, caring for their room, clothing, etc. When I was a Novice in the Convent, I often served the Bishop and always considered it a great privilege. A Sister named Sister Josette had taught me how to set a guest table, to serve the meal, etc. She had the highest standards and I found myself thinking of her often those days—I wondered if she realized who she had been training me to serve!

One morning after breakfast during that visit Father motioned for me to come to the table and said, "Sit down." He asked me if life in the "Family" was different from my former life. I replied that in fact many things were similar. He

looked a bit impatient with my answer and retorted, "You didn't have any brothers there, did you?" Then he asked me if I planned to marry. I was somewhat taken aback by the question but answered just as directly, "Yes, of course."

Some time during that same trip Father was scheduled to visit New York. I went ahead a day or two to help Diane, Betsy, Helen, Carroll Ann, and Maria. Something had delayed things and they hadn't found a place for Father and his party to stay so Diane asked me to look for a hotel or motel, which I did. Diane seemed to recall one at which Father and his party had reportedly stayed in 1965 so we went there to have a look. I have never been able to find out whether or not Father really stayed there in 1965 but I hope not, although it may have been better at that time. It was the Paris Hotel. We succeeded in finding rooms at a guest hotel on the Columbia University campus. The hotel was not elegant but had a certain charm, a dignified atmosphere, and the rooms were clean and adequate. Interestingly, this hotel which provided a roof over Father's head that night was called "The King's Crown."

Father took us to a Chinese restaurant one night for dinner and last night I came across a chop stick holder which Father had autographed for me. Another evening he took us to see the movie "War and Peace." Actually, we met him at the theatre. When he arrived, he asked, "How long have you been waiting for me?" and Barbara Mikesell quickly replied, "6,000 years!" One night, Father, Mother, and all of us had dinner at the apartment and several students we were teaching came to meet them. After dinner we each sang or

performed in some way and I best remember Mr. Kuboki's beautiful rendition of "Mona Lisa."

The main purpose of Father's 1969 visit was to conduct the first Blessing in America, the Blessing of 13 couples. Shortly after it, Father went on to Europe and Japan where he Blessed other couples on his second world tour. Miss Kim went with him and Farley Jones was appointed President. Most members had jobs at the time and I began work at the Naval Medical Center in Bethesda and continued there for three years. Many evenings and on weekends we witnessed and taught, however. We worked in teams at the different universities and my team went to Catholic University. We taught the first chapter to over 100 students that year. We taught twelve students the entire Principle, but unfortunately none became our members.

Louise Berry joined that year, also Linda Marchant, Nanette Semha, and Marlene Dudik, and in College Park, Barry and Marilyn Cohen, Olivia, and Sara. Dr. Sheftick came to Washington from the Los Angeles Center also. We heard from Miss Kim in Korea periodically and a letter in early January told of a special celebration of Jesus' birthday – his Blessing! I believe it was also that winter that we had a study group at the D.C. Jail. We had some very interesting sessions and often found the inmates more open than people we were teaching elsewhere, but again, none became members. We had quite a good chorus during that period – the Mazumdars had come to Washington and Sara directed us when we sang for Easter service at the Jail. Peter Yarrow, of Peter, Paul, and Mary fame, happened to be there and joined us in one song.

In October of 1970, five American couples went to Korea for the Blessing of 777 couples. On God's Day in 1971, Center Directors gathered in Washington for a Directors' Conference. There were about 15 Centers at the time. At this conference it was decided that membership would be consolidated into about ten main Centers for a kind of training period. It was hoped that we might be able to have a greater impact in these cities if we concentrated the membership there for a period and tried to bring many new members. Theoretically it could have provided some badly needed success experiences, but in fact this did not seem to happen. A number of people came to Washington at that time, including Dan Fefferman and Mike Leone. Pat Hannan, a former Catholic Sister, joined the Family in Rochester, New York on that particular God's Day and moved to Washington a few weeks later. (Pat and I are quite different and it took a while for us to know what to do with each other but we both worked at it and have grown very close since that time.)

In Spring of 1971 Miss Kim returned from Korea with news that Father would be coming at any time. At some point it was definitely to be September. I was scheduled to go to Great Lakes Naval Training Center to test some of the materials we had developed. I told my boss I couldn't go then so they revised the schedule and delayed testing until December. In fact, Father came in December—he came on December 18<sup>th</sup> and talked to us every night for 12 nights. He told us many things that are common knowledge now but that were not known prior to that. On Christmas Eve we put up a few simple decorations in his living room—we hung little red stockings on the fireplace etc., and gave gifts to

Father, Mother, and Mrs. Choi. We gave Father a neck tie and I was so disappointed that he never wore it—that was before I knew that to have Father accept our gifts was something we had to earn.

Soon after that I began receiving news about who was going to New York for training and after that news about ticket sales and the opening talk at Lincoln Center. The Day of Hope tour ended in March 1972 and pioneers were sent to all parts of the country. In June, Farley asked me to quit my job to work full time at Headquarters. Betsy Drapcho joined the staff about the same time and Keith soon after. Betsy and I shared an office. That summer we had a training program at Sandy Springs for a second wave of pioneers, many to go on mobile units. We developed some good materials relating Divine Principle to concepts from Systems theory.

In August, Father announced that he wanted to purchase Belvedere and we began the famous Belvedere project, six weeks of intense fundraising all over the country. Every night Keith, Barry, and Travis would receive calls from all the states reporting their results. On October 1, a number of us went to Belvedere for the signing. We were touring the grounds and at about five o'clock noticed the sun—there was a large ring around it and on each side, equidistant from the sun was a bright light. Even a hard-nosed scientist like Keith Cooperrider saw it so we knew we weren't imagining it.

In November, the first conference on the Unity of the Sciences was held in New York and several of us went to New York to work on it. It was a beginning effort and in many ways an experiment, but it was a foundation for the series that



has followed. I can remember how thrilled we were when Father addressed the assembly on the final day. He gave a paper in English, speaking English better than some English-speaking members of the conference, and was well received.

In December 1972 we did some planning for a training program for Center Directors. Many had heard something of the techniques and content of the summer program and wanted to share in it. However, Father decided to hold a conference in Washington. Louise Berry found a place for the conference at All Souls Unitarian Church, and a good part of the membership of the movement attended and members were assigned to ten mobile units. Farley was among a number of leaders assigned to head the units and within weeks they were operating in five-state regions.

Neil was appointed acting president shortly after. Keith was soon his special assistant. I fell heir to Field Operations and Sara joined me part-time soon after. We spent a good deal of time recruiting members from the field for training or fundraising, collecting monthly reports, and preparing for or following up on monthly national conferences. At some point Father decided we would have the conference every 45 days instead of every month. Mr. Kim inadvertently translated this, "so now conferences every 45 minutes!" You can imagine the result. We used to call the Itinerary Workers (IWs) every Sunday morning after 5 o'clock service to get their reports. Mr. Salonen spent a lot of time teaching us and sharing his expectations with us during the first few months and then was on the road a great deal from February to April on the 21-city tour. In May of 1973 we moved to the present HQ

building and Father was present for the dedication. He walked through the building generously holy salting everything in sight.

We began plans for the 32-city tour and everyone was very excited. Cliff Yasutake and Cookie, and I believe Lisa Martinez joined the staff about that time. I was very excited to be among those who would accompany Father as part of the mobile staff, but then 45 minutes was up and we had another conference and I was reassigned to the field as an IW. Not going on the tour was a bitter disappointment and I struggled with a lot of Cain feelings out in the field! I was able to help quite a bit in some of the Centers though and there were some satisfactions to be had. We weren't assigned regular regions so we hopped back and forth across the country from one month to the next.

After six months I returned to Washington and worked on immigration, especially facilitating European and Japanese members' work in the US. Because the department had moved to New York and back, things were in chaos. It was a challenge to help defuse the situation and with the help of Susan, Cookie, and later Cindy, we were able to set up a system, procedures, records, etc. At the same time, it was difficult to be back at Headquarters in a much less central role than I'd held before. Farley and Betsy were back in Washington giving direction and inspiration.

Father's talk at Constitution Hall on October 18<sup>th</sup> was the next milestone. I worked on the Religion Committee and met some fine priests and ministers in the area, especially Rev. Tiptin and Father West. Soon after that came the trip to Korea

and the Blessing—well, really, the beginning of a new life which is still too recent to reflect on today.

In recalling the highlights of these years, I realized how difficult it is to measure tangible results—or maybe just painful. In terms of individual accomplishments, I find little to rejoice about. At the same time, there have been real gains on the part of the movement as a whole, especially since Father has undertaken its direction so personally. Looking at it from that perspective, I am grateful to have been a part of Headquarters and a part of the movement and to have contributed in any way to its growth.

There have been difficult times—I never dreamed when I entered that seven years later there would still be only a handful of older members in the movement. Although there isn't so much of a generation gap in the Family, at times I felt separate on that account and sometimes the thought would cross my mind, "What are you doing with all these young people anyway?" (Don't misunderstand me, I like young people, old people, little people, etc.) I guess what held me through those times was the conviction that Father and Mother loved me and that they and God wanted me here even when I fell far short of their expectations.

I recall Mr. Edwards asking us one time, "If you witnessed for many years and never brought one new member, would you still believe? Would you still go on?" I thought of that when month after month I failed to bring new members and knew that it was the limitation of my own heart rather than their shortcomings that prevented my bringing them. I also realized that my disappointment was nothing

compared to that of Father and Mother over the years, nothing compared to God's disappointment, and of course their love had been unconditional.

Furthermore, I realized more recently that the time for disappointment and repentance has in a sense passed, that we have new power to accomplish in this new period. I believe that the time ahead is most challenging and holds the greatest promise. Through the pattern our True Parents have given us we can come to possess God and to be possessed by Him, not just as individuals, but as nations, not just as nations or families, but as individuals, and none of us wants less. St. Augustine said, "Our hearts were made for Thee, O God, and they will not rest until they rest in Thee."

In closing, I would like to read from a poem which says what St. Augustine said in a few more words. It has meant a great deal to me through the years and I would like with it to say thank you to each of you. It is your story and mine, in a sense the story of the prodigal son. It expresses God's tireless pursuit of us and His patient waiting for us, as well as our own frustration and eventual desperation as we look for happiness in man, woman, or child, or nature, or anything apart from Him. Francis Thompson is the poet, and the title is "The Hound of Heaven."

All which I took from thee I did but take,  
Not for thy harms,  
But just that thou might'st seek it in My arms.  
All which thy child's mistake  
Fancies as lost, I have stored for thee at home:  
Rise, clasp My hand, and come!

## **“Prenatal” History of the Unification Theological Seminary**

*Inaugural Convocation and Installation of the  
Faculty, September 1975*

The May issue of the magazine “Christianity and Crisis” carried the response of twelve religious thinkers to the question, “Whatever happened to theology?” All agreed that theology is in the throes of serious decline. Rosemary Reuther, a liberal Roman Catholic thinker, said, “The pioneering edge of thought will come not from traditional institutions, but from places on the edge with little prestige.” Harvey Cox of Harvard University commented, “Theology is being done today in curious places under unusual sponsorship, ... unnoticed by those who read only the right journals.” History will judge the accuracy of these observations.

If today’s date were September 20, 2001, or even 1985, it would be considerably easier to recount the history of this seminary. Its history to date is brief if age is reckoned from the day last October when Rev. Moon announced his plan to begin a seminary. But in fact, what we might call the “prenatal” history of the seminary brings us back at least to 1954 when, in a small dwelling in Seoul, Korea, the founder of our seminary gathered together five trusted disciples and drew up the outline for an organization today known as the Unification Church International. Today there are daughter churches in 120 nations.

The history of the Seminary cannot be separated from the history of that church. A deep desire of Rev. Moon from the earliest years of his ministry was to build a university; to find learned men who would not be confounded that God should continue His revelation to men in the twentieth century, men who could understand his message which, in unlocking many of the cryptic meanings of the Bible, revealed God's hope and plan for the unification of mankind in these critical times.

This dream of Rev. Moon included working with these learned men to raise up young men and women who could renew their own lives, revive their nation, and rebuild a rapidly deteriorating world by centering on the will and heart of God.

As early as 1957, Rev. Moon sent out pairs of missionaries to villages throughout Korea in a pioneer witnessing and training effort. Out of this came the establishment of 30 new churches. He spoke to his followers of God's grief resulting from man's alienation from Him, of the deeper cause of man's inhumanity to his fellow man, and he spoke of the return of all human beings to God. All through this time Rev. Moon worked to build a foundation on which he could prepare young men and women who would be able to change the course of history. In 1959, Rev. Moon sent missionaries to Japan and to the United States; two of these missionaries are with us today in the Seminary.

Dr. Young Oon Kim, now professor of Systematic Theology and Unification Theology, began her mission in America in Eugene, Oregon. Through her tireless efforts she gathered a following during her two years there, and then

continued her work in California where the Church was incorporated. In 1965, she established the national headquarters in Washington, D.C.

Mr. David Kim, the acting president of the Unification Theological Seminary, is the only living member of that small group surrounding Rev. Moon at the Church's inauguration in 1954. Mr. Kim, too, has worked in various cities throughout America, especially in the West.

In 1965, Rev. Moon traveled throughout the United States, the first of 40 nations which he visited and in which he blessed certain plots of ground as a condition for the eventual restoration of each of these nations to God. On that tour ten years ago, he spoke again of the need to establish a university in which to prepare men and women to communicate with leaders in every field, to talk with theologians, with economists and politicians, with educators and statesmen. His desire was to share with them, and with others through them, the vision of a new world and the way to build it, which he had discovered through his search of the Scriptures and his deep prayer.

Since 1971 Rev. Moon has worked primarily in the United States, bringing to America hundreds of young men and women from many nations of Europe and Asia, giving them and their American brothers and sisters personal direction for the revitalization of Christianity in America. His three Day of Hope tours in 1972, 1973, and 1974 brought Rev. Moon to every major city in the United States.

It may have been the problems and needs common to those cities which motivated his decision to establish the long-

awaited seminary without further delay. In October 1974, Rev. Moon spoke with Mr. Kim and Mr. Warder about beginning the seminary in Barrytown. The Church had purchased this facility and its 260-acre estate less than a year before from the Christian Brothers.

Mr. Warder immediately began planning. He set up an office, promptly recruited two expert librarians to begin the monumental task of building a library, prepared legal papers, acquired information and assistance from the New York Office of Education and the American Association of Theological Schools, prepared literature, and began the complex process of recruiting faculty members.

I was privileged to join the seminary staff in March of this year just in time to help prepare the detailed application for a charter from the Board of Regents of the State of New York, and to assist in the selection of faculty. Mr. Warder and I interviewed many professors, and numerous telephone calls and letters came from all over the nation in reply to advertisements in professional journals.

A frequent question was, "Are you really opening a seminary?" They were amazed at our project. Today many seminaries are closing or consolidating as secularism and financial crises erode spiritual and physical resources.

After diligent examination of a number of persons with outstanding backgrounds, several exceptional candidates were appointed to the faculty in June. The curriculum was further developed in a series of faculty meetings during the summer, additional staff positions were assigned, courses were designed, and offices, classrooms, and dormitory rooms

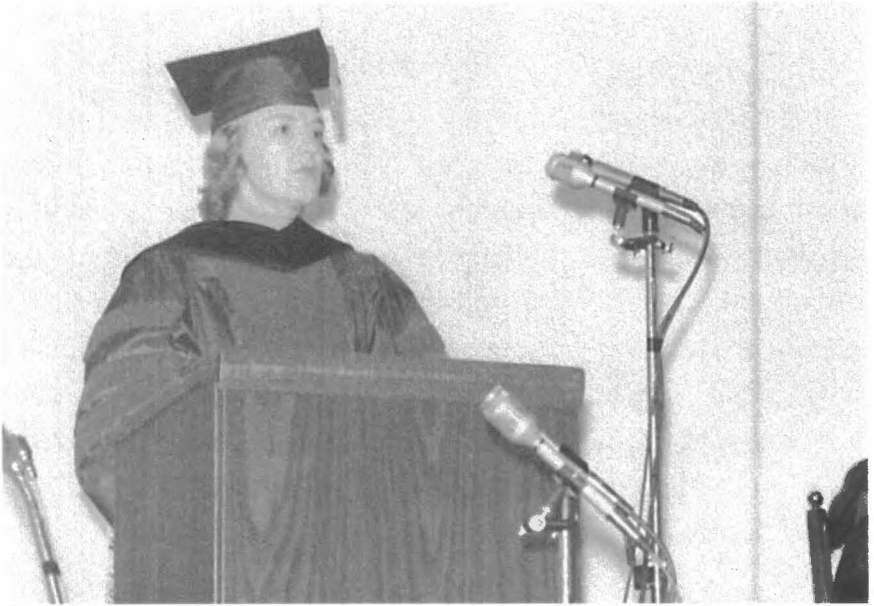


were prepared. Nearly 400 applications for admission to the program were received and examined. Out of these 56 top quality students from nine nations were chosen. On September 15 they arrived, and with them all the elements were combined. Today a seminary—indeed a university—is born.

The personal histories of the students, faculty, administration, staff—in some sense the citizens of this community—became interwoven with the history of this seminary. We are challenged to begin a history of the revitalization of theology and theological education in America. In response to those two thinkers mentioned earlier who dealt so honestly with the question, “Whatever happened to theology?” we are challenged today to fulfill their prediction to provide the “pioneer edge of thought” for a new depth and direction for theology in America and in the world.

## The First Year of Life of UTS

*Second Annual Convocation, September 1976*



**Therese speaking in her capacity as Academic Dean**

Just a year ago at this time, many of you were here to witness the opening of the Unification Theological Seminary and the installation of its faculty and administration. This achievement was the fulfillment of a longtime dream of its founder, Rev. Moon, and the culmination of many months of legal and academic preparation. At the opening ceremony it was my privilege to give a brief history of events that led to the birth of the Seminary. This morning I would like to comment on its first year of life.

The question is often asked: "What are the students likely to do following graduation?" "What are they preparing for?"

Probably a number of the students who will graduate at the end of this academic year will work in local or regional Unification Church training programs. Others will be involved in ecumenical work in oral and written dialogue with Christian ministers and leaders of other religions, and with educators and scientists. Some graduates may take positions with the media. Some, perhaps eight or ten, will pursue doctoral studies, preparing for teaching and research in the academic world. Indeed, some will prepare to teach in the Sun Myung Moon University of the near future. Others will go to leadership positions in the church or civic community which call for, or are strengthened by, a foundation in religious studies. Still others may go to foreign missions.

All, in one way or another, will interpret the message and work of the Unification Church and the Divine Principle. They will often be called on to be spokesmen or spokeswomen for the Church on a variety of problems and issues in our society.

In all of these tasks, dedication must be supplemented by knowledge and understanding. Our leaders will need a knowledge of our roots in Judeo-Christian history, of the biblical foundations of Christianity, the insights of traditional and contemporary theology and philosophy, the beliefs of major world religions, and the philosophy and methodology of education.

Graduates of the Seminary will return to the field and accept their new positions with a deep sense of responsibility

and of appreciation for this opportunity to prepare here for the worldwide outreach of the Unification Church.

In general, I viewed the first year as a fruitful one—formation stage, to be sure, but nevertheless, a beginning. Some of the specific achievements of the first year were these. The Seminary admitted 56 students, 48 men and 8 women, to its first class. They came from a variety of academic, social, and religious backgrounds, and from nine different nations. Many of the students left fundraising teams or other equally active missions and successfully made the transition to a life that demanded a different type of discipline—lectures, study, long hours in the library, term papers, tutorials, and examinations. In the course of the year, grades improved with each quarter and I think I can say that every student laid a strong foundation in all curricular areas this year. They overcame barriers of language and culture. I do not know the attrition rate for seminaries or other graduate schools but an attrition rate of 5.3% is low by any standard.

Challenged by a visiting professor, a number of students prepared to enter the Hartford-Boston debate. They met, prayed, argued, and worked together over a statement of the Church's concerns and Christianity's priorities at this time in history. The Hartford-Boston debate began in January 1975 when 18 prominent churchmen of nine different Christian denominations met in a three-day session at Hartford Seminary in Connecticut and issued a statement deploring the worldliness that had recently stamped liberal religion.

The statement stressed the reality of the supernatural and called for a more pious awareness of God. Then in January of

this year, 21 persons of the Boston religious community issued a counter-statement that attacked the Church's retreat from political struggle and pleaded for increased social militance and suggested that God's activity is most forcefully at work in the struggles for the poor and the oppressed. As our students grappled with this dichotomy of emphasis in Christianity, the Barrytown affirmations took shape as a unique insight into God's providence in the church today.

An independent research project for the Bicentennial was conducted by the students with faculty and administrative consultation. Students identified and researched 120 events which shaped America and brought to publication an attractive and informative pictorial magazine entitled "Toward Our Third Century." In addition, a number of students as well as professors have had articles published during the year.

Experimenting with dramatic arts, students wrote and produced several plays, including a musical version of the Esau and Jacob story. Such ventures clearly witnessed to the exciting potential of theater for telling the Gospel story.

The Seminary began its interfaith dialogue by sending a delegation to the Philadelphia Conference on Reformed Theology. The students found themselves considerably better prepared to dialogue with other Christians than they were a year before. They also made friends and established valuable contacts for the future. The Seminary began a student-organized intramural athletics program. Through the program the Seminary and Barrytown staff met other sportsmen and women in the Mid-Hudson Valley area. An

excellent article covering one of these encounters made its way all across the country.

The Seminary hosted a number of guest speakers this past year, many of them applicants for faculty positions. The students were enriched by visits from distinguished scholars, Dr. Herbert Richardson and Fr. Arthur Gibson from the University of Toronto, Dr. Fred Sontag from the Pacific School of Religion, Dr. Jack Finegan from the University of California, Dr. Joseph McMahon from St. John's University, and Dr. Margaret Maxey from the University of Detroit among them.

The Seminary sponsored a cultural series which brought noted musicians and writers from the New York City area to the campus and provided them not only an appreciative audience but an opportunity to experience and make their own observations of a program of the Unification Church. On several occasions, major national and international television networks visited the Seminary, giving students firsthand experience with broadcast media.

Students participated in both historic God Bless America festivals. I told them in June that the fact that their participation in Yankee Stadium did not result in mass schizophrenia was testimony to their great resiliency and to their faith. During the past ten weeks, students have been fully involved in the Washington Monument festival in a variety of leadership capacities.

In the course of the year the Seminary has developed the most complete theological library in the area. Its collection of 20,000 volumes includes several smaller private collections

which were purchased this year. The library is fortunate to have three professional librarians. It will expand its service to students with full reference service during the coming year.

Much of what the students achieved this past year can be credited not only to their own effort but to the dedicated faculty who oriented them to graduate work and inspired, taught, and worked with them beyond the requirements of a contract.

During the course of our first year, they have begun to fulfill the dream of many a religious educator. Coming as they do from a wide variety of backgrounds and experiences and faced with a certainly unique student body, these professors have found a source of unity in their common commitment to deeper understanding among the people of God. The creation of this new seminary has taken intellectual and sometimes social courage on the part of each faculty member. I know that they are pleased to welcome their new colleagues on this occasion. In this light, the appointment of new members of the faculty is certainly among the most important achievements toward the overall goals of the Seminary. Their presence now adds to the strength of our faculty expertise in Orthodox Church history, in the history of Israel and Judaic studies. You might say we have added a representative of both Athens and Jerusalem.

Some achievements of the year have been more internal and less capable of being measured or described. A seminary is more than an educational institution. It is significant that Rev. Moon founded a seminary and not a liberal arts college with a department of religious studies. A seminary, as Dr.

Sallie McFague of Vanderbilt has articulated, is “not simply an intellectual community but a community of worship.” Its academic goals must be pursued according to the highest standards of academic work but always within the context of the purpose of the Church—to increase the love of God and neighbor among people.

Dr. Roy Pearson, president of Andover Newton Theology School, has commented that one can study theology and all the substance of theological education in the same way that an entomologist studies insects. “It can be approached,” he remarked, “as a phenomenon like other phenomena—something to be studied, coordinated, compared, reduced to manageable concepts, and filed in accessible cases. The essence of the matter is that when the observer goes home to dinner, he need not take his observations with him, and its irony stems from the fact that the expert theologian can be totally irreligious.” In our Seminary, rather, the unity of theological concepts and religious practice must be central. Theological education is the means, as he said, by which the Church prepares itself for the proclamation of truth to which the Seminary is so intrinsically committed that although the gospel could exist without the Seminary, the Seminary would lose its reason for being without the gospel, without the Divine Principle.

One of those difficult to measure achievements of the past year, an internal one in some respects, is that a beginning has been made toward creating a community of worship, a set of creative relationships whose purpose is to witness to and to channel God’s presence in this world. In the struggle for



academic achievement, students strove not so much to maintain a balance between intellectual and spiritual as to integrate the two. They studied not only their academic subjects but Divine Principle, listened intently to the words of Rev. Moon on his visits to the Seminary, and sought the counsel of President Kim. Through the year they maintained an openness toward God and toward each other. They cultivated their prayer life and friendships, as well as their intellects.

The challenge to administration, faculty, and students alike is to advance in creating the environment where life and religion are one, an environment of worship with its attitudes of openness to others, a sense of the sacred and of the joy of life in doing the will of God. In this environment, the search for God will not be separate from the search for truth in theology or any other discipline. The mind and the spirit and the body will all be engaged and centered on the fulfillment of the highest ideals at the level of the individual, the family, the nation, and the world.

## History of UTS: The First Two Years

*Third Annual Convocation, September 1977*

Two years ago this week we gathered in this chapel for the inaugural convocation and installation of faculty of a new seminary. Even at this initial stage, it was the fulfillment of a long-time dream of its founder, Sun Myung Moon. In his Inaugural Address, Rev. Moon referred to the Seminary as the cornerstone of the Kingdom of Heaven. With the passage of time and the gradual accumulation of experience, the vision becomes clearer, the reality takes form, and milestones appear along the way.

In another ten or twenty years, our perspective on the early history of the Seminary will be different from what it is today. And some of the achievement in which we take pride now may be shadowed by events and accomplishments of the future. Nevertheless, we recount them today with gratitude to our Father in Heaven and to all whose efforts and sacrifice have made them possible.

Dr. Josef Hausner, Professor of Biblical and Judaic Studies, and Dr. Constantine Tsirpanlis, Professor of Church History, were installed as full-time members of the faculty last September. With their appointments the Seminary was greatly enriched. We were also blessed with the appointment of Joyce Lowenstein as librarian in charge of cataloging.

Guest speakers during the year included Professors Richard Rubenstein, Harvey Cox, John Rexine, George Kline, Lonnie Kliever, James Michael Lee, and others too numerous

to mention. During the month of May, a weeklong program for biblical scholars brought guests together for discussion of the Old and New Testament and, more specifically, the mission of Jesus. Noted among them were Dr. Jack Finegan and Dr. John Marsh.

In January and February, the Seminary and the Interfaith Affairs Committee hosted a series of lectures sponsored by the Society for Common Insights on the topic "Minorities and the Problem of Human Restoration." The lectures were given by black ministers from the New York area and dealt with the role of black and minority churches with regard to the general and spiritual health of our society.

Both faculty and students added a number of publications to their credit this year. Several faculty members published books and both faculty and students had a number of articles published in scholarly and popular journals and newspapers.

Several students have led the way in compiling an anthology of poetry written by Church members. The anthology is at press now and will be available soon. Well on the way to publication is a second issue of "New World," which will deal with the subject of women in history, in the Bible, and in our contemporary world. Many of you already enjoy the monthly issue of The Cornerstone, the Seminary's newsletter.

Our library has continued to grow with the acquisition of new books, journals, microfilm, and other materials. The year also saw the establishment of the Oriental Religions Research Institute for the study of the History of Asian Christianity. Its

library is funded by the Korean, Japanese, Chinese, and American churches and contains over 1000 volumes. The Institute featured a lecture and film series on the future of world religions.

Professors and students alike attended a number of conferences and meetings of professional societies dealing with everything from women's liberation to deprogramming. Among them were the First Jerusalem Conference of Christians and Israelis, a Conference on Women and Human Liberation, a National Conference on the Church and Social Problems, Ecumenical Pentecost, the International Conference on the Unity of the Sciences, and the Toronto and New York conferences on deprogramming.

A group of students produced the musical "You're a Good Man Charlie Brown." The production, while not able to serve as an outreach to the local community as intended, was well received in several successful performances at the Seminary and also at the Manhattan Center in New York City. The Cultural Affairs Series brought several memorable events during the year, including a concert by Dr. Boslooper and Mary Allen, a noted soprano, a cello concert by Lewis Lowenstein, a slide film lecture on Art and Culture by Mr. Samuel Leuchli, to mention but a few.

There are the beginnings of a number of traditions in our history of these two years. Among them was the first annual David Kim Oratorical Contest held in February and sponsored by the Oratorical Club.

Last November two distinguished Seminary educators visited the Seminary as consultants on behalf of the State

Board of Education, Dean George Peck of Andover-Newton and Prof. Campbell Wyckoff of Princeton Theological Seminary. They examined the program and facilities, attended lectures, met with faculty and students, and subsequently reported to the State Board. Their report culminated in a recommendation that the Seminary be granted the Provisional Charter for which it had applied in April of 1975.

Further testimony to the accomplishment of the Seminary, and in particular to the excellence and dedication of our faculty, is the fact that seven members of our first graduating class have been admitted to renowned seminaries and universities in the U.S. and Canada for further graduate study: Union, Harvard, Drew, University of Chicago, General Theological Union, Boston University, and the University of Toronto. Eleven more graduates have completed their field requirements and have gone to various states as Unification Church State Directors. From the beginning of the Seminary, Rev. Moon has expressed his concern that students be well rounded in their interests and skills. In April and May, he expressed his concern in a substantial way by initiating a fishing campaign in the Tivoli Bay lagoon that caused virtually every student, at least one professor, and a number of church leaders to go beyond the limits of previous experience and to become novice fishermen and fisherwomen.

If the opening of the Seminary and installation of the faculty in September 1975 was foremost among the milestones of our short history, graduation of the first class on

July 1, 1977 must be of equal import. With graduation, the faculty and administration experienced both pride and a sense of achievement but in no way could we feel inclined to sit back and rest. Indeed, with the experience of each term we can better see the distance we must yet traverse in order to bring together the ideal and the real.

But Seminary education is more than the events and products easily recalled today. More difficult to assess and to describe is the process which somehow binds together the academic, the spiritual, the cultural, and physical to give the Seminary a certain thrust. The process includes but is more than search, discovery, discipline, application, sensitivity, and growth. It includes but is more than faith, trust, love, and relationship. I pray that together we can "write" another year of history which we and our children can look back upon with pride.

## Application to Teacher's College

*Personal Statement, 1992*

I trace my roots to the farmlands of Minnesota where I was born, and to central Europe before that—my grandparents were immigrants from Europe, mainly from the little country of Luxembourg. I grew up in a small rural community in the Midwest, the fifth of seven children in a Roman Catholic family.

After graduating from high school during World War II, I enrolled in the U.S. Cadet Nurse Corps and studied nursing in a government subsidized program. After graduation I attended a Catholic college for women in Winona, Minnesota, and in 1953 received my bachelor's degree.

While in college I joined a religious community of Franciscan Sisters and for the next twenty years either served in one of several schools of nursing operated by the community or in further study for my assigned work, which tended to be more and more in administration. Further education included a Master of Education program at the University of Minnesota and coursework for the Ed.D. program in nursing education administration.

Through study at Teachers College and my own spiritual search, I encountered the then fledgling Unification Movement in New York City and, after some months of study and reflection on its teachings, became a member of the Movement. I later left the Franciscan congregation to become more fully involved in the Unification mission. At that time, I

decided to set aside my dissertation for a year, and obtained one or two extensions beyond that, but regrettably did not return to it.

I devoted the next few years to research and development work for the U.S. Naval Medical Research Institute (USNMRI) in Bethesda, Maryland, and to evangelical work for the Church. From 1972 to 1975 I worked at national headquarters for the Church in Washington DC (later New York City), and did administrative work there. During one six-month period as a member of a team of "Itinerary Workers," I traveled to major cities throughout the country, usually staying for several weeks to work with, and sometimes advise or counsel, local Church members.

In early 1975 my husband and I were married in Seoul, Korea. After several weeks in Korea and Japan, we returned to live in Tarrytown, and later Barrytown, New York. In Barrytown, I joined Mr. David Kim, President of the Unification Theological Seminary, and his assistant, in further developing plans for the school, recruiting faculty and students, etc., for September 1975.

For the past fifteen years (1975-1990) I have continued in educational administration at the Seminary. Since the school is small (100 to 140 students) and the full-time faculty numbered fewer than ten for most of those years, my responsibilities were in some ways more like those of a department chair, with considerable involvement in scheduling, student advisement, and evaluation. On the other hand, since the Seminary had no Dean of Faculty during most



of that period, in other ways my responsibilities went beyond that.

Highlights of the years were frequent visits from Rev. Moon during the formation of the Seminary; participation in annual meetings of professional organizations and conferences sponsored by the Seminary or Church; acceptance of a number of our graduates for further study at distinguished universities; and receiving the provisional charter in 1986 and the absolute charter in 1990. The adoption of our now eight-year-old son in 1981 remains in a class by itself. It has not only been enriching and educational but has raised the challenge of balancing mission and family responsibilities to a new level.



**With Seminary President David S.C. Kim and founders Father and Mother Moon holding the Absolute Charter**

Not having completed my doctorate has been a limiting factor in certain ways. I had originally considered myself an interim person in the position but was asked to continue for a longer period of time than I anticipated. I was unable to take time for formal study beyond a few courses until this time. Now that the Seminary has its absolute charter, I am in a better position to be free to study. I would like to earn my doctorate in the next four years and then continue to work here at UTS, in another academic setting, or in a broader educational mission of the Unification Church. I am attracted to the program in Religion and Education at Teachers College because it relates to both my professional and personal interests. I hope that I can combine perhaps a decade of teaching along with administration before I retire.

## Excerpts from Letters Written to UTS President

*October 21, 1987*

Dear President Kim,

I would like to report my situation to you and to ask for your direction. We have all pushed very hard to prepare for the SED<sup>18</sup> visit and are grateful to have it behind us. At the same time, we are already feeling the challenge ahead of preparing for ATS<sup>19</sup> and Middle States<sup>20</sup> accreditation. I wonder about the possibility of doing something "restorative" in my own life, away from Barrytown, before that.

During the last three weeks Ernest and I have attended a mini-course on communications at the Reformed Church in Kingston. (It was taught by a Sister who is a counselor on the staff of an interfaith counseling center in this area.) We both gained a great deal of insight into our attitudes toward the world in which we live and our ways of perceiving situations and dealing with them.

As part of the course, we took the Myers-Briggs Type Indicator test which is widely used today and which reveals one's preferences as to the way we find out what a problem or situation is about and our way of deciding how to respond

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<sup>18</sup> New York State Education Department.

<sup>19</sup> Association of Theological Schools in the United States and Canada.

<sup>20</sup> Middle States Commission on Higher Education.

or deal with it. It showed us (Ernest and me) that we are more alike than we tend to think of ourselves.

While the test shows me to be primarily a thinking, rather “quick to decide” individual, my score on feeling shows that in decision-making I am not only concerned with ideas, facts, concepts, etc., but give weight to the personal values involved, including those of other people. The good thing about this is that people tend to give most toward accomplishment of goals if they are respected, appreciated, and understood; the danger is that a person like myself sometimes takes things too personally or is too sensitive to the spiritual or physical difficulties of faculty or students, for example. I am of the type that wants to make a decision and to get on with other matters. Although I was clearly in the “thinker” group in the class, my score on feeling was close to my score on thinking.

The problem for me then, is how to work with others without letting criticism and lack of respect affect my own sense of value, in other words taking it too personally. But even taking that into consideration, I believe that some of my challenges are not personal so much as concern for the Seminary and for the position of Academic Dean, which in terms of history I occupy for only a few brief years but which may have lasting implications for the future.

Ernest and I talked about it and agreed that there is a spiritual aspect and dimension to all of this as well. I began to feel the need to sort of detach myself from my mission to pray and think for a while, not just about my work but about my life, my relationship to God and True Parents. As Ernest and

I talked (about 3:00 a.m.) I felt inspired to ask your permission to attend the 40-day training in New York which begins today, although I would need to be a few days late. I feel that this may be the best time for me to get away and that Dr. Matczak and Dr. Shimmyo can stand in for me with the help of Debbie Truin who is doing very well. I have only been to a few weekend workshops in these near-twenty years and feel the need for some spiritual recharging.

Sincerely,

In True Parents Name,

Therese M. Stewart

*December 10, 1988*

Dear President Kim,

This has been a week of “catching up” after having been gone to ICUS<sup>21</sup> and the Middle States meeting. I have wanted to write you to say that I enjoyed both and felt that I benefited from them. Since you and Mrs. Kim attended a number of the Committee II (ICUS) meetings, you know that I didn’t really get into the discussion on Friday and Saturday. However, I was the Committee Discussant on Sunday morning (the person who was to do this didn’t come). I was grateful for the opportunity to do so and several participants later commented that I had raised some good questions on the papers of Dr. Schleicher, Dr. Wagaw, and the third paper writer whose name escapes me just now. Dr. Schleicher gave me positive feedback too so I felt that I somehow restored my earlier lack of participation.

The Middle States Conference was also helpful and I enjoyed attending with Dr. Ang, Dr. Matczak, Jenny, and Bill. I was impressed at the apparent desire of MSA members to improve education and to be more effective in their respective roles. One program in particular dealt with ethnocentrism — it was presented by the black woman president of SUNY Old Westbury, which has been able to achieve its goal of becoming a truly intercultural institution to a great extent. About 70 percent of its faculty are from non-western cultures and of

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<sup>21</sup> International Conference on the Unity of the Sciences

course a large percentage of students are too. They have been able to do this and achieve a high academic standard as well.

At the present time I am working on the Master Schedule of Courses (previously entitled "Course Offerings"). I prepare a draft based on faculty and administrative decisions of the preceding year and the pattern of courses professors have taught, and then go over it with the faculty. Since Dr. Matczak and I have been working together, we have been trying to get all the faculty members who teach in a given area, e.g., Church History, to meet together to discuss their courses but it doesn't always work out.

Debra and Katie are working on Christmas decorations and other preparations for the dinner as well as course syllabi, Christmas card list, etc. Helen is processing course evaluations when she can—her baby is sick quite often. Kathleen is working on grades. In addition, we are all working on various things that we don't get done during the term. This coming week we will be busy with Dr. Turner coming on Thursday, a meeting of the theology faculty with Dr. Matczak and me on Tuesday, and the faculty dinner on Sunday.

Sincerely,

In True Parents Name,

Therese M. Stewart

*May 11, 1992*

Dear President Kim,

Last week we had an Academic Affairs Committee meeting and talked about Independent Study, among other things. I had gone through some catalogs from other schools and photocopied their policies on I.S. in so far as they gave any and distributed them to the Committee. Dr. Shimmyo and I agreed to formulate more detailed policies for our programs and bring them to the next meeting for discussion.

On Tuesday I handed in my last papers for this term at Teachers College. For the two courses I took in Fall Term, I received P (pass). That is normal grading for one course, a coordinating seminar. In the other course the professor was ill and just decided to grade on a pass/fail basis. On Thursday or Friday, I will go to register for the early summer session which runs from the last week in May until the end of June. I will be taking a required Research Seminar and a course in Faith and Moral Development recommended (and taught!) by the program director.

Last Thursday afternoon I went to Dobbs Ferry for Carroll Ann Dobrotka Brooks' memorial service. She joined in 1968 soon after I did. I haven't seen her often over the years and didn't plan to go but I was asked to do a 15-minute prayer for her and during it felt strongly that I should make the effort and go. I was happy that I did—I went with Kate Jones and Sarah Witt. There were not so many people there, perhaps twenty-five or thirty. Dr. Masuda read a testimony that Dr. Wilson had written—Carroll Ann had been the main style



editor for the World Scripture volume. It was a tribute to her perseverance in the face of many difficulties and to her love for God and True Parents. There were other testimonies as well and Rev. Hose gave an inspiring sermon. I am sure it must have been a healing experience for her and will be a comfort to her parents.

Ernest and I fundraised this weekend and did quite well. I made sixty floral arrangements in baskets and we sold them all. We also sold bouquets and roses. Michael helped us at the stand and did very well—he was good with customers. Our stand is across from the Burger King on Broadway in Kingston. As usual, many staff and students fundraised and as far as I know, most did quite well in spite of general economic conditions. A few did not, unfortunately—it is always a gamble.

Tomorrow I will begin a 40-day condition. I've been reading Divine Principle to my ancestors and friends in spirit world and also praying with Ernest about our tribal messiah responsibilities. The other night I came upon the section about the need to pay indemnity to enter the next level of spiritual work and it gave tribal messiah level as an example. Judging from events of the past few weeks I thought that perhaps I had not paid enough. My oldest sister, the key to my reaching most of my family and relatives, has developed some unusual eye condition and has lost most of her vision in one eye—additional blood vessels grow under the retina and, although she had them removed with laser surgery, the condition recurred once and will very likely recur again. I continue to pray, as I have all these years, that she will open her heart and

mind to Principle and to True Parents. This is my sister who is a nun.

We will have a Faculty Workshop on Wednesday and will meet at the River House from about 9:30 to 3 or 3:30. On the agenda are sharing of experiences in the former USSR and possible implications for the curriculum; ecumenism: traditional Christian and Unificationist ecumenism; and comprehensive examinations. It would be wonderful if you could “drop in” or even stay for the whole day if your schedule permits.

Also, this week the graduation steering committee will meet—Kerry Williams, Mike Wildman, Junior class representatives, and myself.

Pat Piorkowski called me today from Connecticut where the Piorkowskis moved to do tribal messiahship. It turns out that the University of Bridgeport is in their “hometown” (county) and they live just about twenty minutes from the University so they go over often to pray and are interested to see how everything develops. Pat has a Master of Education degree in Guidance and Student Personnel work at the college level so she hopes she can be involved in some way.

I had a call from Jane Turconi at WMC<sup>22</sup> today. She and Taj Hamad are helping a Muslim scholar from Sudan look for a position in the U.S. The scholar, Dr. Khagoli, was in the recent Blessing and is in danger from one of the

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<sup>22</sup> World Mission Center, the headquarters for Unification Church international missionaries.

fundamentalist groups, in part because of his association with the movement. I asked her to send his resume. He has taught Islamic Mysticism and other religions. His Ph.D. is in Philosophy of Religion. He will have a second article in "Today's World" soon.

I hope that you had a restful time in California, President Kim. We will look forward to seeing you and Mrs. Kim this week.

Sincerely,

In True Parents Name,

Therese M. Stewart

## The Family as Educator

*Excerpts from paper submitted for the course  
"The Family as Educator" in Fall, 1990.*

I describe my family as consisting of my husband, my nine-year old son, and me. My husband is a native New Yorker, retired military and veteran of the Vietnam War, and an Aquarian. He was the fifth child and only son in a family of five children. His formal education, except for occasional courses in the military, ended with high school. However, he is an avid reader, and a deep thinker. He is something of an unofficial counselor, a sort of "uncle figure" to younger members of our church community. As a long-time member of the Unification Movement, he tells stories of experiences with the then little-known Rev. Moon and his wife when he was stationed in Korea in 1964. He tends to totally invest himself in his current interest, which may last for a few months or for a number of years. Currently he is collecting, studying, evaluating, and distributing audio cassettes of motivational speakers.

When our son came to him, baseball cards in hand, with some questions about players, Ernest decided it was time to learn about baseball cards. In a few months he knew the location of the best card shops within a vicinity of thirty miles, acquired a great deal of knowledge about all the teams and their best players through conversations with shop owners and card traders, and invested a thousand dollars or more in developing a collection which he co-owns with Michael and

which is to help pay for Michael's college in another ten years! It is very difficult for him to do anything other than thoroughly. He values the time we spend together as a family and at times complains that I am "married" to the Seminary.

I am, among other things, a Pisces and by education and experience, not by nature, an administrator. In part I came into this role because of the needs of the Catholic religious community in which I was a member for many years. I tend to feel overly responsible and to persevere in my commitments. I like to study but do not consider myself sufficiently disciplined to be a true scholar. I enjoy homemaking and am a good cook when I cook, which is about once or twice a week. When occasionally Ernest and I do some project or cleaning task together, we both have to go the extra mile—I to put up with his need to do it absolutely thoroughly and he to tolerate my need to get the job done.

Michael is his own person. Because he seemed to lose interest in a new toy very quickly when he was little, we were skeptical when he said that he wanted to play the violin. We thought it was just a passing interest, but finally gave in, bought him a violin, and arranged for lessons. He has been playing now for more than two years. He is a good student although his study habits need improving. He is resourceful—when I told him last week that he could not accept the little chicken that a friend offered him, he came home with an egg (due to hatch soon). He loves animals and has numerous pets. He is concerned about the environment and the preservation of endangered species. In the absence of siblings, he has close friends of his age in the church

community and has someone “sleep over” almost every Friday night. He watches cartoons before his Korean class on Saturday mornings and, when he has his homework done, MacGyver and Rescue 911 during the week.

Michael is our son through the goodness of God and the love of very special friends who, knowing of our desire but inability to have children, conceived and bore him for us. I heard him tell his story at age four or five to a younger friend: “My Mom couldn’t have babies so Aunt Barbara (his birthmother) had me for them.” After a slight pause he continued, “I wish I could stay with Aunt Barbara” to which Christy replied, “Isn’t that funny? I always wished I could stay with Uncle Ernie and Aunt Therese!” To my relief Michael concluded with, “Yeah, isn’t it something the way we always get what we really want?”

Our family is nuclear and two-generational, just my husband, our son, and me. Ernest and I married late and had Michael seven years later. My family of origin, a family with seven children, have been mobile and live at great distances from each other except for three who live relatively near each other in Minnesota. So there is little contact except for a Family Round Robin letter and occasional phone calls. We live in an apartment on the Seminary campus where there are several other families with children, so Michael has surrogate brothers and sisters.

Ernest’s and my families lived on farms when we were children, his in New York and mine in Minnesota. After that, he was in the military for twenty years and I in a convent for the same number, so neither of us developed much in the way

of a social family style. My husband's family (sisters, brother-in-law, and nieces) live near Syracuse and are something of an extended family with Ernest's oldest sister and her husband surrogate grandparents, but we only visit two or three times a year. We have many relatives on my side of the family but unfortunately do not see them often.

Our family places a high priority on family, education, and religious tolerance. Openness toward persons of other cultures and religions generally characterizes my own family as well. It was not easily observed in rural Minnesota some decades ago because the population of communities tended to be culturally rather homogenous. There was nevertheless some anti-Catholic, anti-Protestant, and anti-Semitic sentiment on the part of one group toward another. Our family represents two different traditions within Christianity, Catholic and Protestant. We celebrate birthdays, wedding anniversaries, Christmas, and Easter.

In terms of possessions, we tend to be collectors, not for the sake of collecting so much as by default—by a lack of discipline or decisiveness in getting rid of clothing or other things not really needed but which may “come in handy.” I suspect we have learned these habits in childhood. As a result of this, it is not uncommon to misplace items at our house.

It is indeed by telling our stories about who we are, where we are going, what we believe, and what is the right way to live that we become who we are. It is likewise in so doing that the family fulfills a primary aspect of its role as educator.

# Unification Theory of Spiritual Growth

*Excerpt from dissertation submitted in partial fulfillment of the requirements for the Degree of Doctor of Education in Teachers College, Columbia University, 1990.*

Jesus' words "You are to become perfect as your Heavenly Father is perfect" (Mathew 5:48) are understood as the attainable goal or purpose of human and spiritual development and a reiteration of the divine mandate given to the first human ancestors: "Be fruitful and multiply, and fill the earth and subdue it ..." (Genesis 1:28). The "three great blessings," or "three great commandments" as these are termed in Unification teaching, have to do with personal integrity; family and societal responsibilities; and environmental consciousness, and also with activities to govern society such as politics, art, and science.

The blessings are fulfilled relationally, that is, both God's grace and human responsibility are involved. Individuals fulfill the First Blessing by moving through the three stages of individual growth—formation, growth, and completion. Originally the period of growth with its stages of formation, growth, and completion was to correspond approximately with the first twenty-one years of life. One is understood to be under God's indirect dominion during these three stages and thereafter to enter the realm of God's direct dominion. Through the Blessing in marriage and establishing a family and serving the larger community mature individuals fulfill the Second and Third Blessings. The following sections



address each of the blessings with regard to its theology and practice.

## **Becoming Whole: The First Blessing**

### *The Theology*

The First Blessing has to do with the Christian doctrine of sanctification, that is, the formation of character in response to a relationship with God. It signifies the development of self as the image and likeness of God (Genesis 1:26), with the primary trait being that of love or heart.

“To be fruitful” means to become mature, to perfect one’s individuality. This process is based on mutuality rather than selflessness. The First Blessing, to grow, refers not only to physical growth but primarily to growth of the spirit, namely the improvement of a person’s spiritual level. What, then, is meant by the term “spirit”?

According to Unification theology, a human being is a dual being — a material being and a spiritual being or self. The spiritual self or the “spirit” exists as an invisible being, created to be the subject to the physical person and to be felt and perceived through the spiritual senses. Through the spirit a human being can communicate directly with God. The spirit lives for eternity in the spiritual world after leaving the physical body.

Just as the material/physical aspect of an individual has both mind and body, so the spirit consists of mind and body. The spiritual body resembles the physical body in form. The spiritual mind is the spirit’s center, where God may dwell.

The spirit grows through the interaction between life elements from God and vitality elements from the physical being, but the spirit also gives in return a certain element which Unification thought calls a “spirit element.” When the physical being returns a wholesome element to the spirit, the spirit grows in the direction of goodness.

The spirit perfects itself by gradually growing through the three stages in conjunction with one’s physical being, centering on the spirit mind, in accordance with the principle of creation. Spirits in the first stage, the formation stage, are called form spirits; those in the growth stage, life spirits; and those in the completion stage, divine spirits. Human growth involves both growth of the spirit and growth of the physical being.

An individual who has attained such maturity is said to resemble God’s perfection, the harmonious relationship between God’s mind and “body.”<sup>23</sup> Guided by God, over time mind and body interact to result in an integrated personality. Such a person is said to be a source of joy to God; he or she

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<sup>23</sup> Unification Principle teaches that since God created human beings in God’s image, and the creation in the image of humankind, we can come to understand something of God’s nature by understanding the nature of creation. By observing creation, it can be seen that it has the dual characteristics of *sungsang* (internal character) and *hyungsang* (outer form) and the dual characteristics of yang (masculinity/positivity) and yin (femininity/negativity). The terms *sungsang* and *hyungsang* are Korean terms for which there is no accurate English translation, while yang and yin are Chinese characters in common usage. According to Unification Principle, God creates and sustains life and the universe out of the relationship between these characteristics within God. The reader is referred to *Essentials of Unification Thought* (1992) for a more complete discussion of these ideas.

becomes one in heart with God and God's dwelling. Young Oon Kim suggests that a perfected individual feels as if God's feelings were his or her own.<sup>24</sup> She further explains that perfection does not mean the end of growth and that life can always be further enriched by new experiences, both on earth and hereafter in the spiritual world.

### *The Practice*

For many, coming to accept the basic teaching of Unificationism, Divine Principle, involves a new awareness of how God has been active in one's life or, for some, coming to know the existence of God for the first time. The metaphor of coming home, or of having been found, is sometimes used to describe the experience.

Inherent in accepting the teaching is a call to commitment, that is, to undertake the way of life which it offers and to place oneself in the service of the cause it represents — building the Kingdom of Heaven on earth. The restoration of this world is recognized as beginning with oneself. For many it means a reordering of priorities. Some separation from the secular culture, a new selectivity in regard to entertainment, reading, music, television, and so forth, at least for some period of time, are common decisions.

Unification practice often involves placing oneself under the guidance of another, experienced in the way of life, as one sets about overcoming self-centeredness, sinful habits, and other aspects of fallen nature. Cultivating an interior life, a life

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<sup>24</sup> Young Oon Kim, *Unification Theology*. HSA-UWC, 1987.

of prayer and of service to others are all aspects of this process. Individuals also nurture their spiritual life by studying Divine Principle; Holy Scripture, Rev. Moon's sermons, which usually deal with how one lives the Principle in everyday life; by "witnessing" — sharing one's story with others — and by teaching the Principle. Prayer, devotional reading, Pledge Service,<sup>25</sup> fasting, paying indemnity,<sup>26</sup> and serving others are spiritual disciplines individuals commonly utilize to attain this unity.

Unificationists develop and simultaneously devote their abilities to fulfillment of the larger purpose. This achievement of individual perfection or wholeness is primarily supported by the stimulus toward growth inherent within human beings, something akin to the concept of grace in Christian theology.

The love and nurture from others, in particular of parents and older, more mature siblings is considered an important vehicle of God's grace. Neither this love nor the principle of growth within, however, can take the place of fulfilling one's own "portion of responsibility" which is critical to accomplishing each of the three stages of growth. This pursuit

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<sup>25</sup> Unificationist members and families join together for Pledge Service at an early hour on Sundays and certain other designated days to offer thanks to God for past blessings and, in an atmosphere of reverence and filial piety, to offer God the coming week. The Pledge consists of reciting together promises that embody the values and goals of Unificationism. The content of the Pledge is a series of affirmations and promises which are an encapsulation of the values and goals of the Unification teaching and way of life.

<sup>26</sup> Indemnity conditions are defined as actions or offerings of reparation for past wrongs which allow or help one to return to a former position or status.

of individual maturity and effort to restore oneself is at the same time preparation for the Blessing, that is, for engagement and marriage, the most important ceremonies in Unification spirituality.

According to Unification teaching, as a result of the fall at the beginning of human history, attainment of this individual perfection or wholeness has not been possible. Because of the fall, no one modeled this wholeness until Jesus, who came in the position of the second Adam to fulfill what the first Adam failed to do--to become, together with a feminine counterpart in Eve's position, the True Parents<sup>27</sup> of humankind.

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<sup>27</sup> The term "True Parents" has several levels of meaning. The first human ancestors, the biblical Adam and Eve, were destined to be the True Parents, to pioneer the path to perfection at the individual level, the level of family, and that of the world. However, they married prematurely without having achieved individual perfection and oneness in heart with God, and were no longer qualified to fill this position. After many years of indemnity (similar in meaning to reparation or atonement), conditions were complete for Jesus to be called as the second Adam to fulfill the position. Jesus was not recognized or accepted in the fullness of his role as Messiah, and was put to death. He had become one with God and God's True Son and, although by his death he accomplished the spiritual salvation of humankind, he died without fulfilling the position of True Husband and True Parent, and, with a spouse, creating a True Family. According to Unification theology, after the resurrection of his spirit, Jesus and the Holy Spirit, in the position of spiritual True Parents, gave rebirth to followers of Jesus in preparation for the time when a chosen man and woman would fulfill the position physically as well. Unificationists see this as the essence of the mission Jesus asked the 16-year-old Sun Myung Moon to undertake.

## **Becoming a Family: The Second Blessing**

### *The Theology*

Becoming a true family is the essence of the Second Blessing, to “multiply” and to “fill the earth” (Genesis 1:28). The establishing of True Family or fulfilling the four-position foundation (God, true man and true woman, and children) is the purpose of creation according to the Principle. The importance of the four-position foundation lies in its being the dynamic through which God dwells in the world and experiences the give and take of love with the human family. Young Oon Kim explains:

When two God-centered people unite in marriage they lay the foundation for a God-centered family. In marrying and establishing a family, man and woman realize the four-position foundation on the family level. (In their union they form one being who resembles God at a more complex level and as one they experience a relationship with God. This does not mean that they can no longer relate with God as individuals however). God-centered families make it possible to have a God-centered society. As their influence expands, the way is prepared for God-centered nations and a God-centered world. Hence, Unification theology stresses the importance of the individual and

family as stepping stones to the realization of the good of the whole.<sup>28</sup>

Walsh calls attention to “the unmistakably Confucian character” of the emphasis on the family, and notes that it may be Unification’s most significant contribution to contemporary practical theology.<sup>29</sup> Young Oon Kim suggests that because of Rev. Moon’s cultural heritage, he

... was able to recognize an aspect of the Biblical heritage often overlooked in the Christian West, because of the predominantly individualistic nature of Protestantism and the Church-centeredness of Catholicism.<sup>30</sup>

### *The Practice*

Blessed couples aspire to embody their beliefs and values in their everyday life and in their social environment. Many marry across racial and national lines with the belief that the tradition of hatred between races and nations can be reversed.

As in Christian practice, rebirth is an important internal event. A rebirth type of experience may accompany conversion or other transitions in life. In Christianity it is often associated with Baptism when one is reborn spiritually through Jesus and the Holy Spirit. In Unificationism, it is also

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<sup>28</sup> Young Oon Kim, *Unification Theology*. HSA-UWC, 1987.

<sup>29</sup> Thomas Walsh, “Practical theology in the aftermath of Marxism: Unificationism’s ‘Three Blessings’ theology” in Anthony Guerra (ed.), *Unification Theology in Comparative Perspectives*. Unification Theological Seminary, 1988.

<sup>30</sup> Young Oon Kim, *Unification Theology*. HSA-UWC, 1987.

associated with the Blessing and the beginning of married life. In the context of the Blessing, Unificationists understand it to effect the forgiveness of sin and rebirth to new life and lineage. Use of the term is not limited to its association with Baptism or the Blessing.

On the family level, a couple aspires to establish a family in which three forms of love are experienced – conjugal love, parental love, and children’s love. (Assumed at all levels in this model are the love of brother and sister, the love of friend and neighbor, and the love of extended family).

Together, parents are responsible to create an environment in which all members of the family can grow. Children are seen as born into a new providential era and a new lineage. Parents are responsible to represent God to them and, especially by example, to prepare them to relate with God. Unification education means to raise their children to be able to fulfill the Three Blessings, that is, individual perfection, a true family, and loving dominion over the creation. In the Unification theory of education, this translates into education of heart with emphasis on understanding God’s heart; education of norm or standards for individual conduct and conduct within the family; and education of dominion or intellectual, practical, and physical education. In his discussion of this parental responsibility, Dr. David S.C. Kim refers to the interinstitutional character of such education. He alludes to the

... process of the development of the whole human person within the context of all aspects of life. This involves a cooperative effort between the home,



the school and other institutions of the community and society.<sup>31</sup>

The importance of the parents' responsibility is emphasized by the notion that, until mature, children are in God's indirect dominion—God relates with them through the love and teaching of the parents and others in a parental position.

## **Building the World: The Third Blessing**

### *The Theology*

According to Unification thought, every human being is meant to inherit God's creativity. God endowed human beings with creativity in order for them to exercise a dominion over creation with heart and love. However, because of the fall, their engagement in creative activities has been based on reason and has often been self-centered. In order to solve these problems, people must establish the original creativity which is centered on heart. It is through the Third Blessing that humankind, as it achieves harmony and realizes Unification theology's communitarian social vision, also attains dominion over creation.

In this way, humanity becomes "the mediator and the center of harmony" and "the microcosm" of the universe.<sup>32</sup> This blessing includes the attainment and practice of

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<sup>31</sup> David S.C. Kim, "Toward a wholistic approach to education: A comparison of representative theories of west and east." Unpublished doctoral dissertation, Columbia Pacific University, San Rafael, California, 1988.

<sup>32</sup> Sun Myung Moon, *Divine Principle*. HSA-UWC, 1973.

techniques and skills in the spheres of technology, administration, art, science, etc.<sup>33</sup>

### *The Practice*

Unification practice related to exercising a dominion of love or care over creation is manifested in varied ways. The Third Blessing is the call to expand restoration from the individual and family levels to the level of society and world. Dominion is established through restoration of economics, politics, the arts, entertainment, education, communication, social reform, and all areas of human endeavor. Pursuit of education in preparation for profession or career, participation in the political process and in social reform, and volunteer service are among the ways in which the Third Blessing is fulfilled.

Unification theology teaches that every human being has within himself or herself all the elements of creation, both material and spiritual, and thus has the potential to guide and influence not just the world of science but also the spiritual world.

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<sup>33</sup> Sang Hun Lee, *Essentials of Unification Thought: The Head-Wing Thought*. Unification Thought Institute, 1981.

# **The Reality of Unification Ministry**

*Excerpts from dissertation submitted in partial fulfillment of the requirements for the Degree of Doctor of Education in Teachers College, Columbia University, 1990.*

This study is about the efforts of Unificationist ministers to sustain their own spiritual life as they engage in the practice of ministry. They pursue their spiritual growth not only to fulfill their own destiny as a true man or woman, husband or wife, and father or mother, but to contribute to the realization of a world of individuals, families, and nations restored to God's lineage and living in harmony with God, others, and the creation/environment.

In an attempt to describe the experience of Unification Seminary graduates engaged in the practice of ministry, I have drawn upon their own descriptions of that experience. What began as the language of sustaining spiritual formation became that of continuing their spiritual quest and of their efforts to realize a vision.

What emerges is a profoundly human story of people seeking God and goodness. In so doing, they endeavor to create good and in the creation of goodness, they seek God. They aspire to actualize Divine Heart on the intrapersonal, interpersonal, and universal levels. Their stories tell a flawed and complex tale. Even the Seminary is not a haven—the world is filled with competing forces.

The participants were found to be deeply committed — committed to realizing a vision, committed to their families, to their nation, their world. They put their faith into action. They are caring, responsible people, deeply valuing their relationships. They are active in negotiating the developmental stages of a relational faith.

Viewing the data in the framework of Christian and Unification spirituality we see men and women dedicated to God, Jesus, and to those they regard as history's long awaited True Parents of humankind. Their words ring with an unmistakable desire to share with others a path which has transformed their lives, albeit a path that in the walking sometimes winds through the rough terrain of conflict, opposition, and misunderstanding. To use a biblical term, these Seminary graduates reveal themselves to be steadfast, not perfect, but having their feet firmly planted on the road that leads thereto.

Consistent with Unification ideals, they are seen traveling not alone but with spouse and children, with colleagues and elders, as well as a larger family beyond that. Their stories reflect an awareness that their entourage includes contemporary fellow travelers of different races, religions, and cultures, citizens of both this world and the spiritual world.

Unification spirituality is an integration of understanding, heart, and will centered upon the goal of fulfilling the three promises in Genesis, interpreted to mean individual maturity (fulfilling one's resemblance to God), maturity as a spouse and parent, and maturity as a

loving/caring and responsible citizen and caretaker of the planet.

It is a multi-faceted ministry to those within the minister's sphere of influence, with a major focus on church families, local community, one's own family, and oneself. It includes exercising leadership in teaching, preaching, counseling, praying for and with, nurturing, serving, and supporting one's ministry. A fundamental principle in Unificationism is that the individual exists for the family, the family for the nation, the nation for the world. In fulfilling the larger (public) purpose, there is fulfillment of the individual purpose, although there is often tension between the two.

The Unification way of life and model of the human family are hierarchical. Recognized as central in the hierarchy are the man and woman who are seen as first achieving fulfillment of the three biblical blessings or promises, in particular the position of restored ancestors or True Parents. They achieve individual maturity, establish a family committed to the advancement of God's will in the world, establish a nucleus of such families and a substantial foundation of human organizations and programs geared to human and environmental well-being. Unification ministry includes attendance to this couple and family and support of their work as well as the exercise of initiative toward them from the vantage point of the minister's own experience and expertise.

In terms of everyday ministry, this translates into nurturing the vision of a world of families indwelt by God; cultivating relationships, especially the relationship with

God; cooperating with other individuals, families, and ministers/leaders of different faiths in an effort to restore their own heart and character, nurturing and guiding their family, confronting social problems at every level, and sharing their vision and story/experience with others.

At a still more concrete level, this translates into exercising all or some of the following responsibilities in either of two different ministries:

1) Church leadership—operating a Unification Church Center, teaching Unification way of life to members through short term educational programs, counseling, sermons, and other presentations; cooperating with other religious traditions, and sharing the Unification vision and world view as appropriate through outreach to ministers, public officials, educators, and others; fundraising to support family and ministry; participating in church and other organizations with the same general goal of a restored society.

2) Campus ministry—performing the above functions (except for the operation of a Church Center) in the context of a college or university community.

The central phenomenon under study is the ongoing struggle toward individual maturity, harmony, and fulfillment in marriage and family, and advancement of a world in recovery as experienced by Unificationist Seminary graduates engaged in the practice of professional ministry. The phenomenon is conceptualized as being “spiritually challenged.” It includes stress or tension between spiritual progress and spiritual immaturity, between the ideal and the real, between other and self, between society and family. It

includes a desire for oneness with God and others, an aspiring to consistency in the actualizing of love in everyday life; and an awareness through experience of one's heritage as a member of a fallen race collectively in recovery.



**Graduation from Teacher's College, Columbia University**

## **A Seminary's Intercultural Awareness Approach: A Case Study**

*Paper submitted for the course "Professional  
Writing Skills" in Spring, 1991*

Four African students in colorful native dress introduced the Seminary's worship service with a musical offering from Africa. Two were black, one from Kenya, one from Mauritania. A third was Tunisian, descended from Berber tribes of North Africa. The fourth, a white female, was an Africaaner, a South African having Dutch ancestry. They spoke of their struggle over the year to overcome historical racial and religious barriers, to develop trust and respect, and to become members of the one family they now felt themselves to be.

Although students come from Africa, the Pacific Rim, the subcontinent of India, and from North and South America, most students are from Japan and the United States. Most have interracial and/or intercultural marriages and have young children. Although they come from different paths of faith, most students share a common religious affiliation. This generalization admits three exceptions: the 1991 Senior class includes a Buddhist monk from Sri Lanka, an evangelical Christian from China, and a Jain from India.

Does the presence of such a diverse group ensure the development of awareness and appreciation of different cultural characteristics and values on the part of students? This case study attempts to answer that question for one



school, the Unification Theological Seminary, a graduate professional theological school in upstate New York. Various students and faculty interviewed in the preparation of this paper expressed a wide range of opinions. Some held that the intercultural experience in a school is best realized spontaneously, and should not be structured or institutionalized. Several students stressed that, for them, the appreciation of other students' cultures is secondary to coming to appreciate their colleague as "brother" or "sister" in the human family. Others felt that appreciation of the culture which had formed another was a prerequisite for appreciating the person.

A graduating student contrasted her experiences at UTS with those at Michigan State University eight years ago where she had been invited into the homes of local people on occasion. Customarily, foreign students were introduced to the congregation at a local church's Sunday worship service and went to someone's home for lunch or dinner. Such hospitality taught her to appreciate American customs and values. She noted the lamentable absence of similar practices at UTS. "Especially," she added, "since we have students from countries where the cultural differences are greater than between my native country (Germany) and the United States."

Several seminarians deplored the tendency of some of their international colleagues to associate primarily with their own countrymen. This seems to be especially true for students who share a common foreign language and a preference for their accustomed foods. However, the

articulate and unusually poised Jain enjoyed joining a table of all Japanese students in the dining room. "My Japanese brothers are patient with me, even though I am an unreconstructed vegetarian."

Some criticisms were surprising. One first-year student felt intimidated by the large number of students from one country. She was convinced that this encouraged isolation and reduced the value of the intercultural experience for everyone. Moreover, she believed that this created a "reverse situation." In her view, the limited number of American students (approximately 35 out of 160) adversely affects the intercultural experience since a Seminary in the United States should exert a predominantly western influence.

Value conflicts were frequently expressed. For example, a courteous Japanese student reluctantly expressed discomfort with the lack of deference on the part of American students toward professors. In Asian countries, he confided, teachers command enormous respect. Furthermore, Asian students expect to have a paternal, caring relationship with their dignified professors. This was not his experience here "where instructors may avoid becoming involved in the lives of their students." Some teachers were perceived as undignified: "It is too casual – sitting on the edge of the desk while lecturing." He obviously preferred the more formal, vertical, and hierarchical relationships of the Pacific Rim.

Certain countries are clearly underrepresented in the student body and on the faculty, many of the Third World countries among them. (Two students expressed concern about the impact of a disproportionate number of students

from one country, especially if those students are non-native speakers of English.) The same is true for the minority groups of blacks, Hispanics, and native Americans. Their absence from the Seminary has been lamented by these students. "We need them here 'at our table'—they have been suffering peoples. This is our mission."

From the inception of the Seminary, there have been intentional efforts, philosophical, curricular, and extracurricular, to facilitate intercultural awareness and appreciation. Of these, the vision of the Founder, Rev. Sun Myung Moon, and the Unification Principle are of primary importance. According to the Unification Principle, all races and cultures are equal. All humankind constitutes one "family." God is their Parent. All nations are one. These nations must resolve their national problems and achieve a global unity.<sup>34</sup>

Toward this end, Rev. Moon sent missionaries to 120 countries in 1975. He sent them out in groups of three—a Japanese, a German, and an American. One fundamental purpose of their mission was to resolve the resentments resulting from World War II and to achieve harmony in their own relationships as a pre-condition for eventual unity

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<sup>34</sup> In the Unification Principle, conflict and division on every level are seen as the expansion of an original sin by the first human ancestors. In the present situation, nations carry providential restorative roles with Korea, Japan, and the United States and Germany in the roles of Adam, Eve, and the archangel respectively, the chief characters in the Genesis story. These nations must work out certain problems and establish a foundation for global unity. The notion of resolving historic resentments between peoples is also seen in the interracial and intercultural marriages so common in the Unification Church.

among their nations.<sup>35</sup> A German student among my sample was concerned about resentment, even jealousy, of students from other countries. "They might view this as diminishing the value of their own cultures." Despite such misgivings, most seemed to have at least an intellectual grasp of the Founder's purpose — to resolve any remaining animosity and to make more tangible the concept of unity among nations.

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<sup>35</sup> A "true" family, according to the teaching, was to have been the model for the family of humankind from the beginning of human history. The first human ancestors were to individually fulfill the three blessings set forth in Genesis, "Be fruitful, multiple, fill the earth and take dominion ...," which is interpreted as attain individual maturity, build a family characterized by unselfish love, and protect and develop the earth, the environment. A selfishly motivated and power-hungry spiritual guardian, the biblical Lucifer, was able to influence the young Eve and Adam to bring about a perversion of the ideal and to usurp God's position in the plan. The entire course of history has been one of tragedy culminating today in the breakdown of the family, widespread confusion as to moral values; materialism, crime, and violence, all expanded to the global level. The reorientation of this history is to be accomplished through a spiritual revolution beginning with individuals and culminating in the restoration of families, societies, nations, and every aspect of society, such as business, politics, economics, education, media, and the arts.

The Unification Principle asserts that had Jesus been accepted in the fullness of the role in which he came, this restoration could have been realized at a much earlier time in history. His achievement, however, was limited to fulfilling his role as son of God in whom God dwelled, and spiritual Savior of the world. The temporal and material restoration of marriage, the family, of societies, nations, and the entire world, required the fulfillment of his role not only as True Son but as True Husband, Father, Grandfather — in a word, the establishment of a new lineage. Christians see themselves reborn into God's lineage through baptism and the forgiveness of original sin, but forever irrevocably weakened in intellect, heart, and will, and unable to bring the "Kingdom" on earth. Unificationists believe that these effects of original sin are in fact capable of being overcome. Unificationist Christians see in Rev. Moon's life and achievements a development of important aspects of the mission of Jesus which people of his time refused, foremost among them the establishment of the position of True Parents and of families based on "true love," i.e., living for the sake of others.

Rev. Moon's instructions to these trinities of missionaries were unequivocally clear: "Learn from the culture. Submerge yourself in the culture and become one with them. Eat their food. Sleep in their beds. Relieve yourselves as they do. Love them." With these basic directions, off they went. He has now asked American church members to adopt a given foreign country as their missionary country with a view for them to visit the country for forty days a year for three years.

A cultural anthropologist, through her courses, is helping to prepare the students for the unusual adjustments required for the task of leaving Seminary and becoming immersed in these very different worlds. New ways of surviving physically and psychologically and new rules of behavior must be learned. Entry into and survival in poor and isolated areas has been a challenge, especially for American students. "I did not realize the realities of poverty nor the difficulties of bringing about change" a traveler reported sadly. "But I learned that I'll have a better chance for success if I understand the people." In addition to expanding the missionary experience, the preparation for their new foreign duty has played a role in consciousness raising. As a result of careful examination of his assumptions about the world, a mature Japanese missionary and seminarian confided his astonishment. "I never knew about this thing called 'ethnocentrism.' I had always thought that with patience and careful teaching, foreigners would come to see the truth, and do things my way," he said. "I never realized that they expected the same of me!"

The harsh realities of life in other countries have helped some returnees to understand their own culture. "Previously I was unaware of cultural factors in my own society. I didn't realize how urgently I needed some of my Seminary courses." He was referring to a number of courses in the curriculum that directly contribute to the interfaith and intercultural objectives of the Seminary. Christian Theology, Judaism, and Islam are taught as well as Hinduism, Zoroastrianism, Confucianism, Buddhism, Jainism, and Shintoism. It is not unusual to hear a student say, "I learned more about Judaism (or Catholicism, etc.) here than in all my years growing up in a Jewish family." A cultural anthropologist teaches a course in "Values Orientation: A Cross Cultural Analysis" in which students compare the cultural values of Koreans, Japanese, and Americans. Students share personal experiences, often intercultural, in the course. Another, "People and Cultures of the World," focuses on social institutions such as political systems and family organization as well as on the myths, symbols, and customs in different cultures.

Through field education and community service, students experience the cultural diversity of the Hudson Valley itself. Faculty members often utilize the cultural backgrounds of their students in their classes. One commented, "I urge students to cross cultural lines right from the beginning." A young woman from China came to appreciate and value the culture into which she was born, and which she had rejected from childhood, through her experience at the Seminary.

In addition to their formal coursework and field education as means of encountering other cultures, a network of student teams provides a support system for students, a temporary “family” for some, spurring practical and academic cooperation as well as spiritual growth. Formation of the teams takes into account individual preferences, cultural diversity, and emotional maturity. Some find these teams less meaningful than the associations that come about through being in the same class, taking the same courses, or having similar interests. “Friendships are the ‘stuff’ of the Seminary for me,” one senior student remarked.

A non-English speaker said that the sharing of life stories, sometimes in casual team gatherings, was crucial to her and helped to break down barriers that would be unbroken by other means. For such students, the ESL (English as a Second Language) program focuses on the development of cultural awareness as well as language proficiency. Reading assignments, television viewing, and field trips in particular contribute to introducing international students to the customs and values of many Americans.

How has the Founder himself been instrumental in establishing an interfaith and intercultural dialogue for these Seminarians? Even before approving the appointment of the original faculty of the Seminary, and annually for a number of years thereafter, Rev. Moon set forth his vision for the Seminary during frequent visits. He would spend long hours expanding that vision, sharing it with new students, and working with them on practical projects such as fishing and

net-making. He also met with faculty and Seminary officials to present his vision and goals to them.

Reminiscent of the practice of establishing situations for resolving intercultural conflict and transcending barriers of language and culture, the intercultural thrust of appointments to the faculty and to senior administrative positions was inescapable. Dr. Richard Quebedeaux, author and observer of the new religious movements, commented, "I don't think there is another Seminary in the United States with a Korean President, a Chinese Vice-President, and an American female Academic Dean." The original faculty included a Jewish Old Testament scholar and Rabbi, Greek Orthodox and mainline Christian historians, Confucianist and Roman Catholic philosophers, an evangelical New Testament scholar, and a Korean Unificationist theologian.

This study identified and discussed certain aspects of the Unification Theological Seminary's intercultural education, such as the underlying philosophy, the culturally diverse Seminary community, a curriculum with course offerings in the religious and cultures of the world, and a lifestyle oriented toward the intercultural and the religious. Other aspects await further study. For example, beliefs central to polarization, we-they distinctions, need to be explored. What are the Seminarians' conceptions regarding people's behavior and beliefs which are related to perceived cultural differences? How have unfounded beliefs served to reinforce cultural differences between themselves and others to support their feelings of group identity? Has ethnocentrism separated them spiritually from their fellow students, their



fellow human beings? In addition, students should be shown how these prejudices from the past and stereotypes in the present have served the strong in dispersing ethnic rivals and displacing the culturally disparate.

The Unification core value of world unity—unity of all nations, all cultures, all creeds—is explicitly expressed in students' lives, in their interracial, multicultural marriages, and in their pioneering missions. It can be safely said that the goals of intercultural awareness and appreciation are being actively pursued at this Seminary and there is promise of further achievement.

## **“This I Believe!” Highlights in God’s Effort to Recover Humanity**

When our first human ancestors, Adam and Eve, disobeyed God and separated from their Heavenly Parent, their losses were many. Among them, they lost awareness of God’s love for them; awareness of who they were as God’s own children; knowledge of the purpose of their lives and how to achieve that purpose; and their intended position as the True Parents of humankind. Adam and Eve actually gave their servant-caretaker, Lucifer, dominion over their own lives, their descendants, and our world. Thus, we have the discrepancy between the world of God’s ideal and the world we’re living in. Human beings were born into the “family” of the fallen archangel.

Scripture tells us that God did not abandon Adam and Eve—He promised them a Redeemer. After many years of preparing a chosen people, God sent Jesus as the promised Redeemer. Jesus was to take a bride; the Bible refers to this as the Marriage of the Lamb. With his bride, Jesus was to establish the true family ideal and become the True Parents of all humankind. They would have restored the first family of God that was lost at the fall. Jesus became God’s true son, one in heart with God, but even his own family did not recognize him as the intended messiah and he died on the cross. As a result, he died without marrying and without establishing a family. Together with the Holy Spirit, he gave spiritual rebirth to those who believed in him, but physical salvation, the reconciling of husband and wife to God, was delayed.

In his Second Coming, then, Christ returns to earth as a couple to establish the substantial reconciliation of husband and wife through the Blessing of Marriage. Thus, Father and Mother Moon come as the True Parents through whom God is guiding the world to peace and the fulfillment of His ideal. Jesus and countless others in this world and in the spiritual world are working with them in this mission.

Today, members of the Family Federation for World Peace and Unification, a global network of Blessed Families, are sharing Father Moon's teaching and the Marriage Blessing throughout the world. The Blessing is for engaged and married couples (one man and woman). It transcends boundaries and religious affiliations and creates a shared experience of One Family Under God. Strengthening marriage and the family hastens realization of the world of God's ideal since families are the building blocks of the Kingdom of Heaven on earth.

## Divine Principle from the Perspective of a Former Nun

*This article offers reflections on Divine Principle, the teaching of Rev. Sun Myung Moon, from the perspective of an American woman, a nurse and educator, wife, mother and grandmother, who after twenty years as a nun left the Sisterhood to embrace the Unificationist way of life for more than forty years*

I am often asked, “What did you find in the teachings of Rev. Moon that prompted you to make such a radical change?” I do not have a simple answer. It was a matter of both belief and experience. It was a matter of heart and head, both a left brain and right brain experience. After an introduction to Divine Principle, I returned to my dorm room at Teachers College, Columbia University in New York City where I was studying, wondering about its implications for me. If the teaching was indeed God’s will for humanity at this critical point in human history, it was only logical for me to embrace it—the next step in my life of faith. It was a matter of months, of prayer, reflection, studying, and “testing” it, so to speak, before I could actually take that step.

According to Divine Principle, marriage and family are central to God’s plan. As Kevin McCarthy comments in *The Master Plan*, “marriage and family find their origins deep within the very nature of God and are central to the

accomplishment of His purpose for creating.”<sup>36</sup> When God created the first human ancestors, his intent was to realize the ideal of love. While growing to maturity physically and spiritually, they were to obey God and to learn His heart, to learn unselfish love and to become True Husband and True Wife in whom and through whom God, a spiritual being, could experience life in the world God had created. They were to be the spiritual-physical beings that would give birth to God’s lineage and populate the earth with families who would dwell together in peace.

But if this were “the plan” why are we living in a world rampant with domestic violence, poverty, war, and injustice, I asked? Divine Principle asserts that because it was essential that Adam and Eve love God out of their own free will, they needed to make their own choices. They were guided by angels, in particular by the archangel, the Angel of Light, whom the Bible calls Lucifer. God foresaw the possibility that Adam and Eve could, during their growing to maturity, make choices not aligned with God’s plan. Therefore, he gave them the command not to eat of “the fruit of the tree of good and evil,” a metaphor for experiencing sexual love. God gave them the commandment not to engage in sexual love until they were prepared for the responsibility that marriage and family would bring. They were to become unconditional in their love for God, to build a foundation of unselfish love for others, and to prepare to serve as responsible caretakers of the earth.

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<sup>36</sup> Kevin McCarthy, *The Master Plan: God’s Hope to Heal Humanity*. New Family and Church Foundation, 2004.

Divine Principle often refers to the Bible, not as an attempt to prove a given allegation, but inviting us to recall a story that has come down through the ages and which, in spite of much of it being in "code," has stood the test of time. So, we read a story of our first human ancestors being misled by the Archangel, eating of the forbidden fruit, and being driven out of the Garden of Eden. Genesis continues the story with God promising to send a redeemer.

### **The Coming of the Redeemer**

Concurrent with many accounts of Jewish and Christian history, and affirmed by Divine Principle, God worked through a sequence of central figures preparing for the coming of the redeemer. Among them were Cain and Abel, Noah, Esau and Jacob, Moses, Zechariah and Elizabeth, Mary and Joseph, and John the Baptist. Christianity teaches that Jesus came as the second Adam, the long-awaited Messiah. Divine Principle agrees but departs from traditional teaching to affirm what some theologians have surmised, that because he was not accepted as such by those in power, he could not fulfill essential aspects of his role. In his total faithfulness to God, he fulfilled his role as God's Son; however, he was killed before taking a bride in Eve's place and, together with her, becoming the True Parents of humankind. By Jesus' life, death and resurrection, he achieved spiritual salvation but we await "the redemption of our bodies."

### **A Second Coming**

Subsequent to Jesus' resurrection and the descent of the Holy Spirit at Pentecost, Jesus spoke to his disciples about the

Second Coming. He spoke of it as if the time were near in order to support the faith of the disciples. Catholics and Protestant Christian denominations hold differing beliefs about how the Second Coming will take place, for example, the rapture and the Parousia. Some teach that it has already taken place. In Acts 1:11 of the New Testament we read that Jesus asked those who were looking up to the sky awaiting the Second Coming “Why do you stand looking up to heaven? The Son of Man will come as you saw him going.” Divine Principle infers that in his second coming Jesus will come as a man with a physical body as well as in spirit, this being essential to his fulfilling the physical redemption of man. It further infers that he will come not as the Jesus who walked the earth 2000 years ago but as another man with whom he, Jesus, is one in mission. Thus, Divine Principle alludes to a third Adam.

In Jesus’ own time on earth the prophet Elijah had come not as the prophet who had earlier disappeared from among them but rather, according to Jesus, as John the Baptist. According to the scriptures, Elijah was to reappear before the return of the Messiah. In failing to recognize this and in denying that he, John, was Elijah, John unwittingly made Jesus’ mission enormously more difficult.

### **Mission of the Redeemer**

As suggested above, Jesus—God incarnate and the embodiment of God’s love—was to take a bride with whom he would bear God’s children. Those already on earth could be engrafted to him and thus become part of this new lineage and also bear God’s children. When this federation of families

reached a critical mass, the biblical “Kingdom of Heaven” on earth, a world of peace, would be realized.

## **Application of the Principle**

My belief is that the position of Redeemer and of True Parents has been, and is being, fulfilled by Sun Myung Moon and his wife, Hak Ja Han Moon, a man and woman from Korea who have devoted their lives of 91 and 68 years respectively, to working for the fulfillment of this vision. They and their fourteen children, numerous grandchildren (four generations at this writing), and tens of thousands of couples or families engrafted to them through the Blessing, are working to usher in a world of peace. They work not only with religious people but men and women of good will from all walks of life and all parts of the world. Their course has not been a privileged one but rather one strewn with all the problems and difficulties that God Himself/Herself has encountered. It included painful struggles within God’s own first-generation family.

We are constantly reminded today that individually and collectively we live in the world we have created by our choices. It was a challenge for me to look at the life I had created for myself by my choices, conscious and subconscious choices. In his book *The Biology of Belief*, Dr. Bruce Lipton says that we are controlled by our perception of our environment, by our beliefs.<sup>37</sup> At some level I believed that the religious life

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<sup>37</sup> Bruce H. Lipton, *The Biology of Belief: Unleashing the Power of Consciousness, Power and Miracles*. Hay House, 2015.



was a “higher way” and wanting my life to have the greatest value, I chose that way. (Never mind that it was also a way to avoid disappointing a man who was all I wanted in a husband but whom I knew I would not marry. I believe that God accepts our mixed motivations).

The Divine Principle offered me a framework with which to look at my life and reset my course if that seemed in order. Looking at my life was a combination of intellectual and spiritual work. In studying the Divine Principle, I looked for logic and for validation from my personal history, avoiding rationalizing in order to make it “ok” to make certain changes in my life to satisfy unfulfilled aspects. When I chose the life of a nun, I had some understanding of the sacrifice of marriage and family that it entailed, but it was mostly an intellectual understanding. After twenty years of celibate life and a growing awareness of the absence of a husband and children, my understanding had become existential.

### **The Necessity and Permanence of Marriage**

Genesis iterates that at the time of creation, God said to the angels, “Let us make man in our image. Male and female He created them.” Divine Principle infers from this that in God His/Her self, is the essence of masculinity and femininity. Without marriage, God would not experience physical love or the bearing of children. Thus, while individuals may or may not choose to marry, marriage is the sine qua non of sustaining human life on earth. In light of this fact, the negative growth birth rate in many countries in the western world today is a matter of grave concern.

Divine Principle teaches that marriage is not for one's self but for one's spouse and children. Many Unificationists enlist or accept the assistance of others in selection of a husband or wife. In that spirit I chose to participate in a Marriage Ceremony in Korea that brought together members from many countries, notably Korea, Japan, several European countries, and America, in 1975. Believing that God worked through Rev. Moon, my husband-to-be and I accepted each other as he recommended. Despite some challenging periods, or perhaps through them, we came to see the wisdom of our being together and learned to love each other. His transition to the spiritual world in 2009 has been less difficult to accept because of the awareness of our eternal union. As I continue to grow spiritually, the veil that separates us becomes less real.

Divine Principle sees children as completing the Four-Position Foundation, the model for God's indwelling His creation. God, man and woman, and children, so united, are in turn the model for God indwelling all beings in His creation. Divine Principle teaches that through bearing and raising children, parents learn God's heart. Since childbearing may not be biologically possible for some, parents can experience this phenomenon through surrogate parenting. My husband and I hoped that we might have a child even though we were older. Our hope was fulfilled in a unique and moving way.

After our several years of childless marriage, friends of ours, a couple in the same Blessing Group that we were in, asked us if they could have a child for us. They had given

birth to twins and a third child after having been told by several medical doctors that they would never be able to conceive. Having a child for us was their way of thanking God for the blessing of their own children. The birth of our son, and subsequently guiding him to adulthood and the creation of his own family with a woman of mutual choice, fulfilled a deep longing for both of us. We were fortunate to live together as a three-generation family following the birth of our first two grandchildren.

Regarding the permanence of marriage, one may argue that according to Mathew 22:30 Jesus said “At the resurrection people will neither marry nor be given in marriage...” However, Divine Principle makes a distinction between Paradise and Heaven and affirms the continuing of Blessed marriage in Heaven, albeit without procreation.

When looking at the statistics regarding marriage in today’s world, it is apparent that many marriages end in failure and cause unlimited suffering to marriage partners and to their children. Infidelity, immaturity, and selfishness are often given as reasons for the breakup of families. These reinforce the Divine Principle ideal of fulfilling the Three Blessings mandated in Genesis: Be fruitful, multiply, fill the earth and subdue it...”<sup>38</sup> In other words, become a mature person, one in heart with God; marry and build a family, and take care of the creation.

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<sup>38</sup> Genesis 1:28.

## Divine Principle's Unique Contribution to Our World

Divine Principle's contribution to our world is multifaceted. I close this reflection by touching on some of them here.

Divine Principle answers many of the questions theologians, philosophers, and historians have asked throughout history. These are questions about the nature of God, of suffering, of the life and death of Jesus, of the Second Coming, of marriage and family, and of sin. At a personal level, it answered questions in my own life, in that of my family and my ancestry.

Divine Principle fulfills Jesus' words as quoted in John 16:12-15:

I have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak and he will declare to you the things that are to come...

Divine Principle understands "Christ" not just as "the anointed one" but as True Parents, i.e., a God-centered couple, husband and wife together. In so doing it elevates the position and importance of woman, explaining that a man is a complete reflection of God only when he is united in Blessed Marriage with a woman, and vice versa.

Divine Principle offers an overarching vision that brings together believers from different faith traditions and

denominations. Religious traditions are not an end in themselves but only a means to mending the broken relationship of heart between God and human beings. The Unification ideal looks to a time in the future beyond the existence of religion, at which time true love will itself be the truly human way of life. This vision recognizes and honors the contributions made by Buddhism, Judaism, Islam, and other faith traditions through which God has guided the lives of His children. Unificationism considers Judaism and Islam to be its elder siblings.

Divine Principle is logical and in harmony with scientific knowledge. It opens the way for those who cannot accept a teaching on the basis of blind faith. It is eminently hope-giving. In drawing on both Oriental and western thought, it brings together east and west; in its principles are found the key to world peace. It is God's gift to humanity for the twenty-first century and eons to come. As has been said, it brings God into our world as never before — God never meant to live only in the spiritual world.

## **My Forty-Eight Years as a Unificationist**

*Written in 2016*

I am the fifth of seven children born to Michael and Margaret Klein, a Catholic family living in rural southern Minnesota in the 1920s. At age nine I told God that I would follow in the footsteps of my eldest sister who had become a nun. She had joined the Sisters of St. Francis, a Catholic Sisterhood which operated schools, a college, and several hospitals and nursing schools mainly in the Midwest. I graduated from high school during World War II. Not quite ready to fulfill the promise I had made at age nine, I joined another of my sisters in studying nursing in Sioux Falls, South Dakota as a member of the US Cadet Nurse Corps. After graduating from nursing school and a year of college, I entered the Franciscan Sisterhood of which my eldest sister was a member.

During my twenty years as a nun, I lived a community life of prayer, meditation, study, and worship, as well as service as a nurse. Those years were a time of growth and deepening of my faith, not without periods of doubt and difficulty. I worked as a nurse and instructor for a number of those years mostly at a hospital and nursing school in southern Ohio. In 1964 my superiors asked me to direct the community's baccalaureate program in nursing at the College of St. Teresa. I went to New York City in 1965 to prepare for that assignment. While studying at Teachers College, Columbia I met Betsy O'Neill (now Jones).

Betsy was newly active in the Unification Church and eagerly witnessed to me about Divine Principle and True Parents. I found the ideas interesting but unlikely to be true, especially the idea that someone other than Jesus would fulfill the second coming of Christ. This was a time of questioning for many Catholics and I was among them. The world seemed to be increasingly chaotic and the church less and less effective in slowing the decline of society. The ongoing Vatican Council which Pope John XXIII had convened in 1965 gave some hope, but for many doubts remained.

Although skeptical about this new revelation, I agreed to study the Divine Principle and over some weeks I did, although with considerable resistance. I was impressed by the character of the members I met, a family or two as well as the women living in the Center and studying at the University. In spite of my resistance, I found the teaching shed a great deal of light on history — salvation history as well as events in my family and my own life. It answered many of my questions. I visited the Center in Washington DC and found deep inspiration in the testimony of Young Oon Kim, the missionary who headed the movement in America.

After some months of prayer, study, and many dreams which I felt were guidance, I made a leap of faith and in May of 1968 accepted Divine Principle and True Parents. I realized that my whole life had been a preparation for this time. In 1968 I left the Sisterhood and moved into the New York Center. I knew that I had made the right decision but regretted the pain it caused those who had invested in me over the years and who found my decision difficult to

understand. Nevertheless, I felt their love and concern more than judgment and count many of them among my friends today.

As a young member I met the True Parents when they came to Washington, DC for the first Blessing in America in 1969. True Father spoke to us every evening during that visit, inspiring and encouraging us, sharing his vision for the coming world of peace and answering our questions. After breakfast one morning he asked me how I liked my new life and I replied that actually in many ways it was like my life in the convent. He frowned and replied, "You didn't have brothers, did you?"

When Father sent out bus teams to witness in 1974 a few of us were left at Church Headquarters to communicate with the bus teams and to assist members immigrating from Europe and Japan to work as missionaries in America. After Father appointed church representatives to all the states, several other sisters and I visited Church Centers across the country as itinerary workers.

From 1975 until 1994 I worked with missionaries David Kim, Young Oon Kim, and other faculty in pioneering the Unification Theological Seminary as its Academic Dean. Administrators and faculty members representing Judaism, Roman Catholicism, Protestantism, eastern religions, Unificationism, and psychology often enjoyed spirited discussions over lunch and in faculty meetings. One day a professor asked Young Oon Kim if she believed that Rev. Moon was the Messiah. She replied that she believed that he



was called to be the Messiah and that she would do everything in her power to help him fulfill that calling.

True Father often visited the Seminary and spoke to faculty and students, hiked with them through the woods to fish in the Hudson River lagoon, and poured out so much love and hope for them. President Kim was always in close and spirited attendance.

In 1975 I went to Korea for the 1800 Couple Blessing. True Father matched me with Ernest Stewart, who had joined the Unification Church in Las Vegas in 1963 after twenty years in the US Army. The international Blessing took place on the following day, February 8, 1975. After the Blessing we spent several weeks witnessing and sightseeing in Japan and Korea and then returned to America. Ernest and I worked at the Seminary from 1975 until 1994.

Our hopes to have a child were fulfilled in 1981 with the birth of Michael, a child conceived for us by Dirk and Barbara tenWolde, friends of ours from the 1800 Couple Blessing. Receiving and raising Michael added an unimaginably rich dimension to our lives. We remain forever grateful for their offering of love.

The Seminary was home for Michael in his preteen years. He grew up there attending a local school but also playing with children of Seminary students and staff (Feffermans, Webers, Burtons, and others). We missed Michael during the year that he, Farley Jones, Paul Byrne, and Josh Alexander joined other second-generation teens in the GOP program in Korea. When he returned Ernest, he, and I moved to Albany. Michael attended Colonie High School in Albany and then

went on to earn a bachelor's degree at RPI in Troy. Ernest and I were part of the Albany Church and worked with Sebastian and Mereth Huemer, Farley and Betsy Jones, the Denms, Chaumonts, Beaudoins, and other families. In 2004 and 2005 we lived with Traudl Byrne in the Red Hook area.

In 2002 Michael and Elizabeth Bonini, the eldest daughter of Bruce and Betsy Bonini, copastors of the Unification Church in Mountain Home, Pennsylvania, were Blessed in marriage. After Michael graduated RPI in 2003 he and Elizabeth lived and worked together in Philadelphia and the Washington DC area for two years. Their first child, Kieran was born there. In 2006 they moved to Ithaca, New York. Ernest and I moved to Ithaca to live with them the same week that their daughter Annoura was born. We were grateful to live as a three-generation Blessed family for the next three years and came to a deeper appreciation of each other and of the challenges and blessings of our earlier years. We loved being a part of our grandchildren's lives.

Ernest's health declined in 2009. After several hospitalizations he was back home for little more than a week when he had a stroke which left him unable to talk. This culminated in his passing to the spiritual world in August of 2009. It's said that one sees things clearly when you go to spirit world. The same may be true for a spouse who's left behind. Much as we had grown closer, it was with his passing and the months without him that I could love and appreciate him in all his goodness and uniqueness. The birth of Aaren in 2010 and Marijn in 2015 (and an ongoing renovation of our house) kept us looking and moving forward.

Attending the Original Divine Principle Workshop in Las Vegas in January 2010 was a renewing experience for me. I continued to live with Michael, Elizabeth, and my grandchildren, an active homeschooling family with a big heart. We participated in Sunday Hoon Dok with Chad and Ann Hoover and second-generation students from Cornell and Ithaca College. I devote some time to volunteer work and enjoy short courses and other activities such as strength building and Spirit Circle at Lifelong, Ithaca's senior center. I usually work a day each week as an RN at an Extended Care facility. At home, reading, prayer, household chores, mail, and email lay claim to my time. I maintain connections with my younger siblings, a brother in Montana, and a sister in Minnesota, as well as nieces and nephews and members of our Unification family. I appreciate the FFWPU newsletter, the Cornerstone, Applied Unificationism, and other media which keep us aware of what's happening in the worldwide providence and inspired about all that is being accomplished even in the face of almost insurmountable obstacles.

I am grateful to God and True Parents for all they have done, for the blessing of being alive at this time, and for whatever contribution the 1800 couples and our central Blessed Families are making in realizing the Kingdom of Heaven on earth.

## Recommended Readings

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- Cromwell, Thomas. *Essentials of the Unification Principle*. Interreligious Leadership Seminar, 1994.
- Guerra, Anthony (ed.). *Unification Theology in Comparative Perspectives*. Unification Theological Seminary, 1988.
- Jones, Farley. *A Heart Made Whole: My Spiritual Journey*. Bowker, 2019.
- Kim, Young Oon. *Unification Theology*. HSA-UWC, 1987.
- Klein, Frank W., and Suzanne Lillian Bunkers. *Good Earth, Black Soil*. Saint Mary's College Press, 1981.
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- Lee, Sang Hun. *Essentials of Unification Thought: The Head-Wing Thought*. Unification Thought Institute, 1992.
- Lipton, Bruce H. *The Biology of Belief: Unleashing the Power of Consciousness, Power and Miracles*. Hay House, 2015.
- Maitri, Sandra. *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul*. Penguin, 2000.
- McCarthy, Kevin. *The Master Plan: God's Hope to Heal Humanity*. New Family and Church Foundation, 2004.
- Moon, Hak Ja Han. *Mother of Peace: And God Shall Wipe Away All Tears from Their Eyes*. The Washington Times Global Media Group, 2020.

- Moon, Sun Myung. *Divine Principle*. HSA-UWC, 1973.
- Moon, Sun Myung. *Exposition of the Divine Principle*. HSA-UWC, 1996.
- Moon, Sun Myung. *As a Peace-Loving Global Citizen*. The Washington Times Foundation, 2010.
- Moon, Sun Myung. *Cheon Seong Gyeong: The Holy Scripture of Cheon Il Guk*. Family Federation for World Peace and Unification, 2014.
- Recorder. *Christ Returns – Reveals Startling Truth*. New Epoch, 2010.
- Rohr, Richard, and Andreas Ebert. *Discovering the Enneagram: An Ancient Tool for a New Spiritual Journey*. Crossroad, 1992.
- Rohr, Richard. *Enneagram II: Advancing Spiritual Discernment*. Crossroad, 1998.
- Tanabe, Jennifer P. *The Ideal Family: To Be or Not to Be: Testimonies of a Life of Faith. A Biography of David S.C. Kim*. Lulu, 2010.



This memoir documents the remarkable life of faith of Therese Stewart. There is much here for all of us, of whatever faith, to learn from. Her words offer inspiration and illumination for the reader's own spiritual path. The narrative portion of this volume describes the many aspects of her life of faith. The reader will learn how she faced every challenge with humility, grace, and determination.

Also included in this book is a selection of letters, reflections, testimonies, and other writings, as well as numerous photographs documenting her life with family, colleagues, and friends. All in all, the collection is a veritable treasure trove waiting for readers to open and enjoy.

In the words of her readers, it is:

*A beautiful album, containing vivid snapshots of an extraordinary life. This is a book to sit with, to read slowly and to savor its historical, emotional and spiritual riches. A humble, honest account from a true pioneer!*

W. Farley Jones, Former President, Unification Church of America

*A moving, thoughtful work by a woman of exceptional faith, one who courageously embraced a series of new identities in response to the unfolding call of God.*

Betsy Jones, Former Vice-President, Womens Federation for World Peace

*The narrative of her personal religious development marked by the Biblical attributes of faith, hope, and love, reveals, through her reflections and realizations, the continuing fulfillment of a promise to God.*

Dr. Betsy Colford, Professor Emerita, Sun Moon University, Korea

