

FFWPU Europe and the Middle East: Meaning Of History From Viewpoint Of God

Knut Holdhus

April 4, 2024

Part 1 of a lecture given by Rev. Jack Corley



Dr. Hyeon-seob Do, the president of Sunhak UP Graduate University, Asan, South Korea

God and the meaning of history discussed as part of preparations for new version of the teachings



Rev. Jack Corley

Part 1 of a lecture given by Rev. Jack Corley, head of the East European sub-region of the [Family Federation](#), at an international prayer meeting by Zoom on 3rd April 2024. The lecture is based on a presentation originally given at seminars in South Korea as a preparation for publishing a [new version](#) of the teachings of the [Family Federation](#).

I was thinking about how to make history interesting. For some people, history is boring, but actually I would say that now we really understand the true meaning of history.

For most people, it's just a series of events and people, names and dates, mostly of wars, but they don't see the underlying direction of history. We actually have the greatest blessing that, through [Father](#) and [Mother Moon](#) and through the [Unification Principles](#), we understand how history began, we understand the root of conflict, and we understand the direction of history.

And so we can be optimistic, even though the world sometimes looks very difficult. We can actually be optimistic about the future, because we know precisely the time in which we live. It's like the 30,000-foot view of history. [...]

The text was actually presented originally by Professor Hyeon-seob Do, the president of Sunhak UP Graduate University.

One of the expressions I've often heard in our movement is the "anguish of [God](#)". Therefore, when you listen to this history, I want you to consider that behind all events, back and forth - and many times failures, disappointments and betrayals - there has been a loving Parent anguishing over His children's situation.

The greatest pain for parents is the suffering of their children. So a parent can only be happy when his or her children are happy.

It's the same for whomever you love - your wife, your husband, children, relatives, close friends. You can only be really happy when they are also happy.

And so, I want you to keep this in mind as I look through what otherwise could be a rather dry explanation of history.

I am actually using the transcript from the original lecture, which I have edited down because of time. I believe I could have done a better job. So my apologies if it's not as good as it should be.

I'll read [from a provisional translation from Korean]:

"Heavenly Parent has a dream: to give birth to [from the Korean verb 낳다 (nahda) - may also be translated as 'bring forth', 'become the Parent of', 'bear'] human beings as the children who can monopolize [from the Korean verb 독차지하다 (tokchaji hada) - may also be translated as 'possess exclusively', 'engross'] Heavenly Parent's love and create an eternal world where they experience joy and happiness while giving and receiving infinite love."

We are so used to living in a world of conflict and evil that it's hard to believe the purpose of life actually is joy - joy for [God](#) and joy for us.



[Mother Moon](#) speaking in New jersey, USA

We often hear that Heavenly Parent created humankind or made human beings. [Mother Moon](#) says,

"Heavenly Parent gave birth to us [became our Parent, brought us forth]."

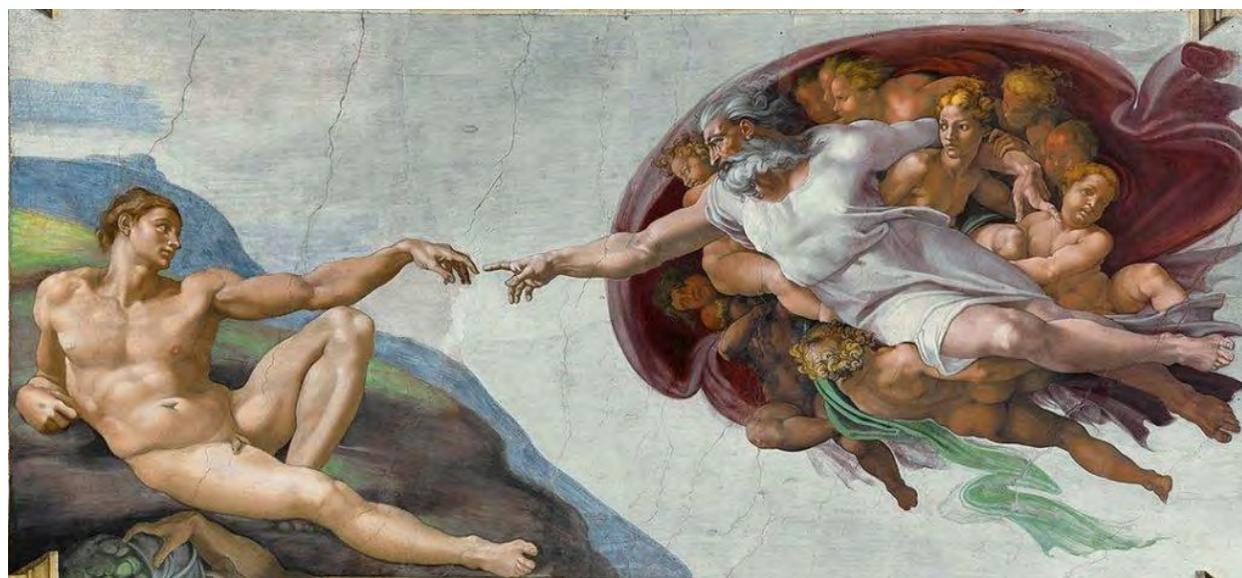
I'll read some more [from a provisional translation from Korean]:

"When we say Heavenly Parent 'gave birth to' [became the Parent of, brought forth] human beings, Heavenly Parent's parental nature is revealed more clearly.

I think that the expression that best reveals the attributes of Heavenly Parent, who has [fatherly and motherly attributes](#), is the phrase '[God](#) gave birth to us [became our Parent, brought us forth].'

Looking at it that way, we realize that the [relationship between Heavenly Parent and us](#) is more intimate and more

profound."



The Creation of Adam, ca. 1511 by Michelangelo (1475-1564)

This painting in the Sistine Chapel, Michelangelo's "The Creation of Adam", misses one really very important part: That is Eve. And so, the concept, of course, is that Eve was like an afterthought in the creation story in the Bible.

But actually, [God](#) was at His most creative when he created Eve. She was the ultimate and final creation of [God](#), after everything else, including Adam.

I'll read some more [from a provisional translation from Korean]:

"Heavenly Parent's dream could not be fulfilled due to the fall of our first ancestors. To fulfill this dream, Heavenly Parent, whose beginning and end are the same, chose the people of Israel from among fallen humankind.

The chosen people of Israel were to attend and follow Heavenly Parent and fulfill their mission as the central nation to restore the lineage in order to bring about the birth of the Only Begotten Son [독생자 (toksaengja - may also be translated as 'Firstborn Son' or 'First Son')] and Daughter [독생녀 (toksaengnyeo - may also be translated as 'Firstborn Daughter' or 'First Daughter')] who will inherit [God's](#) lineage and become the [True Parents](#) of humankind.

Just as Heavenly Parent gave birth to [became the Parent of, brought forth] one man and one woman in the beginning, in order for humankind to return to Heavenly Parent, an Only Begotten Son and [Only Begotten Daughter](#) who inherit the lineage of Heavenly Parent must be born."

So this is the ultimate statement about the meaning of history.

To be continued. Part 2 coming soon.

Slightly edited text, comments in square brackets added by Knut Holdhus.

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God As Our Heavenly Parent (Father And Mother)

March 29, 2024 • Knut Holdhus

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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.

See [part 2](#), [part 3](#)

This is the second in a [new set of](#)



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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*.



Jin-su Hwang, professor of theology at [Sun Moon University](#), Asan, South Korea. Photo (2023); Screenshot from video by [신통일한국 평화포럼](#)

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 brief.

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.

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] 'Hanim' 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)



Mother Moon 4th Feb. 2020. Photo: FFWPU

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."



The [Exposition of the Divine Principle](#) shows its roots in oriental

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Exposition of the Divine Principle, published 1996.

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.

Now, Professor Hwang provides a quotation from **Father Moon** that describes this process in the following way,



Father Moon. Photo: FFWPU

"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)

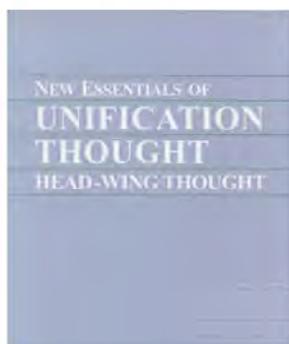
And Dr. Hwang has two more quotations from **Father Moon**,

"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)

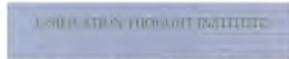
"If we go to the root of the universe, we come to **God**, and we need to be aware that **God** has two natures, a masculine and a feminine nature." (A speech **Father Moon** gave 15th September 1995)

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

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



nature and external form of feminine yang-yin. Therefore, **God** exists not only with a masculine aspect but also with a feminine aspect.



The latest version of Unification Thought, published in 2006.

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.

Continued in [part 2](#), [part 3](#).

Featured image above: *Dr. David Hanna lecturing in Oslo, Norway on 13th November 2022. Photo: Knut Holdhus*

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