

## Japan's efforts to achieve Vision 2020

Yong Chon Song  
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As our church bodies in other nations are doing, FFWPU Japan is focusing all of its determination on becoming the people's religion by 2020.

As reported, the sincere desire of members to contribute to the providence as the mother-nation by supporting the development of our church in other nations all over the world had led to some unfortunate excesses within Japan as they sought the funds to provide this support. The church faced an existential crisis. Beginning in 2009, Japanese members spent several years working to re-earn the trust and respect of the Japanese public and to repair rifts within the membership. In the course of this process, they conducted a survey of the image of our religion in Japan. They did a survey

covering the Japanese church's own members' opinions (2014), which they then analyzed, and they had itinerant workers collect views directly from the public. The collection and analysis of information was the yin aspect that coincided with numerous conferences within various sectors of the movement. Their aim was to convince the public that the Unification Church was a harmless religion. They did that satisfactorily, and they have moved on in pursuit of becoming an indispensable benefit to their nation.

From then, their first objective was to be an ordinary religion; that is, non-controversial, non-sensational. By having done so, from a spiritual perspective, this indicates they have achieved citizen status. By 2017, the church is aiming to gain enough ground for society to accept it as an elder-brother faith, an appreciated religion that satisfies some hope within the Japanese national soul. To achieve that, they see reforming the church cultural milieu as necessary to gain the respect of members and of outsiders. They aim to be the most influential religion in Japan sometime between 2017 and 2020. At that point, in relation to the people of Japan, the movement would have reached parental status. From 2020, as the religion of the people, they will have achieved monarchical standing (kingship).



### Recovering citizenship

In 2013, they clarified their aim and strategy regarding Vision 2020. They created the Cheon Il Guk witnessing teams, which are serving in various nations.

They established a Youth and Students Bureau and obtained social insurance for their church workers. The following year, they concentrated on reformation within leaders' hearts, in pursuit of which they implemented regulations delineating ethical practices for all pastors and introduced a transparent personnel system to encourage church growth. They focused, too, on organizational reform: they demonstrated strict compliance with societal laws.

They declared Vision 2002, giving that objective to the overall membership. Regarding leaders, they began pursuing seven major objectives: 1) To produce Cheon Il Guk citizens, ideal families, sustained by the Four Great Realms of Heart; 2) To create a sound church, a heart-based community filled with the Holy Spirit and truth; 3) To promote multi-format witnessing and Heavenly Tribal Messiah outreach; 4) To reform leaders and nurture human resources with an eye toward the future; 5) To encourage Hoon Dok Hae using the Cheon Il Guk Scriptures; 6) To fulfill their mother-nation mission and contribute to global peace; 7) To inculcate maturity within their administration and provide stable financing for the organization.

They defined a leader as a servant, someone who empowers others, who takes initiative, who acts in a transparent manner and engages in and encourages mutual communication. They also formulated norms of financial administration.

Last year, they implemented the Project of Hope to address five deep-seated problems in the Japanese movement that will seem familiar to many of us: sluggish growth of worship attendance; a steep rise in the members' average age (currently, 54.7 years old); members mired in personal economic hardships; a disjunction between the first and second generations and a bad social image. In many areas, they saw significant improvement. For the Japanese movement, the Bureau of Legal Affairs granting permission to change their name to the Family Federation for World Peace and Unification was a manifestation of their internal efforts and represented the recovery of citizenship.

They are grappling with the reality that their assessment of the Japanese movement exposed. As in the nation itself, the birthrate among blessed couples has fallen. They are seeing a decrease in the numbers of people that can produce results. That donations will decrease is inevitable. They need to tighten their finances and raise their efficiency level. They need to pick mission work to pursue by carefully focusing on activity that is future oriented and avoid continually responding to emergencies, while trying to increase their membership through heavenly tribal messiah activity.

### **Restoring the right of the eldest son**

Broadly expressed, they see the route to regaining the right of the eldest son within their nation as entailing a qualitative shift in the Japanese movement itself. They need the Japanese nation to conclude that their movement adds value to the society, that it is a contributor. Drastic reform will be the focus of 2016. They aim to be a reformed organization that creates value for their neighborhoods, their nation and the FFWPU members by 2017. They expect this to be followed by a leap in social influence in the years that follow 2017 and they are looking forward to explosive growth as they near 2020.

The headquarters will play a pivotal role in assessing the potential and actual results of churches throughout the nation and selecting those it would be most wise to concentrate manpower and effort in. Likewise, it will need to assess the forms of activities that members engage in, so that they are investing themselves in the wisest possible way into activities that can most effectively move FFWPU-Japan toward its ultimate objectives. Heavenly tribal messiah activity will be central as mandated by True Mother and as a wonderful means of permeating True Parents' love throughout Japanese society. In short, as Japanese members demonstrate to their neighbors and relatives love within their families and perform what are ultimately acts of love in pursuit of Japan's total restoration, every citizen will be able to enjoy the fruits of Unificationism and the love of the True Parents of Heaven, Earth and Humankind.