

## FFWPU Europe and the Middle East: God As Our Heavenly Parent (Father And Mother)

Knut Holdhus  
March 27, 2024



*Dr. David Hanna lecturing in Oslo, Norway on 16th March 2024*

### New insight into the concept of God - our Heavenly Parent

#### Heavenly Parent

Part 1 of a lecture given by Dr. David Hanna, head of the North European sub-region of the [Family Federation](#), at an international prayer meeting by Zoom on 27th March 2024.



*Jin-su Hwang, professor of theology at [Sun Moon University](#), [Asan](#), South Korea*

This is the second in a [new set of seven lectures](#), and the title is "Heavenly Parent". It has Jin-su Hwang, professor of theology at [Sun Moon University](#), as the original author and presenter.

This lecture deals largely with the shift from referring to [God](#) or addressing [God](#) as "Heavenly Father" to "Heavenly Parent", what this means, and why we should do it. It doesn't set out to present a comprehensive view of [God](#) as in Unification Theology.

I have to say, as a rule, I don't give other people's lectures, but I can try here to give a summary of what I consider to be the most important parts of this presentation and then add, if I may, some of my own thoughts or comments at the end. So my apologies in advance to Professor Hwang for what I've done to his presentation.

Actually, there's really nothing in this lecture that you will find difficult to accept, I believe, and at points the arguments are

rather, shall we say, academic.

But I'm very happy that these lectures in general introduce us to some of the professors of the higher-level institutions that the [True Parents](#) have founded. They have all made great efforts to fulfil their belief.

Professor Hwang starts by expressing his interest in how we teach our children about Heavenly Parent, and how we educate them about the historical development in religious understanding that takes us from Jehovah to Heavenly Father and then to Heavenly Parent.

There are five main points addressed in this lecture. The first is taking us back to [Mother Moon](#)'s words, the second, reminding us of [God](#)'s dual characteristics of masculinity and femininity, as explained in the [Exposition of the Divine Principle](#). The third point is making clear that our view is not a form of dualism, the fourth is looking at the reasons why [God](#) has been addressed historically as Heavenly Father. And lastly, the final point provides some reasoning as to why the "Era of the Heavenly Kingdom" ("Cheonilguk era" in Korean) is the era of the Heavenly Parent.



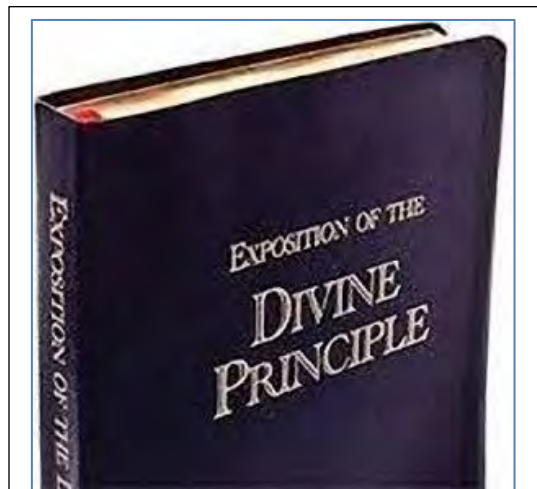
[Mother Moon](#) 4th Feb. 2020

Here is [Mother Moon](#) speaking just prior to what we call Foundation Day in 2013,

"We must now change how we address [God](#). When we pray, we will change [the Korean word] 'Hananim' to [the Korean expression] 'Haneul Bumonim'. This is 'Heavenly Parent'. It is smooth in English and is also meaningful in Korean. Therefore, when you pray, the very first words you utter should be 'Heavenly Parent' [...]. (Speech by [Mother Moon](#) 7th January 2013 in Gapyeong, South Korea)

Dr. Hwang refers to a further passage from [Mother Moon](#), from 15th July 2019,

"[God](#) created a man and a woman. What you need to know is that [God](#), our Creator, exists as [God](#) the Father and [God](#) the Mother, and that is the starting point of the creation of the heavens and the earth. [God](#) created our first ancestors as a man and a woman, in the divine image. This was the principle of creation by which our Creator made heaven and earth."



*Exposition of the Divine Principle, published 1996*

The [Exposition of the Divine Principle](#) shows its roots in oriental philosophy with reference to the yang and yin of [God](#) that is manifested in all created beings, culminating in human beings as male and female.

The explanation of the pair system is basic [Divine Principle](#) that I believe we're all very familiar with. The yang and yin principle gives rise to gender distinctions in the natural world.

Personally, I don't find the [Unification Thought](#) examples of this that are given, to be so helpful. So allow me to inject an explanation.

Masculinity is associated with yang qualities such as strength, assertiveness, and activity, while femininity is connected to yin qualities like receptivity, nurturing, and

intuition.

It's important to note that these definitions, they're not fixed and can vary depending on cultural interpretations and individual perspectives within Oriental philosophy.



[Father Moon](#)

Now, Professor Hwang provides a quotation from [Father Moon](#) that describes this process in the following way,

"Why do we marry? It is to resemble the image of [God](#). [God](#) is a being with dual characteristics, possessing both an invisible male nature and an invisible female nature. In one body with dual characteristics, these characteristics are in complete harmony and unity. [God](#) is a being that is whole and united. However, these complementary individual natures within [God](#) are different from each other. If the male and female characteristics of [God](#) were the same, then one would be an exact copy of the other. But they're different. Being male and female, they must become one, become like seeds, and return to the position of [God](#)'s original nature." (A speech [Father Moon](#) gave 18th February 1998)

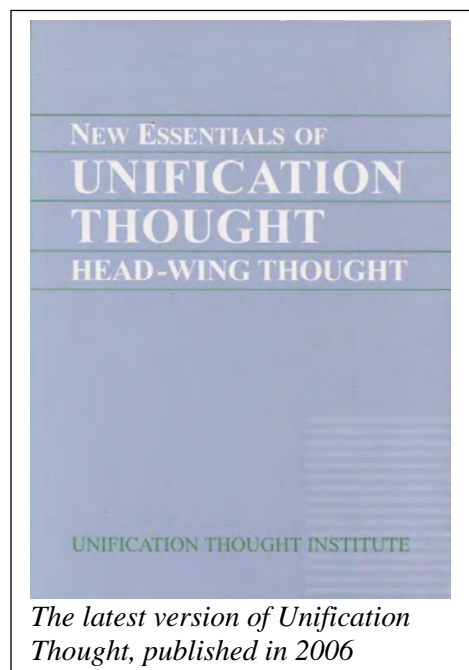
And Dr. Hwang has two more quotations from [Father Moon](#),

"We say that [God](#) is the masculine subject, don't we? [God](#) appears as a masculine subject, but also has a

feminine aspect. [God](#) is masculine in the front, but just behind there is the feminine character. [God](#) created what can be divided into inside and outside, or into left and right, or as upper and lower. As this unfolds, what emerges is man and woman. Do you understand?" (A speech [Father Moon](#) gave 31st July 2000)

"If we go to the root of the universe, we come to [God](#), and we need to be aware that [God](#) has two natures, a masculine and a feminine nature." (A speech [Father Moon](#) gave 15th September 1995)

So the fact that [God](#) is a being who has a masculine aspect and a feminine aspect, is already well understood. [...]



*The latest version of Unification Thought, published in 2006*

Professor Hwang gives a complete definition [of [God](#)'s masculinity and femininity], which does sound very much like [Unification Thought](#) to me. He says that [God](#) exists with a masculine aspect, having internal nature and external form of masculine yang- yin, and with a feminine aspect having internal nature and external form of feminine yang-yin. Therefore, [God](#) exists not only with a masculine aspect but also with a feminine aspect.

Hwang adds that this can be clarified inductively through all things of creation, which is, of course the argument that [Divine Principle](#) puts forward in line with that of St. Paul in Romans 1;20.

"Ever since the creation of the world, his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made, so they're without excuse."

This exercise charts a course to the same conclusion as the [Divine Principle](#). It reveals [God](#) as a being of personality, which

Yang-Yin philosophy alone falls short of doing, and [God](#) has both masculine and feminine personality.

[Father Moon](#) in his Wolli Wonbon, the original text that he completed in 1952, but which is yet to be published in English, apparently talks of man as the substantial entity of Heavenly Father and woman as the substantial entity of Heavenly Mother. It's interesting, isn't it, that these terms are used by [Father Moon](#) so early on.

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To be continued. Part 2 coming soon.

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## Teachings Make Great Strides In New Version

March 11, 2024 • Knut Holdhus

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*New version of teachings with key concepts expanded being prepared in South Korea*

In what is considered a major development in presenting **Father** and **Mother Moon**'s comprehensive teachings to the world, the **Family Federation** International HQ has held several in-depth seminars on key concepts of **Unificationism**. A 2-week seminar in **Gapyeong**, northeast of the capital Seoul, that ended on 2<sup>nd</sup> March, carried the title "**True Parents' Status and Value from the Viewpoint of Heaven's Providence**".

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It is expected that a book with the same title will be published in the near future.

**News and Insights** was invited to a preview of the content being prepared.



Mother Moon speaking. Photo: FFWPU

A key concept that **Mother Moon** has emphasized repeatedly in her speeches over the last years, is the motherly heart of **God**. In order to understand the **essence of God**, and in fact, in order to create peace in the world, **Mother Moon** points out that we first need a more complete understanding of **God**. Traditionally,

**God** has been understood as a Fatherly **God**, as seen in the opening words of the Lord's Prayer, "Our Father, Who art in heaven".

It is essential to know that **God** also has motherly aspects, and that he/she is not just our Father, but also our Mother in heaven. In **Mother Moon's** memoirs "Mother of Peace", she says, "I talk about Heavenly Mother, hidden behind Heavenly Father." (Preface, page xv) She elaborates that the motherly aspect of **God** has come in the shadows of the male **God** that has dominated the view of the divine in the religious world.

That is the very reason **Mother Moon** stresses the concept "Heavenly Parent". But she doesn't stop there.

Taek-yong Oh, professor of theology at **Sun Moon University** in Asan, south of Seoul, was the main lecturer at the above-mentioned 14-days seminar in South Korea. In the fifth of seven presentations, he pointed out that **Father** and **Mother Moon's** more complete view of **God** also extends to their concept of the Messiah.



Professor Taek-yong Oh. Photo: Screenshot from video published by FFWPU.

Dr. Oh explained that since the time of Jesus, the concept of Messiah has been used to mean Jesus. Paul refers to Jesus as a second Adam, thus giving a clue to understanding **God's** original concept of humanity's salvation. **God** created human beings as man and woman. If **God** sent a new "Adam", there had to be a new "Eve" as well. If Jesus was the "Only Begotten Son", there should have also been an "Only Begotten Daughter". Indeed, that was **God's** plan 2,000 years ago, but the circumstances did not allow that plan to be realized.

In the same presentation, professor Oh emphasized that since the time of the crucifixion of Jesus, **God** has worked continuously to prepare not only for the second coming of Jesus, but also for the birth of a new "Eve", the Only Begotten Daughter. Through the **Holy Marriage** of these two persons, "**True Parents**" are established – the original ideal that the man and the woman **God** created at the very beginning of human history, were meant to realize.

The **Holy Wedding** of this one man and one woman becomes the prototype and model for **marriage** as in the original world **God** intended to manifest.

The Korean academic asked,

"So how is the Second Coming of Jesus



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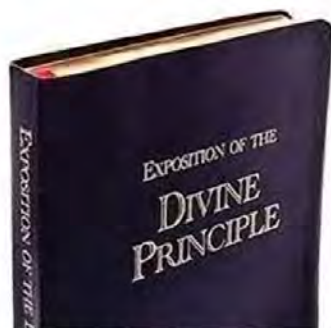
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accomplished? By the time he reached maturity, Jesus had perfected the position of the Only Begotten Son. So, in **God's providence**, **God** does not carry out the providence of the Second Coming by giving birth to another Only Begotten Son.

The providence of the Second Coming of Jesus proceeds as the providence in which a person called by **God** inherits Jesus' Messianic mission, inherits his foundation, and appears as the Messiah at the Second Coming to fulfill the Messianic mission [...]."

As **God's** work has progressed a lot since the official version of the **Unification Principles** was published in 1966 (English version in 1973, revised in 1996), the time is ripe for it to be complemented and developed further by new insights. As Dr. Oh explains,



*Exposition of the Divine Principle, published 1996.*

"The current **Exposition of the Divine Principle** only deals with the providence before **True Parents** [1960]. In addition, because it is organized centering on the Only Begotten Son, Jesus, and the Messiah at the Second Coming, the truth and the **providence** about the Only Begotten Daughter are not yet revealed." (Presentation 5)

In the 7<sup>th</sup> presentation, Dr. Oh addressed the issue of our Heavenly Parent as the First Cause and Parent (Father and Mother) of humanity. In the mutual true love relationship that **God** longs to see develop between himself/herself and human beings, there must first be two concrete persons – **True Parents** – with the maturity of heart that can profoundly sense **God's** deep parental heart.

As a single person, you can't have that perfect relationship of heart with the Heavenly Parent. The Korean professor emphasized,

"That is why the ideal of **True Parents** was already in **God's** mind before creation. The ideal of **True Parents** was already in **God's** heart before creation."

**Featured image** above: A pre-publication version of "**True Parents' Status and Value from the Viewpoint of Heaven's Providence**". Photo: Screenshot from video published by **FFWPU**.

"Teachings Make Great Strides in New Version" – text: Knut Holdhus

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