

Closing Speech

The Significance of the Results of
Sessions of Committee VI
Seen from the Viewpoint of Providential History

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As the Honorary Chairman of Committee VI and one of those who have been engaged in the research of Unification Thought for a long time, please permit me, at the closing of the committee sessions, the time for expressing my impressions concerning the results of the sessions of Committee VI of ICUS XVIII in the past three days. To jump to the conclusion, the Committee VI sessions were successful with a great historical significance, seen from the viewpoint of God's Providence. First of all, I would like to express my deep gratitude and respect to the Organizing Chairman, Dr. Richard Rubenstein, for his distinguished management of the sessions. Also I would like to highly esteem the excellent presentation of the ten renowned philosophers, the response of the seven Unificationist scholars to these papers, and earnest discussions. It seems that both paper presenters and discussants have newly learned some points of Unification Thought. In this respect it goes without saying that Committee VI has been a very beneficial committee.

It seemed to me that Committee VI sessions this time marked a turning point in the history of thought to enter a new stage. It is because ICUS has been convened as a part of the New Cultural Revolution Movement, promoted by the Rev. Sun Myung Moon, and as you may know, today human culture is facing a great crisis. In order to rescue humankind from this crisis, the Rev. Moon has been promoting this New Cultural Revolution Movement from an

early point of time. From the viewpoint of Unification Thought, culture is seen as the totality of the results of human activities with a purposeful consciousness, such as politics, economics, religion, art, philosophy, science, literature, law, education, and so on. The fact that today human culture faces a crisis means that none of politics, economics, religion, art, literature, and education can prevent the present social confusion, social crimes, and sexual degradation. If this situation is left as it is, human society will turn into a lawless one, and ultimately there is the possibility that it may turn into such a world that the weak will fall victim to the strong.

In order to save mankind from this critical situation and actualize everlasting peace, freedom and prosperity on earth, the Rev. Moon is promoting the New Cultural Revolution Movement. This New Cultural Revolution Movement is a revolution to renew politics, economics, religion, art, culture, education, etc. The revolution to renew them is not violent revolution of course; it means to switch the consciousness of the people, especially leaders, from individualism and materialism to altruism and the principles of truth, centered on God's truth and God's true love. And it is also to switch the consciousness of the political people, economic people, religious people, artistic people, educational people, and so on. This is absolutely not impossible; it is indeed possible. Since it is possible, the Rev. Moon is promoting this movement. Innumerable revolutions have occurred since the dawn of history, but we know also that only a few revolutions succeeded in actualizing the slogans that were spelled out at the time of revolution. It can be said that the French Revolution was successful in short terms, but it cannot be said that it was fully successful, in the sense that the slogans of the revolution, namely, freedom, equality and fraternity, have not been fully actualized yet. The Russian Revolution was successful at the time of Lenin, but today

it is seen to have ended in failure, because the slogan at the time of the revolution, namely, the liberation of the proletariat, has not been actualized yet. We know that there are those people among intellectuals who may consider that the revolution promoted by the Rev. Moon may also fail at the end. However, this is a short-sight view without knowing exactly the fundamental cause of the success and failure of revolution.

All revolutions have occurred based on a certain thought. The French Revolution occurred through violence, based on the thoughts of the Enlightenment; the Russian Revolution occurred also through violence, based on Marxism-Leninism. These thoughts had their own defects, and at the same time their basic method was wrong. The Rev. Moon's New Revolution Movement is being carried out in the method of reconciliation through true love, based on the thought that is totally different in character and dimension from traditional thoughts. It is a God-centered ideology that never existed before. More concretely speaking, it is Godism, God's Thought of Salvation, or the Messianic Thought. The New Cultural Revolution Movement based on such a thought and love will be carried out under the full assistance of God. Therefore, it will succeed without fail. It has a sufficient theological, philosophical, and historical reason for that. I feel sorry that I do not have enough time to explain this point well now.

What I am going to say now is that, in the course of this New Cultural Revolution it is impossible for the field of philosophy alone to stay in the old status, standing aloof. It is because philosophy today is also called to account for the present crisis of human culture. Philosophy is originally seen to be given the mission to present a direction to each field of culture, while maintaining its aspect as a pure science. The terms such as political philosophy, economic philosophy, artistic philosophy,

educational philosophy, and so on, themselves indicate that philosophy is given the mission to give a direction to each field of culture. To give a direction means to present an alternative proposal for solving the present problems. This alternative proposal is now keenly requested by humankind. Therefore, from now on, whatever excellent content a philosophy may have, the philosophy will be replaced by another that can present an alternative proposal for solving actual problems. Therefore, a philosophy that has no alternative proposal to the present crisis cannot but become powerless. To put this in another way, in the future when the New Cultural Revolution succeeds through the thought of a new demention, then traditional philosophies will be obliged to undergo transformation according to the trends of this Revolution. I am convinced that this Cultural Revolution will be set on the right track by the year of 2,000. The sessions of this committee this time has been providentially significant, because excellent paper presentation and earnest discussions have become a good chance for Unification Thought to make rapid progress as a more persuasive thought for the people, and also because I was able to be convinced that Unification Thought can become the object of new interest for the world of thought.

Severe questions and critiques by paper presenters this time were not the indications of the defects of Unification Thought or Godism, but instead they are the indications of its strong points, because most of these seemingly difficult questions and critiques have been well answered, and all of the questions that have left unanswered can be answered completely only if sufficient time is given. That is, all of the questions and critiques could have been answered or can be answered, because one of the characteristic features of Godism, or the Thought of Salvation, or the Messianic Thought is that it can answer any kind question and can stand any kind of criticism. The Rev. Moon's Unification Thought is indeed this kind of

Messianic Thought, and it is Godism. I think that, if twelve themes had not been covered this time and instead only six themes had been covered, then all of the difficult questions could have been answered in more close details and more clearly. And I also think that if you had had a sufficient time and listen to the lectures of the Divine Principle, which is the doctrine of the Unification Church, then the number of the questions raised this time would have decreased to one third of the present amount. However, this cannot serve as an excuse for not having fully systematized the Rev. Moon's thought in such a way that these questions and critiques can be answered in a short period of time, without even listening to the lectures of the Divine Principle. Furthermore, the material that you scholars referred to this time, namely *Explaining Unification Thought*, was a compilation of my lectures given to the leaders of the Unification Church ten years ago to help mainly their witnessing and Victory-Over-Communism activities. Thus, the contents are not logically well arranged, and this may have caused unnecessary questions for you scholars, which I frankly admit and for which I apologize on this occasion.

At any rate, it is unquestionable that the sessions of this committee have served as a good chance for the history of thought to make a great leap forward in correspondence with the progress of the New Cultural Revolution to a new stage. In this sense, I highly esteem and respect the contributions made by ten renowned philosophers by presenting excellent papers, and of seven Unificationist scholars by making responses to these papers. I also hope that you scholars to take a further interest in Unification Thought and even cooperate either directly or indirectly to spread Unification Thought to the academic world. At the end, I will conclude my speech, wishing that God's bountiful blessings and protection may be with you all. Thank you.

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