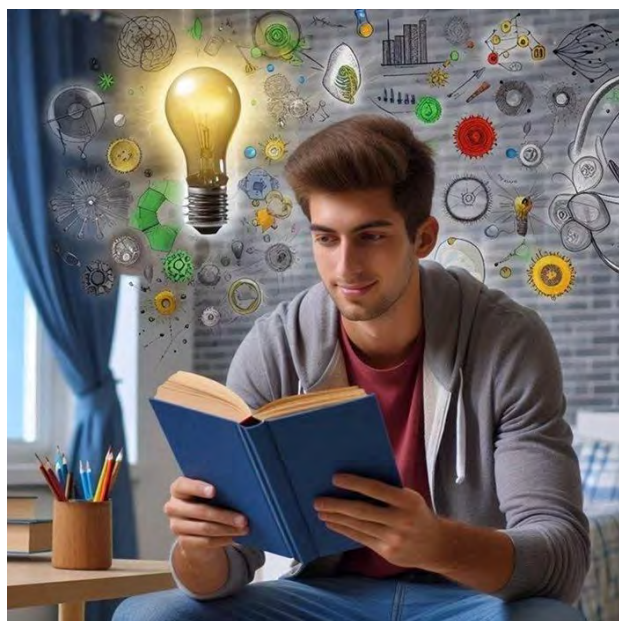


FFWPU Europe and the Middle East: David Hanna - How You Know What You Do Is Good

Knut Holdhus
January 22, 2025



Finding wisdom

Words of wisdom: If you want to be good, make sure you have a clear motive, a sense of direction, and a good purpose

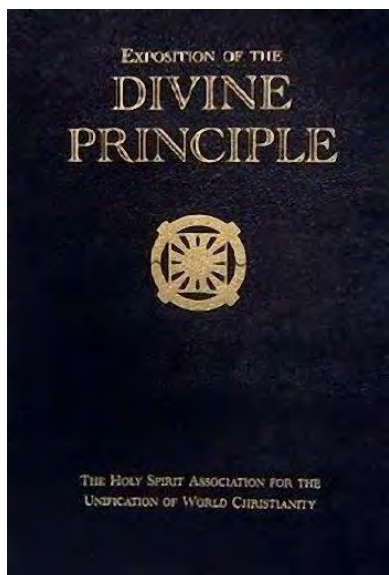


Dr. David Hanna, head of the North European subregion of the [Family Federation for World Peace and Unification](#)

A speech given by Dr. David Hanna, head of the North European subregion of the [Family Federation for World Peace and Unification](#), at an international prayer meeting on Zoom 22nd January 2025. Slightly edited.

I once taught an elderly "sister" the [Divine Principle](#) one to one, and she was overjoyed to find a living Messiah. She'd been searching all her life.

But she had one sticking point to signing membership. She had a long-term attachment to the idea of reincarnation through her research of Buddhism, Hinduism and the practise of meditation. Even though she was brought up in the Orthodox Church, and then as a Catholic, I tried to help her understand through lectures. I even wrote an essay for her to read, but to no avail. She still felt this was an obstacle.



I didn't really know what to do. But I had a phone call with one wonderful "brother" in the Netherlands who had got to know this lady as well. He recommended that I sit down with her and read together the [Exposition of the Divine Principle](#).

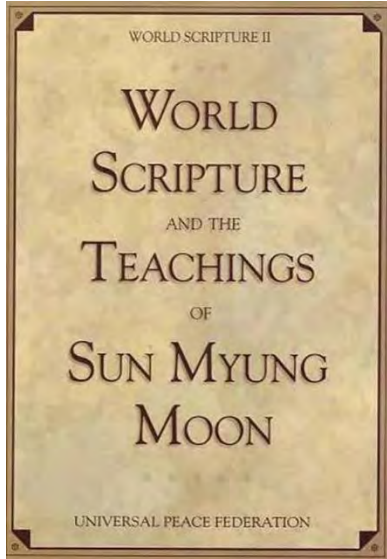
I did this. That is reading the page or so that deals with reincarnation. It's not a long passage. When we had finished reading, she said, "That's it!

I finally got it!" And then she went on to sign membership.

This taught me the importance of what I would call "going back to the source". Often when I'm teaching, I'm painfully aware that I'm giving a reworked and paraphrased understanding which can indeed help people access the material, but it cannot have the spiritual power and clarity of going to the original source.

I was so happy when the [True Parents](#) included as number six of the eight great textbooks "[World Scripture and the Teachings of Sun Myung Moon](#)" because it contains many quotations from the religions

of the world, from African native religions to even Scientology.

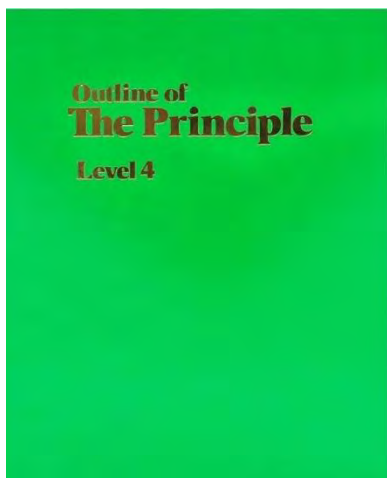


It acknowledges and embraces that rich heritage and [God's](#) word in other holy scriptures. Now of course that's joined by the three books of the holy scriptures of the [Family Federation](#) - [Cheon Seong Gyeong](#), [Pyeonghwa Gyeong](#), and [Chambumo Gyeong](#).

We have available to us an extraordinary wealth of spiritual knowledge and wisdom. I also myself like to read other versions of the [Unification Principles](#). I recommend those and include in lectures also other sources, even non-Unificationist ones.

I noticed in this particular book - you might recognise this one - the Outline of the Principle - Level 4, the old "green book" as opposed to the "black book". Do you remember? There are still a few around, and you'll certainly find it online, as I did.

I noticed in this book that there was something that was not included in the [Exposition of the Divine Principle](#), our main text. And I was rather curious - as when one notices these kinds of things. And the text I saw gave rise to this diagram.



It tells us that to do good, three things have to line up. The first is motivation, our reasons and impulse. To do something, our motivation has to be good.

The second is the end goal. The purpose has to be a good purpose. It's very possible to have a good purpose but not a good motivation, and vice versa.

But that's not all; something else is talked about. It's what connects these two. And the term that is used is "direction". The direction has to be good.

Now, it's not really explained in the text what that exactly means, but I take it to mean that the way we do things has to be good. It has to be morally good and ethically good.



Diagram Dr. Hanna used to illustrate his speech. Based on the section "Good and Evil Seen from the Viewpoint of Purpose" in "Outline of the Principle - Level 4"

And it's not the case that the end justifies the means, which is a justification so often heard.

With these three lined up, then we can pursue beauty, truth and goodness in all things.

I found this to be very revealing, but I wondered where this came from. And I thought it was only to be found in this version of the [Unification Principles](#).

But then I was reading the [Cheon Seong Gyeong](#) as an original source and came across this passage right here.

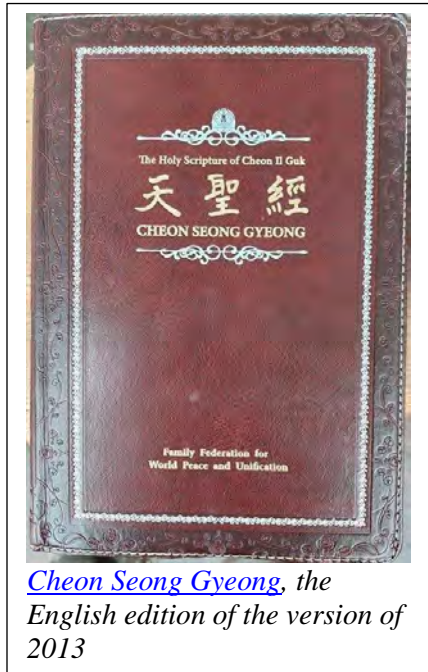
It says there,

"[God](#) is the causal being of the universe. He is the causal being behind all action, the causal being who exerts force, the causal being who gives direction, and the causal being who endows purpose.

We call him a [God](#) of personality because he always acts with a clear motive, a sense of direction, and a

purpose.

Therefore, everything in the world advances in the direction of the purpose that is based on the cause. This is what we mean when we say that [God](#) is the being that causes everything."



[Cheon Seong Gyeong](#), the English edition of the version of 2013

I repeat,

"We call him a [God](#) of personality because he always acts with a clear motive, a sense of direction, and a purpose."

This tells me even more. This is not only the way of goodness, but a source of godly personality. If we are to be in the image of [God](#), I reckon that means we too should always work with a pure motive that is good, a sense of direction that is good, and a purpose that is also good.

Then we are free to do what we want, to contribute in our own unique way with great freedom.

[...] It's quite amazing how much you all are doing. I hope that the words I shared from the [True Parents](#) tonight will serve to affirm the goodness of what you are doing. I hope it will even motivate you to get started on something and do it with joy and with the confidence and feeling of liberation of knowing that what you are doing is good.

Thank you and [God](#) bless you all.

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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 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)

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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,

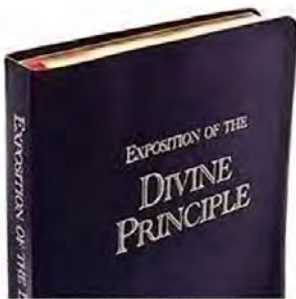
"We must now change how we address **God**. When we pray, we will change [the Korean word] 'Hananim' to [the Korean expression] 'Haneul Bumonim'. This is 'Heavenly Parent'. It is smooth in English and is also meaningful in Korean. Therefore, when you pray, the very first words you utter should be 'Heavenly 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."



Exposition of the Divine Principle, published 1996.

The **Exposition of the Divine Principle** shows its roots in oriental 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,

"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



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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)



Father Moon. Photo: **FFWPU**

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 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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