

The Words of Holy Mother Han

May 29, 2023

Cheon Il Guk Year 11, 4th Month, 10th Day

Yeosu D'Ocean Resort

"What Age Is This!"

지금 이 어떤 시대인가!

*Occasion: Special invitation by the True Parents of Heaven, Earth and Humankind
Resolution and Commissioning Ceremony for Districts 3 & 4 Public Officials for National Restoration
천지인참부모님 특별초청 국가복귀를 위한 제3·4지구 공직자 결의 및 파송식
Approximately 70 attendees, including national youth church leaders*

Translated & checked by Dr. Yeunhee Chang and the OBD Team

Korean Source Text

[K1] 지금 이 어떤 시대인가? 하늘부모님께서 그토록 소원하고 염원하신 천일국! 창조주되시는 하늘부모님은 당신의 형상을 따라 천지만물을 창조하시고 인간시조가 될 수 있는 남자와 여자를 창조하시며 인간에게는 성장기간이라는 시간을 주시어 완성의 한날을 기다려 나오셨습니다.

[K2] 인간에게는 '따먹지 말라'는 계명을 주었습니다. 그러나 인간 시조가 되어야 할 남자와 여자, 그 계명을 지키지 못하여 에덴에서 쫓겨났습니다. 창조주와는 관계없는 타락한 세계가 오늘날의 세계입니다. 6천년이라는 기나긴 세월을 지나오면서 한순간도 평화로운 세계는 꿈꿀 수 없었습니다. 전쟁과 갈등 질병, 예기치 못한 감당할 수 없는 고통을 감내할 수밖에 없었던 인류 역사, 창조주께서는 이러한 인류를 바라보시는 마음이 어땠을까요?

[K3] 당신은 전지전능하십니다. 시작과 끝이 같으십니다. 시작하셨으니 반드시 이루어야 합니다. 그러기 때문에 창조주께서는 힘든 탕감복귀 구원섭리 역사를 할 수밖에 없었습니다. 많은 인류 가운데 이스라엘이라는 선민을 택하시어 구원섭리 역사를 하시는 이유는 본래의 하늘이 꿈꾸셨던 하늘이 직접 대할 수 있는 혈통을 복귀하기 위함이었었습니다. 그리하여 많은 시간을 거쳐 아브라함 이삭 야곱을 통해서 하늘이 대할 수 있는 혈통을 찾으셨습니다.

[K4] 그리하여 그로부터 개인 종족 민족 국가형태로 나갈 수 있을 때, 다시 말해 4천년이라는 시간을 거치시어 '내 아들이다.' 할 수 있는 독생자 예수 그리스도를 보내주셨습니다. 그때 이스라엘 민족은 로마제국이라는 거대한 나라에 속해있었습니다. 이제나저제나 메시아를 고대해 나왔습니다. 그러나 정작 메시아를 보내주셨는데 그를 탄생시킨 마리아 사가리아 가정,

유대 이스라엘 민족은 예수님을 알아보지 못했습니다. 결국 이들로 말미암아 예수님은 십자가로 돌아갈 수밖에 없었습니다.

[K5] 십자가에 돌아가시며 '다시 오마' 했습니다. 다시 오마! '다시 오마'한 그 말씀, 기다림, 믿음으로 기독교가 출발하게 됩니다. 그러나 오늘날의 기독교는 많은 문제를 만들어 내고 있습니다. 특히 천주교가 성했던 그 시절에 '하나님이 없다! 하나님이 죽었다!' 하는 공산세계가 나왔습니다. 있을 수 없는 일입니다. 하늘은 시작하였으니 반드시 이루어내야 하는데, 타락한 세계, 타락과는 관계없다는 하늘이 탄생시켜야만 하는 독생녀를 탄생시키기 위해 하늘은 많은 준비를 해 나오셨습니다.

[K6] 기독교 역사 가운데 많은 잘못을 저지름으로 말미암아 선을 지향하는 하늘을 모시고자 하는 사람들에 의해서 루터가 종교개혁을 했고, 칼빈에 의해 정립된 때가 **1543**년입니다. 그로부터 개신교 청교도들의 운동이 활발하게 전개되어 미국이라는 새로운 신세계, 유럽의 잘못된 사상으로 말미암아 다시 말해서 천주교는 신부 주교들이 성경을 통한 설교를 교인들에게 하니 이상한 일들이 많이 벌어지고 있던 때, 하늘을 직접 모시고 살고 싶다는 청교도들은 신대륙 미국을 향해서 떠났습니다.

[K7] 그리하여 그들은 도착한 즉시 하늘을 모실 수 있는 교회를 세웠고, 미래를 위한 학교를 세웠고, 나중에 자기들이 살집을 세웠습니다. 하늘은 이들을 귀하게 보셨습니다. 이제 때가 이르러 하늘이 품을 수 있는, 당신의 꿈을 지상에 이뤄드릴 수 있는 참부모를 통한 섭리를 생각하셨기에 미국을 축복하시어 민주세계의 대국가로 발전하는데 하늘이 축복하셨습니다. 그리하여 그 상황은 독생녀를 탄생시키기 위한 나라를 선택하는 데 있어서 하늘은 한민족을 택하여 길러나오셨습니다.

[K8] 책임 못한 이스라엘 민족을 통해서는 독생녀를 보낼 수 없습니다. 그들에게는 치뤄야 할 탕감이 남아 있기 때문입니다. 여러분이 다 알다시피 이스라엘 민족은 **2**천년간 유리고객하며 살았습니다. **2**차대전 때는 **6**백만이 학살당했습니다. 그들은 왜 이런 일이 일어났는지 아직도 모릅니다. 내가 **1943**년 태어났습니다. 칼빈이 **1543**년에 개신교가 출발할 수 있는 정립을 했다고 볼 때 그동안 천주교는 신부 주교 위주로 내려오면서 신도들에게는 말하자면 제대로 신령교육이 없었습니다.

[K9] 그런데 칼빈은 목사와 장로, 집사, 권사, 신도가 하나가 되어 하늘을 모시는 운동을 하게 되니 이들은 빠른 속도로 세계로 번져 나갔습니다. 특히 한국은 평양을 중심으로 미국의 장로회가 선교를 나와 신령운동을 활발히 전개하고 있을 때 **1943**년에 독생녀가 탄생했습니다. 섭리적인 수 **400**년만입니다. 그러나 **2**차대전이 종결됨으로 말미암아 한국은 남과 북으로, 민주와 공산으로 갈라졌습니다.

[K10] 여기에서 여러분이 알아야 될 것은 그 상황에서 나는 이북에 있었습니다. 한국에서 기독교가 가장 신령한 곳이 평양을 중심삼고였습니다. 그런데 하늘이 상황을 보니 이북에 내가 있으면은 당신이 지켜주셔야 할 성장기간, 내가 스스로 알아서 하늘섭리를 받들 수 있는 그때까지 하늘은 나를 보호해야 합니다. 나는 기독교 기반 3대를 통해서 태어났고, 그때 대모님은 평생을 하늘 뜻을 받들겠다고 맹세하고 결심하면서 가정을 버리고 뜻을 위해 나왔습니다. 그때 내 외삼촌이 일본 유학을 했는데 고향에 돌아오지 않고 '남한의 군대에 들어갔다'라는 소식이 왔습니다.

[K11] 더군다나 공산화가 된 이북에서 남한의 군대에 들어간 가족을 가진 사람은 즉시 살해됩니다. 그런 상황이었기에 하늘은 나를 내려오게 인도하셨습니다. 그리고 2년 후에 1950년 6·25동란이 일어났습니다. 나는 이북의 상황을 어린 나이지만 알고 있었고, 남한은 이북을 상대할 수 있는 준비가 되어 있지 못한 것을 알게 됩니다. 이북이 당장 쳐내려오면 부산까지 다 통일할 것입니다. 그런 상황에서 육군본부에 있던 외삼촌에 의해서 한강다리를 무사히 넘을 수 있었는데 그때 상황은 내 뒤로 많은 젊은 군인들의 행렬들이 있었던 것으로 기억됩니다.

[K12] 나는 어린 나이에 보지 말아야 할 인간들의 처절할 모습을 보았고, 그때 아버님은 결혼을 하고 남한에 계셨는데 하늘은 그 상황에서 아버님은 이북으로 가라고 하셨습니다. 왜 그랬을까요? 아버님의 책임은 16세 때 예수님으로부터 '내가 지상에서 이뤄야 할 못 이룬 것을 대신 이뤄달라'는 부탁을 받으신 것입니다. 그것이 무슨 부탁입니까? 예수님의 소원이 무엇입니까? 하늘부모님의 꿈을 이뤄드릴 수 있는, 하늘이 기다리는 참부모 자리입니다. 참부모 자리!

[K13] 다시 말해서 아버님은 독생자라고 말하기에는 재림메시아의 사명을 다하는 그러한 길이였다고 말할 수 있게 됩니다. 재림메시아, 재림메시아의 사명은 무엇입니까? 하늘이 택해 세운 독생녀를 만나는 것이 우선입니다. 하늘이 참부모의 탄생을 위해서 타락한 세계에 그래도 그나마 예수님의 본질을 몰랐으나 기독교 문화권을 통해서, 기독교 환경권을 통해서 재림메시아가 활동할 수 있는 환경권을 만들어 나아가도록 이끌어 나오신 것은 분명합니다. 그렇습니까? 안 그렇습니까?

[K14] 그러나 1960년에 하늘이 더 이상 기다릴 수 없다는 사정을 알았기에 '내가 하겠다!' 했습니다. '내가 하겠다!' 했습니다. 내가 알고 있는 하늘, 아버님이 알고 있는 하늘, 같지는 않았습니다. 그러나 나는 하늘이 나를 독생녀로 탄생시키고 축복한 이상 반드시 '내 당대에 하늘부모님의 꿈을 이뤄드리리다.' 하고 맹세하였기에 53년을 참고 기다리며 나왔습니다.

[K15] 그러나, 하늘은 더 이상 기다리실 수 없으시어 '나에게 기원절을 열라' 하시고 천일국을 선포하게 되었고 선포뿐이 아닌 인류에게 보여줘야 하겠기에 7개국, 7개 종단, 대륙 복귀를

했다는 조건을 세워 천일국 안착을 선포했습니다. 그런데, 내 나이 80이 되어 하늘부모님을 모실 수 있는 천원궁 천일성전을 봉헌했습니다. 기원절을 선포할 때부터 하겠다고 말했던 그 사실이 10년이라는 세월이 흘러 봉헌되기까지 많은 사연들이 있었습니다. 그때도 오직 나 혼자였습니다.

[K16] 내가 이렇게 이렇게 하겠다 하니 '그것은 불가, 불가합니다.' 하는 소리. 6천년 만에.... 하늘부모님을 모시는 성전이 영영세세토록 변치 않고 빛나는 모습으로 남아질 것을 생각하게 될 때, 앞을 내다보지 못하는 지도자들, 당장 현실의 사정에 얽매어 '내가 내 입으로 내가 독생녀다!' 라고 말할 때 원로들은 무슨 반응이었는지 여러분이 압니다. 그 원로들이 사는 시대는 선생님 시대입니다. 참부모 시대는 아닙니다.

[K17] 다시 말하지만 원리강론은 광야시대의 이론입니다. 아시겠어요. 천일국시대에는 창조주 하늘부모님의 본질, 참부모를 설명하기 위해서 예수님의 본질을 설명하는 방법밖에 없습니다. 아시겠어요. 그것이 천일국의 경전이 됩니다. 세계 만민이, 모든 종교들이 우주의 근본되시는 창조주 하늘부모님의 본질, 소원, 꿈을 말하고 이뤄드리는 분은 오직 참부모뿐입니다. 알겠어요?

[K18] 그러기 때문에 천일국시대의 교재는 하늘부모님, 하늘부모님의 꿈이 무엇이었는데, 그 꿈을 기다리며 이루어 나온 타락한 6천년의 인류 역사를 놓고 하늘부모님께서 얼마나 기다리며 고통스러워하며 안타까워하며 참아 나오셨는가! 그러나 오직 사랑으로 인류를 품고자 하시는 부모의 심정 앞에 하늘부모님 앞에 참부모님 앞에 여러분 모두는 회개하고 다시 거듭나는 자리에서 축복가정으로서의 본을 보여야 할 것입니다.

[K19] 그러기 위해서는 전도야! 전도! 알겠지. 그래서 이번에 이렇게 할 수밖에 없는 거야. 국가복귀를 못한 자리에서 어떻게 하늘부모님의 조국이라고 할 수 있겠나! 신통일한국으로 가는, 더 이상 기다릴 수 없는 참부모 독생녀가 지상에 있는 동안에 해결돼야 할 가장 긴급한 문제 중의 하나인 것을 명심하길 바랍니다.

[K20] 여러분 모두는 나와 하나다! 그렇지? 이번만큼은 나를 실망시키지 마! 그렇게 할 거지! 믿어 볼게! 나는 매일매일 여러분의 실적을 하늘부모님앞에 보고해 드리고 싶어. '이러한 자녀들이 이러한 모습으로 이렇게 컸습니다. 이렇게 국가복귀를 했습니다.' 라고 자랑하고 싶어. 그런 자랑스러운 대열에 너희들이 젊은 패기가 두려울 것이 있는가, 없는가?

[K21] 기독교인들을 두려워하지 마. 그들은 예수님의 본질을 몰라. 성경은 사도들에 의해 쓰여진 거야. 계시받은 내용도 있지만, 지금 시대는 직접 하늘부모님이 운행하시는 때인데 뭐가 달라도 달라져야 되는 거 아니야. 이제 우리는 하늘부모님을 마음껏 자랑하는, 참부모님을 마음껏 자랑하는 여러분 효자 충신이 되기를 축원하노라! 그래서 사랑을 표하려고 해!

참어머님의 사랑을 많이, 많이 주고 싶어. 내가 2% 해도 되지. 3지구 대표는 데리고 나와. 내가 너희들 손을 다 잡아 볼 거야. 내가 이번에 대교구장도 포함시켰어.

English Translation

[E1] What age is this? *[Commentary: 지금이 어떤 시대인가? — the title of the address, delivered as an opening rhetorical question. The form is deliberately broad and challenging: it does not ask what year it is but what kind of age — what its providential character is. She will spend the entire address answering it.]* Cheon Il Guk! ¹— that kingdom for which Heavenly Parent has so longed and yearned! The Heavenly Parent who is the Creator created all things in heaven and earth in the image of God, and created a man and a woman who were to become the first ancestors of humanity, giving human beings the time known as the growing period ²— and has been waiting for the single day of completion.

[E2] To human beings, the commandment was given: "Do not eat." *[Commentary: '따먹지 말라' — literally "do not pluck and eat," the specific commandment regarding the fruit. The command is rendered in the compressed imperative form she uses, not as the full Biblical quotation.]* But the man and woman who were to become the first ancestors of humanity could not keep that commandment, and were driven from Eden. The fallen world that has no connection to the Creator — that is the world of today. Throughout the long six thousand years that have passed, not for a single moment could a peaceful world be dreamed of. A history of humanity that had no choice but to endure war, conflict, disease, unanticipated suffering beyond bearing — *[Commentary: The Korean sentence structure suspends the subject (인류 역사, "history of humanity") and holds it before the question that follows, as a kind of indictment. The long list of suffering lands as an accusation against the state of the fallen world before the pivot to Heavenly Parent's inner state.]* what must the heart of the Creator have been, looking upon this humanity?

[E3] God is omniscient and omnipotent. *[Commentary: 당신 — the pronoun used here is 당신 (you / one's own), which in this context is the respectful third-person self-referential used when speaking about a subject of ultimate honor. She is speaking of Heavenly Parent in the third person with supreme reverence. "God" is used in English to carry this register.]* The beginning and the end are the same. Having begun, it must be completed without fail. That is why the Creator had no choice but to carry out the painful history of the providence of salvation through restoring through indemnity.³ The reason for choosing Israel as a chosen people among all of humanity and working the history of the providence of salvation was to restore the lineage that Heaven originally dreamed of — the lineage through which Heaven could directly relate. And so, through much time, through Abraham, Isaac, and Jacob, Heaven sought out the lineage through which it could directly relate.⁴

[E4] And then — when it became possible to move from there to the forms of individual, tribe, people, and nation — in other words, after four thousand years of time — God sent Jesus Christ, the Only Begotten Son,⁵ of whom God could say, "This is my son." At that time, the people of Israel belonged to the great empire of Rome. They had waited and waited, yearning for the Messiah. *[Commentary: 이제나저제나 — a Korean idiomatic expression meaning "whether now or later" / "waiting endlessly, wondering when." It captures the long ache of messianic longing. "Waited and waited, yearning" approximates the idiom.]* Yet when the Messiah was finally sent — the family of Mary and Zechariah who had given birth to him, ⁶ the Jewish people, the people of Israel — could not recognize Jesus. And because of them, Jesus had no choice but to go to the cross.

[E5] As he went to the cross, he said: "I will come again." I will come again! *[Commentary: 다시 오마! — she quotes this as a direct speech fragment and then repeats it as an exclamation. 오마 is an archaic or literary volitional form: "I shall come." The exclamation point in the Korean source is hers — she is giving the phrase emotional weight, not merely citing it.]* On the basis of those words — "I will come again" — of that waiting,

that faith, Christianity set out. But today's Christianity has produced many problems. In particular, it was precisely in the period when Catholicism was flourishing that the communist world arose, saying: "God does not exist! God is dead!" This is an impossible thing. Heaven has begun, and must bring it to completion — and to give birth to the Only Begotten Daughter,⁷ whom Heaven must bring forth — who has no connection to the Fall, even in a fallen world — Heaven has been making many preparations.

[E6] Because of the many wrongs committed in the history of Christianity, Luther carried out the Reformation at the urging of those who sought to attend a Heaven that pursues goodness, and the year that Calvin established [the Reformed tradition] was 1543. From that point, the Protestant Puritan movement developed vigorously — and in the context of the new world of America, and because of the distorted ideas of Europe — in other words, because Catholicism's priests and bishops were preaching to the faithful through the Bible and many strange things were happening — the Puritans, who wanted to attend Heaven directly and live in that attendance, departed for the new continent of America.

[E7] And so, the moment they arrived, they built a church where they could attend Heaven; they built schools for the future; and only afterward did they build homes for themselves to live in. Heaven regarded these people as precious. Now, as the time drew near, Heaven — thinking of the providence through True Parents who could embrace Heaven's vision and fulfill God's dream on earth — blessed America, and Heaven blessed [America] in its development into a great nation of the democratic world. And so, in that situation — in choosing a nation through which to give birth to the Only Begotten Daughter — Heaven chose and raised up the Korean people.⁸

[E8] The Only Begotten Daughter could not be sent through the people of Israel, who had failed in their responsibility. For there remains indemnity that they must pay. As you all know, the people of Israel lived as wanderers for two thousand years. During the Second World War, six million were massacred. They still do not know why this happened. *[Commentary: 그들은 왜 이런 일이 일어났는지 아직도 모릅니다 — she is making a theological claim: that the Jewish people's suffering, including the Holocaust, was providential consequence rather than arbitrary historical violence. This is a doctrinally significant and sensitive statement.]* I was born in 1943. Considering that Calvin established the framework from which Protestantism could set out in 1543 — in the period since then, Catholicism had passed down [its authority] centered on priests and bishops, and there was, one might say, no proper spiritual education for the faithful.

[E9] But Calvin initiated a movement in which pastors, elders, deacons, lay leaders, and faithful people would become one and attend Heaven together — and these spread rapidly throughout the world. In particular, in Korea, centered on Pyongyang, when the American Presbyterian Church had come to do missions and was actively developing the spiritual movement — in 1943, the Only Begotten Daughter was born. *[Commentary: She is describing her own birth. The shift from third-person providential narration to this statement lands with quiet, declarative weight. She gives no preamble.]* Four hundred years — a providential number. ⁹ But with the end of the Second World War, Korea was divided — South and North, democracy and communism.

[E10] What you must know at this point is this: in that situation, I was in the North. The most spiritually alive place for Christianity in Korea was centered on Pyongyang. But Heaven, looking at the situation, saw that as long as I was in the North, Heaven would need to protect me through the growing period — until the time when I could on my own understand and uphold the heavenly providence. I was born through three generations of Christian foundation. ¹⁰ And at that time, my mother — Daemnonim (대모님) — "having pledged and resolved to uphold Heaven's will for her entire life, left her family and came out for the sake of the will. And at that time, my maternal uncle had studied in Japan, and word came that he had not returned to his hometown but had "entered the South Korean military."

[E11] And furthermore — in the North, which had become communist, anyone whose family had a member who entered the South Korean military was immediately killed. It was because of this situation that Heaven guided me to come down [to the South]. And two years later, the 6·25 War of 1950 broke

out.¹² Though I was young, I understood the situation in the North, and came to know that the South was not prepared to meet the North. If the North came down at that moment, they would have unified everything all the way to Busan. In that situation — through my uncle who was at Army Headquarters — I was able to cross the Han River Bridge safely. I remember that at that time, behind me, there were long lines of young soldiers. *[Commentary: The Han River Bridge was blown up by the South Korean military on June 28, 1950, at 2:15 a.m., while civilians and soldiers were still crossing. Hundreds died. This autobiographical detail places her on the bridge in the hours or days before or during that event.]*

[E12] At a young age, I saw the desperate, wretched faces of human beings that should not have had to be seen. *[Commentary: 보지 말아야 할 인간들의 처절할 모습 — literally "the desperate / agonized appearance of people that one should not have to see." 처절하다 carries the meaning of something raw, devastating, harrowing. She does not elaborate. The restraint is characteristic — maximum weight, minimum words.]* And at that time, True Father was married and residing in the South — but in that situation, Heaven told True Father to go North. Why was that? True Father's responsibility was this: at the age of sixteen, he had received a request from Jesus — "Please accomplish in my place what I was unable to accomplish on earth." What kind of request was that? What was Jesus' wish? The position of True Parents — who could fulfill the dream of Heavenly Parent, for whom Heaven is waiting. The position of True Parents! *[Commentary: 참부모 자리! — she repeats this as a standalone exclamation, the second time stripping away all surrounding words. The grammatical isolation makes it a declaration rather than a description.]*

[E13] In other words — it becomes possible to say that True Father's path was that of fulfilling the mission of the Returning Messiah, which is more accurate than calling him the Only Begotten Son.¹³ *[Commentary: 아버님은 독생자라고 말하기에는 재림메시아의 사명을 다하는 그러한 길이었다고 말할 수 있게 됩니다 — this sentence contains a subtle but significant theological calibration. She is saying that "Only Begotten Son" (독생자) is not the most accurate category for True Father; "Returning Messiah" is more fitting. This has doctrinal implications regarding the respective positions of True Father and True Mother.]* The Returning Messiah — what is the mission of the Returning Messiah? The foremost task is to meet the Only Begotten Daughter whom Heaven has chosen and established. It is clear that, in order to bring about the birth of True Parents, Heaven led [the Returning Messiah] — though in a fallen world that did not know Jesus's true nature — through the cultural sphere of Christianity, through the environmental sphere of Christianity, so that a realm of environment could be created in which the Returning Messiah could operate. Is that not so? Is it not?

[E14] "I will do it!" *[Commentary: '내가 하겠다!' — she speaks this in first person, declaring her own resolution. The exclamation mark is in the source. She repeats it twice. This is among the most direct and emphatic self-declarations in the address.]* "I will do it!" — that is what I said in 1960, because I understood that Heaven could wait no longer. The Heaven I knew and the Heaven True Father knew were not the same. But I — since Heaven had given birth to me as the Only Begotten Daughter and blessed me — made the pledge without fail: "In my own generation, I will fulfill the dream of Heavenly Parent." And so I came forward, enduring and waiting for fifty-three years.¹⁴ *[Commentary: 53년을 참고 기다리며 나왔습니다 — "53 years of enduring and waiting." If counted from 1960 to 2013 (the year of Cheon Il Guk's proclamation and Cheon Il Guk calendar Year 1), the span is 53 years. She has used this figure in other addresses. This is a theologically precise number for her.]*

[E15] But Heaven, unable to wait any longer, said to me: "Open the Foundation Day (*KiWonJeol*) for me."¹⁵ And so Cheon Il Guk was proclaimed — and not merely proclaimed, because it had to be shown to humanity, a condition was established of having restored 7 nations, 7 religious traditions, and the continents, and the settlement of Cheon Il Guk was proclaimed. And then — at the age of 80 — I dedicated the Cheon Won Gung Cheon Il Sanctuary, in which Heavenly Parent can be enshrined on earth. From the time the Foundation Day was proclaimed, I had spoken of what I would do — and there were many circumstances in the ten years that passed before that was dedicated. Even at that time, I was alone.

[E16] When I said, "I intend to do it this way and that way," the response was: "That is impossible. Impossible." *[Commentary: '그것은 불가, 불가능하다' — the repetition of 불가 (impossible) is quoted as she heard it — the voice of those who resisted her. She does not name them. The tone is not angry; she states it as a matter of record. What follows — the six-thousand-year weight of the moment — renders the objection absurd without her having to argue.]* In six thousand years.... *[Commentary: 6천년 만에 — she lets the phrase trail into silence. The ellipsis is in the source. She does not complete the sentence. The weight is: for the first time in six thousand years, Heaven could be enshrined — and the response of the leaders around her was "impossible."]* When I think that the sanctuary enshrining Heavenly Parent will remain, shining, unchanged, for generation upon generation — the leaders who could not see ahead, who were bound by the immediate circumstances — when I said with my own lips, "I am the Only Begotten Daughter!" — you know what the elders' reaction was. The age those elders lived in was the age of Teacher (선생님). It was not yet the age of True Parents.¹⁶

[E17] I say it again: the Divine Principle is the theory of the wilderness age. ¹⁷You understand that. In the age of Cheon Il Guk, the only way to explain the essence of Heavenly Parent the Creator and to explain True Parents is through explaining the essence of Jesus. You understand that? *[Commentary: 예수님의 본질을 설명하는 방법밖에 없습니다 — "there is no method other than explaining the essence of Jesus." This is a striking epistemological claim: in the Cheon Il Guk age, Jesus's nature becomes the primary lens for explaining who True Parents are — specifically, the relationship between Only Begotten Son and Only Begotten Daughter. This is connected to her doctrinal teaching about the Heavenly Mother dimension articulated elsewhere.]* That becomes the scripture of Cheon Il Guk.¹⁸ All peoples of the world, all religions — the one who speaks of and fulfills the essence, the wish, and the dream of Heavenly Parent the Creator, the root of the universe, is none other than True Parents. You understand, don't you?

[E18] That is why the textbook of the Cheon Il Guk age is this: Heavenly Parent — what was the dream of Heavenly Parent — and, looking at the six-thousand-year history of fallen humanity that waited for that dream to be realized — how long Heavenly Parent waited, suffered, ached, and endured! *[Commentary: 얼마나 기다리며 고통스러워하며 안타까워하며 참아 나오셨는가! — the cascade of -하며 (doing/while-doing) verb forms builds to the exclamation. Each adds another dimension of Heavenly Parent's interior suffering: waiting, pain, heartache, endurance. The sentence ends in an exclamation, not a period. This is the emotional peak of the theological argument.]* But before the heart of the Parent who wishes to embrace humanity with nothing but love — before Heavenly Parent, before True Parents — all of you must repent, be reborn, and show the example of what it means to be Blessed Families.¹⁹

[E19] For that — witnessing! Witnessing! You understand, don't you. That is why this time there is no other way but to do this. How can we call this the homeland of Heavenly Parent when national restoration has not been achieved! On the way to a Unified Shin (신) Korea — this is one of the most urgent matters that must be resolved while True Mother, the Only Begotten Daughter who can wait no longer, is still on earth. Keep this in mind deeply. *[Commentary: 참부모 독생녀가 지상에 있는 동안에 — "while True Mother the Only Begotten Daughter is still on earth." This is a rare and direct reference to the finitude of her earthly presence as a providential urgency. She is saying: the window is now. This is not abstract eschatology; it is a personal, mortal urgency.]*²⁰

[E20] All of you are one with me! Is that not so? This time — do not disappoint me! You will do it, won't you! I will try trusting you! *[Commentary: 믿어 볼게! — literally "I will try believing / trusting you." The 볼게 form (try-doing) introduces a note of earnest, slightly vulnerable hope — she is not promising blind confidence, she is choosing to extend trust. The exclamation point is hers.]* Every day — every day — I want to report your results before Heavenly Parent. "These children have grown to be like this, in this way. They have achieved national restoration like this." I want to boast about you like that. In that proud company — young people with that youthful spirit — is there anything to be afraid of, or is there not?

[E21] Do not fear Christians. They do not know the essence of Jesus. The Bible was written by the apostles. There is content that was received through revelation — but this is an age in which Heavenly

Parent is operating directly. If anything is to be different, it must be different now. From this point on — I pray and bless all of you to become devoted sons, devoted daughters, and loyal subjects who can proclaim Heavenly Parent freely and fully, who can proclaim True Parents freely and fully! ²¹ *[Commentary: 효자 충신이 되기를 축원하노라! — 축원하노라 is a formal, elevated speech register — the declarative -노라 ending is archaic and ceremonious. She is pronouncing a blessing, not making a conversational statement. "Loyal subject" (충신) has Confucian resonance: one who gives absolute faithful service to a sovereign.]* And so I want to express my love! I want to give so much, so much of True Mother's love. Two percent would do, wouldn't it. Bring out the District 3 representatives. I am going to hold each of your hands. This time I have included the senior district leaders as well. *[Commentary: 내가 2% 해도 되지 — "even 2% would do, wouldn't it." This self-deprecating, playful remark is characteristically hers: she is about to physically embrace and hold hands with dozens of people, and she deflects the fullness of the gesture with a light joke about the fraction of her love that even this gesture represents. The warmth is real; the proportion is the joke.]*

¹ **Cheon Il Guk** / 천일국 — Literally "The Nation of Cosmic Peace and Unity" (天—國). The ideal nation and world proclaimed by True Parents as the goal of the providence — the earthly realization of God's Kingdom. The term is also used as the name of the movement's providential calendar era.

² **Growing period** / 성장기간 (**seongjang gigan**) — In Unification theology, the period required for the original human being to grow from creation to spiritual and physical completion before achieving oneness with God. The Fall occurred during this period, before Adam and Eve reached completion. See Flagged Items regarding the doubled phrase in the source.

³ **Restoring through indemnity** / 탕감복귀 (**tanggam bokgwi**) — A central concept in Unification theology: the process by which the consequences of the Fall are reversed through the payment of indemnity conditions corresponding to the original violations. 탕감 (indemnity / settlement of debt) + 복귀 (restoration / return to original state).

⁴ **Abraham, Isaac, and Jacob** — In Unification theology, these patriarchs represent successive stages of restoring the lineage through which Heaven could operate — from individual (Abraham) through family (Isaac) to tribe and nascent nation (Jacob/Israel). Each patriarch's success or failure in providential tests determined the path of the subsequent generation.

⁵ **Only Begotten Son** / 독생자 (**dokssaengja**) — In Unification theology, Jesus holds the position of the Only Begotten Son — the first man since Adam born without original sin, through whom God's direct lineage was to be established. The term is drawn from John 3:16 and reinterpreted within the movement's theological framework.

⁶ **Mary and Zechariah** / 마리아 사가리아 가정 — She names both Mary (어머니, mother of Jesus) and Zechariah (사가리아, the father of John the Baptist) as members of the household whose failure to recognize and support Jesus contributed to his crucifixion. This reflects a specific Unification theological teaching regarding Zechariah's household's providential role and failure.

⁷ **Only Begotten Daughter** / 독생녀 (**dokssaengnyeo**) — In current Unification theology, Hak Ja Han holds the position of the Only Begotten Daughter — the feminine counterpart to Jesus as Only Begotten Son — born without original sin, through whom the lineage of Heavenly Parent can be fully established on earth. Her birth in 1943 is understood as the providential culmination of 400 years of Christian preparation and 6,000 years of providential history.

⁸ **Korean people** / 한민족 (**han minjok**) — The Korean ethnic nation — the 한민족 — understood in Unification theology as the people providentially prepared and chosen to be the homeland nation (조국) of True Parents and ultimately of Heavenly Parent. The Puritan settlement of America is understood as part of Heaven's preparation of a democratic framework strong enough to protect and support the nation chosen for the birth of True Parents.

⁹ **Four hundred years — a providential number** / 섭리적인 수 400년 — She identifies 1543 (Calvin's establishment of Reformed Christianity) to 1943 (her birth) as exactly 400 years — connecting it to the biblical 400-year patterns of providential waiting (e.g., Israel's time in Egypt). This is a key structural argument for why the Korean Presbyterian revival context was the providentially prepared environment for the birth of the Only Begotten Daughter.

¹⁰ **Three generations of Christian foundation** / 기독교 기반 3대 — She refers to her maternal family's three-generation Christian lineage as the providential preparation for her birth. In Unification theology, lineage purification across multiple generations creates the spiritual conditions necessary for a providentially significant birth.

¹¹ **Mother** / 대모님 (**daemonim**) — Her maternal mother, Hong Soon-ae (홍순애), addressed with the honorific 대모님 (literally "great mother / senior mother"). She is a revered figure in movement history for her spiritual devotion and her sacrifice in leaving her family for the sake of the providential will.

¹² **6·25 War** / 6·25동란 — The Korean War, known in Korea as the 6·25 동란 (6·25 Upheaval) for its outbreak date of June 25, 1950. She recounts crossing the Han River Bridge, which was destroyed by South Korean military forces on June 28, 1950.

¹³ **Returning Messiah** / 재림메시아 (**jaeryim messiah**) — In Unification theology, Rev. Sun Myung Moon fulfilled the mission of the Returning Christ — completing what Jesus could not accomplish due to the failure of his contemporaries to receive him. She here distinguishes this mission from the category of "Only Begotten Son" (독생자), which she assigns more specifically to Jesus, while framing True Father's role as the fulfillment of the Returning Messiah mission whose primary task was to meet the Only Begotten Daughter.

¹⁴ **Fifty-three years** / 53년 — Counted from 1960 (the Holy Wedding and establishment of True Parents) to 2013 (the proclamation of Cheon Il Guk and the Cheon Il Jeol). She uses this figure consistently in multiple addresses. She refers to this period as one of endurance (참고) and waiting (기다리며) — language that signals patient suffering rather than passive inactivity.

¹⁵ **Cheon Il Jeol** / 기원절 (**Giwonjeol**) — Literally "Foundation Day" — the Day of the Opening of Heaven (天一節, Cheon Il Jeol). The inaugural celebration of the establishment of Cheon Il Guk, held on January 13, 2013 (Heavenly Calendar 1st month, 1st day, Year 1 of Cheon Il Guk). She describes this as Heaven telling her to open it — a command she received and obeyed.

¹⁶ **Age of Teacher** / 선생님 시대 — She distinguishes between two eras: the age of Teacher (선생님 시대) — the era of Rev. Sun Myung Moon's ministry, framed in the terms of his teaching authority — and the age of True Parents (참부모 시대), which she is now declaring as the current age. The distinction has implications for how doctrine and authority are understood. The "elders" (원로들) she references are those whose formation was in the earlier era and who resist the categories of the new age.

¹⁷ **Divine Principle** — wilderness age / 원리강론 — 광야시대 — The Divine Principle (원리강론) is the foundational theological text of the Unification movement. She identifies it as the "theory of the wilderness age" — appropriate for the era before the establishment of Cheon Il Guk, but now to be superseded in the Cheon Il Guk age by a new textbook centered on the nature of Heavenly Parent and True Parents. This continues and sharpens the doctrinal position she articulated in the May 18 address.

¹⁸ **Scripture of Cheon Il Guk** / 천일국의 경전 — The new canonical text for the Cheon Il Guk age, as she is defining it in this address. Its content, she says, must center on: the nature of Heavenly Parent the Creator; the dream of Heavenly Parent; the history of humanity's suffering as Heaven waited; and the mission and responsibility of True Parents. It is not yet a fixed written text but a doctrinal framework she is commissioning.

¹⁹ **Blessed Families** / 축복가정 (**chukbok gajong**) — Members of the Family Federation who have received the Holy Marriage Blessing (축복, chukbok) from True Parents — the central sacrament of the movement through which original sin is understood to be removed and God's lineage established. They hold a specific covenantal responsibility to embody and model the ideal.

²⁰ **While True Mother is still on earth** — She refers to her own earthly presence as a providential deadline. This is among her most explicit invocations of physical urgency — the window of time in which direct earthly cooperation with the Only Begotten Daughter is possible. She does not dwell on it; she states it matter-of-factly and moves on.

²¹ **Devoted sons and daughters, loyal subjects** / 효자 충신 (**hyoja chungsin**) — 효자 (filial son / devoted child) carries Confucian resonance of self-sacrificial devotion to one's parents. 충신 (loyal subject) carries the resonance of absolute fidelity to one's sovereign — historically used of ministers who gave their lives for a just ruler. Together, the pairing encapsulates the dual calling: children who love and adults who serve with full loyalty.