

THE WORDS OF HOLY MOTHER HAN

November 11, 2020

Special Assembly Address to National Pastors

HJ Cheonbo Training Center, Grand Temple — approx. 500 attendees including national pastors and heads of providential organizations.

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EDITORIAL NOTES (READ FIRST)

This translation presents Holy Mother Han's theological teachings and doctrinal content faithfully and in full. No sentences have been altered or edited. All nuances are preserved, and if any errors exist in the source material, they are retained as spoken. If anything has been excluded, it is only because an entire passage was removed — individual sentences are never changed or edited.

*Any errors that may appear stem solely from the transcription process and can only be verified against the original recordings, which may be made available in the future for readers to consult independently. **The OBD Team is committed to conveying the true words of the Only Begotten Daughter, Holy Mother Han, ensuring they reach the reader faithfully — however surprising or contrary to systematized theology those words may be.***

Certain passages of a pastoral or administrative nature — including scheduling directives, programmatic targets, and in-meeting instructions to organizational staff — may have been set aside for a separate working document. The theological substance of the address is otherwise complete as rendered here.

The text is presented bilingually, with the Korean source always appearing before its English translation. The address is divided into numbered blocks — for example, [1], [2], [3] — each containing a self-contained unit of speech. This numbering is consistent across both languages, allowing readers to move between the Korean and English with precision: the Korean of block [1] corresponds exactly to the English of block [1], and so on throughout the document. Readers who wish to verify the translation or engage with the original Korean may do so block by block.

KOREAN SOURCE TEXT — 한국어 원문

[1] 새롭게 결의하고 참부모님의 꿈, 하늘부모님의 꿈을 실제로 이루어 드리기 위하여 심각하게 엄숙하게 결의했습니다. 선포만이 아닌, 실제로 우리는 열매를 거두어야 돼요. 천일국의 백성을 만들어야 돼요. 참부모님의 꿈은 지상에서 하늘부모님의 조국, 나라를 찾고, 세계인류를 품고, 지상에서 하늘부모님께서 그동안 타락한 인류를 찾아오시는 그 노정이

너무도 외롭고 고달프고 한번도 중심인물을 세웠을 때 결과를 보지 못하고 다시 쓰러지고 또 다시 세워서 섭리해 나오시는 과정은 너무너무도 힘들고 아팠었습니다.

[2] 6 천년 만에 하늘은 이 한민족을 통해서 1943 년에 독생녀를 보내주심으로 인하여 기독교가 2 천년 예수 십자가 후에 많은 우여곡절이 있는 가운데 그들의 최종 기다림은 다시 오마 한 그리스도, 재림메시아를 기다려왔습니다. 아직도 기독교는 예수님이 무엇을 하기 위해서 오셨는가? 창조주께서는 무엇을 원하는 것인가? 모르고 있어요. 분명히 다시오마 했기 때문에, 다시 올 수 있는 그날을 기다려 나왔다는 사실, 목적도 분명히 말했어요. 어린양잔치를 하겠다. 그렇다면 이 2 천년 기독교 역사의 오늘날 기독교인들은 기다려야 할 분이 메시아만이 아닌, 독생녀를 만나야 돼요. 독생녀!

[3] 2 천년 전에 독생자 예수그리스도는 오셨어요. 초림이야. 하늘의 섭리는 지상에서 이루어야 하기 때문에 다시오시는 독생자의 사명을 하실 분은 재림메시아! 그렇다면 메시아의 책임을 가지시는 분은 독생녀를 만나야 돼요. 독생녀 만나기 전에 자기 중심한 판단으로 일을 벌여서는 안됩니다.

[4] 통일교회 60 년 역사를 보게되면 내가 누누이 짚어서 말하지 않더라도 알 것입니다. 창조주 우리 하늘부모님은 영존하시고 영원하신 분입니다. 그런데 지상에서 인간과 함께 살고 싶으셨어요. 인간의 지상생활은 짧아요. 이 짧은 지상생활에서 부모와 자녀간에 아름다운, 순결하고, 순수하고, 순백의 참사랑을 실현하며 타락하지 않은 자녀는 하늘부모님을 모시는 매일 매일이 흥분되고 기쁨과 송영을 드리는 생활이 되어져야 합니다.

[5] 내가 두차례 100 만 전진대회를 놓고 자연에 대한 예를 들어서 말을 했을 때, 전세계에서 들려오는 반응은 너무도 좋았어요. 타락한 인류는 이 자연의 아름다움과 고마움을 몰라요. 자연은 창조원칙을 따라서 순리대로 돌아가고 있는데, 인간이 방해하지 않으면 아무런 문제가 있을 수 없어요. 문제는 타락한 인류가 자연계를 망치고 인간중심한 이기주의가 오늘날의 우리가 ... 특히, 금년 한해는 기후변화로 인한 집중호우, 산불, 예년보다 더 많은 태풍, 얼마나 피해를 보았는지, 얼마나 많은 생명들이 죽어갔는지 여러분 알 것입니다.

[6] 그러나 또 이 코로나, 대유행은 아직도 1 년이 다 되어오는데 세계적으로 많은 사상자를 내고 있고, 미국이 독일이 연구해서 뭐가 나왔다 하는데, 그것도 당장 실현되는 것이 아닙니다. 이것이 지나가게 되면 더 무서운 재앙이 기다리고 있다고 과학자들은 말하고 있어요. 남극과 북극에 얼음이 녹음으로 말미암아 얼었던 동토에 어떠한 무서운 박테리아가 또 나와서 더 큰 위협을 가져오게 할 수 있는 징조가 보인다 하고 말해요.

[7] 지금까지 인류가 하늘부모님이 꿈꾸셨던 아름다운 지상천국을 얼마나 힘들게, 훼손시켜 왔는가! 지금 현실로는 강대국이 섭리를 알지 못하는 한 인류가 소원하는 평화의 세계, 하늘부모님이 꿈꾸는 인류한가족의 통일세계는 올 수 없어요. 너무도 장애물이 많습니다. 그것이 오늘날의 현실입니다. 그런데 하늘께서는 포기하지 않으시고 이 한민족을 통해서 독생녀를 보내주심으로 말미암아 참부모가 탄생되었다! 박수 안치나요?

[8] 참부모! 부모를 몰라보고 부모를 반대하는 인류는 하늘부모님의 자녀가 될 수 없습니다. 세상에서도 부모를 공경하지 못하는 자식은 대접을 못받습니다. 그런데 참부모의 탄생은 나라기준에서 출발이 되었어야 해요. 하늘은 이 민족이 깨달을 수 있는 시간을 주셨어요. 어떻게 이름도 없는 작은 한반도 이 나라에 동란을 통한 전쟁에, 유엔의 16 개국이 동참할 수 있었을까? 이 민족은 알아야 됩니다. 하늘이 보우하사 창조주 하나님! 우리의 하늘부모님이 보우하사 입니다.

[9] 거기에 하늘부모님의 꿈을 지상에서 이루어 드릴 수 있는 독생녀 독생자가 참부모 자리에 나아갈 수 있는 그런 환경을 만들어 주셨습니다. 이 얼마나 엄청난 하늘의 축복인가를 무릎 꿇고 감사드려야 할 이민족입니다. 이 나라의 기독교 기반이 청맹과니가 되어 앞을 보지도

소리를 듣지도 못하고 계속 반복되어 오는 그러한 행동으로 하늘의 음성을 듣지 못하여, 통일교 섭리는 60 년간 힘들고 험난한 노정을 세계를 돌아 돌아 돌아, 이 민족을 깨우쳐 세워야만 할 이 긴박한 이 시점을 놓쳐서야 되겠나요?

[10] 아버님 성화 후에 천일국은 누가 열었나요? 아버님은 성화하시기 전에 "다 이루었다" 하셨어요. 그런데 무엇을 다 이루셨을까요? 참부모의 책임은 지상에서 하늘부모님을 모셔야 돼요. 모시는 생활을 인류 앞에 보여줘야 돼요. 나, 요즘 조항조의 '고맙소' 라는 노래를 들었어요. 아버님께서 참부모의 입장에서 천상에 가시기 전에 꼭 나에게 해야 할 말씀입니다. 참부모로써 남편으로써, 아버지로써 해야 할 말씀은 "다 이루었다"가 아니고 "부탁한다"고 이야기 해야 돼요.

[11] 그래서 나는 하늘부모님 앞에 3 년 시묘정성을 드렸다 했어요. 나는 아니까. 그래도 지상에 내가 있으니, 아버님이 못한 것 내가 다 해드리겠다고 결심하고 또 결심했어요. 너희들이 천승전을 보게 될 때 무얼 느끼나? 인간의 힘으로? 아닙니다.

[12] 내 나이가 적지 않아요. 한치 앞도 볼 수 없는 그런 상황에서 한발짝도 뺄 수 없는 그러한 몸상태에서 가야만 했어요. 결과를 만들어 내야 했어요. 보여줘야 했어요. 특히 통일교회 오래된 원로라는 사람들, 50 평생, 60 평생 아버님만 보고 나온 사람들이 내가 독생녀 할 때, 받아들이지 못했어요. 내가 60 년을 참고 기다려 나왔어요. 잘 참았어요. 그래서 나한테 "고맙소" 해야 됩니다.

[13] 결과는 지상에서 하늘부모님을 모시고 살았다 하는 환경을 만들어 나와야만 하는 책임이 참부모에게 있기 때문에 ...

[14] 그런데 참부모의 울타리가 되고 뒷받침이 되어주어야 할 이 민족, 이 나라가 아직 하늘섭리를 모르는 상태에 축복가정만, 축복의 자녀들만 천보에 입적했다 해서 그걸로 끝나는 생을 마감해야 되겠나요? 아니지요? 내가 애타게 말했잖아요. 참부모가 지상에 있는 동안에 78 억이나 되는 인류 가운데 3 분의 1 이라도 하늘부모님을 부모님으로 알고 모시는 천일국의 백성이되어야 한다고, 매일매일 뺏속까지 사무치게 하늘부모님을 기쁘게 해드리겠다고 위로해드리겠다고 그러한 삶을 살아야 되는 것이 축복받은 자의 도리인데 여러분만의 축복으로 끝나서는 안되잖아요.

[15] 이 나라가 세계 앞에 크게 하늘의 축복을 받은 나라로써 세계 인류를 품을 수 있는 그러한 천일국의 백성이 될 수 있도록 만들어야 되잖아요.

[16] 지난날 2019 년의 계획대로는 안돼요. 2020, 2021 년은 열매를 거두는 해가 되어야 돼 반드시!

[17] 이제 대답으로만 안돼요. 꼭 해야 돼요. 그래야만 이 나라를 움직일 수 있습니다. 앞으로 우리가 나가는 길에는 하늘부모님이 참부모와 함께하시니 참부모! 지상에 있는 독생녀 참여머니와 하나되어 나아가는 데는 탄탄대로 축복이 영원할 지니 그 열매를 거두는 중심인물이 되기를 축원합니다.

[18] 여러분이 알아야 돼요. 성경의 중심인물을 하늘은 그 시기마다 선택하셨어요. 아브라함 조상이라고 말하지요? 모세 중심인물입니다. 그런데 그 중심인물의 육신의 부모가 이러구 저러구 있었다? 그거 성경에 있던가? 없지요? 그럼 참부모 섭리에 있어서 참부모가 인류의 조상이예요. 하늘부모님이 함께하세요. 그럼 하늘부모님 위에 무슨 조상이 있나요? 바로 알아야 돼요. 여러분이 헛갈리면 안돼요.

[19] 참부모는 영원합니다. 앞으로 섭리의 완성의 모델은 독생녀 참여머니입니다. 알겠나요?

[20] 천일국 시대를 열었어요. 과거, 이스라엘 민족을 좀 들여다 보자구요. 이스라엘 민족은 유목민이었어요. 양떼를 거느리고 풀이 나는 곳을 찾아다녔어요. 그래서 성경에 이런 말이

나오지요. "새 술은 새 부대에 담아라!" 몇천년 전에, 그 시대에 정착하지 못한 민족이 떠돌아 다녀야 되니까. 더군다나 사막 가운데 젖줄과 같은 포도주를 새 부대에 담게 되면 열과 발효에 의해서 팽창해요. 그래서 그거를 생명의 물로 먹었어요. 그래서 다음 절기에 포도주를 담을 때는 이미 한번 늘어났기 때문에 그것을 쓰면 터질 수 있어. 그래서 "새 술은 새 부대에 담아라." 이해가 되지?

[21] 그러면 하늘부모님께서 새롭게 섭리를 해 나오면서 구약시대, 신약시대, 성약시대가 있지? 그러면 그 새 시대에 맞는 말씀이 나와야 돼요. "내가 아버지 성화 후에 말씀을 정리하겠으니 너희들이 해봐라." 했어요. 내가 개입 안했어요. 「참부모경」을 만들라고 했어요. 그랬더니 꽤 나왔어요. 그런데 보니 이건 아니예요. 이거는 아버님의 일기예요. 이건 아니예요. 경전이 아니예요. 그래서 "다시 해봐라." 했어요. "참부모부터 시작되어야 한다" 했어요.

[22] 그런데 거기에도 내가 아는, 내가 경험한 하늘부모님을, 좀 부족해요. 천년 만년 이 통일가의 대대를 위해서, 하물며 불교 같은, 불교만 해도 팔만대장경을 중심삼고 불교의 경전이 있어, 모슬림 하게 되면 무슬림 경전도 있어. 그리고 기독교 하게 되면 성경인데, 이 기독교는 수십 갈래로 갈라졌어요. 중심인물이 없기 때문에, 그러나 참부모! 참부모의 새로운 시대 새 역사는 천일국이야! 천일국! 후대에 많은 후손들이 인류들이 참부모가 지상에 있었던 때를 모르는 미래의 후손들이 영원히 사랑하고 존경할 수 있는 '천일국의 경전'이 나와야 한다.

[23] 내가 노파심에서 이야기 하는데 지금의 때는 여러분의 말로 이려고 저려고 판단하지 마세요. 태클을 걸지 마세요. 영원히 천일국과는 관계없는 사람이 되니까, 내가 그런 우를 범하지 않기를 바라는 이야기 하는 거예요. 6 천년 만에 하늘부모님의 꿈을 이루어 드리는, 지상에 아직 살아있는 독생녀 참여머니입니다. 알겠나요? 아버지께서 많은 말씀을 하셨는데, 무슨 '정자의 길' 이런 말씀도 있어요. 생명이 탄생하는 데 있어서 정자가 나와도 난자 하나가 없으면 소용이 없어요. 이 간단한 것도 모르는 무식한 사람이 많아요. 과학적으로 증명되었는데,

[24] 그래서 복잡하게 여러 갈래가 아닌, 하나의 '천일국의 경전'을 만드는데 있어서는 본부가 주동이 되어서 언로를 열고, 모든 준비된 사람들을 모아서 만들어내라고 내가 지시했습니다. 앞으로 기독교인은 물론이요. 모든 종교계 사람들, 통일교회 직구들은 물론이고, 뭐라고 토라도 달 수 없는 그런 일을 내가 하고 있습니다. 그러니 너희들은 각자 맡은 목회자로사의 책임을 완수해야만 합니다. 완수해야만 합니다! 기다릴게요.

ENGLISH TRANSLATION

Key translation decisions:

Block 8 / 하늘이 보우하사: Rendered with the partial quotation — "May Heaven protect" — to signal that the phrase is being lifted, then immediately overwritten. The commentary explains the anthem invocation.

[1] We have made a new resolution — we have resolved, gravely and solemnly, to substantively fulfill True Parents' dream and Heavenly Parent's dream. Not proclamation alone — we must actually bear fruit.¹ We must create citizens of Cheon Il Guk.² True Parents' dream is to find Heavenly Parent's homeland — Heavenly Parent's nation — here on earth, to embrace the world's humanity, and the course through which Heavenly Parent has been seeking fallen humanity on earth has been so lonely, so exhausting, and every time a central figure was raised, Heaven could not see the result — they would collapse, and Heaven would raise another, press forward with the providence — that process has been so, so agonizing and full of pain.

[Commentary: The original sentence is a single sustained run that begins with the dream, spirals into the providential history, and ends with 너무너무도 힘들고 아픔이었습니다 — "so, so agonizing and full of pain." The doubling of 너무 (너무너무도) is an intensifier: not "very painful" but pain beyond the reach of ordinary expression. In Korean, this kind of intensification through reduplication signals an emotional overflow that standard adverbial constructions cannot hold. Holy Mother Han is not summarizing history; she is inhabiting Heaven's grief.]

[2] After six thousand years, Heaven sent the Only Begotten Daughter³ through this Korean people in 1943 — and so, through two thousand years of Christianity after Jesus's crucifixion, amid many twists and turns, their ultimate waiting has been for the Christ who said "I will come again" — the Returning Messiah.⁴ Yet Christianity still does not know: for what purpose did Jesus come? What does the Creator want? They do not know. Because he clearly said "I will come again," the fact that they have been waiting for the day he could return — the purpose was also clearly stated: the marriage supper of the Lamb⁵ will be held. Then, Christians of today — with two thousand years of Christian history — must wait not for the Messiah alone; they must meet the Only Begotten Daughter. The Only Begotten Daughter!

[Commentary: 독생녀! — "The Only Begotten Daughter!" — The exclamation stands alone in the source, separated from the preceding sentence. This is a spoken stab of emphasis: Holy Mother Han stops, repeats the term as a standalone utterance, and lets it land. It functions simultaneously as a declaration, a correction, and a summons. In this internal address to 500 pastors, the repetition is not rhetorical decoration but a doctrinal insistence: you have been waiting for the wrong thing.]

[3] Two thousand years ago, Jesus Christ, the Only Begotten Son, came. That was the First Advent.⁶ Because Heaven's providence must be fulfilled on earth, the one who will carry out the mission of the returning Only Begotten Son is the Returning Messiah! Then, the one bearing the Messiah's responsibility must meet the Only Begotten Daughter. Before meeting the Only Begotten Daughter, one must not set things in motion based on self-centered judgment.

[Commentary: 재림메시아! — "The Returning Messiah!" — Another standalone exclamatory identifier, identical in structure to 독생녀! in the previous block. Holy Mother Han deploys these repeated single-term declarations rhythmically throughout this speech — a kind of doctrinal drumbeat. Each one lands and demands a moment of recognition from the audience before she continues.]

[4] Looking at the sixty-year history of the Unification Church,⁷ even without my having to point things out repeatedly, you will know. The Creator — our Heavenly Parent — is an eternal, everlasting being. Yet Heavenly Parent longed to live together with human beings on earth. Human beings' life on earth is brief. In this brief earthly life, realizing beautiful, pure, innocent, snow-white true love between parents and children — for unfallen children, every single day of attending Heavenly Parent must be a life filled with excitement, joy, and praise.

[Commentary: 순결하고, 순수하고, 순백의 — "pure, innocent, snow-white." The three 순- (純, pure) compounds accumulate: each adds a layer of purity, building from moral purity (순결) to intrinsic purity (순수) to an almost visual absolute (순백, "pure white"). The rhetorical effect is of an ideal so pristine it barely survives contact with language. Holy Mother Han is painting the original creation — not describing it academically but reaching toward it.]

[5] When I gave the example of nature at the two Million-March Victory Rallies,⁸ the response coming in from around the world was so wonderful. Fallen humanity does not know the beauty and the grace of nature. Nature moves along in accordance with the principle of creation — if human beings do not interfere, there can be no problem. The problem is that fallen humanity has been destroying the natural world, and human-centered selfishness has brought us to today where we....⁹ In particular, this year alone — the torrential rains from climate change, the wildfires, the typhoons more numerous than in previous years — you know how much damage has been suffered, how many lives have been lost.

[Commentary: 인간중심한 이기주의가 오늘날의 우리가 — "human-centered selfishness has brought us to today where we...." The sentence breaks off in the source with an ellipsis. This is a spoken dissolution: Holy Mother Han begins the sentence and lets the thought fall unfinished — the implication too vast, or too obvious, to need completing. The ellipsis is a rhetorical device, not a transcript gap. It places the burden of completion on the audience.]

[6] And then this COVID pandemic — it has been nearly a year now, and it is still claiming casualties worldwide. They say America and Germany have been researching something and something has emerged — but that is not something that will be realized immediately. Scientists say that when this passes, an even more fearsome disaster is waiting. They say there are signs that as the ice in the Antarctic and Arctic melts, terrible bacteria frozen in the permafrost may emerge and bring an even greater threat.

[7] How severely humanity has damaged and defiled the beautiful Kingdom of Heaven on Earth that Heavenly Parent dreamed of! At present, as long as the great powers do not know the providence, the world of peace that humanity longs for — the unified world of one human family that Heavenly Parent dreams of — cannot come. There are too many obstacles. That is today's reality. Yet Heaven did not give up — by sending the Only Begotten Daughter through this Korean people, True Parents were born! Are you not going to applaud?

[Commentary: 참부모가 탄생되었다! 박수 안치나요? — "True Parents were born! Are you not going to applaud?" This is a mid-speech audience prompt, and it is not rhetorical — Holy Mother Han is literally asking whether the gathering will clap. The question is posed in the form of mild reproach: 안치나요 ("are you not going to...?") signals that the response has been

insufficient or slow. It reveals the performative and liturgical character of these internal addresses: the audience is expected to respond bodily, not merely intellectually.]

[8] True Parents! Humanity that does not recognize and opposes its parents cannot become children of Heavenly Parent. Even in the world, a child who cannot honor its parents is not respected. Yet the birth of True Parents should have taken its departure from a national foundation. Heaven gave this people time to awaken. How could sixteen UN nations have joined in the war — the upheaval of conflict — on this small, nameless Korean Peninsula?¹⁰ This people must understand. "May Heaven protect" — God the Creator! It is our Heavenly Parent who protects.

[Commentary: 하늘이 보우하사 창조주 하나님! — "May Heaven protect — God the Creator!" This phrase lifts the opening words of the Korean national anthem (애국가), which begins 하늘이 보우하사 우리나라 만세 — "May Heaven protect our nation, may it last forever." By invoking this phrase and immediately completing it with 창조주 하나님 rather than 우리나라 만세, Holy Mother Han performs a theological overwrite of the national anthem: the "Heaven" of Korean civic identity is reidentified as the Creator God of Unification theology. The effect for this Korean audience — all of them familiar with the anthem — is striking and intentional.]

[9] Heaven made that environment — one in which the Only Begotten Daughter and Only Begotten Son¹¹ who could fulfill Heavenly Parent's dream on earth could advance to the position of True Parents. This is a people who must kneel and give thanks for how enormous a heavenly blessing this is. Because this nation's Christian foundation became blind — unable to see ahead or hear the sound — and through behavior that has continued to repeat, was unable to hear Heaven's voice, the Unification Church's providential course has been sixty years of difficult and treacherous journey — going around and around and around the world. Can we afford to miss this urgent moment — the very moment when this people must be awakened and raised up?

[Commentary: 청맹과니가 되어 — "became blind." 청맹과니 is an idiomatic term for someone with eyes that appear normal but cannot see — functionally blind, a person who looks like they can perceive but cannot. It carries a note of frustration or even contempt. Holy Mother Han applies it to Korean Christianity: they had the capacity to see and hear Heaven but, functionally, they have been sightless. The idiom is more damning than a plain word for blindness would be.]

[10] After Father's Seonghwa,¹² who opened Cheon Il Guk? Father said "It is all accomplished" before his Seonghwa. But what did he accomplish? True Parents' responsibility is to attend Heavenly Parent on earth. They must show that life of attendance before humanity. I have been listening lately to Jo Hang-jo's song "Thank You."¹³ It is something Father absolutely should have said to me before departing to the spirit world in the position of True Parents. What he should have said — as True Parents, as husband, as father — is not "It is all accomplished" but "I entrust it to you."

[Commentary: "다 이루었다"가 아니고 "부탁한다"고 이야기 해야 돼요 — "Not 'It is all accomplished' but 'I entrust it to you.'" This is a direct and striking revision of the words attributed to Sun Myung Moon at the time of his Seonghwa (September 3, 2012). The phrase 다 이루었다 also echoes Jesus's words from the cross ("It is finished," John 19:30), adding a layer

of theological weight to Holy Mother Han's critique. She is saying that what was declared finished was in fact not finished — and that the unfinished work fell to her. This passage is theologically significant and should be flagged for researcher attention.]

[11] And so I said I had offered three years of shimyo¹⁴ devotion before Heavenly Parent. I know. Yet because I am still here on earth, I resolved and resolved again that I would do everything Father could not do. When you see Cheon Seung Jeon,¹⁵ what do you feel? By human power? No.

[12] My age is not small.¹⁶ In situations where I could not see even one inch ahead — in a physical condition where I could not take even one step — I still had to go. I had to produce results. I had to show it. In particular, those called senior elders of the Unification Church — people who had followed Father for fifty, sixty years of their lives — when I declared I was the Only Begotten Daughter, they could not accept it. I endured and waited for sixty years. I endured well. And so, to me, they must say "Thank you."

[Commentary: 내가 60 년을 참고 기다려 나왔어요. 잘 참았어요 — "I endured and waited for sixty years. I endured well." The self-affirmation 잘 참았어요 — "I endured well" — is remarkable in its directness. It is not humble understatement; it is a declaration of merit. The verb 참다 (to endure, to restrain oneself) in the past tense, followed by the adverb 잘 (well), constitutes a self-judgment: I performed this task correctly. The context is Holy Mother Han's decades of subordinated silence while Father's authority structured the movement. The statement is an assertion that this subordination was itself an achievement — and that it is now time for it to be acknowledged.]

[13] Because the responsibility of True Parents is to produce the environment in which one can say one lived attending Heavenly Parent on earth — that responsibility rests with True Parents, and therefore....

[Commentary: — The sentence trails off again with an ellipsis in the source, mid-thought. This is the second major trailing dissolution in this speech (cf. Block 5). Here the pattern is different: rather than the thought being too large to complete, this ellipsis reads as a deliberate rhetorical suspension — Holy Mother Han holds the weight of the responsibility and lets it rest there, unresolved, before pivoting. It may also reflect a moment of personal emotion. Preserve and do not complete.]

[14] But this people, this nation — which should be True Parents' fence and support — while still unknowing of Heaven's providence, can we close out our lives with only Blessed Families,¹⁷ only the children of blessing, having registered in Cheon Bo,¹⁸ and call that the end? No, is that right? I have said it with longing. While True Parents are on earth, at least one-third of the 7.8 billion people of humanity must become citizens of Cheon Il Guk who know and attend Heavenly Parent as their parent — it is the duty of those who have received the Blessing to live each day with devotion that reaches to the bone, committed to bringing joy and consolation to Heavenly Parent — and that must not end with only your own Blessing.

[15] This nation must be made into citizens of Cheon Il Guk who, as a nation greatly blessed by Heaven before the world, can embrace the world's humanity.

[16] The plans of 2019 will not do anymore. 2020 and 2021 must absolutely be years of harvesting fruit!

[17] Answers alone will not do now. It absolutely must be done. Only then can this nation be moved. On the path we travel from here — Heavenly Parent is together with True Parents, so True Parents! — advancing in oneness with the Only Begotten Daughter, True Mother,¹⁹ who is on earth — the blessing will be an open road, the blessing will be eternal — I pray and bless you that you will be the central figures who harvest that fruit.

[18] You must understand this. Heaven selected the central figures of the Bible in each era. Abraham — you call him the ancestor, yes? Moses — a central figure. But were the physical parents of those central figures spoken of one way or another? Is that in the Bible? No, it is not. Then in the providence of True Parents, True Parents are the ancestors of humanity. Heavenly Parent is together with them. Then above Heavenly Parent, what ancestor is there? You must understand correctly. You must not be confused.

[19] True Parents are eternal. From here forward, the model of the completion of providence is the Only Begotten Daughter, True Mother. Is that understood?

(— *[Passage omitted: organizational leadership commentary, not included in this theological edition.]*)

[20] The era of Cheon Il Guk has been opened. Let us look at the people of Israel from the past. The Israelites were nomads. They led their flocks and wandered in search of pasture. And so the Bible contains these words: "New wine must be put into new wineskins!" Several thousand years ago — in that era, a people who could not settle had to wander. What is more, in the middle of the desert, when wine — as vital as a lifeline — was placed in new wineskins, it would expand through heat and fermentation. And so they drank it as the water of life. And so when wine was put in at the next season, because the wineskin had already been stretched once, if you used it again it could burst. And so: "New wine must be put into new wineskins." Is that understood?

[Commentary: The parable of new wine and new wineskins (Matthew 9:17, Mark 2:22, Luke 5:37–38) is here given an ethnographic explanation: Holy Mother Han grounds the biblical metaphor in the nomadic material culture of ancient Israel, explaining why old wineskins would burst. This explanatory mode — unpacking scripture through practical reasoning rather than doctrinal assertion — is characteristic of her teaching style in internal addresses. She is not simply citing scripture; she is showing that she understands its historical roots. The explanation then becomes the basis for her transition to providential periodization in the next block.]

[21] Then, as Heavenly Parent newly advances the providence, there are the Old Testament Age, the New Testament Age, and the Completed Testament Age,²⁰ yes? Then the word suited to that

new age must emerge. I said: "After Father's Seonghwa I will organize the word — you all try it first." I did not intervene. I instructed them to produce the 「Chambumo Gyeong」.²¹ And a fair amount was produced. But looking at it — this is not right. This is Father's diary. This is not right. This is not a scripture. And so I said: "Try again." I said: "It must begin from True Parents."

[22] Yet even there — the Heavenly Parent that I know, that I have experienced — it is a little lacking. For the sake of ten thousand generations of this Unification family — even Buddhism, Buddhism alone has its scriptures centered on the Tripitaka Koreana,²² and Islam has its scriptures, and Christianity has the Bible — but Christianity has split into dozens of streams. Because there is no central figure. But True Parents! The new era, the new history of True Parents is Cheon Il Guk! Cheon Il Guk! Future descendants — the many descendants of later generations, the descendants of the future who will not know the time when True Parents were on earth — must have a "scripture of Cheon Il Guk" that they can love and revere forever.

[23] I am saying this out of profound anxiety: in this time, do not judge things with your own words, this way and that. Do not interfere.²³ Because you will become someone forever unrelated to Cheon Il Guk — that is why I am telling you this, hoping you will not commit that error. It is the Only Begotten Daughter, True Mother — still alive on earth — who is fulfilling Heavenly Parent's dream after six thousand years. Is that understood? Father said many things, and there is something called "the path of the sperm." In the birth of life, even if sperm emerges, without a single egg, it is useless. There are many ignorant people who do not understand even this simple thing. It has been scientifically proven —

[Commentary: '정자의 길' — "the path of the sperm." This is a reference to a teaching attributed to Sun Myung Moon, whose titles and sayings are collected in official movement literature. Holy Mother Han cites this teaching here to make a biological argument for the indispensability of the Only Begotten Daughter: without the egg (독생녀), the sperm (독생자) produces nothing. The argument is scientific in register but doctrinal in function. The sentence cuts off without completing the scientific point — flagged as a possible transcript truncation.]

[24] And so — not in the complicated, many-branching way, but in making a single "scripture of Cheon Il Guk" — I have instructed headquarters to take the lead, open the channels, gather all those who are prepared, and produce it. Going forward — not only Christians, all people of all religious communities, and certainly the core membership of the Unification Church — I am doing something to which no one will be able to raise any objection. And therefore you must each fully complete your responsibility as the pastors assigned to you. You must fully complete it! I will wait.

[Commentary: 완수해야만 합니다! 기다릴게요 — "You must fully complete it! I will wait." The final two sentences are a compressed command and a quiet promise. 기다릴게요 — "I will wait" — is in the informal register (- 게요), the speech level of someone speaking downward or as an intimate equal, and carries the gentler weight of a parent's patience rather than a superior's ultimatum. It is both a warning and an expression of care. The speech ends not with a flourish but with this understated declaration of expectation.]

FOOTNOTES

1. **Bear fruit** — 열매를 거두다 (yeolmae-reul geoduda) — literally "to harvest fruit." A recurring agricultural metaphor in Holy Mother Han's addresses: the providential work is a long planting, and this era is the time of harvest. The "fruit" here refers to concrete outcomes of the blessed life: new members, Blessed Families, and citizens of Cheon Il Guk.
2. **Cheon Il Guk** — 천일국 (Cheon Il Guk) — Literally "the nation of the union of heaven and earth" or "the nation where two become one." The name of the ideal sovereignty Holy Mother Han has been working to establish since Foundation Day (기원절, 2013). It is at once a future geopolitical vision and a present spiritual reality — a kingdom that exists wherever True Parents are attended and their teachings are lived.
3. **Only Begotten Daughter** — 독생녀 (Dok-saeng-nyeo) — Holy Mother Han's self-designation as the female messianic figure sent by Heaven after six thousand years of providential history. She identifies her birth year as 1943, consistent with her public biography (January 6, 1943, lunar calendar).
4. **Returning Messiah** — 재림메시아 (Jaelim Messia) — The expected returning Christ. In Unification theology, the Returning Messiah is Sun Myung Moon, who fulfilled the mission Jesus was unable to complete at the First Advent.
5. **Marriage supper of the Lamb** — A reference to Revelation 19:7–9, interpreted in Unification theology as the Holy Wedding of the Returning Messiah with the Only Begotten Daughter — fulfilled in the Holy Wedding of Sun Myung Moon and Hak Ja Han on April 11, 1960.
6. **First Advent** — 초림 (Chorim) — The first coming of Jesus. Unification theology distinguishes between the First Advent (초림) and the Second Coming / Return (재림). The First Advent was incomplete because of the failure of central figures around Jesus; the Second Coming is its providential fulfillment.
7. **Unification Church** — 통일교회 (Tong-il Gyohoe) — The common name for the Family Federation for World Peace and Unification (가정연합), founded by Sun Myung Moon in 1954. The "sixty years" here spans roughly 1960 (Holy Wedding; formal founding of the True Parents' mission) to 2020.
8. **Million-March Victory Rallies** — 100 만 전진대회 (Paengman Jeonjin Daehoe) — Large-scale outdoor rallies organized under Holy Mother Han's direction in 2019 and 2020, at which she gave extended addresses on humanity's relationship to nature.
9. **Ellipsis** — The sentence 인간중심한 이기주의가 오늘날의 우리가 breaks off in the source with an ellipsis. Preserved in translation as a rhetorical dissolution. See commentary on Block 5.
10. **Sixteen UN nations** — A reference to the sixteen nations that contributed combat troops under the United Nations Command during the Korean War (1950–1953). Holy Mother Han

interprets this international military response as a providential act — Heaven mobilizing the nations to protect the Korean Peninsula as the birthplace of True Parents.

11. **Only Begotten Daughter and Only Begotten Son** — 독생녀 독생자 — The pairing refers to Hak Ja Han (Only Begotten Daughter) and Sun Myung Moon (Only Begotten Son / Returning Messiah) as the conjugal unit constituting True Parents.

12. **Seonghwa** — 성화 (Seonghwa) — Literally "ascension into glory." The Unification movement's term for the death of a member, understood as transition to the spirit world rather than death. Sun Myung Moon's Seonghwa occurred on September 3, 2012.

13. **"Thank You" by Jo Hang-jo** — 조항조의 '고맙소' — A well-known Korean ballad expressing deep, long-accumulated gratitude. Holy Mother Han says this is the song Father should have sung to her — that "Thank you" is what he owed her, not "It is all accomplished." The citation of a popular song mid-address is characteristic of her conversational register in internal gatherings.

14. **Three years of shimyo devotion** — 3년 시묘정성 (3-nyeon simu-jeongseoung) — 시묘 (侍墓) is a traditional Korean Confucian mourning practice in which a child remains near the grave of a deceased parent for three years, performing daily ritual devotions. Holy Mother Han uses this term to describe her three-year post-Seonghwa period (2012–2015), framing it in the register of filial duty rather than spousal grief.

15. **Cheon Seung Jeon** — 천승전 (Cheon Seung Jeon) — Literally "Hall of Heavenly Victory." A major Unification movement facility whose construction Holy Mother Han cites as evidence of providential advancement — something that could not have been built by human power alone.

16. **"My age is not small"** — 내 나이가 적지 않아요 — A characteristic Korean litotes. Rather than stating her age, Holy Mother Han uses "not small" to signal that she is not young, and yet has continued to travel and work. The remark opens a passage of personal disclosure about the physical conditions under which she has continued her mission.

17. **Blessed Families** — 축복가정 (Chukbok Gajong) — Couples who have received the Holy Blessing ceremony from True Parents, through which they are understood to be transferred from fallen lineage into God's lineage. The Blessing is the central sacrament of Unification practice.

18. **Cheon Bo** — 천보 (天寶) — Short for 천일국 천보원 (Cheon Il Guk Cheon Bo Won), the Cheon Bo Won registry. Registration is understood as formal enrollment as a citizen of Cheon Il Guk, with spiritual significance analogous to civic registration in a nation.

19. **참어니** — An apparent spoken contraction of 참어머니 (True Mother), with the syllable 머 dropped. This is a transcript of spoken speech; the contraction likely reflects natural pronunciation. Flagged for researcher review.

20. **Old Testament Age / New Testament Age / Completed Testament Age** — 구약시대, 신약시대, 성약시대 (Gu-yak sidae, Sin-yak sidae, Seong-yak sidae) — The three providential ages in Unification theology. The Old Testament Age covers the period from the Fall to Jesus's First Advent; the New Testament Age from Jesus to the Holy Wedding of True Parents in 1960; the Completed Testament Age from 1960 to the present.

21. 「**Chambumo Gyeong**」 — 「참부모경」 — "The Scripture of True Parents." A major scriptural compilation project authorized by Holy Mother Han after Sun Myung Moon's

Seonghwa. Holy Mother Han reviews the initial compilation, rejects it as "Father's diary" rather than a scripture, instructs revision, and finds the revision also insufficient.

22. **Tripitaka Koreana** — 팔만대장경 (Palgwan Daejanggyeong) — The Tripitaka Koreana, a collection of Buddhist scriptures carved onto approximately 80,000 woodblocks, completed in 1248 CE and housed at Haeinsa Temple in South Korea. A UNESCO Memory of the World heritage item and one of the most complete surviving collections of Buddhist canonical literature. Holy Mother Han uses it as a benchmark for what a true scripture requires.

23. **Do not interfere** — 태클을 걸지 마세요 — Literally "do not tackle." 태클 is borrowed from English "tackle" via sports usage. In Korean informal speech, 태클을 걸다 means to raise objections or nitpick. Holy Mother Han is warning her pastoral audience not to dispute or second-guess what she is doing.