

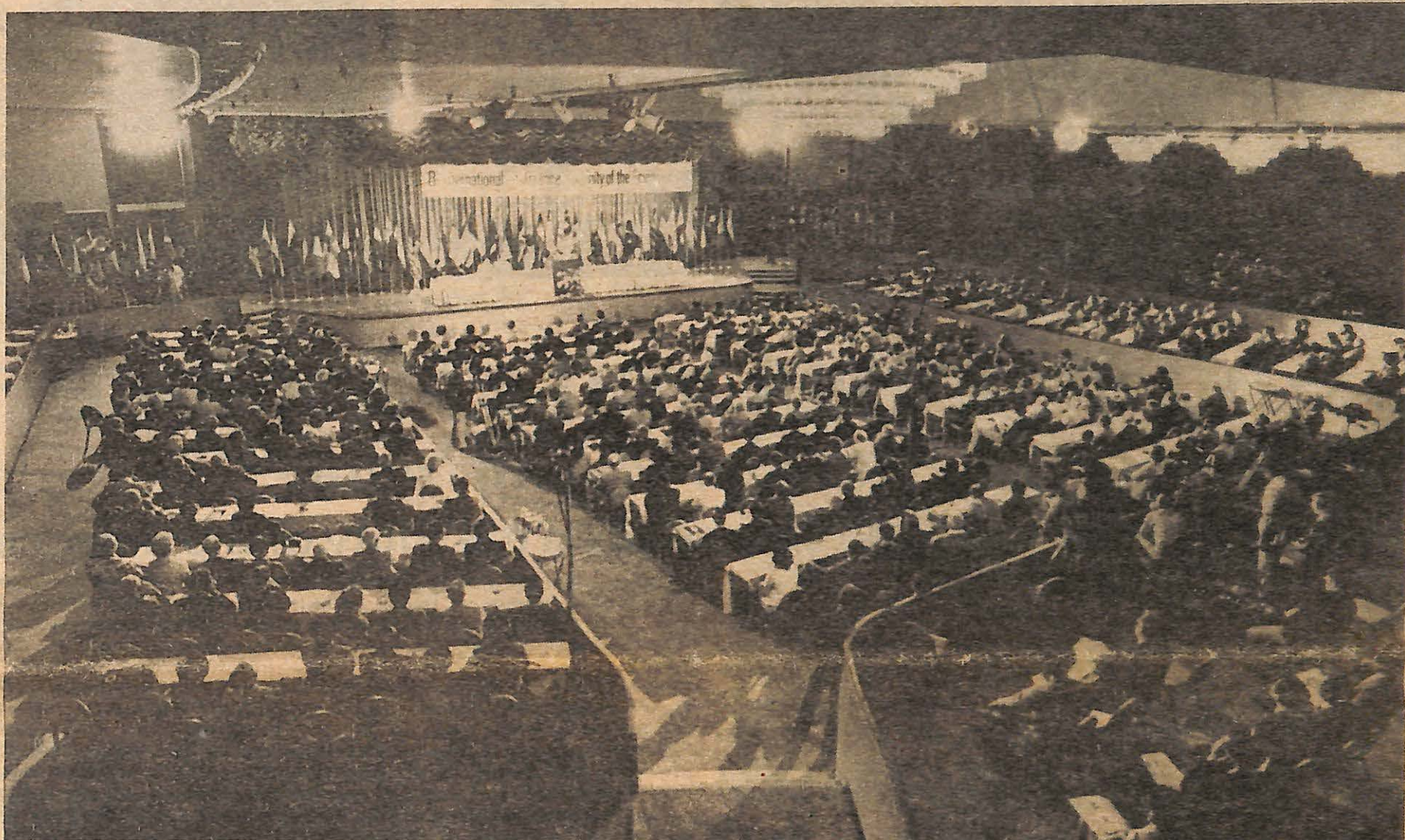
New Hope News

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December 21, 1979

November 22-25

8th ICUS Convenes in Los Angeles



Opening plenary session of the 8th ICUS

The eighth International Conference on the Unity of Sciences (ICUS), held in Los Angeles on November 22-25, continued in the successful tradition of its predecessors and surpassed them in many ways. The 520 participants and several hundred observers from 72 countries represented more academic fields and nations than ever before, making this the largest ICUS Conference yet held. The participants included a heavy representation from the U.S. and western Europe, as well as academies from behind the Iron Curtain and many third-world nations. Some came as official representatives of their government and others of international agencies.

The major events of the conference, entitled "The Responsibility of the Academic Community in the Search for Absolute Values," were a welcoming reception, an opening plenary session which Father addressed, a day and half of Committee meetings, a half day of special discussions, a closing summary session, a question and answer meeting with President Salonen, and a farewell banquet.

Many participants and guests had arrived by midday, November 22, and enjoyed a Thanksgiving dinner at the site of the conference, the Century Plaza Hotel, located in the modern Century City complex across the street from the Shubert Theater, which was the location of Father's final speech in the 1974 8-city Day of Hope tour. On Thanksgiving

See opening speech on 2; story continued on 6.

Children's Day in a New Setting



Father singing at the evening program on Children's Day.

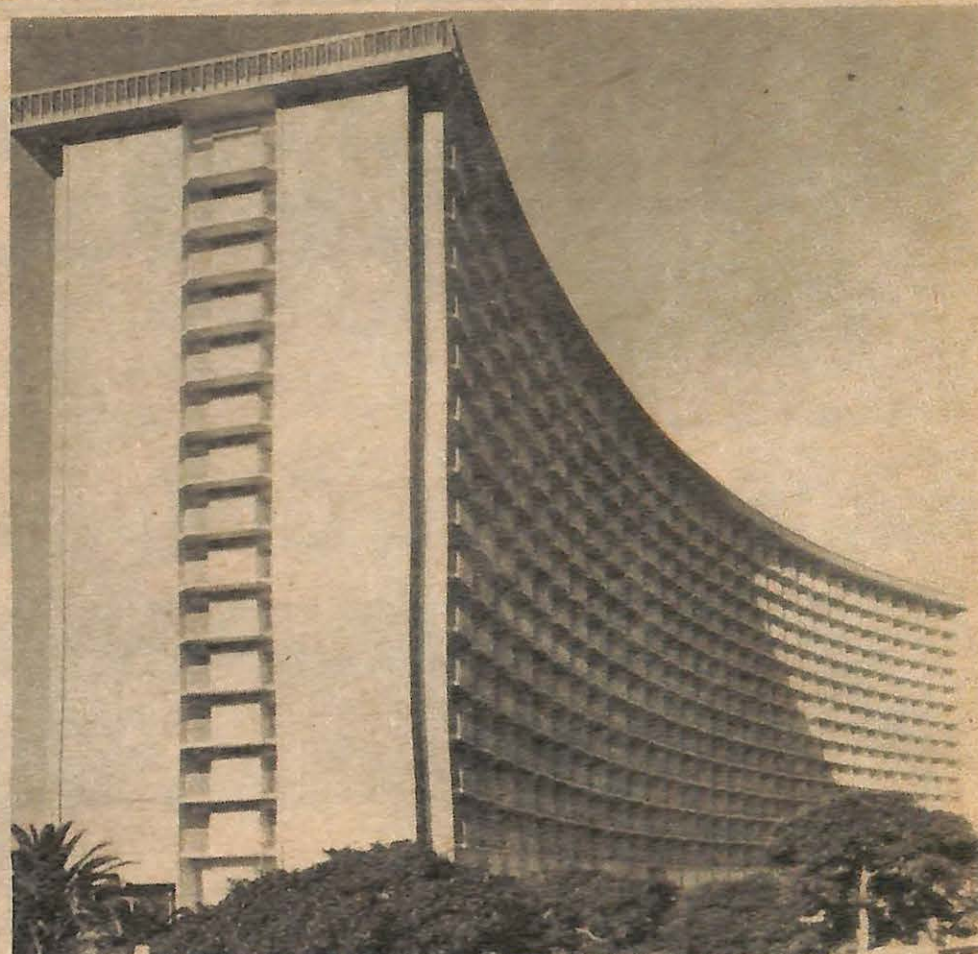
For the first time in Unification Church history, Father and Mother celebrated a major Church holiday, Children's Day, in California. International leaders, in the area for a conference, and area members, including representatives from the Bay Area, several CARP branches, Mr. Hayashi's MFT region and home center members of the LA area gathered in Pasadena on Tuesday, November 20. The site of the day's activities was the elaborate Gold Room of the Pasadena Civic Center.

For everyone, the day's celebration was truly memorable. All the members were so happy that Father had chosen to come to their area to observe the holiday; over half were seeing him for the first time. Both the weather and the civic center setting surrounded the day with beauty.

President Salonen began the morning program by explaining the holiday tradition in our church, saying that up until now Father has celebrated each holiday first in Korea and later in New York, with this occasion being a special blessing. He also noted that Children's Day, first celebrated nineteen years ago, is the holiday that we can celebrate with the most enthusiasm because it is a day in which we ourselves are the offering to God.

Father began his speech, "Children's Day and Tradition," by asking the members seeing him for the first time to

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The Century Plaza Hotel, site of the 8th ICUS

God and the Limit of Science

Reverend Sun Myung Moon

The Eighth International Conference on the Unity of the Sciences

Distinguished chairmen, eminent scholars, ladies and gentlemen:

Thank you all very much for having decided to attend this Eighth International Conference on the Unity of the Sciences. Each year this meeting has become increasingly important because of your participation. This has been gratifying to me as the Founder of the conference.

In connection with this year's theme, "The Responsibility of the Academic community in the Search for Absolute Values," I would like to express a few opinions on the topic, "God and the Limit of Science."

As science developed in recent years mankind has had great expectations, and has believed that relief from both spiritual and physical difficulties would come through the advancement of scientific technology.

Scientists who have had a sense that theirs is a crucial mission as contributors to mankind have continued on the one hand to pursue ultimate scientific truth and on the other to apply scientific technology in almost every field of human endeavor. The resulting benefits have been fantastic economic growth, material affluence, and physical well-being such as mankind had never before known.

However, for all its great merits, today's technology has equally great demerits, generating such problems as pollution, resource depletion, depersonalization, and accumulation of formidable weapons of thermonuclear destruction.

Thus the very science that originated with the intent to realize happiness for mankind has with its successes brought fears and instability as well. What is the reason? The reason is that science, in adhering to its position of scientific neutrality, has excluded considerations of purpose and value.

I wish to proclaim that human beings have value from their very origin. They are creations of God. And they are created to lead life with a definite *value perspective* in accordance with the purpose of creation. In spite of his being originally a creature of vast value, man has disregarded this value perspective and, believing in the omnipotence of science, taken it as a panacea. Consequently, technology has become a source of increasing damage.

Science, in man's life, can only be a means; it cannot be an end. The purpose of human life is to realize God's purpose of creation. Man is a unified being of both physical and spiritual entities. Hence, on the foundation of physical life, he is to lead a life of value—a life of love, truth, goodness and beauty. It is for the sake of convenience to physical life that scientific technology is needed to allow physical life to become a proper basis for spiritual life. Therefore the science that disregards or fails to emphasize the life of value actually brings about the destruction of value perspective in man, leading towards today's reality of fear and insecurity. The deliverance of mankind from this unfortunate reality can be achieved only by searching for and discovering the true value perspective. Science, in turn, must accord to this value perspective, which, needless to say, must be based on absolute value.

Where could this absolute value be found? I conceive that it could only be found in God's love, and that, in fact, truth, goodness and beauty based on God's love is indeed this absolute value itself.

Accordingly, it stands to reason that mankind's liberation from the harms caused by the misuse of scientific technology can come only when science itself recognizes God, and guides and applies its technology in the same directions as God's love.

Next, I would like to suggest that there is a limit to science in its search for truth in the field of nature. In this twentieth century, science has finally found itself pushed into the realm of philosophy in its own search for truth. It has had to take upon itself the question of the origin of the universe, just as did ancient philosophies, both eastern and western. That is, science itself, especially physics and biology, has been confronted with various long-disputed and unresolved questions of ontology. Indeed certain experiments in quantum physics and molecular biology have been performed for the purpose of exploring these ontological questions.

Thus in a scientific and experimental way physics has dealt with the study of ontology, with the question, "What is the true nature of material?" The first answer was "atom." A second was "elementary particles." Finally quantum mechanics delivered an answer in which the elementary particles of material are related to energy itself.

In the same way, biology approached a similar ontological problem, "What is the true nature of life?", eventually suggesting the answer, "The secret of life lies in the properties of DNA."

Thus in its search of the truth that constitutes the universe, natural science has uncovered many facts and accumulated an astonishing body of knowledge. But these are hardly ultimate solutions to man's questions. Even though quantum physics affirms that the true ground of material is energy, we do not know from where energy comes, what the previous stage or state of energy is, or why and how energy transfers from its previous state to the existing state. Why did there come into being a variety of molecules? Why does each molecule have its characteristic pattern of positive and negative charge? And so on. There are many questions yet to be clarified.

Similarly in molecular biology, which maintains that the true nature of life is bound up in DNA coding, significant questions remain. How did the four units of the DNA code come to bear information, how did DNA come to possess the ability to replicate itself, and so on.

What is the implication of this, that in its pursuit of truth, even though science has developed to a surprising degree, it still leaves many of its own problems untouched? It can only mean that these remaining scientific questions are not within the direct realm of current natural science.

Up to now, although science in its quest for truth has investigated immediate causes of particular phenomena, it has not taken up the search for motives or reasons for existence as a whole. Thus the final challenge that science confronts is this question of the ultimate reason for existence. The unexplored problem in the question, "What is the true nature of material?" is that of the reason for its existence, and again, the untouched problem in the question, "What is the true nature of life?" is the very reason for life itself.

I propose that, in clarifying reasons, one must first admit purpose, and before admitting purpose one must first recognize the will that made the purpose, namely, the cosmic and universal will that transcends all things. When you call this cosmic will "God", then the initial step in clarifying unsolved questions is first to apprehend God's purpose of creation, and second to perceive that along with the physical or chemical factors in all material and life phenomena there exists a causal motive directing each thing towards a certain purpose.

In short, the very science which has developed for the happiness of mankind, today is a cause of difficulty, or even harm. And the only way to be freed from these harms is to bring science under the *true value perspective* which centers in God's love.

As more and more scientists find themselves pushed to the limit of science, they will find that the key to transcending this limit is to regard that, behind all material and life phenomena, there is a purposeful motive working in accordance with God's purpose of creation.

It is my considered and confident belief that these points I have mentioned are the most important and pressing matters facing today's science. I feel that it would be most fortunate if they could serve as a reference for the topics to be discussed by all the distinguished scholars who are taking up the theme of this year's Conference.

In conclusion, I wish that all of you will be successful in your research and pursuit of truth in relation to the Absolute Truth. I am sure that the fruits of your efforts that are expressed in the presentations at this conference will contribute in a significant way towards world peace.

Thank you all very much.

Father Speaks on "Children's Day and Tradition"

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raise their hands. "It is very gratifying to see you," he told them. Father opened his speech: "There are many religious organizations in the world, but very few celebrate such days as God's Day, Parent's Day, Children's Day and the Day of all Things. Many holidays are horizontal and nationalistic, but we are bringing about a tradition centered upon God. That is why we celebrate these days."

Children's Day cannot be truly celebrated, he continued, in the fallen world. Since the fall, the world has existed under the dominion of Satan, and God has been moving to restore lost mankind. "But God cannot force him to return. God cannot claim man until certain conditions have been fulfilled. The satanic way of life is self-centered. Everything is always motivated by individualism. Satan regards everything for himself. So evil people are those who disregard everything except themselves. They abuse freedom for their own benefit. They lead lives in indulgence, not recognizing morality, order or discipline. Today's world reflects this formula."

He continued: "Those who pursue God's way of life must deny this and turn around 180 degrees. The ideal way of life has to be the complete opposite of the satanic way of life. If Satan's way is self-centered, the opposite quality is public-minded and God-centered. God is a super public personality. And God is looking for this quality in His children. God's way of life has been proclaimed by religions throughout history; it always begins from a common point: *self-denial*. That is the basis of good religion. The best of all religions is that which proclaims the greatest public-minded way of life." And that religion should also work for the liberation of God, said Father, "because the entire world needs the love of God. Not only that, we want to become occupants of the love of God and disseminate it throughout mankind..."

If you give your love for the world, Father continued, God will love you. "God is always at the center of unselfishness. God wants to become a prisoner of His public-minded children, not reluctantly but happily. God wants children who are absolutely public-minded. The pattern for God's children should be the sacrificial life."

Father explained that Christians should be willing to die for God because Jesus died for them. Christians, he said, must follow Jesus' tradition. "Jesus died honorably so that Satan had to surrender to him. Truly he was the sacrificial lamb who gave up his life so that others may live. Unless you are also willing to give yourself for the sake of others, you are not worthy in the sight of God."

Father talked about his own life, telling the members that he is so consumed with fulfilling his mission that he has no time to think about tomorrow. To the new members, Father said: "This is a difficult path. I have thought so many times. I have had so much persecution, yet I have persevered onward, and we have come this far....I know very well what you are suffering because of your membership." He suggested that each member should consider that whenever he is persecuted, a record of this goes on an invisible report kept by God. The best church leaders, like parents, are those who are exemplary and not domineering, said Father. If a member has a less than perfect leader, "there is still a way to melt his heart--by love. Build a spider's nest of love around him." In the meantime, this member can

accumulate a better grade on his invisible persecution record.

Father went on to detail the course of restoration. Since Adam disobeyed God, gave his body away and his love away, we have to do the opposite. We must, he said, possess absolute faith, live a plan of action, and have the love of the world motivate our every action. "If you live this way, Satan will have to approve you, and God will have to acknowledge you."

As he drew his speech to a close, Father reflected on America's decline, as exemplified by the situation in Iran. He told the CARP movement that they should work to rekindle the spirit of pride and strength prevailing in America at the time of World War II. "You must be so on fire!" he told them. "Don't forget today's message," he concluded. "Take up your mission with seriousness. Corruption is our worst enemy. We are going to cleanse corruption. Those who feel: 'We understand your mission and our mission,' raise your hand. Thank you and God Bless you."

The morning program was concluded by a prayer, the presentation of a celebration cake and gifts to our parents, and three cheers for victory.

At midday, members enjoyed a Korean dinner in a park near the Rose Bowl, where they also had competition in soccer, softball and volleyball. CARP and Bay Area members squared off as formidable competitors, but when the results came in, it turned out that Dr. Durst had led the Bay area to a clean sweep!

The evening's entertainment, again in the Gold Room, was informal, reminiscent of family-type evenings Father and Mother spent with the members some years ago.

First the Performing Arts groups in California provided entertainment.

David Eaton and the Go-World Brass Band opened the evening with the themes from "Saturday Night Fever" and "Rocky II," "Stranger on the Shore," and Tommy Dorsey's "Opus 1." The International Folk Ballet then performed a gospel dance, "The Day has Come for

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A prayerful moment before the Children's Day speech.



Children's Day Shines Bright in L.A.

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God's Kingdom to be Revealed," written and choreographed by Georgia Sherman. Next everyone was treated by Heung-jin, In-jun and Un-jin singing "Country Roads," and "Rolling Up the River," followed by Sunburst, performing "Flyaway," "True Love," and "Reaching for Heaven." Patsy Johnson then soloed while the International Folk Ballet

performed "You Are So Beautiful," and "You Needed Me."

The second part of the program consisted of presentations by members. First Dr. Durst sang "There's a Song in My Heart," followed by Doris Orme, who sang "Amazing Grace" and "Exodus." Los Angeles Director, Perry Cordill, then performed "Sailing with our Father," and "Bridge Over Troubled Waters" with

Ed Conrad. Next the local membership groups performed. Mr. Hayashi's MFT team provided very unusual entertainment by demonstrating their morning exercise program and doing several songs, including the hymn "Joyful, Joyful, We Adore Thee" by harmonica. Then the Los Angeles church, CARP, and the Bay Area members each performed their favorite songs.

The program was brought to a joyous conclusion by Father and Mother, who performed solos and duets. At the end Father led the guests in a round of "Um Maya."

But the celebration didn't stop after Father and Mother went home. Most of the members, caught up in the spirit, joined together in some impromptu dancing.



Un-jin, In-jin and Heung-jin singing



A delightful duet



Rev. Park raises the spirit of his CARP members during the



And Dr. Durst advises his team



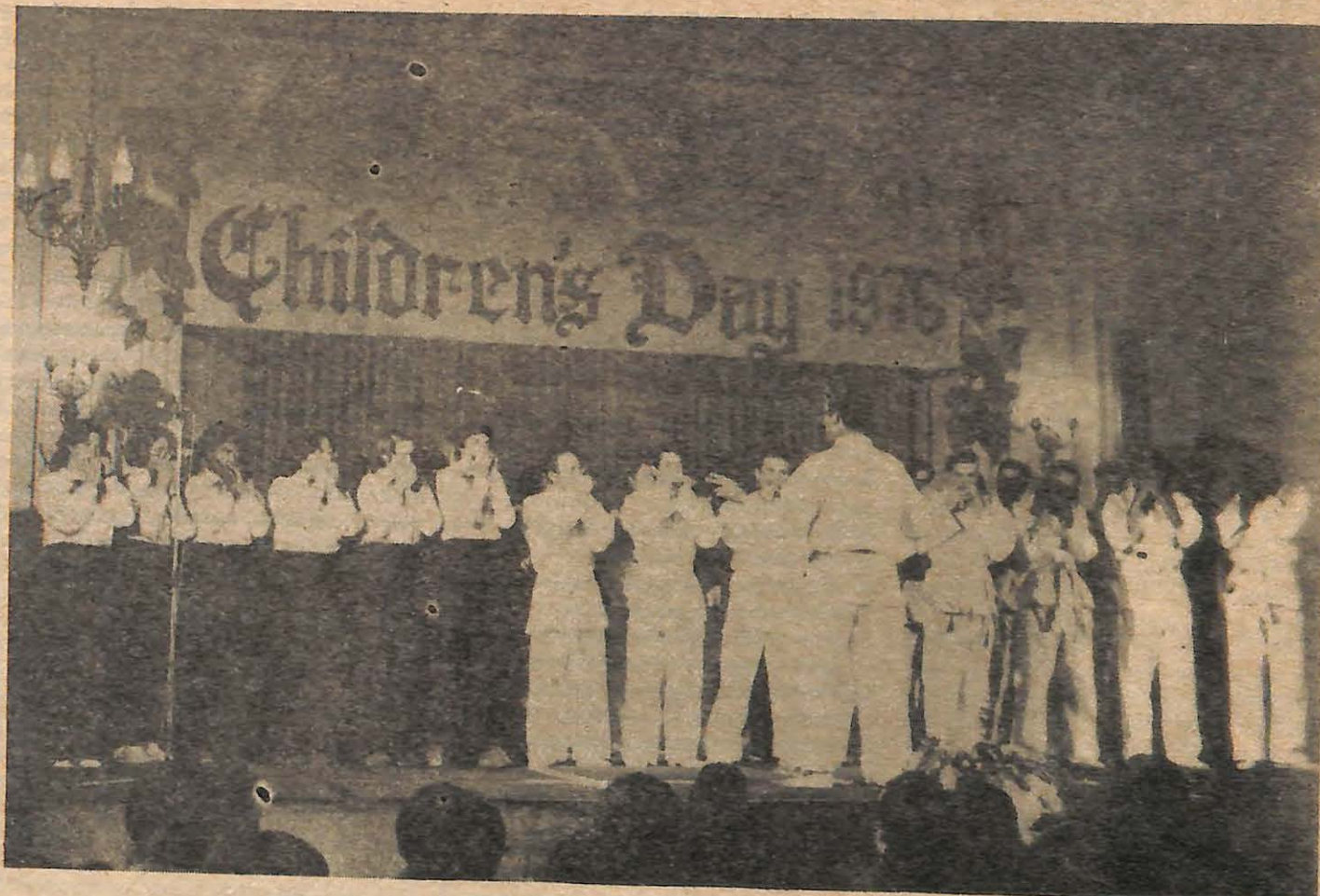
Patsy Johnson solos for the International Folk Ballet



afternoon athletic competition



Rev. Park finds himself in a room full of happy, dancing members after the program.



The MFT, performing as a "Harmonica Orchestra"

520 Participants from 72

(Continued from Page 1)

evening, participants were greeted in a reception by Father and Mother, Col. Pak, Conference Chairman Eugene Wigner, Vice-chairman Sir John Eccles, International Cultural Foundation President Neil Salonen, and Secretary General Michael Warder.

On November 23, the Century Plaza ballroom was filled for the opening session of the conference. Michael Warder officially opened the 8th ICUS by welcoming the participants and explaining the purpose of the conference.

As in the past two years, the ICUS coincided with a cataclysmic world event (In the past two years it was Sadat's visit to Israel and Jonestown), giving ample opportunity for the session's moderator Richard Rubenstein to reflect upon the significance of the ICUS.

Dr. Rubenstein began: "This morning I am mindful that during the past several weeks American embassies have been violently attacked and in one case, that of Iran, an age-old tradition of civility, one observed even in wartime between enemies, has been breached. That is the tradition of the safe conduct of a nations' emissaries. It is obvious that no official or even useful communication can take place between states if their representatives have no assurance that they will not be subjected to defamation, public humiliation, and even death....In the case of Iran, it has been obvious that the country's leaders do not feel the traditional institutions of communication between states are necessary any longer. Satellite electronic communication has made it possible for Iran's leaders to communicate directly, not to a nation's leaders, but to a nation in its totality. We've seen the spectacle of TV reporters, who are untrained and unprepared for

their mission, becoming the new-style diplomats of the electronic age....Both the new-style diplomacy and the incredible mass scenes are part of the world created by science and technology -- the world of mass man, mass media and mass communication.

"There is one negative aspect of mass

society which highlights the importance of this conference," Dr. Rubenstein continued. "Those of us who have examined the psychology of crowds have observed that it is characterized by a) a diminution of intellect, and b) an intensification of affect or emotional response. We have seen both phenomena before our eyes....It is obvious that all issues have been stripped of their complexity and the humanity of the other has been denied.

In this perspective, our science conference assumes a most important place..The real achievement of the conference is as much its process as its product. A genuinely interdisciplinary convening of scholars from all over the world is itself a rare good in this world of diminution of intellect and increase of affect. Here I meet social scientists, historians, natural scientists, philosophers, and decision-making men of affair. Most important, I come to know them most as symbols of good or evil, but as complex human beings of intelligence and reflection. Often their opposition and criticism of what I have to say is more important than their agreement with me. Here there is no diminution of intellect and intensification of affect. I regret that I must share with you my foreboding that we shall witness more simplifications and excesses of manipulative mass society in the years to come. It is for that reason that it is especially important that we have the opportunity to continue these meetings, as much for the process and the freedom of unbiased sharing of insights, inquiry and intelligence as our primary result."

Then Dr. Rubenstein reached the focus of his remarks, an introduction of Father: "The Reverend Sun Myung Moon's vision and his journey have been extraordinary. A profoundly religious man, yet trained in technology as an engineer, his inspiration has brought him from his own native Korea to be the leader of a new religious movement, with men and women willing to devote their lives to carrying forth his vision in many countries of the world....I am grateful that, although it has been clearly understood at all times that I do not share the Reverend Sun Myung Moon's religious perspectives, I have been privileged to come to know something of the fruit of his vision. That fruit includes educational and religious institutions in both the Orient and the

West, and most especially the ICUS."

Father then delivered his opening speech in English, "God and the limits of Science," which was well received. (See complete text in this issue.)

Next the conference leaders expressed their hopes for the coming days' deliberations. First, Conference Chairman Eugene Wigner discussed some of the major changes in the scientific community in recent years and related the conference to these changes: "Again we can be thankful for the existence of this conference because it gives us not only a possibility to extend our knowledge of science, to decrease our specialization, but also to communicate with each other and have very pleasant and interesting time."

Sir John Eccles, conference Vice-chairman, spoke to the conference's theme of absolute values: "It is important to expose and reject a widely held belief that science is value-free," he said. "The statement is science deals with fact, the humanities with values. This is a fundamentally mistaken view of science, which is the great enterprise of trying to understand all natural phenomena, inorganic, biological and psychological... Strictly speaking, the role of facts in science is in the testing of theories and as background in the development of new theories. Thus facts and values are intertwined in the discipline of scientific investigation and scientific theorizing."

The four committee chairmen then gave summaries of their respective agendas. Of the summaries, remarks by Aurelio Peccei and Walter Kaufman were especially interesting. Dr. Peccei, founder of the Club of Rome and chairman of the committee studying population, challenged current assumptions about population growth: "A few of them are that we conceive of population essentially in quantitative terms, while the quality of the world inhabitants is even more important than their quantity. And it alone can offset at least partially the consequences of the population explosion. That we conceive of people essentially as biological organisms and economic entities, and thus equate them with their material needs, as if their sociocultural wants, yearnings and aspirations belong merely to subordinate spheres, that we view moreover people chiefly as demanders and problem raisers, not as



Dr. Eugene Wigner at the opening plenary session

The Eighth International Conference on the Unity of the Sciences

*"The Responsibility of the Academic Community
in the Search for Absolute Values"*

Chairman: Eugene P. Wigner

Vice-chairman: Sir John Eccles

Vice-chairman: Frederick Seitz

Committee I: "Values and Consciousness"

Chairman: Walter Kaufman

Group A: Humanities vs. Social Science

Group B: Can Values Be Absolute?

Group C: Brain Freedom and Responsibility

Group D: What is Happiness?

Committee II: Change and Development

Chairman: Morton A. Kaplan

Group A: Comparative Philosophies of Change

Group B: Language, Tradition and Cross-cultural Values

Group C: Development of Civilization and the Changing Self-conception of Man

Group D: Resources and Economic Development

Committee III: Population and Quality of Life

Chairman: Aurelio Peccei

Group A: How does Material Well-being Affect "Happiness"?

Group B: Tomorrow's World Population Trends

Group C: Health Systems and Population Control

Group D: Consequences of World Population Growth

Committee IV: Vision and Direction of the Future

Chairman: Frederick Seitz

Group A: Technology and Human Values

Group B: Science and Technology Policies for Developing Nations

Group C: Frontiers of Science and Technology

Group D: A Look at the 1990's--What Does the Future Hold?

Discussion Groups

1. Is there life after death?

2. Preservation of culture: What are the limits?

3. What are the values implicit in economic development?

4. Normalization of violence through mass communication

5. Do new patterns of wealth creation demand new structures of society?

6. Human knowledge and scientific models

7. Sociobiology and value systems

8. The becoming of a human person: Mother-child relations in the first year of life.

9. Man's place in the world eco-system

10. Prospects for reducing world hunger

11. Energy and the urban effect

Nations Attend 8th ICUS

problem solvers as well, and the key resource to meet their own needs. That we envisage the quality of life as something external to people, something that they can enjoy, even create, but not as a consequence of their own inner quality and qualities. That we like to focus on human rights while generally ignoring human responsibilities and human duties, which alone can provide a context within which to declare human rights."

Dr. Walter Kaufman surprised the assembly by giving a defense of the conference rather than his committee's agenda. "Is it sinful for us to be here?" he began. "During the last few weeks I have received many letters from people who urged me not to attend. I was slow to realize why most of the letters said much the same thing, and why I recognized letters dealing with this subject before even opening them. One kindly person gave away the show by sending me a copy of the letter that my correspondents had received from an organization in California. It Begins: 'Dear Friends, YOUR HELP IS URGENTLY NEEDED. PLEASE TAKE IMMEDIATE ACTION ON THE FOLLOWING.' And the second paragraph begins: 'Please write to the principal participants and urge them to take a public stand repudiating the Conference and its organizer, Sun Myung Moon. In your letter, you might list one or more of the following arguments...' And this is what my correspondents did. They are alarmed by the dangers they associate with the Unification Church, but they themselves follow a party line and obey instructions sent them by mail...."

Dr. Kaufman went on: "I am here although I am not much of a conference goer because there are so many excellent participants, because the level of discussion is exceptionally high, and because these conferences are superbly international and interdisciplinary. I have no worry that my participation could be taken to signify agreement with the religious views or the other activities of the founder or his church. Nor am I alarmed by the thought that many of his followers may consider the Reverend Sun Myung Moon the messiah. I am used to associating with people who believe that the founder of their religion is or was the messiah. What is crucial is that we not only have total freedom of speech but that we also make use of it in the course of our inquiries and discussions. I have argued in print that values cannot be absolute, and I do not consider the search for absolute values a well-advised enterprise. (The search for shared values is something else.) But these problems are controversial, and here we have an opportunity to discuss them with some of the very best minds in the world...."

"Of course, my correspondents object that we underestimate the dangers represented by the founder and his church, and that our presence here increases these dangers. To those who wonder about that I wish to say three things:

"First, scholars should not keep worrying about the purity and the sources of the income of colleges that invite them to speak or publishers that are willing to publish, provided only that their freedom to speak their minds is not curtailed, however slightly.

"Secondly, it is odd that our correspondents and the media do not protest against participation in conferences in the USSR and other iron curtain countries. Surely they represent a far greater danger to humanity. So, to my mind, does the Roman Catholic Church. The public reaction in the United States to the recent visit of the Pope is even more irrational to my mind than all the worry about our sponsor...There are many things I do believe; for example, that the current fear in America of cults and new religions is as



Father speaking at the farewell banquet



A Sunday morning discussion group

irrational as the lack of criticism of established religions."

"My third and last response to those who wonder whether we should be here is that one meeting at this conference will be devoted to questions and answers about the sponsorship of the ICUS (held on Sunday afternoon.)"

Press coverage of the opening session was wide, with the three major networks represented, and very fair. Protestors from anti-"cult" groups had been urged by their leaders to demonstrate outside the hotel during the session, but few showed up. Some distributed leaflets for a very short time inviting participants to a hotel room which the anti-"cult" people had rented to spread their viewpoints. The anti-"cultist" room attracted only a few participants, and those were academics more interested in the "anti-cult" phenomena than in allegations against the church.

Following the plenary session, five participants held a press conference. Most questions dealt with allegations against Reverend Moon and the Unification Church; participants' responses largely regarded the allegations as untrue, irrelevant, ignoring the history of other religions, or of suspect motives. In speaking of their reasons for attending the conference, most echoed the opening statements of Dr. Rubenstein and Dr. Kaufman. Dr. Morton Kaplan told the

press: "I am certainly not here because I share the theology of the Unification Church. At this conference I meet more lively minds, more different kinds of lively minds, from more different places than at any other conference I've ever gone to. Also, we may not like the phraseology of absolute values, but we certainly believe that value concerns should be at the center of people's interests." Dr. Karl Pribram added: "I come here mainly because it is such a superb meeting and in my field the best available anywhere as far as treating the philosophical issues." And Dr. Kaufman also elaborated: "These conferences are invaluable. On the whole, the standards have been very high. The informal discussions with each other have been enormously important. I am not persuaded that any of the things that I've seen in print about the dangers of the Unification Church are true. People have different ideas from my own, and I don't consider them particularly dangerous..."

Participants then went to each of their respective four committee where they heard and discussed papers. (See listing.) In previous years, the four committees had focused on religion and philosophy, social science, life science and physical science; but the participants desired a more integrated approach, leading to the four topics discussed this year. In each committee, several speakers presented papers, which were commented upon by

another participant. Then questions were put to the speaker from the floor.

Topics discussed ranged from abstract to concrete, macrocosmic to microcosmic. Sir John Eccles, who is noted authority on the brain, eloquently argued the case for free will vs. determinism. In doing so, he described recent experiments indicating that the brain is itself affected by thought impulses, giving the mind an existence apart from brain matter. In Committee III on Friday, two scholars challenged the topic of discussion: "How does Material Well-being affect 'Happiness?'" by suggesting that happiness is more the result of the non-material. Prof. Ignacio Castueri argued that other values, such as justice, were more important to emerging nations than material progress alone. Sir Hans Krebs asserted that education was essential to the achievement of happiness.

Committee IV's session "A Look at the 1990's -- What does the Future hold?" was very popular. In it, Prof. Abba Lerner argued for an economic system combining elements of both socialism and capitalism as a way of future peace between these conflicting ideologies. He suggested that half of a worker's day be contributed to the public purpose, replacing taxes as we know them, and the other half be done by the worker for his personal income. Dr. Erwin Laszlo assumed that a new age was coming and dealt with ideas of how it would happen -- he detailed the paths of "cataclysm, evolution, and revolution." The hoped-for product would be an age of "synergy", meaning literally an age of cooperation.

On Friday and Saturday Evenings each group reconvened for a discussion of the ideas brought up during the day. Dr. Kaufman commented on his discussions in the closing session: "Both of our evening discussions went on for an hour beyond their allotted time. This was not because we saw the light at the end of the tunnel and felt that given just a little extra time we would reach salvation. It was because large numbers of intelligent people enjoyed these conversations."

On Sunday morning the conference consisted of a number of smaller discussion groups on a variety of topics previously suggested by the participants.

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Aaron Rosand

ICUS

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Here the format was similar to the rest of the conference: papers were presented and the ideas discussed. At times this varied; one group, "Energy and the urban effect," watched a media presentation of futuristic urban designs by the famous architect Paolo Soleri. By far the most popular group was: "Is there life after death?"

The deliberations of the conference were concluded on Saturday afternoon by the closing plenary session, in which the four committee chairmen summarized the past three days' events.

In describing the debates characteristic of his committee, Dr. Kaufman remarked: "Dissent is the heartbeat of life in the mind. Objections and alternatives are, if not alpha and omega, at least indispensable....The greatest events, said Nietzsche, are our stillest hours. The moments of alternatives they present. This becomes a starting point of further reflection. This, as I see it, is the chief value of this conference. It is an aid to our imagination, making us aware of objections and alternatives that have not occurred to us, seeing in the flesh people whose work one knows may also lead to a better understanding of their work."

Dr. Kaufman concluded by suggesting that in the future more attention be paid to the discussion of love and honesty as absolute values.

Sir John Eccles, next to speak, suggested that the value of truth also be included in future discussions at the conference. He added: "The bare bones, the skeleton of the conference is all on the record, but I think a great deal of the value comes in all the communications that have been going on, and I haven't noticed anybody sitting around silently.... Don't think that the memory is just what you can specifically recall. I can tell you that when you are subjected to this kind of occasion you are changed without knowing it....It is amazingly good to live under these ideal conditions that have been provided by the conference staff and by the hotel. I think we have to recognize that is a superb experience."

Following the plenary session, Mr. Salonen held a question and answer session on Rev. Moon and the Unification Church. The interest was quite high—several hundred people filled the room. Questions covered such topics as methods of fundraising, doctrine, marriage customs, "indoctrination", daily church

life, etc. The two hour session was not long enough to answer all the participants' questions, so Mr. Salonen took a number of questions in writing to answer by mail. Participants were also informed of the opportunity to learn more about the Divine Principle at the ICUS Summer Seminars, which many have already attended in the past two summers.

The last event of the conference, the farewell banquet on Sunday, November 25, provided the guests and participants with an exceptional dinner and entertainment. UTS Professor Thomas Boslooper was both Master of Ceremonies and soloist. The New Hope Singers International, under the conductorship of Jeff Benson, sang some Korean songs, the hymn "Lead On, King Jesus" and the inspiring popular song "You Needed Me," with Dr. Boslooper featured as soloist. Then Dr. Boslooper sang a medley of love songs.

Highlight of the entertainment was the solo performance of violinist Aaron Rosand, hailed as one of the world's greatest living performing artists. Mr. Rosand, who has performed in Korea for the Korean Cultural Foundation donated his performance to the conference. The guests were stunned by the beauty of his flawless performance of "Praeludium and Allegro" by Fritz Kreisler, "Chaconne" by Johann Sebastian Bach, "Malaguena" and "Zapateado" by Pablo de Sarasate, and "Carmen Fantasy" by Bizet and Sarasate.

After an introduction by Mr. Salonen, Father gave his farewell speech, concluding the Eighth ICUS. Speaking informally in English, he told them:

"Mr. Chairmen, Ladies and Gentlemen: Once again the time has come for me to bid farewell to all of you. I hope you experiences during the last three days have been meaningful and rewarding. I also hope those of your families who spent the Thanksgiving holiday with us have enjoyed the good California weather.

"This particular conference in many ways is quite unique. One of the unique aspects of this conference is its open atmosphere. I cannot help but thank Professor Walter Kaufman, Committee One Chairman, for his frank remarks about me and the sponsorship at the opening session.

"I am sorry that this Rev. Moon is giving you such a problem. But I think this makes this meeting more exciting! Don't you agree? In any case, I thank you all for your courage and boldness in coming to this conference.

"Even some of the anti-Moon people had set up their headquarters in this hotel and they were trying to warn you



A participant comments in the question and answer session.

that Rev. Moon might brainwash you. But actually, I was so afraid you, great scholars, might *brainwash ME*. So I decided to stay away from this hotel the entire three days so that you could not reach me. I just came back to say goodbye.

"Do you know why so many people oppose me? It is because of their ignorance of my true desire. Ignorance invites fear. So these people are afraid of me. However, as you can see, I am just an ordinary man -- not too tall, and not too handsome, *although my wife thinks I am*. But one thing is certain: *I don't have horns and a tail!*

"Seriously, I sincerely hope you have the opportunity to know about my teaching and works. Such an opportunity is available during the summer seminars as Dr. Kaufman experienced.

"No matter what our critics say about me and about this conference, I feel we have been quite successful. The most important evidence of success is the distinguished leadership of this conference. We have Professor Wigner as Chairman, Sir John and Professor Seitz as Vice Chairmen, and Dr. Peccei, Professor Kaplan and Professor Kaufman as Committee Chairmen. If any conference can rally and be led by some of the world's finest minds such as these, then that conference must be doing something right. Would you kindly join with me in giving our Chairmen's group our generous thanks?

"The second evidence of success is the participant themselves -- *YOU*. We have 520 participants and over 100 observers coming from 72 nations of the world. This body represents every persuasion of the academic community. No other conference in the world has such versatility, integration, and international character as this one. Indeed, you represent the top minds of the world and I am proud of you. Please accept my hearty congratulations.

"It is often said that the two most impossible people to unite are two scientists -- particularly one from the natural sciences and the other from the social sciences. One physicist once told me, 'Before I came to this conference, I was quite disdainful toward the social sciences, and I treated a fellow from the social sciences almost like I treat my *mother-in-law*. But through this conference I came to realize we are all working under one destiny, toward one goal.' And he thanked me deeply.

"Scholars coming from all races -- white, yellow, black -- all cultures, all languages of the world, spending four nights together, eating 6,000 meals together, talking on subjects ranging from God to abortion: this in itself is a great accomplishment.

"Many people ask me, 'Rev. Moon, why are you involved with the unity of sciences? You are a minister of God, aren't you?' My answer is: Yes, I *AM* a minister of God. That's why I am interested in the unity of sciences. God is not only the

oldest preacher, He is also the number one scientist.

Of course, I am able to unite the people who agree with me. Those who disagree, I can forgive, because as the Bible teaches, 'Love your enemy.' So I thought I as a minister of God, was the most perfect position to contribute to the unity of the sciences.

Furthermore, it is my sincere desire to contribute to the unity of all people. And scientists are the most difficult people to unite, so I decided to begin with *YOU!*

"I'm also deeply committed to racial harmony. This is the reason I think God made me a yellow man so that I can reach black and white from the same distance.

"Next year let us meet again in Seoul, Korea. There are many advantages to having this conference in Seoul. In addition, as you know, Korea is my native country. So Mrs. Moon and I also have a deep personal desire. We would like to have the opportunity to give you our genuine *HOME* hospitality. We do hope you will join us.

"Please have a safe trip home. And we hope to see you again next year. God bless you. Thank you."

There are, of course, as many evaluations of the eighth ICUS as there were participants. Their judgments, as reflected in this report, are more significant than those of either the supporters or detractors of the Unification movement. One participant put the conference in perspective when he told the author that, beyond the trans-disciplinary character of the conference, it is unique in several other important ways. First, it is very unusual for a religiously affiliated group to sponsor and academically-focused conference; especially the more fundamentalist groups would refrain from such a thing as being a threat to their religious beliefs. Second, for American academics, the conference, created by an organization influenced by the traditional oriental respect of scholars, provides a welcome oasis in the midst of a pronounced anti-intellectual trend prevailing in America today.

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REVEREND SUN MYUNG MOON
Founder

NEILA SALONEN
President

Louise Strait Editor

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