

“The Way of Unification”

President An’s speech in Utrecht, Netherlands

9.16 by the heavenly calendar in the 1st year of CIG (Sunday Oct. 20th 2013.)

Hello, brothers and sisters. I’m so happy to see you. Before starting the sermon I would like to mention about tradition. When we do a ceremony in our daily life, we always have to consider attendance. Attendance means living together. If you don’t live together how can you attend? So when we attend Heavenly Parent and True Parents we have to think that they are here. With that realization you can understand what to do, what is correct to be done at the ceremony. So now, at the Sunday service, True Parents are here. What do you do first? First you bow down.

Everything has to be done in the proper positions, to make harmony and unification. Right now, when I sit there, on that audience chair, who is the subject? The subject is the M.C. (master of ceremony). He is the subject. If I interrupt him, saying “we need to bow down before True Parents’ picture”, this is not quite right. It would be violating the positions at the ceremony. We have to respect the positions first. I have to be in my position. The M.C. has to lead us through the ceremony, but now, during the sermon, when I am giving the sermon, then I can say this (concerning bowing) because we have to follow the tradition. At this point I can say it.

Whenever we have an internal ceremony, the first thing is to start with a bow. Then we can do family pledge or a prayer, which is to report. Prayer is not like a prayer in the Christian tradition, which is praying to God who is “up there”. In our Unification Church- and family Federation-tradition we pray to Heavenly Parent and True Parents who are not up there but here with us. This means that, after bowing we talk to them, report to them. Then you can sing a song or do other things and we can share whatever we do.

When we come to places such as East Garden, Han Nam Dong or Cheon Jeung Gung, before somebody comes to report or give a presentation or lecture, we have to bow down to True Parents first. We have to act, having the mind that True Parents are here. The subject always has to be True Parents, not myself. I should not say my words in front of True Parents; I have to say True Parents’ word. With any ceremony that we do, we have to find the words of True Parents that are very appropriate for that ceremony or our meeting; we have to share that word. When we give the sermon, we are not giving the sermon which is in myself, but what True Parents want us to say centering on their words, an explanation of True Parents’ word.

I would like to read from True Mother’s speech at True Father’s Seonghwa ceremony, “Let us Inherit the Realm of True Parents’ Victory and Open a Future Filled with Hope”:

“At this new transition point in this historic providence, I want to make clear that I shall inherit True Father’s victorious foundation and stand in the forefront to lead the providence on earth. In so doing, I would like to convey the following to everyone: First, we must absolutely value the tradition established by True Parents as much as we value our own lives, and pass this down to our descendants, the future generations. True Parents established the tradition of love and heart, the Word and principles, the rules and regulations of our tradition, and the tradition of the culture of heart. The hoondokhae tradition of reading the Word, which is the crystallization of True Parents’ course in the providence of restoration through indemnity, should become the central practice in each family as well as in the churches and any gathering centered on heaven.”

From the Exposition of Divine Principle I will read the following (from the section “give & take action” in chapter one):

“Through the agency of universal prime energy, the subject and object elements of every entity form a common base and enter into interaction. This interaction, in turn, generates all forces the entity needs for existence, multiplication and action. The interaction generating these forces through this process is

called give and take action. Universal prime energy and the forces generated by give and take action are in a reciprocal relationship of cause and result, internal and external, and subject partner and object partner. Universal prime energy is a vertical force, while the forces generated by give and take action are horizontal forces."

Today I would like to share with you on the topic of "The Way of Unification".

We are called Unification Church and the Family Federation. We, Unification Church members, are always talking about unification, but actually unification is very difficult. Unification is the most difficult thing in our Unification Church. Why don't we have unification, why are we not united? This is the fundamental question, not only for us of course, but all over the world. It's a fundamental problem. Whenever I visit our churches and communities, there are always problems and difficulties of unity; problems between leaders and members, between former leaders and current leaders, among members, 1st gen and 2nd gen, between husbands and wives.

So I have to deal with these conflicts. You know, whenever I visit, what I have to do is listen. And when I listen each side has reasons. I can understand both sides and I do understand that they both have fundamental misunderstandings. The fundamental problem we have is not practicing the Principle. We have been taught by True Parents all the time; we know it, but we don't practice it. That's why we have all the conflicts and are not united. At this point it is very important for us to contemplate and reflect again why we are not united, why we are so much in conflict. We have had a long time of fighting in the wilderness, we were very hectic, mobilized here and there, doing all those things, and actually we didn't have so much time to reflect on ourselves and meditate on ourselves.

Now the time has come when we can internalize more, and substantiate our faith. Somehow we have to have time to reflect. Also, we are now in a time of transition from 1st generation to 2nd generation. You may know that the president of the Korean Church is now 2nd generation. On October 26th he has his inaugural ceremony. Actually, real transition is coming.

As 1st generation we have to really understand how to unite among ourselves. True Father and True Mother say we have to bequeath the tradition to our 2nd generation. If we do not bequeath the unification harmoniously to our 2nd generation there is a real problem. We don't have so much time, so we have to really think and make harmonious unity so that we can bequeath our tradition, our harmonious, unified, wonderful, beautiful tradition to our 2nd generation. That's why I think this is a very important time for us to reflect on what is unification.

Let us consider why we are not united. First of all, we are different. We have differences. That's why we are not united. If we were not so different, it would be much easier to make unity. But we are a very diverse group, with all kinds of differences of race, culture, character etc. Each member has an extremely special character. True Father says that our members are the result of all history, and are representing all aspects of character, in these Last Days, the time of the 2nd coming. Each one of us is representing our nation, race, character, cultures, ancestors, all aspects. We are all extremely different. How difficult it is to unite these extremely different people. That's why True Parents have struggled so much. And that is why we are struggling so much because we are so different.

Do you think difference is good or bad? It is good. Why is that? Why is difference good?

Because God Himself has differences in Himself - God has dual characteristics. God in Himself has difference. Dual characteristics mean that each dimension has two extreme points, yin and yang, also internal and external. Inside the internal again there is yin and yang and with the external aspect also. There are so many dimensions of dual characters.

Then why does God have to have dual characteristics? God is a God of love. That's it. Can you practice love and happiness with just one characteristic? If you have only day and there is no night, is that good? If there is only man and no woman, is that good? If you have a car which has only an accelerator and no break, is that good? What about the other way around, is that good? No. We need both. We need both dual characteristics. Without that we cannot have perfection, we cannot function, we cannot achieve the purpose; *without dual characteristics, love cannot be practiced*. If we have only the internal aspect we cannot feel love substantially. That's why God had to create human beings, to feel love and beauty

substantially through their physical five senses. So God Himself is the God of night and Adam and Eve were supposed to be the God of day.

Now we clearly understand the dual characteristics. Within one dimension there are two different extremes. How do we manage the two extremes? They are supposed to be united; how can the two become united harmoniously? That's a big challenge. If we have differences, there are two ways, harmony or conflict, unity or division. Each entity is divided and separated. E.g. plus and minus in atoms; if plus and minus are separated what is going to happen? If husband and wife are separated what is going to happen? If mind and body are separated what is going to happen?

God Himself and the universe have to obey the Original Principle which is to unify and harmonize. Everywhere there is the way of unification, in atoms, molecules, the solar system, in the universe, in our relationships. We come to realize that human beings are the only ones that are not following the way of the Original Principle. Are there any molecules which are not following the Principle, not keeping the way of principle? In our solar system, every planet exactly follows Kepler's laws 1, 2, 3.; that's the "tao". But human beings are not; we have conflict. That's the difference; we human beings have conflict because of the fall.

I was regional director of Atlanta region in America, in the south of the US. At the same time I was minister of Atlanta church. In the congregation there we had three races. There were black people, yellow people and white ("Caucasian") people. In America racial issues are very sensitive. It's better not to say anything related to that. Whatever you say can really be a problem. I had to be very careful when talking about racial things. I shouldn't say "black people"; rather I should say "African Americans". I trust when I say something you are not going to accuse me, "Oh, you are wrong; you are racist" etc. You have to promise me.

When, in Atlanta, we used to have meetings, we always had problems, specifically about how to do the Sunday service. African Americans always used to say: "Let's have dancing and singing" and the Caucasian brothers and sisters would say: "That is too much." So then what can we do? Some people will say: "If you don't do it like this, our way, I am not going to attend the church." What is the best way then- to divide? Have a church service for African Americans in the morning, a white people's church service in the afternoon? Then there is no problem, right? But this is against the Principle. That is not the way of Unification Church; it is not the way of True Parents. True Parents always bring the extremes together, opposites, enemies, different characters; matching different people all the time. We know why Father did that. We know it is the right way and that we have to overcome, but in reality it is so difficult. In Atlanta we see that, besides us, very few churches have interracial services. Interracial services are pretty much only for intellectual people. Otherwise it is very difficult to mix them.

How to do it? If you were in my position what would you say after hearing black people's and white people's wishes? (The yellow people were just quiet.) What can you say to them? We have to speak true love and the Principle, because we have to unite.

The Principle says God Himself and all beings have dual characteristics, and the dual characteristics have to be harmoniously united and have to become one. What is the way? What is the first thing we have to do? The first thing is we have to keep our positions. Keeping position is very important. All molecules, all atoms, all solar systems, do you think they ever messed up their positions? They have to keep their own position first. Once the king of a country asked Confucius a question: "What is the way to make world peace?" This was the concern of all the people at that time, because there was too much fighting. Confucius simply answered: "King king, subject subject, father father, children children". That's it. What does it mean? King has to be in the position of king, subject has to be in the position of subject, father has to be in the position of father, children have to be in the position of children. That is the way to make world peace - keeping the position. Consider the Divine Principle. What is the fall of man? They lost their position. What is restoration? Going back to the original position, right?

Sometimes, when I talk about position it becomes a very sensitive issue. This is because, when we say "position" we think it means somebody is ruling somebody else. But that is not the case. We have so

many misunderstandings about this. Somehow, with our experience of past history, we have come to look at position in such a negative way. We don't want to talk about position; we associate it with dictatorship, abuse of power, all those things. But think about it. If you don't talk about position, how can you talk about restoration? If you think of father's position and children's position, is that abuse of power? The father has to keep his position toward the children. How does he do that? He has to work hard and has to love, protect, educate and raise the children. This is the father's position. What is the children's position? They have to respect and appreciate and follow. There is a vertical relationship. We have to typify the positions according to the relationships. You cannot just say "east" to somewhere. When you say east it relates to where? (west). East itself is relative.

In keeping the position I have to know which position I have, who am I? Where do I stand? My name is this and that. Is that my identity? My name doesn't represent me in any way. My real self is determined by my relationships. I am the son of my father, I am the husband of my wife; I am the brother of my brothers and sisters. And then I am the father of my children. That's my position, isn't it? According to the relationship, my position is different. Sometimes I am in the subject position, sometimes I am in the object position; sometimes I am in a horizontal position, horizontally subject or horizontally object. Front and rear. Sometimes I am in a front position, sometimes in a rear position, right? I am relieved that I am not a person who always has the subject position. If I am not a good object I cannot be a good subject. The most important qualification of a good leader is to be an absolutely good object before being the subject. Somebody who is in a leadership position has to be an absolute good object to True Parents first, right? Then he (she) can be in a subject position toward his (her) members. Otherwise he (she) is a bad leader. That's the most important thing - understanding position (where we are) in the relationship is very important.

And then, after having the position, we have to have give and take action, centered on a common base. If you don't have a common base you cannot have give and take action. If you do not have give and take action, dual characteristics cannot be unified. How can black and white brothers and sisters be united, how can they have a harmonious, joyful Sunday service without having a common base? The common base is very important. Then what is our common base? The common base is love and the Principle. Indeed we have a common base. How? We have our common base in true love and the Principle, True Parents' Word. We may argue and have our differences, but when we read True Parents' Word and understand what they want us to do, it becomes very clear, right? That's the common base.

When we love, we have a common base, as children, as brothers and sisters. Where is the common base between brothers and sisters? Each brother and sister is so different! How can you be united? Where is the place where you can be united among brothers and sisters? Where is it? It is *parents*, shared parents. All brothers and sisters share the parents. Isn't that so? So, that is the common base. When each one of them has the relationship with the parents, then they can horizontally be united. Is the first brother the common base? No. Is the second brother the common base? No. The third brother perhaps? No. When one brother says, "You have to be united with me; all brothers and sisters must unite with me" it doesn't work. When each brother says like that, then what do you do? There is no common base. Love, parental love is the common base among brothers and sisters. So when all brothers and sisters understand the heart of the parents, then they will be united. In the Bible there is the story of the Prodigal Son. When the Prodigal Son returned home, the elder brother was really angry. Why? Because he has the heart of brother; he didn't have the heart of the father.

Imagine you are parents, your child is lost. You don't know where he is; you don't have any idea how he is doing; he may be in a place where people are starving to death. What is your heart? You are going to be really desperate. If any sound comes you open the door, barefoot, you just run to the door to see "Is that my child?" That's what the elder son saw his father doing many times. But he never in fact understood the heart of his father. If he did he would have gone to his father and would have said "Father, I'm going to find my younger brother". But he didn't do that. He didn't understand his father's heart. That's why he didn't go. When his younger brother came back he was very angry. "Oh, there is my brother. He lost all his money. Now he came back as a beggar with nothing, empty handed. And he is

going to ask his father and is lying again to him". That's why the elder brother was really angry.

So, let us be aware, without having a parental heart we can never unite. When we have problems please try to understand what is True Parents' heart. What do they want me or us to do? Sometimes it is very difficult to find what is right or wrong. Just imagine that you are parents of yourself. And think about what you want yourself to do. In a parent's position to yourself, what do you want yourself to do? Then it is very clear and easy. It becomes a public position, a public minded position.

If we don't know the Principle we cannot come to the correct way. The Principle must be common sense right? It must be logical and according to common sense. You know, if all brothers and sisters know the Divine Principle we have a common base. When we have a disagreement about something let us go back to the Principle and let us read the Principle - let us find a solution based on the Principle perspective, then we can come to some agreement. So if you have a very difficult situation you have to read True Parents' Word together, do Hoondokhae and meditate what TP want us to do. Then you can have unity. When America was really struggling to make a constitution, each state was really fighting for their own benefit. Some people favored certain decisions because they were good for their state, others objected because those decisions were not good for their state. There was constant arguing, debating, even in the time of the War of Independence. They were fighting and fighting among each other until eventually, what did they do? One person was really serious; he suggested: "Let us pray". They prayed seriously, and then they came to the point of having a public mind and upon that they could reach an agreement. That is the Constitution of America.

We have to have a mind of Principle. True Father referred to that in his most important speech, "The Settlement of the True Parents of Heaven, Earth and Humankind and the Proclamation of the Word by God's Substantial Self". True Father clearly summarized the content in 4 points: First you have to do hoondokhae. Hoondokhae is the way to make unification between parents and children. Second: We have to do the seonghwa ceremony. Without the seonghwa ceremony you cannot have rebirth, resurrection and eternal life. For the seonghwa ceremony there is a prerequisite condition, which is parent-child unification. What does that mean? We have to do Hoondokhae to unite parents and children. Again, without unity between parents and children you cannot go to the seonghwa ceremony. Without the seonghwa ceremony you cannot be reborn, resurrected, nor have eternal life. Now we understand how important it is to share the Word of True Parents.

I want to give you one more example concerning one of the fundamental things in our life. Often there is a conflict between husband and wife. Husband-wife relationship is a most fundamental and most difficult thing, right? Everything is based on that. We know how important it is, but still it doesn't work. We couldn't make it. Why? Many of us, 1st generation, including myself, were having problems constantly. Why? We have to solve this. By what principle can we make it happen? Through the same Principle, that is the Divine Principle.

Let us take the example where the father disciplines the son, "You shouldn't do this...", scolding, spanking the child. Here in the west you cannot spank, but in Korea you spank. And then, after that, the mother consoles the child. What is going to happen? Mostly you see two kinds of couples. One couple is where the husband says, "I discipline; you spoil. Why do you spoil my child?" And then the wife says "You don't have love. That's why I must embrace. You just don't have love." But then, when they fight, what is the point? Is there unity of the dual characteristics? Actually each characteristic, husband as well as wife, is really important for the child. They should form a common base on the Principle. Did they practice the Principle? Did they practice love for the child? We know Divine Principle, so we know what is the point. What is the principle? Dual characteristics have to have give and take action. Husband cannot say to wife "I am right, you are wrong, so you have to be myself, you have to be a plus." He cannot say "Disciplining is right, consoling is wrong; you must be a plus like me." And the wife says to the husband, "No, you have to be a woman, you have to be mother like me". That is not the way. That is

conflict. "I am right; you are wrong". This is not the way. One of the two has to be right or wrong, that is not the right way either. It is the dialectical way, the way of debate "You are wrong, I am right".

What is the right way? The Principle is "son needs father and mother". We need day and night. Father is day; mother is night. So, father is disciplining, making clear what is wrong. He says "You have to be careful otherwise you are going to be punished." But the mother is also important, giving love and comfort by embracing and saying "I understand you but don't do again my son and also remember your father loves you so much". Like that it becomes perfect. If we know that, then the husband will say "Thank you, Mum. You did a very good job, thank you." And the wife says "Thank you so much. Without you our child is going to be spoiled." So they are complementing each other. They play their proper role. Plus played plus, minus played minus. The husband played the husband's role, the wife played the wife's role. Sometimes the roles can interchange. Sometimes the mother may be harsh to the child and the father may say, "It's OK, just don't do it anymore and remember your mother loves you so much." That is the way.

You can see what the problem is. Just change the mind; just change the attitude. Don't think, "I am the only right one. My way is the only right way." All brothers and sisters, all of us are different people. Some people are so emotional, others are so rational, some people are so internal, others are so external. Everybody is so special; everyone is so important. Each one of the members has something very good, right? Each one can play a very important role in the time of the 2nd coming, the most important time of True Parents' life. We can see such good musicians, such good lecturers, people talented in so many different ways, all kinds of people with their skills and qualities. We have to use the talent of the person. We have to recognize that ability and have to use that. I have to use my talent, my merit. That's why I'm here. I am not so smart and good. But probably I know Korea and the tradition of Korea better, and I may have a better understanding of True Parents. That's why I am here.

I don't think the leader is in a good position, high position. I don't care. I don't think this is a good position in itself. What do you think? Father is a good position and child is a not so good position? You think you have to be father all the time? First you are the son, then you are the father and then you go to spirit world. Every position is relative. I was a member in a local church in Korea. There not so many people knew that I was a former regional director in Korea and in America. I didn't say anything. Actually most of them didn't know. I was just a member. I didn't have to pretend anyway. Also, I was not in the position of subject. There was a church leader. I had to attend him. I had to keep my position as object partner to him. That is absolutely true. If I have to go back to Korea from Europe, where I am now, I will do the same. I am very happy to do that, because keeping the position is so very important. It doesn't matter. High position is good? Low position is bad? No, no. Because of certain reasons we come into a certain position, but that is just temporary, and when time comes we have to yield the position, we have to honor the position.

That's why we have to recognize each one of us in their situations and then practice harmony. We have to recognize other people instead of making them like me "You have to be like me". In the church communities sometimes we have a problem. As I said certain members are so good at music or dancing or whatever. And they say "Everybody, even the white people have to dance." That's how they think. But no, they (the white people) are not good at that. When I say this, you may say to me "You are racist, you don't like black people." No. I mean generally speaking. Generally speaking it is correct. You have to be complementary like husband and wife. The roles are different. If you play the role of the day, the other person can be the night. That's how we should work. Then we don't have problems. Many times when I visit church communities, then some members are so subjective, "You have to do like me, as I tell you, otherwise I don't come to Church." and the church leader is struggling so much because the person is so very subjective. "I am not coming to Church service", dominating, trying to dominate. That is really difficult. All national leaders struggle with that. Sometimes they ask me to say this to the person. The reason they invite me is not because I am so great but because they want me to help them. Such situations are really difficult.

So now, as I said in the beginning, we have a really important task. That is the generation tradition. You know True Mother is always talking about 2nd generation education. That's why we have U.P.A., the Universal Peace Academy. Now True Mother is giving scholarships to 2nd gens, she gives scholarships for Sun Moon University, the Wonmo Pyungyae Foundation. Recently True Mother gave a 40 day special "top gun" workshop for 2nd gens. True Mother is in Japan where she takes special time to talk to 2nd gens. True Mother is always thinking of the 2nd generation. Myself also, whenever I visit I mostly talk to the 2nd generation.

2nd generation is so important because they are going to be the leaders soon. If they do not inherit the tradition, there will be big problems, like True Mother says. True Mother says: "Tradition is first. Tradition and Principle are more important". She says, "The leader has to be the person who has the tradition and the Principle". True Mother is very clear. She is treating everybody in the same way. If, at this time, we are not inheriting the tradition, we are going to go back to the place where we came from. So tradition is very important. Now, we don't have so much time for 1st generation to teach and show, not so much time. The main thing is, we have to be united among ourselves. So far we have been fighting, but from now on we have to be harmonizing. It is such an important time. So, this is the last chance for us to show. I don't think here in the Netherlands that you have so many problems, is that right? I think Dutch people are most likely to not say negative things to other people. They are pretty much diplomatic and practical, right?

I really want to say that we have to be absolutely united with the Principle and with love. To 2nd generation I want to say that you have to really understand, that True Parents' tradition is so important. If you don't inherit the tradition we are going to be separated, to be split up. The Japanese church will be the Japanese church, the American church will be the American Church, the European Church will be the European Church. It was very difficult for True Father to overcome these nationalities and cultures and different backgrounds. The way of unification is so difficult. So much mobilization, interracial, intercultural marriage, all kinds of difficult things were done to make unity among all the differences. True Father intentionally put all brothers and sisters together, mingled them, somehow created a common base for them. For example, is there anybody in the western world who makes a full bow in front of a picture? If you do so in front of other people, you will be considered a very crazy person, a strange person. But we have that tradition; everyone of us. This was accomplished within one generation, one life time. How difficult that was. There is no religion, no one who could do that. There is only one other extreme case. What is that? That is North Korea. They use power, guns and nation, threatening to kill the people if they don't follow. That's why the people obey. True Parents are based not on guns or force, but on love and truth. We will all become one, one race, one culture.

Confucius said, "When your parents die, you have to keep doing the same things that your parents did, at least for three years." Why is that so?

A child succeeds to his father. When the father was in charge, the son may have had all kinds of disagreements. "I don't think so; this is not practical", so many things to disagree upon. Then you (the son) became in charge. You start to change so many things, one change after the other..... But later you change back again, because after a certain time, several years, you realize that there was an important reason for your parents to do as they did.

Normally, when people are in their position, they criticize their boss. But when they have been promoted, you can see that they do the very same thing. Why? Because when you are promoted you come to realize what you did not see before. So when you become a boss after your parents deceased, you change everything and break the traditions, and later you find out that there were very important reasons for what they did.

Normally, we don't know until we come to that position. Then you try to come back, but the situation may already be messed up. So at least three years keep the same way. In that time you will realize so many things. When there is still something not good, then after that you can change. That is the wisest way.

You need to know how important that is. 2nd generation cannot criticize 1st generation on so many things; you need to know that first you have to learn. Sometimes you don't understand things. Then you

have to think that there is some reason for them to do that. Try to understand instead of criticizing them. They did because they have some reason. Because you do not have that dimension you don't know. Until you become parents you don't know. It doesn't matter how smart you are. That's why your parents could only tell you that "you don't understand until you have your own children". And later you are going to say the same thing to your children. We have done the same things. We didn't understand at the time, not because of language problems, not logical problems, but simply because there is a dimensional difference. If you don't have an understanding of the higher dimension, you cannot understand. If you just see horizontally, how can you know? But if you have a bird's eye view (from above) you can clearly see the right way to go, right? You can see the map. But how can you know horizontally? How do you know what is the way to go? Right way, or wrong way? You don't know until somebody, who can see the higher dimension, shows the way to go. I am certain that is the way to Utrecht, but logically it looks like not and you don't know. That's the problem.

Especially, sometimes it doesn't seem to make sense. It is like you are in a situation in the jungle; there is a broad, wide road and a narrow road. Most people want to go through the wide gate, not through the small gate. They prefer to go over the broad road; everybody goes there. And then somebody up there says, "No, no. Don't go there. If you go that way you are going to die. Follow the narrow road instead." Do you think it is good to believe in that direction or not? If that person is your father, the Messiah, what do you think? Do we have to believe that, or follow that or not? That's the words that Jesus was saying all the time.

When we don't understand, it is because we are not in that higher dimension. That's why, when we don't understand, we have to have absolute faith, absolute love and absolute obedience.

We have to study so hard to understand logically. That's why we study. But if you don't understand, like in mathematics, if you have finished just two dimensions, you cannot yet understand three dimensions. However you should not solve a three dimensional question with a two dimensional formula. This causes problems. Since we don't know the spirit world, we have to have absolute faith toward God and Jesus. Jesus is the one who knows the spirit world. That's why he was the only one who spoke about the spirit world. Is there any saint who spoke about the spirit world? Nobody except Jesus. Jesus clearly explained to us and True Parents also. True Parents know so much about the Providence, the end of communism, all kinds of things. Why? Because he (True Father) is smart? Of course I believe he is much smarter than we are, but it is not only because of that. The most important thing is that True Parents are the ones who knew the spirit world, even God Himself, the highest of all dimensions.

The 2nd generation, therefore, has to work so hard to understand. For the 1st generation, it is the time to prepare ourselves to be an object to the 2nd generation. Sooner or later we have to be the object, we have to be a member, not as a father, but as a member. That is very important. After the 2nd generation become leaders, 1st generation cannot say, "Don't do that, that's not right. Do this and that". That is wrong. You shouldn't do that. In the new situation you need to know who is the subject; you have to be humble to the subject. Otherwise you can be messed up. You mess up all the congregation, mess up the tradition, the order. It becomes a disharmonious church. Everybody is going to say his own things, emotional people, rational people, everybody.... The young church leader, 2nd gen, is not going to know what to do. They feel they cannot ignore their elders. Big problems arise. So we really have to practice now. You may know that many churches have a problem – I don't know here – but many former national leaders do not come to church. There are many cases. Why does that happen? They find it difficult to be an absolute object to the new national leader who had been a member under their leadership. They do not humble themselves. It is very difficult, I know, but they have to do that. They have to serve the new national leader from the position of object. the archangel is not just the archangel in the Bible. We ourselves are always in the archangel position. Brother Hans, after finishing his job, will have to be a member. He must serve and attend more than anybody; must show the model.

When I finished my regional directorship in Atlanta I left to UTS. I brought all my family with me to UTS, I didn't want them to stay in Atlanta. You know why? If I stayed there it would be really a problem. Even if my family would stay there, it would be a problem. Because the members would be struggling; until yesterday they had been very friendly to my wife and now they would have to change the subject. This would put them in a kind of awkward situation. Sometimes members with Cain feelings might come to

my wife saying “Reverend An, your husband, was really great. He was very heartistic and gave great sermons, but the new leader is not so good.” Then my wife would become so happy. But that’s the archangel. That’s the reason why the archangel becomes Satan. Again, you need to know that the archangel and Satan are not somewhere up there. It is within myself all the time. History is repeating this again and again. It happens within myself. Therefore I cut off from Atlanta church for 10 years. I never went there. I never called anybody else there, because some members may have the stimulation to talk negative things about their new leader to me and give me compliments. I didn’t want them to have that chance. That would not be the way to support the members, the leaders, nor myself and my family. Everybody would be losing and losing. We have to do the way of win-win. Most important for win-win is to be harmoniously united. First we have to keep our positions. There is the public position and the private position. Do not mix up public and private. When I have finished my job, my position, and then I come here, I am not going to say anything to you as a leader, I promise you. If I do you have to say, “You are wrong. You are not my leader, not my subject anymore.” If I happen to come here I have to be really your object partner and serve, be object of the new leader. That’s not easy. Please practice to be object to 2nd generation leaders. That’s not going to be easy. That will be the problem in our movement; you will see. Always this happened in history – inter-generation problems. Once again I am reminding myself that I have to be really ready to have a transition of generation. When I was Church leader in Korea, my eldest brother, who is my spiritual father, was my member. And he didn’t say anything. Imagine, if your own son or daughter is church leader here, what would your mind be; what would be your heart? Would you intervene all the time, saying “You had better do this or that; you shouldn’t do this or that”? No, no. You would surely pray so hard in the back, in a place where you are hidden, shedding tears. That is the way the good ancestors do. In the spirit world there are bad ancestors trying to pull you, asking you to do this or that, but good ancestors don’t do that. They try to help you from the back, they simply try to support and comfort you. They help you without being noticed. So we have to do that way, support our 2nd generation. You have to think of all leaders of the future 2nd gen. as your own physical children. You have to serve them. That will be our 1st generation mission. That is our archangel position.

And 2nd gen have to learn from 1st gen. They may not have so much knowledge. But they have so much wisdom. Religion is teaching wisdom rather than knowledge. Wisdom is more trustworthy than theory. Even after you become leaders, you need a lot of consultation from elders. Thank you so much. “Kamsa hamnida.”

Let us pray.

Dear Heavenly Parent and beloved Parents of Heaven, Earth and Humankind. We are so grateful to have this wonderful time and to have our life with True Parents, to advance your Providence. There is nobody who has the privilege to live with True Parents except us. We become representatives of all the past and future and all the people of this world right now, to serve our True Parents to accomplish the Providence. All our ancestors and future descendants expect from us to do a good job, because all of them are depending on us.

Please help us understand how important we are for the really important issues of our time, our critical time, and we really want to accomplish our responsibility, to make our True Parents kings and queens of Cheon Il Guk.

In the Netherlands we have so many brothers and sisters who have a really great and sacrificial life, dedicating to Our True Parents, so faithful, wonderful brothers and sisters, but still we recognize how far away we are from the standard and expectations of Our True Parents. Please help us to do more and realize ourselves and really get united among brothers and sisters centered on True Parents’ love and the Principle and it is a very important time for us to have preparation for the transition of the generations.

Heavenly Parent and True Parents, please help us to really understand your truth and the importance of hoondokhae and of Tribal Messiahship. Please bless all our brothers and sisters here in the Netherlands.

I pray all these things in my name, Young Shik An, a blessed central family. Aju.