

Strategic Frameworks for Our Vision 2020 Project

This is an edited article based on a presentation given during the Vision 2020 Strategy Conference for Strategic and Providential Nations held in August 2013, in Yongpyeong, Korea.

By Sam Nagasaka

After I was asked to come in as the project manager of the Vision 2020 Project of FFWPU International in March 2013, I went around speaking to our leaders and elders in and outside of Korea in an effort to understand what had been said and what had been commonly understood about the project. Although there seemed to be general awareness of the goal and the new system and budget already in place, I felt that a basic consensus had not yet been reached. This presentation is an attempt to confirm what most of you already (should) know, which are the basics and the fundamentals. All I did was try to draw an overall picture of what I learned from the hearings of our leaders and elders in world missions. I hope to take each area one by one, so we can move toward consensus and to provide an external framework for you to evaluate and consider in line with your strategies and priorities as we drive the Vision 2020 Project of FFWPU forward in various strategic nations.

Basic Consensus

Universal vision: substantial Cheon Il Guk

My first attempt was to spell out our common vision for this project, a universal vision. We often use terms such as “restore a nation” or “restore sovereignty,” which I thought could be misleading if our intentions were misunderstood. If we are to use those terms, we should clarify that they mean to help restore the nation’s or state’s sovereignty to its original ideal under God, where people are governed in peace and happiness with true love. “Cheon Il Guk” is our religion’s term, which is often translated as “nation of peace.” It has very deep significance for us and actualizing it on earth is our ultimate goal. We should never mistakenly see ourselves as seeking to win a power game, take over a government or gain political domination through the church. Such misconceptions in our members or miscommunication of our true intentions can create unnecessary conflict with the current and existing stakeholders of a nation. Our end goals are the peace of the state and the happiness of the people. As Father says, “The nation does not exist for our church, but our church exists for the nation, so that the nation can exist for the world.”

Universal Mission

Love Heaven = Love People = Love Nation

True Father gave the slogan, “love Heaven, love the people (humanity) and love the nation,” to many of our educational institutions. I would like to propose this as our common mission. A mission usually explains whom we serve and how we serve them. Through this slogan, I want to shed light on a simple truth—that to love God means to love people, which results in loving the environment or institution that they dwell in. Sometimes, we see those who forget the second or third parts of the slogan, but as much as we love God, we should care about our fellow citizens, his children, and the state of the nation they live in. As I heard from my elders, at least in Korea and in Japan, that our movement grew the most in times when everyone in our movement, from the top leaders to those who just joined, were genuinely crazy about saving the nation spiritually and politically. I believe that others ought to recognize our movement as a patriotic peace movement that lives for the sake of others, because of our love of our Heavenly Parent. If there are other patriotic groups, let us ask ourselves, Are we more genuine than other patriotic peace movements, our competitors in the nation?

Road map to substantial Cheon Il Guk

What's our ultimate goal?

Let's say that our vision or ultimate goal is the substantiation of Cheon Il Guk. What does that mean? Making our faith a national or state religion? Crowning True Parents the head of state? Or would it entail all citizens going through the Blessing Ceremony, or the president or the prime minister taking an oath on our "black book"? These are all just hypothetical ideas. No broad agreement has been reached on what solidifying Cheon Il Guk means. Whatever the expected outcome, however, they have one thing in common: Becoming the national mainstream must happen before any of the suggested outcomes can occur. So let's ask ourselves, How do we become the mainstream of the country? Yes, it's a headache. I would like to take a step back and make it easier by asking you to think about how we enter the mainstream. I remember asking myself that during a class I took at the Unification Theological Seminary in the late 1990s when the professor (I believe it was Dr. Ward) was lecturing about a thesis written by an American scholar claiming that the Mormons and the Unification Church have now entered the mainstream. According to that scholar, Mormons who dominate the state of Utah can consistently send senators and congressmen to capitol hill, and the Unification Church through the Washington Times gained a strong voice, allowing both to influence the policies of the country. That taught me that entering the mainstream means to have an influence on national policies. In other words, it is to secure a foundation allowing us to apply our principles to the culture and structure of the nation. The means for doing this could be different depending on the country. It might be a political party, a national media outlet, a sizable voting block, a broad base of core membership or associated peace ambassadors. I am sure groups that have recently emerged and have attained such status exist in your nation and are worth studying.

Let's say that when we "become the mainstream," we "restore sovereignty" or socially gain the "rights of a king," which can mean a comprehensive authority entrusted to us by the people. That is ideal. However, in many nations, we currently are in the "survival" realm, trying to secure our social "rights to life." Here, not having rights to life means that the government tolerates discrimination or persecution against us based on our faith. The big question becomes how to emerge from the survival stage and progress to that of sovereignty.

Stages of social engagement

As explained in the Divine Principle, all things go through stages of growth. You do not give birth to a grown-up. This tells us that there are also stages in the development of our social engagement levels. (See diagram 1) To move up from the level of survival, we must be "accepted" by the society, which may mean winning our civil rights, where discrimination against us is no longer tolerated by law. From being

"accepted," we need to move on to being "respected," which may mean in our teaching, winning the right of the eldest son. When we hold the right of the eldest son, it may mean that we share certain social responsibilities and leadership in society. From being "respected," we may move on to being "expected," which may be interpreted as gaining the right of a parent. Here, "expected" can also mean that some degree of authority in certain areas is delegated to us. We become so trusted by the people that they start saying, Give Unificationists a chance; they might make the country better.

Expectation develops on acceptance and respect. When we meet the people's expectations well enough, they may entrust us with comprehensive authority, and that may be the situation that qualifies as restoration of "sovereignty" or "kingship."

The point of this discussion is that it takes a process to get to the ideal, and we must take it stage by stage. It also means that every nation may be at a different level in light of our national movement's social engagement; hence, the required



initiatives and focuses could also be different. You should discuss among yourselves at which stage the foundation in your country may currently be, how stable it is, and to which stage you want to rise within the next two to three years.

If you make such analyses and goals, we can discuss how to get there. I will not go into details about the diagram; for example, though, from the stage of social survival to being socially accepted, we need to understand the law and comply with it, have proper accounting, clarify our decision-making process and have a certain level of communication with the public sector in order to build credibility in society. If you want to move on to become respected, you need to think of what kind of contributions you are making to society. It can begin with short-term service projects, graduate to sustained initiatives and ideally culminate in work that has an infrastructure—such as schools—that is driven by a permanent commitment and provides valuable contributions to society. In the way that the processes or focuses on nurturing required for a child may differ as the child goes through different stages of growth—for

1 According to Pew Research, in 2007, Mormons made up 58 percent of Utah's population. See religions.pewforum.org

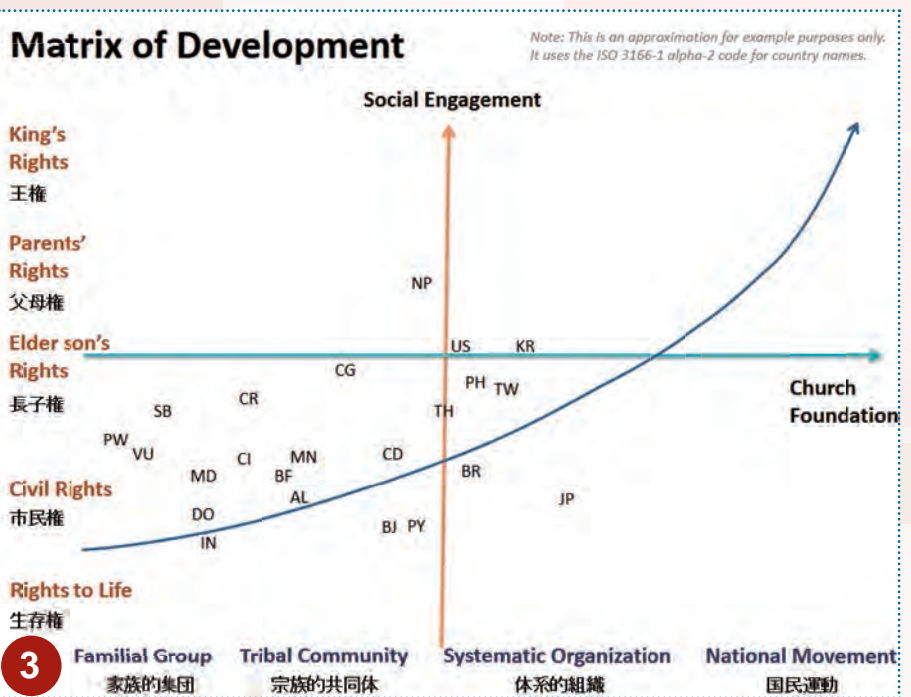
example, infant, childhood and adolescence—our processes or focuses when developing our degree of social engagement may change depending on our current focus and goal. It is better to set relevant goals and relevant focuses by understanding where you are in the social context. This model of development may be difficult to apply in countries that lack democracy or freedom of faith, but it should be applicable to at least the strategic nations that were selected this time.

Stages of church foundation

Another perspective I would like to present is the growth stages of a church foundation. When we say “church foundation,” we often talk about the size of membership, but here I am presenting the perspective of organization model or the character of the management. (See diagram 2)

In an early stage of our ministry, we start from a family-like group. Everybody knows everybody else and members share a close bond of heart. The group may not be systematic or disciplined in terms of organizational principles, but it can work well for groups of up to perhaps five hundred people. However, if you go beyond a certain number, the group begins to resemble a tribal community, where people may not necessarily share personal relations with everyone in the group, which now requires a strong drive from leadership and layers of leaders to keep adherence. It may not be completely systematic, but there is a sense of direction for the people. As I have observed, this model can accommodate three thousand to five thousand members, depending on the situation of the field and the definition of membership.

A church at that stage can conduct strong campaigns to bring many people to our centers, workshops and events, but after a while, we may begin to see very little change in the size of the congregation, even with the efforts of many people mobilized to witness. If this is the case, the problem may not be with the inflow of people, but with the quality of the church management style itself. To break through this barrier to

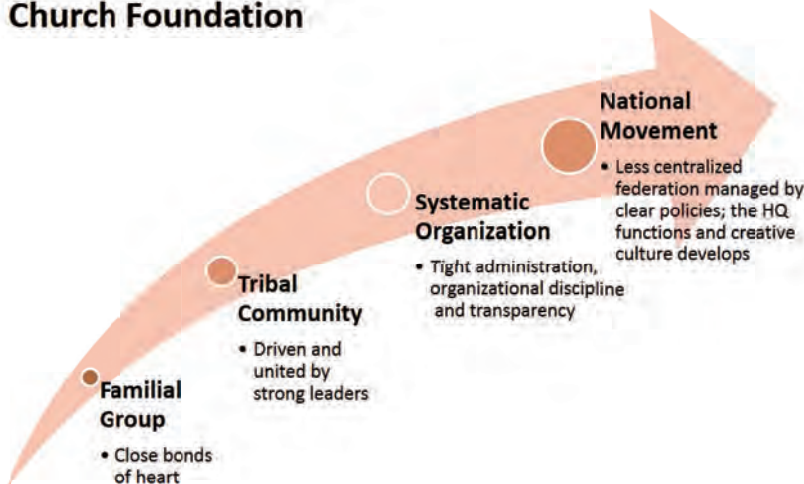


growth, the church is challenged to adapt its practices to fit its size. You cannot continue to study in high school in the same way you studied in elementary school. Likewise, the church needs to discipline itself to become systematic and organized. This process may cause the leader to feel he or she is sacrificing freedom and becoming more restrained, but as the leader attracts and unites people with clarity, accountability and transparency, their collective abilities and intelligence give the leader greater power and freedom. The processes includes respecting those who are skilled in administration and are specialists with knowledge of society, such as lawyers and accountants, as well as sharing the decision-making process with more people, or different types of people, as the group grows. Recording or documenting the decision-making processes will protect the leadership and the organization. Having a good database and analyses of membership will help the leaders make informed and educated decisions. Relations, communications and exchanges with the public sector will help you keep your organization healthy and stable. These disciplines will help you lose fewer members.

Again, from my observations, this type of group can maintain tens of thousands of members until coming again to a barrier to growth. One reason may be the loss of important qualities that spurred our previous growth, such as close bonds of heart, strong leadership and a sense of direction. If that is the case, we must regain those without losing the earned discipline. Another cause may be that this model has an inherent limitation. Apparently, no case within our church yet exists of breaking through this limitation and becoming a national movement.

In order to break through the barrier to growth in a systematic organization, we need to transform ourselves in line with a model of a “movement,” which is a less centralized federation of communities and groups, or even of individuals. You just cannot completely control everything, so you try to manage by clarifying policies and functions of the central body.

Stages of Church Foundation



Anxiety is natural over opening up to decentralization, because without the strong ability, the essence of systematic organization, and a mature leadership, the core organization may not be able to hold the organic discipline, with the result that the movement may fall apart. As parents try to nurture heart and teach purposes, disciplines and life skills to their children, eventually they must take risks as the children go beyond adolescence and enter maturity and independence. We may also need to develop such a mature relationship within our group to rise to a higher level. I have not yet observed the numerical limit of this model.

Matrix of development

Based on the ideas of growth stages in social engagement and church growth, I made a matrix to see how our strategic nations are doing. (See diagram 3) The rising line shows that maturity in church growth should be prioritized over the development of engagement in society. This analysis of nations is a mock-up; it is simply being used as an approximation, but it should help us in setting goals. Please evaluate where you are positioned and set a goal point of your position in the next three or more years and decide how you are going to get there. In other words, make a set of mid-term and long-term goals and plans.

I also made a comparison of membership purely based on the latest annual reports. Some reports have not been submitted for a while and the definition of membership may not be exactly the same depending on the time and region, but it gave me a rough comparative view of the nations. I also looked at

the ratio of our membership to the respective general populations. Looking at the matrix of development in this way, one point that stood out is that among the countries, Korea, Japan and America are comparatively well positioned.

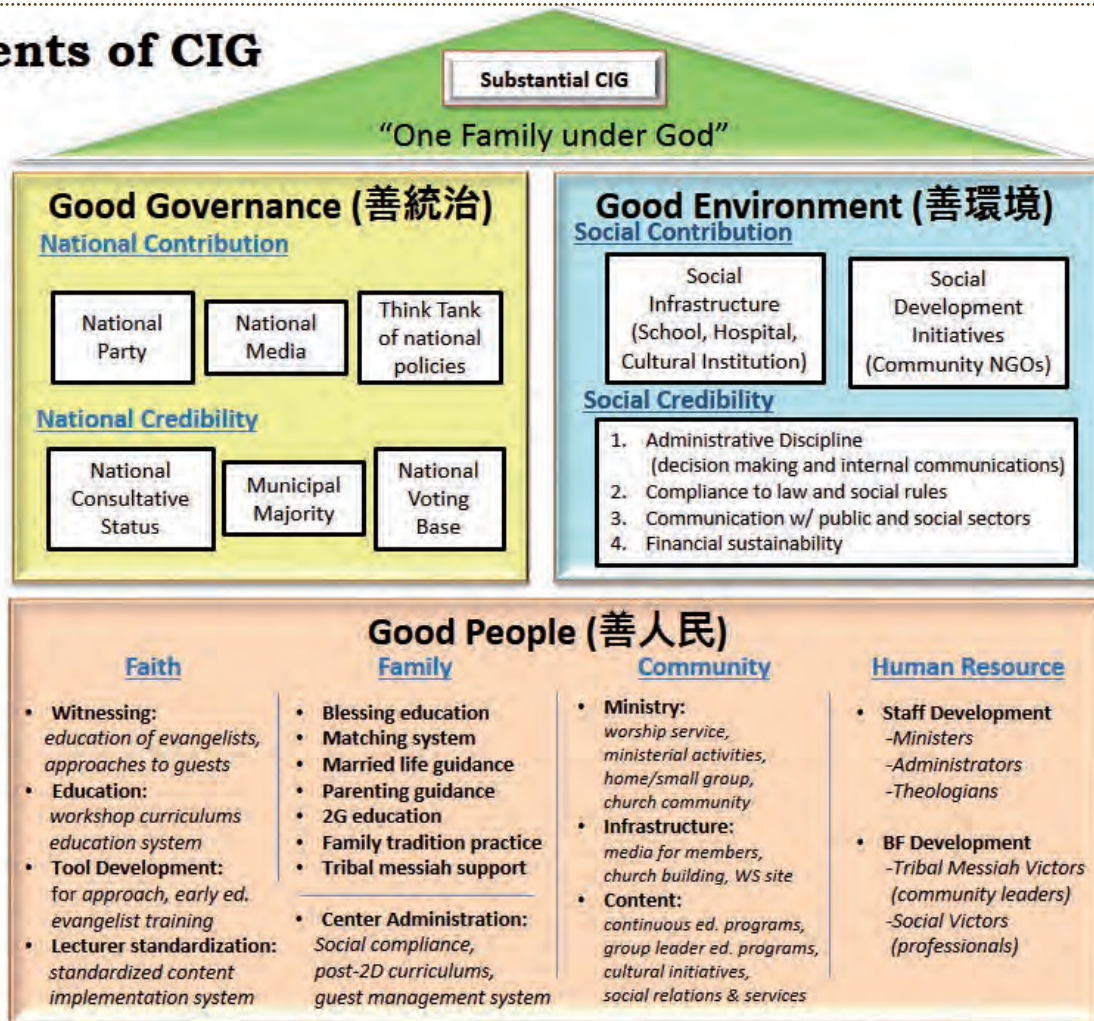
For members of those nations, it may seem impossible to achieve the vision, but based on a simple analysis, they are better off than the other countries. Some may say that the developing countries do not have the challenges that the developed countries have. I agree, but we can also say vice versa. What may make a difference in any country is the element of timing and opportunities. I believe if you reflect deeply, you will find elements that God prepared and be able to catch the wind of the providence and ride it. That is, if you prepare a healthy, balanced and appropriate model of church and social engagement.

As Mother emphasizes often, expectations of the realization of Cheon Il Guk are in the order of Korea, Japan, United States, and then the other strategic nations. We should not expect that it will happen in other nations but never in our own. The chance of making it happen in your country may be the same or greater than that of others.

Components and Elements of Cheon Il Guk

Since we have covered the perspective of the development of growth through stages, I would like to move on to another perspective, (See diagram 4) which is that of components and elements of growth. A nation is often said to require three components; namely, government, territory and people. In order to make Cheon Il Guk or a nation of peace, we can say that

Elements of CIG



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our initiatives in our countries should be composed of those that develop good governance, a good environment and good people. We in the international headquarters tried to break the components down into smaller elements. This model is a work in progress and is an attempt to give you an overview of the elements we need to pay attention to.

Good governance

Since I wanted to have some consistency with the previous concepts of development, I categorized our elements for good governance as national contribution and national credibility. If we want to make any contribution for the betterment of the governance of our country, we may need a think tank to come up with relevant analysis and proposals, a media outlet that can communicate those to the people of the nation, and some kind of a political arm to help implement those ideas.

However, before we think of applying our ideas, we should first build some credibility in the realm of governance. In Taiwan, there is a consultative committee of religious organizations that serves the government, of which our national leaders have continuously been included as a member. This shows that we have certain national credibility; in other words, we have started to enter the mainstream. I have already mentioned about the municipal presence of the Mormons in the state of Utah as an example. Also, we are now seeing a growth of our national voting base in Nepal. These are examples of emergence of national credibility.

Good environment

“Society,” a realm where people live, can be a synonym for “environment.” Similar to the good governance, I categorized it into social contribution and social credibility. Under social contribution, I separated the social infrastructure as being a more stable and sustaining contribution in comparison to other social development initiatives that require less commitment. In the same manner as above, as we work on our contribution, we must secure our credibility. I have listed some of the minimal requirements in building such credibility within the society. It goes without saying that these elements are required as we build the elements of good governance, but all these elements and foundations must be supported by the foundation of people.

Good people

As we all say, first things first; we need to secure and enhance our people. Here, I categorized what we should pay attention to into four major areas. One is the area of faith-growth, such as witnessing and education. The second is family, which is not just about the Blessing Ceremonies, but about important programs such as those for after starting a family, married life, having children, the intricacies of parenting and of course education of the second generation—add to that a system to manage all of these. Then comes the area of building our church community. We need to think of the type and quality of ministry our church leaders engage in, what kind of infrastructure we have, such as media for members, and church buildings and training sites that can support our community. Areas such as education for group leaders and choir development can also be

included. Last is the area of human resources. I identified two categories for human resources we must develop. One is raising full-time members, as ministers, administrators or theologians. Sometimes we have geniuses that can work in all those areas, but often we have good theologians that are not good administrators, good ministers that are not cut out for theological debates, or someone who may not be a great minister or theologian but can become a great administrator or specialist of some type. I think we should accept that not everyone can become an almighty leader, but everyone can become valuable to the organization if we pay attention to their talents and train them according to their qualities.

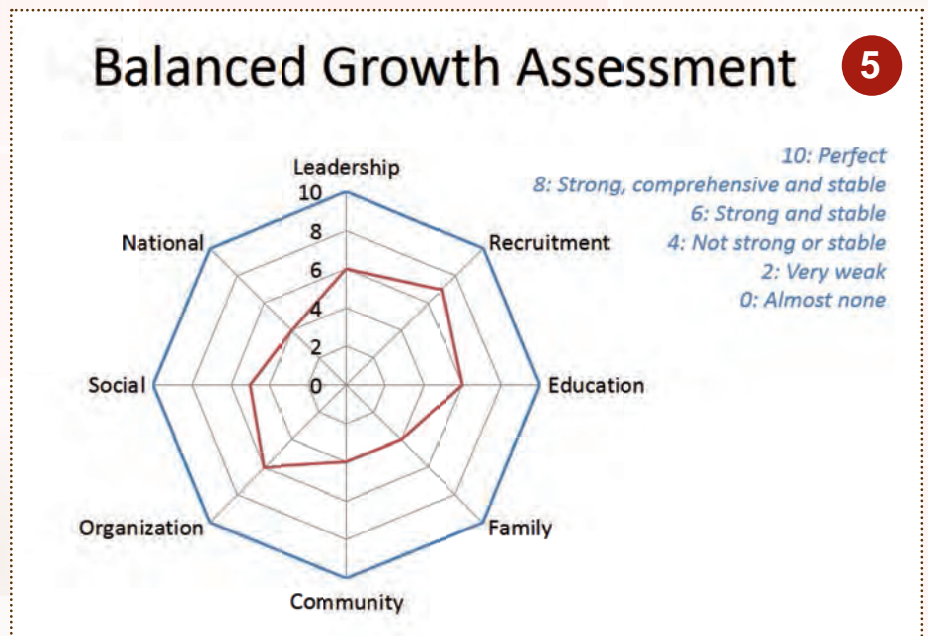
The other area of human resources is developing victors out of blessed members that are more integrated in society, especially to support them to become victorious tribal messiahs or leaders of communities, as well as excellent and respected professionals.

The importance of balanced growth

All these ideas are not new to you, I am sure. As I said, these are from what I heard and learned from our leaders and elders in world missions. I am just laying the components and elements out. What I wanted to stress was the importance of balanced growth. Please ask yourselves, how is the balance in your organizations? What is missing and what is being over-invested in, compared to the other elements? Which elements are urgent? After asking these questions, please think of what you want to maintain or add focus to in the next two to three years. You don’t have to do everything at the same time, but I recommend working on the elements starting from the area of people; that is, from faith, family, community and human resources and then work your way through social credibility, social contribution, and finally the national elements.

Balanced Growth Assessment Areas of growth to assess

In order to make an assessment of balanced growth, I pointed out eight major areas in which we should evaluate the potentiality of the field—leadership, recruitment (witnessing), education, family, community, organization, social and national. (See diagram 5) I have listed checking points for each area. (For details, please refer to the separate handout that lists



checking points for each area.) For example, the checking points for leadership are not about the ability of the top leaders, but questions such as: Whether the national leader is indigenous or has local citizenship, whether candidates for the next national leader exist and whether you have a system of developing mid-level leaders and Divine Principle lecturers. Without a good leadership base in terms of quality and sustainability, we cannot have growth or maintain it. With a good recruitment foundation, your mission may hold promise for success for at least a few years. But without a good education foundation to raise people and keep them, your membership may be depleted. Likewise, if you do not have various programs to enrich family life, or to build good church communities that bind our families together, even after working hard at witnessing and workshops, you may be left with the same number or even fewer members after several years. Furthermore, if you are looking for long, stable growth, you need to look into the quality of the organization, its administration, and your engagement with the society and the nation.

The focuses of the international headquarters

Typically, we receive many reports about witnessing, mobilization, events, workshop participation, meetings with prominent societal figures and appointments of ambassadors for peace. In other words, more reporting and evaluation is done of recruitment and education than of other areas. This may be because the recognition of results in those areas is easier to achieve, or results in those areas can be gained comparatively faster.

You have already developed know-how and have invested much into those areas, so we encourage you to maintain those pursuits. Having said that, over the next few years, I would like to have the international headquarters add value to the mid- and long-term growth of world missions by focusing initiatives on the areas that are comparatively neglected and require attention; namely leadership, family development and organization.

I would like to discuss with all of you how we can strengthen leadership. For example, next February, we could have a workshop for national leaders—not for everybody, but for those that require an enhanced comprehension of the basics of what a national leader should understand and do. Many leaders struggle in their mission, trying to maximize the limited resources and the training they have received. We can support them by giving them a chance to learn about different aspects of leadership and management on a national level. Even for those who already have a basic understanding, it is good to be reminded of the concepts and to upgrade their standards.

Family development is also a very important area that we want to invest our resources in. We lose many members, children, and active leaders through their struggles related to family issues. We want to learn how we can support our blessed families to be stronger, wiser and happier all across the regions of the world. We can also provide family programs to our ambassadors for peace. When they experience salvation in their marriages and families, they will become more committed and be part of us in heart and for life. They would not be looking for any other benefits. I would like to work with Family Department heads and leaders of family programs in different countries to hold functions where we could come together and start creating an international inter-regional environment to empower family support. Korea, Japan, Europe and the U.S. have produced good materials after many years of trial and error. I believe that the newly emerged mission nations do not need to go through the same processes of losses and pain, if we only share our resources, our experiences and know-how. I

hope that we can install a person in our office to support these functions.

Lastly, we would like to find ways to support our churches to enhance their administration, organizational discipline and skills. The improvement in this area is not easily recognized and is often dismissed, but accumulation of such small and less visible improvements prevents risks, losses and problems and supports efficient growth.

Aspects of balanced growth

As I was asked to assess the nations and make strategic recommendations in light of Vision 2020, I went through various reports and listened to information and opinions. I realized that there are a few points that I need to bear in mind as we try to evaluate and assess our situation.

One is the quantity and quality of the numerical reports. When we deal with numerical reports, we look at the quantitative. But we also need to assess the quality or significance of the numbers—the specific definitions of what was measured, and the accuracy or adequacy of the manner of measurement.

Next is the organic balance, as I mentioned above, seeing the balance in growth. Overdevelopment in one area could be unhealthy or even detrimental or harmful to another.

The last is the importance of survey research. We want the views and input of as many different people as we can get to keep our approach from becoming overly subjective or our responses becoming self-satisfied. Abel cannot bring victory by being in a world his own. In the end, Abel's victory is determined through recognition by and appreciation from Cain. By "survey research," I am specifically referring to practices used in marketing research and customer satisfaction inquiries. This includes analyzing the inflow and retention of new members, having a membership database to increase our understanding of members' situations, creating a system where members can report problems and dissatisfaction, or doing a regular survey of membership satisfaction or happiness. Japan is comparatively good at these; they have very good databases and reporting systems to analyze the health of different churches. They have a designated e-mail address and fax number to which members can directly contact the headquarters to ask questions, seek consultation or to report misdeeds. The Japanese church also conducts a national survey on membership happiness about every two years. The input from all of these methods is reflected in the management of organizations to some degree.

To develop our social engagement levels, we also need to find ways to measure the recognition (by the people outside of our church) of our organizations, initiatives and pursuits. Korea did this once and although there are arguments over the validity of the research, the outcomes were very insightful.

All these initiatives are not easy and may consume resources of effort, time and money. They may not create quick results, but if we are serious about our goals and about efficiently reaching them, these should be looked into, encouraged and supported.

Mid-term and Long-term Perspectives Phased development

As we went through the basic consensus of the vision, mission, road map and the components and elements of the project, we should spend time on building relevant goals. One of the keywords of Vision 2020 is "mid-term and long-term growth." Here mid-term means five to seven years and long-term can mean ten or more years. In other words, 2020 is mid-term, and beyond that is the long-term. Based on our experience, we

do not believe that the world is going to end or that everything will be perfect by 2020. Whatever we accomplish by that time, will be for the sake of greater developments afterward. We also do not need to think that we have to accomplish everything at once. My proposal here is to design phased development. (See Diagram 6.)

People-related goal settings

The first phase involves focusing on building sustainable growth in the “people” component, starting from faith, family, church community and human resources. You should begin focusing on this immediately if you have not done so already. I recommend setting various goals. One set of goals is obvious, numerical membership goals of different types. The second is goals for the model of church that you want to grow into as seen in the church growth process. This calls for changing the type or quality of the container that is to hold your targeted membership size. Following that comes the identification of elements to strengthen and the methods to improve. The final step involves conducting a survey of membership satisfaction and happiness or the needs and goals to improve in those areas.

Environment-related goal setting

If you have some confidence from the first phase, you may start initiatives in the second phase, which covers the environment. I was often told to work on changing the “image of our church” or to do “good PR.” I felt uncomfortable every time I heard it, because these days, image is closely connected, in fact, completely inseparable, from the actual substance. Public relations or communications can work only if we have something to relate or communicate.

As Father said, the purpose of the word is substance, and the purpose of substance is heart; the world is increasingly becoming keen to know the deeds and motivation of an organization and less and less trusts what an organization tries to advertise. I believe that before we talk about changing our image or doing good PR, we should be talking about building social credibility and making a social contribution, which will

result in building quality public relations and an improved image.

Here, of course, we should have a set of goals for ambassadors for peace, associates or supporters. But we should have goals regarding how to improve our administrative discipline, legal compliance and financial health and sustainability. When we pursue public relations or develop contacts, we should be assessing the contact’s qualities, such as at what level they actually operate, and the depth of commitment in the relationship. Lastly, we should find a way to gauge how society evaluates or appreciates our initiatives and infrastructure, and then set relevant goals.

Governance-related goals

Finally, based on the foundations related to “people” and “the environment,” we may start setting goals for the betterment of national “governance.” There can be numerical goals of politicians and bureaucrats that we want to raise or support, but more to the point, we need to assess how we want to position ourselves politically. In order to accomplish our goals safely, we would need to do assessments of our institutions’ ability and of their public communications. Finally, we must measure how the public sees our organizations and the policies we propose.

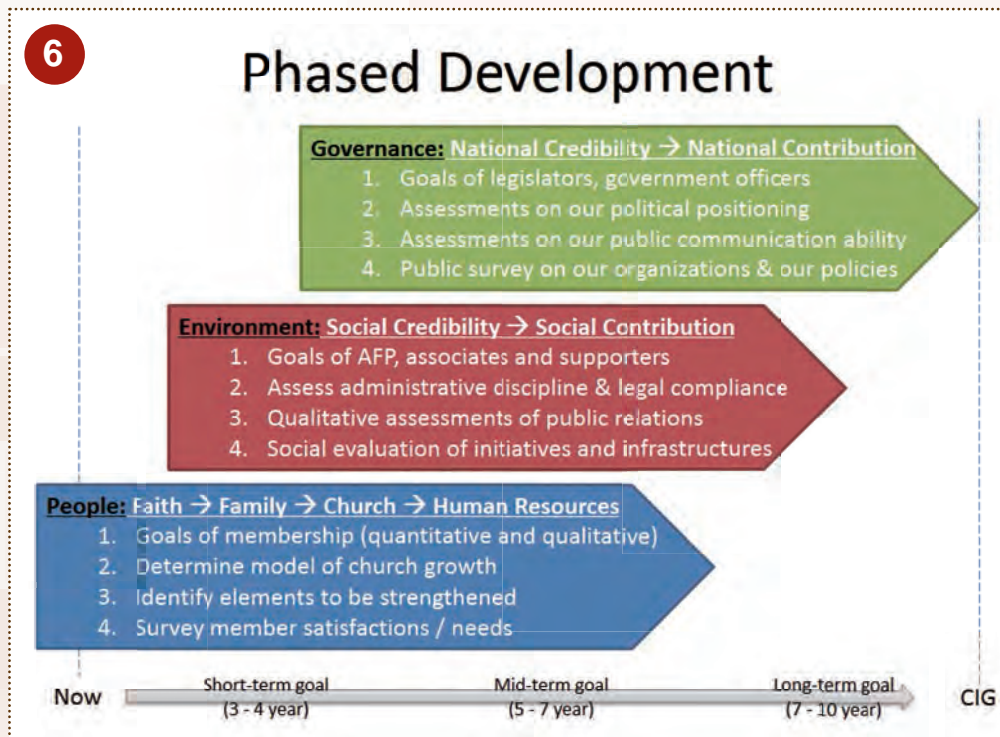
As I mentioned above, you do not need to start every initiative at the same time, but start to ponder what you may be working on in the near future as you invest in the current focuses of your work. What I am proposing here is to have a broader view of phased development and to attempt to figure out the right timing when shifting gears, changing focuses and pursuing new goals.

Core values for strategic management

I would like to share some of the values that I appreciate when I see those who lead and manage our organizations. The most important value that I appreciate is the leadership of “heart,” how a leader or manager cares about Heaven, the mission, our people, the society and the world. As I stressed in the beginning, our work should not be about showing off or winning a power game, but about how we genuinely love Heaven, love people, love the nation and try to improve their circumstances.

True Mother often mentions this. Our church used to be called a church of tears. Perhaps we may have forgotten how to care, share and cry for others, as Pope Francis has said of his church. In order to appreciate a leader’s passions, I usually ask leaders why they love their mission country and how they understand God’s love and heart toward that mission country. I also ask what the problems or pains of that country are and how we can contribute to their solution, so that I can understand the depth and relevancy of their passions. Without genuine passion, our purposes are already defeated from the start.

What I also appreciate in leaders is their intelligence and professionalism. Being intelligent or systematic and logical, keen on infor-



mation and strategic insights, makes a big difference. Being intelligent enough to appreciate the skills and intelligence of others is also important. We could debate what professionalism means, but we should move away from our amateur ways, learn discipline in our work, and have the identity that we are professionals in what we do. Intelligence and professionalism supports one's passions, so that our passions explode in the right direction at the right time and in a way that allows those passions to penetrate but not destroy.

**The Mission of Nations
UPF and FFWPU as two wheels**

Finally, I would like to touch on the missions of strategic, providential and general-mission nations, and the differentiation between UPF and FFWPU goals and functions. (See Diagram 7.)

When we look at our foundations worldwide, we can see that our strength in making changes in the world has been our international presence; we exist in almost every country. Based on that, we built our world providence with goals such as creating an "Abel UN" and global good governance driven by UPF. Our network of ambassadors for peace is impressive. I believe that all nations, especially the strategic and providential nations, should invest in reinforcing our international presence. Strategies for approaching international pursuits and alliances should be provided by the UPF International office, which has the specialists and professionals in that arena.

On the other hand, however, our national presence has been our weakness: in every country, our foundation is neither stable nor impressive. That is why Vision 2020 focuses on the strategic nations, which we believe have great potential to enhance their presence nationally. Our focus in the FFWPU International Headquarters for Vision 2020 is to help build national strategies that drive toward the goal of substantiating Cheon Il Guk or at a minimum entering the mainstream in all those strategic countries. Our communities of Blessed Central Families must become impressive.

That is the focus of the strategic nations, while providential nations should support the strategic nations in their endeav-

2020 Project Keywords 8

Enter or Become the Mainstream

Mid- and long-term growth
(2020 and beyond)

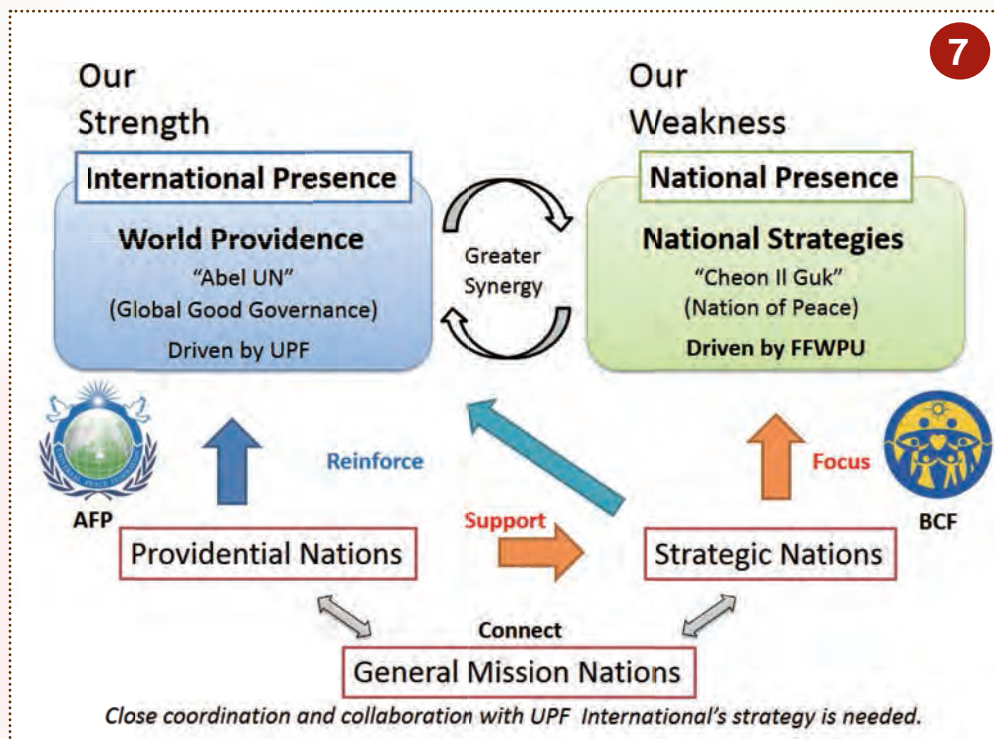
Balanced Growth

Leadership of Heart

ors. Other mission nations can connect to the providential and strategic nations, and focus on their own nation's basic growth, so that they can rise to take on higher missions and roles in the near future.

Closing words

What I have mentioned here is nothing new. I do not claim to have invented these ideas. On the contrary, this is the result of learning through listening to our leaders and through observing our organizations. I intended to confirm our consensus and build some kind of framework, so that it will be easier to set goals and assess outcomes. As you can see, the keywords of our vision 2020 project are "becoming or entering the mainstream," "balanced growth," "mid- and long-term growth" (that is, growth to be achieved by 2020 and beyond 2020) and "leadership of heart." True Mother recently spoke about rebuilding the community of heart, caring for members and those in our second generation. Looking back, True Father genuinely cared about people, be they our members, Korean citizens, Christians, people under communism or others. I firmly believe that caring for our members and for our neighbors are the fundamentals of our identity and the bases for all our successes. Our job as leaders is to translate our love, heart, revelations and inspirations into initiatives and systems that are relevant to the lives of our members as well as our neighbors in our respective countries and mission areas. We stand on the historical foundation of the sincerity expressed by God, True Parents and all our predecessors. Let us move forward with life-or-death determination and provide a substantial offering to Heaven within the next six years. *JW*



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