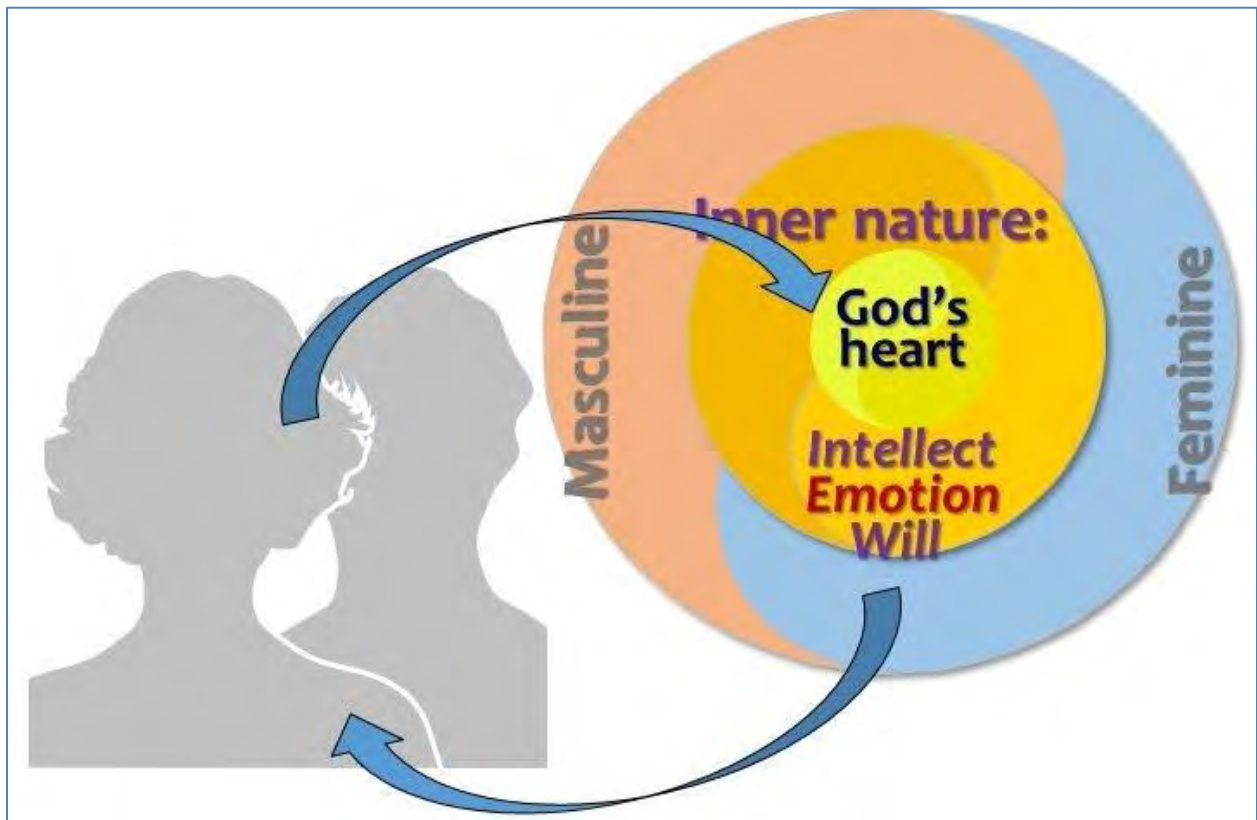


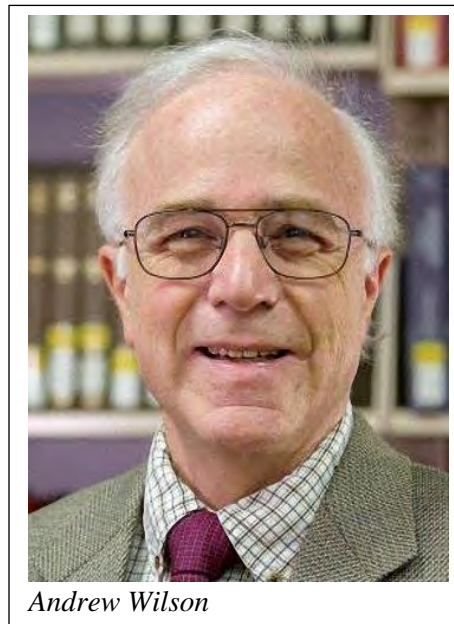
FFWPU Europe and the Middle East: Gender-Balanced Understanding Of God And Christ

Knut Holdhus
June 1, 2024



Left part of image by Superbenjamin

From the Feminine in Christology to the Feminine in Ontology - Opening to a Gender-Balanced Understanding of God.



Andrew Wilson

Part 1 of a speech by Dr. Andrew Wilson, Professor of Scriptural Studies at [HJ International Graduate School for Peace and Public Leadership \(HJI\)](#), New York, USA,. The speech was given 11th April 2024, the first day of an international online 3-day conference on "Peace and Public Leadership: Addressing the Challenges of Our Times", organized by [HJ International Graduate School for Peace and Public Leadership](#), New York, USA. Dr. Wilson's speech was delivered during session 3, which had the theme "Christology and Women: Relevance for Peace". Andrew Wilson's current research interest is the theology of [God](#) as heavenly Mother.

I'm going to present pretty much a [Unificationist](#) perspective here. [...]

In traditional Christology, Christ is male [...] Jesus is a man. As the second Adam, he redeems the sin of Adam, a man. This is important - to get back to Christological and theological foundations - because if we just work from the standpoint of

social justice, we don't really get at the root of the issue, theologically speaking.

And that's one of the reasons why some of these feminist theologians have ended up being sort of alienated from religion and the church. But we want to keep it all together here.

So Jesus as the Second Adam redeems of the sin of Adam. He was a man, and as the Word made flesh, Jesus is the incarnation of Heavenly Father, the [God](#) who is male. And likewise Christian expectation of Christ at his return is for a man.

But in Unification Theology, Christ must be male and female, both from the standpoint of incarnation and from the standpoint of salvation.

“Through him all things were made; without him nothing was made that has been made.”

John 1:3, NIV

From the standpoint of incarnation, Christ is the incarnation of the Word from which all things were made (John 1:3).

The Word from which all things are made must be both male and female, because all things in creation are in pairs, like male and female.

This is ultimately because [God](#), the basis of the Word, has both male and female characteristics, as [Divine Principle](#) refers to Genesis 1:27.

"So [God](#) created man in his own image, in the image of [God](#), he created him; male and female he created them."



Saint Paul (ca. 10-67 AD), one of the apostles of the early church and author of several letters in the New Testament

This supports the idea that [God](#), as the subject partner, has the dual characteristics of yang and yin in perfect harmony. ([Exposition of the Divine Principle](#), pp. 18-19) The implication is that Christ, as the incarnation of the word, must be both male and female.

And then from the point of view of redemption, St. Paul taught that Jesus, the Second Adam, redeems mankind from the sin of the first Adam.

"For just as by one man's disobedience, the many were made sinners, so by the one man's obedience the many will be made righteous." (Romans 5:19)

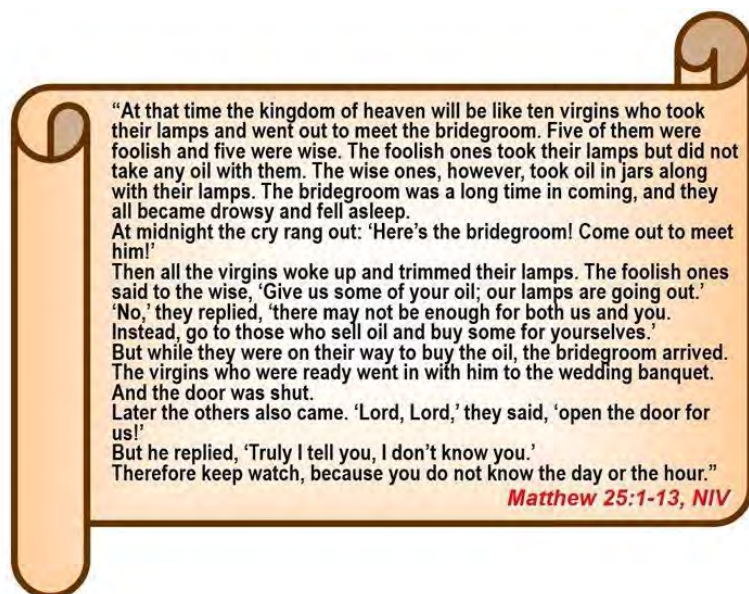
But how can this be since both Eve and Adam sinned at the fall? So redemption from the Original Sin, [Unificationism](#) argues, requires in addition to the second Adam, the Second Eve.

Unification Christology, then, brings us to the mission of [Reverend Moon](#). He understood that Jesus' mission was unfinished, and that he was responsible to complete Jesus' mission.

"The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.' But they paid no attention and went off – one to his field, another to his business. The rest seized his servants, ill-treated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests." *Matthew 22:2-10, NIV*

And the main thing that Jesus didn't do during his lifetime was to marry and establish Christ as male and female.

And Jesus hinted at that in a few places. For instance, in the parable of the Wedding Banquet in Matthew 22:2-10, the guests were invited to the wedding of the King's son, that is [God's](#) son, but they refused to come. That is a thinly veiled metaphor for how the Jewish people were expected to support Jesus so that he could marry. But they did not.

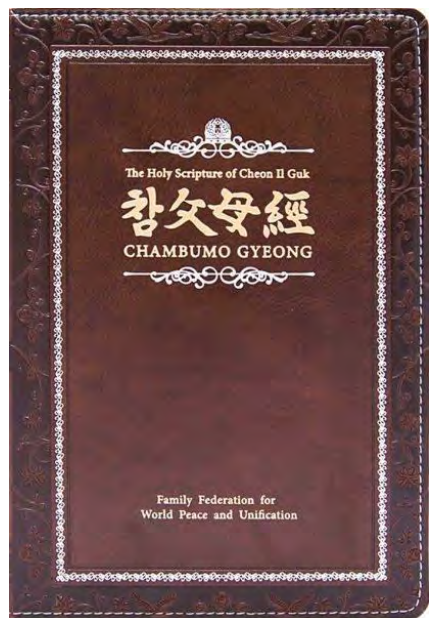


And in the parable of the Ten Bridesmaids in Matthew 25:1-13, the bridegroom, that is Christ, is delayed. This is the delay of the Second Coming (Parousia), which points to the idea that at the Second Coming Jesus will marry. Therefore, Jesus will come as the bridegroom.

And then in the Book of Revelation 19:9, we read,

"Blessed are those who are invited to the marriage supper of the Lamb."

These are Biblical hints to the revelation that [Reverend Moon](#) had, that he had to fulfill as the Second Coming the mission of Jesus, that was not finished, and that was to marry - [the marriage of the Lamb](#). That was the first task of the Lord of the Second Advent.



Cham Bumo Gyeong, one of the Holy Scriptures of the [Family Federation](#), published 2015. Contains extracts from [Father](#) and [Mother Moon's](#) speeches, describing [True Parents'](#) life course in their own words

It took place on 11th April 1960, at [True Parents' Holy Wedding](#). To denote his bride, [Reverend Moon](#), in one of his speeches coined the term the "[Only Begotten Daughter](#)". He said,

"Jesus called himself [God's](#) only begotten Son. The only begotten Son needs the only begotten Daughter. Jesus was to embark on the path to save the world, but he could not do it alone. He needed to establish his family as the foundation." (Cham Bumo Gyeong, 1.1.2.3, 10th May 1968, p.32)

That was from 1968, so long before [Mrs. Moon](#) started calling herself the [Only Begotten Daughter](#), [Rev. Moon](#) already introduced that concept, even though it got "buried" for a long time.

To be continued. Part 2 coming soon.

Session 3 of the online conference was introduced as,

"Traditional Christology, which is meant to show [God](#)'s intention to build the [Kingdom of God](#) through His incarnation in Jesus Christ, has lacked the element of divine femininity. The consequence is that Christianity has fostered attitudes that privilege men above women, and societies that discriminate against women and other marginalized people.

This deficiency has been identified and addressed by twentieth-century theologians, among them Rosemary Radford Ruether (1936-2022), who elucidated ways that Jesus Christ displayed the love and work of [God](#) who is feminine as well as masculine.

The authority of [God](#)'s feminine voice has also been a feature of new religious movements in Korea which draw upon shamanistic folk religion where female mudangs [shamans] have privileged access to Heaven. The fullest expression of gender balance in Christology is [Unificationism](#), which proclaims the advent of the [Only-begotten Daughter](#) standing side-by-side with the Lord of the Second Advent."

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God As Our Heavenly Parent (Father And Mother)

March 29, 2024 • Knut Holdhus



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

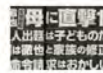


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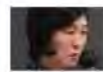
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Mastermind Of Awful Abuse As Advisor To

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.



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

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 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] 'Hananim' to [the Korean expression] 'Haneul Bumonim'. This is [2020](#). Photo: [HFWPU](#)' '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."



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)

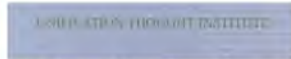
"If we go to the root of the universe, we come to **God**, and we need to be aware that **God** has two natures, a masculine and a feminine nature." (A speech **Father Moon** gave 15th September 1995)

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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