

# New Hope News

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December 23, 1976

## 5th International Conference on the Unity of the Sciences Held in Washington, D.C.

*"The Search for Absolute Values: Harmony Among the Sciences"*

The Fifth International Conference on the Unity of the Sciences (ICUS), held in Washington D.C. on November 26-28, was, by any standard of judgment, an outstanding success. In his December 1 speech, Father ranked it as the third great success of 1976, with Yankee Stadium and Washington Monument. At the December state leaders' conference, Father further expressed his feelings on the conference. "Yankee Stadium, Washington Monument, and the Yoido Rally were all very dramatic victories," he said. "They will become a part of history. But the science conference, a movement to bring scientists into a direction of harmony, will continue to live. The same spirit which made the rallies also made the conference. It will continue and become the focal point of the free world. It has already opened an important door to peace and tranquility. It could even be the single most important contribution to humanity in the future."

The Fifth Conference was unique in the four-year history of science conferences in that it included a larger number of participants and countries than previous years, it allowed for greater interdisciplinary interplay among the participants, it was characterized by very warm interaction, and in general, received the greatest support from the participants at the conclusion.

On Thanksgiving Day, Thursday, November 26, Father and Mother greeted all participants who had then arrived at a reception at the conference site, the Washington Hilton Hotel. By the next morning, 350 participants and over 200 additional observers had arrived from 53 nations.

### THE CONFERENCE OPENS

The official opening of the Conference was held in the International Ballroom of the Washington Hilton on Friday, November 27. Mr. Michael Warder, Secretary General of the International Conferences on the Unity of the Sciences, welcomed the guests on behalf of the International Cultural Foundation, sponsor of the conference. Dr. R.V. Jones,

Professor of Natural Philosophy at the University of Aberdeen and former advisor to Sir Winston Churchill, was moderator of the morning proceedings.

Father's opening address, on the following morning, was, of all his speeches at former conferences, the most closely related to the Divine Principle. It was, reported Col. Pak at the December leaders' conference, "the entire Divine Principle in three pages....Learn it by heart," he said. "Every word was written in prayer." (See full contents of speech in this issue.)

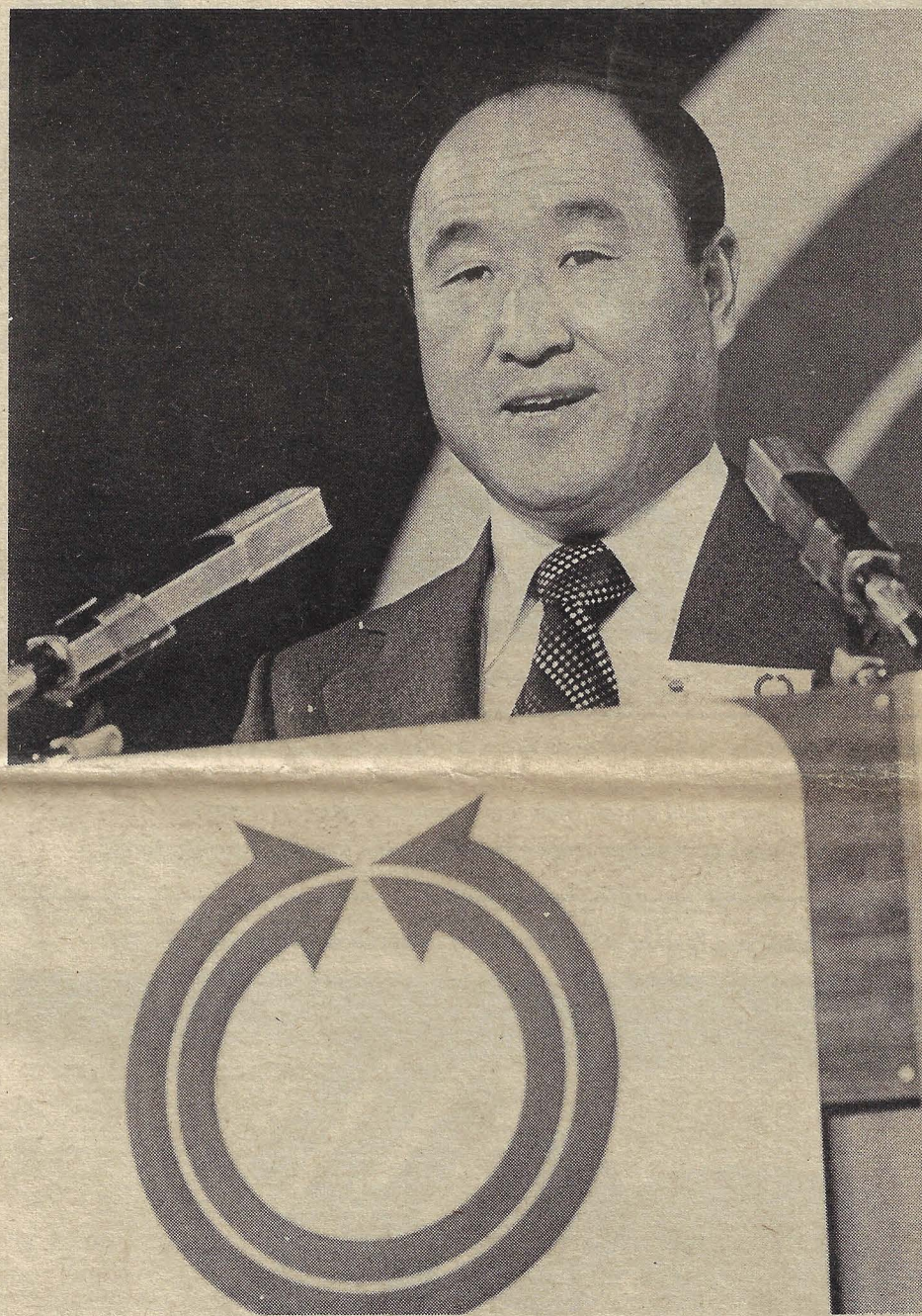
Sir John Eccles, Chairman of the fifth ICUS, was the second speaker of the morning. A Nobel Laureate noted for his research in nerve impulse transmission, Dr. Eccles addressed the conference's theme, "The Search for Absolute Values: Harmony Among the Sciences": "This conference gives opportunity for fruitful meeting across all the artificial frontiers in the attempt to recognize the unity and harmony amongst the sciences in their search for absolute values.

"The cultural achievements of mankind bear witness to the search for absolute values that has motivated and inspired the great creative geniuses. It can be said that, symbolically, absolute values have provided a guiding beacon light. This can be appreciated when we consider the scientific efforts of Kepler, Newton, and Einstein to understand the natural world. A similar guidance of geniuses can be discerned in other fields of cultural achievement: philosophy, religion, literature, history, and the arts. The thoughts and aspirations of mankind in respect of truth, goodness, and beauty have led to the search for justice and for codes of ethics in social organization....

"It is important to recognize that science is not restricted to phenomena that can be measured. On the contrary the identifying characteristic of science is its

(Continued on Page 5)

[SEE PAGES 4-5 FOR FATHER'S FOUNDER'S ADDRESS.]



Father giving Founder's Address at the 5th ICUS on November 26. See pages 4-5 for complete text.

## 1500 Members Celebrate Children's Day with our Parents

A blanket of light snow covered the Belvedere grounds as 1500 members from New York, Barrytown, neighboring states, and MFT's gathered at the Training Center on the early morning of November 22 to celebrate Children's Day with our parents.

Father's Children's Day message concerned the process through which mankind can become children of God. If there had been no fall, said Father, all four celebration days-- God's Day, Parent's Day, Children's Day and Day of All Things -- would have been combined. The day of the fulfillment of the purpose of creation, said Father, would have been the day of the beginning of love, the day of "joy bursting into goodness." But because of the fall, the day of joy of the children was lost. Instead, the glorious Kingdom of Heaven was started on the wrong side, with Satan becoming the king of the

universe. Since then, said Father, God's work has been a task of recreation.

In the process of restoration to becoming a true child of God, fallen man goes through the stages of servant, corresponding to the Old Testament era, and adopted son, corresponding to the New Testament era. The goal of human

history is for mankind to cross over into the direct lineage of God, becoming his true children.

Father discussed the attitude of the adopted son. As he is on higher level than Satan, he must have conviction to win over Satan, giving totally to God and mankind. But as God's strongest desire is

to have His own children, the adopted son must anticipate the coming of God's own children, with a willingness to sacrifice for them.

"What is the difference between an adopted son and a true son of God?" said Father. "There is one difference. The true

(Continued on Page 2)

### December 4 Conference

## Father Announces IOWC Plans

On December 4, Father inspired the Unification Church state leadership with his vision for 1977 and beyond, including his plan for the immediate formation of a new IOWC.

During his preliminary remarks, Father stressed the importance of local evangelical work in 1977. "We need to create a

substantial movement," he stated. "Our duty is to keep the momentum alive. In six months, we should erect a firm statewide foundation."

"1977," said Father, "is the year to let the world know the true teaching of the Unification Church. We have to let the people know that there is hope for

tomorrow. We have to let them know about the hope we have and our potential for growth."

Father discussed the importance of America in the coming years. "America's blessing did not come in her own name but in the name of God. So America must

(Continued on Page 8)

## Children's Day

# "You are to Become True Sons and Daughters of God"

[Continued from Page 1]

son is the direct heir." Father then compared the process of becoming the direct heir of God to the Biblical parable of wild olive branches being grafted onto the true vine, the Messiah.

"How do we know that Jesus was a true son of God?" asked Father. "Buddha and Confucius, for example, each did a good job. But Jesus came out of the heavenly lineage."

The Father recapitulated Old Testa-

ment history from Adam and Eve through Jacob to the birth of Jesus. He emphasized two themes: the role of women -- in this case Rebecca, Tamar, and Mary -- defeating both Satan and men on the Cain side, and the importance of establishing a lineage beyond Satan's claim. With Jacob's victory over Esau, culminating in their reunification after Jacob's exile, Jacob claimed the position of first-born for God. With this, said Father, "God won his first foothold on earth. The

chosen nation could begin on that victory. Before Jacob, there was no history of God. With Jacob, the first family of God materialized."

But, said Father, this happened when Jacob was about forty, leaving a gap between the womb and middle age which Satan could claim. To close the gap, Tamar, in Jacob's lineage, bore twins who, like Jacob and Esau, fought each other in the womb but, unlike the past, switched positions at the moment of birth. Perez, who was to have been second-born, pushed his way out ahead of Zerah, thereby completely restoring the position of first-born to God. Jesus was born from this lineage.

With Jesus, said Father, God had hope for the first time. God's will was to multiply His children as he had promised many years before to Abraham -- like the stars in the sky and the sand in the ocean. Jesus, emphasized Father, came to prosper, to create the Kingdom of Heaven on earth. His death shattered God's heart.

Father concluded his message: "You are here not to become a servant or an adopted son of God. You are to become true sons and daughters of God.... There is no greater blessing that you can ask for. The sunset of America's Bicentennial is approaching. America's third century will be that of becoming true sons and daughters of God. That is your era -- another universal age of Pilgrim Fathers. Your responsibility is great. The future of America is in your hands."

At the close of the speech Mr. Salonen presented a Children's Day card and cake to our Parents. The "card", in the recent tradition of three-dimensional holiday greetings to our Parents, was a plexiglass terrarium also containing angel hair clouds and figures of children to represent earth, heaven, and heavenly children.

Col. Pak then introduced Dr. Frederick Sontag, professor of religion at Pomona

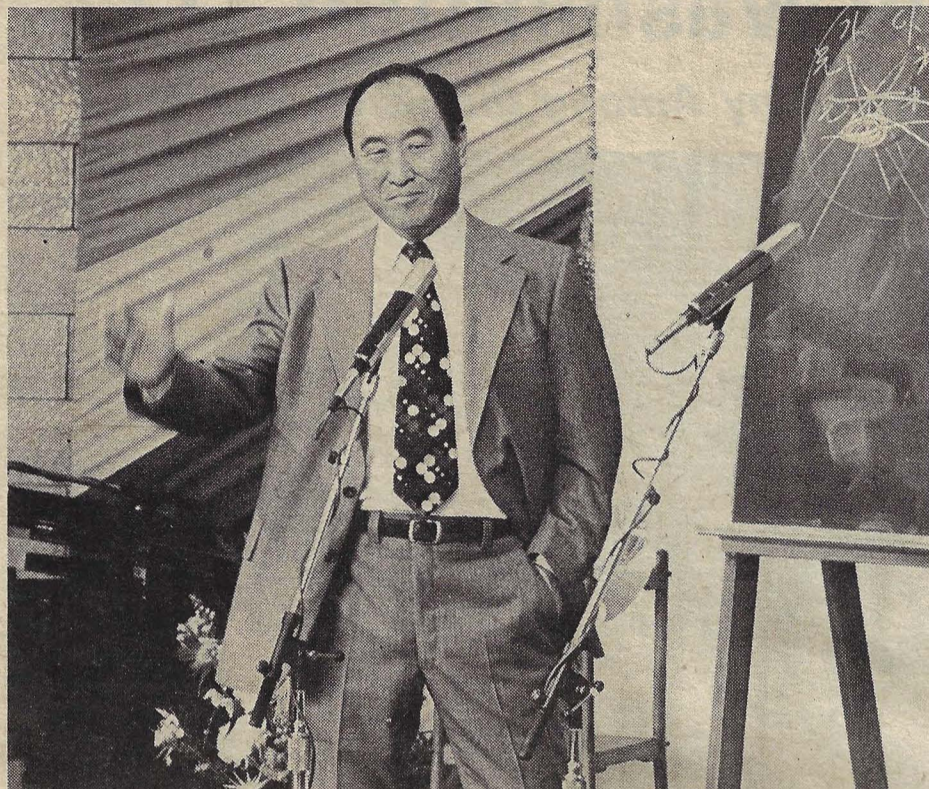
College. Dr. Sontag, who has been asked by Abingdon Press to write a book on the Unification Church, has visited a number of Church centers in the U.S., Asian, and Europe. Dr. Sontag expressed to the members that he is most concerned with "how to make your spirit available to other people...Americans do not understand how your spirit was born... But to make the heart evident is a very difficult task..." he commented. "This has certainly been the most interesting experience of my life," he concluded.

The afternoon's activities included competitions in dodgeball, relays, and marathon races. The cold weather made the two showings of "Man of La Mancha" in the Training Center, however, the favorite afternoon activity.

The evening program, attended by our Parents and their family, featured the Performing Arts groups Sunburst, the Voices of Freedom, and the New Hope Singers. Especially popular were the New Hope Singers' international costumes and new songs by Sunburst and the Voices of Freedom: "Father's Song", and "Man from Korea." Winners of the afternoon sports were announced and awarded prizes of framed photographs.

The day concluded with spontaneous entertainment by our parents and the children. Ye-jin, Hyo-jin, and In-jin each sang solos, which included "Danny Boy," "Country Roads," "I Left My Heart in San Francisco," "You Could be Swinging on a Star," and a children's song with the refrain: "Love is the recipe that flavors a life."

In-jin, Un-jin, Heung-jin, and Hyun-jin sang "Power and Glory" together, followed by a duet by Heung-jin and Hyun-jin. Heung-jin and Hyun-jin provided many laughs as Heung-jin tried to coax his younger brother to dance in time to Father as he sang a solo. Then Father and Mother closed the joyous evening with the now-traditional "Um Maya."



Father speaking on Children's Day.

Members from the New York area listen to Father's Children's Day address in the Training Center.

Sports held on the front lawn drew energetic participation.

The Voices of Freedom were a favorite in the evening entertainment.

Father and Mother bring the day of celebration to a delightful close.



## HAPPY CHILDREN'S DAY '76



# STATEMENT ON JEWS AND ISRAEL

## Reverend Sun Myung Moon

### Jewish Brethren:

On September 18, 1976, at our God Bless America Festival at the Washington Monument, in the presence of 300,000 people, we stated:

[Judaism, Christianity and the Unification Movement] are indeed three brothers in the Providence of God. Then, Israel, the United States and Korea, the nations where these three religions are based must also be brothers. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the U.N.

Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

(cf. our advertisement in *The New York Times*, Sept. 24, 1976)

And yet, in spite of this clear and explicit statement, we were attacked repeatedly and accused of anti-Semitism. Our views were distorted, our struggle, its meaning and objectives misrepresented.

On the occasion of these Hanukkah Days, the Festival of Light and commemoration of your victory over the forces of darkness and evil, we wish to clarify our genuine convictions and express our honest and sincere feelings toward you, Jewish Brethren.

Towards this end and purpose we publish herewith and bring to your attention the document signed on August 10, 1976.

In the course of their history the people of Israel and Korea have experienced suffering and persecutions by neighboring enemies and expanding imperialistic powers.

As a son of the Korean people, living in this blessed by God land of America, I extend to you, Jewish Brethren, my hand of friendship and wish to state the principles which are guiding the activities of our Movement, especially those regarding the problems and difficulties confronting the Jews of the World and Israel at this crucial juncture of our common human history.

1. The Unification Movement categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred. We regard the murder of six million Jews in Europe the result of political short-sightedness and lack of moral responsibility on the part of Germany's political and religious leaders, and statesmen from among other nations, in the period between the Two World Wars. Ignoring the basic teachings of the Scriptures, they acted too late to block Hitler's ascent to power, they postponed the action for his downfall, and they did nothing to rescue the victims who were the captives of his satanic plans and designs. Only a unified front of all Christian and Jewish forces, inspired by the principles of the Divine Commandments and guided by the concept of human brotherhood, would have been able to prevent the Holocaust, the implementation of the "Final Solution,"—a Cain-inspired action, carried out by the Nazis between 1933 and 1945.

2. The Unification Movement recognizes the divine and natural right of the Jewish people to physical survival and preservation of its specific religious traditions, the marks of its distinctive historical entity. These fundamental human rights must be secured everywhere, especially for Jews living in the lands of the Diaspora.

3. The Unification Movement regards the Land of Israel as a haven for the Holocaust survivors and sanctuary for all those individual Jews who are trying to escape physical persecution and religious, racial or national oppression. The demand for free emigration—the undeniable and inalienable right of every human being—must become the stated policy of the United States in her dealings with foreign countries, and particularly in her relations with the Soviet Union.

4. The Unification Movement, in its efforts to resolve conflicts among nations and harmonize antagonistic social-economic and political interests, will work toward the creation of political conditions necessary for an acceptable accommodation between the Arabs and Jews, and to achieve a genuine and lasting peace in the Middle East, one of the most important corners of the world.

5. The Unification Movement believes that religious and free people throughout the world must cooperate in building a spiritual and organizational unity among nations which will be capable to contain Soviet imperialism, which continues to inflict hardship and suffering upon its own people and is spreading the poison of hatred and dissension among nations of the world, with the ultimate purpose of political global subjugation and enslavement.

6. The Unification Movement is grateful to God, to His true and righteous prophets and saints of our common spiritual tradition who prepared the foundations on which we stand and organize our struggle. We consider ourselves to be the younger brother of our Jewish and Christian brethren, all of whom are children of our Heavenly Father. We regard it as our duty to respect and serve the elder sons of our Father, and it is our mission to serve Judaism and Christianity by promoting Love and Unity among all the children of God.

7. The Unification Movement teaches the Principle and strives toward the establishment of a Unified World Family of Nations guided by the concepts of Unity and Brotherhood expressed in the Divine Commandments, the foundations of our common spiritual heritage. It is our conviction that we must unite in order to attain this Divine and Sublime Historical Objective.

*Sun Myung Moon*

Belvedere,  
Tarrytown, New York  
December 1976  
Hanukkah, Kislev 5737

Reverend Sun Myung Moon

**This is a reproduction of a full page ad run in the "Week in Review" section of the Sunday, December 19 New York Times.**

**Col. Pak read the entire statement aloud to New York members the same Sunday morning after Father's speech.**

# Founder's Address Given by Rev. Sun Myung Moon

## 5th International Conference on the Unity of the Sciences

### Washington, D.C. November 26

Honorable Chairman, Distinguished Scholars and Scientists,

I would like to extend my sincere welcome to all of you on this occasion of the 5th International Conference on the Unity of the Sciences. And I would especially like to welcome those of you who have continuously participated in these conferences.

For the past years the participants of these conferences have been discussing the subject of "absolute values" and this year you will deal with the specific topic of "The Search for Absolute Values: Harmony Among the Sciences." Please let me share with you a few ideas on this subject.

To discover absolute value one must clarify the origin of the existence of man and the universe. Here we come across the question of whether the origin of the universe was from something in existence or from nothingness. As you well know, neither natural science, social science, philosophy nor religion has searched for truth in the world of non-existence. Instead, they have tried to locate a causal being in the world of existence, and to discover the principle of the existence and operation of the universe including man, all proceeding from the origin itself. Ultimately, they wanted to discover the reason for the value of any existence by clarifying its contents or nature and by understanding the relationships between different existences.

We may call the smallest unit necessary to constitute matter an "atom," and define it as coming from something in existence. If so, it is logical to say that the origin of the atom was definitely from something in existence, not from nothingness.

Modern science views that the origin of the atom is a certain energy, which again must have had an origin. Then we can draw the conclusion that this energy also is derived from some ultimate existence.

If we view the vast universe as the expansion of the infinitesimal atom, and therefore also as a result derived from an ultimate cause, we can clearly come to know that man also is a resultant being and not the causal existence. Then there must also be a causal existence for man.

It is reasonable to set up a system of logic whereby all things were generated from an

differs in degree, intensity, direction, and objective. This results in the variety of beings in the universe. The reason why the particular actions of subjects and objects have directions and objectives is that in the first causal being there exist a fundamental subject and object which act with a certain direction and objective.

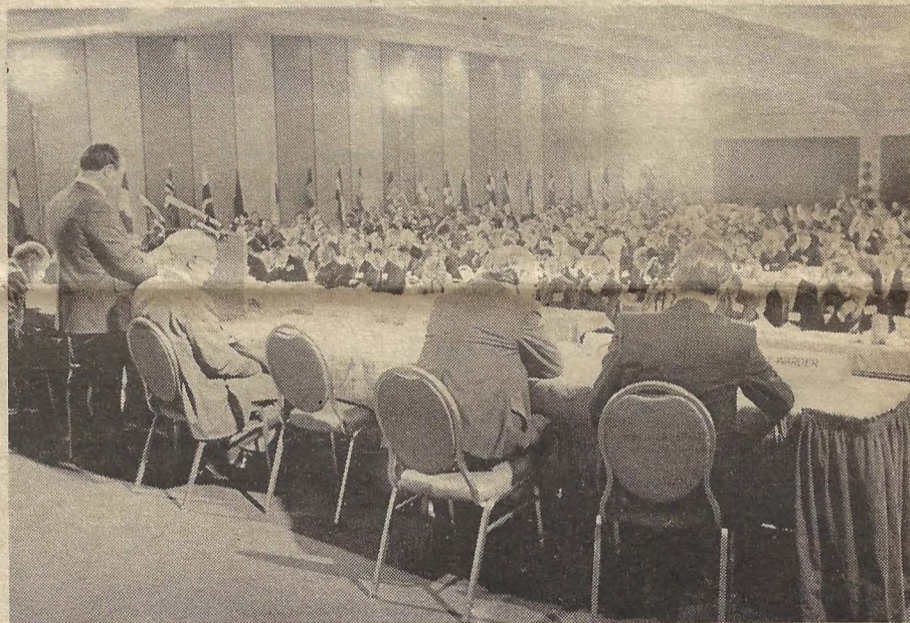
In order for a being which has attained a perfect oneness between the subject and object within its individual self to form a relationship with another being, it must take either the subject or object position to and be united with that other being, thereby progressing into a greater form of being with the direction and objective of higher dimension. When a being in subject position wants to interact with a being in object position, they must find a common interest, then by interacting they can progress into the higher form of being.

The formation of this vast universe is the common purpose shared by all subject and object pairs. Thus, the universe protects itself and at the same time, it protects and promotes those beings which have attained oneness. Furthermore, it causes repulsion in those beings which lack harmony and repels those that try to invade the existences that have attained oneness. This is how perpetuity becomes possible.

One may call the protecting force the correspondence force and the other the rejection force, or action and anti-action, respectively. This is true both in the material world and in the human world. When our mind and body are united into one, we receive the protecting power of the universe and therefore experience happiness; but when mind and body are not one, the repulsion causes suffering.

The suffering experienced in illness is similarly caused. When the subject and object elements in our body fail to attain unity and harmony, they lose the protective force of the universe, and the repelling force causes suffering. The medicine administered after a doctor's diagnosis helps the harmonious unity between the subject and object to be restored.

The same rule governs the individual and family. For instance, before marriage, a man and woman enjoy being with friends of their own sex. After marriage as subject



Over 500 participants and observers listen to Father deliver the Founder's address.

absolute causal existence and developed into more complex and higher beings. This system would need to refute the systems of those scholars who insist that existence was generated from non-existence.

Thus, we can say that a certain absolute being existed in the first place as the cause of the universe resulting in all things from the smallest to the largest, connecting them and causing them to interrelate organically and initiating various actions.

From this viewpoint, the established theory of evolution must be re-examined. In order for anything to progress to a higher level of being, some activity must occur; and activity always requires energy. Can extra energy be created in the process of this activity? No, because during activity energy is consumed. Therefore, it would be absolutely impossible for more energy to be generated which could be used to give birth to a being of higher level. If, theoretically, energy is consumed in the process of activity, then why have things evolved instead of deteriorating? And why has the general tendency of things been directed towards the development of things into more valuable and higher dimensions? This is the question.

The theory of evolution seems to be logical, but the process of the stage-by-stage progression of all things can never convincingly be explained through the theory of random mutation. Without outside energy added, this progression into more valuable and higher dimensions is absolutely impossible. The evolution of all animals has culminated in man, and we can say that man is the ultimate purpose of the first causal being.

Here again we can establish the logic that the first causal being existed from the beginning.

Next comes the question of which was first, existence or energy? No being can maintain its existence or activities without energy. There is an energy which operates within an individual being and an energy which enables the interaction between different beings.

The question now is how this kind of energy is produced. Without there first being a subject and object pair, it is impossible to produce energy. That is to say, the relationship of a subject and object is indispensable as in the case of an atom where the proton (which is the subject) and the electron (which is the object) must both be present before beginning to interact.

There can be no flow of energy until there is the purpose of uniting the subject and the object. Therefore, if a question is raised whether "energy" or the "subject and object pair" comes first, the answer is clearly the "subject and object pair." Energy is the phenomena resulting from the process of the two becoming one.

According to the variety of subject and object relationships the energy generated

and object they will eventually attain perfect unity and form a family, and thus receive protecting or helping power from the universe and become happy. At this point, as soon as a third party, either a man or a woman comes, potentially interfering with their marriage relationship, some repelling force starts to take action lest the perfection of the relationship should be hindered.

The repelling power is not necessarily harmful to such third parties because it serves to suggest that they, too, can act positively to find subjects or objects and attain unity, and thereby receive the protecting power of the universe and become happy. In other words, the repelling power also serves as a stimulant towards attaining perfection.

One finds that electric current completes its circuit when a paired subject (+) and object (-) attain unity and function well; however a (+) and another (+) or a (-) and another (-) will repel each other. When all beings find their counterpart and form a proper relationship, they experience stability and happiness under the same law.

When a paired subject and object become one as a result of give and take action, according to the theory mentioned above, they come under the protection of the universe. Since all the actions we see in this universe are the resultant actions derived from the first causal being, we can state that there exists a central being which is both causal and active. Just as children take after their parents, results take after the cause.

Now let's look into the seed of a plant. We find that there are two complimentary parts in perfect oneness within one shell. They interact with each other by their give and take action through the embryo, and by doing this alone can they multiply and give birth to another life. Eggs are the same. They each have a yolk and a white with the embryo in between; yet they are all united in one shell. The human fetus also develops in a similar manner.

When a subject and object of any species of living beings become one through give and take action, whether man, plant or animal, they multiply beings which take after the form of their cause and which eventually return to the original form.

If we admit that all these take after the ultimate first cause, we come to the conclusion that the first causal being is the basic model for all of them, having the perfectly united subject and object within itself. Then, the first causal being takes the subject position to all the rest of the beings.

The objective of the progressive creation of all things in the universe is man. Man is the fruit, the microcosm and the model of the existing world. Man is the highest being and contains all elements of the minerals, the vegetables and the animals. Yet, since man is also a resultant being, one must conclude that he was made to take after the image of the first causal being.

In other words, there must be an absolute, subject being which takes man as an

object. Since men are beings of personality with intellect, emotion and will, to relate with them that absolute subject must also be a being of personality. That absolute being is called "existence" in philosophy and "God" in religion.

Today the world is filled with confusion and contradiction in regard to evolution, dialectical materialism, epistemologies, idealism, materialism, etc. Our immediate historical task is to re-examine all of these and to find and establish a new, absolute truth. Only then will we be able to form a world of absolute value. The being of absolute value is eternal, unchanging, and unique. Then what principle in the universe is eternal, unchanging and absolute? It is the "cause-and-effect relationship" and the "subject-and-object relationship."

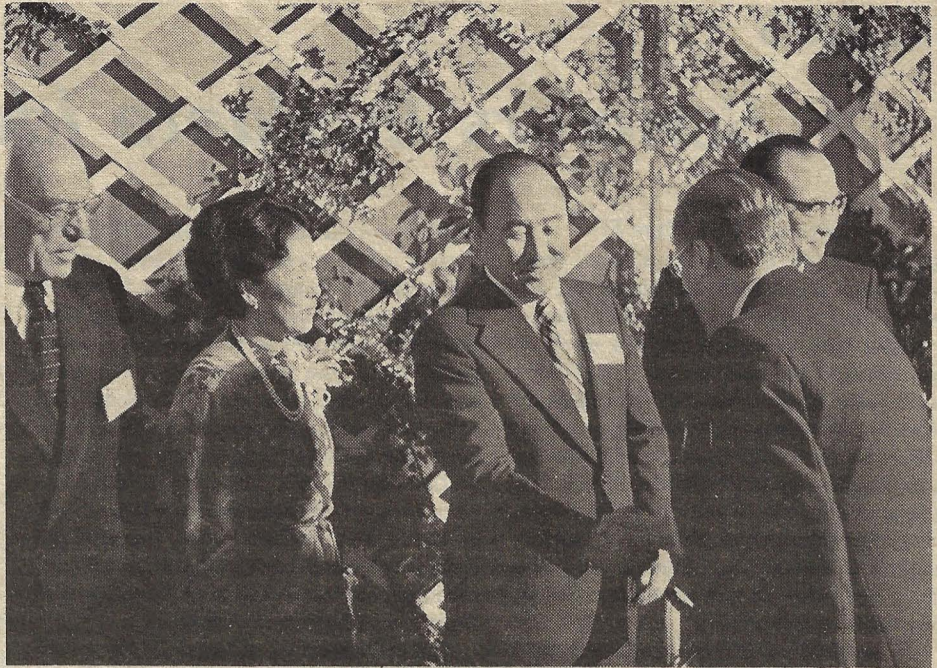
When you apply these to human society the heart of the matter is the "parent-child" relationship and the "husband-wife" relationship. The former may be termed a vertical relationship and the latter horizontal. The unity of the subject and object on the vertical plane plays the role of greater subject to the object made up of the unity of the subject and object on the horizontal plane. They conduct perfect give-and-take action to create a harmonious spherical movement. This is the model of the ideal love-centered family, which is the smallest unit of human society.

In this sense one cannot help but recognize love as the most valuable thing. Since the ultimate source of love does not come from man but from an absolute, unchanging and causal subject, the family of love centered around the causal being is the basic unit for realizing the ideal in human society.

To realize an ideal of absolute value we must begin with this family of love and expand to the scope of the nation and the world to reach the ideal world of unity where eternal happiness of absolute value is promised.

I sincerely hope that this conference will contribute to providing solutions for the various problems present in human society and to straightening the path to the future. I urge all of you, no matter what your religion, nationality or academic point of view freely and fully to bring the results of your research to these meetings and discussions so that the general welfare of mankind might be better served. May your efforts become a decisive, contributing factor towards the realization of an ideal world of peace, happiness and love.

Thank you.



Father, Mother, Col. Pak, and Sir John Eccles welcome guests at the opening reception.

## Over 500 Guests Attend 5th ICUS

[Continued from Page 1]

reliance on creative imagination and rational criticism. The *harmony among the sciences* derives from their common metaphysical principles: namely that creative imagination is exercised in attempting to develop hypotheses that are in conformity with existing knowledge and that await challenge by new evidence discovered by research. Always the aim is to approach closer and closer to absolute truth."

He continued to express his hope for the conference:

"The conference will address itself to the many fundamental and practical problems that are within the purview of this broad and deep interpretation of science. The present predicament of mankind arises because the great progress of science has resulted in the destruction of so much of the philosophy and religion by which man has lived. Regretfully, there has been no development either of a philosophy or of a religion that is fully consonant with science in all of its implications for man as a self-reflecting being. This conference will in part be directed to the attempt to re-examine some of the basic philosophical principles that have been developed by man in his efforts to give a coherent and rational account of his origin and density, of his nature and of the meaning and purpose of life."

Opening remarks of the committee

chairmen reflected that they had given careful consideration to the themes of unity of the disciplines and the meaning of value. Dr. Frederick Sontag, chairman of committee 1, called for greater integration, of religion, philosophy, and science. He told the participants: "Do we want our societies to be merely political entities or do we want to use their resources to promote human aims? If we decide that directional goals must be provided for our society from outside, then philosophy as well as religion become candidates to provide this direction and all theories and religions are open to apply for this leadership role if our aim is to provide health to society through establishing clear goals. Thus, we must use philosophies, practice religions, develop sciences according to how they seem to promote human life and the health of societies. We no longer need to argue the superiority of one theory over another theory or pit religion against religion. We gain unity and promote harmony by treating theory as a convenient instrument, never as something simply good in itself. In the words of one of my favorite ancient sages: 'Vain are the words of the philosopher which heal no suffering of man.'"

Dr. Morton Kaplan, chairman of Committee II, the Social Sciences, called for greater unity in the social and political sciences as a preliminary in helping to achieve a better world:

"If history, art, and science require an infusion of values for grandeur or sublimity, the social and political sciences must play a leading role in showing us to relate the activities of man to human aspirations and character. However, this very purpose requires a grave reexamination of the character and methods of the social sciences. Can we afford a continued fragmentation of the social sciences in which an infinite number of niches are pursued by an infinity of social scientists whose endeavors are unrelated to each other or to any conception of the nature of society and its relationship to the nature of man?"

Dr. Eugene Wigner, chairman of Committee IV on the Physical Sciences and one of the fathers of modern nuclear physics, expressed his desire for the exploration of a new theory to embrace both the physical and life sciences:

"What I believe is that there is a continuous transition from the limiting case in which the effects of life and consciousness are negligible the situation which the quantum mechanical equations describe very well to the situation in which life and consciousness are relevant. This transi-

(Continued on Page 6)



Sir John Eccles, Conference -- Chairman, and Dr. R. V. Jones listen intently during the conference opening session.



## 5th ICUS

**Scholars Evaluate Ideas in Group Discussion;**

(Continued from Page 5)

tion is similar to the transition from Newtonian mechanics to situations, as prevail for instance in the inside of stars, in which light pressure plays a decisive role. What I hope then is that some time a more basic theory will be developed of which present quantum mechanics will be a limiting case, the more basic theory applying not only to inanimate objects but having validity also when life plays a role. I do hope that the possibility of such a theory will be explored some time in the future even though at present we do not know how to attack it."

During a mid-afternoon break, Sir John Eccles and the four committee chairmen held a press conference in which they upheld the integrity of the conference. In explaining why they had associated themselves with an activity founded by so controversial a figure as Reverend Moon, both Dr. Eccles and Dr. Wigner pointed out the double standard of the press by themselves asking why the motives of the Catholic Church in its charities or the Soviet Union in its conference sponsorship were not also so closely scrutinized.

#### COMMITTEE MEETINGS-- A SAMPLING

The committee meetings, beginning on Friday afternoon and lasting through Saturday evening, were, for many participants, the heart of the conference. Each of the four committees held three sessions, with three papers presented in each session. Each evening was devoted to general discussion of all papers presented that day. In each session a presentation of each paper was made by the author and commented upon by several scholars.

Committee I, "Religion and Philosophy," was readily acknowledged as being one of the most lively. A paper delivered by Dr. Richard Rubenstein stimulated much discussion. Rubenstein asserted that the "Protestant Ethic," based upon Calvinism, has paradoxically become fertile ground for the areligious Darwinist "survival of the fittest" doctrine. He said in his paper: "...Social Darwinism can be seen as a secularized form of Calvinism in which the 'survival of the fittest' is the Darwinian equivalent of the Calvinist 'salvation of the elect....' Of greatest importance is the fact that both Calvinism and Darwinism provide a cosmic justification for the felicity of the few and the misery of the many." He concluded: "Before we could bring about fundamental economic and/or political changes, we would have to alter profoundly the hierarchy of values that informs our decision-making and our conceptions of human worth."

Committee II, "The Social Sciences and the Humanities," was most directly concerned with the application of values to society. Dr. Dan Segre, chairman of the committee's first session, set the tone for an open-minded discussion in his paper, "Ways, Means, and the Absolute." Dr. Segre said in his paper: "...Whereas Christian culture has tended to search for absolute aims, Judaism has maintained the view that the absolute should be sought after in means rather than in aims, in action rather than in purpose....It should be to the people of our generation that the growth of tyranny has been paralleled by a growing reliance on absolute aims and a growing forgetfulness of absolute means....Freedom and creativity flourish where religion means the search for the organic connection between means and ends, where the ultimate responsibility for the aims rests with the Absolute, while the ultimate responsibility for the means rests on man."

Committee III, "The Life Sciences," hosted one of the most popular sessions when it considered the topic "Neuro-

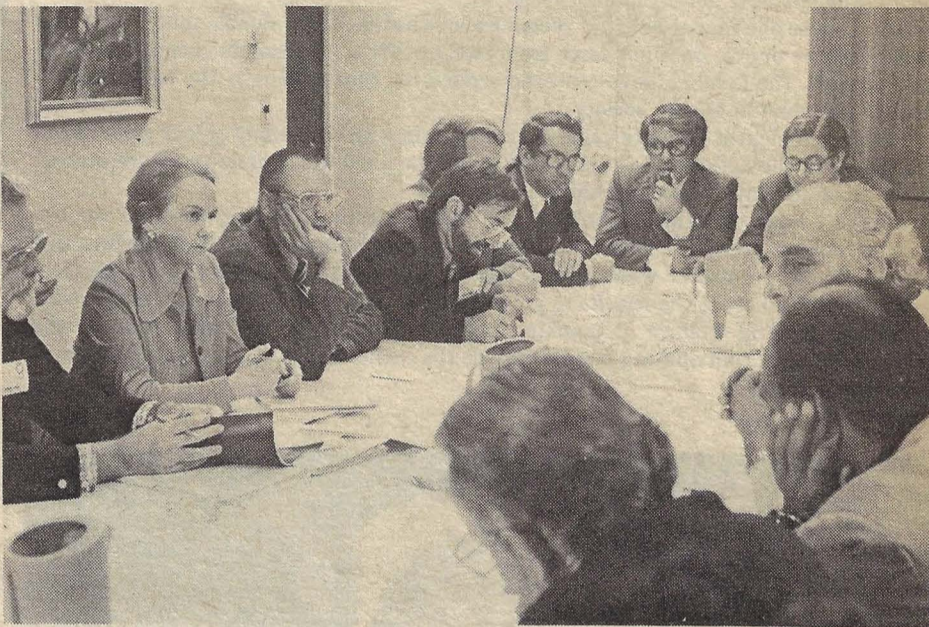
science and Absolute Values." While the details of the discussion were quite technical, its general direction indicated that purely physiological viewpoints that the mind is limited to the brain are losing popularity. One scientist, for example, described her research indicating the complementary relationship between the brain and the mind. Just as the physiology of the brain can influence thought, she said, thought can influence the physiology of the brain. In fact, most participants were more eager to discuss the philosophical implications of recent research on the brain than the research itself.

The relationship of science to values was considered in one session by Committee IV, "The Life Sciences." Dr. Henry Margenau contended that science and ethics are similar in their process. The formulation of scientific axioms, he said, through man's evaluation of his experiences is, he said, analogous to the codification of moral standards through man's evaluation of his behavior.

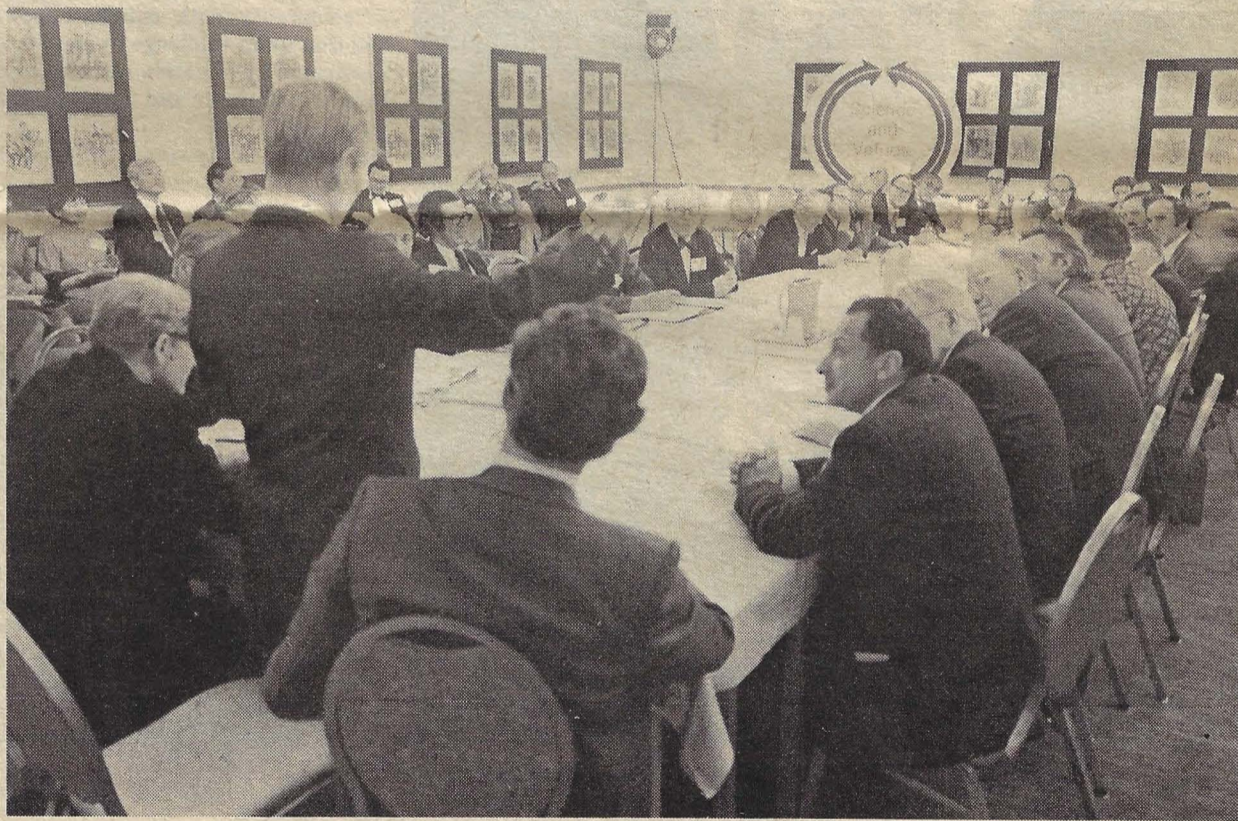
On the final day of the conference, Sunday, November 28, guests listened to the four committee chairmen: Dr. Frederick Sontag, Dr. Morton Kaplan, Dr. Miguel Covian, and Dr. Eugene Wigner -- give summaries of their sessions, with the twelve group chairmen called upon for comment. In the afternoon, Dr. Antonino Zichichi from CERN, a

nuclear research group in Geneva; Dr. W.H. Thorpe, zoology professor at Cambridge University; and Dr. Nicholas Rescher, philosophy professor at the University of Pittsburg, gave plenary speeches related to the theme of science and absolute values. At the end of the session, the New York City Symphony

orchestra performed the "Egmont Overture" by Beethoven, "Finlandia" by Sibelius, and the third movement of Tchaikovsky's sixth symphony. Each of the compositions was very intense, building the performance to a crescendo. The audience loved it and gave the orchestra a standing ovation.



Many ideas found expression in committee meetings. Participants in committees I and IV engage in discussion.



Structure and themes of 5th ICUS committees.

#### Committee I:

##### Religion and Philosophy

Group A: Are There Values Common to all religions?

Group B: Can Philosophy Define Values and is Any Agreement Possible Between Philosophies?

Group C: Religion and Philosophy

#### Committee II: The Social

##### Sciences and Humanities

Group A: The Idea of the Absolute in History, Art, and Literature

Group B: Are There Absolute Values Common to All the Social Sciences?

Group C: The Discovery and Transmission of Absolute Values for the Future

#### Committee III:

##### The Life Sciences

Group A: The Origin of Life

Group B: Is Human Life an Absolute Value?

Group C: Absolute Values and Human Survival

#### Committee IV:

##### The Physical Sciences

Group A: Science and Values

Group B: The New Physics and Absolute Values

Group C: The Present State of Science and Technology and Their Potential for the Betterment of Mankind

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## CONCLUSION

Father and Mother hosted the Farewell Banquet of the conference. After performances by Sunburst, the Voices of Freedom, and the New Hope Singers in their international costumes, Father gave a brief closing speech in English. After thanking the chairmen and participants, Father told them:

"The success of the conferences is a reflection of the effort that has been put into them by yourselves. Of course, we cannot expect to solve all of the world's problems in three short days.... Yet we all resolved to talk of the problems of values and other matters in an open and free atmosphere. Surely this is a very significant accomplishment. On this basis, we can have reason to believe the solution to mankind's problems can come.

"It is unfortunate that today many people have lost faith in the nobility of man and his culture. They have not been able to see a purpose in life and have no principles or values to guide them in a productive manner. They are trapped by their own despair and have no constructive ideals to offer to help others. Hedonism, family breakdown, mental

illness evidence a society and culture that is lost in defeat. Many seek totalitarianism in such chaos. It is especially distressing to see this circumstance in our youth, who will soon take responsibility for the problems history will bequeath to them. Some people have blamed science itself for the problems of man and a number of youth look to primitive, pre-scientific cultures as models of society. Hence we see an anti-science movement..... Hopefully, this meeting can contribute to the establishment of a standard of value that can solve these problems. Along with this annual conference, the International Cultural Foundation would like to initiate some additional activities of a scholarly nature in coming years. We will do this because intellectuals such as yourselves who have been entrusted with talents are vital to society and should be supported. We would like to do something especially for those of you who are willing to work for the elevation of the human culture in general."

Father concluded the conference by inviting the guests to the next conference, to be held on Thanksgiving weekend, 1977, in San Francisco.

## RESPONSE

It was everywhere apparent that the participants were enjoying the conference. At lunch tables, during coffee breaks and in the hallways, participants continued their discussions and formed friendships transcending national and disciplinary divisions. The following response from a professor to an ICUS staff member was not unusual:

"Thank you for including me among those invited to the 5th ICUS. My wife and I found pleasure and profit in the experience. And I wish to pass along a comment frequently heard at the Hilton: 'This is the best run conference I ever have attended.' Since this was voiced by people who have attended a lot of scientific meetings, you should feel honest satisfaction in the results of your labors."

The first factor in the success of the conference was the environment which was created for the participants. Interested participants from the last year's conference, including Sir John Eccles, contributed their ideas for the improvement of this conference. And the conference structure was simplified and streamlined. Papers were sent to participants ahead of time for their consideration and were reproduced by the thousands during the conference to keep up with the demand. When the participants arrived, they were met at the

airport and driven to the Hilton, usually by a Seminary student. Church members volunteering as hospitality staff were easily available to serve their personal needs.

All details, from room temperature to coffee break schedules, were carefully attended to. Even extra entertainment was provided by a square dance convention taking place in the hotel at the same time!

The international character of the conference and the breadth of viewpoints represented were also of considerable importance. The list of participants included officials from the UN's World Health Organization, World Council of Churches, University presidents, department chairmen, government officials from third-world countries academics from Eastern Europe, and even one Soviet. When questioned, most participants said that this was the only conference of such breadth in existence. One commented that scientists are rarely in a situation allowing them to discuss the philosophical implications of their work.

"The ICUS has come of age," remarked one professor who has participated since the beginning in 1972. "We are over the hill," said Dr. Frederick Sontag. "It is a base you can build on to create something even more significant."

LOUISE STRAIT



Father giving concluding remarks thanking the participants and inviting them to the next conference.

Several participants enjoy a chat with Eugene Wigner at the close of a plenary session.



The international costumes of the New Hope Singers provided a highlight of the entertainment at the Farewell Banquet.

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*The History of Restoration:* Explains the providential significance of all human history; traces the patterns through which God is working His providence; Jesus' true mission as Messiah; the meaning of major religious, political and economic events and trends, especially the events of the last 400 years; when is the Second Coming of Christ.

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## December 4 Conference

[Continued from Page 1]

share with others in the name of God... You must do your share to help the world take off. This is the way we work from 1977 on. America is retreating and retreating. But she must give out to others. Or else she will not survive." Father discussed the global rise of Communism, especially in Canada and South America. "No one looks at the future with vision," he said. "I want you to have the conviction: 'In our time I will bring America back to God.' We are burning with idealism. We must fly higher in 1977.... In three years, we will lay the foundation to save the world. 1977-1978 are the most critical years."

Also Father encouraged the leaders in their responsibilities. "Cast out your old ways of thinking. Think how to make the most impact in your state. You are the priest of your state. Treat anyone who visits like a king, and yourself like a servant. That is why Washington

Monument was successful. Everyone was my king and I was everyone's servant. Go to the mountain and hear the cries of the people to save them... If Heavenly Father is on your side, the blossoms, like spring flowers, will flow to you."

First the eleven city leaders and then all state leaders were given the opportunity to report. Among interesting developments reported were: In Los Angeles, a recent banquet for ministers was held in the Watts area and plans are underway for a state Day of Hope tour, with director Michael Leone speaking, to include Watts, Hollywood, Santa Barbara, and San Diego. In Virginia, gospel singers inspired by the God Bless America program and the work of the church in Richmond have organized a God Bless America gospel festival with, at that time, a thousand tickets sold.

During the conference Father also gave more explicit directions for the future. The foremost activity, he stressed, must be witnessing. Playing a strong role next

year will be CARP and the new IOWC. Starting on God's Day, Father wants to have four forty-member IOWC's traveling throughout the country. The IOWC, he said, is the best training program; he cited the membership growth attained by the OWC's in 1973 as an example. On the IOWC, he said, members can receive training in all phases of Church activities: witnessing, fundraising, teaching, public relations, and center life. Within each team of forty, Father recommended creating ten squads of four members each as a basic unit of operation. This unit, he said, should also be activated in each Church situation.

Father underscored the necessity of personal commitment to witnessing. As in his December 1 speech to New York members, he stressed the importance of each member restoring his own national foundation by bringing 84 spiritual children in a seven year course. Father also encouraged the leaders to begin systematic door-to-door witnessing.

As the conference closed, Father encouraged the leaders to be successful in gaining members and asked that they bring members for the IOWC with them to the New York God's Day celebration.

**New Hope News**

**REV. SUN MYUNG MOON,**  
Founder

**NEIL A. SALONEN,**  
President

Louise Strait ..... EDITOR

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(212) 730-5750