

Transitioning To A New Style Of Worship For Heavenly Parent's Holy Community

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This article is to help explain the changes and new format of Heavenly Parent's Holy Community worship service by taking a look at the history of worship.

The origin of the word "worship"

The term "worship" originates from the Old Testament Hebrew word "abad". Abad means to serve God as one's master in a manner similar to a slave serving his owner. It also means to be dedicated to God, and obey God's commands. Another Old Testament word in Hebrew is "shachah" which means to prostrate on your knees in front of God. Placing your forehead to the ground in this position expresses one's recognition of the value of worship through submission of one's entire body in front of God. The Hebrew word "yare" means "awe" which expresses fear or reverence.

In the New Testament, the most common Greek word for worship is "proskuneō" which means to kiss the hand of or prostrate oneself toward another in token of reverence. The Greek word "latreuō" emphasizes the act of worshipping a god or performing religious services.

The interpretation of the word "service" that we commonly use in English originates from the act of ministrations or worship seen in the Bible. "Worship" is a compound of "worth" and "ship" meaning offering reverence and worth to God.

We can observe the term worship throughout the ages and conclude that worship should be an act of obedience, submission, service and worship to God.



How worship changed over time

1. Old Testament Age

Era	Characteristics	
Cain & Abel	Individual worship	- Build a relationship with God by placing offerings onto an altar
Noah & Abraham	Worship as a Family / Tribe	- God's presence and personal response (Offer sacrifices on an altar) - Patriarchal era: family worship
Era of the Ten Commandments	Worship as a people (Ten Commandments)	- A prophet converses with Jehovah on behalf of the whole. (transfer of the Word) - Portable temple (ten commandments, sanctuary, establishment of systematic offerings and rituals) - Centered on acts [of worship]
Era of the United Monarchy	Worship as a nation (Temple)	- Worship in a [permanent] temple built by King Solomon. - Development of worship practices (music, benediction and praise, prayers, processions, preaching, reflections, confessions, etc.)
Era of the Prophecies of Babylon	Worship as a community (Chapel)	- Led by rabbis - Worship in any location (praise, prayer) - Centering on the Word

2. New Testament Age

Era	Characteristics	
Jesus – Apostolic Age (Primitive Church)	Worship as a faith community (Rites)	- Worship format: informal, impromptu - Baptism (gathering, call and response), the Lord's Prayer, Eucharist (bread, wine), sacraments, confirmation, Bible reading, lectures, catechism - Holy communion, sacrament, propagation of the Gospel
Patristic Period (Early Church)	Worship as a community: Large chapels (God's Word)	- Origins of today's Christian worship style - Gathering, memorandum (God's Word), recitation, Bible reading (sermon), Eucharist (bread, wine), prayer, etc.
Medieval Church	Worship centering on the priest (sacrament)	- Catholic Church is recognized as the national church of Rome - Ill-effects occur - Deterioration of community system characteristics (worship is led in Latin, exclusion of the congregation) - Formalization of the sacraments, elaboration (service format changes)
Religious Reformation & After	Reformation of worship (doctrine, sermons)	- Movement for the Word and reviving the Holy Spirit - A new history for the Church - Division of religion and state - Sacrament style after the religious reformation: Protestant Church, Roman Catholic Church, Episcopal Church
Modern & Present Era	Renewal of worship	- Church is renewed with the proper understanding of worship. - Change to the worship format ① God's Word = Communion (horizontal fellowship) ② Community worship = Encourage congregation participation ③ Worship leading method=local language ④ Expressions of worship = Use of visual aids (format centering on communication)

Limitations in modern worship

1. Reduction of church-owned schools (As of 2021: 43% of churches don't operate schools and 57% do.)
2. Reduction of attendance (anti-social undercurrent, emergence of COVID-19)
3. Change in awareness of religious ceremonies and life of faith (Vertical ⇔ horizontal, religious ⇔ non-religious)

4. Competency of ministers: Difficulty establishing themselves online

5. Financial problems



1. True Father giving a sermon in front of members gathered at the Mount Gwanak(1957)
2. Thanksgiving Worship (19 Nov 1960, Original Cheongpa-dong Headquarters Church, Seoul)
3. Christmas Worship (1970s)
4. 19th God's Day Commemorative Service (1 Jan 1986, Original Cheongpa-dong Headquarters Church, Seoul)
5. Worship Service for the 36th Anniversary of the founding of HSA-UWC (1 May 1990, Headquarters Church, Seoul)
6. 35th True God's Day Midnight Speech (1 Jan 2002, Chung Pyung Heaven and Earth Training Center)

Changes to modern worship

1. Open services: Less traditional services (prayer and praise services) — centering on the search for truth: emphasize the meeting between God and the seekers of truth (the pastor and congregation have a horizontal relationship)
2. Establish worship theology: No change to the essence of the Word.
3. Multimedia service: multimedia, provide visual aids (next generation, encourage newcomer attendance)
4. Prepare changes across all levels (prevention of cliques)
5. Worship in daily life (expansion of maturity in faith and personal growth for people of faith. ⇒ Acceptance of each individual ⇒ Trust, satisfaction, and maturity ⇒ Development of small local communities ⇒ Outreach)

Heavenly Parent's Holy Community's worship service

Heavenly Parent's Holy Community believes that the relationship between Heavenly Parent and human beings is a parent-child relationship and should manifest as such. Moreover, worship service is a time to attend Heavenly Parent as our parent, recognize True Parents as the returning Lord, and express appreciation and praise as their true children. Heavenly Parent's Holy Community aims to realize a global community by attending Heavenly Parent and True Parents and practicing their heart and true love during worship service and in our own lives.

On May 5, 2020 (4.13 year 8 on the heavenly calendar) during the Special Gathering to Celebrate the 60th Anniversary of True Parents' Holy Wedding, True Parents declared the start of Heavenly Parent's Holy Community, which is to embrace everything from the Blessing and True Family Movement to our world peace movements. They established a new culture and tradition for the settlement of a heavenly unified world.

True Parents said that the Heavenly Parent's Holy Community "will be Heavenly Parent's great umbrella. And under that will be all the various activities that we have done and all the NGOs, UPF, FFWPU, WFWP.... Everything will come under this great umbrella. And we need to testify to Heavenly Parent 120 percent." They continued, "the age of Heavenly Parent's Holy Community is the age in which True Parents unite with Heavenly Parent."

In step with the direction of the providence, on January 25, 2021 (12.13 year 9 on the heavenly calendar), Director-General Dr. Yoon Young Ho spoke at the national True Parents' Special Assembly for Korean pastors. In his presentation he said, "From now on, the format of the worship services for Heavenly Parent's Holy Community's should change, incorporating multimedia elements in order to engage people of all generations and bring them together to attend Heavenly Parent and True Parents. This format should allow the congregation to engage in a two-way give and receive action with the presenters and between congregation members."

The new worship paradigm for the Heavenly Parent's Holy Community will be transformed according to generation and each called Hyojeong Nuri, Hope Nuri and Peace Nuri.

"Nuri" is a pure Korean word meaning "world"; therefore, we are using the term to express the sentiment to worship throughout the world.



1. Hyojeong Nuri (Hyojeong World)

Hyojeong Nuri is a new format for Sunday school using a remote platform adopted during the COVID-19 period when social distancing is necessary, and further developed to provide a well-produced and engaging Sunday worship experience suited to our younger members and their families, which can be shared with all the churches in Korea and overseas through internet broadcast platforms.

The world "hyojeong" is a new term introduced by True Mother in 2016 after the completion of her three-year period of memorial jeongseong following True Father's Holy Ascension in 2012.

"Hyojeong" contains the following three meanings. First, during True Mother's three-year period of memorial devotions, there was no one who had achieved a perfected heart of filial piety. Therefore, True Parents established the standard of hyojeong toward True Parents and presented this standard and attitude that all humankind should possess. Second, hyojeong connotes the longing our children should have to practice a heart of filial piety and inherit and promote True Parents' will for the settlement of Cheon Il Guk. Third, it signifies the life of Moon Hyo Jin, True Parents' eldest son, who helped to bridge the gap between the hyojeong as a concept and as a substantial reality by completing his duty as a true filial son.

In a child's realm of heart, the heart of hyojeong is the origin and core motive in the four realms of heart: filial love, sibling love, conjugal love, and parental love. Another way to understand hyojeong is as the essence of the human heart. The parental position that hyojeong strives to reach is Heavenly Parent. Therefore, the concept of hyojeong refers to the identity of human beings as the absolute object partners who attend Heavenly Parent as subject partner. Hyojeong Nuri maintains the essence of worship and True Parents' words while adding elements of entertainment for the children to enjoy.

Hyojeong Nuri worship has been taking place in the form of a festival and has been conducted 12 times

since August 22, 2021 (7.15, year 9 on the heavenly calendar).

These programs were designed to engage kindergarten- and elementary-school-aged children to participate in Hoon Dok Hae, listen to the message for the week, sing and dance in praise, join Yes-No quizzes, watch musicals and join other games. Hyojeong Nuri is one of the ways we can pass on our faith traditions to the upcoming generations. Even now after the long-term COVID-19 social distancing guidelines have been completely lifted, we will continue with Hyojeong Nuri as it has become a worship platform where three generations can participate together from all over the world through media.

2. Heemang Nuri (Hope World)

Hope Nuri is the new name for the Heavenly Parent's Holy Community weekly worship for Seonghwa students, program with elements which today's MZs (Millennials and Gen Z) can related to, fusing worship, the arts, culture, and media.

The MZ generation can connect well to a hybrid online and offline experience for service and workshops. Moreover, it gives us a platform to be able to develop the "shape of life" for future generations through education and mentoring.

In comparison with former worship styles, the goal of Hope Nuri is to establish worship as a way of life rather than a religion. It is a channel through which participants can experience the love of Heavenly Parent and True Parents in their lives.

3. Pyeonghwa Nuri (Peace World)

The wide-appeal main worship and fellowship platform of Heavenly Parent's Holy Community, Peace Nuri has three main configurations: 1) Ahn Shi II service 2) peace festivals 3) Rallies of Hope.



1) Ahn Shi II service

On April 19, 2004, True Parents declared the establishment of Ahn Shi II (安時日), a Day of Settlement and Attendance. On April 19, True Parents directed that, starting from April 27, 2004, every eighth day would be designated as Ahn Shi II, so the first Ahn Shi II was held on May 5. Ahn Shi II is a tradition similar to the Judeo-Christian Sabbath, which comes every seven days. Although in recent years, it has been primarily celebrated through family worship at home, in this age of Heavenly Parent's Holy Community, it has been expanded to an on- and off-line community worship.

Holy Parent's Holy Community Ahn Shi II service is offered at 6:00 a.m., which gives the whole family the opportunity to join together online, strengthening their family traditions, and making a meaningful

start to the next eight days.

2) Peace Festival

The Peace Festival is a festival style worship service for Family Federation members and peace-seekers all around the world to gather every Sunday in attendance to Heavenly Parent and True Parents.

These Peace Festivals began on April 4, 2021 (2.23, year 9 on the heavenly calendar) as a hybrid event. Peace Festivals have been held under various themes, including Blessings, Joy, Gratitude, Happiness, and Hope and each of the events are made up of three parts (Part 1: Who is Heavenly Parent; Part 2: Who is the Mother of Peace; Part 3: Who am I).

Sub-themes are on different topics such as politics, economy, society, and religion upon which key personnel in these areas have attended to give a message or testimony. The event promotes communication, and through the content of the program, Family Federation members and peace seekers have a chance to discover answers to questions they may have.

Pyeonghwa aewon, or "peace associates," meaning all people who love peace, is a new term that refers to new members of Heavenly Parent's Holy Community.

The Peace Festival is a festival style worship service where peace associates can attend Heavenly Parent and True Parents and comfortably experience Heavenly Parent's Holy Community worship culture.

3) Rally of Hope

The Rally of Hope is the new Heavenly Parent's Holy Community worship paradigm. It takes place locally in one sub-region each time, with True Parents attending virtually. Leaders and staff from providential organizations including UPF, WFWP, and IYSP are invited to join these on-line events as an opportunity to revitalize their Family Federation connections. The Rally of Hope events are divided into two parts and they rotate between the sub-regions. A series of them was held beginning on January 17, 2020 (12.5m, year 8 on the heavenly calendar) in sub-region 5 (Yeongnam provinces) followed by sub-region 2 (Gyeonggi and Gangwon provinces), sub-region 4 (Honam provinces and Jesu Island), sub-region 1 (Seoul and Incheon cities), and sub-region 3 (Chungcheong provinces).

Part 1 of the Rally of Hope is structured like our pre-existing worship style, and in Part 2 True Parents give a message, which is followed by a celebration. During one series of Rallies of Hope True Parents bestowed each heavenly nation sub-region a national flower -- azalea, magnolia, hibiscus, forsythia, and daffodil -- and encouraged the members of each region to resemble the spirit of their flower and advance toward the settlement of a heavenly unified world by uniting with Heavenly Parent and True Parents.

The Rally of Hope is a new worship style and worship culture of offering hyojeong to Heavenly Parent and True Parents as well as an opportunity to reach out and tell the whole world about Heavenly Parent and True Parents. The Rally of Hope has the following characteristics. First, it transcends holding church service at a specific time and place by being held online. Second, a standard order of worship is followed through the online livestream. Third, it is a combination of both traditional worship characteristics and modern characteristics. The Rally of Hope is for all generations to come together and through the participation of each individual, Heavenly Parent can communicate directly with our members. Its focus is concentrated on building a stronger relationship with Heavenly Parent.

We have taken a look at how worship has changed from era to era. In each era, worship changed and adapted because the circumstances of that era demanded a new style. The transformed Heavenly Parent's Holy Community worship style is a formal activity for faith communities that combines symbolic acts of attendance and introspection with the social acts of worship. It gives us a chance to not only build our personal relationships with Heavenly Parent and True Parents, but also encourages each of us to reaffirm and examine our behavior on personal and social levels within our faith community.