

New Age Frontiers



DECEMBER 8, 1972

NEW AGE FRONTIERS

Thanksgiving Day—Our Leader Arrives

Our Leader, Mr. Young-Whi Kim, and Mrs. Choi arrived at Kennedy International airport on November 23, aboard a Japan Air Lines flight landing at 6:30 PM. Greeting them were Miss Kim, Mr. Sang Ik Choi, Mr. David Kim, Farley Jones,

Mike Warder, Philip Burley, the members of the downtown New York center, and the twelve Japanese brothers.

Excitement mounted as we waited for two plane loads of passengers from Iceland and Ireland to pass through customs. One-by-one, at least a hundred people passed through the heavy, swinging doors into the lobby before the JAL passengers could be seen. Our Leader and his party were near the head of the line. After a flurry of activity—applause, handshakes, presentations of flowers—they were driven to Belvedere, where they have been staying while in New York.



Corner of living room of master suite.



Second floor dining room set for lunch.

At Belvedere

"This is a fine house," said our Leader as he toured Belvedere on Thursday night. Much hard work on the part of the New York Center has beautifully transformed the barren interior which had greeted us on October 6th.



Entrance hall.



First floor dining room.

TOP PHOTO: Sun Myung Moon and Edward Haskell at the Unified Science Conference.

Unified Science Conference

BEHIND THE SCENES

Preparation for the science conference involved considerable effort from many people. Consistently working to bring it about were Mr. Haskell, Neil Winterbottom, and Glenn Strait. Many members from New York center helped, and as things got down to the wire, Colin MacAndrew (Family friend), Therese Klein, and Betsy Drapcho relocated to New York to help. The whole conference staff—administrators, typists, hostesses, messengers, security guards, PR men, and photographers—were family members. John Harries, Paul Yazutake, John Fitzpatrick, Pat Hannan, Satoshi Yamamoto, Roland Lejeune, Chris Killingbeck (England) and Mr. Nomura (Japan) were among the observers.

Running the conference was hard work, involving about 14 hours a day, often in the same room. But the prospect of hearing our Leader address the conference was a highly motivating inspiration, as well as was the hope for a significant outcome to the conference. And, President Nixon was around, sometimes even on our floor.



Glenn Strait

The result was a success. Glenn Strait, conference administrator, comments: "I'm quite pleased with the overall response, especially considering that there was little time for the team to get together. . . . The conference has been a big boost for our church. It will bear the unexpected fruits."

The attitude of the participants toward the staff was quite favorable. Professor Haskell often paid tribute to Unifica-

tion Church members during the conference, praising us as examples of "constant cooperation." Mr. William Wallace, senior vice-president of the Olin corporation, wrote to Glenn that we had done "an outstanding job in organizing and staffing the conference" and that our "warmth, pleasantness, and effort deserve the highest commendation." And Professor Wold from Sweden was overheard remarking to another scientist: "I am very impressed by the young people of the Unification Church. Aren't you?"

A PERSONAL VIEW—Louise Berry

Many people have asked, "Was the science conference a success?" I have a hard time answering. Much of the conference I didn't understand. I felt under a personal handicap in that I have little background in science. Yet I also discovered that other scientists were at points confused. (Remarks by scientists during the conference: "Would Mr. Hyde please translate his paper into English?" and "During Dr. Sonneman's paper, I felt I was running after his coattails. When I finally caught them, he was gone!") I also found it difficult to grasp the unifying thread of the conference, perhaps because I had not finished reading *Full Circle*. Sometimes I felt we were watching disconnected performances of people with at least three different goals: confirming Haskell's Unified Science theory as the basis for interdisciplinary unification, finding unity apart from Mr. Haskell's theory, or expressing personal views. And I did not quite understand the relationship between the theory



Neil Winterbottom Assistant Conference Coordinator.

of Unified Science, the conference, and the formation of CURE. Hopefully these points will be cleared up before the conference next year.

But it was an impressive accomplishment. Through our efforts, scientists from private industry, Yale, Harvard, Columbia, and Oxford were gathered together at the Waldorf Astoria for a smoothly-running conference (markedly lacking in hostility, commented Dr. Anderson) and for the first English speech of Sun Myung Moon. While the presentation of papers from different disciplines and the formation of CURE may have ultimate importance, the fruits of the scientists' interaction among themselves and with members of the Unification Church may be immediately valuable.

O. ROGER ANDERSON

Dr. Anderson, United States representative of CURE, has an unusual background. In his mid-thirties, he has already published three books: *Quantitative Analysis of Structure in Teaching*, *Structure in Teaching—Theory Analysis*, and *Teaching Modern Ideas of Biology*. He has a dual doctorate in microbiology and psychology from Washington University; he is now a professor of natural sciences at Teachers College, Columbia University and a research scientist at Lamont-Doherty Observatory. Mr. Anderson has had an interest in unifying scientific disciplines ever since he began college—he sees a more unified view of science as “giving a productive thrust to the educational enterprise and to society.” He was



Dr. Anderson, Mr. Hyde, Dr. Kurti

sees a more unified view of science as “giving a productive thrust to the educational enterprise and to society.” He was impressed by the Unification Church, feeling that a comprehensive spiritual world-view is in harmony with science—“The conference opened a pathway for us through him,” commented Glenn Strait. In his role of CURE representative for the United States, he hopes to develop curriculum materials for science education.

A SUMMARY

“I welcome your coming from nine countries and three continents. . . . I welcome the appliers of our sciences. . . . I welcome the man who represents our religious and literary culture, who made this conference possible. . . .” Thus Mr. Edward Haskell opened the first international conference on unified science at the Waldorf Astoria hotel on November 23rd. The goal of the conference, said Haskell, was to reduce



Mr. Haskell

the “crisis into which the sciences have drifted over the centuries since Copernicus; the moral, political, and ecological crisis into which their drifting has dragged universities, and in their train, industrial civilization as a whole.”

Mr. Haskell was speaking from a podium in the West Foyer—a wing of the Grand Ballroom—to about fifty people. Behind him a gigantic chart outlined his theories. The West Foyer was the scene of most of the program for the next three days: three lectures and a discussion each morning and afternoon, and a discussion in the evening. Programs lasted from 9 a.m. to 9 p.m.

Each day's proceedings had a chairman who gave an introductory speech and moderated the discussions. Dr. Kurti, chairman of the first day, surprisingly announced that he did not agree with the choice of the name of the sponsoring organization (CURE—Council for Unified Research and Education), nor did he believe that the schism between the scientific and literary cultures was great. In spite of this setback, Dr. Harold Cassidy, an original CURE member, gave an outline of Mr. Haskell's Unified Science model, which is based on a generalization of Mendeleyev's chemical periodic table offering principles of interaction and of a hierarchical systems structure of the universe. (See the book *Full Circle* for more details on the theory.)

Dr. O. Roger Anderson was the highlight of the first day. Anderson, a young professor at Columbia, had determined through tests that students learn best when there is a balance of old and new words and ideas used in presenting new knowledge. He suggested that the principles of Unified Science could be used as organizational tools in teaching the sciences, providing the essential continuity.

Two Oriental participants, Drs. Yoon (Korea) and Hayashi (Japan) presented their ideas on Friday evening. Dr. Yoon, an engineer, discussed the relationship among the five basic elements—earth, fire, air, water, and metal—according to Oriental tradition. “A new consciousness and a new society are necessary,” concluded Dr. Hayashi, as he outlined an ascending spiral of needs, social functions, and technology.

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Closing Address

by SUN MYUNG MOON



Distinguished Chairman, Notable Scientists, and Welcome Guests,

The emergence of Unified Science, with its tremendous potential for improving our world is a very important and historic event. I want to personally thank all of you for the time and effort you have put into this conference to make this great beginning possible. I am grateful to offer the concluding remarks for this historic conference.

I will speak on: THE ROLE OF UNIFIED SCIENCE IN THE MORAL ORIENTATION OF THE WORLD.

THE ROLE OF UNIFIED SCIENCE IN THE MORAL ORIENTATION OF THE WORLD

To be happy is man's insuppressible desire and ideal.

During the past several thousand years of man's cultural history, there has been no man who did not have this ideal of happiness.

The ideal has never matched the reality, but man has constantly tried to achieve this ideal in his life. In this way, great progress has been made in every field of human culture—politics, economics, society, religion, science, and so forth.

As you well know, man has established a highly developed, affluent society which cannot even be compared to those of ancient or medieval times, and there is no doubt that science has been the decisive factor in this development. If science had not developed, economic prosperity such as we have today could not have occurred.

This fact shows that the majority of scientists have made the realization of a happy, ideal society their mission; that is, scientists developed science and technology with a keen sense of mission to actualize the dreams of mankind. Sometimes the results of scientific research have been misused by men of power for unrighteous purposes, but still the fundamental spirit of scientists has aimed towards the fulfillment of an ideal society for man.

In this way, the purpose of science is to realize man's dreams. But in the past, even when science made great strides, these couldn't always be immediately used to better all mankind because of national and racial barriers.

This indicates that some people insisted on national boundaries for science. But actually science should belong to all mankind and not be monopolized by any particular nation or bloc.

This reminds us, however, that many scientists with a strong sense of mission fought against the unrighteous forces which ignored its original purpose and hindered the realization of the true ideal society.

Among all the scientists there may also have been a few who forgot the spirit of serving mankind because they became too involved in their own immediate interests. But the basic attitude of most scientists was to contribute to the peace and prosperity of all mankind.

In science there are many fields, but there is not one single field which does not aim at the realization of human happiness. Physics, chemistry, medicine, biology, geology, astronomy, all have the same purpose. Of course, in the past several centuries science has been divided and specialized into many small fields by its analytic method, but recently a new and hopeful trend is appearing to consolidate and unify all the divided knowledge by the synthetic method. The emergence of Unified Science is the most conspicuous example of this tendency.

Despite its many divisions, up to the present time science has worked towards one goal, one direction; that is, each specialized field has worked for the realization of a happy world in its own particular way, and there is no doubt that it will continue towards the same goal in the future.

Yet when we look at the present world situation there are many deplorable conditions. Despite the development of science and the prosperity of the economy, there are still many tragic situations throughout the world.

Despite scientists' deep desire and diligent efforts, poverty, illiteracy, and disease still prevail in the underdeveloped countries; various troubles, crimes, and immoralities prevail in the advanced countries; and tensions, wars, and hostilities continue among nations. Thus mankind continues to suffer from sorrow, distress, and pain even in the midst of our luxuriously developed cultures.

Many leaders are trying to eliminate this misery and to establish true peace and stability, but the world is filled with empty words of peace, and mankind is sinking deeper and deeper into restlessness, anxiety, and fear.

How has this come about? The main reason is that the standard of value which regulates man's behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has all but disappeared.

Now I am going to explain why. No one can deny that every creature, including man, is a unified being with two natures—a material nature and a mind-like nature. Man is the unified being of body and mind, animals are the unified beings of body and instinct; plants are the unified beings of matter and directive energy.

From the standpoint of ontology, the cosmos is a world of effect and it must therefore have an ultimate cause. Materialism says this ultimate cause is matter and idealism insists that it is spirit. However, because the world of effect is made of unified beings with two natures, the cause must also be a monistic being with the potential of the two natures of matter and mind unified into one.

In other words, the ultimate cause must be an absolute unified being with two natures which can create the attributes of mind and matter respectively. Only from unified and monistic cause can a unified world of effect be brought about. That is, the unified effect must have a unified monistic being as its cause.

Therefore we must say that materialism, which takes matter as the fundamental cause of the universe, is incorrect. The cause cannot be matter, for matter is an expression of only one of the attributes of the cause. This cause existed as non-matter prior to its expression in matter.

Man is also a unified being brought about by the unified cause. Consequently, man cannot be considered only material being nor only spiritual being. Therefore, the improvement of physical life or body alone cannot create happiness. Only by improving both the spiritual and physical life at the same time can true happiness be brought about.

Science has put its efforts into improving material life because its domain was limited to the material world.

Therefore, in spite of the hard work and deep desire of scientists, mankind has not been able to escape distress and chaos.

Here we can conclude that scientists must participate in the reformation of spiritual life in order to secure the true happiness of mankind and to protect the precious work accomplished so far by scientists. The reformation of spiritual life means creating a world of goodness, that is, a society of new morality, by establishing a new standard of value.

Then how can we create the spiritual reformation? For this we must set up a standard of goodness, and to determine goodness we must decide the center of love. This is because goodness is the practice of love. Then what can be the center of love?

It must be God, who is unique, eternal, and unchanging being existing since before the formation of the cosmos. Love is the flow of heart; that is, the outpouring of deepest heart. Therefore, the essence of God is heart. This God is the unified being which is the fundamental cause of the cosmos dealt with in ontology. The formation of the cosmos by this fundamental cause is simply the creation of the cosmos by God.

Then how could God create the cosmos and man? God could do it because God had heart. And where there is heart,

life appears; and where there is life, development and creation can take place. For creation there must always be purpose. This is because heart directs towards purpose. The purpose of creation could only be joy, which fulfills the desire of heart. This joy comes when the creation, especially man, comes to resemble God. God's goal of creation is to have man and the world of happiness, that is, the Kingdom of Heaven, reflecting the love and creativity of God, which relate to mind and matter respectively. We know this is true from the fact that man's ideal is actually to seek after such a man and world.

The ideal is the world which was originally given to man as his home. The fact that man seeks a joyful world as his ideal means a joyful world is the one God planned for man. Such a world reflects God's love and creativity and thus becomes joyful.

Through our amazing scientific progress we have begun to take after God's creative power, but not yet His love. In order to take after his love, we must practice love and lead a life of goodness, because the practice of love is goodness itself. For the life of goodness, man should make God, who is the subject of love, the center of his standard of goodness. Since God is both the center and the essence of all things, his love is unchanging and everlasting, even though his creation, the phenomenal world, is transitory.

Therefore when we take God as our standard of goodness, absolute value can be established, and then the eternal world of peace and happiness will be realized.

Since the ideal world is the realization of God's purpose of creation and is the world which reflects God, man always seeks to have a harmonious and peaceful life filled with God's love, and also seeks to improve his environment by creating new things continually.

Here creation does not mean mere production, but rather all the creative actions such as originating new ideas, planning, improving and producing.

Since God is a unified being, man and social life should also be unified. This means man must love while he lives a creative life, and he must live a creative life while he loves. Such a man is the unified man and the world he lives in is the unified world. As repeatedly mentioned, man has come to reflect God's creativity through outstanding scientific progress, but so far has not learned His love. So this world is still filled with sorrow, pain, and distress.

Since harmony is the essential nature of love, harmony cannot exist where there is no love, likewise peace and happiness cannot exist where there is no harmony. Thus mankind's present suffering continues because of the lack of love.

Therefore, it is natural that both God and man have been longing for the ideal life and world which would resemble God. In other words, the ideal man which God and the original mind of man seek is a creative and good man practicing God-centered love. The ideal world is the world filled with creative actions to improve the environment and would be filled with love between individuals and between nations. When this new type of person comes to live in this new unified world, all the sorrows, pains and hostilities which have plagued man throughout history will be eliminated forever.

The original man and world should have been good, resembling God's nature, but to date man and the world have not been realizing their original nature. Therefore to save present mankind from his distress and chaos, we have to restore the original state of man and the world and manifest it in our actual life. For this we have to find out the absolute standard

of goodness and must practice the life of goodness. The standard of goodness is the center of love, which is God.

The fact that all mankind is struggling so hard to escape the reality of pain and chaos and is longing for peace and freedom shows that man's original mind is seeking the standard of goodness and the center of love. To find the center of love and to establish the eternal world of happiness on earth is the universal desire of all mankind.

Now I mentioned that the world both God and man desire is the unified world in which creativity and love are practiced. In this world the desire of both God and people will be fulfilled, but to practice love man must first find the center of love.

To practice love a norm must be set up, because a true life of love requires order. In a society where order has been destroyed a life of love cannot be practiced in harmony. That is to say a life of love needs order and for order a norm is required. Norm means laws and principles which regulate man's behavior, and these are morality and ethics. Therefore to have a good life centered on love, man must set up sound morals and ethics, and must practice them.

The morals and ethics which apply to the unified world must be clear and applicable to modern man. The reason why past morals and ethics have been undermined lies partly in modern man's tendency towards materialism, but it also comes from the fact that the standards of value no longer satisfy modern man's reasoning capacity. From this the establishment of new morals and ethics based on the new standard of value becomes inevitable.

Then how can this new standard of value be set up? It can only come from an elevated, unified system of thought which can unify all the past philosophies and religious doctrines.

All the philosophies and religions of the past had their own views of value (views of ethics), each with strong points which are still beneficial. But people have nearly left them behind because these views could not adjust to the coming new age. Therefore, to establish the new view of value, we must absorb all the strong points of past views of value and develop new values which can meet the needs of modern man.

Thus a new unified thought system must appear to unify all the past philosophies and religions, because the past views of value and ethics were based on the philosophies and religions of their respective ages. When the new morals and ethics emerge from the unified thought system, the unified world of goodness will be created for the first time. The moral orientation of goodness will be created for the first time. The moral orientation of the world, then, the very theme of this conference, means spreading this new view of value world-wide in order to build the new unified world.

In conclusion, I'd like to say more about the role of Unified Science. First, I am very grateful to the organizers of Unified Science for their efforts to synthesize the subdivided knowledge of science.

The divisive specialization of science, just like the dismantling of a machine, ultimately paralyzes the unitary function of the whole, and keeps science from fulfilling its mission. But here, today, some pioneer scientists are systematically integrating and unifying the truths of past scientific discoveries into a new system of philosophical science. I think this is a noteworthy event, deserving high praise. It corresponds to the historical emergence of the new system of unified thought which unifies all past philosophies and religions, and establishes a new view of value for the modern age. As I previously pointed out, the main mission of science is to improve man's material life. I expect unified science will contribute with a new effectiveness to that end.

However, just as the original man is a unified being of spirit and body, true social life unites both the spiritual and material, and the ideal world unites love and creative action. Therefore, the true world of happiness cannot be realized by the improvement of material life alone. By this we can come to the conclusion that Unified Science must unite with Unified Thought in order to accomplish its mission. When this unification is accomplished, the long-standing problem of uniting Science and Religion will be resolved and finally the unified world of prosperity, happiness, and goodness will be established. "The old systems and thoughts" will pass away, and the ideal unified world with new age systems and thoughts will be established on earth.

Pioneers' Progress

THANKSGIVING PRAYER—Peter Mullen

Our Dear Heavenly Father,

We beseech you to come down in our midst, to be with us. At the time of the Pilgrims, when many died of cold and hunger, You were there mourning, but the survivors came together one day and thanked you—Indians and white men—for allowing their mission to go on. The winter passed, and now we see how you blessed our tables. But now the situation is reversed—we are not happy as a nation, and have no gratefulness for our bounty. The winter of America is just beginning, and we will fall down unless we have You with us. I pray that we Americans may have our eyes opened to our bounty and to the lowliness of others, that we may fill their needs. May we make you then thankful to us for doing, each one, the part You have assigned.

We pray in our Lord's name, Amen.

NEW TRAINING PROGRAM

The third Pioneer Training Program will begin in Washington on the weekend of December 8th. Participating will be Center Directors, IW's, bus teams, selected State Representatives, and 20 new Pioneers from New York, Detroit, Philadelphia, Upper Marlboro, Washington, and Kansas City. Later, on the West coast, there will be training for thirty Pioneers from Los Angeles, Berkeley, San Francisco, and Denver. Ten bus teams of ten people each will be the outcome. Our Leader and President Kim will conduct the sessions.

Headquarters is in need of knowing the address of James Jubin. Can anyone help?

Home, Home in the Trailers

Pam Lee, Mobile Fund-raising Team

(Since renting trailers, the Mobile Fund-raising Team has sold in Hartford, Connecticut and in the Norfolk, Virginia area.)

Hartford

We were nestled within*God's womb of woods at Moose Meadow Trailer Campsite. Location-wise it was truly lovely—stars shined so clear and bright in the nighttime and tall trees were all around. The rest rooms were a walk away—either a short or a long one, depending upon the weather! The owner, Bill, was very hospitable to us—he let us use the downstairs part of the Lodge to hold our Sunday service and asked to join us on our last Sunday there.

While out selling we did much witnessing—since the evenings were bitter with frost and the dormitories of the University

of Connecticut were available. We discovered the secret of sending the women to the men's dorms, and the men to the women's dorms. We did quite well there. The atmosphere is very good at that school. One Sunday many of the sellers met with students they had previously sold to or spoken with and taught the Divine Principle.

Though much of the week had such benefits it also, of course had its drawbacks. The first week of trailer life was, to put it mildly . . . DIFFICULT. I think that all would agree that we passed through the hardest individual and group struggles that we have ever had. The 8th day there we did terrifically well. One van did \$717.17 and the other did \$779.77.

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UNIFIED SCIENCE CONFERENCE

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According to Dr. Hayashi, our needs make social institutions necessary, and new technology is developed to handle the needs and the social institutions. But this technology also creates new needs.

On Saturday afternoon, Dr. Lodge, also a founding member of CURE, used the coordinate system developed by Haskell to plot the results of personality tests—prize-winning scientists fell in the category of plus-plus, or maximum integration, while psychotics often fell in the minus-minus quadrant of maximum disorganization. Dr. Arensberg, professor of anthropology, presented his view that cultures grow through a series of six stages, maintaining the vestiges of each stage within them.

On Sunday morning the speeches by Dr. Laszlow and William Wallace set a very positive atmosphere. Laszlow, a

pioneer in systems theory, gave a convincing argument that each part of the universe is inextricably related: "All levels interface—each hierarchy is in constant feedback with the others." After Haskell summarized the conference, Mr. Wallace, senior vice-president of the Olin corporation, described his views of how an integrated view of science could help education, industry, and society.

Our Leader addressed a full audience. In introduction, Mr. Haskell said: "He is the first religious leader who has proposed and organized a science conference. He has kept his word in every way." Our Leader spoke slowly and clearly, giving a speech more comprehensible than many others at the conference. The speech was followed by introductions of CURE representatives, and by discussion of administrative details.

The conference was closed by a banquet, with a recital presented by Tom Ludwig and Barbara Rivers. Mr. Nomura, Japanese CURE representative and Family member, announced that the second international conference on unified science will be held in a year in Tokyo. Professor Haskell closed the conference with the observation that, with so many Unification Church members in Tokyo, the second conference is bound to be successful.



Tom Ludwig



View of the audience Friday morning.

HOME, HOME IN THE TRAILERS

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Virginia

A few days before we were to leave for Virginia we sent out a scout team of 4 women (Cookie Koepke, Pamela Stockwell, Clare Baum, Bunny Howe) accompanied by Marshall. From Virginia they sent up good reports.

On Wednesday evening, after a full day of selling, we packed, hitched the trailers to the vans, and were on the way to a 20 hour drive from Hartford to Newport News, Virginia. We slept and drove in shifts all the way there, arriving Thanksgiving eve, to greet our beautiful 4 sisters, who were very excited as well.

Satan would try to use our trailer and team situation to split us up. A lot of resentment was beginning to build up within all of us towards one another. The spirit was on a balance scale, and rocking back and forth, almost dying, but then God would somehow break through with inspiration just at the saving moment!

Also, the weather was very cold and from time to time, the heating would cease in the night. It also rained a lot. In general, the people of Hartford seemed unconcerned with the state of the country and with the work we are doing. The hearts of the people were rather cold.

Thanksgiving

We are all together. Cookie had made reservations for us all to eat dinner at a restaurant. We quickly washed, changed, hopped in vans, and got to . . . the wrong restaurant. (It had the same name as the one we wanted to go to.) We then drove 20 minutes to the correct one, which had been all set up for 14 of us. Just as we walked in there was an announcement: "Sorry, there's no turkey left. No more turkey on the menu."

We were sorry but determined to have a nice turkey dinner. The waitress who had prepared for us felt our sorrow. She phoned down the street to a restaurant where she works in the daytime to see if they had enough turkey for 14. They replied: "Yes, send 'em on over!!!"

We were so joyful, John Hessel gave the waitress a Hollyberry candle for her thoughtfulness. She immediately lit it and showed the other waitresses. We hopped in vans once more and went down the road a piece to the most delightful restaurant! No one there but us! It had been all set up for us with music playing softly in the background to the similar tune of "Come in Kingdom." The waitress was so sweet to us. We sang "We Gather Together" and prayed. . . .

We have had 2 Kami Kazi days (which means: up by 6, out by 10:00 a.m., home by 10:00 p.m.). The people here in Newport News have been very responsive and concerned about the state of affairs in the nation and of our work, and church. Also, I might add, personal problems are being worked out. . . .