

THE WORDS OF HOLY MOTHER HAN

April 18th, 2022

To Key Leaders in the Cheon Jeong Gung Palace

Korean Source Text — 한국어 원문

- [1] 그래서 내가 이런 표현도 했잖아. 단추가 잘못 끼워졌다. 다시 풀어서 제대로 맞춰야 된다고 했잖아.
- [2] 지금 바로 이때에 아버님이 잘못된 거 아버님이 꼭 이것을 정리하고 넘어가야지 이제 국가 복귀하는데 있어서 이것이 걸림돌이 돼서 연장이 됐다면 아버님 체면이 안서는 거잖아.
- [3] 그렇기 때문에 전체 지도자와 식구들이 총 단결해서 아버님, 아버님 이거 해결해 주셔야만 됩니다하고 강하게 밀어붙이라는 얘기 그 얘기가. 그걸 강조하라는 얘기가.
- [4] 아버님이 잘못 출발했다는 거야.
- [5] 그런데 참부모의 자격, 참부모가 된 것은 독생녀 참여머니 때문이야.
- [6] 아버님이 생각하는 것은 당신이 완벽하고 당신이 말하자면 상대를 정한다 뭐 영국의 여자도 될 수 있었다. 이런 소리가 많이 있잖아.
- [7] 그런데 그것은 하늘이 바라는 진실은 아니야.
- [8] 당신은 선택의 자유가 없어. 독생녀를 만나야만 참부모 자리에 나갈 수 있는 건데.
- [9] 그런데 독생녀를 만나가지고 독생녀와 하나 되는 섭리를 펼쳐야 되는데 독자적으로 나왔잖아.
- [10] 참부모가 된 그 후에는 독생녀와 하늘 앞에 함께 경배해야 되는 거야.
- [11] 당신이 내 경배를 받으면 안 돼. 그런데 그렇게 해왔어. 잘못했다는 거야.
- [12] 그걸 바로 잡으라는 거야. 그걸 강조해야 돼.
- [13] 그래서 이 이원 체제로 나가는 것은 내년 성탄에 발효가 될 거예요.
- [14] 성탄에 시작해서 3월 16일에 봉헌할 때 완벽한 상태에서 하느님부모님을 모시는 봉헌이 돼야 되는 거야. 알겠지? 그걸 강조하라고.
- [15] 그렇기 때문에 이번에 이런 수련을 하게 되는 거라고 얘기해.

English Translation

[1] So I have used this expression before. The button was fastened wrong. It has to be undone and refastened properly — I said that.

[Commentary: "단추가 잘못 끼워졌다" (the button was fastened wrong) is a colloquial Korean idiom for a foundational error — something gone wrong from the very start that cannot simply be patched but must be fully undone and redone. Dr. Han is invoking this image to signal a structural, not incidental, mistake in Father's conduct.]

[2] Right now, at this very moment — Father's mistake, Father absolutely must settle this and move past it. Because if this becomes an obstacle to the restoration of nations and causes further delay, then Father's dignity cannot stand.

[Commentary: "채면이 안서는 거잖아" — literally, "his face cannot stand." 채면 (chemyeon) is a concept of social honor and moral standing, particularly weighty in Korean culture for someone in a position of authority. Dr. Han is framing the theological failure also as a public and relational one: Father's standing before heaven and before the movement cannot be maintained if this error is not corrected.]

[3] That is why all the leaders and members must unite completely and press Father strongly: "Father, Father, you must resolve this." That is what I am saying. That is what needs to be emphasized.

[Commentary: The repetition of "아버님, 아버님" (Father, Father) mimics the urgent, almost pleading address Dr. Han is instructing leaders to use. The doubling is deliberate — it conveys both deference and pressing urgency simultaneously, a rhetorical posture she is modeling for them to adopt.]

[4] Father started out wrong.

[Commentary: This sentence stands alone — a single declarative drop. In Korean spoken discourse, isolating a sentence this way delivers it as a verdict. There is no softening, no qualifier. The brevity is the emphasis.]

[5] But the qualification of True Parent — the fact that he became True Parent — that is because of the Only Begotten Daughter, the True Mother.

[Commentary: The syntax places 독생녀 참어머니 (the Only Begotten Daughter, the True Mother) at the end of the sentence — the position of greatest grammatical and rhetorical weight in Korean. The structure asserts: it is because of her that he holds the title at all. 자각: to be rightfully qualified to be regarded and revered as the True Parent. Despite all the mistakes Sun Myung Moon had made in his past, the reason why he was able to be accepted as the True Parent by God, was because Hak Ja Han had chosen him as her counterpart to fulfill the physical standard of becoming the True Parent through holy matrimony. Not because he is credible but accepted due to providential necessity.

[6] What Father thinks is that he himself is perfect, and that he — so to speak — chooses his partner. That it could even have been a woman from England. There has been a lot of that kind of talk.

[Commentary: "이런 소리가 많이 있잖아" — "there has been a lot of this kind of talk, as you know." The ending잖아 assumes shared knowledge, appealing to the listeners as insiders — especially elders, leaders and educators — who already know this has been said. Dr. Han is not introducing a rumor; she is referencing something the room already knows and naming it plainly.]

[7] But that is not the truth that heaven desires. [Commentary: Hakja Han is trying to differentiate Sun Myung Moon's personal ideas and concepts from the legitimate, eternal truth of God]

[8] He had no freedom of choice. He could only advance to the position of True Parent by meeting the Only Begotten Daughter.

[Commentary: "당신은 선택의 자유가 없어" is blunt and absolute — no hedging, no honorific softening of the claim. In Korean relational speech, saying someone "has no freedom" is a strong assertion of constraint imposed from a higher authority. Dr. Han is stating that Father's authority was conditional, not sovereign.]

[9] But having met the Only Begotten Daughter, he was supposed to unfold the providence of becoming one with the Only Begotten Daughter — yet he went his own way.

[Commentary: "독자적으로 나왔잖아" — "he came out independently, as you know." 독자적 carries the connotation of acting unilaterally, outside of proper relational structure. The잖아 ending again signals that the listeners already know this to be true. Dr. Han presents this not as accusation but as acknowledged fact.]

[10] After becoming True Parent, he was supposed to worship together with the Only Begotten Daughter before heaven. [Commentary: there is more emphasis on "독생녀" because the preposition '~와' (with) is attached to the word "독생녀". Father, united with Mother, together should have been present and bowed before Heaven after he was raised to the position of True Parent.]

[11] He should not **have been receiving my worship**. But that is what has been happening. That is what was wrong.

[Commentary: The three sentences form a tight rhetorical sequence: prohibition — reality — verdict. Each clause is short and unadorned. The rhythm enacts the logic: what should not have happened, did happen; therefore it was wrong. There is no anger in the grammar — only clarity.]

[12] That is what must be corrected. That is what must be emphasized.

[13] So this move toward a dual-leadership structure will take effect next Christmas.

[14] Beginning at Christmas, and then when we offer the dedication on March 16th — that dedication must be in a state of perfection, receiving Heavenly Parent. Understood? Emphasize that.

[Commentary: "알겠지?" — "Understood?" or "You get it, right?" This is an informal, slightly pressing rhetorical check — not a formal question but a demand for acknowledgment. It signals that Dr. Han is not delivering theology for consideration but instruction for execution.]

[15] That is why you should explain that we are holding this kind of training now.

Footnotes

1. **국가 복귀 (gukga bokgwi)**: "restoration of nations." A core Unification theological concept — the providential process by which individual nations are brought into alignment with God's will and sovereign heavenly governance. Delay in this process carries grave theological weight.

2. **식구 (sikgu)**: Literally "family members who eat together." The standard term for Unification Church members, connoting intimate belonging within the movement family rather than mere organizational membership.

3. **독생녀 (Dokseangnyeo)**: "Only Begotten Daughter." Dr. Han's self-designation, developed as a parallel and counterpart to the traditional Christian title 독생자 (Only Begotten Son) applied to Rev. Moon. The claim is that just as Jesus was the Only Begotten Son, Han is the Only Begotten Daughter — uniquely born without original sin — and that this status is not derivative of Father's but independently grounded in heaven's plan.

4. **섭리 (seomni)**: "Providence." In Unification theology, the unfolding of God's redemptive plan through history, operating through chosen individuals in precise sequence. To deviate from one's providential role is among the gravest failures conceivable within the framework.

5. **이원 체제 (iwon cheje)**: "Dual-structure" or "two-pillar structure." In context, this refers to a restructuring of movement governance in which True Mother's independent authority is formally recognized alongside — or above — the prior male-centered structure associated with Father.

6. **하늘부모님 (Haneul Bumonim)**: "Heavenly Parent." The preferred Unification theological term for God, emphasizing divine parenthood over traditional Western designations. The term is gender-encompassing, reflecting the movement's teaching that God embodies both masculine and feminine divine nature.

7. **봉헌 (bongheon)**: "Dedication" or "offering." A formal act of consecration — presenting something or someone before heaven in a state of completion or purity.