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From Alienation to Divine Kinship: The Origins and Spiritual Legacy of True Children's Day

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Every autumn, communities within the Family Federation for World Peace and Unification (FFWPU) gather at dawn to celebrate **True Children's Day** (*Cham Janyeo-ui Nal*). Observed on the first day of the tenth month of the heavenly lunar calendar, the day represents far more than an appreciation for youth. In Unification thought, it marks a pivotal spiritual turning point in human history: the formal restoration of humanity's original identity as direct sons and daughters of God.

To understand its enduring resonance, one must look back to the humble post-war setting where it began and examine the theological vision that continues to shape its celebration.

A Modest Dawn in Cheongpa-dong

The story of True Children's Day began on **November 19, 1960**, at the modest, clay-walled Cheongpa-dong Headquarters Church in Seoul, South Korea. Less than two decades after the devastation of the Korean War, the early Unification movement consisted of a small, tight-knit group of disciples facing intense societal scepticism and hardship.

Only seven months earlier, in April 1960, Sun Myung Moon and Hak Ja Han had held their Holy Wedding, establishing the position of "True Parents" and inaugurating Parents' Day. True Mother was now pregnant with their first child, Ye Jin Moon. Now, having established the position the True Parents, who stood as a new Adam and Eve, God could finally look forward to having His children reconnected to Him as His children. In an 8:00 AM Thanksgiving worship service, Sun Myung Moon addressed the gathered congregation and made a solemn declaration: without True Children, the position of True Parents cannot stand complete, nor can God's heart find rest.

Drawing on the autumn landscape outside the windows, the inaugural address used the metaphor of the agricultural harvest. For thousands of years, people had faithfully sown seed in the spring and reaped physical crops in the autumn. Yet, from the perspective of Unification theology, God had invested spiritual effort across millennia without ever gathering His own primary harvest—sons and daughters standing freely in divine lineage. The assembly culminated in a prayer of dedication, offering the early believers to God as representative first fruits and officially proclaiming the first Children's Day.

The Providential Architecture of Restoration

In the *Divine Principle*, the core doctrinal text of the movement, the establishment of holy days follows a deliberate, sequential order known as the **Four-Position Foundation**:





1. **Parents' Day (April 1960):** The restoration of the vertical connection between God and original, perfected parents.
2. **Children's Day (November 1960):** The horizontal expansion of that lineage into the position of true children.
3. **Day of All Things (1963):** The reclaiming of the natural world and physical creation under the rightful stewardship of true owners.
4. **God's Day (1968):** The culmination of the entire foundation, establishing God's full sovereignty over family, creation, and spirit.

Through the Fall, humanity was cut off from the direct lineage of God, living instead in an alienated servant or adopted relationship with Heaven. The proclamation of Children's Day represented the formal reclaiming of that lost inheritance. It signalled that human beings were no longer meant to relate to God merely as servants, adopted children, or distant subjects, but as direct family members sharing the Creator's heart, joy, and responsibility.

The Ethos of *Hyojeong* (Filial Heart)

Central to the meaning of True Children's Day is the East Asian concept of filial piety, elevated in Unification thought to a universal spiritual discipline known as ***Hyojeong*** (a filial heart toward God).

A true child is not defined merely by receiving affection, but by cultivating an empathetic awareness of God's historical suffering. In historical talks connected with this day, Sun Myung Moon often emphasised that maturity begins when a child learns to comfort their parent. Within this worldview, living as a true child requires:

- **Embodying Unconditional Service:** Moving past self-centred spirituality to practice living for the sake of others.
- **Carrying Providential Responsibility:** Voluntarily sharing the burdens of building peace, recognising that God's work on earth relies on human cooperation.
- **Fostering Universal Kinship:** Treating fellow human beings of every race, creed, and culture as brothers and sisters under one common Heavenly Parent.

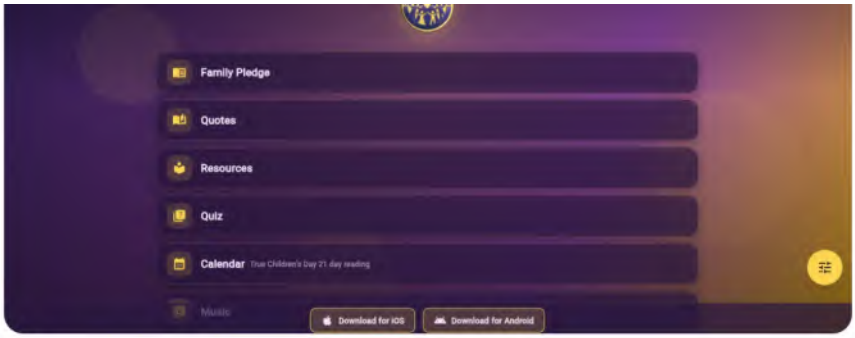
When the prefix "True" (*Cham*) was officially appended to the four major holy days in the 1990s, it served as an ongoing challenge to believers to transcend superficial titles and substantiate that standard in everyday relationships.

Observance and Modern Relevance

Today, True Children's Day is observed globally with both reverent formality and vibrant community celebration: The Dawn Pledge Service, Hoon Dok Hae, and Communal Festivities.

This year, a new dimension has been added. All faiths tell their central message through their holy days. Most of them have a period of reflection up to their major holy days, allowing the faithful to prepare and reflect. This year, through the Family Pledge app or through the familypledge.app website, members can prepare for three weeks before this year's True Children's Day. Each day, a quote is offered, a speech from past True Children's Days is available, and families have been given a few activities they can do together. We invite you to join with the community worldwide in preparing for this joyous day.





What began in a modest Seoul chapel in 1960 has evolved into a global reflection on the sacredness of family. True Children's Day stands as an enduring reminder that the ultimate resolution to human conflict lies in rediscovering our fundamental identity: that before nations, ideologies, or individual differences divide us, we are first and foremost children of the same divine heart.

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