

ATLANTA DIRECTORS CONFERENCE
MASTER SPEAKS

ON LEADERSHIP
(Translated by Mrs. Won Pok Choi)

I appreciate your painstaking efforts to make our speech tour successful. You are representing the heavenly side appointed to important roles. Whether or not you are carrying out your mission will decide our success. So my topic this morning concerns the person in charge of the group.

"A leader" means a central figure. If you are in the center, playing the role of the central figure, you must not be inclined to one side or the other. The central figure will decide the balance of all those placed in different directions. In order for you to be able to keep that balance, you as the central figure must stand up straight and balanced yourself. You must be like an upright tree. If the trunk is straight, the branches extending to every direction will be well balanced. And the roots are also affected. So in a word, you must not be inclined to just one side; you must keep good balance.

You will be getting information from all directions, and you must not be too attentive to one side, neglecting what is coming from the other side. You must be good listeners, and you must be able to analyze and criticize in the best way. First of all, you must be good listeners so that you can judge correctly. Those who are under your leadership will live or die dependent upon one word coming from you. However unhealthy a branch may be, it should shoot out towards heaven, towards the sky; so you must nourish those under you well. In order for you to be entitled to scold the people under you once, you must appreciate ten things they are doing right, and then point out two or three things they have lacking. If you just strike them for what they have not done right, they will be broken. The problem is how, for instance, with 20 people under you, you are relied upon and trusted. In order for you to be liked or loved by them, you must love them first of all.

Again, I must say that you are the trunk of the tree. Over many things, you are the one who must be responsible. Seen from that standpoint, we must sincerely say that anyone who is in the leader's position does not exist for himself. You are apt to dwell on your authority as the leader. However, the authority of the leader must not be set up by you yourself, but by those people under you. If you think of yourself as powerful and authoritative, that is not the right feeling. You must rely on others, your members, and it is they who must think of you as a powerful leader, an authoritative leader.

In the local churches, this is always the problem. You must know that authority is decided upon by your members, not by yourself. The people around you or under you will estimate your power highly because of the deeds you have done. Your utterances, your heart, your acts—there must not be a difference between what you say and what you do. In speaking, too, you must not speak of two things at the same time. You must not be saying two things different from each other, or opposite to each other. So those three—heart, action, and words— must be in accordance with each other.

For instance, I give words when you are invited to the training course, or gatherings like that; and then you go back to your own posts, and you convey the message to your members. Then you must not only convey the message to the members, but act it out. What you are instructed by the central figure, or your leader, will be something like in the case of Noah when he was told by God to build the ark. You receive the message from Master, and you convey it to your members. But if you don't act it out, the words will be valueless.

You are the trunk, and you must have the branches upward like this, as close as possible to the trunk. If you don't carry out your mission as you are instructed, it means that you have your branches scattered and far apart. The branch tips must be headed for heaven, the sky. When you transmit the message from Master, you must always dwell upon what he said and remind yourself of the message again and again in prayer and before acting. In order for you to grow, you must have nourishment from the soil and from the air. The roots will absorb the nourishment from the soil, and the leaves must absorb

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the nourishment from the air, sunlight, and everything else. The roots represent your members. The leaves mean things coming from the spirit side. So without those helps coming from above and beneath, you cannot stand up straight. You are in the center, and you must get cooperation from the members under you and from the spirit side, or you cannot stand up straight, well-nourished and healthy.

Leaders are in a more or less dreadful position. I as the leader have sometimes been afraid of my being apt to commit mistakes. However authoritative and powerful I may be, if I don't get the balance from beneath and from above with myself in the center, my work will be a failure. For instance, I always prepare before going out on the stage to speak. I have gone through many speeches by now, so I know the contents by heart. But the most difficult and important problem is how to be one with my words and how to be one with God in heart. And I want to be truthful in uttering the words, and when I do that, my spirit goes out to the audience, projecting that spirit to the hearts of the people. Nothing will result or come into being without a cause. You must be enthusiastic, you must be full of heart in giving words to the people, or else your words cannot move their hearts. You will see how important your words are.

If the listeners are attentive to what you say and absorb your words, it will change their lives. And if they fail to receive these words, they are destined for hell. It is a grave matter. You must be responsible about what you say. If you don't have God standing before you, whatever you say will be a failure. If you have God standing before you, then you as the instrument will be the spokesman through whom God can speak. Then what you say will be fruitful, and if it is going to be a failure, then God will take the responsibility for that, and not you. If you speak with the heart of God, even though your utterances may be the stumbling block to the people, you will not bear the responsibility—heaven will do that.

If you as the leader speak out, and you forget about your being the instrument through whom God is speaking, then what you say will sometimes be fruitful, but mostly it will not be fruitful. And in that case, those who fail to receive the words will accuse you of your mistakes to eternity. If you are like that, however hard you may struggle to win members, you will fail to win them. And even though you win the members, they will fall away easily. So you leaders are in the position to be judged before anyone else.

I speak every evening, but my feeling before going out onto the stage is that of a criminal before being executed. I am that serious every time. I feel so grave because I know that multitudes of lives will depend on me. If I am God-centered, and God is with me, and myriads of saints are helping me out, then I speak fluently. And not only do I speak fluently, but what I say will be fruitful in the hearts of the people. If not, then not only that audience present at the meeting, but their descendants also, will accuse me of my failure.

If you, as the leaders, are not able to carry out your mission, your descendants will be affected, too. So you are in a dreadful position. It is something like you are walking on razor blades. That is the position of the leaders. Whenever I have someone who says that he has something to inform me of, then I am worried. After hearing about something unsuccessful, I think that I might have caused that man to fail, something like that. You must love and care for your members, and day and night you must be thinking of them, praying for them, and seeking to nurture them. God is the Center. And in leading the people, you are in the position of the center. Then the person in the center must be giving out all the time. You must invest your whole being one hundred percent, and then you can expect a good outcome. Without giving to them, you cannot expect any crops from the people. You may be without a penny. You may not have material things to give them, but you have heart. By giving your heart, you are not going to lose anything. You must always be conscious of your living for the members under you. So if you are given rich things to eat, you must be thinking of your members first; and if you have good things to put on, you must be thinking of them first; and if you have a good place to sleep, you must be thinking of your members first.

After three years of your leadership, some will be successful and some will be failures. And those who failed to carry out their missions will have a headache. After having long been a leader, you are apt to criticize people without your carrying out your own mission. You will easily order other people to do something, but you will not do things yourself. My philosophy is to do things myself, and then to let others do them. The principle is simple: you sleep in a humbler place, you eat poorer things, and you wear poorer clothing. Leaders will have many opportunities to appear in public scenes, so your members will be considerate and have you put on good clothing and look nice, and that is what your members should do for you, not you for yourself.

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Our movement and whether or not we will prosper in the United States, will solely depend on you as the leaders. Even in case what you are doing is successful, you must not be boastful of your being successful, because the success did not come because of you, but because of the members. You must be thankful to God and to the members for their cooperation. Without that notion in your mind, you cannot progress. You must hate to be indebted to your members, and you must endeavor to have them indebted to you. If you as the leader find yourself being indebted to the members, you must retreat from that position—that is far better. If you go on like that in the same role, then God will strike you. You will be a failure, and you will feel disgraced before the members. You must really experience all those things. And you know too well whether or not you are indebted to the members, don't you? If you are indebted to the members, you must repay it. That is why you must be running in the vanguard of all the rest of your family, and you must work harder than they, and you must have poorer things to enjoy. You cannot go on all by yourself, so you must get the cooperative power pushing you ahead.

In the Bible we read, "Love your God with all your might, all your sincerity, all your soul. There is no commandment excelling that." It sounds simple. Whether you are indebted to others or have them indebted to you will decide your success or failure. First of all, you as the leader must give your members words. And you must next show them the way. Then you must exemplify how to live, how to live the words, the truth. You must have your members always feeling like jotting down what you say. What you say should be so important to them that they feel like writing it down. And you must be able to get the cooperation from your members because you are working so hard that they feel like helping you all the way. And you must have your members follow your example because they feel you are always acting out what you say.

The way I instruct my members is always this: when you are given gifts, don't touch it, and think it over, because you are apt to be not qualified enough to have that. In case you use it and take it for granted, then it is poisonous to you. If the person who is giving you the gift has poured out one hundred percent sincerity and love there, and you receive it with ten percent of that person's love, then the rest of the ninety percent will accuse you, and the heavenly fortune coming to you will retreat from you. When you are given a gift, you must offer it, dedicate it to God first, and be given from Him. Your members are pouring out their energy, sweat, blood, and everything in making money by selling flowers and other things. And then if you use the money, taking it for granted, it is a sin. If you tell your people to do this and that without yourselves working more than they do, then you are liable to judgment. Always be conscious that the money is not for you, but for the public, for all the family. So if you have money, you must first of all use the money for the public purpose. In using money for myself, I am very stingy. I have never entered one of the tea rooms. I have never eaten lunch for myself. In order to take my members to the restaurants, I would go; but otherwise, I wouldn't. But when I use money for the public purpose, I am not stingy, I am generous. I am ready to use many times as much money as needed. My philosophy is that I use the money I earn myself.

The factories and many enterprises we have in Korea, even though the persons responsible for those factories would go to sleep early and get up late in the morning, I would go to sleep late and get up earlier than they. I would visit the place and instruct those people every day. The round trip between the headquarters in Korea and Sootaek-Ri takes three hours. I established the record of having visited three times a day. I would visit there once a day at least to those places; twice was very common. That is because I wanted to pour out my energy and heart into the businesses. Unless I pour out my energy and heart into the business, if I am going to use the money coming out of the business, I am a thief. For instance, when I speak, I know that using the microphone I can speak just in a soft tone. But my philosophy is to have to sweat when I speak. A stream of perspiration just pours down my back. In speaking, I am pouring out my heart to be planted in the hearts of others. You must weep when you speak. I am using the interpreter, so it bars the way. But if I am speaking in English or Korean, there are many places where I have to weep. I must have the feeling of a man being drowned and asking for help. I am that serious, so before going on the stage to speak, I prepare my heart instead of preparing the manuscript. So you can imagine how grave and serious I am when I talk. If you are like that, cooperation will come from the heavenly side, and it will touch the hearts of your audience.

In giving lectures, don't just memorize and utter the words, but pour out the heart through the lecture. If you are going to have people spellbound, you will sometimes yell and pour out your soul into the souls of the others. What you are doing is something like that, and it will penetrate the hearts of the listeners. When I do this, the listeners will speechlessly fall back.

Without cause, there will be no result. You as the cause must be powerful in order to influence the people. You are in the position of the subject. You are in the position of the center. And you must be all-zealous to carry out your mission. As the leader, how many times did you wake up early in the morning, earlier than other people and jump out of bed, and almost

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at the threshold you prayed before God that your faith that day would be fruitful? In the doorway, how many times have you been waiting for the people to come? Have you been working like that? You must imagine that there are many souls waiting for you to reach out to them, and you must be anxious to meet those people. You must remember the biblical verses, "Seek and it shall be given; knock and it shall be opened to you."

Without witnessing to as many people as you planned, how can you go to bed, lying down with easy hearts? You must not feel like going to bed in pajamas. In that case, I would sleep just as you are, with your clothes on. In beginning to pray, I would fall asleep, but I would never feel like getting into the bed. We cannot afford to relax like that. If you have new members, you must be praying hard for them, and then you will be given visions and dreams about them. And the next day you can tell them that they have such and such disadvantages, and things like that, and they will be awakened to the fact. Many times you will be able to predict things, and when you point out the fact that a person is thinking this or that in his heart, that person would be astonished and would ask you, "How do you know?" "When I prayed, I saw it." And he will be thankful that you are so concerned about him and take such care of him. In light of all these things, you must judge your own selves.

Wherever you are, wherever you go, you must be with God. You must have your God stand before you, and follow Him. It is a very difficult thing to be leaders. On the spiritual level, you are responsible over the lives of the two hundred million population of the United States. If you are appointed to be responsible over one state, your responsibility is to let every one in the state know that you are there at least. Within these three years, my task is to let the people of the United States know that I am here. I am so anxious to reach out to the people with the message; and thanks to God, the mass communication world are focusing their attention on me.

The mobile team members have the responsibility to let the people of their cities know; every one above seven years old must know that we are here for them. I am anxious to let the people of America know that I am here within the period of three years. It is for that that I sent the state representatives and mobile teams into each state. First of all, we must let the people know that we are here with the message, and then our next job is to set them in the right direction. That is why I need you, and they need you. You must tell them the direction. You must go in the direction yourself. And you must act out what you say. People have the sense of comparison, so if they know that what we are saying is the truth, and by joining our movement they will gain something, they will join our movement. For instance, when the state representatives have visitors, in the visitors' eyes, would you be living in heaven so that they would envy your way of living, and they will see light shining out from you? The first-comers must find in you what is lacking in their own parents, and something that is more than the members under you have, more than their teachers in the world. If the people see that you are living in good harmony and unity, and you have something they don't have, then they will be attracted to you. If there is trouble between the leader and the members, you cannot attract the people. There must not be disharmony between the mobile team commanders and the state representatives. If there is disharmony between the commander and the members, or the state representative and the members, it is always those in the leader's position who will take the responsibility.

If you find a certain member, a certain element causing disharmony among the group, you must have the heart of the Father, and call the person in secret and take him out to one of the restaurants or to one of the theaters, and after giving him something good, then you must talk with him and discuss the matter. Then he will come to like you, he will come to love you, and you are in the position of the Parents. And wouldn't your children want to follow you wherever you go? You must create that kind of atmosphere in your family. You must be able to create that kind of feeling in the hearts of your members, so that they will like you from the bottom of their heart, and serve you from the bottom of their heart.

Here is another important thing for you to carry out, to bear in mind: as the leader, when you hear something from A, you must not convey it to B. If one of your members has committed some mistakes, you must keep it to yourself, without publicizing it. It will defame your own family. When the family is defamed, the central figure, the leader, is always responsible, and must take the responsibility for that. In ordinary daily life, it will not be too conspicuous. But if you go on a trip, or if you are in a difficult situation together with the members, the members will find out whether or not you are a qualified leader right there. Especially on the international mobile teams, when you have to pack every day and move about from place to place, then your disposition and your qualifications will become very conspicuous. Even the leaders will not like the idea of having to move about from place to place too often. If you don't like that, you must be sympathetic with the members. You must pray for them from the bottom of your heart. You must share the difficulties of your members, and you must console their hearts when they are in trouble. And you must encourage them, without just giving them commands and scolding them

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or punishing them when they fail to do something. I appointed American members as the commanders and the SR's. And in your team, especially in the international mobile teams, there are many members from all nationalities. And you must be, as an American, responsible over them. It is under my command that they are here working for this nation. They are, in a way, guests, and you are the hosts. How can you ill-treat them? You cannot roar at them, you cannot scold them; you can never do that. If they don't move properly, why don't you go ahead and move yourself in their vanguard; and they will be touched, and then they will move following your example.

For the white members, I warn you to be nicer than anyone else to the Negro people when they come here. You must be humble to them. Those who are underprivileged and those who have been trampled upon are apt to be hurt very easily. It happened a few days ago, that one of our members encouraged a Negro woman with a baby to be seated in the rear, and she was hurt and left. And I thought that she could instead have taken care of the child, babysat the child, and let the mother hear the speech. The information was that she got hurt and left. Then those people will not return. And who can be responsible over the life of that woman? It is an important problem. The life of a man is so important that you must take good care of it. Your life is dear to you; then the lives of other people are dear to them. You must know that.

In witnessing to the people, you must not discriminate against old people or black people. You don't know who is connected with them, and who is in their ancestry. And in witnessing to the people, you must be fair to all the people. Young people being more absorbent, more touchable, will come in more numbers.

I am the central figure of the Unification Church, but I have never once thought of myself as the authoritative and most powerful one, being able to do anything I please to my members. In what way heaven will judge me is always the important problem to me. And if I don't take good care of the members, always loving them and caring for them, they will leave me sooner or later. In my prayer, I cling to Father that He give me strength to love my people, and if I am indebted to my members, I know that our movement will not progress further. I, as the leader of the group, must have the members indebted to me, not I to them. You must be cooperative among yourselves as the leaders first, and then have your members indebted to you instead of your being indebted to them. Creation is to invest your whole energy and whole being in those in the object position.

If you have 40 to 100 members under you, you must at least be praying for three hours every morning for them. Have you done that? You must take care of them as you would your own children. In the night when you wake up, you must look around and cover them with blankets if they are naked. You should be nurturing them as carefully as though they were plants, using fertilizer or nourishments, and watering the plants; if you are not doing that, they will not grow properly. For seven years from the early days of our movement, I wouldn't sleep at night. I would sit up the whole night nurturing the members and giving them truth to raise them. I wanted to sleep; I was tired. Still, I wouldn't. So many times I had a bleeding nose from exhaustion. Still, I would just talk on and on. My eyes would be reddened, and I could not look up at the sun in full daylight. If there is God at all, He could not but be sympathetic with me. From our surroundings would come persecution; and in the tribulation and hardships, I was so many times imprisoned. And in the midst of all those difficulties, I would just think of the members and pray for them. What do you call it: when you are too tired, there is a sore that comes out on your tongue? (Canker sores, sores on your tongue.) I had sores on my tongue. You just don't know what I went through in those days. Because I had such attitude and made such efforts, even the newcomers, when they came, would just weep before me. Sobbing, they would confess what they had gone through in their past.

It is no coincidence that your members are under you, and in the background there is historical power working and their ancestry working. If you fail to nurture them and make them solid members, then if they fall back, the whole ancestry of those people will accuse you. For some of the early members, their ancestors would appear in their dreams or visions and bow down before me, and they would be awakened to the fact that I am such a person. The spirit men are all anxious to have their descendants be strong members in our movement, to set up good deeds in our movement, because in that way they will be elevated to the next standard. Heaven will not be cheated; you cannot tell a lie to God; it cannot be hidden.

Those who are in the leader's position must play the role of servants to the rest of your family. Think of your own parents; they served you all the way. If you fail to do that as a leader, putting yourself in the position of parents, you cannot go on taking the job. But if you are a parent to them, you cannot but have your members increase.

During the first seven-year course, I would not wear this kind of suit. I wore just a shirt for several years, and then I would wear a sport jacket. And it is only some ten years ago that I began to wear the gentlemen's suits. I wanted to experience

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the hearts of the laborers by myself being in that position; and I wanted to experience the hearts of the middle class people and the upper class people by myself experiencing those same things. If you visit the small clay hut I built myself in Korea, you will find it to be such a miserable hut that you cannot quite call it a house. In those days, I would wear Korean "paji," Korean trousers, and then an American G.I. suit. And I didn't have a pair of shoes; they were not mates. My way of living was lower than that of pigs. In that situation, I prayed in tears for the presidents and top-level people. Through my prayers, I would have them indebted to me. And they are in the position to repay me. If they don't repay me, heaven will snatch away what they have and give it to us. I was not anxious to elevate my standard of living, but God would have me do that.

The staff members of our church would come to me weeping and begged me to permit them to buy a house for me, and I told them to give me the money, that I had places to use the money. But God did not scold me or punish me for that. God's blessing over me would be doubled or tripled or more. All through my life, I have never thought of building my own house, or buying one. Only after having bought the churches and the houses for the members, then I think it is my turn to buy my own house or build one. When I bought the Yoido site [in Seoul], I was penniless. And now the price of the land has risen to \$2,500,000. We made the design, blueprint for the world headquarters, and after that, my intention was to buy or build a school and training center and resort for the members to go on furloughs; and then I will do something for my own self.

You must not be unfair or doing too much in God's sight before dedicating anything to God. Again, I must say that leaders are in a dreadful position. After scolding or punishing one of your members, you must sit up the whole night praying for that person in order for that person not to get hurt. And then the next morning he will wake up feeling gratefulness to you. To raise one member is more difficult than raising three children of your own. It is such a difficult job. You must live and die together, or die in advance of that person.

Now that I have laid that kind of foundation in my own country, I now work on the worldwide foundation, and I cannot go through the same thing because it will delay the work. You must at least pray three times a day: as soon as you get up in the morning, at noon somewhere in the day, and in the evening before going to bed. My way of praying is very simple: Let me sacrifice myself for these people, and let these people sacrifice themselves for the rest of the world. That is the contents of my prayer to God. Since my prayer is that way, and very ardent, I know that God will answer my prayer. So I am confident to talk to the people of the world that they should do the same. And in that case, I feel confident.

We have got to make a good solid foundation in three years' time by mobilizing so many members from so many nationalities. That is what I have in mind. What we do and what is taking place within this three years' time will be recorded in the history of America. We are concentrating our battle in America, but from this beachhead, it will spread out to the whole world. During this period, if our members from all nationalities cannot be united in good harmony, then we cannot dream of making a world of oneness and harmony. The more members we have in our family, the more members from more nationalities we have in our family, the more difficult our job is going to be. So while our members are few in number, we must practice unity here. And if we quarrel among ourselves, it will be a tragedy.

There are European leaders here: the leaders from England, France, Italy, Holland, Germany, Austria. Well, what you will have done will be forever recorded in the history of our movement, and when you die, you must tell the story of how you fought to your descendants. You must be proud of your deeds in the past, or else you are going to be a failure, and you are going to be put to shame. When you leave your will to your descendants, you must show them your own example, and tell them that they must be loving all mankind, transcendent of national boundaries, as I have so far done. And out of your descendants will come world leaders, because they followed your example, your tradition. Then God will continue to send great personages in your lineage in the future generations to inherit what you have done. So you must know the importance, you must feel the importance of what you are doing in this country. You left your own countries. Your own countries are almost empty without your leadership. But that is no issue compared to the greatness of what you are doing here. Just imagine what a great work you are doing. God is working directly with us. Master is here working directly with you, and you are appointed as the leaders in the respective states or on the mobile teams. This is a great thing taking place in our movement, and later on people will look up to you for your participation. This is the first of such opportunities in the whole history of mankind. There will never be a point like this in the future. You are commanders-in-chief. It is more than defense ministers, or any such people. You must be aware of the fact that you are leading myriads of armies forward to the front line. And you cannot sleep easily. You must be responsible over all these people in making decisions. And in commanding the people under you, you must be very careful, and very alert.

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How much you contribute in building up the foundation of this movement will be the problem. Recently, I had letters from Dennis Orme of England begging me to have some of his members return to England, because he opened up the new paint business, and they are suffering from the shortage of manpower. The European members here are working on a broader stage for more important missions. So if the British members go back to their country and leave a remnant of people working here, then they will be defeated by the members from other nationalities. They must be aware of the greater importance of this mission than the enterprise in their country.

You are here laying the foundation for your own nationalities in the joint army fighting in this nation, and who will be responsible for the British army here? If the leaders leave for England, who will take care of them? I am going to set up the solid tradition for your own countries' sakes, and your ancestry and your descendants will be affected by what you are doing. So it is a very grave task. You must be all-serious so as not to want to sleep, not to eat, not to do anything for your own self, but work for your nation, to set up the tradition for the people of your nation. If you feel like going back to your country, what about those under you? The members from your nation will be vacillating, feeling like going back.

Well, I am going to have a few weeks' break and go back to Korea, but as soon as I get there, I am already thinking of coming back. You must be like that as leaders. If I drive you hard and I retreat to a cozy place and get relaxed, what would you think of me? You must speak the truth, act out the truth, and live it. If I am here sweating for this nation, bleeding, toiling for this nation, how much more, how much harder you must be working. If I were in the position of the American members, I would never dream of saying that I was in difficulty. If you have a normal way of thinking, how can you complain while the members from so many other nations are here working for this nation? If I find anyone like that, I will eliminate him. I designated some state representatives and commanders-in-chief who left their positions without carrying out their missions, and I would just let them go. When they come back, I will never appoint them to important positions. They are destined to come back, I know. I will never choose them again to be used in that kind of important position.

It is natural for me to be in favor of the Japanese members working so hard, almost bleeding all the way through, and never sleeping more than three hours. Can the American members complain about it? When I pray for them, I always become tearful. I was told that some of the Japanese members would go out selling flowers, and they would doze off while walking along. I sometimes feel like a sinner to drive them like that. They are from well-to-do families. They have their loving parents and brothers and sisters. Why are they here to labor so hard? It is because of my command that they are here. So I feel more responsibility over them, for those coming to America.

If you American members complain on the way, then your blessing will be snatched away. You must feel fearful of that. If you don't treat the Japanese members properly, their ancestry will accuse you of what you have done, of your misdeed. Those from countries other than America, hold up your hands. You American members must work harder than the European members. It is natural for me to say that, don't you think so? (Yes.) This is the first event of its kind happening in the history of mankind, and we will never see such a thing taking place in the future world. You must mobilize your whole energy to visit people from door to door, without missing any one in this country during this time.

The conclusion is: don't get indebted to other people. If you are indebted to others, you must really bow down your heads before them. In other words, I especially warn you not to be indebted to the members from other countries. You are being indebted, in fact, but you are going to repay it some other time. So if I am pushing you hard, pushing American members harder than other members from other nations, don't complain. Do you follow me? (Yes.) How do you know "algo isseo"? When I said "algo isseo", you responded immediately. How do you understand Korean?

In other words, those who are in leaders' positions are in dreadful positions, and in responsible positions; in other words, you are in a position to be pitied and sympathized with. And you will be loved by God, you will be respected by the people, by your ancestors and by your descendants in later days. I love you, and I do not intend to neglect you, so you must be giving out forcefully, sweating all over. When I prepared for a lecture, I would hate to have any visitors bothering me, disturbing me. I would just concentrate my whole efforts at preparing for the lecture and praying for the success of the lecture, and I perspire all over. I am that serious, and you must follow that example. You must be ready to give out the best part of what you have to others, preparing in prayer for that. To stand in public and give the lecture without preparation is something like being in the field, in the front line and fighting without a shield, or without armor. You must be that serious.

ON LEADERSHIP

Again, I will say that you must be able to get cooperation from God and from the members under you. And it is the same with me. I cannot work without you; I must get cooperation from you and from God. And in that case, those who are helping me will be benefited by what we together have done. You have been cooperating with me to put me on the stage for the speeches, and when people respond well, you are all overjoyed, and God is pleased at the sight. Then, I feel I deserve being loved by you and being loved by God, and I am happy to satisfy God and satisfy you. The speeches are centered on God, and will please the people; and even though they repeatedly listen to what I say, they will be glad to hear me again and again. Haven't you experienced that even if you know what he is going to say, if he repeated it again and again, the more you listen to his speech, the more touched you are in your heart, because God is working with him and saying things through him. If God were not working, you wouldn't feel like that. Don't you ever forget: in your speech or in your giving lectures, God must be with you, or else your lecture will not be successful. You are in the position of the judge, you are in the place of the president of your country, or in place of God, Master. Sometimes you have to play the role of attorney, and you must be in the position of Jesus Christ and Master. If you cannot carry out your mission, you are going to be a failure! God cannot use you, and you are apt to be fired. You are in the most dreadful position, as I said before, and there is no cheating possible before God.

Our lectures on the Divine Principle will judge the people of the established churches, so don't ever try to give lectures all by yourself without God working with you. With the truth, with the heart, and with yourself as the example, you must be reaping the crops, and what you did will be fruitful somewhere in the future.

I will give you instructions first, and then have you make reports on what you have done.