

Heavenly Parent and True Parents, in the Post Foundation Day Era

Andrew Wilson

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European Cheon Il Guk Assembly

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Transcript of <https://vimeo.com/162681204> by Airenae Culvy



Intro: ... There are so many of you here who came and we look forward to hearing your special lecture on True Parents in the Post-Foundation-Day Era. So let's have a big welcome to Dr. Andre Wilson! (Applause)

As captioned: Prague, April 8, 2016

Thank you everyone. This is a real honor to be here; and yes, I have a lot of memories of Prague. I was here twenty-five years ago. Yurilaida welcomed me into his home and he gave me the opportunity to teach for four months in Bruno to students, who used to...under the Communists had to take Marxism classes. So that it wasn't that communism was fallen; it had a place in the curriculum. So what should I teach instead of Marxism for those two credits? I was teaching about six classes in the Bible and four classes of VOC (Victory Over Communism). (Laughing) It was a great, great experience to be here and to travel all over the Czech Republic and Slovakia because at that time it was one country at that time and I met many of you, like Anton and Barbara and I'm really happy to be back here in Prague.

And so, I'm here... I didn't used to get to lecture to the Church. I was an obscure professor at UTS (Unification Theological Seminary); and, I wish Europe would have sent more students, but that didn't happen so much. We really have a pretty good program there in terms of training ministers, not just academically but also how to do preaching, counseling, congregational development, church growth, all the things that pastors have to do. And I really do think we are in this wonderful and terrifyingly new time period after the passing of our True Father where we are institutionalizing. And True Mother is presiding over this institutionalizing process.

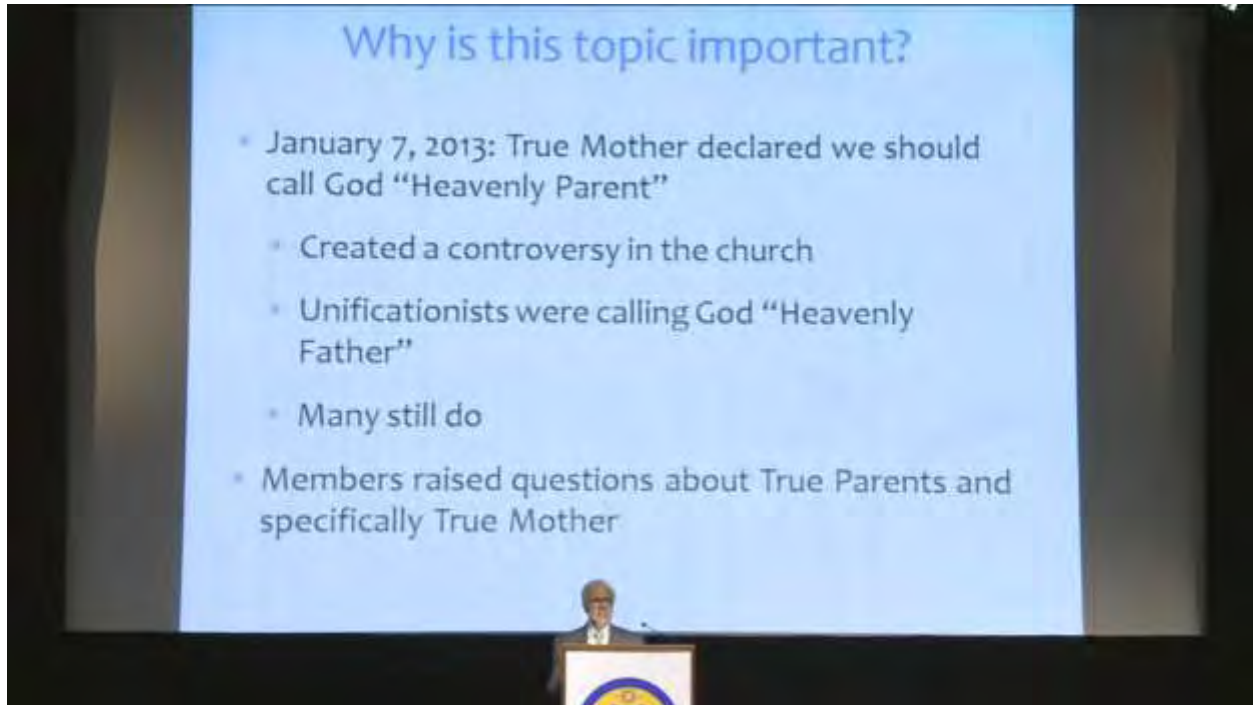
Really it is a good time to open our minds to think about new things and how we can grow into this new era; but suddenly with the controversy over the Sanctuary Church, I wrote this article about the Only-Begotten Daughter and, boom, I'm getting asked to speak here and there, and this is very nice. Thought I could only think about the Christian history, whenever there is a heresy, that is when theologians have work to do. So, Arian started to make great waves in Rome and people like St. Augustine, they start to get recognized. See we theologians, we don't always have that much of a job, but sometimes we do, and this is one of those times.

So, my title: 'Heavenly Parents and True Parents in the Post-Foundation-Day Era'

Let me just say that I appreciated Col. Bo Hi Pak when he said, "We are beyond the Last Days." We were talking about the Last Days at the time we were teaching the Divine Principle. But now the Last Days are over. True Parents have accomplished everything. Satan is surrendered in 1999; and so, now we are living in Cheon Il Guk. So, the Bible doesn't even have anything, not anything with information about this time

period. All you can do in the Bible is get up to the Last Days and find out a little about the Last Days; but, we are beyond that now. Isn't that interesting? Thank about that. We are truly in a new world. All the Bible says is, 'a new heaven and a new earth' and 'God will wipe away every tear from everyone's eye.' So, maybe that's what we need to learn how to do. How can we help God wipe away every tear from everyone's eye?

So, one of the ways God is wiping away every tear from every eye is by bringing out Her Femininity. So, just before Foundation Day, True Mother declared that we should call God 'Heavenly Parent.'



As captioned:

* January 7, 2013: True Mother declared we should call God, "Heavenly Parent."

* Created a controversy in the church (because we were calling God "Heavenly Father" before and why shouldn't we do as we always have been)

* Unificationists were calling God "Heavenly Father"

* Many still do

* Members raised questions about True Parents and specifically True Mother

(This controversy, I see, as parallel to the problems some members have with True Mother as a leader. So, when we think about the femininity of God, we think about that part of God that has been eclipsed, that hasn't been widely known. There is a kind of parallel here... because, just as we can see that there is a development in our relationship with God,)

As captioned: I. PARALLEL DEVELOPMENT

God: From Lord to Heavenly Parent

Messiah: From Christ to True Parents

as captioned: History of Humankind's Understanding of God

* Pre-Old Testament Age - nature spirits

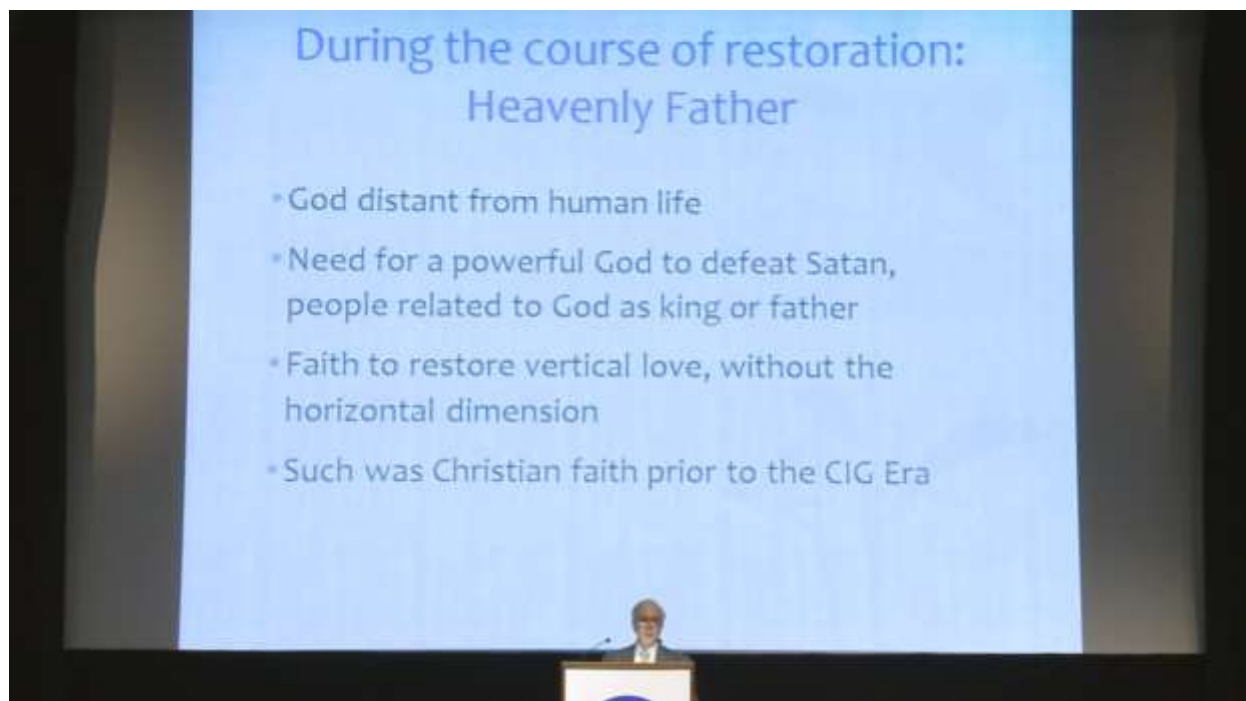
* Old Testament Age - Lord, King

* New Testament Age - Heavenly Father

* Cheon Il Guk Age - Heavenly Parent, Heavenly Father and Mother

(from the Pre-Old Testament Age to the Old Testament Age to the New Testament Age, where God was known basically as a masculine Being, as a Lord , a King and Heavenly Father; and, now we have to Cheon Il Guk Age where God is the Heavenly Parent. That means Father and Mother together. So, at the

same time, we have the development of True Parents. Messianic thinkers, the Embodiments of Jesus Christ, who was a man, and all the prophets; they were all men, Moses and so on, and then all of a sudden we have True Mother. So, there is a kind of parallel here, developing here. So, one of the themes of my lectures is that we need to get to know God's Femininity; and, that is a good way internally to understand True Mother better and the time of Her leadership by Heaven is to support this kind of faith.)



As captioned: During the Course of Restoration: Heavenly Father

- * God distant from human life
- * Need for a powerful God to defeat Satan, people related to God as King or Father

(In the old days, before now, mankind needed a powerful God because there was Satan; and, the job of defeating Satan required a powerful male God. So, it is natural that we understood God as a warrior, a King and as a Father. And we developed faith in that Fatherly God to help us solve our problems that we encountered in our daily life. Still Christians today are looking for that powerful God to bring Heaven down and help solve problems.

- * Faith to restore vertical love, without the horizontal dimension
- * Such was Christian faith prior to the Cheon Il Guk Era

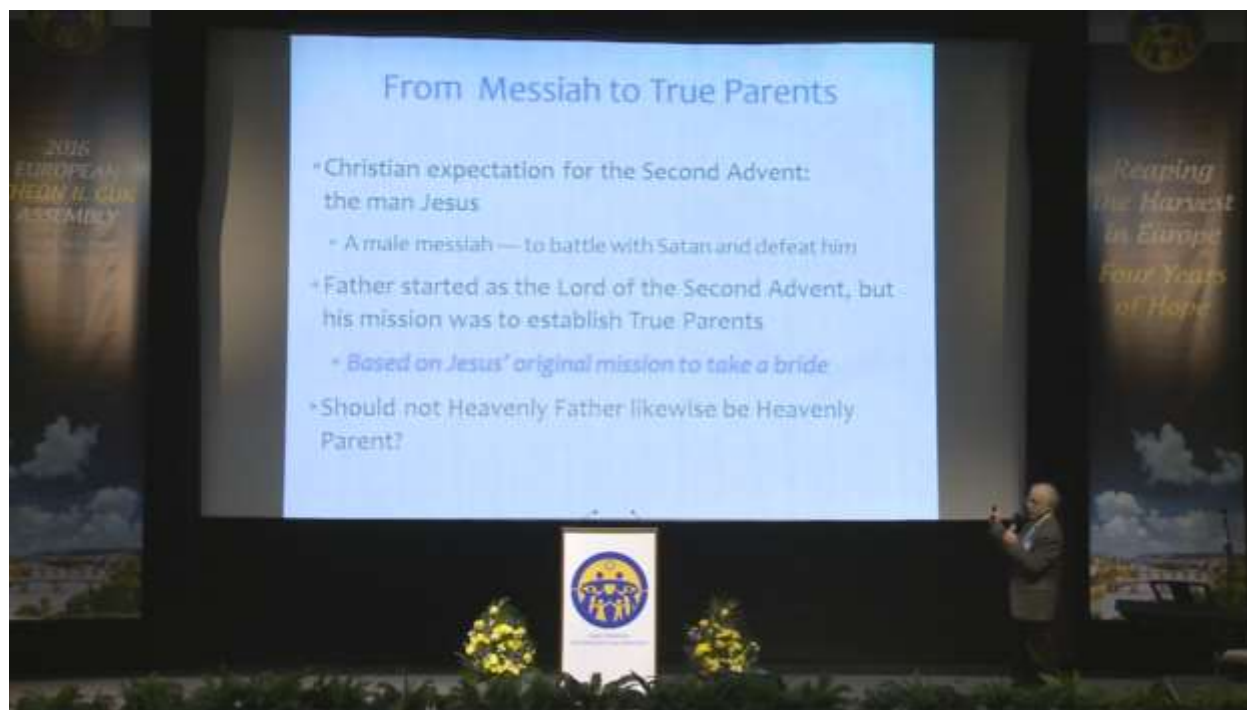
as captioned: During the Course of Restoration: Heavenly Father (continued)

- * Jesus prayed, "Our Father ... "
- * Christian way of addressing God
- * (True Father prayed, "Our Father") Father's way of addressing God
- * Holy songs like "The Father's Dwelling Place"
- * Written prior to 1960
- * Exposition of the Divine Principle: "In recognition of God's position as the internal and masculine subject partner, we call Him, 'Our Father.'"

(The holy songs that we sang, which were mostly written prior to the Holy Wedding in 1960, if you study the history of the holy songs, they were all about the Father, "The Father's Dwelling Place" ... And this is because, before the wilderness course from 1954 to 1994, the Unification Church stood in the position of Christianity, replacing Christianity which had rejected the Lord of the Second Advent. So, the Unification Church was standing as a Christian church. And the Divine Principle, which was the teaching of the Unification Church was to bring Christians to the Lord of the Second Advent. It was not really teaching about True Parents. It was at the stage prior to True Parents to bring people to the Messiah. So, the conclusion of Divine Principle is: 'Where is He coming from? When is He coming? and who is He? It's not about True Parents. It is about the Messiah. And it is understood that this is the early training of

Unification Church members; and sadly, most of us who were educated when the Divine Principle was our teaching, some of us haven't been educated beyond that because our educational system is based on the Divine Principle. It means it was based on a system that was developed for the Christian church age. That is one reason why people are somewhat confused now. We need to change our educational format of teaching to be suitable for this new time. And that is something that hasn't really been done yet. Maybe this is something that the European church can pioneer; get some really good lecturers and figure these things out. So, the Christian expectation for a male Messiah to fight with Satan; and, Father was the One even as the Second Jesus, who came to fulfill that mission. And this is based on that original mission.

* The Unification Church stood in the position of Christianity to restore the foundation for the Messiah



As captioned: From Messiah to True Parents

* Christian expectation for the Second Advent: the man Jesus

* A male Messiah to battle with Satan and defeat him.

* Father started as the Lord of the Second Advent, but His Mission was to establish True Parents

* Based on Jesus' original Mission to take a Bride

(Jesus had another Mission, beyond defeating Satan, he was supposed to take a Bride; and therefore, we have the hope and promise of the Bride. So, when True Mother comes as the Bride, we can begin to think that, maybe now, the era when Heaven can begin to reveal Herself. That is, God can reveal the Mother side of God and can 'draw nigh'.)

* Should not Heavenly Father be likewise the Heavenly Parent?

(It's the last thing, like the final step. It was the last thing that was declared before the establishment of Foundation Day, was that we call God 'Heavenly Parent.' So, you can see a progression; and, Father began His Mission as the Lord of the Second Advent, the male Messiah)

as captioned: Parallel Development from Messiah to True Parents

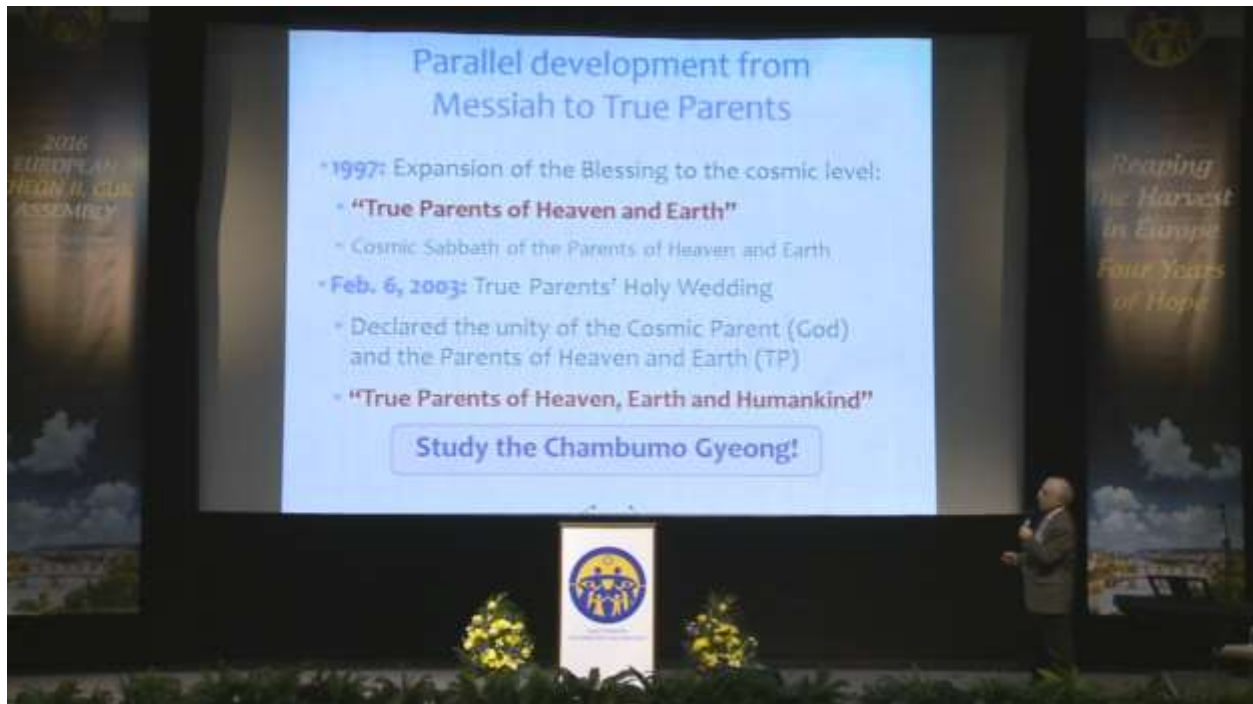
* (1945) Father began His ministry as "Lord of the Second Advent"---a Christian concept

* As the male Messiah, Father alone did not embody the fullness of the God of dual characteristics

(Father could not say, 'I am the full embodiment of God;' because God is both masculinity and femininity. The full embodiment of God comes through True Parents who embody both God's masculine and feminine side. So, Father had to take a Bride; but even as a Bride, in 1960 Mother was still in a subordinate position. She had to go through a course, a seven-year course until God's Day. God's Day established the Oneness of God, Father and Mother. We could begin to speak of True Parents on January 1st, 1968.

* (1960s) God's Day established the Oneness of God, Father and Mother

* "True Parents" on the family level



As captioned: Parallel Development from Messiah to True Parents (continued)

* 1997: Expansion of the Blessing to the cosmic level:

(Then in 1997, True Parents' work goes beyond the church level; and, blessings began to be given to people all around the world to people of all faiths. Even atheists and communists, they can all receive the Blessing. So now, we could have a new title for True Parents: 'True Parents of Heaven and Earth')

* "True Parents of Heaven and Earth"

(And in 1997 after the 40 million couples Blessing, we had the Cosmic Sabbath of the Parents of Heaven and Earth)

* Cosmic Sabbath of the Parents of Heaven and Earth

* February 6, 2003: True Parents' Holy Wedding

* Declared the unity of the Cosmic Parent (God) and the Parents of Heaven and Earth (True Parents)

(And in 2003 there was a second holy wedding of True Parents, February 6. At that point, True Parents become totally united with God, the Heavenly Parent, and we could speak of a new title for True Parents: "True Parents of Heaven, Earth and Humankind")

* "True Parents of Heaven, Earth and Humankind"

(Now all of this is kind of dizzying if you haven't been following the providence. So, that is why we have this wonderful Book called 'Chambumo Gyeong.' And Chambumo Gyeong lays it all out. You can clearly understand all the steps of the providence of the development of the True Parents and the stages that They went, decade by decade, 1970s, 1980s, 1990s, 2000 and so on. This is very important stuff that all members need to educate themselves about in order to really understand the meaning and value of True Parents. So, I'd encourage everybody to read it.

STUDY THE CHAMBUMO GYEONG

II. TRUE PARENTS' WORDS ON HEAVENLY PARENT AND HEAVENLY MOTHER

(And so, this concept of Heavenly Parents, the True Parents are male and female, and God is male and female, God is Heavenly Parent; and, True Parents have been speaking about Heavenly Parent quite a bit.)

As captioned: True Father Spoke of Heavenly Parent

(Even though we are in the Unification Church basically working under a male, Heavenly Father concept of God; still in Father's speeches, He would speak about God as Heavenly Parent.)

* Father often spoke of Heavenly Parent, looking toward this ideal,

* Even as He carried out the Mission to restore the Christian Foundation

(Even in the Exposition of Divine Principle there is one sentence:)

* In Exposition of Divine Principle

"Even fallen parents cannot feel joyful when one of their children is unhappy. Is this not even more true for God, our Heavenly Parent?" (EDP 151)

(So we can understand in some sense already that this is not something new that True Mother invented. The concept of Heavenly Parent is not Mother's invention. Mother is not changing anything. This is already something that True Father was talking about.)

* Cheon Il Guk Era: "Two (male and female) become one."

(And since the Cheon Il Guk Era is the era when tw become one, then the two means male and female, husband and wife; but also in the Godhead. God's Masculinity and God's Femininity become One.



As captioned: Heavenly Parent in the Cheon Seong Gyeong

(So, in the Cheon Seong Gyeong even as early as 1964 in one speech:)

"God has devoted Himself ...with the heart of a parent, in the shoes of a servant, sowing sweat for earth, tears for humankind and blood for Heaven. We too, in order to find and attend our Heavenly Parent, must shed blood, sweat and tears for Him, and ... go forward in the shoes of a servant."

(Now remember that Korean doesn't have pronouns, so this 'Him' here, that's an English problem, a translation problem. In Korean you do not have the pronoun 'him' or 'her.' But this is a big problem for us Westerners to talk about God. Which pronoun can we use for God? You can't really say 'It.' You can't really say 'Them' because God isn't a plural but is One. So, we are stuck with 'Him,' or 'Him-Her.' So anyway, True Father is calling God 'Heavenly Parent' in 1964; and throughout the Cheon Seong Gyeong, there are many passages like it, where Father used the term 'Heavenly Parent' for God.

* True Father called God 'Heavenly Parent' in 1964

as captioned: Heavenly Parent in the Cheon Seong Gyeong (continued)

"True Parents intimately know the Heavenly Parent." (2001.10.30) CSG 186

"We find three sets of parents in the cosmos: the eternal Heavenly Parent, the True Parents on earth, and the parents in our families... They live with love as their center." (1990.02.21) CSG 37

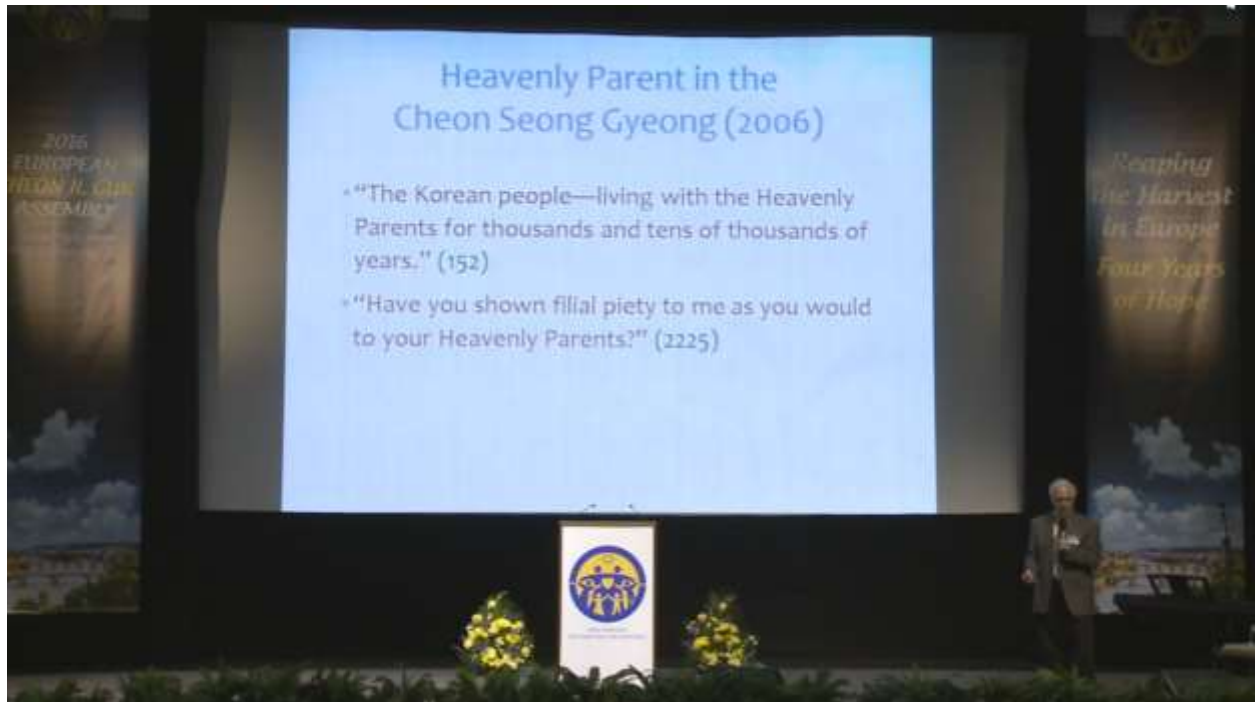
(And in the old Cheon Seong Gyeong too; this isn't something True Mother invented because She instructed the Korean leaders and editors to put this stuff in the new Cheon Seong Gyeong. It's in the old Cheon Seong Gyeong too.

As captioned: Heavenly Parent in the Cheon Seong Gyeong (continued)

"God has devoted Himself ... with one heart of a parent, in the shoes of a servant, sowing sweat for earth, tears for humankind and blood for Heaven. We too, in order to find and attend our Heavenly Parent, must shed blood, sweat and tears for Him, and ... go forward in the shoes of a servant."

(Now, remember Korean doesn't have pronouns so this 'Himself' here is an English problem, a translation problem; because, in Korean you do not have a pronoun 'him' or 'her.' But this is a big problem for us Westerners in trying to talk about God. What pronoun do you use? You cannot really say 'It.' You cannot say 'Them,' because God isn't really in the plural; God is One. So, we are stuck with 'Him.' Or should it be Him/Her?

So, anyway, True Father is calling God 'Heavenly Parent' in 1964.



As captioned: Heavenly Parent in the Cheon Seong Gyeong (continued)

(Throughout the Cheon Seong Gyeong there are many passages like it where Father used the term "Heavenly Parent" for God.)

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"We find three sets of parents in the cosmos: the eternal Heavenly Parent, the True Parents on this earth, and these parents in our families ... They live with love as their center." (1990.02.21) CSG 37

(And in the old Cheon Seong Gyeong too ... This isn't something True Mother invented because She instructed Korean editors to put this stuff in the new Cheon Seong Gyeong. It's in the old Cheon Seong Gyeong at least 30 or 40 times, like this one:)

"The Korean people---living with the Heavenly Parents for thousands and tens of thousands of years." (152)

"Have you show filial piety to me as you would to your Heavenly Parents?" (2225)

(So, Mother directed us in January of 2013 to call God "Heavenly Parent."

As captioned: Mother's Direction to Call God Heavenly Parent

* Heavenly Parent: hannul bumoo

(Now, the word "bu mo" in Korean includes the word "bu," which means 'Father,' and "mo," which means Mother)

* bu () Father

* mo () Mother

(So, it's very clear in the Korea what Heavenly Parent means: Heavenly Father, Mother)

* hannul bumo - Heavenly Parent

* Heavenly Father and Heavenly Mother

(We have a problem with the English, because with the English, you can have a single-parent family that we refer to as our parent; and actually, this is a very big social problem. We don't want to give people the idea that when we say, "Heavenly Parent" that we are endorsing single parents. That's why I like to suggest that in the West we think of terminology like, "Heavenly Father and Heavenly Mother" or "Father and Mother God" to use instead of "Heavenly Parent." "Heavenly Parent" in Korean says, "Heaven Father, Mother," "Hannul BuMo."

Also, the word "parent" in English is very impersonal. It is like when you fill out a form. When you were a kid, you never went over to your mom and said "Parent. Parent." You say, "Mommy," or "Daddy." You don't say, "Parent." So, there's nothing intimate about that word in English.)

* Father-Mother God

* God, our Father and Mother

(Now, as to whether it is singular or plural, again, this is an English problem. In Korean, any noun, any word, can be singular or plural. So)

as captioned: Parent or Parents?

* Korean does not indicate singular or plural.

* This is a matter for English translation.

Video continues - Transcription ends