

## **Crossing the Jordan: the transition from a led to a self-governed people; a nomadic to a settled people**

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It is the intention of this paper to assert the position that without serious reform, the Unification Movement cannot be a role model for Cheon Il Guk and is in no position to guide any people or society to establish Cheon Il Guk. We will reflect on the moribund state of the UK Unification Movement as a case study, and this paper will take the position that the reason the Unification community within the United Kingdom for the past thirty years has been not only stagnant but actually hemorrhaging members of both the first and second generation is not due to resistance and persecution from without but rather a devastating failure to exist in a principled way in both structure and function. We are a movement who teach the Principle but do not reflect the Principle. In evangelical outreach the most apt motto for our movement would be: Do as we say, not as we do.

Our most fundamental error has been the belief that following True Parents trumps the Principle and exempts us its requirements. This is no more correct than the position of the Texas snake handling preachers -- with ever decreasing numbers of fingers -- that their love of God exempts them from having to take due care when faced with the dangers of nature. Our reductionist operating philosophy has long been to subvert all energies into the single purpose of creating the facade deemed most likely to convince the leading lights of the world that True Father is the Messiah; under the assumption that all the other stuff would take care of its self once we had achieved this.

It is our obsession with this shortcut that has blinded us to the reality that people and the world just do not work this way. Ultimately, people don't actually prioritize the teachings that make the most sense. If they did then Mormonism would not be one of the fastest growing religions in the world. So the idea that we could just schmooze people, then theologically strong-arm them into believing that True Father is the Messiah was always going to fail. The reason this woeful strategy has been adhered to for so long is, in large part, due to a misunderstanding of the lack of scalability of the concept of the prepared person. A prepared person is characterized in Unification parlance as someone who, with a minimum of care and education, is ready to accept True Parents, drop everything and devote the rest of their life to serving God's immediate providence.

So, rather than having well over one hundred thousand energized faithful in the UK (which was a very realistic possibility) we instead have just a thousand or so mostly exhausted and dispirited survivors.

### **Nomadic V s Agrarian/settled people**

We are Nomads.

Nomadic people are foragers and opportunistic hunters who work an area while the pickings are good and after exhausting those resources they move onto to other lands. In general, this lifestyle does not promote population growth and it is all such people can do to even maintain their numbers as the harsh existence of the nomad ensure a high loss rate. The historic and even current, evangelical attitude of the Unification movement has been nomadic in nature as we sought only to invest in people who were short term prospects; what we euphemistically refer to as prepared people. There are only a small percentage of any society who are of this type though and if we track our world movements activity over the past fifty years we can see this nomadic behavior of exhausting the resources of a particular region before moving on to other lands (literally) only to repeat this process.

Agrarian or settled people prepare the environment and engineer consistent and bountiful harvests. It is not a coincidence that human kind experienced a population explosion shortly after making the transition from a nomadic to an agrarian, settled existence around 8,000 BC. I suggest that had we invested time and resources in developing faith communities over the last fifty years then we would have also reaped the benefits of a vast Unification Church UK population increase. Instead, thoughtful, quality people who wanted to take time to get to know our movement were often actually described as being sent by Satan to waste our time and distract us from finding prepared people and were gotten rid of by being made to feel unwelcome. In fact what we should have been doing was preparing people by investing in them, each other and our community rather than losing patience if they hadn't consented to a seven day workshop by the first month of contact.

### **Three stages of fire building**

Luke 12:49: "I have come to bring fire on the earth, and how I wish it were already kindled."

Fire, branches and even water are all Biblical and Unification Church metaphors so I will illustrate the principle of community development so as to build a model of Cheon Il Guk with a brief description of fire building.

In order to build a fire there are three types of combustible needed.

1. Tinder.
2. Kindling.
3. Firewood.

Apart from size and thickness, the two main differentiating characteristics of these three types of firewood are that of flammability and burn duration.

1. Tinder is paper thin, very dry and can be ignited with only a spark. Once lit, the tinder will burn brightly and although it will only burn for a short time, it will blaze long enough to dry out and ignite the kindling. The prepared people that caught fire easily and burned brightly were essential to God's providence but many were as the seeds mentioned in Matthew: 13 that fell on shallow topsoil and although sprouting quickly were withered by the sun.

2. Kindling (one of the word roots being to give birth and in turn gives rise to the term kin meaning family) is thicker than the paper-like tinder; more akin to chopsticks. The Kindling cannot ignite from a spark but once it is heated up and dried out sufficiently it will burn longer than the tinder and so is able to dry out and ignite the firewood. We can equate the kindling to the friends and family we encouraged the prepared people to cut off from for fear of losing them to but actually lost the chance to convert (at least here is one mistake not repeated in Albania as around 80% of members also have a family member or close friend who also joined). -- So although both tinder and kindling cannot be relied on for a sustained fire their value is that they can multiply the energy from the initial spark and use their heat to sear away the moisture that renders firewood resistant to ignition; water being a metaphor for fallen nature in Unification Church culture.

3. Firewood takes quite a long time to ignite but once it does it burns consistently hot and for a very long duration and after this point the tinder and kindling is no longer necessary to maintain the chain reaction.

Firewood here equates the figures in society that needed much care and attention and who would be great figures in God's providence once they had been prepared with sincere love and engagement. Our encouraging prepared people, to disconnect from their families and community after joining the movement ensured the failure of our mission as surely as a fire builder trying to burn logs would if he dispensed with the intermediary kindling and tried to ignite the logs through contact with the tinder only.

Our attitude to the growth of our movement over the last half a century has been akin to someone building a fire with tinder only and frantically rushing about to gather more as it quickly burns out. This behavior can still be observed for example in the aforementioned, celebrated nation of Albania where, despite the great work of the Albanian family and visiting STF witnessing teams, the burn rate is so high that the total number of members in that country has not risen at all for ten years (though, at least they make it to the kindling, if not the firewood stage): publicizing only the inspired youth who join and not the equal or greater number who leave a few years later is the kind of wilfully distorted reporting (to both members and higher leaders) that has contributed to the sustaining of our unprincipled practices).

The final part of this presentation will illustrate the main way in which we have misapplied the Principle and will be unable to establish Cheon Il Guk until we change this.

### **Subject/object give and take action**

Subject/object give and take action is at the core of the belief system of our movement, yet we rarely implement it in a Principled way. The way it works is the Subject initiates and the Object responds. The Subject gives out energy (e.g. love) and the Object returns beauty. The great tragedy has been our failure to recognize that in order for this process to be sustainable, the Subject has to be able -- or enabled -- to regenerate the depleted energy. The spent energy cannot (in a timely fashion) be regenerated by the Subject alone but rather the subject requires the returning beauty to stimulate the regeneration of this energy. This returning beauty is no more just a pleasant fringe benefit of the process than female is a lesser part to male or external a lesser part to internal. Returning beauty is an equal and vital part of the process of give and take action and without it the process soon breaks down.

Sun-Myung Moon -- CSG: God has a reservoir of love but He cannot access it, it is trapped inside. Only his object has the power to release it.

A practical example of this would be the members of the South London Unification Church community who took the Subject position, initiated and gave out the energy of love -- as evidenced by their

fundraising, labor and outreach to other communities -- in order to bring about the existence of their very own Church building (Peace Embassy). The church building and the activities that are made possible as a result are the returning beauty which gives the members of that community pride and joy and even though they gave out of themselves, they do not feel empty but rather feel all the more fulfilled and energized.

A practical example of this being done in an unprincipled way would be the decades-long practice of eliciting donations and activities with no regard to ensuring that beauty would be returned, so, from the point of view of the member, the energy given (demanded and extracted actually) just disappeared into a seemingly insatiable black hole of providential need; and by this I do not mean unworthy projects but rather projects that are too vast, abstract or the fruits of success too distant for any beauty to return in a reasonable timeframe. There is room for some level of pure sacrifice for such things but the ratio has to be sustainable.

This fatal operational error was partly facilitated by three major mistakes.

1. We assumed and expected all members to have perfectly mature and sacrificial hearts. (A mother Theresa like spiritually mature person is actually energized by sacrifice whereas, after a certain point, a not yet mature person of faith is depressed by sacrifice.)
2. The conflating of result with process. (The result being Principled does not equate to the (seemingly) most expedient process being principled).
3. The conflation of sacrifice with neglect. (Any sacrifice must be matched by equal desire otherwise it is sadomasochistic neglect which leads to resentment... and sometimes to lawsuits.)

Exodus 25:2: Tell the Israelites to bring me an offering. You are to receive the offering for me from every person whose heart moves them to give.

2 Corinthians 9:7: Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

## **Conclusion**

In order to bring Cheon Il Guk to the world, we must first become a model of it. To do this we must be Principled in both structure and function.

Having reverence for God, True Parents and the lineage of True Family does not necessitate the abdication of free will; nor limit that free will to only choosing to either blindly obey or not. Self-determination is essential in order for a local and national community to have pride in the fruits of their efforts -- and this returning beauty is essential for the re-generation of desire. This point should not be negated by guiltting them for needing this process through labelling them un-sacrificial.

Abraham challenged God over the fate of Sodom and Gomorrah; perhaps not knowing if he would be struck dead for his temerity. Moses stood up to God over his intention to destroy the Israelites in the desert and went one better, he not only put his life on the line but his very salvation as he demanded that God blot his name from the book of life if he would not turn from his intention: Amazing! I suggest that rather than being angry, God was thrilled and relieved to see the confidence of ownership displayed by these two great men. I suggest that establishing Cheon il Guk can only happen when our community takes local and national ownership of both ourselves, our goals and also our relationship to God and True Parents.

As the strength of resistance offered by the eggshell is set so that only a chick that is strong enough to survive beyond its protective walls can break through, then, I strongly suspect that True Father created a controlling culture for the embryonic phase of our movement so that only when we are strong, confident and bold enough to live as a faith community of self-determination would we challenge this overbearing control and assert (in a principled way) a natural and principled level of independence. So I reject the idea that this way of thinking is disunity but rather it would be us offering to relieve much of the burden from God, True Parents and the world-and-European leadership; and who knows, perhaps set an example of a Principled movement in both structure and function that would bear great fruit and eventually start to resemble Cheon Il Guk.