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Dissertation

**A Grounded Theory Study on
the Family Federation for World Peace and Unification
Faith for Developing New Understandings of
True Mother Hak Ja Han
After True Father Sun Myung Moon's Seonghwa**

문선명 참아버님 성화 이후의
한학자 참어머님을 새롭게 이해하기 위한
세계평화통일가정연합 신앙에 관한 근거이론 연구

Student's name: Yeunhee Chang

Advisor's name: Insoo Kim

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Department of Ministry
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Abstract

A Grounded Theory Study on the Family Federation for World Peace and Unification Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon's Seonghwa

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This dissertation will explore the phenomenon that occurred within the Family Federation for World Peace and Unification (FFWPU) after the *seonghwa* (ascension or passing) of True Father, the Reverend Dr. Sun Myung Moon, in 2012. Upon the assumption of the central leadership role by his wife, the True Mother, Dr. Hak Ja Han Moon, educators and leaders felt challenged to follow her vision and directions, resulting in a negative phenomenon towards her leadership as the spiritual leader of FFWPU and an uncertainty of faith. The primary focus of the study was to understand how views or perceptions of True Mother changed before and after True Father's Seonghwa in the eyes of participants, as well as the actions taken by them to develop a new faith understanding of her. The research revealed that the cause of the phenomenon was attributed to a strong focus on True Father for maintaining one's faith rather

than on both True Father and True Mother. Therefore, the two research questions posed by this dissertation are: (1) How have one's views or perceptions of True Mother changed before and after True Father's Seonghwa? And (2) What actions were taken by participants to develop a new faith understanding of her?

This qualitative study employed the Grounded Theory (GT) methodology founded by Barney Glaser and Anselm Strauss, and developed by Juliet Corbin, to analyze data from eleven in-depth interviews of the FFWPU leaders, educators, and associates. Data analysis yielded 530 concepts amalgamated into 40 subcategories and 16 categories.

The research seeks to explore the various ways in which individuals come to understand and align with the teachings of the FFWPU faith. It was found that observing the actions and words of a chosen exemplar (such as True Mother), practicing elements of *jeongseong* (devotion), and learning the truth from both the spiritual and physical realms were essential components for strengthening one's faith. Through analysis, participants were classified into three distinct group types: Knowing True Mother Through True Father's Words, Knowing True Mother Through Physical Experiences, and Knowing True Mother Through Spiritual Experiences. Three emergent themes were then identified: We Did Not Know True Mother Completely, Change Through One's Own Efforts, and The Need for Spiritual and Physical Experiences to Solidify My Faith. It is concluded that through the sincere practice of offering *jeongseong*

and working on one's own moral character, a greater appreciation for True Mother can be developed and one's faith can be strengthened.

This research is timely, as it provides educators and pastors with information, hope, and guidance to aid in ministries or environments facing a similar phenomenon. Furthermore, the findings of this research contribute to the theological understanding and framework of True Mother by contributing new understandings of her, thus filling the gap between the person and the theological teachings surrounding True Mother.

Key Words: True Mother Hak Ja Han, Only Begotten Daughter, Holy Spirit, Faith, Grounded Theory

I. Introduction

1. Research Background and Purpose

The second chapter of this dissertation will provide background information and literature to support the research findings and present the gaps found within the literature required for further study. The discussion will include an exploration of faith in general, perspectives of the FFWPU faith, and a discussion of the theological writings of True Mother. The literature will be analyzed to evaluate the historical understanding of True Mother's life and the theological conceptions about her. Information about True Mother's life or a sense of her being, is essential, if not foundational, for theological development and understanding. It is hypothesized that a lack thereof may be the reason for the challenges revealed by the research participants.

Well-known New Testament scholar James D. G. Dunn's explanation of "imitatio Christi" or the imitation of Christ will be addressed to offer a framework for studying True Mother as an Exemplar for Faith. The term "Exemplar for Faith" has been coined in the New Testament to refer to Jesus Christ in the Christian tradition. One of the new ways in which True Mother has revealed herself has been as the "only-begotten," or, "Only Begotten Daughter." In this case, it is appropriate to consider the frame of study developed of Jesus as he has also been called the Only Begotten Son. Dunn explains,

The question of Jesus' own experience of God becomes important—important for *our* faith in God, perhaps even for the possibility of faith in God. Given that Jesus was a “religious genius” at the very least—that is, his consciousness was open and attuned to wider dimensions of reality than the great bulk of other men, that he had insights into the human condition and relationships which come to few—given this, then Jesus' understanding of his experience of these wider dimensions, as well as his response to his neighbor, may become paradigmatic and determinative for my faith and world-view.¹⁾

Dunn posits that Jesus' life is worth studying as an exemplar to emulate for those seeking to deepen their relationship with God. Jesus' extraordinary insight into relating to people set him apart, making him a valuable figure to emulate. Similarly, the FFWPU holds that True Mother as the True Parent is the model to imitate in one's life of faith.²⁾ Knowledge of her life and how it has impacted the lives of believers is essential to cultivating a relationship with our Heavenly Parent. Thus, as New Testament scholars understood that what Jesus “said and did”³⁾ has guided people until this day, what True Mother has “said and did” may also offer guidance and insight for those who look to her to build their life of faith in God as their Heavenly Parent.

1) James D. G. Dunn, *Jesus and the Spirit* (Michigan: William B. Eerdmans Publishing Company, 1975), Location 188 of 7916. (Kindle Edition).

2) The FFWPU theology teaches that the True Parents are the exemplars or models of the perfected son and daughter of Heavenly Parent who are united in heart with our Heavenly Parent, thus they represent God on Earth. They come to separate humanity from their connection to Satan by engrafting humanity through the Holy Marriage Blessing Ceremony and through the Holy Wine Ceremony that will separate them from Satan's grasps. The True Parents teach the ideal of God's creation and hope for humanity and offers salvation through the Marriage Blessing, which is the anointing of God's blessing to form a family with God's blessing.

3) James. D. G. Dunn, *A New Perspective on Jesus: What the Quest for the Historical Jesus Missed* (Michigan: Baker Academic, 2005), 21. (Kindle Edition).

This research offers perspectives on faith to help those who have experienced similar phenomena, as mentioned in the research problem. The aim is to broaden and build trust in the understanding of True Mother and her works and to provide hope to those working to support Heaven's will. The empirical evidence collected from research participants who follow True Mother and True Father can be interpreted as reflective of the hearts and minds of the wider FFWPU membership. This research contributes to a greater sense of the being or personage of True Mother and provides new, positive perspectives for pastors, leaders, and educators who face challenging circumstances when attempting to explain the meaning of True Mother's new words and directions.

2. Research Method and Scope

Throughout the study, the researcher focused on two representative research questions to explore the challenges and changes experienced by the FFWPU members and affiliates after True Father's Seonghwa. The first study question asked, how has one's views or perceptions of True Mother changed from before and after True Father's Seonghwa? The second study question asked, what actions were taken by participants to develop a new faith understanding of True Mother? Understanding the lived life of one's founder(s) of faith is significant for nurturing one's faith understanding of God, our Heavenly Parent.

Knowledge acquired regarding how research participants came to understand True Mother has worked towards answering other questions and problems that emerged within the phenomenon explored in this study.

This study sought to ascertain the strategies used by individuals in their pursuit to comprehend True Mother's role in connection to faith in our Heavenly Parent. The findings could guide church leaders to help members deepen their understanding of True Mother as they face challenges in following her vision and directions. To this end, the Grounded Theory (GT) methodology was chosen to analyze the data. Barney Glaser and Anselm Strauss founded GT and developed it with Juliet Corbin.⁴⁾ The GT methodology is widely used in sociology and nursing studies and has gained wide adoption in disciplines such as theology, psychology, business, and practical theology.⁵⁾

This research study conducted interviews with eleven participants who can be characterized as leaders, educators, or associates of the FFWPU.⁶⁾ Six men and five women from North America, Asia, and Europe, participated in the research. The interviews were conducted from 2020 to 2021. Participants signed a Research Participation Consent Form to take part in the study. Interviews were

4) Janice Morse M., Phyllis Noerager Stern, Juliet Corbin, Barbara Bowers, Kathy Charmaz, and Adele E. Clarke, *DEVELOPING GROUNDED THEORY, The Second Generation* (New York: Routledge, Inc., 2016), 27-28.

5) Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory* (London: Aldine Transaction, 1967), 3.

6) Nine participants were the FFWPU members, and two were church affiliates given the title Peace Ambassadors. Peace Ambassadors may or may not be a member of the FFWPU and work together to support and offer their talents in any given church affiliate organization.

recorded and the data was organized and analyzed through open, axial, and selective coding. Finally, the research findings were analyzed and synthesized into themes and subsequently used to formulate a theory on how the participants' understanding of True Mother evolved through personal and observational experiences, ultimately allowing them to align themselves to Heavenly Parent's standard of love and gain knowledge of Heaven's will.

The participants' experiences were systematically organized and analyzed using the GT method which facilitated the formulation of a theoretical framework. The title of the grounded theory that emerged as a result of the research is *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. (More is found in Chapter IV of this dissertation). Therefore, the relevant literature within the dissertation does not only stand to reveal the gaps in previous research but also supports the emergent grounded theory.

The researcher aimed to provide empirical evidence obtained through interviews of the FFWPU members and affiliates who have had personal encounters with True Mother. As she stands in the position to guide the FFWPU members towards faith in our Heavenly Parent, it is the responsibility of the ministry to find ways to explain True Mother's role, value, and significance for one's life of faith based on grounded evidence of who she is. As the research subject was understood to be a sensitive topic, the researcher wanted to use a

methodology to account for any bias. The GT methodology could account for a researcher's bias through its analysis tools and has the capacity to ground the research data, which offered an interpretation of practical results that could be used by pastors in the field. By coding the data from the interviews sentence by sentence, or into small portions, emergent concepts could present the closest interpretation of the phenomena, thus facilitating the identification of real solutions to the problem.

Furthermore, the GT method emphasizes the development of new theories and ideas that can help draw readers towards a new understanding, providing guidance that can develop new ways of thinking and formulating new solutions. The GT methodology has been used in religious contexts to gain insight into the religious experiences of individuals. The specific techniques used to code the data, the process of developing the emergent themes, and the methods used to ensure the accuracy and validity of the results are discussed in more detail in Chapter III of the methods section.

3. Preceding Research

This research dissertation will explore the relationship between one's faith and one's understanding of True Mother. The researcher explored faith interpretation from religious, philosophical, and organizational contexts. The

journal summaries presented here focus on the religious and philosophical discussions of faith perspectives⁷⁾ in connection to reason, trust, epistemology, and practice.

The following two journal summaries look at faith as it relates to reason. In his essay, theologian Theodore T. Shimmyo examined how the *Exposition of the Divine Principle*⁸⁾ and Unification Theology address the relationship between faith and reason as it is discussed within the Christian tradition. He concludes the discussion remains unresolved as the nature of fallen human beings is still questionable. Shimmyo reveals that humankind has entered a new age. Thus, the process of being restored through the teachings of the second advent has begun, asserting that humans can use reason to resolve tensions through new understandings.⁹⁾ Through textual theological and philosophical analysis, the essay explored Thomas Aquinas' revealed and natural theology and questioned whether the *Divine Principle* could also identify as such. He argued that "revealed and natural theology are completely harmonious with each

7) Wilfred Cantwell Smith, *Faith and Belief* (New Jersey: Princeton University Press, 1979), 3. Well-known religious studies professor Wilfred Cantwell Smith, and numerous scholars presented in this section have mentioned the unclear notion of faith.

8) *Exposition of the Divine Principle* is one of the main religious texts of the FFWPU which was first written in 1959. The versions of the book used in this dissertation is an English translated version and has been revised from the original Korean text. The text may also be referred to as the *Divine Principle* or *Principle* when the FFWPU members speak of the concepts and principles within the book. These ways of referring to the text will also be used throughout the dissertation.

9) Theodore T. Shimmyo, "Faith and Reason: A Unificationist View," *Journal of Unification Studies* 3 (2000): 73-84.

other”¹⁰⁾ since the created world manifests God’s internal and external characteristics. He concluded that faith represents the internal (or spiritual and religious) as reason represents the external (tangible or scientific). Through their unity and the making of indemnity conditions, the time for genuine unity of faith and reason should come, which will have significant implications for humanity.

Paul K. Moser’s article, “Reason and Faith in God,” examines how one may defend their faith in God with a grounded response in reason even though there may be no evidence. By analyzing literature on faith and trust, Moser draws on theories of faith and trust to explore their relationship and how they play a role in personal relationships by evaluating the potential resemblances and differences. Moser seeks to elucidate the relationship between faith and reason to address debates and queries.¹¹⁾ Moser investigates a textual and scriptural examination of the relationship between faith and reason, elaborating a methodology for faith in God. He examines the concept of “faith in God,” the utilization of reason, the examination of proposition content associated with the “notion of God” and “de re” or experiencing God directly and considers if one needs to justify faith in God.¹²⁾ Moser concludes that divine love can be experienced but requires cooperation with God; and suggests success depends

10) Shimmyo, “Faith and Reason: A Unificationist View,” 74.

11) Paul K. Moser, “Reason and Faith in God,” *Roczniki Filozoficzne (The Philosophical Yearbooks)* 4 (2016): 5-20.

12) Moser, “Reason and Faith in God,” 6, 12.

on individual effort. Finally, he considers that philosophers should question the difficulty of proving God's existence and ask why one should worship God and how to know if it is the right thing to do.

The following two journals argue for faith in relation to trust. Michael Pace's research, "The Strength of Faith and Trust," explores the psychological strengths and weaknesses of faith. The author believes more needs to be said and clarified on the subject.¹³⁾ Faith is broad; therefore, Pace focuses on interpersonal faith as ascribed to others and sees causes such as negative emotions, degree of confidence, and belief to the strength of faith. Pace also adds trust to the discussion as it is needed to have faith. He uses recent accounts of propositional faith by Daniel Howard-Snyder and Lara Buchak.¹⁴⁾ The research results suggest that faith and trust can be either strong or weak in two distinct dimensions: one looks at the willingness to take risks, and another looks at the resilience of faith to change in the evidential situation. Individuals should be aware of the two dimensions of faith to understand their own strength of faith and to better assess their willingness to take risks despite feeling fearful, as well as the resilience of their faith when faced with changes to their beliefs.

Daniel J. McKaughan and Daniel Howard-Snyder conducted a research study to examine the relationship between trust and faith and to explore their

13) Michael Pace, "The strength of faith and trust," *International Journal of Philosophy and Religion* 81 (2017): 135-150.

14) Pace, "Strength of Faith and Trust," 138, 141.

differences and similarities as they play a critical role in life. Furthermore, the authors observed a lack of interaction between the literature, which they sought to address in their research¹⁵⁾ through a plausible theory of resilient reliance of faith, additional theories of trust, and through the evaluation of substantive issues such as trust without relying, trust as a disposition to rely, trust as relying, resilience, and the value of faith. The research results showed that, although trust and faith have some aspects in common such as a disposition to rely, faith is distinct in that it involves resilience in the face of challenges to relying. This distinction is important as it highlights how relationships of mutual faith and faithfulness play out, suggesting that trust and faith should not be considered interchangeable.

The research from Pace, McKaughan, and Howard-Snyder suggests that faith and trust are two distinct but interrelated concepts. Faith is a psychological strength and involves resilience in facing challenges to relying. At the same time, trust is a disposition to rely and involves a willingness to take risks despite feeling fearful. Therefore, faith and trust should not be considered interchangeable as they offer unique qualities essential to consider in life for one's faith in our Heavenly Parent.

The following journal looks at faith in connection to epistemology.

15) Daniel J., McKaughan and Daniel Howard-Snyder, "How Does Trust Relate to Faith?" *Canadian Journal of Philosophy* (2022): 1-17.

Unification theologian Andrew Wilson points out that Unification Thought¹⁶⁾ neglected to address the central concern of Epistemology: establishing the veracity of understanding intangible and invisible phenomena. He revealed that faith is necessary for acquiring knowledge of God and the self.¹⁷⁾ He sees the problem of how philosophers and theologians need to look at knowledge differently to understand intangible things. Through a textual analysis of Unification Epistemology, Wilson addresses the validity of knowledge about God by looking at methods of cognition centrally through a subject-object relationship between God and the individual. He sees individuals learn the truth from God through prayer, meditation, and the education of the heart. This epistemology emphasizes the importance of the heart as a warrant for valid knowledge of intangible realities such as God, love, life, lineage, and conscience. Additionally, Wilson proposed that knowledge should be understood as a representation of some element of God's Logos and should be beneficial to the individual, family, world, and God by pressing the issue of addressing revelation.¹⁸⁾

16) Unification Thought, also known as the *Fundamentals of Unification Thought* (1991), *Essentials of Unification Thought* or *New Essentials of Unification Thought* (1991) is an ideology representing the Unification Movement. It is described by the writer, Dr. Sang Hun Lee as "the thought that has God's truth and love as its nucleus ... neither of the right wing nor the left wing, but embraces both." (Preface of *Essentials of Unification Thought*, 2002, p. iv).

17) Andrew Wilson, "Knowledge of God: An Issue for Epistemology in Unification Thought," *Journal of Unification Studies* 20 (2019): 195-215.

18) Wilson, "Knowledge of God: An Issue for Epistemology in Unification Thought," 102.

The following two journals look at faith in connection to practice. First, Sun-Young Moon explores the eight religious holy days of the FFWPU to explore how they create the religious culture and expand the understanding of the religious beliefs of the FFWPU in connection to faith. The writer began by looking at the Three Great Blessings¹⁹⁾ which, to FFWPU members, represent the concept of the fulfillment of the purpose of creation.²⁰⁾ Through literature analysis, text analysis, and observation of the FFWPU holy days, SY Moon examined the eight holy days in the established order of: True Parent's Day, True Children's Day, True Day of All Things, Heavenly Parent's Day, True Parent's Birthday and several other holy days established between the 1980s-1990s. The author researched how the FFWPU faith is practiced through the celebration of these holy days. The research revealed that the Church's holy days differ from Christian ones and emphasize the restoration of the teachings of the Three Great Blessings, the fulfillment of the Kingdom of Heaven on Earth through human responsibility, and the acknowledgment of a covenant between God and humankind. Through these holy days, SY Moon saw that faith, in this faith community, embodies the ideal religious prototype of the tradition they seek to fulfill; that of the heavenly ideal of being in a parent-child relationship with God.

19) The Three Great Blessings is a special term found in chapter 1, section 3 of *The Exposition of the Divine Principle*, which explains the blessings given to humanity (Gen 1.28) by God, our Heavenly Parent.

20) Sun-Young Moon, "The Faith of Family Federation for World Peace and Unification Viewed from the Religious Holy Days," *Journal of the Korean Academy of New Religions* 45 (2021): 111-137.

Dale Tuggy's research sought to analyze whether Jesus required faith in God, considering the doctrines of the Roman Catholic Church declare Jesus a sin-sacrifice and one miraculously revived by God, ascribing him immortal. An assessment was conducted to validate the assertion that Jesus is indeed a genuine exemplar of faith.²¹⁾ After a textual analysis of New Testament biblical texts, the author concluded that Jesus was a person of faith and the best model to emulate.²²⁾ Five interpretations were put forward to support this view, including statements made by New Testament authors Luke, Paul, Hebrews, Matthew, Isaiah, and John. The results imply Jesus' direct statements of his faith,²³⁾ clear implications of Jesus' preserved faith despite temptations,²⁴⁾ Jesus' public ministry and willingness to risk social exclusion and death,²⁵⁾ a demonstration of his faith in God through personal expressions,²⁶⁾ and Jesus' teachings on faith.²⁷⁾ The authors of the Bible all portrayed Jesus as a man of faith who made bold statements and performed remarkable actions, which suggests he trusted in God and taught his disciples to learn from his actions.

21) Dale Tuggy, "Jesus as an exemplar of faith in the New Testament," *International Journal for Philosophy of Religion* 81 (2017): 171-191.

22) Tuggy, "Jesus as an exemplar of faith in the New Testament," 172.

23) Isaiah 8:17; Hebrews 12:1-4, are passages stating Jesus' faith in God.

24) Matthew 27:28-34, 26:49, are passages implying Jesus' innocence.

25) Luke 3:22, 4:16-30, are passages of Jesus' baptism by John the Baptist and escaping angry synagogue members.

26) Luke 22:16, 23:1-3, are passages of Jesus' submission to God's will self-destructive obedience.

27) Matthew 17:14-20; Mark 9:14-29; Luke 9:37-43, are passages of Jesus performing exorcisms.

SY Moon and Tuggy researched an aspect of faith, with Wilson looking at the veracity of understanding intangible and invisible phenomena. SY Moon explored the eight religious holy days of the FFWPU, and Tuggy analyzed whether Jesus himself required faith in God so that we can be assured that human beings have a true model of faith. Their research revealed that faith is strengthened through prayer, meditation, education, and understanding intangible realities such as God, love, life, lineage, and conscience. Additionally, Jesus is portrayed as a man of faith who put forth bold statements and performed remarkable actions, suggesting he trusted in God and taught his disciples to do the same. Recognizing faith as essential to gaining insight into God and one's identity has been widely accepted. Theologians and philosophers have extensively debated its significance and explored how it relates to other aspects of human emotion that can further cultivate faith.

The summaries demonstrate how faith is a broad concept and relates to factors such as reason, trust, epistemology, and practice. However, it would have been beneficial to investigate further the implications of faith in connection or in part to the formulation of belief. Additionally, the present writing of the exemplar of faith lacks the example of a female exemplar for faith. The next chapter will evaluate and provide knowledge of existing research on faith distinguished from belief and the theological and historical writings about True Mother as the female exemplar for faith from the perspective of Unification

Theology. The researcher will identify gaps in the research and address them throughout the dissertation.

II. Literature Review

This chapter lays the groundwork for the overarching or core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, which is the grounded theory created based on the research findings. In it, the concepts, represented as three emergent themes within the core category, which are examined and outlined in Chapter IV of Section 6.²⁸⁾ To better understand the GT approach to the phenomenon studied, Section 1 of this chapter will provide a general overview of faith, theological writings on how True Mother was understood before and after True Father's Seonghwa, and the section on Analytic Perspective will define the FFWPU's faith with specific focus on the teachings of the FFWPU scripture. Defining how the FFWPU members understand faith is crucial to

28) From the results of the research, three themes emerged: (1) We Did Not Know True Mother Completely, (2) Change Through One's Own Efforts, and (3) The Need for Physical and Spiritual Experiences to Solidify My Faith. These themes can be situated in the broader concept of the FFWPU faith understanding. The topics chosen in the literature review were intended to provide readers with background knowledge, as well as to demonstrate how the results and conclusion fit into the overall scope of research. This section was designed to prepare readers to comprehend the connections between the research questions, (1) How one viewed True Mother before and after True Father's Seonghwa, and (2) What actions were taken to develop their faith understanding in True Mother.

assessing the actions taken by research participants in their pursuit to have faith in Heavenly Parent's guidance through True Mother. The discussion may help elucidate the changes research participants experienced in their faith understanding and serve as a guideline for this dissertation.

This dissertation examines how the lived accounts of True Mother as the "Exemplar for Faith" can contribute to the faith understanding of the FFWPU followers and bridge the gap between existing theological interpretations of True Mother and the historical figure of True Mother. By exploring the relationship between the theological interpretations of True Mother's role, value, and significance and the existing writings about the historical figure of True Mother, this dissertation seeks to gain a more comprehensive understanding of her.

Scholars of the New Testament, such as Nicolas T. Wright and James D. G. Dunn have noted the importance of examining the lived life of a historical figure when considering theological understandings. For example, Wright suggests that studying the Historical Jesus²⁹⁾ is essential in understanding God, the transcendent being.³⁰⁾ Dunn said one of the first goals of the quest for the historical Jesus was to "get behind the Christ of faith to recover the historical

29) According to Dunn, research into the historical Jesus has found its place in support of the theological framework of Jesus as the Exemplar for Faith. Dale Tuggy's research supports this perspective. Readers are encouraged to consult Dunn's work, "A New Perspective on Jesus," to gain further insight. In addition, the perspective of New Testament writers may help the FFWPU researchers to evaluate the lived life of True Father and True Mother as historical figures in connection to theological developments.

30) N. T. Wright, "Tom Wright-The Historical Jesus," posted by dnd44, video 5:43, 12 January 2009, <https://www.youtube.com/watch?v=VrzjzFppxAg>.

Jesus” as Jesus’ divinity became disconnected from the people, causing obscurations rather than clarity towards faith understanding.³¹⁾ These historical studies indicate that accounts of the lived life are essential for developing theological writing and faith understanding. Therefore, this dissertation will explore the interplay between the theological interpretations of True Mother’s role, value, and significance and the existing writings of the historical figure of True Mother to create a more comprehensive understanding of True Mother.

1. Faith Perspectives

Faith has long been a subject of philosophical discourse. Throughout history, theologians have explored different perspectives on faith, with each religion and culture offering its own unique understanding.³²⁾ This literature review will focus on the Christian perspectives of faith, as this is the basis of the FFWPU’s faith understanding. This discussion will draw upon the works of prominent scholars, such as James Fowler and Wilfred Cantwell Smith, whose research has been popular and influential throughout the 21st century. Fowler’s Faith Development Theory (FDT) has been particularly pervasive and will be explored in depth.³³⁾ Smith’s distinction between faith and belief will be

31) Dunn, *New Perspective on Jesus* (Michigan: Baker Academic, 2005), 16-17.

32) Smith, *Faith and Belief*, 7-10.

33) In the 1960s, James Fowler developed a highly influential theory of faith development that

examined, as this has been largely absent from previous research. Additionally, the researcher will delve into the work of Jordan B. Peterson, well-known psychologist and analyst, who has analyzed religion, science, and psychology to gain insight into the connection between truth, belief, and faith from a psychological perspective.³⁴⁾ Lastly, the *Exposition of the Divine Principle* and the words of True Mother and True Father will be consulted, as they provide a clear insight into the FFWPU perspective on faith.

1) General Understanding of Faith

Britannica's definition of "faith" offers a Christian perspective: "It is a response to God through Jesus."³⁵⁾ This definition explains faith as relational and rooted in observing the actions and teachings of Jesus and his relationship with God. Fowler shared that,

As we look at the data of lives of faith, our own and those of others, we are struck by the recognition that faith is a response to action and being

has been extensively studied and criticized for more than two decades. Drawing on the research of 365 participants, Fowler formulated his Model of Faith Development which consists of seven structures. According to Fowler, the progression of an individual's faith development is determined by the cognitive, relational, and affective aspects of the individual in question. For a more comprehensive exploration of Fowler's Stages of Faith Theory, readers can refer to Fowler's Stages of Faith or for a summarized explanation, consult James R. Estep and Jonathan H. Kim, ed., *Christian Formation, Integrating Theology & Human Development* (Tennessee: B&H Publishing Group, 2010), 165-175.

34) Please see Jordan B. Peterson's, *Maps of Meaning: The Architecture of Belief* (New York: Routledge, 1999).

35) Britannica, The Editors of Encyclopedia, "faith." Encyclopedia Britannica, accessed January 7, 2023, <https://www.britannica.com/topic/faith>.

that precedes and transcends us and our kind: faith is the forming of images of and relation to that which exerts qualitatively different initiatives in our lives than those that occur in strictly human relations.³⁶⁾

Empirically observed, Fowler's meaning of faith is understood to be a response caused by nonhuman forces transcendent of the physical world. Faith is responding to and forming a relationship with greater forces that influence and shape our lives in ways that are different than human relationships. Alison Andrade understands Fowler's Faith Development Theory as centering "on the idea of individuals possessing belief systems that develop as they move through life, (and) it can provide insight as to how faith is acquired, maintained, and altered (Lownsdale, 1997)."³⁷⁾ Andrade states faith can be attained, developed, and changed through belief. She points out that faith and belief are separate systems, but both are moving, growing, and changing. In Smith's *Faith and Belief*, his discussion on faith is connected deeply with a thorough discussion of belief. He distinguishes faith and belief as two entirely different concepts and says that a debate on this matter is imperative.³⁸⁾ In his conclusion, he states,

The nature of faith, is a basic human quality... Standard man is man of faith: and negative secularity is a strange and sometimes fierce asceticism directed against the spirit, which it can suppress but cannot eliminate. Faith is not something extra in human life, but is essential; secularity is the bizarre addendum, which may or may not work.³⁹⁾

36) James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: HarperCollins, 1981), 33.

37) Alison Andrade, "Using Fowler's Faith Development Theory in Student Affairs Practice," *College Student Affairs Leadership* 1 (2) (2014): 4.

38) Smith, *Faith and Belief*, 128.

39) Smith, *Faith and Belief*, 128, 136.

Here faith is not something that is created but is part of being human. Human beings alone can try to suppress faith or make-believe that it is something that it is not, but according to Smith, faith in God or the connection to God is innately human, therefore, it can never be severed.

Smith also deeply researched the differences between faith and belief, stating that individual belief systems are shaped depending on their ability to grasp the truth. For this reason, Smith says, “Humility, charity, and firm loyalty to truth are virtually prerequisite for understanding here ... Recognizing that truth is inherently important is a matter of faith.”⁴⁰⁾ Knowing and understanding the truth is essential; it is a precursor to believing, which helps one connect to God through faith. Peterson describes the meaning and importance behind the ability to accept the truth, an important aspect of belief towards faith.

Nietzsche said that you can tell much about a man’s character by how much truth he could tolerate ... there’s an idea in the great Western tradition ... no one comes to the Father except through the truth ... and so the truth does set you free but the problem is, it destroys everything that isn’t worthy in you ... that’s a process ... and it’s painful because you cling to what you shouldn’t be. Partly out of pride ... ignorance ... laziness ... you all know this perfectly well ... you learned something important that wasn’t a blow of some sort ... you look back on your life, and you think, “Oh God, I really learned something there, I wouldn’t want to do that again, but it really changed my life.” ... it can really destroy, you know, an encounter with the truth ... something comes along and straightens you out and ... that’s another reason to be not so casual about claiming what you believe because it isn’t

40) Smith, *Faith and Belief*, 142-143.

something that you undertake without due caution.⁴¹⁾

The truth may be complicated to face and handle and can knock you completely off your feet, and rising back up from it may be incredibly difficult as the truth shakes our set-in ways and patterns of living. Still, Peterson points out that encountering the truth may eventually have been a good life lesson. For this reason, we should always be cautious about (emphatically) claiming what we actually believe and always seek the truth and knowledge of things despite what we have come to believe and already know. Along similar lines, Smith, too, says,

In science-oriented philosophy and its cultural world-view, with its postulated ceiling on human awareness, the one objective “value” that survived was truth; and when even that began to give, then reality remained (it too is currently crumbling as a concept). In human affairs the one concept still allowed a value connotation not wholly subjective was that of “knowing,” “knowledge,” designating a human relation—of the mind—to truth or the real. Since the study of history, however, and not only science, gives us knowledge—especially of humanity, of ourselves—that one concept can serve to let us climb back up out of our recent imprisonment.⁴²⁾

Regarding truth, Smith, like Peterson, suggests that it is the only objective value that has remained in our culture and that knowing the truth provides a connection to reality. He further posits that studying history can be a

41) Jordan B. Peterson, “Lecture: Who Dares Say He Believes in God?” Video 1:43:32, 9 June 2019, <https://www.youtube.com/watch?v=MnUfXYGtT5Q>.

42) Smith, *Faith and Belief*, 143. A quote also from page 146, “This is conspicuously so in the history of religion, where knowledge without understanding has been common, and continues into our day. The category of understanding could, I suggest, become of potentially much greater significance than that of believing. It could prove more helpful, more illuminating, even decisive.”

way of recapturing the knowledge that has been lost and regaining a sense of value. Even when the truth may falter, a sense of reality and understanding remains, albeit slowly deteriorating. Without a perspective of a standard for human action and dignity, society could become increasingly divided, with those of differing values and beliefs having difficulty understanding one another. This lack of unified vision would make it challenging to achieve collective goals and work together to build a peaceful future. Losing sight of reality would lead to disruption and instability, causing chaos and destruction.

There is an understanding from Western thinkers cited in this section that faith is different from belief. Faith in God is absolute as it is innately human and looks beyond the physical to connect to the spiritual, and in this case, the spiritual being of God. Faith, however, correlates with belief and truth. Belief can change (and should) when new truths (based on facts) are made known. Such a concept seems important to understand as it assists believers in accepting a modification of their beliefs (e.g., about True Mother) without losing their faith in God, as faith in God can never be truly lost. Due to a change in one's beliefs, one may feel they are "losing their faith," as rituals and traditions are deeply rooted in how one expresses their faith in God. However, if there is a way of thinking and a practice that can help one come closer to God, then analyzing or studying beliefs and faith practices may be helpful and freeing.⁴³⁾ Practicing humility can

43) A scholarly discourse concerning the relationship between faith and belief is paramount as

assist in such a study and open the door to understanding that one's beliefs can continually develop and change, reaching a higher understanding of God because we accept that there is more to learn in our pursuit to connect with the intangible God.

The following section will look at "faith" from the perspective of the FFWPU scripture.

2) Faith Understood According to the FFWPU Scriptures

The Exposition of the Divine Principle is one of the fundamental religious texts of the FFWPU; therefore, we will look at its teachings on faith together with True Mother and True Father's words and from the perspective of offering *jeongseong*.⁴⁴⁾

The *Exposition of the Divine Principle* does not define the word faith specifically; however, passages reveal the meaning of faith based on specific

avenues are opened for interfaith communication and acceptance. While the world's four major religions may concur that God is an omnipotent and omniscient being, the distinct cultures and social milieus through which they comprehend God renders their perception distinct. Therefore, accommodating the various interpretations of faith is analogous to embracing the diversity of automobiles, flowers, and expressions of love and reverence for God (which must be manifested peacefully and harmoniously). This appreciation for the multiplicity of faith is of utmost necessity.

44) FFWPU, *Cheon Seong Gyeong*, 1143. This is a quote from the *Cheon Seong Gyeong* regarding devotion (in Korean *jeongseong*). "To offer devotion means to do your utmost internally and externally. You must offer everything, combining your words, your attitude, your mind and thoughts, all your actions, everything in the internal and external realities of your life. In Korean this offering of devotion is called *jeongseong*."

biblical situations and the human condition. Here are a few examples from the text: “The reason why people who believe in God continue to commit sins is because their faith in God has been merely conceptual. It has not touched their innermost feelings.”⁴⁵⁾ The meaning of faith in this passage suggests that individual experience with God is lacking. Thus, an understanding of God is not real; therefore, God is understood only intellectually. Another passage says, “Jesus came with love and sacrifice to give all that he had to humankind, even offering his life. If we turn to him in faith, we will ‘not perish but have eternal life.’”⁴⁶⁾ In this passage, faith is understood through the sacrifice of Jesus’ physical body, who gave his life so that humankind could be given a path to connect to God. Here, the offering of his life signifies the importance of the eternal world of spirit over the physical world. Even though it is difficult to let go of the material world, the flesh is just flesh and will perish; however, by choosing to be one in heart with Jesus, we will be eternally connected to God. Next, “No matter how great the saving grace of the cross of Christ, the salvation knocking at our door will be for naught unless we fortify our faith, which is our portion of responsibility.”⁴⁷⁾ This suggests that due to Jesus’ sacrifice, an unmeasurable grace was given to humanity. However, if human beings fail to connect to God in faith and also come to know what God wants, then there is a

45) HSA-UWC, *Exposition of the Divine Principle* (New York: H.S.A.-U.W.C., 2006), 9.

46) HSA-UWC, *Exposition of the Divine Principle*, 24.

47) HSA-UWC, *Exposition of the Divine Principle*, 44.

chance that we will not be able to recognize that grace and fail to receive it and to connect to God. Faith, or the relationship with God, is something we must work to protect and make strong, as it is always our responsibility. Another passage, including faith, says,

No matter how freely Eve was relating with the angel, if she had maintained unwavering faith in God's commandment and not responded to the angel's temptation, then the power of unprincipled love would not have been generated and she would not have fallen.⁴⁸⁾

In this passage, faith focuses on the connection to God. The importance of trusting God and understanding the word of God—which Eve, it is suggested, lacked—thus her being drawn so easily into a relationship with Satan. The last passage chosen from the *Exposition of the Divine Principle* is,

What will people be like once they have been restored as those who have realized the purpose of creation and become perfect as Heavenly Father is perfect? They do not need to pray arduously or practice a faith, both of which are necessary for fallen people as they seek God.⁴⁹⁾

Here, “faith” is required only by those who are not fully connected to God. Tuggy argues a similar point in regard to Jesus pointing out he could have no need for faith based on assumptions regarding his divine nature.⁵⁰⁾ Once enlightened in the love of God, living with God becomes a way of life rather than an effort that needs to be made.

The *Exposition of the Divine Principle* also discusses the concept of the

48) HSA-UWC, *Exposition of the Divine Principle*, 75.

49) HSA-UWC, *Exposition of the Divine Principle*, 112.

50) Tuggy, “Jesus as an exemplar of faith in the New Testament,” 179.

“Foundation of Faith” through key biblical figures. Adam, Noah, and Abraham created “conditions of faith” to set providentially important works in motion as a precursor for the “Foundations of Substance,” which propelled the restoration of God’s providence forward through substantial action based on faith.⁵¹⁾ True Father gives words about faith in connection to restoration:

In order to go the way of restoration, you first need to establish a foundation of faith. The foundation of faith is necessary to create a solid foundation upon which you can secure your place and stand in the subject partner position. This will enable you to pursue Heaven’s goals by yourself; however, that is not enough. You still have to establish the foundation of substance. (030-290, 1970.04.05)⁵²⁾

True Father explained that each individual needs a foundation for choosing God over Satan. Then through one’s faith in God, their actions must work to create a substantial foundation of harmony and peace within one’s environment with the people who do not know God. The *Exposition of the Divine Principle* serves as a cautionary tale for what can occur if one fails to adhere to the tenets recognized by the FFWPU faith. In the Biblical narrative of Moses, we observe how Moses’ inability to master his anger resulted in his being barred from entering the promised land. This seems to exemplify how a lack of self-discipline and a failure to consider our Heavenly Parent’s perspective can lead to a loss of all that has been worked for.

Moses should have struck the rock only once ... However, when Moses heard the people murmuring against him and complaining that they had no water to drink, he raged in uncontrolled anger and struck the rock

51) HSA-UWC, *Exposition of the Divine Principle*, 189-222.

52) 문선명선생말씀편찬위원회, 『文鮮明先生말씀選集, 제30권』 (서울: 성화출판사, 1961), 290.

twice. Whereupon God said to him: “Because you did not believe in me, to sanctify me in the eyes of the people of Israel, therefore you shall not bring this assembly into the land which I have given them.” (Numbers 20:12)

By striking the rock twice when he should have struck it only once, Moses undermined the commencement of the dispensation with his actions, which were rooted in a lack of faith.⁵³⁾

Moses’ lack of trust, obedience, and faith in God prevented him from fulfilling his mission to lead the people into the Promised Land. This serves as a reminder of the importance of exercising self-control over one’s emotions and keeping faith in God, even in times of difficulty and doubt. It is possible that Moses had difficulty trusting in and relying on Heavenly Parent, resulting in his faith being weaker than he had expected it to be, and in turn, led to him not being able to enter the land of Canaan. In accordance with the *Exposition of the Divine Principle*, it is essential to make an individual effort to fulfill the initial blessing from God, which is to strive for a connection with the heart of God.⁵⁴⁾ Therefore, one should take responsibility for their own spiritual development by actively engaging in practices to maintain a connection with God.

True Mother shared a more personal experience regarding faith. She said,

My grandmother knew God’s Will for me, so she cared for me with sincerity. She raised me in purity, untainted by the world, so that I might become the precious daughter whom heaven could use. My grandmother repeatedly told me, “Your father is Heavenly Father.” Thus, when we talked about my father, I always thought about

53) HSA-UWC, *Exposition of the Divine Principle*, 254-255.

54) HSA-UWC, *Exposition of the Divine Principle*, 24-27.

Heavenly Father rather than my physical father. Whenever I thought about God, I always had a warm feeling ... when I was growing into womanhood, I never worried about my life because my grandmother and mother, who were always attending heaven, taught me to live in faith.⁵⁵⁾

Her experience with God suggests that one does not worry when one knows that God exists and is alive. True Mother tells us that she had this experience and thus did not worry about her future because she knew God was in her life. She also cultivated a relationship with God as her parent. She did not look to her physical parents for the parental love that most children sought. Instead, she believed that God was her parent; therefore, she turned to God for the support she needed throughout her life. She also mentions that she was not an emotional person, and for this reason, people thought she was a cold person. She also knew and believed that God protected her directly; perhaps that is why she felt no need to become emotional, as she knew exactly what God intended to do and thought brought peace to her heart and mind.

True Mother's mission would, of course, be to interact with the fallen world; however, in a world with many uncertainties, her relationship with God gave her all the assurance she needed despite her circumstances. For this reason, there was no need for her to worry, doubt, or panic. Instead, she shared that she lived a life where "I eliminated my own thoughts and just led my life by letting

55) FFWPU, *Cham Bumo Gyeong: The Holy Scripture of Cheon Il Guk* (Seoul: Seonghwa Publications, 2015), 192, 197.

God alone guide me.”⁵⁶⁾ That can be an example of the faith human beings hope to achieve in their lifetime.

Since human beings lost their original nature, reconnecting to the divine is possible when individuals make a personal effort to develop their spirit, mind, and heart. *The Essentials of Unification Thought's* theory of the original human nature emphasizes cultivating a loving heart to live a life of moral integrity. This theory further explains that humans are Homo Amans—a person of love or a loving person.⁵⁷⁾

They feel a strong desire to love everyone and everything. Not to do so would cause the heart to feel a great deal of pain. Fallen persons find it difficult to love others, but once they become one with God's Heart, their lives are transformed into love itself ... Heart is the core of the human personality ... Such a person's spirit mind and physical mind engage in harmonious give-and-receive action centering on Heart.⁵⁸⁾

The theory of the original human nature further states that a lack of emotional maturity or an unwillingness to practice loving can hinder the connection to our Heavenly Parent and their ability to love.⁵⁹⁾ Therefore, it is essential for individuals to make an effort to cultivate a loving heart in order to fully experience the love of our Heavenly Parent and live a life of moral integrity.

The writings presented in the preceding research focus on faith in relation to trust, resilience, and reason. Pace discusses the degrees of faith or the

56) FFWPU, *Cham Bum Gyeong*, 198.

57) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 99.

58) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 99.

59) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 99.

weakening and strengthening of faith. Human beings may feel continuously tested throughout their life for their resolve as they encounter numerous obstacles and suffer from them. However, despite the obstacles, the only way to practice being a loving person is to meet the challenges head-on. Peterson dedicates a whole chapter of his book, *Twelve Rules for Life: An Antidote to Chaos*, to describing principles that support change through one's own efforts. Peterson already accepts that life will be tough and recommends accepting and improving it. His 6th rule: Set your house in perfect order before you criticize the world, states,

Life is in truth very hard ... Sometimes suffering is clearly the result of a personal fault such as willful blindness, poor decision-making, or malevolence ... Sometimes, if those who are suffering changed their behavior, then their lives would unfold less tragically. But human control is limited. Susceptibility to despair, disease, aging and death is universal. In the final analysis, we do not appear to be the architects of our own fragility. Whose fault is it, then? The need to blame someone or something for the intolerable state of their being.⁶⁰⁾

Peterson argues that despite the difficulties and frustrations of life, one can still find meaning and purpose. He emphasizes the importance of understanding the human psyche, recognizing the limitations of control, and learning from experiences of distress. He suggests that instead of giving into nihilism, those experiencing hardship should consider the possibility of finding good amid evil and use their experiences to improve their lives and the lives of

60) Peterson, *Twelve Rules for Life: An Anecdote* (Toronto: Random House Canada, 2018), 145-146.

those around them. One's anger and frustrations may seem justified; however, some continue to do good despite their difficulties. Peterson says,

Distress, whether psychic, physical, or intellectual, need not at all produce nihilism (that is, the radical rejection of value, meaning and desirability). Such distress always permits a variety of interpretations." Nietzsche wrote those words. What he meant was this: people who experience evil may certainly desire to perpetuate it, to pay it forward. But it is also possible to learn good by experiencing evil.⁶¹⁾

One has the choice to make the best out of a bad situation. Though some may receive injustice, trauma, or abuse, it does not have to control their thoughts, beliefs, or actions. Instead, they can rise above their struggles by embracing the concept of *Homo Amans*,⁶²⁾ or being a loving human being. There are only two sides to choose from: God's side, the side of love, or Satan's. By choosing God's side, one can have the power to make the best out of any situation.

"Theory of Ethics" in the *Essentials of Unification Thought* outlines the virtues of morality, which helps people align with Heavenly Parent.

Morality, which is the norm of behavior for individuals to observe, also resembles the law of the universe, or the Way of Heaven. Just as an individual being in the universe exists as an individual truth body when the subject element and the object element within it perform harmonious give-and-receive action, so a human being is supposed to perfect his/her personality when the spirit mind and the physical mind engage in harmonious give-and-receive action centering on God's Heart (love). The virtues of morality are, among others, purity, honesty, righteousness, temperance, courage, wisdom, self-control, endurance, independence, self-help, fairness, diligence, and innocence.⁶³⁾

This excerpt highlights the necessity of engaging in self-reflection and

61) Peterson, *Twelve Rules for Life: An Anecdote*, 150.

62) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 99.

63) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 206-208.

introspection to cultivate a lifestyle that adheres to the Heavenly standard. The listed virtues necessitate a personal effort to better oneself, thereby enabling a connection with our Heavenly Parent and the fullness of the love and guidance our Heavenly Parent provides. Such an understanding elucidates the potential of each individual to take control of their behavior, practice love, and appreciate the perspectives of others, all of which begin with the self.

According to True Mother and True Father's words, faith is an approach in daily life to becoming one with our Heavenly Parent. It nurtures a relationship with Heavenly Parent that is divine and natural. True Mother and True Father's words of guidance on faith come from their experiences and in achieving oneness with Heaven. The advice from True Mother and True Father to young people and people of faith is focused on doing, acting, and creating for the sake of something other than oneself and to fulfilling the ideal of Heaven. Their words remind individuals to develop the right mind, heart, and action by offering prayer and devotion to create an environment where love, harmony, and peace can flourish. They both spoke of Daemonim's⁶⁴⁾ life as an example of a lived life of faith in God, which, through her sincere and unimaginable efforts to support True Mother and True Father in their works for Heaven, resulted in her unity with Heaven's will. Through this foundation to act for our Heavenly Parent, we can

64) Words given by True Mother and True Father on the life of Soon-ae Hong (otherwise known as Daemonim, in Korean meaning "Great Mother") can also be read in section two of this chapter.

offer our support for the works conducted by True Father and True Mother and contribute to them being accomplished on Earth.

3) Findings

In summary, the FFWPU understanding of faith is the direct and unbreakable relationship between Heavenly Parent and an individual who strives to know and align themselves with our Heavenly Parent's heart and will. The idea that the connection between humans and Heavenly Parent can never be severed—oppressed but never severed—is a hopeful notion. No matter how lost humans get as they search for purpose and meaning in life, there exists a pull, an innate compass that is ever guiding us to the eternal Heavenly Parent. To Smith, the achievement of a life of faith is supported by the dynamic workings of a belief system. Belief is a system grounded in truths, which should be grounded in knowledge and facts. Smith suggests that truth should be the precursor for one's belief. He also indicates the importance of fact and science in our belief systems.

John 14:6 states, "No one comes to the Father except through me," which Peterson interpreted as the necessity of accepting truth to reach God. Peterson highlighted the difficulty of facing and adapting to the truth, as it often requires us to alter our well-established patterns of thought and behavior. Despite this, he argued that in the long term, we are better off for having encountered the truth.

Smith also explains that individuals are subject to the times in which they exist and reminds us that things change. Human existence on the physical plane encounters changes throughout all aspects of life. For example, the natural changes throughout the environment, the gradual changes in culture, specific expression and meaning within languages, and changes within social institutions show us that change is inevitable.⁶⁵⁾ For these reasons, belief is also subject to change, as what we did not know before can be made known in the present, thus causing a shift in belief. Belief is grounded in truth, formulated through knowledge. Knowledge is discovered by humans, who sometimes may not have full knowledge of what they discover. Therefore, partial truths are and may be formulated. Thus, considering human error in the formulation of belief allows for the further development of beliefs that better aid in our coming closer to our Heavenly Parent.

According to the FFWPU teachings, until effort for faith becomes a natural process, we must protect it and make it firm; it is our responsibility to make it strong. The goal of faith is to move forward for God until we live eternally in our Heavenly Parent's bosom. The FFWPU's teachings appear to coincide with Smith's understanding of faith, where faith is the connection between the individual and God. It is the individual's concerted and conscious effort that connects them to God, and the belief systems we use can and should

65) Smith, *Faith and Belief*, 105.

change when necessary until we become one with God.

According to True Father and True Mother's words, an individual's faith can become so strong that they can become one with God, at which point, faith is no longer needed. The strengthening of faith requires individual effort towards cultivating a loving heart and moral integrity in alignment with the proper standard of Heaven. This involves practicing elements of *jeongseong*, such as self-reflection, asking the right questions, and recognizing and adjusting to our Heavenly Parent's guidance. In addition, one should take responsibility for their own spiritual development by actively connecting with our Heavenly Parent through both spiritual and physical knowledge of truth. By doing so, an individual can contribute meaningfully to our Heavenly Parent's providence. Moreover, knowledge and facts in the external world can be used to supplement and systematize one's understanding of faith. Moses' story serves as a reminder of the importance of exercising the virtues of self-control and trust in our Heavenly Parent, even in times of great difficulty and doubt. *The Exposition of the Divine Principle* and *Essentials of Unification Thought* further emphasizes the importance of these spiritual practices.

The discussion and distinction between faith and belief may help us realize many limitations in our faith understanding of our Heavenly Parent, thus, helping us see that change should be welcomed as it is inevitable. The concept of a "living tradition" is of paramount importance for believers in religious

contexts, as it allows for the adaptation of beliefs in response to changing cultural, social, and spiritual realities. This concept has been embraced by members of the FFWPU, who believe that their faith can remain intact despite modifications to their beliefs about the True Mother. Through the concept of a “living tradition,” members of the FFWPU can accept changes to their beliefs without losing their faith in Heavenly Parent. Moreover, this concept is also significant in providing a framework for believers to reassess and reformulate their beliefs in response to contemporary contexts without compromising their relationship with our Heavenly Parent.

2. True Mother as the True Parent

This section will first discuss the role and significance of the “True Mother” as the True Parent from the perspective of the *Exposition of the Divine Principle*. The section will present a general understanding of the role and purpose of the “True Mother” position. The second section will discuss True Mother from the perspective of True Father’s words and True Mother’s words. True Mother has other titles given to her by True Father but has been known mainly as the “True Mother.” True Mother revealed her role and mission through her words and her perspective, which will be discussed in section three of this chapter.

1) General Understanding of “True Mother” as the True Parent

The *Exposition of the Divine Principle* explains the “True Mother” role but does not explicitly name Hak Ja Han as the True Mother. Therefore, the role and significance of the “True Mother” position could be understood to be a tentative position or a position given to someone based on merit. This section will therefore describe the position of True Mother as it was understood from the conditional or non-person-specific perspective. The *Exposition of the Divine Principle* says, “The one who has come as the True Mother to give rebirth to fallen people is the Holy Spirit.”⁶⁶⁾ It also says, “There are many who have received the revelation that the Holy Spirit is feminine. This is because the Holy Spirit comes as the True Mother or second Eve.”⁶⁷⁾ The role of the True Mother is therefore understood as the tangible physical form of the Holy Spirit, the personification of the spirit Holy Spirit, who exists in tangible human form but carries out the salvific grace for all humanity.

True Mother, as the True Parent, also has the mission to convey Heavenly Parent’s direction to all humankind, help people live in peace and harmony, uproot fallen humanity from evil, and connect people to God’s heavenly lineage.⁶⁸⁾ The *Exposition of the Divine Principle* states that by being reborn

66) HSA-UWC, *Exposition of the Divine Principle*, 147.

67) HSA-UWC, *Exposition of the Divine Principle*, 146.

68) HSA-UWC, *Exposition of the Divine Principle*, 36, 72, 94.

through the True Parents, individuals can become like the True Parents in that individuals can become a child of goodness like True Parents themselves.⁶⁹⁾ The church teaches that Heavenly Parent's Three Great Blessings would have been fulfilled when the couple became like "True Parents." Men and women come together as husband and wife and strive to become "true parents" in their own family units. The goal is to create families centered on the ideals of our Heavenly Parent, and work towards creating harmonious relationships with one's spouse and children living with a (God) Heavenly Parent-consciousness. The children, raised in the four great loves—parental love, conjugal love, brother-sister love, and grandparents love—are guaranteed to be outstanding citizens of the Kingdom of Heaven that has been dreamed of since the fall of Adam and Eve.⁷⁰⁾

All people are supposed to become "true parents" and all women, true mothers. However, it is taught that only one True Mother stands as the first ancestor of humankind, representing Heavenly Parent's side. Although she is not explicitly made known in the central religious text, Reverend Moon, together with the members of the FFWPU, has called his wife, Hak Ja Han, the True Mother, since 1960.

69) HSA-UWC, *Exposition of the Divine Principle*, 169-171. The Four Position Foundation model emphasizes the importance of reciprocal relationships centering on God's ideals. It is divided into three categories, known as the first, second and third great blessings: the first calls for individual perfection, through creating a relationship with God; the second encourages individuals to meet their marriage partner and establish a family based on God's love and teachings; and the third teaches of the family's relationship with all things of the universe, and the responsibility to love and care for the environment.

70) HSA-UWC, *Exposition of the Divine Principle*, 30.

2) True Mother as the True Parent from True Parent's Teachings

This section will examine True Father and True Mother's teachings regarding "True Mother as the True Parent." Her role, value, and significance can be explained through their words and stories regarding True Mother's upbringing and life. She reveals from her life how God guided her and how her relationship with God, our Heavenly Parent, has influenced her and carried her throughout her life.

As explained in the previous section, the identity of "True Mother" is not explicitly known in the *Exposition of the Divine Principle* as Hak Ja Han. Since 1960, and throughout the church's history, Hak Ja Han has been called the "True Mother." From a providential perspective, True Mother was acknowledged by True Father on behalf of Heaven on June 14, 1999, as the True Mother who fulfilled all her responsibilities. She was given a plaque which was also called a "special award."

This honored person has come to Earth having received the original God's special calling, the mission of the True Mother of humankind, which is the fruit of the history of restoration. Through absolute faith, absolute love, and absolute obedience she has been victorious over a suffering course of restoration through indemnity known only to Heaven and has established the eternal tradition.⁷¹⁾

According to this plaque, she has gone through physical experiences

71) Sun Myung Moon, "Declaration and Celebration of True Parents' Cosmic Victory and 27th True Day of All Things," *Today's World*, June 1999, 4-10.

unknown to others and only known to Heaven to establish a way for God and humanity to be connected. In connection to the previous quote, she said to a group of leaders in 2020,

I don't know how you have understood my words until now, but I have known Heavenly Parent as my father and as my parents since I was born, and I have lived my life for seventy-seven years in this way. It is true that there were many difficulties when thinking from a human perspective ... In that process, you cannot imagine the patience that was endured from a human perspective, only Heavenly Parent knows! It was a history of patience. Only Heaven knows. Theoretically, you cannot try to make sense of it.⁷²⁾ (2020.07.16)

In these words, True Mother shared the great difficulty she endured, which she says cannot be understood from a human perspective. She can only say that it is a pain that only Heaven knows. These same thoughts are reflected in the plaque she received in 1999 from True Father.

Regarding True Mother's foundation until she met True Father, True Father and True Mother have both spoken of the great devotion and responsibility made by True Mother's birth mother, Soon-Ae Hong, otherwise known as Daemonim (in Korean meaning "Great Mother") and her grandmother Won-Mo Jo (also known as Grandmother Jo). True Father said,

Not Just anyone can become the True Mother. The conditions in the

72) Sun Hak Institute of History, *Collection of Words from True Mother, 2020*. Gapyeong: Sun Hak Institute of History, 2020), 52, accessed on February 20, 2023, http://ebook.tphistory.net/ecatalog5.php?Dir=3zHts890LWYqf&mId=kakao_2048523667. True Mother's words in Korean, "여러분이 지금까지 내가 한 말을 어떻게 들었는지 모르지만 나는 나면서부터 하늘부모님을 내 아버지로 알고 내 부모로 알고 77년간 살아온 삶이에요. 인간적으로 생각하게 될 때 참 많은 어려움이 있었던 것도 사실이에요...그 과정에서 인간적으로 여러분이 상상할 수 없는 오로지 하늘부모님만 생각하는 인내! 참는 역사이었어요. 그것은 하늘만이 아십니다. 이론적으로 이려고 저려고 하지 마세요."

providence to prepare someone to become True Mother were connected with providential relationship ... This required three women to meet internal and external conditions ... These three women were of three generations ... Among those women, True Mother is the center. (212-076, 1991.01.02)⁷³⁾

True Father also spoke specifically of Soon-Ae Hong regarding her life of faith in God. He said,

Hong Soon-ae truly accomplished all her responsibilities; hence, she deserves to be attended by all. That is why I named her Daemonim ... This grandmother only lived to attend God ... Anyone, like her, who goes to the spirit world after a life of sacrifice lived with single-minded devotion will open the gate to receive blessings from God free from any accusation.⁷⁴⁾

True Mother also shares words about her physical mother and grandmother in regard to their devotion and life of faith. She said,

My mother, Daemonim (Soon-Ae Hong), and my maternal grandmother, Jo Won-mo ... never compromised; they never settled into a comfortable family life. Instead, they totally immersed themselves in serving God with their utmost devotion ... My grandmother, mother, and I would sacrifice anything for the way of the Will. That is why God was continually with our family ...⁷⁵⁾

Both True Father and True Mother attest to Daemonim's unbelievable dedication, sacrifice, and love for Heavenly Parent's will. Daemonim and Grandmother Jo made incredible efforts to align themselves with God putting aside the need for physical and material requirements and comfort. Such dedication and devotion were needed to create a foundation for True Mother.

73) Sun Hak Institute of History, *May You Blossom My Beloved* (Seoul: Sung Hwa Publishing, 2018), 26.

74) FFWPU, *Cham Bumo Gyeong*, 156.

75) FFWPU, *Cham Bumo Gyeong*, 155.

Although True Mother came to Earth with a great mission, her forebears had to fulfill their responsibility to ensure she would survive until she met True Father.

Daemonim's resolve was greatly influenced by a revelation she received before True Mother's birth. In True Mother's autobiography, *Mother of Peace*, she recalls the revelation her mother received from Heaven regarding True Mother's delivery and the determination her mother made upon giving birth to True Mother.

“Rejoice! If your baby is a boy, he will become the king of the universe, and if a girl, she will become the queen of the universe.” My mother kept God's revelation about the child she was to bear in the forefront of her mind. She came to realize that even though the baby would be born into the world through her body, he or she was God's child more than it was hers. She believed that, just as a child was given unto Mother Mary (Jesus' birth Mother), a child would be born unto her to govern the universe as God's begotten Son or Daughter. My mother read the Gospels from that viewpoint and determined that, unlike Mary, she would support her child's heavenly mission with body and soul.⁷⁶⁾

True Mother was born in 1943, when Korea was under Japanese colonial rule, followed by the Korean War in the 1950s. It was not easy to live during that time, as people were starving. True Mother's mother focused on fulfilling her mission by conveying Heavenly Parent's words and fulfilling her responsibility as someone who cared for Heavenly Parent's precious child rather than thinking about caring for her daughter as her *own* physical child. After 2013 True Mother shared how formidable Daemonim was in raising True Mother to have faith in

76) Hak Ja Han Moon, *Mother of Peace* (New York: The Washington Times Global Media Group, 2020), 43-44. (English version)

God, protect her, and prepare her for the hardships she would encounter in the position of the True Mother.

True Mother shared that Jesus was not Mary's priority and that Mary could not fulfill her mission of supporting Jesus to build his foundation for furthering Heaven's will. Daemonim and Grandmother Jo, however, raised True Mother with the support which Jesus did not have, as they knew that True Mother would be someone God would use in the future.

As the True Mother, she explained that she was more secluded than other children her age. She said God did not want her to "compromise with the secular world." Later in True Mother's life, she encountered various people throughout the secular world; however, her priority was to create a solid relationship with God as her parent, which seems to have been the key to her lifelong resolve despite the many difficulties she encountered.

This following passage is by True Father describing True Mother, almost forty-seven years after they first met.

There are many queens who have passed over to the next world, and all of them bow their heads to True Mother in respect. What is True Mother's greatest pride? It is her clean, unspoiled purity. She is a woman of purity ... This is like a pure unopened bud in the standard of all values. She is the ideal bride that religion has sought, the best bride, the most beautiful bride. She is surrounded by the fragrance of beauty. (572-146, 2007.08.16)⁷⁷⁾

The marriage of True Father and True Mother can be understood as an

77) Sunhak Institute of History, *May You Blossom*, 59.

auspicious meeting with God. Their marriage would be the long-awaited “Marriage Supper of the Lamb,” as described in the Bible.⁷⁸⁾ Through their union as the True Parents, their mission is characterized by True Father and True Mother through these words.

The True Parents are mediators who graft God and humankind together. Without True Parents, people cannot go to God. The True Parents are the ones who are showing the only path for salvation from the Fall.⁷⁹⁾ (271-063, 1995.08.20)

The mission of the True Parents is to expand the earthly environmental realm for Heavenly Parent and to fulfill the dream and wish of Heavenly Parent’s dream of the ideal family by attending Heavenly Parent in our life.⁸⁰⁾

True Father and True Mother are the people who stand to connect human beings to God. They are also the ones who stand to fulfill Heavenly Parent’s dream to be a part of the human family. True Mother recognizes that this has not been an easy dream to fulfill for Heavenly Parent and humanity. She says,

People worldwide will be in tears if they learn about True Parents’ path. This is the providential history of True Parents, who came out looking forward, ignoring all adversity, to consistently accomplish heaven’s Will in such a challenging environment.⁸¹⁾ (2016.07.16)

True Parents’ dream is to find Heavenly Parent’s homeland and country

78) Revelations 19:6-9.

79) Sunhak Institute of History, *May You Blossom*, 77.

80) Hak Ja Han, “True Mother’s Words, Heavenly Parent Holy Community,” (speech, Cheong Jeong Gung, Gapyeong, October 5, 2021). True Mother’s words in Korean: “참부모의 사명은 지상에서 환경권을 넓혀서 하늘부모님을 모시고 사는 삶. 하늘부모님의 꿈, 하늘부모님의 소원인 이상가정.”

81) Sun Hak Institute of History, *Collection of Words from True Mother, 2016*. (Gapyeong: Sun Hak Institute of History, 2016), 129, accessed on February 20, 2023, http://ebook.tphistory.net/ecatalog5.php?Dir=sfDnn2012RY77&mId=kakao_2048523667. True Mother’s words in original Korean, “세계인이 참부모의 노정을 알게 된다면, 눈물이 앞을 가릴 것입니다. 그렇게 어려운 환경 가운데서 초지일관 하늘의 뜻을 이루어 드리고자 모든 역경을 다 개척치 않으시고 앞만 바라보며 나오신 참부모님의 섭리역사입니다.”

on Earth and embrace the world's humanity. We must bear fruit not only in proclamation but also in reality. We must create the people of Cheon Il Guk.⁸²⁾ (2020.11.11)

True Mother makes clear that the goal is not just to talk about what needs to be done for God and humanity but to make it a reality. Her life reveals stories of ignoring and overcoming adversity in almost every environment she has encountered as the True Parent. Her stories of her lived life can teach us how she was able to do that and reveal the results of her actions and Works.

3) Findings

In summation, True Father and True Mother's teachings regarding the role and significance of True Mother as the True Parent, Hak Ja Han, known as True Mother, was acknowledged, and declared by True Father as the True Mother who fulfilled her responsibilities on behalf of Heaven. She was presented with a special plaque recognizing her victory over a challenging course of restoration through indemnity only known to Heaven. True Mother spoke of the

82) Sun Hak Institute of History, *Collection of Words from True Mother*, 2020. Gapyeong: Sun Hak Institute of History, 2020), 82, accessed on February 20, 2023, http://ebook.tphistory.net/ecatalog5.php?Dir=3zHts890LWYqf&mId=kakao_2048523667. True Mother's words in original Korean: "오늘 여러분은 참부모님의 꿈과 하늘부모님의 꿈을 실체적으로 이루어 드리기 위하여 심각하고 엄숙하게 결의했습니다. 선포만이 아닌 실체적으로 우리는 열매를 거두어야 됩니다. 천일국의 백성을 만들어야 됩니다. 참부모님의 꿈은 지상에서 하늘부모님의 조국, 나라를 찾고 세계 인류를 품는 것입니다." Cheon Il Guk in Korean means, "Heavenly Unified Peaceful Nation."

great difficulties she endured, which she says cannot be understood from a human perspective. The role of True Mother is generally understood and clearly defined within the *Exposition of the Divine Principle* as the one who comes in the position to bring rebirth and salvation for an eternal connection to God. The role of the True Mother is also said to be the personification of the Holy Spirit. Although Hak Ja Han was not named as the True Mother within the *Exposition of the Divine Principle* text, she has been called “the True Mother” since 1960 and acknowledged by True Father for her achievements as the True Mother in Heaven’s will.

Although True Mother and True Father come as the “True Parents,” the channel for our Heavenly Parent’s love to humanity, all human beings are also supposed to become “true parents” and create families centering on the standard of the love of Heaven.

As the True Parent, True Mother’s life journey has been a challenging one. Despite not having a traditional family upbringing with a physical father, she remains optimistic and holds no resentment. Instead, she draws strength from her belief that her true father is the Heavenly Father, a belief that has been reinforced through her personal experiences and direct communication with God from a young age. Prior to meeting True Father, True Mother was supported in her mission by her mother, Soon-ae Hong, and grandmother, Won-mo Jo. As True Mother and True Father have stated, these two women showed their

unwavering faith in God and their life serves as an inspiring example for all followers of the FFWPU as a standard of faith. True Mother views the role and purpose of the True Parents as fulfilling the divine aspirations of Heaven.

3. True Mother Understood Before and After True Father's Seonghwa

1) The Frame of Knowledge of True Mother Before True Father's Seonghwa

This section examines the theological and empirical writings related to True Mother prior to True Father's Seonghwa. The research question posed was how one's view of True Mother changed before and after True Father's Seonghwa. The theological and empirical writings discussed in this section were developed based on True Mother's words given after True Father's Seonghwa. From 1960 to 2013, theological writings about True Mother have evolved as theologians have explored her identity, value, and significance, particularly during the second millennium. This evolution has been prompted, in part, by new ideas put forth by True Mother regarding her own identity, value, and significance. These evolved writings provide greater understanding for those who grapple to comprehend her value and significance, as well as her leadership of the church. The research results of this dissertation could contribute to furthering our knowledge of the theological and historical figure of True Mother.

This section will analyze the theological and historical developments associated with True Mother's various titles, before and after True Father's Seonghwa, such as Eve, Wife and Supporter, the Living Holy Spirit, and the Only Begotten Daughter.

(1) As Eve

True Mother is theologically understood to be the "second or third Eve."⁸³⁾ At times, True Mother is also referred to as the second Eve as a physical second Eve never appeared. The different "Eve" positions referred to her are, "First Eve," Adam's wife, who could not fulfill her purpose due to the Fall in the Garden of Eden; Second Eve, who is understood to be the bride of Jesus but whose position could not be fulfilled due to Jesus' premature death; Third Eve is understood to be True Mother.

Due to Adam and Eve's human Fall with the Archangel, Lucifer, the systematic theology of the FFWPU teaches that Eve's action, which caused the Fall of humanity, must be indemnified through the True Parents.⁸⁴⁾ The understanding of the Fall has been learned, understood, and taught by a well-

83) HSA-UWC, *Exposition of the Divine Principle*, 171. Mrs. Sa Gil Ja Eu describes True Mother as the "third Eve" in her book, *A Testimony to God's Word in Regard to Divine Principle* (Seoul: Myong Won Media, 2013), 269.

84) Theodore T. Shimmyo, "The Unification Doctrine of the Fall," *Journal of Unification Studies* XX (2019): 26.

known pioneering member of the FFWPU, Mrs. Sa Gil Ja Eu. In her autobiography, *A Testimony to God's Word in Regard to Divine Principle*, explains her understanding of True Mother's role as "Eve" and described as one who must indemnify Eve's mistakes.⁸⁵⁾ She says,

[True] Father said that this means God created Adam, and Eve was created by Adam. Therefore, [True] Mother (Hak Ja Han) who is the third Eve, is not directly guided by God but [True] Father must guide Mother in God's position. Also, as Eve seduced and led Adam to his fall in the Garden of Eden, the process of restoration must go through the opposite direction; [True] Mother, who is the perfected Eve, must honor and attend [True] Father and help him become successful. Only then could she indemnify the first Eve's sin of destroying the first Adam.⁸⁶⁾

Here, True Mother is referred to as the "third Eve" who is the perfected Eve. Her role is a restorative one. True Mother is to indemnify the mistake of Eve by helping True Father fulfill *his* mission. Her description of (the first) Eve as the seducer and destroyer of Adam is cause for True Mother to put herself in a position where she must uplift and support True Father to be victorious in his mission. These are True Mother words regarding Eve:

85) 사길자, 『원리에 관한 말씀간증』 (서울:성화출판사, 2012). Mrs. Sa Gil Ja Eu, a well-known pioneering member from Korea, was seen as an authority figure in the teachings of the *Divine Principle*. Her husband, HSA-UWC President Hyo-Won Eu, systematized and wrote the *Divine Principle* with True Father during the early pioneering times of the church. In the first half of 2018, Mrs. Eu traveled to the United States, visiting Colorado and Las Vegas to share her testimonies about *Divine Principle* education, her life in the church, and her views and understanding of True Parents. Additionally, she gave a lecture at the 2018 Global Top Gun Youth (GTGY) workshop, during which she promoted her autobiography and encouraged the youth to read her books, which she said many pastors referenced.

86) 사길자, 『원리에 관한 말씀간증』 (서울: 성화출판사, 2012), 222. The author's words in Korean, "그리고 에덴동산에서 해와가 앞장서서 아담을 유혹하여 타락시켰기 때문에, 복귀의 과정에서는 이와는 반대의 경로로 완성한 해와이신 어머님께서 아버님을 받들어 모셔서 출세 시키셔야 한답니다. 그래야 첫 해와가 첫 아담을 타락으로 망친 죄를 청산할 수 있다고 하셨습니다."

You probably heard of [True] Mother's seven-year course through the *Principle*. The seven-year course laid the foundation for victory by restoring through indemnity the 6,000-year history of providence that Eve lost in the past. If [True] Mother had not completed (perfected) that work, God's Day could not have been established. No one can do the work in [True] Mother's place. That is why I took the lead in what only I had to do providentially.⁸⁷⁾

Perhaps it will be helpful to look at how Eve has been understood according to theologians and writers of the FFWPU to understand how True Mother was understood before True Father's Seonghwa. Here, True Mother states that she did take responsibility to indemnify the long 6000 history lost due to Eve's mistake. She talks of this in the past tense stating she completed paying the indemnity during the seven-years course.⁸⁸⁾

Pioneer theologian of the FFWPU Young Oon Kim explains that the Fall of Adam and Eve was rooted in Lucifer's feelings of being "overlooked" and "demoted."⁸⁹⁾ Kim does not have the tone of blaming Eve. As for the gravity of her sin, she considers the actions of the Archangel with Adam and Eve's

87) Sun Hak Institute of History, *Collection of Words from True Mother, 2016*, 117, accessed on February 20, 2023,

http://ebook.tphistory.net/ecatalog5.php?Dir=sfDnn2012RY77&mId=kakao_2048523667. True Mother's Words in original Korean: "여러분은 원리를 통해서 어머니의 7년 노정이라는 말을 들었을 것입니다. 그 7년 노정은 과거에 해와가 잃어버린 6천 년 섭리 역사를 탕감 복귀하여 승리한 토대를 마련한 길이었습니다. 그 일을 어머니가 완성하지 못했으면, 하나님의 날이 설정될 수 없었습니다. 누구도 어머니의 역사를 대신할 수 없습니다. 그렇기 때문에 섭리적으로 내가 해야만 했던 일들은 앞장서서 이루어 나왔습니다."

88) The seven-year course of True Parents' life course is taught as the period from 1960 to 1967, during which True Mother was blessed in marriage to her husband in the "Marriage Super of the Lamb." Educators of True Parents' life course explain that True Mother went through seven years of emotional and physical challenges that she had to overcome to be victorious from Satanic accusation. Pastoral teachings emphasize that True Mother victoriously endured all attacks and difficulties by maintaining her position as the bride and True Mother.

89) Young Oon Kim, *Unification Theology, Revised* (New York: HSA-UWC, 1987), 101.

separation from God. Kim explains that after Adam and Eve were created, Lucifer was given “supervisory power over the world,”⁹⁰⁾ causing the Archangel to become self-centered and jealous of Adam after realizing the love God had for Adam and Eve. Lucifer felt that by claiming Eve, the archangel could control Adam through Eve and somehow discredit God’s children in front of God.⁹¹⁾ For this reason, YO Kim expressed, “there would have been no Fall had Lucifer not interfered.”⁹²⁾ Kim explains that the Fall would not have occurred had Lucifer fulfilled his role in caring for Adam and Eve from God’s perspective.

In contrast but with support to Kim’s explanation, the spirit world books published in the early 2000s by spiritual medium Young Soon Kim explained a realistic account of the situation between Adam, Eve, and Lucifer through spiritual revelation.⁹³⁾ Adam and Eve were young and impressionable and in the care of Lucifer, and as Eve spent more time with Lucifer, Adam started to feel as though Eve was not interested in him. Eve trusted Lucifer as he was an ancient being with much knowledge. Although not scholarly, the revelation revealed a

90) Y. O. Kim, *Unification Theology*, (Revised), 100-101.

91) Y. O. Kim, *Unification Theology*, (Revised), 100-101.

92) Y. O. Kim, *Unification Theology*, (Revised), 101.

93) 이상현, 『인류의 범죄자 루시엘』 (서울: 성화출판사, 1999), 131-135. This is the message received by the spiritual medium. “아담과 같이 보내는 시간이었지만 아담은 아담대로 나는 나대로 노는 시간이 많았기 때문에 상호간 이성적인 표현이란 해보지 않았지요. 그런데 그 때 나에게 이성의 눈을 뜨게 한 이가 바로 루시퍼였습니다. 루시퍼는 항상 내 곁을 떠나지 않았고 나를 데리고 다니면서 자상하게 가르쳐 주기도 했지요... 루시퍼와의 사이가 무르익어 갈 무렵 아담도 그것을 눈치챘지요. 그러나 아담은 나에게 대해서 간섭도 사랑도 하지 않았으며 그대로 두었습니다... 그러나 아담은 나를 보면 도망가 버렸습니다. 얼마 후 저는 저의 행동이 잘못된 것임을 깨닫게 되었지요...아담 곁에 가면 어떤 평안함이 느껴졌습니다.”

more realistic context of the situation, which seemed to show a sense of manipulation in the lives of the first human ancestors. This understanding of the story of the Fall of Adam and Eve gives a different feeling and picture of their situation. Adam and Eve are seen as immature young children guided by a teacher who manipulates them in their innocent and vulnerable state. The revelation by YS Kim supports YO Kim's theological understanding of how the Fall took place.

In 2015, Ye-Jin Moon⁹⁴⁾ equated the absence of a historical Heavenly Mother a direct result of fallen Eve. YJ Moon explained that Eve was supposed to be the first physical representation of a tangible Heavenly Mother. She indicated that the image of Heavenly Parent was limited to a masculine God, Heavenly Father, throughout all the world's religions as Eve's actions correlated directly to the Heavenly Mother aspect of God, causing Heavenly Mother's

94) Ye-Jin Moon, "The Need to Recover Gender Balance, to Understand God as Both Heavenly Father and Heavenly Mother," *Journal of Unification Studies* 16 (2015): 177. Ye-Jin Moon is the first daughter of True Parents. She wrote her theological master's thesis titled, "The Need to Recover Gender Balance, to Understand God as Both Heavenly Father and Heavenly Mother." She published her abridged version in the *Journal of Unification Studies*. Ye Jin Moon's endeavor to unveil the importance of Heavenly Mother and how it is related to the work and responsibility of her and her sisters is rooted in her relationship as the physical daughter to True Parents. She believes that "True Mother and her daughters must open the way to womankind's liberation, as well as to Heavenly Mother's advent, and complete the process of restoration, which continues still." She emphasizes the vital role of daughters and mothers in carrying out God's plan, hidden for centuries by the absence of female representation caused by Eve's mistake. She believes that her brothers also need to be re-educated (if possible) as she expresses her sadness in the "ideological confusion" of her brothers and some individuals in the movement who cannot realize that God is both male and female. Instead, they hold on to the patriarchal culture. In her conclusion, she states, "... woman's equality are truly critical and personal to me. Throughout my life in the movement, I was often discouraged and dissatisfied because God was taught only in the limited way as a male God, and as a woman it was difficult for me to identify with such a God."

existence in the physical world to be obscured.⁹⁵⁾ Due to Eve's sexual fall with Lucifer first and then Adam (her intended partner), a *double sin* resulted causing humanity to start at a point twice removed from their originally intended position.⁹⁶⁾ This was the cause of humanity's overly complicated path back to our Heavenly Parent.⁹⁷⁾

Hee-il Oh also explains that Eve's sin is the basis of the gender problems within society. Oh states that the issue of gender equality is for three fundamental reasons: (1) Eve fell before Adam, (2) Eve made Adam fall, and (3) Adam fell once, and Eve fell twice.⁹⁸⁾ Oh understands that gender issues, especially female oppression, are linked to Eve, as she had fallen first and then is understood to have caused Adam to fall. Oh's last concept was ascribed by YJ Moon's research, where she explains the *double sin* committed by Eve. Oh stated, "It can be seen that woman played a bigger role than man in the fall, and the indemnity for it has resulted in gender inequality throughout human history."⁹⁹⁾

In the case of Eve's sin, True Mother has stated that Eve should not be the only one to blame regarding the Fall. She said, "It takes two to clap hands."¹⁰⁰⁾

95) Y. J. Moon, "The Need to Recover Gender Balance," 92.

96) Y. J. Moon, "The Need to Recover Gender Balance," 66-68.

97) Y. J. Moon, "The Need to Recover Gender Balance," 67.

98) 오희일, 「세계평화통일가정연합의 하늘부모 신론으로 본 남녀평등론」 (박사학위논문, 선문대학교 신학전문대학원, 2021), 91-98.

99) 오희일, 「세계평화통일가정연합의 하늘부모 신론으로 본 남녀평등론」, 155.

100) Sun Hak Institute of History, *Collection of Words from True Mother*, 2016, 144, accessed on February 20, 2023,

http://ebook.tphistory.net/ecatalog5.php?Dir=sfDnn2012RY77&mId=kakao_2048523667.

She teaches it takes two to sin in a sexual act before marriage. Adam too could have stopped the Fall at any time as much as Eve could have. The focus on Eve without looking more closely at Adam's involvement seems to take away responsibility from Adam, which also needs to be indemnified and which may be essential in resolving the sorrowful situation for Heavenly Parent and humanity.

In summary, this section discusses True Mother's role, value, and significance in connection to Eve's mistake and indemnifying Eve's mistake in accordance with Heaven's will. The views on the Fall and how the Fall has been taught by pioneering members and the figurative and theological interpretations of theologians come into question in light of True Mother's words regarding Eve not being the sole individual to be blamed for the Fall. How has that view and understanding changed the understanding of True Mother's role? The theological discussion supported by the spiritual revelation of Eve reveals a sorrowful and regretful situation for the person of Eve. There is a consensus among theological writers that due to Eve's sexual sin, not only have women throughout history been put in a more difficult position in all walks of life but that Heavenly Mother's existence has also been obscured from humanity. Eve's mistake is understood to have been passed on throughout history, and women's salvation, liberation, and freedom are understood to be made through both the Returning Lord and True Mother's victory. True Mother has also said her role was to

indemnify Eve's mistake. It seems she overcame the great obstacles to untangle 6000 years of biblical history, which requires some acknowledgment and gratitude on humanity's part. The focus on Eve, perhaps, should be geared towards what Eve should have done in her perfected or restored state since True Mother claimed decades ago that she has fulfilled her role in indemnifying Eve's mistake.

(2) As "True Mother": Wife and Supporter

Specific theological writings or research have not been made in the areas of True Mother as wife and supporter. However, pioneering members have written autobiographies and testimonies of their understanding and observations of True Mother from their personal experiences with her. Mrs. Won-Bok Choi was with True Parents during the early days of the church in Korea and the United States and shared how she viewed True Mother as a wife and supporter. Lukas Pokorny describes Choi as a person of "intellectual standing." He describes how she received a prominent position.

She soon became a close confidant of Mun (True Father), who commissioned her to attend the young Han Hak-cha, preparing her for the marriage and mentoring her thereafter for 17 years. From the 1960s until the late 1970s, Ch'oe remained Han's chaperone and Mun's most trusted aide.¹⁰¹⁾

101) Lukas Pokorny, "A Feminising Revolution: The Unification Movement and the 'Age of Women,'" *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 5 (2017): 218. Pokorny Romanizes "Choi" as "Ch'oe", "Ja" as "cha", and "Moon" as

Choi was someone who knew True Mother and True Father personally. She spent many hours and days together with them and was able to observe them and their life. Choi shared her views about True Mother in her autobiography, saying,

From time to time, a shadow may stand in front of you, on your side, at your back, or even beneath you according to the position of the sun — according to the way of the providence. True Mother never put True Father aside and emphasized her existence as an individual. Rather, she reflected True Father’s female identity—or should I say, another appearance (aspect) of True Father? True Father’s shadow was his reflection. As such, although True Mother did not assert herself, she would quietly stand in the front of True Father to guide him, or go to the frontline to support him by becoming a clutch or a pillar, or step back and quietly push his back so True Father would appear as if he was moving ahead on his own, or even be buried underneath him to stealthily hold him up so True Father would stand out high.¹⁰²⁾

Choi poetically described True Mother as someone who existed to completely live to support the accomplishment of True Father’s role and mission and even described True Mother as someone who never did what she wanted to do despite her own wants and needs.

A book of testimonies of True Mother given by first-generation and second-generation American FFWPU members is titled *True Mother from the*

“Mun”.

102) 최원복, 『믿음 사랑 충성의 생애』 (서울: 명원MEDIA, 2017), 58-59. The authors words in Korean, “태양의 위치에 따라-섭리의 행방의 따라-그림자는 앞에 서기도 하고 옆으로 가거나 뒤로 물러서거나 혹은 아주 밑에 깔려버릴 때도 있습니다. 참어머님은 결코 당신의 존재를-참아버님을 제쳐 놓고 개인으로서-나타내시기보다 참아버님의 여성성-혹은 다른 한 면모(부분) 자격으로-이라고 할까? 그림자가 그분의 반영체 이듯이 참어머님은 별로 자신을 드러내지 않으시면서도 때로는 앞에 서서 살며시 오히려 그분을 인도하시고 때로는 앞으로 가서 부축하거나 후원, 지주 (Chinese characters omitted)가 되시면서 때로는 뒤로 물러서 살며시 밀어드려 참아버님 만이 전진하시는 것처럼 돋보이게 하고 어떤 솜아 보이도록 하시는 것입니다.”

*heart of American members.*¹⁰³⁾ In this book, Betsy Jones revealed the person that True Mother is, as a wife and leader.¹⁰⁴⁾ Jones says, “True Mother has been quietly, compassionately taking care of True Father fully in so many ways and with such immense love.”¹⁰⁵⁾ She, too, observed True Mother as someone who took care of True Father, supporting him and his mission. This observation, however, does not mean that that was the only way she observed True Mother. Jones also felt that True Mother tried to “absorb” True Father’s role long before he ascended, which could mean she felt True Mother was preparing also to lead the movement.¹⁰⁶⁾

In 2015, pioneering member Mrs. Jung Won Kang shared her experiences of being able to listen to intimate and personal stories of True Mother’s childhood (She, unfortunately, did not mention anything specific).¹⁰⁷⁾ Throughout her autobiography, Kang shared stories and comments on True Mother’s daily routines, such as how she packed three bags, one bag for when she had to go somewhere close by, one just in case she had to go a far distance, and one if she had to go overseas.¹⁰⁸⁾ In this way, True Mother was described as

103) HSA-UWC, *True Mother from the Heart of American Members* (New York: HSA-UWC), 2014.

104) Betsy Jones, a pioneering member from the United States, shared her testimony of her observations of True Mother from the time of her joining the FFWPU movement until her preparation and ultimate emergence as its central leader. This testimony, alongside numerous others, was published in 2014.

105) FFWPU, *True Mother, From the Heart of Americans*, 14-15.

106) FFWPU, *True Mother, From the Heart of Americans*, 14-15.

107) 강정원, 『은혜와 감격의 뜻길』 (서울: 성화출판사, 2015), 158, 177, 204-206, 208.

108) 강정원, 『은혜와 감격의 뜻길』, 158.

always being prepared to move and go wherever she was expected to go for God's will. Kang observed that True Mother slept less than True Father as she waited for him to retire for the day together, although she was urged by True Father to rest first.¹⁰⁹⁾ Kang also shared True Mother's wise sentiments framing True Mother's character and personality.

2) The Frame of Knowledge of True Mother After True Father's Seonghwa

This section discusses the theological writings connected to True Mother after True Father's Seonghwa. After True Father's Seonghwa, True Mother revealed she is the "Only Begotten Daughter" and the "Living Holy Spirit." The term "Only Begotten" has been attributed to Jesus Christ within Christianity. It is a Christian term that may not be familiar to the FFWPU. However, True Mother has used it with a purpose. According to the *Exposition of the Divine Principle*, the position of the Living Holy Spirit is that of the "True Mother" position. The identity of the Living Holy Spirit was not made explicitly known as Hak Ja Han; however, after True Father's Seonghwa, True Mother consistently proclaimed and taught that she is the Only Begotten Daughter and Living Holy Spirit. The following section will discuss the theological writings

109) 강정원, 『은혜와 감격의 뜻길』, 157.

pertaining to the frame of knowledge about True Mother's words on her identity after True Father's Seonghwa.

(1) As the Living Holy Spirit

After True Father's Seonghwa, True Mother taught the FFWPU that she was the Living Holy Spirit. She said,

More than anyone else, I hoped that the blessed families who should live in True Parents' environmental realm are healthy and hoped that they become filial sons and daughters, filial and loyal before True Parents. With that sincere hope, centering on Cheongpyeong (Training Center), Heaven has allowed the works of the Holy Spirit to start. On that foundation, a new era and new history through the Foundation Day are moving Cheongpyeong as the work of the True Mother, the Only Begotten Daughter, and the Living Holy Spirit. You must meet me. When you come here, you must receive the works of the Holy Spirit and make yourself and your three great realms, past, present, and future, as healthy people of Cheon Il Guk without any blemishes or mistakes.¹¹⁰⁾ (2017.11.04)

The FFWPU scholars affirmed the works of True Mother after True Father's Seonghwa by looking for parallels between True Mother as the Living Holy Spirit and the biblical Holy Spirit. Before attempting to understand the

110) Sun Hak Institute of History, *Collection of Words from True Mother; 2017*, (Gapyeong: Sun Hak Institute of History), 2017, 209, accessed on February 20, 2023, http://ebook.tphistory.net/ecatalog5.php?Dir=kgX4r207OtOgX&mId=kakao_2048523667.20
9. True Mother's words in Korean, "누구보다도 참부모님의 환경권에 살아야 할 축복가정들이 건강하고, 참부모님 앞에 효자 효녀 충신이 되기를 바랐는데, 그 간절한 소원을 하늘이 허락하시사 청평을 중심삼고 성령 역사를 시작하게 되었습니다. 그런 토대 위에 기원절을 통한 새 시대 새로운 역사는 참어머니, 독생녀, 실체 성령의 역사로서 청평을 움직이고 있습니다. 여러분은 나를 만나야 됩니다. 여기 와서 여러분이 성령의 역사를 받아서 여러분 자신은 물론이요, 여러분의 3대권, 과거 현재 미래를 건강한 천일국 백성으로서 흠과 티가 없는 모습으로 만들어야 합니다."

FFWPU scholars and writers regarding their views on True Mother as the Living Holy Spirit, let us look at how Christian scholars understand the Holy Spirit as the term Holy Spirit is rooted in Christianity.

Alister McGrath describes the Holy Spirit in three ways; (1) “Spirit” as wind, as revealed when the sea was parted as the Israelites escaped Egypt, (2) Spirit as breath, associated with life as when God breathed into Adam the breath of life and, (3) Spirit as charisma, or the filling of the Spirit allowing an individual to perform acts otherwise thought impossible.¹¹¹⁾ Daniel L. Migliore described the “Spiri” during the Old Testament:

The Spirit gives gifts of intelligence, skill, and artisanship to further the purposes of God ... offers assurance of forgiveness of sins (Ps 51:10-12), gives courage to the downtrodden (Hag.2:4-5) brings new life out of death (Ezek. 37), restores hope (Joel 2:28-29), and promotes justice in the land (Isa.11:1ff.) ... the Spirit of God is given to God’s chosen servants, commissioning and empowering them to restore justice in the land when the weak and the poor are oppressed ... the Spirit of God is presented by the Old Testament as God’s creative, sustaining, saving, and renewing power who rescues not only individuals but the entire people of God from forces of disintegration and self-destruction.¹¹²⁾

Migliore explained the Spirit in the New Testament by saying, “In the New Testament, the Spirit of God figures prominently in the divine economy of salvation.”¹¹³⁾ The Gospels revealed how the Spirit worked through Jesus to offer salvation, new life, new truth, freedom, the possibility of community, the giving

111) Alister E. McGrath, *Christian Theology, An Introduction* (Oxford: Blackwell, 1994), 240-242.

112) Daniel L. Migliore, *Faith Seeking Understanding. An Introduction to Christian Theology* 3rd ed. (Michigan: Wm. B. Eerdmans Publishing Co., 2014), 235.

113) Migliore, *Faith Seeking Understanding*, 236.

of gifts or charisma, and the promise to complete God's work.¹¹⁴⁾

The FFWPU theologians and scholars such as Andrew Wilson,¹¹⁵⁾ Kyung-Suk Yoo,¹¹⁶⁾ and Jung Soo Ahn root their understanding of True Mother as the Living Holy Spirit within the teachings of the *Exposition of the Divine Principle* mentioned in the earlier section regarding the general understanding of the role of the True Mother. Wilson believes that "The Holy Spirit brings Christians into a parent-child relationship with God ... which resembles the relationship that Jesus had with God as God's direct Son."¹¹⁷⁾ Yoo says that the Holy Spirit's ontological essence was that of "mother," which is connected to the characteristics of being maternal, nourishing, nurturing, and comforting, which he felt also represented God's feminine aspects.¹¹⁸⁾

In terms of True Mother receiving the *status* of the "Living Holy Spirit," Ahn stated in his 2016 dissertation that receiving the Living Holy Spirit status was conditional. The condition for True Mother to achieve the status of the

114) Migliore, *Faith Seeking Understanding*, 236-239.

115) Andrew Wilson, a professor of Spiritual Studies at the Unification Theological Seminary (UTS), has been writing prolifically on the works of True Mother since 2009. In 2016, he published an article in the *Journal of Unification Studies* entitled "True Mother and the Work of the Holy Spirit."

116) In his 2018 dissertation, Kyung-Suk Yoo conducted an analysis of literature on the "True Mother Messiah of Family Federation for World Peace and Unification." Building upon Unification theological concepts of the Holy Spirit, Yoo suggests that the Holy Spirit also serves in the capacity of "Messiah." He argues that Jesus' death rendered it impossible for the female Messiah to manifest in his time.

117) Andrew Wilson, "True Mother and the Work of the Holy Spirit," *Journal of Unification Studies* 17 (2016): 24.

118) 유경석, 「세계평화통일가정연합의 참어머니 메시아론 연구」 (박사학위논문, 선문대학교 신학전문대학원, 2018), 10.

Living Holy Spirit is explained through fulfilling absolute love, obedience, faith, and submissiveness to True Father.¹¹⁹⁾ In 2016 Wilson seemed to hold a similar position as Ahn, writing that True Mother received the rightful position as the Living Holy Spirit when she wed True Father in 1960.¹²⁰⁾ Both writers understand True Mother received her status as conditional and that she could only receive such a status due to a conditional fulfillment in relation to True Father. Wilson explained that through their union of the “Marriage Supper of the Lamb,” they became the True Parents, or God’s physical representatives on Earth, and thus received their “God-given authority to give rebirth through the Holy Marriage Blessings.”¹²¹⁾ Wilson equates True Mother’s work of conducting the Marriage Blessing Ceremonies as her work of rebirth as the Living Holy Spirit.¹²²⁾

There seems to be a gap in how theologians view the way True Mother attained her status as the Living Holy Spirit. Although certain conditions had to be met for True Mother to be able to give the Marriage Blessing to others, and

119) 안정수, 「세계평화통일가정연합의 성신 이해에 관한 고찰」 (박사학위논문, 선문대학교 신학전문대학원, 2016), 168. In 2016, a dissertation literature analysis by Jung Soo Ahn stated that True Mother was able to receive the position of the Only Begotten Daughter through the fulfillment of the aforementioned conditions, completely and thoroughly.

120) Wilson, “True Mother and the Work of the Holy Spirit,” 21.

121) Wilson, “True Mother and the Work of the Holy Spirit,” 21.

122) On the Marriage Blessing Ceremony: “The Blessing is an unprecedented initiative by (True) Father and (True) Mother Moon, who are working beyond races and religions to unite all people into God’s family. The Marriage Blessing has become a worldwide tradition where couples dedicate their marriage to a greater purpose and God. In response to the breakdown of traditional marriage, the Marriage Blessing offers a path to build a world of stronger marriages and healthier families.” Blessing & Family Ministry, “What is the Blessing,” <https://bfm.familyfed.org/blessing> (accessed January 1, 2021).

that condition is the fulfillment of her own Marriage Blessing. True Mother shared that when she was born, Satan tried to kill her because Satan knew her value and significance for Heaven's will. Her existence on Earth meant the end of Satan.¹²³⁾ It can be understood then that True Mother had the greatest potential to fulfill her role as the Living Holy Spirit and Only Begotten Daughter, and that is why Satan wanted to make sure True Mother did not survive.

In 2016 Wilson focused on and organized the historical works of True Mother to support the understanding of her theological significance. He focused on what True Mother “said and did” to give meaning to a theological understanding of True Mother as the Living Holy Spirit by examining her lived works. The original purpose of Wilson’s writing was to support True Mother in light of the negative reaction she was receiving for her leadership. Wilson’s historical outlook of True Mother’s works is explained in Table 1., which parallels True Mother’s works after True Father’s ascension to that of the works of the Biblical Holy Spirit during the time after the Pentecost.

123) Hak Ja Han, “True Mother’s Words, Counter Measures Meeting for Letter by Hyun-Shil Kang,” (speech, Cheon Jeong Gung, Gapyeong, December 25, 2016). The translation of True Mother’s words, “When I was born, I was born as God’s daughter. Satan tried to kill me when I was born. ‘I (Satan) will be destroyed due to your birth.’ This is a fact although it was a spiritual fight. The world is bound to change because of me.” True Mother’s words in Korea, “나는 나면서부터 하나님의 딸로 태어났습니다. 내가 태어났을 때에 사탄이 나를 죽이려 했어요. ‘내가 태어남으로 내가 망하게 됐다.’ 영적인 싸움이지만 사실입니다. 나로 말미암아 세상이 달라질 수밖에 없게 됩니다.”

Table 1. Works of the Living Holy Spirit in Parallel to the Works of the Biblical Holy Spirit

No.	Holy Spirit Works after Jesus' death	True Mother, the Living Holy Spirit Works after True Father's (Second Advent's) passing
1	Bring the disciples to internal oneness with Christ	True Mother shares her deep heart about True Father and calls us to have the same spirit and heart of attendance as she has
2	Promote evangelism to grow the church	Bring the membership back to the core mission of witnessing
3	Raise up new leaders	Restructuring of church foundation towards the education of the younger generations
4	Establish new ordinances	Setting up the Cheon-Il-Guk Constitution through a committee of qualified elders
5	Clarify the meaning of Jesus' words for the church	Compiling the Cheon Il Guk scriptures of True Father's words to refine and polish

Note: This table is based on Wilson's explanation of the parallel works of the Holy Spirit after the Pentecost and the works of the Living Holy Spirit, True Mother.

Wilson's analysis of True Mother's works compared to the works of the biblical Holy Spirit gives a comprehensive look at the reality and impact of the actual works and the value and significance of True Mother's being. Wilson concludes that the FFWPU movement should have confidence in True Mother, especially in her authority and leadership as "... parallels show, her ways of leading the FFWPU movement during the last four years are entirely consistent with how the Holy Spirit led the Christian church during its turbulent early years"¹²⁴⁾ after Jesus' death.

In Migliore's *Faith Seeking Understanding*, he explains,

124) Wilson, "True Mother and the Work of the Holy Spirit," 29.

Symptomatic of the church's neglect and suspicion of the Spirit are many instances of official church opposition to movements that have stressed the presence and power of the Spirit. The Montanists of the second century, the Waldensians of the twelfth century, the radical reformers of the sixteenth century, and the Christian base communities of our own time have all come under suspicion because of their emphasis on the working of God's Spirit. The institutional church has always looked on the experience of an appeal to the Spirit as potentially subversive and in need of control.¹²⁵⁾

According to Wilson, True Mother has received similar suspicion as she pulled the membership forward and made many new changes.

Now let us examine the above theology through True Mother's words. Stories in her autobiography reveal her unique and equipped spiritual senses and her natural and God-given abilities to perform her duty and role as the Living Holy Spirit. True Mother says in her autobiography,

When I went to the communist countries to speak, more [dead] souls came to see me rather than the living. I went to Croatia alone and was scheduled to speak during a time of war. The moment I entered the hotel room, I knew that the spirits that had died unjustly and miserably (wretchedly) were waiting for me to receive salvation. I offered a prayer all night long to liberate those spirits.¹²⁶⁾

This passage captures True Mother's ability to see the souls of those who died unjustly as they lingered on Earth. She also offers salvation to the souls who

125) Migliore, *Faith Seeking Understanding*, 233.

126) 한학자, 『평화의 어머니』 (과주: 김영사, 2020), 153. The following passage was retranslated by the researcher as the translation and edit of the passage in the English autobiography seemed to have missed the true meaning of the passage. This is the Korean passage from True Mother's autobiography, "공산국가에 처음 들어가 강연할 때는 살아 있는 사람보다 죽은 영혼들이 더 많이 나를 찾아왔습니다. 나 홀로 크로아티아에 갔을 때는 그 일대가 한창 전쟁 중이었습니다. 호텔 방에 들어서는데 순간 억울하고 비참하게 죽어간 영혼들이 구원받기 위해 나를 기다리고 있음을 알았습니다. 그 영혼들을 해원 시켜 주기 위해 밤새 기도를 올렸습니다."

asked for it, a quality explained by McGrath and *the Divine Principle* as the salvific works of the Holy Spirit. This passage reveals the historical figure of True Mother and what she can do and has done for humanity. Her story from the above quote reveals her close relationship with Heavenly Parent and how they worked together to liberate the spirits. True Mother shared in her autobiography that she could converse directly with Heavenly Parent from a young age and did so frequently.

In the Garden of Eden, Adam and Eve talked directly with God. They heard God's words through their ears. I, too, frequently shared conversations with God from a very young age. God guided me whenever I encountered great difficulty or had to make a hard decision.¹²⁷⁾

This passage tells us that True Mother spoke directly and conversed with Heavenly Parent throughout her life since she was very young, even before she met True Father. This account by True Mother calls into question the teachings about True Mother as described in the previous two sections of this chapter. For example, Eu's teachings that True Mother can only be connected to Heavenly Parent through True Father does not match what True Mother says about

127) 한학자, 『평화의 어머니』, 114. The English version of this passage can be found in, Hak Ja Han Moon, *Mother of Peace* (New York: The Washington Times Global Media Group, 2020), 78. The latter half of the Korean sentence was not included in the English translated version of the autobiography. The following is the original Korean, “에덴동산에서 아담과 해와는 하나님과 직접 대화를 나눴습니다. 그래서 하나님의 말씀을 자신의 귀로 들었습니다. 나 또한 어린 시절부터 하나님과 수시로 대화를 나눴습니다. 어려움에 봉착하거나 결단을 내려야 할 때마다 하나님은 나를 인도하셨습니다.” This is the complete English translation, “In the Garden of Eden, Adam and Eve talked directly with God. They heard God's words through their own ears. I too, from a very young age, frequently (shared) conversations with God. Whenever I encountered great difficulty or had to make a hard decision, God guided me.”

herself.¹²⁸⁾ True Mother said she was directly guided by Heavenly Parent when she was in the most challenging situations. The way True Mother understands herself fits closely with the description of the “True Mother” as the Living Holy Spirit in the *Exposition of the Divine Principle*, who brings salvation and new life to the people.¹²⁹⁾

(2) As the Only Begotten Daughter

In 2020 the FFWPU saw the publication of True Mother’s autobiography in Korean, providing the first historical account of her life from her perspective. This autobiography revealed her ability to communicate with Heavenly Parent from a young age and her stories of offering salvation to lingering spirits on Earth.¹³⁰⁾ Her autobiography has also revealed that she always turned to

128) 사길자, 『원리에 관한 말씀간증』, 222

129) HSA-UWC, *Exposition of the Divine Principle*, 170, 171, 280.

130) 한학자, 『평화의 어머니』 153. The following passage was retranslated by the researcher from the original Korean version of True Mother’s autobiography. “When I went to the communists’ countries to speak there were more (dead) souls that came to see me rather than the living. I went to Croatia alone and was scheduled to speak during a time of a war. The moment I entered the hotel room, I knew that the spirits that had died unjustly and miserably (wretchedly) were waiting for me to receive salvation. I offered a prayer all night long to liberate those spirits. The Korean version of the text is as follows, “공산국가에 처음 들어가 강연할 때는 살아 있는 사람보다 죽은 영혼들이 더 많이 나를 찾아왔습니다. 나 홀로 크로아티아에 갔을 때는 그 일대가 한창 전쟁 중이었습니다. 호텔 방에 들어서서는 순간 억울하고 비참하게 죽어간 영혼들이 구원받기 위해 나를 기다리고 있음을 알았습니다. 그 영혼들을 해원 시켜 주기 위해 밤새 기도를 올렸습니다.” She also said, “Every time I faced a challenge or had to make a determination, God guided me.” This is particularly significant due to the fact that the Korean word ‘결단’ (decision) carries connotations of a commitment that is not taken lightly, and that the decision made will have a lasting and influential impact on the future. The Korean passage can be found on page 114 of the Korean autobiography which says, “어려움이 봉착하거나 결단을 내려야 할 때마다 하나님은 나를 인도하셨습니다.”

Heavenly Parent during the most difficult times, asking for guidance and help. We can question and wonder with what heart and mind True Mother was able to endure so many tragedies during her lifetime and still remain physically poised and with strong resolve to fulfill Heaven's will with the same loyalty and reverence for Heaven since she first publicly promised to fulfill her mission in 1960. In the forward section of True Mother's autobiography, *Mother of Peace*, she shares,

They all testified that I was "The Mother of Peace" and asked me to bless their religions and countries for eternal peace. Whenever they asked, I always spoke about "Heavenly Parent," and I explained "Heavenly Mother," hidden behind Heavenly Father, as the only begotten Daughter who is my other name.¹³¹⁾

A year later, she said at a gathering of leaders,

You can understand my feelings at that time to some extent through the autobiography, but not everything. I am not a substitute; I am the "Only Begotten Daughter." Do you know what this means? Only I know the truth of the Heavenly Providence.¹³²⁾ (2021.04.26)

Understanding the deeper meaning of why True Mother refers to herself

131) 한학자, 『평화의 어머니』 (파주: 김영사, 2020), 7. The passage was re-translated into English in this dissertation from the original Korean version of True Mother's autobiography. True Mother's words from her Korean autobiography is as follows, "그들은 하나같이 나를 '평화의 어머니' 로 증거하며 자신의 나라에, 자신의 종단에 항구적인 평화를 위한 축복을 내게 부탁했습니다. 그럴 때면 나는 언제나 '하늘부모님'을 말합니다. 그리고 '하늘 아버지' 이름 아래 은폐되었던 '하늘어머니'를 '독생녀'라는 나의 또 다른 이명(異名)을 통해 얘기합니다."

132) Sun Hak Institute of History, *Collection of Words from True Mother, 2021*, Gapyeong: Sun Hak Institute of History, 2021), 42, accessed on February 20, 2023, http://ebook.tphistory.net/ecatalog5.php?Dir=pUMfs897odVXg&mId=kakao_2048523667. True Mother's words in Korean, "여러분이 자서전을 통해서 어느 정도 그때의 내 심정을 이해하고 있기는 하지만 전부는 아니야. 나는 대신자는 아니야, 독생녀야. 무슨 말인지 알겠나? 하늘섭리의 진실은 나만이 알아."

as the Only Begotten Daughter and as “True Mother” can clarify research problems and questions raised. After Foundation Day, True Mother gave new words regarding her identity as the Only Begotten Daughter, which was controversial as she introduced words that seemed contrary to those of True Father’s teachings.

Firstly, she said, She was born without original sin and that True Father was born with original sin.¹³³⁾ Secondly, She was self-taught (regarding Heaven’s providence) and educated by Heavenly Parent as she could converse with Heavenly Parent directly,¹³⁴⁾ and Thirdly, she herself was and is the center of the Christian providence, which has awaited the coming of the Only Begotten

133) Hak Ja Han, “True Mother’s Words, Rally for the Cheon Il Guk Korean Japanese Leaders,” (speech, Cheon Jeong Gung, Gapyeong July 5, 2016). English translation of True Mother’s word’s, “For the first time in 6000 years, I was born of the blood lineage unrelated to Satan. God is my Father! The proof that I am the Only Begotten Daughter was given first by Satan. There are unspeakably many stories that have not been shared.” True Mother’s words in Korean, “나는 6000년 만에 사탄과 관계없는 혈통으로 태어났어. 하나님이 내 아버지야! 내가 동생녀라는 증거가 사탄이가 제일 먼저 나를 증거 했어. 이루 말할 수 없는 많은 이야기 거리가 있어.” And also from, Hak Ja Han, “True Mother’s Words, Counter Measures Meeting for Letter by Hyun-Shil Kang,” (speech, Cheon Jeong Gung, Gapyeong, December 25, 2016). The translation of True Mother’s words, “When I was born, I was born as God’s daughter. Satan tried to kill me when I was born saying, ‘I will be destroyed due to your birth.’ This is a fact although it was a spiritual fight. The world will change because of me.” True Mother’s words in Korean, “나는 나면서부터 하나님의 딸로 태어났습니다. 내가 태어났을 때에 사탄이 나를 죽이려 했어요. ‘네가 태어남으로 내가 망하게 됐다.’ 영적인 싸움이지만 사실입니다. 나로 말미암아 세상이 달라질 수밖에 없게 됩니다.”

134) Sun Hak Institute of History, *Collection of Words from True Mother, 2018*, (Gapyeong: Sun Hak Institute of History, 2018), 57. English translation of True Mother’s words, “For this reason, I came to know of Heavenly Providence without someone teaching me the *Principle* or telling me these things. That is why I made a resolve from a very young age. I became the subject. I believed that during my lifetime, I would be the one to make Heavenly Parent’s dream come true.” True Mother’s words in Korean, “그렇기 때문에 누가 나에게 원리라든가 이런 말을 해주지 않아도 나는 하늘의 섭리를 알았습니다. 그렇게 때문에 어린 나이에 내가 결심했습니다. 내가 주체가 되었습니다. 그래서 내가 살아있는 동안에 기필코 하늘부모님의 꿈을 이루어 드리겠다고 생각했습니다.”

Daughter.¹³⁵⁾ All these statements by True Mother can be understood to be contrary to True Father's teachings and the understanding of pioneering members Choi and Eu before True Father's Seonghwa.

In reference to the first statement given by True Mother regarding "original sin," she said,

I am the Only Begotten Daughter born of pure blood after changing the lineage from the womb through the maternal line of the three generations of only daughters, purging the original sin. However, True Father was born with original sin. I was born the only daughter, but True Father had several siblings. Father was not born without original sin.¹³⁶⁾ (2016.12.25)

True Mother explained that she was not born with original sin, and some conditions required her to be born without it. She also revised the understanding that True Father was born with it. Shimmyo explained in 2017 that True Mother's words were controversial and quarrelsome. They were different from True Father's words regarding his original sin; however, he addressed the issue by saying that True Father sometimes gave dual expressions and had mutually

135) Sun Hak Institute of History. *Collection of Words from True Mother*, 2015. Gapyeong: Sun Hak Institute of History, 2015), 151. English Translation of True Mother's Words, "The 2,000-year history of Christianity is a new history made by the resurrection of the Holy Spirit. You must understand that this means that this was the foundation for which the Only Begotten Daughter was laid." True Mother's words in Korean, "기독교 2,000년 역사는 성령의 부활로 인해서 된 신역사예요. 그 말은 독생녀를 찾아 나오는 기반이었다 하는 것을 알아야 돼요."

136) Hak Ja Han, "True Mother's Words, Counter Measures Meeting for Letter by Hyun-Shil Kang," (speech, Cheon Jeong Gung, Gapyeong, December 25, 2016). True Mother's words in Korean, "나는 복중에서부터 3대 독녀 모계로 혈통을 전환하여 원죄를 청산하고 순혈로 태어난 독생녀다. 그런데 아버님은 원죄를 가지고 태어났다. 나는 외동딸로 태어났지만, 아버님은 여러 형제를 두고 있다. 아버님이 원죄 없이 태어난 것이 아닌 것이다."

contradictory meanings in his words.¹³⁷⁾ Perhaps more context needs to be made known to understand the whole picture. He added that although God's truth is absolute, the way that human beings express that truth can be relative and temporal.¹³⁸⁾ He further stated, "If it is expressed in human words in the changing situations of the spatiotemporal world, its expressions will be relative, diverse, changeable, temporal, and finite."¹³⁹⁾ Throughout the church's history, revealing certain truths, especially proclamations and newer teachings, were presented at specific points in the church's history with the achievement of providential victories. Shimmyo concluded his argument by suggesting we remain humble in our quest to find the truth by confessing our ignorance, as the truth will eventually be revealed to us. Shimmyo suggested trying to understand True Mother as her repeating of certain specific statements must be with a purpose, and because she speaks her words in unity with True Father. Shimmyo concludes by suggesting we should be thankful to True Father for the "contradictory kinds of expressions" he gives us because it means that we, as followers, are not yet at the level of understanding the complete truth.¹⁴⁰⁾

Like Shimmyo, Wilson pointed out that True Father said "different things

137) Theodore T. Shimmyo, "Were True Parents Born with Original Sin? How to Deal with Their Words on This Matter," *Journal of Unification Studies* 18 (2017): 109, 115.

138) Shimmyo, "Were True Parents Born with Original Sin? How to Deal with Their Words on This Matter," 1.

139) Shimmyo, "Were True Parents Born with Original Sin? How to Deal with Their Words on This Matter," 13.

140) Shimmyo, "Were True Parents Born with Original Sin? How to Deal with Their Words on This Matter," 109-120.

on different occasions”¹⁴¹⁾ and agreed that True Father’s words were inconsistent and contradictory. Wilson also felt that True Father’s Words could be better understood when the context in which True Father spoke was made known. For example, True Father explains Mary’s pregnancy as a problematic situation as it was socially unacceptable to be unwed and pregnant, yet he also says her predicament was a providential necessity to further God’s providence. During True Father’s lifetime, he interpreted difficult biblical passages and unexplainable events within the bible, such as the “virgin birth,” to reveal the hidden meaning of the situation.¹⁴²⁾

Regarding original sin, Wilson concludes the matter by looking at True Mother and True Father’s Marriage Blessing, otherwise known as the Marriage Supper of the Lamb. He says, “Since the Holy Wedding was intended to solve the problem of original sin, both the bridegroom and the bride had to be in the position of Adam and Eve before the Fall, namely, without original sin.”¹⁴³⁾

In reference to True Mother’s statement that she was self-taught (regarding Heaven’s providence) and educated by Heavenly Parent, let us first

141) Andrew Wilson, “Theological Developments in the FFWPU since the Death of Rev. Moon,” *Journal of Unification Studies* 19 (2018): 7.

142) True Father revealed that Jesus’ birth father was Zechariah, who was John the Baptist’s father, and married to Mary’s cousin, Elizabeth.

143) Andrew Wilson, “Why Does True Mother Call Herself the Only Begotten Daughter,” *Applied Unificationism*, December 16, 2019, accessed June 1, 2020, <https://appliedunificationism.com/2019/12/16/why-does-true-mother-call-herself-the-only-begotten-daughter/>.

examine what was written theologically. Wilson, Jin Choon Kim¹⁴⁴⁾ and Shimmyo wrote about True Mother as the Only Begotten Daughter and expanded upon several different points. Wilson first recognized how members understood True Mother's role before True Father's Seonghwa. He said in a sermon given in 2015,

We are well aware of the common view that True Father, coming on the foundation of Jesus Christ, is sinless. He then takes a woman from the fallen world and raises her up to be the Bride, at which point they become True Parents. From that point of view [True] Mother up to that time was just an innocent girl living a protected life. All her merit, and everything she had, came from [True] Father.¹⁴⁵⁾

This view that True Father raised True Mother and that she needed to be educated in heavenly providence through him, was widely understood and known. However, Wilson went on to explain that as True Father and True Mother represent the dual characteristics of God and are the fulfillment of God's re-creation of the original Adam and Eve, True Mother, too, shares God's love and understanding of Heaven's will. Wilson explains that all of True Mother's trials and upbringing before meeting True Father prepared her for her future role as the True Mother.¹⁴⁶⁾ In this sense, JC Kim supports Wilson's claims, explaining

144) Jin Choon Kim has systematized True Parents' words concerning the Only Begotten Daughter in a quantitative way, analyzing the frequency of specific key words in the terminology employed. Additionally, he has elucidated concepts about True Parents by drawing solely on their words. This effort has been beneficial in collecting and reinforcing all utterances related to True Mother's contentious remarks, as True Father's words were utilized to corroborate True Mother's statements.

145) Andrew Wilson, "The Only-Begotten Daughter." Applied Unificationism, April 13, 2015, accessed June 1, 2020, <https://appliedunificationism.com/2015/04/13/the-only-begotten-daughter/>.

146) Wilson, "The Only-Begotten Daughter." 2.

in detail the criteria for True Parents' "only-begotten" status. JC Kim explains several conditions or processes taken in True Father's and True Mother's life courses to bring them into the position of the "only-begotten," which are displayed in Table 2.¹⁴⁷⁾

Wilson supported True Mother as the Only Begotten Daughter because he felt that it was his duty as a theologian to bring clarity to the situation, and he knew that her words were controversial.¹⁴⁸⁾ During Wilson's sermon at the Mid-Hudson Valley Family Church, he outlined the lack of support for True Mother as being parallel to Jesus' situation when he did not have the support of John the Baptist.¹⁴⁹⁾ Wilson also said,

It is wonderful that True Mother is declaring herself God's Only Begotten Daughter. It means she is emerging from [True] Father's shadow, where admittedly she seemed to be living during most of her

147) Jin Choon Kim, "True Parents as the Only Begotten Son and Only Begotten Daughter," *Journal of Unification Studies* 18 (2017): 55-108.

148) Wilson also states in his article "The Only Begotten Daughter" that, "What is at stake in the controversy over True Mother claiming to be God's Only Begotten Daughter is ultimately the whole purpose of True Parents' ministry. What is so upsetting about those who question it, is that it is tantamount to denying the fundamental mission of True Parents. That mission is not just to be another male Messiah and do what Jesus did ... That's not the point. True Father came on this Earth as the Lord of the Second Advent with the mission to establish the True Parents ... Father and Mother together—who as God's true Son and true Daughter undertook the task to establish the True Family, and thereby bring the ideal of God's love to this world. No one can jeopardize that unity, no matter what they think about Mother's position, that 'she's equal but doesn't have equal authority' or whatever they are saying about her. They cannot change the fact of True Parents' accomplishment. But what is the value of misunderstanding it and going back to an outmoded Christian notion of salvation by following a male Messiah?... That's why what is going on now in the wider Unification movement is worthy of theological critique and warrants a Unificationist theologian like myself standing up for what I believe is the real Principle."

149) There is an article by Laurent Guyenot titled, "A New Perspective on John the Baptist's Failure to Support Jesus," found within the 1997 *Journal of Unification Studies*, that explains the difficulties John the Baptist faced by not supporting Jesus. This story can be a parallel to True Father and True Mother's course. Please see Laurent Guyenot, "A New Perspective on John the Baptist's Failure to Support Jesus," *Journal of Unification Studies* 1(1997): 71-92.

life. It is a victory for all womankind. It is a step on the road to establishing Cheon Il Guk, where man and woman can unite into one, reflecting fully the glory of God's masculinity and God's femininity in their own persons. That is what Cheon Il Guk is supposed to be all about.¹⁵⁰⁾

Table 2. Criteria to become the “Only-Begotten”

Criteria to become the 'Only-Begotten'		
True Father		True Mother
1	Inheritance of mission from Jesus	Revelations of True Mother's Birth
2	Lineage conversion since birth	Lineage conversion before birth
3	Revelation and hardships within his immediate family	Ancestral merit (Han-Jun Jo), family foundations made by True Mother's grandmother (Won-Mo Jo) and physical Mother (Soon-Ae Hong) to receive True Mother's birth
4	Character and Personality	Description of True Mother's heavenly character
5	Conducting the Marriage Supper of the Lamb	Participating in the Marriage Supper of the Lamb

Note: The table displays JC Kim's understanding of the criteria to become the “only-begotten” for True Father and True Mother. Each criterion represents the merits for spiritual, lineal (or ancestral), and physical participation.

He explains the loss of understanding True Mother in any other way than how she sees herself. He applauds her actions and sees that *her* victory does not just belong to her but belongs to all the women of the world. He also feels that the steps True Mother is taking is bringing us closer to creating the world which God has long dreamed of.

On several occasions, True Mother has shared the need for complete unity

150) Wilson, “The Only Begotten Daughter,” 5.

with her. In light of her words regarding that she was and is the center of the Christian providence. She said,

New wine must be put in new wineskins. One must shed their old clothes of the past to enter the new era. In moving forward, you must let go of and throw away all the experiences, knowledge, and wisdom you acquired from the past that you do not need (that which is not helpful to you). That is the only way you can become someone who attends Heavenly Parent as one Family. Letting the world know about Heavenly Parent is the most urgent matter. This will eradicate wars and struggles. That's the only way. The outline (framework) must be made clear while the living True Parent, Only Begotten Daughter, the True Mother, is alive.¹⁵¹⁾ (2020.02.16)

True Mother asked leaders to rid themselves of everything they learned in the past they held precious if it hindered them from uniting with her to move forward. Moreover, she wanted us to focus on the importance of revealing the truth by quickly letting the people of the world know the truth about Heavenly Parent, as this was the only way to bring everlasting peace. She continued to say,

As Jesus went to the spirit world, why did he give (Saint) Peter the keys to Paradise? It's because the physical world is essential. Perfection must be achieved on the earthly plane. The same goes for you. You may be here as leaders, but you must move forward by being involved in the providential works uniting absolutely with me. In Korea, an old saying is that yellow bean paste is made with black beans. However, yellow bean paste is made with yellow beans. However, if I tell you that yellow bean paste was made with black beans, then you must believe that it is so. That is why the path to Heaven is through absolute faith, absolute love, and absolute obedience. When I clarified to everyone 5-7 years ago that I was the Only Begotten Daughter, the pioneer members

151) Hak Ja Han, "Holy Song Compilation Committee Staff Meeting, True Mother's Words," (speech, Cheon Jeong Gung, Gapyeong, February 16, 2020). True Mother's words in Korean, "새 술은 새 부대에 넣어야 한다. 새로운 시대에 입문하기 위해서는 과거의 헛 옷을 벗어버려야 한다. 거기에는 자신의 지식이나 생각이나 모든 경험도, 앞으로 전진하는데 있어서 필요 없는 것은 다 버려야 되. 그래야지만 하늘부모님을 모시는 원패밀리가 되는 거야. 어떻게 해서든지 세계 인류에게 하늘부모님을 알리는 것이 급선무야. 이 전쟁과 갈등이 없어질 수 있는 거잖아. 그 길만이야. 지상에서 살아있는 참부모, 독생녀, 참어머니가 살았을 때 그 윤곽이 뚜렷하게 만들어져야 되는 거야."

opposed it. They do not recognize the new era. They believe that the past is everything. The past is imperfect. It is a past that could not reach perfection. Now we must move forward anew, centering on me. Then perfection will be achieved.¹⁵²⁾ (2020.02.16)

Here, True Mother points out that the most significant achievement Heavenly Parent is hoping for has yet to be established. True Mother is telling us that much work still needs to be done and must be achieved on Earth. True Mother's responsibilities must be accomplished while she is alive on Earth. Therefore, she is asking for the leaders to unite with her one hundred percent, to the point of believing everything she tells the leaders, even if it seems different from what they have learned and already know. She says these things because she knows how she was looked upon before True Father's Seonghwa. Her words suggest that the image of True Mother who supports her husband differs from how she wants to be seen after True Father's Seonghwa.

In 2016, Thomas Selover wrote of visible changes in True Mother's role and works.¹⁵³⁾ Selover explains that his reason for writing the article was to

152) Hak Ja Han, "Holy Song Compilation Committee Staff Meeting, True Mother's Words," (speech, Cheon Jeong Gung, Gapyeong, February 16, 2020). True Mother's words in Korean, "참어머님 말씀: "예수님이 영계가면서 왜 베드로에게 천국 문 열쇠를 주셨는지 아니? 지상이 중요하기 때문이야. 지상이. 지상에서 완성을 보아야 되. 그래서 너희들도 마찬가지야. 너희들도 책임자로 있지만, 지상에서 나와 100퍼센트 하나되어서 십리에 동참해서 나가야 되는 거야. 한국 속담에 말이야. 팔으로 메주를 쏜다는 말이 있어, 메주는 콩으로 썬거든? 그런데 내가 팔으로 메주를 쏜다고 해도 믿어야 되는 거야. 그래서 절대신앙 절대사랑 절대복종 하는 것이 천국가는 길이야. 그런데 내가 7년전에 5년전에 독생녀라고 밝혔을 때, 이 원로들이 부정적이었어. 새로운 시대를 몰라. 과거가 다 인줄 알아. 과거는 미완성이야. 완성되지 못한 과거야. 지금 나를 중심삼고 새롭게 나가야 되는 거야. 그래야 완성되는 거야."

153) Thomas Selover, "The Providential Significance of True Mother's Leadership," *Journal of Unification Studies* 17 (2016): 2, 6, 8, 10, 11. In his paper, Selover points out that the "fundamental transformation" of the FFWPU is an unavoidable one.

emphasize that True Mother's leadership as a "providential necessity." He shared that if such a period of True Mother's leadership had not occurred, the FFWPU church would have had a significant loss in understanding True Parents' complete and accurate mission. He categorizes True Mother's various role fulfillments into three areas: (1) prophetic, educating members with a focus on young people (educational), (2) priestly (ritualistic), offering devotion for True Father after his ascension and also conducting the Marriage Blessing Ceremonies, changing the Family Pledge, leading key holy day events, and (3) king/queenly, (executive) described as the managerial position (focus on planning, investing, and offering vision). These points overlap with Wilson's writings regarding True Mother's works as the Living Holy Spirit explained in the preceding section.

Pokorny¹⁵⁴⁾ states a positive observation of True Mother's leadership since True Father's Seonghwa to the year 2020. He says,

Mun's wife, Han Hak-cha 한학자 (b. 1943), who in recent years has risen in political relevance and members' awareness, has proved a guarantor of relative stability, especially in the post-Mun era, despite increasing tensions amid the "True Family" (*ch'am kajǒng* 참가정). Under Han's tutelage, the UM has perpetuated its millenarian pursuit, aligning the adherents to the next presumable historic caesura, auspiciously called "Vision 2020" ...¹⁵⁵⁾

154) Professor Lukas Pokorny of Vienna University, Chair of Religious Studies and Department Head, has published articles including "A Femini[s]ing Revolution: The Unification Movement," the "Age of Women," and "The Millenarian Dream Continued: Foundation Day, Vision 2020, and the Post-Mun Unification Movement."

155) Lukas Pokorny, "The Millenarian Dream Continued: Foundation Day, Vision 2020 and the Post-Mun Unification Movement," *Vienna Journal of East Asian Studies* 4 (2013): 124.

Pokorny acknowledges the various tensions within the church; however, he recognizes that through her actions, True Mother has proven capable of pulling the movement forward, despite the many scandals and hardships the movement has encountered, by accomplishing the goals set immediately after True Father's ascension.

Dunn shared that the knowledge of what Jesus "said and did" changed the lives of millions of individuals and guided them until the present day.¹⁵⁶⁾ Tuggy stated that through scriptural reference and analysis of Jesus' lived life, his actions can be an example for all humans to emulate in order to connect with the living God.¹⁵⁷⁾ Jesus had extraordinary insights into seeing people and relating with them differently from usual social standards. For this reason, knowledge of such a person would be invaluable for individuals to emulate and follow, especially for those who seek to connect to the living God, our Creator. Knowledge of True Mother's life as the Only Begotten Daughter can have the same impact on future generations. For this reason, it is essential to understand her perspectives and to study her lived life to make a true assessment of her identity.

Humanity desperately needs a role-model, a champion role model that has a Heavenly Parent-consciousness and represents the best person who knows

156) Dunn, *A New Perspective on Jesus*, 21.

157) Tuggy, "Jesus as an exemplar of faith in the New Testament," 172.

and understands Heavenly Parent and loves Heavenly Parent. Many young people need positive role models to emulate not just in adolescence but throughout adulthood. A role model best suited to show and teach human beings how to connect with our Heavenly Parent in faith can be of great help in overcoming the suffering humanity encounters daily as they struggle to find Heavenly Parent.

Thus, to strengthen faith, observing the actions of and receiving new knowledge of and words of guidance from the chosen exemplar is crucial in one's life of faith. Understanding how and with what mind and heart True Mother lived while attending our Heavenly Parent and how she overcame her struggles and obstacles for Heavenly Parent, will serve towards this purpose. Dunn explained that for Jesus' theological teachings to be truly understood and accepted, a thorough understanding or grounding into his life needed to be known, as this lack of knowledge was the cause for the "Quest for the Historical Jesus."¹⁵⁸⁾ At the same time, as academics and theologians studied the historical Jesus through their "quests" into Jesus' life, they found that perhaps the materials were simplistic or even misleading and sadly skepticism of its authenticity grew.

Despite the heuristic value of the "old quest, no quest, new quest, third quest" narrative, many have noted that it often proves simplistic or misleading ... skepticism with regard to the authenticity of the Gospel materials would continue to grow, leading first to a rejection of John, and eventually to a mistrust of all four gospels...¹⁵⁹⁾

158) Dunn, *New Perspective on Jesus* (Michigan: Baker Academic, 2005), 16-17.

159) Austin Stevenson, "The self-understanding of Jesus: a metaphysical reading of historical

Studying Jesus and his actions during his lifetime is essential for Christians in their life of faith. Dunn believed that the correct historical view of Jesus would support the best theological outlook of Him.¹⁶⁰⁾ Undertaking such an endeavor and balancing the divine Jesus with the person of Jesus has caused much confusion due in part to a lack of knowledge in the recorded life of Jesus, and a lack of knowing of Jesus' personal experiences with God.¹⁶¹⁾ There is a chance that not receiving a complete understanding and knowledge of True Mother during her physical life, and not having it confirmed by her directly, may lead to a misinterpretation of True Mother's role and significance, which according to True Father and True Mother's words, is what happened to Jesus throughout Christian history. In the case of True Mother and the FFWPU's situation, True Mother is still present and alive today. There is time to research and access her mind and the minds of those who have attended and witnessed her life of faith for Heavenly Parent and humanity.

Jesus studies," *Scottish Journal of Theology* 72 (2019): 294-296.

160) Dunn, *A New Perspective on Jesus*, 16. (Kindle edition).

161) Dunn, *Jesus and the Spirit*, Location 157 of 7916. (Kindle edition)

3) Findings

To achieve an understanding of faith, key components need to be in place. Faith is strengthened by observing the actions of and receiving new knowledge of and words of guidance from the chosen exemplar, such as True Mother. It is essential to understand True Mother's perspective and to study her lived life to make a true assessment of her identity, as she is a role model for humanity to emulate and follow to connect with the living Heavenly Parent. Amending the *Exposition of the Divine Principle* text to reflect the identity of the True Mother and provide clarity by stating that she is Hak Ja Han would benefit those seeking to comprehend the importance of True Mother in our Heavenly Parent's providence.

According to the FFWPU's understanding of True Mother, her role consisted of two parts: (1) to indemnify the long 6000-year history lost due to Eve's mistake, and (2) to fulfill her mission as the substantial Living Holy Spirit and Only Begotten Daughter. Initially, some pioneering members viewed True Mother as playing a supportive role to True Father. Early pioneering members have had a pivotal role in teaching about True Mother, as they have spent close and personal time with her, and passed on their observations of her to those they led in ministry. As such, what they know about True Mother and True Father may be the authority for the belief systems of members. It is thus essential to

understand and focus on what True Mother's thoughts and views about Heavenly Parent's providence may be, which will help theological assessments and development as True Mother's words, thoughts, and deeds are the basis of theological writings about her.

Over time, people have observed True Mother's care for her husband and her preparation for the leadership position she would assume. After True Father's Seonghwa, theologians of the FFWPU organized the works of True Mother parallel to the salvific works of the Holy Spirit during Pentecost, as outlined in the *Exposition of the Divine Principle*. Additionally, theologians understood that True Mother's status as the Living Holy Spirit and Only Begotten Daughter was conditional upon the indemnity or sufferings she encountered and overcame. True Mother's autobiography, *Mother of Peace*, provides a unique perspective on her relationship with God by revealing that she was prepared by Heaven and communicated with Heavenly Parent from a young age. This autobiography allows readers to understand her from her perspective and words and may provide new understandings and knowledge for theological assessment and development. Furthermore, True Mother's words provide new knowledge, facts, and truths, which Smith suggests are the precursors for belief.

While some heavenly secrets remain challenging to discuss, theologians remind us to remain humble in our search for truth. Resultantly, the gap between the identities of True Mother seems broad, as earlier versions of the *Exposition*

of the Divine Principle did not mention Hak Ja Han as the “True Mother.” The way in which she has been viewed reveals a gap in understanding which will require more time, knowledge, education, and understanding in order to fill that gap; consequently, it is essential to focus on what True Mother’s thoughts and views about our Heavenly Parent’s providence may be, in order to help theological assessments and development of meaning within one’s personal life of faith.

4. Analytic Perspective

The following sections will present the definition of faith from the perspective of the FFWPU. The definition of faith in the FFWPU is composed of three components. (1), Faith Strengthened by Knowing the “Exemplar for Faith,” (2), Faith Strengthened Through Elements of Jeongseong, and (3), Faith Strengthened by Processing Spiritual and Physical Knowledge. Each component will be explicated in the following sections.

1) Definition of the FFWPU faith

According to the above literature reviews, the FFWPU defines faith as the direct and unbreakable relationship between Heavenly Parent and an individual who strives to know and align with our Heavenly Parent's heart and will. Components to achieve such faith can be understood when firstly, faith is strengthened by observing the actions of and receiving new knowledge of and words of guidance from the chosen exemplar, such as True Mother. Secondly, when faith is strengthened by practicing personal elements of *jeongseong* such as self-reflection by asking the right or needed questions, seeing from Heavenly Parent's perspective, and recognizing and adjusting to our Heavenly Parent's guidance. And thirdly, faith is strengthened by processing knowledge of the truth learned from the spiritual and physical realms and actionizing the truth to help Heavenly Parent's providence.

2) Faith Strengthened by Knowing the “Exemplar for Faith.”

The first component of the FFWPU faith can be understood as the strengthening of faith by receiving new knowledge of and words of guidance from the chosen exemplar, such as True Mother, and by knowing how she lived her physical life. According to True Parents' teachings, True Mother and True

Father are role models whose lives serve as lived or living examples of faith in action that humanity can emulate and follow in the pursuit to connect with our Heavenly Parent.

Drawing from the evidence of previous literature, the researcher determined that there is a discrepancy between the understanding of True Mother among early members of the church and the notion of the “True Mother” figure outlined in the *Exposition of the Divine Principle*. According to the *Divine Principle*, one of eight main religious bodies of text of the FFWPU, the concept of the “True Mother” figure is described as the Living Holy Spirit, however; the name Hak Ja Han is not mentioned in the *Exposition of the Divine Principle* as the True Mother. Furthermore, True Mother’s words, particularly those spoken after True Father’s Seonghwa, seem to be in line with this understanding.¹⁶²⁾ Consequently, members may not fully comprehend her in such a role, and so cannot understand True Mother’s role, significance, and value as the “True Mother,” which may cause confusion in light of the new words she has spoken since True Father’s Seonghwa. To address this issue, it would be beneficial to amend the *Divine Principle* text to reflect the identity of the “True Mother” as

162) 한학자, 『평화의 어머니』, 112-113. This passage from her Korean autobiography describes how she intuitively and through the call of Heaven came to know of ‘the marriage super of the lamb.’ She also described how monks on the street or highly spiritual individuals would witness about True Mother saying she was the Mother of the Universe. The following is the Korean passage, “어린양 혼인잔치’ 라는 예감과 함께 또다시 하늘의 음성이 들렸습니다. 어릴 적부터 길 가던 스님이나 도인들이 나를 보고 증거했던 것처럼 “우주의 어머니, 때가 이르렀다”는 음성이 마치 징소리처럼 허공에 파문을 일으키며 들려왔습니다.”

Hak Ja Han and so provide clarity to her own claims of who she is. Thus, this change would be a great advantage for those seeking to comprehend the importance of True Mother in our Heavenly Parent's providence.¹⁶³⁾ This dissertation identified the phenomenon wherein members found themselves challenged in adhering to True Mother's vision and directions and found this phenomenon may be attributed to a lack of knowledge concerning her perspective and an insufficient understanding of her identity, heart, and mind.

3) Faith Strengthened Through Elements of Jeongseong

The second component of the FFWPU faith can be understood as the strengthening of faith by practicing personal *jeongseong*, which is the practicing of self-reflection, asking the right or needed questions, seeing from Heavenly Parent's perspective, and recognizing and adjusting to Heavenly Parent's guidance. All these practices require personal effort of the individual to fine-tune themselves to strengthen their connection to Heavenly Parent. The teachings of

163) The *Exposition Divine Principle* text does not include the name of Hak Ja Han, which can be attributed to an understanding that her role was conditional. This is supported by teachings shared among members of the church since its foundation, which suggest that True Mother was chosen from a group of women to be the bride of the Returning Lord. Consequently, this has caused confusion in light of True Mother's new words regarding her role as the living Holy Spirit, prompting further research and study into the matter. This concept has been continuously perpetuated by one of True Mother and True Father's children, Hyung-Jin Moon, in videos posted on YouTube under the Sanctuary Church located in Newfoundland, PA, to discredit True Mother's role and significance in our Heavenly Parent's providence.

True Mother and True Father emphasize the importance of one's internal motivations and the state of one's heart, mind, and actions during one's life of faith.

True Father spoke of the need for *jeongseong*. He described that such internal devotion may cause one even to put their life on the line for Heavenly Parent. He explained, "God cannot ignore those who offer *Jeongseong* at the risk of their lives, putting their life on the line."¹⁶⁴⁾ His words emphasize the significance of a person's internal effort to do something for Heavenly Parent. This also suggests that Heaven is moved when the individual who wishes to connect with Heaven makes great effort to do so.

4) Faith Strengthened by Processing Spiritual and Physical Knowledge

The final component for strengthening faith is processing knowledge from the spiritual and physical realms and become an active participant in the work of our Heavenly Parent's providence.

The Exposition of the Divine Principle states that new truths are possibly revealed at certain times throughout human history through spiritual experiences.

The *Divine Principle* states that,

When people become receptive to spirits through prayer or other

164) FFWPU, *Cheon Seong Gyeong*, 1149.

spiritual activities, the spirits descend to them to form a common base with their spirit selves and work with them ... They give people revelations and the gift of prophecy. They can also give deep inspiration to the soul ... to accomplish the Will of God.¹⁶⁵⁾

Individuals have had such experiences throughout biblical and religious history. As Heavenly Parent is a spiritual being, humans can connect directly with Heavenly Parent by developing their spiritual senses. When faith in Heavenly Parent is only conceptual, the heart cannot be moved, and human beings may stray from a life centered on the standards of Heaven. Spiritual experiences with Heavenly Parent allow people to go beyond the physical dimension allowing for a relationship to form with the Creator and to know our Heavenly Parent's desires. Such experiences are essential for growing and strengthening faith and cultivating a deeper understanding of our Heavenly Parent's heart and will. Cultivating one's spiritual senses can only be done through one's continuous efforts.

The processing of physical knowledge is another aspect of strengthening one's faith. The *Exposition of the Divine Principle* teaches that the universe was created in dual characteristics of the Creator. Therefore, we can understand our Heavenly Parent through the principle of duality.¹⁶⁶⁾ In processing physical or external knowledge in the general discussion of faith, the researcher understood

165) HSA-UWC, *Exposition of the Divine Principle 3 Color*, (Seoul: Sung Hwa Publishing, 1996), 145.

166) HSA-UWC, *Exposition of the Divine Principle*, 15-20.

that Smith, unlike other writers, thought deeply about the clear distinction between faith and belief. He understood faith as an innate or internal connection to the Creator that could never be disconnected. However, belief is rooted in understanding truth, which comes from knowledge and facts discovered in the external world. Humans have always relied on their ability to comprehend these elements and explain them accurately in their pursuit to get closer to the being and will of our Heavenly Parent. However, a lack of understanding of truth—often rooted in knowledge and facts—can result in a poorly constructed or poorly systematized understanding of belief. Through various physical experiences and through the acknowledging of a lack of knowledge, one can systematize their faculties of reasoning and trust and strengthen their internal element of faith further. However, that would mean changing one's belief system or belief understanding or adopting new beliefs or adjusting current beliefs to better suit their new understanding of truth. By understanding the components of faith and how to strengthen it, individuals can develop a closer and more intimate relationship with our Heavenly Parent, thus aligning to Heaven's will with a growing and strengthened faith.

III. Methodology

1. Grounded Theory as a Qualitative Research Method

This dissertation research studied how members and affiliates of the FFWPU came to develop their faith in Heavenly Parent through new understandings of True Mother. After True Father's passing, the church encountered a time of controversy and significant change, causing many to worry over the future growth and development of the church. There seemed to be a lack of trust and knowledge in True Mother, who was now visibly in the central leadership position. For most members, it was the first time to see her lead the worldwide movement. Educators and leaders especially varied in their emotional response to True Mother's new words and directions.

The GT methodology was utilized to analyze the collected data due to its ability to explore the experiences of participants and uncover meaningful insights into the phenomenon. In addition, GT offers a holistic approach to the research, allowing for the exploration of existing theories and the development of new localized process models tailored to the immediate needs of individuals.¹⁶⁷⁾ As Adrian Coyle observed in his "Critical Responses to Faith Development Theory: A Useful Agenda for Change," GT methods can identify

167) Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research*, 4th ed., 5.

gaps and areas of ministry that require attention. Specifically, Coyle proposed that “alternative existing theories of faith development and spiritual/religious change” should be embraced and that a “radically revised, process-focused version of faith development theory” should be constructed. Furthermore, Coyle suggested that “new localized process models” should be developed to address any gaps in the coverage of existing models.¹⁶⁸⁾ The use of GT in this study is thus invaluable, as it provides a means of understanding the research phenomenon and creating of practical solutions that can be applied to faith, nurturing, and development.

This research utilized GT methodology to explore the actions and the interactions of the FFWPU members and associates taken in their pursuit to follow True Mother’s vision and directions. Through open coding, the patterns and themes identified provided several strategies or best-case scenarios that were taken by participants to reach a goal or a specific outcome. It was found that some participants experienced difficulty in following True Mother’s vision and directions yet they were able to develop strategies to achieve oneness with her. Open coding assisted in analyzing and recognizing the outcomes of those strategies. The study aimed to inform pastors in the field of these best-case scenarios so they might better help those in their care. In addition, the GT

168) Adrian Coyle, “Critical Responses to Faith Development Theory: A Useful Agenda for Change?” *Archive for the Psychology of Religion* 33 (2011): 295.

methodology allowed for the recognition and organization of the strategies into a paradigm model, which can provide insight into practical approaches to the phenomenon studied.

To develop a theological understanding of True Mother, particularly concerning her role as the Living Holy Spirit and Only Begotten Daughter, the researcher employed the GT methodology. This was due to the lack of available information on her lived life interacting with members and leaders. Through the GT methodology, concepts regarding her character, personality, and interactions were organized into categories that can be used for further studies and writings on True Mother. In this way, the stories of True Mother's life and relationship with members and Heavenly Parent can be explored and understood in a like manner to the Gospel stories of Jesus.

GT methodology was developed in Sociological Studies in the early 1960s. The founding fathers are known as Anselm Strauss and Barney Glaser. Glaser's background in quantitative survey methods supported qualitative research when it was seen as "artistic rather than rigorous and scientific."¹⁶⁹⁾ Over the last 60 years, GT has developed into what some researchers call three schools or three styles of Grounded Theory. For example, Henna A. Qureshi and Züleyha Ünlü see the three "major schools" of Grounded Theory as "Glaserian

169) Linda C. Robrecht, Paul Atkinson and Sara Delmont (eds.), *Grounded Theory: Evolving Methods*, in *Rediscovering Glaser* (Thousand Oaks: SAGE Publications, 2011), 170-177.

GT (1978), Straussian GT (Strauss & Corbin, 1990), and Constructivist GT (Charmaz, 2006).”¹⁷⁰⁾ Sebastian Kailah describes the “three styles” of Grounded Theory as “(1) classical Grounded Theory (GT); (2) interpretive Grounded Theory (IGT); and (3) constructivist Grounded Theory (CGT)”¹⁷¹⁾.

The researcher of this dissertation used what has been described as a divergent method of *classical* or *interpretive* GT developed by Anselm Strauss and Juliet Corbin. Having worked together for fifteen years, they have adopted many more analytic tools for the GT method presented in their book *The Basics of Qualitative Research Methods*.¹⁷²⁾

Corbin and Strauss revealed that “we may need more middle-range and substantive (situation-specific) theory to drive practice so that that practice can drive further, in a cyclic fashion.”¹⁷³⁾ They further explained:

170) Henna A. Qureshi and Züleyha Ünlü, “Beyond the Paradigm Conflicts: A Four-Step Coding Instrument for Grounded Theory,” *International Journal of Qualitative Methods* 19 (2020): 1-10.

171) Sebastian Kailah, “Distinguishing Between the Types of Grounded Theory: Classical, Interpretive and Constructivist,” *Journal of Social Thought* 3 (2019): 1-9., and Jane Mills, “The Development of Constructivist Grounded Theory,” *International Journal of Qualitative Methods* 5 (2006): 25-35.

172) Novice researchers should be aware that while the different schools or styles of Grounded Theory use similar, if not the same, analytic methods, the terminology used for the processes has not been standardized. Consequently, it is essential to be thoroughly familiar with the functions of the analytic tool being used in order to avoid wasting time. Moreover, if adopting more than one analytic tool, it is important to ensure that the tools do not perform the same task. For instance, Corbin and Strauss recommend implementing the “Paradigm Model Matrix” analytic tool for data analysis, while supporting Strauss’ long-time colleague, Leonard Schatzman, in his Dimensional Analysis tool. However, it is suggested to use one or the other as they both serve the same purpose, although the functions may be differently named in terms of title and content. This has been a consequence of the incomplete development of Grounded Theory by Barney G. Glaser and Strauss, but the theory is still being consistently developed for theory building in grounded data.

173) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 82.

Theory, on the other hand, explains why events happened and how persons give meaning to those events then, based on that meaning and the resources they have to work with what they think, do, and say—something alone or with others—to respond, live with, change, or shape their worlds to deal with that event.¹⁷⁴⁾

The appeal of developing a grounded theory is that it allows researchers to ground their data and concepts in real-life experiences resulting in practical knowledge. Researchers are encouraged to choose their research design. Corbin and Strauss point out, “Whereas quantitative research requires a structured design, the grounded theory requires an open and flexible design.”¹⁷⁵⁾ This flexibility in creating the research design assured the researcher that the methods could apply to a theological-based context. The GT method requires the researcher to handle hundreds, if not thousands, of coded data bits. This research was conducted using ten fundamental principles of Grounded Theory. They are listed as (1) Starting research with a broad research focus or question, (2) conducting purposeful sampling and theoretical sampling, (3) delaying literature review, (4) conducting simultaneous data collection and analysis through open-coding, (5) conducting constant comparison method to perform axial coding and selective coding, (6) the writing of memos, (7) practicing theoretical sensitivity, (8) practicing theoretical saturation, (9) theoretical integration, and (10) the writing out of the Storyline.¹⁷⁶⁾

174) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 190.

175) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 321-322.

176) Qureshi and Ünlü, “Beyond the Paradigm Conflicts,” 2.

Carla Willig explains that,

Grounded theory involves the progressive identification and integration of *categories of meaning* from data (interviews). Grounded theory is both the process of category identification and integration (as *method*) and its product (as *theory*). Grounded theory *as method* provides us with guidelines on how to identify categories, how to make links between categories and how to establish relationships between them. Grounded theory *as theory* is the end-product of this process; it provides us with an explanatory framework with which to understand the phenomenon under investigation.¹⁷⁷⁾

The GT method is not linear but an iterative process. Peter Rich explains, “It is important to remember that it is not a lock-step research methodology in which a researcher can only move on to the next stage after completing a prior one.”¹⁷⁸⁾ This process may seem confusing, but from personal experience, the process is understood once data collection and analysis have begun.

The GT method aims to discover the issues and problems from the perspective of the participants. Findings are not discounted if they may disagree with the original research question. The original question may be revised to match the research findings during the coding process.

Grounded Theory facilitates new theories and is widely known for analyzing a situation or problem by “grounding” the analysis through people’s experiences and is a method that supports the creation of policies and education. For example, policies for education can be formulated through proper grounded

177) Carla Willig, *Introducing Qualitative Research in Psychology. Adventures in Theory and Method* 2nd ed. (New York: Open University Press, 2008), 35.

178) Peter Rich, “Inside the Black Box: Revealing the Process of Applying a Grounded Theory Analysis,” *The Qualitative Report* 17 (2012): 4.

theory analysis, especially in areas with little prior knowledge of the chosen area of study. This method of analysis seemed appropriate for this research for this very reason. It was observed within the FFWPU movement, that not understanding True Mother as someone who could connect an individual to their faith center, Heavenly Parent, was causing mental and emotional confusion. As there was no academic research on this dissertation topic, the researcher felt that GT methodology would aid in understanding this phenomenon and provide information towards a solution from those who are able to find a way to understand and support True Mother during this time of change.

2. Selection of Research Participants

Research participants were chosen from the FFWPU membership and from associated providential organizations of the FFWPU.¹⁷⁹⁾ There were eleven participants in total, six male and five female participants. Corbin and Strauss did not mention a specified number of research participants for grounded theory

¹⁷⁹⁾ Ambassador for Peace: “Launched in 2001, Ambassadors for Peace is the largest and most diverse network of peace leaders. As of 2020, there are more than 100,000 Ambassadors for Peace from 160 countries who come from all walks of life representing many races, religions, nationalities, and cultures, and commit to: (1) Standing on the common ground of universal moral principles, promoting reconciliation, overcoming barriers, and building peace., (2) Form a global network representing the diversity of the human family and all disciplines of endeavor., (3) Promote cooperation beyond boundaries of religion, race, ethnicity, and nationality., (4) Practice “living for the sake of others” as the guiding principle for building a global community.” Universal Peace Federation. “Ambassadors for Peace,” accessed July 10, 2021, <https://www.upf.org/who-we-are/ambassadors-for-peace>.

research. However, they said, “It takes listening to many voices to gain an understanding of the whole”¹⁸⁰⁾ or “The more interviews or observations that a researcher conducts, the more likely it is that conceptual variations will be found in data,”¹⁸¹⁾ thus affirming that more research participants were better in every study. Qualitative researcher Robert K. Yin also said,

There is no formula for defining the desired number of instances for each broader or narrower unit of data collection in a qualitative study. In general, larger numbers can be better than smaller numbers because a larger number can create greater confidence in a study’s findings in the following ways.¹⁸²⁾

Furthermore, a minimum of five research participants would be needed due to purposeful and theoretical sampling methods. The researcher also noted in references to other dissertations that utilized GT methodology, the minimum number of research participants for other studies was more than ten and less than twenty-one.¹⁸³⁾ The researcher did not perform snowball sampling as she wanted to choose from a diverse group of ages and ethnicities. The selection of research

180) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 162, 358.

181) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 376.

182) Robert K. Yin, *Qualitative Research from Start to Finish* (New York: The Guilford Press, 2011), 89.

183) The list of several Grounded Theory references used by the researcher are as follows; Susan Cloninger, “Exploring the Lives of Women Who Lead,” (Ph.D. diss., Antioch University, 2017), 88., Jennifer Chamberlain-Salaun, “Consumers and the social world of health care: outsiders in the experts world: a grounded theory study,” (Ph.D. diss., James Cook University, 2015), 85., Michael W. Langston, “Establishing the Practical Significance of the Influence of Evangelical Theology on an Evangelical Military Chaplains Praxis of Chaplaincy: A Constructivist Grounded Theory Approach,” (Ph.D. diss., University of Aberdeen 2019), 314., 김미희, 「청소년지도자사 소명의식의 형성과 발전에 관한 근거 이론 연구」(박사학위논문, 명지대학교 대학원, 2021), 34-35 . 이경란, 「다문화가족 사례관리사의 직무 경험에 관한 근거 이론 접근」(박사학위논문, 단국대 학교 대학원, 2020), 42-43.

participants is as follows.

Firstly, to start her research, the researcher had to estimate where the source of the problem could be coming from based on observations of the controversies connected to True Mother as she took the visible leadership position. According to the National Congregations Study, “While the religious context for leadership transitions varied across this study, one commonality was that all religious transitions demonstrated conflict. This shared factor may indicate that conflict is inherent in a leadership transition in any congregation.”¹⁸⁴⁾ The study concluded that the source of conflict varied among religious traditions but resulted in a congregational form rather than a specific denomination; therefore, the cause of difficulty centered upon a change in leadership. For this reason, this research focuses on leaders as leaders are responsible for educating and guiding members. The FFWPU has an established hierarchy with a central leadership (True Mother at the visible center), regional (continental) directors, national leaders, regional leaders, and local leaders. To define leaders in the context of this research, the researcher looked at the *National Survey of Religious Leaders*, which discussed an approach to defining a religious leader. A religious leader is “those doing a congregation’s core religious work of preaching, teaching, leading collective worship services and

184) Dollhopf and Scheitle, “Decline and Conflict: Causes and Consequences of Leadership Transitions in Religious Congregations,” 694.

other rituals, and engaging in pastoral care.” On a case-to-case basis, this definition included secondary leaders or individuals in the position of deacon or someone who carried the bulk of pastoral duties without an ordinance or pay.¹⁸⁵⁾

Secondly the researcher used subjective judgment to choose candidates she thought could produce the best answers to the research. She approached those in the position of leadership or education (regardless of age) as they were required to represent, teach, or talk about True Mother in lectures, ministry, or educational settings and were expected to know True Mother to a degree and have a certain amount of knowledge of her. Qualitative researcher Yin suggests,

Deliberately interview some people whom you suspect might hold different views related to your topic of study ... to avoid biasing your study-or any appearances of bias—by choosing only those sources that confirm your preconceptions.¹⁸⁶⁾

During the pre-interview or screening process, the researcher was careful to ask if candidates had struggles with True Mother after True Father’s Seonghwa. Several female candidates who were approached did not feel comfortable sharing their negative feelings in fear of being ostracized by their community if “found out” for their views. This study focused on analyzing the process of the research participants who were able and or willing to take action and have interactions that produced outcomes that ultimately developed new

185) Mark Chaves, Joseph Roso and Anna Holleman, “National Survey of Religious Leaders: Background, Methods, and Lessons Learned in the Research Process,” *Journal for the Scientific Study of Religion* 61 (2022), 743.

186) Yin, *Qualitative Research from Start to Finish*, 88.

understandings of True Mother after True Father's Seonghwa and so did not focus on individuals who could not or were not willing to discover new understandings of their faith.

3. Researcher Preparation and Data Collection Methods

In GT methodology, in-depth interviews are used by the researcher to collect and interpret research. In preparation for this research study, the researcher studied the various perspectives of GT methodologies and academic journals by Corbin and Strauss.¹⁸⁷⁾ To interview her research participants according to the academic standards, she studied qualitative research methods studying books and videos on various qualitative research professionals listed in the bibliography section of this dissertation to understand how data was collected, stored, and coded. Journals written on the problems of standardizing GT methodologies¹⁸⁸⁾ were also studied during the coding process, including analysis tools such as the paradigm model and storyline. GT dissertations

187) Corbin and Strauss's *Basics of Qualitative Research: Grounded Theory procedures* in 1990, 1998 and 2015 editions.

188) Examples of literature related to Grounded Theory can be found in the bibliography of Peter Rich's *Inside the Black Box: Revealing the Process of Applying a Grounded Theory Analysis*, Henna A. Qureshi and Zuleyha Ünlü's *Beyond the Paradigm Conflicts: A Four-Step Coding Instrument for Grounded Theory*, Melanie Birks, Jane Mills, Ysanne Chapman, and Karen Francis's *A Thousand Words Paint a Picture: The Use of Storyline in Grounded Theory Research*, among others.

published in the last five to seven years were also reviewed and referred to continuously, as they provided relevant references for the researcher's data collection and analysis.

The researcher's five years of youth ministry and three years of pastoral work experience have allowed her to develop listening and conflict resolution skills which she often employed in the communities she pastored. From 2013 to 2015, the researcher listened to the struggles experienced by leaders and subleaders regarding leadership changes and directions from True Mother. Feelings and situations concerning True Mother were made more known during the leader's Global Top Gun workshop in 2015 and the subsequent Global Top Gun Youth workshops until 2018, in which the researcher translated for international youth, approximating 600 to 800 students per workshop. (These workshops took place in Gapyeong, Korea, at the Magnolia Heaven and Earth Training Center, known then as the Cheongpyeong Heaven and Earth Training Center, and at the Hyo Jeong Culture Department in 2016, 2017, and 2018). The researcher attended leadership conferences and spoke with leaders and educators worldwide from 2015 to 2020. The researcher recognized that such negativity should not be overlooked. It ultimately became the cause for conducting her research study.

Moreover, as she heard the stories of people struggling, she wanted to understand why others did not struggle, as in her case. As a result, she received

approval from her Sun Hak Universal Peace Graduate University advisor to pursue this qualitative research in 2019 based on the research problem presented.

Data was collected through the conducting of unstructured and semi-structured interviews. Corbin and Strauss suggest unstructured interviews for grounded theory research when collecting data. Interviewees shared their in-depth stories and the issues they felt were most important, centering on the questions provided.¹⁸⁹⁾ Questions were phrased so interviewees could feel comfortable freely exploring their memory, thoughts, and feelings as the goal is “to let participants vocalize their priorities as part of their way of describing the world as they perceive it.”¹⁹⁰⁾ Interviews were scheduled via email, SNS (Social Networking Service), or telephone. Interviews were conducted in agreed-upon environments with as little disruptive background noise as possible and made comfortable for the research participant.

Research Participant Consent Forms were sent by email before the meeting date or given in person detailing the study’s purpose and the research participant’s rights, outlining the agreed-upon protection for the participant from physical and emotional pain or suffering. In signing the consent form, participants may withdraw all information given during the interview if they wish to do so throughout the research process. On request, recordings of

189) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 54.

190) Yin, *Qualitative Research from Start to Finish*, 136.

interviews must also be erased, and the participant must be reassured that their content will not be made known in the research. Interviews conducted via the Internet were conducted through the Zoom app. All interviews were recorded on Zoom or by a recording app called Voice Record Pro, located on the researcher's cell phone. After each interview was recorded, the researcher saved the file on the Internet OneDrive, and her designated dissertation hard drive was known only to the researcher. Short interviews lasting approximately forty minutes to 90 minutes were later scheduled with one or two more interviews. Interviews lasting three hours or more were later supplemented with emails or communication over the SNS containing questions to clarify the context. The interview context was immediately transcribed verbatim using Microsoft Word and listed for concepts and memoing.¹⁹¹⁾ The researcher also interviewed one participant in the Korean language. A professional Korean translator checked the translation of chosen transcripts (quotes) and then the translation was rechecked by the researcher. Corbin and Strauss do give guidance regarding translated transcripts:

There are several reasons, we believe, for doing only minimal translating. A main reason for some translating is so that English-speaking readers can get at least some degree of feeling about, or insight into, what the interviewee is saying and thinking as well as a

191) Willig mentions that there is a discussion among GT researchers as to whether verbatim or non-verbatim transcription should be used. The interest in this dissertation was on the content of the interview rather than the "subtleties of communicative interaction ... the pauses, interruptions, intonation, (and) volume of speech An interview transcript can never be the mirror image of the interview." Willig, *Introducing Qualitative Research in Psychology*, 27.

sense of what the coding looks like.¹⁹²⁾

In the researcher's case, she is a native English speaker, and her second language is Korean. Therefore, the content and quotes in the chapter on findings and discussion were translated from English to Korean or Korean to English when needed. Furthermore, both English and Korean were made available in the footnotes.

The researcher was inspired by what she had learned and heard from the interviewees regarding their faith processes. The researcher looks forward to interviewing more people based on similar topics to expand this research in the future.

4. Data Analysis Methods

Data Analysis is conducted through several tools in GT methodology. Corbin and Strauss suggest many analytic tools to analyze the data, such as memo writing, diagramming, questioning, comparative analysis, and the practice of common sense by the researcher are the basic forms of analytic strategies.¹⁹³⁾ However, the previously listed analysis tools work within the three organized systems of open coding, axial coding, and selective coding to systematize the sea

192) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 285.

193) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 89, 90, 92.

of data.

Firstly, after conducting and transcribing the interview and writing a memo, open coding is the next step to organizing the data. Open coding uncovers the feeling and meaning of the data and develops concepts. The coding process exposes the thoughts, ideas, and meanings of the participant's experiences. Line-by-line coding at the beginning of a study enables the analyst to quickly generate concepts, discover low-level categories, and develop those categories through further sampling along dimensions of a category's general properties.¹⁹⁴⁾ Glaser describes concepts as "the naming of an emergent social pattern grounded in research data,"¹⁹⁵⁾ and GT tends to write concepts in *in vivo* codes when explaining findings.¹⁹⁶⁾

Secondly, axial coding "begin[s] the process of reassembling data that were fractured during open coding."¹⁹⁷⁾ According to Qureshi and Ünlü, axial coding is a two-step process of coding open codes to concepts and then concepts to categories.¹⁹⁸⁾ The codes move towards higher abstract headings. After

194) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 119., and Carla Willig, *Introducing Qualitative Research in Psychology, Adventures in Theory and Method* 2nd ed., 36-37.

195) Barney G. Glaser, "Conceptualization: On Theory and Theorizing using Grounded Theory," *International Journal of Qualitative Methods* 1 (2) (2002): 24.

196) Some *in vivo* codes may be long and can become confusing to read during the discussion.

197) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 124.

198) Qureshi and Ünlü, "Beyond the Paradigm Conflicts: A Four-Step Coding Instrument for Grounded Theory," 4. Qualitative researchers such as Yin, Rich, Qureshi, and Ünlü have sought to address the frustrations experienced by novice researchers in the coding process. To this end, they have sought to define core principles for Grounded Theory and to label the key terms in the coding practices to reduce confusion. In gaining greater awareness and understanding of the process, the researcher was able to appreciate the basic concepts of

organizing the categories, the researcher used the paradigm model table, which are generated dimensions of causal conditions (or situations), contextual conditions, intervening conditions, action/interaction (or strategies), and outcomes (or results). In so doing, the categories are organized, and the full scope of the phenomenon can be understood.

People usually like to discuss situations that occur to them and consider possible reasons for why one ended up in such a situation, as well as anticipate outcomes or consequences of actions one might take to remedy or change their situation. In GT, organizing categories across generated dimensions reveals patterns that demonstrate and shape the participant's action and interactions. Specific conditions and situations move beyond mere description and reveal underlying reasons for the phenomenon.

The paradigm model serves “to explain the complexity of a topic by enriching the analysis and helping the researcher sort through the range of conditions and outcomes associated with the location of and response to events.”¹⁹⁹⁾ In GT methodology, “a person engages in cultivating behavior and cultivating is a basic social process ... people are not categorized, behavior

Grounded Theory methods as described by Corbin and Strauss. However, it was the works of other qualitative researchers such as Yin and Willig that enabled the researcher to gain a greater understanding of the coding process. As noted by these writers, “there hasn’t been any clear agreement on (a) the terms used in coding and (b) the order of the coding within each stage. This situation usually creates confusion for the novice researchers.” With the aid of these authors’ work, the researcher was better able to comprehend the coding methods described by Corbin, Strauss, and Glaser.

¹⁹⁹⁾ Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 167.

is.”²⁰⁰⁾ The researcher can organize concepts based on behaviors and look at the range of conditions and possible outcomes, see the complexity of the relationship between the paradigm model categories from different perspectives, both micro and macro (controllable and uncontrollable factors), and finally, how these are all put together.

Thirdly, Corbin and Strauss suggest using the process of integrative diagramming, which details the properties and dimensions of main categories and subcategories. Before conducting selective coding, integrating these categories works toward theory building rather than just developing a story.²⁰¹⁾ In Korea, they call this “Process Analysis,” and it is conducted over the flow of time and the movement of space with consideration of changes in environment or situations.²⁰²⁾

Fourthly, this part of the research analysis highlights integrated concepts into one core category encompassing the (core/primary) category and subcategories and representing each category’s properties, dimensions, and variations. Corbin and Strauss say,

The core category, or concept, which is also known as the central category, represents what researchers determine is the main theme of the research. A core category is a concept that is abstract and broad

200) Glaser, “Conceptualization: On Theory and Theorizing Using Grounded Theory,” *The Grounded Theory Institute* (2002), 27.

201) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 300.

202) Found in dissertations written by 이경란, 「다문화가족 사례관리사의 직무 경험에 관한 근거 이론 접근」 (박사학위논문, 단국대학교 대학원, 2020), 45, 46., and 김미희, 「청소년지도사 소명의식의 형성과 발전에 관한 근거 이론 연구」 (박사학위논문, 명지대학교 대학원, 2021), 29.

enough to be representative of all participants in the study. In addition, it is the category among others that seems to have to greatest explanatory power and the ability to link the other categories to it and to each other.²⁰³⁾

The core category is a general and exaggerated abstract of the research findings, and although hundreds of codes and concepts exist, they integrate into one central core category. Each subcategory cannot just be a theme but must be interrelated to one another representing the interpreted abstractions of the raw data. As researchers have spent months, if not years, analyzing the data, they will have a “gut” sense of the study. The researcher needs to maintain some distance from the study and perhaps see what main concepts keep coming up in their minds and how they interact to say, “Ah, finally! That is what is going on!” One can also ask themselves, “What is this research all about?” in as few words as possible.²⁰⁴⁾ The researcher spent over a year and a half collecting and analyzing the interviews. After concluding steps in coding and axial coding, she realized that although participants were having experiences and connecting to Heavenly Parent, having a relationship with True Mother and having her be a part of their faith experience, in the end, helped them to deepen their connection with Heavenly Parent. Therefore, the core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, emerged as the FFWPU’s process of faith.

203) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 188-189.

204) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 146.

Fifthly, conceptual ordering prepares the researcher for theorizing through analysis of properties and dimensions and can be known to researchers in the form of measurements.²⁰⁵⁾ The classification and elaborating of types are organized according to high-level descriptions centering on the core concept.²⁰⁶⁾ Corbin and Strauss say,

A third mode of conceptual ordering is one that relies mainly on organizing materials according to different types of actors or actions (including both persons and organizations). Headings and subheadings pertain to those types. The types usually represent well-ordered and developed concepts, but what is missing is a larger theoretical scheme that explains why these types (and not others) evolved and their relationship to the larger phenomenon under investigation. It often is implied that a listing of types constitutes a theory or theoretical explanation about events; however, a listing of types constitutes just another classification scheme unless it is placed within a larger unifying framework.²⁰⁷⁾

Classification of factors was created according to the relationship between the dimensions of contextual and interventional conditions discovered through axial coding and then examined for their properties and dimensions. Formulating a hypothesis for classification could take place after the relationships could be made. Once this was set, the first step of formalizing a hypothetical connection for classification was described. In the second step, categories for action/interaction, phenomenon, and outcomes were identified, and their connections were assessed. In the third step, categories were reviewed

205) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 61, 81.

206) Corbin and Strauss, *Basics of Qualitative Research* (1998), 19, 103, 104.

207) Corbin and Strauss, *Basics of Qualitative Research* (1998), 21.

and classified into groups and then named. In the fourth step, the classifications were presented in a table, and in the fifth step, the measurement of each characteristic was added in brackets.²⁰⁸⁾ (For further understanding please see Table. 12)

5. Rigor of Research and Ethical Considerations

1) Rigor of Research

Grounded Theory research is verified by checking one's rigor of research. Martyn Hammersley is widely known for validating the reliability of qualitative research, saying that research groundwork can be considered reliable if "it represents accurately those features of the phenomena that it is intended to describe, explain, or theorize."²⁰⁹⁾ Various qualitative researchers have outlined the essential criteria that should be approached to validate one's rigor for research. John W. Creswell and Dana L. Miller identify standard procedures to establish qualitative research by discussing Yvonna S. Lincoln and Egon G. Guba's question of appropriate criteria to judge the goodness of an inquiry from

208) Corbin and Strauss (2008, 2015) provide contextual examples of conceptual ordering and classification throughout their works, *Basics of Qualitative Research* (2nd and 4th editions). Although there are no visual examples included, the concept of conceptual ordering is discussed in detail in both editions.

209) Martyn Hammersley and Anna Trainou, *Ethics in qualitative research* (Thousand Oaks CA: Sage, 2012), 67.

positivism, post-positivism, critical theory, and constructivism perspectives.²¹⁰⁾

According to Corbin and Strauss, the criteria for evaluating qualitative research are still challenging to explain. They question whether one set of criteria can apply to different theoretical foundations and procedures. Corbin and Strauss, however, seem to fall in line with Martin Hammersley's words of description, explanation, and theory building. They said, "If it fits and is useful because it explains or describes things, then rigor and vigor and truth and everything else must have been built into the research process, or the findings would not hold up to scrutiny."²¹¹⁾ They have explained the critical role description plays in research interpretation as it aids theory building.²¹²⁾ They chose terms such as *credibility*, *applicability*, and *methodological consistency* when referring to the rigor of qualitative research because they focused on believability and perhaps even practicality rather than validity.²¹³⁾ The following paragraphs will explain the approach to ensure the rigor of analyzing the research results.

Firstly, Corbin and Strauss suggest Julie Pryor, Annette Walker, and Linda Worrall-Carter's model, as their model validates GT rigor of research, saying it "demonstrates how rigor is enhanced by adherence to procedures in grounded theory studies,"²¹⁴⁾ which also adhere to the procedures suggested by

210) John W. Creswell and Dana L. Miller, "Determining validity in qualitative research," *Theory Into Practice* 39 (3) (2000): 124.

211) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 341-346.

212) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 19.

213) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 345.

214) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 343, 344., and Julie Pryor,

Glaser, Corbin, Strauss, and Charmaz.²¹⁵⁾ The model reveals the main processes of practicing essential criteria for the rigor of research used as checkpoints for methodological consistency.²¹⁶⁾ They are diagrammed as; memoing, diagramming, practicing theoretical sensitivity, documentation of audit trail, engaging in reflexive self-awareness, peer debriefing, member checks, prolonged engagement, and persistent observation in the field. Corbin and Strauss also explain that researchers should practice or maintain a certain level of conditions as researchers prior to choosing a set of criteria to evaluate and conduct high quality qualitative research. The list is long, as they are suggestions for researchers to choose from as every research is different.

Secondly, *sensitivity* towards the research participants is a condition Corbin and Strauss say a researcher should nurture—sensitivity towards the topic and sensitivity for the research to capture an accurate viewpoint of research participants.²¹⁷⁾ A researcher must empathize and attune to their intuitive feelings, or what Corbin and Strauss describe as a “gut level,” to do quality analysis. Sensitivity is vital throughout the research analysis process. Under-development of sensitivity can cause loss of depth and loss of data. Davies and Dodd suggest that remaining emotionally disconnected may lessen the quality of qualitative

Annette Walker, and Linda Worrall-Carter, “Opting in and opting out: a grounded theory of nursing’s contribution to inpatient rehabilitation,” *Clinical Rehabilitation* 23 (2009), 1126, 1127.

215) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 343, 345-346.

216) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 350-436.

217) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 348-349.

research, which causes a lack of sensitivity, carefulness, empathy, honesty, and respect toward the research participants, the research topic, and the researcher herself.²¹⁸⁾

Thirdly, triangulation is another aspect that strengthens the rigor of research from the collection of data. It is seen as a way of helping qualitative researchers become more rigorous, perhaps by allowing them to address a methodological weakness from the perspective of quantitative studies. Yin explains that thinking in triangulation is a concept that comes from navigation. He describes, “the intersection of three different reference points is used to calculate the precise location of an object.”²¹⁹⁾ In qualitative research, this principle of triangulation represents the goal of finding at least three ways of validating or confirming a study’s results.²²⁰⁾ Such corroboration can support the research study. The researcher approached other online resources, autobiographies, and books about the FFWPU faith and spirituality to utilize triangulation to support this study.

Based on the information above, the researcher will explain how she secured her strategy of rigor of research. First, the researcher reread the background information of the research participants given during the interview

218) Deirdre Davies and Jenny Dodd, “Qualitative research and the question of rigor,” *Qualitative Health Research* 12 (2) (2002): 279–289.

219) Yin, *Qualitative Research from Start to Finish*, 81.

220) Yin, *Qualitative Research from Start to Finish*, 81.

process. Second, sensitivity for the research participant was developed throughout data collection by recognizing the relevant issues and events, practicing empathy towards the participant, and discerning the meaning of the participant's words and actions. Data interpretation was made through the interplay of data and the researcher's interpretation and validation of the interpretation of data given by participants, which shows respect for the data they provided.²²¹⁾ Researchers should practice data sensitivity rather than objectivity during data collection and analysis. Corbin and Strauss stated that objectivity during data collection and analysis is challenging to apply to qualitative research as constant interaction with the data and interview participants may influence the researcher's assumptions and perspectives, the different ways knowledge is acquired, and how individuals are trained. For this reason, the practicing of "sensitivity" towards data and active listening, asking questions to participants to clarify context that may not seem clear during the interview process, was practiced. The researcher reflected on her bias before and during the research. It is essential that the researcher have sensitivity towards their own reflexivity and bias when conducting in-depth interviews. The full extent of her bias was not entirely made known; however, she could understand aspects of herself and consider how her bias might influence her research. The strength of using the GT method and analysis tools is in the actual "grounding" of the data. She kept

221) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 77.

a journal writing her reactions and feelings upon hearing specific data and reflecting upon the cause of that reaction.

Third, to adopt a consensual analysis of the interpretation of data and to be grounded in the data with confidence that every measure was taken to organize credible research, the researcher communicated by phone or SNS and email discussing and answering questions about her findings with research participants which allowed for the appearance of gaps in the grounded theory and to see if the theory was, in fact, helpful to others. Corbin and Strauss say,

Validating refers more to checking out interpretations with participants and against data during the actual research process and altering or discarding interpretations that appear to be contradicted by incoming data.²²²⁾

The storyline was sent to participants, and a request was made to read over the analyses, including their quotes, and communication was made with the researcher if there were misinterpretations of the “data.” Six of the eleven interviewees contacted the researcher with changes for subtle misinterpretations or comments. The researcher also emailed participants for any additional questions or clarifications she had while writing the findings section. Fourth, an evaluation advisory group consisted of a veteran grounded theorist professional who at first asked the researcher questions during the coding, axial, and selective coding process. The researcher received guidance and critique for one year

222) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 65.

during the process of conducting open-coding, axial, and selective coding processes. The researcher also worked weekly with her advisor to discuss the research's interpretation, outcome, or relevance concerning pastoral application. Fifth, the recorded material was destroyed after transcription. Research recordings that were transcribed were made available only to the researcher's advisor and were stored separately and in a location known only to the researcher. Sixth, Corbin and Strauss do not view the researcher's role and reflexivity negatively. On the contrary, they said, "Reflexivity increased my awareness of the interplay between the data and myself..."²²³⁾ and brought out one's creativity to create their framework and own theory to structure their findings.

2) Ethical Consideration

Ethics is essential to consider when conducting qualitative research involving participants, doing actual research, and addressing the researcher's bias.²²⁴⁾ Ethical considerations can be summed up into seven points. First, the research topic, including the purpose and main contents, were made known to the research participants. A signed Research Participant Consent Form from each participant was obtained, a sample of which can be found in Appendix A. Second,

223) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 202.

224) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 13.

at the time of the interview, the researcher re-explained the content of the participation consent form and asked interviewees to sign two copies, one for the interviewee and one for the interviewer. If interviews were conducted over the Internet, the consent forms were signed and received before the interviews. Third, during the interviewing process, leading questions were always prohibited. Fourth, each consent form is kept securely together with their transcripts. The consent letters indicate respect for participants and the researcher's confidentiality to keep the participants' identities confidential. Fifth, the recorded interviews (data) were stored separately and secretly and were known only to the researcher, and discarded after all recordings were transcribed. Sixth, the Research Participant Consent Form stipulates protection of interviewing process to protect the participant from physical and emotional pain or suffering. Participants must feel protected as they share personal information. In signing the ethics form, participants may withdraw all information given during the interview if they wish to do so at any time throughout the research process, and all recordings destroyed. Seventh, approval by the dissertation advisor and members of the dissertation committee of the SunHak Universal Peace Graduate University was given to conduct the interviews.

Participants were compensated by the offering of a PDF or hard copy format of the final dissertation. In addition, they were thanked for their knowledge, experience, and time participating in the research.

IV. Research Results, Analysis, and Discussion

1. Research Participant Information and In-depth Interview Method

1) Research Participant Information

Table 3. describes the eleven interviewee participants for this research. Participants were recruited through purposeful sampling and theoretical sampling. Each participant had overlapping qualities in work and faith development; however, one reason for choosing those in education positions was to assess their understanding of True Mother in light of True Mother's new theology regarding her role and identity. All candidates chosen for the interview were accepted upon voluntary consent, and all candidates became research participants.

Table 3. Short Description of Research Participants

No.	Interviewee Pseudonym & Position	Sex	Age	Years of membership and affiliation
1	Participant 1, spirituality lecturer	M	60s	Over 40 years
2	Participant 2 works in the FFWPU providential organization	M	30s	Over 30 years
3	Participant 3, an educator of spirituality	M	30s	Over 15 years
4	Participant 4, Christian pastor and Peace Ambassador	M	60s	Associate since 2018
5	Participant 5, former leader, educator	M	70s	Over 40 years
6	Participant 6, a FFWPU leader	M	30s	Over 30 years
7	Participant 7, a leader in training	F	20s	Over 20 years
8	Participant 8, director of a church organization	F	40s	Over 40 years
9	Participant 9, educator,	F	50s	Over 30 years
10	Participant 10, educator	F	60s	Over 40 years
11	Participant 11, Peace Ambassador, politician	F	70s	Associate since 1999

Note: This table includes the list of participants for this research, their age, a brief description of their vocation, and years of membership. There are six male and five female participants.

According to research demographics, seven of the nine participants recruited have held official positions as educators or pastors. Two participants

are Christian associates and have worked closely with the ACLC,²²⁵⁾ the UPF,²²⁶⁾ and the WCLC,²²⁷⁾ which were founded by True Parents. Finally, two participants are members who have educated or lectured on spirituality at various workshops and gatherings. The research participants consisted of eleven individuals, six male and five female. Age-wise, they ranged from the early twenties to early seventies, with their affiliations with the FFWPU spanning from fifteen to over forty years. Please look at Figure 8. which explains the purposeful and theoretical sampling processes in Appendix C.

2) In-depth Interview Method

Interviews for GT qualitative research present casual and contextual conditions of the research participants that help explain the phenomenon.²²⁸⁾

225) ACLC: Founded on May 21, 2000, in Korea, the American Clergy Leadership Conference (ACLC) was established when 120 clergy gathered to affirm the vision of Rev. Dr. Sun Myung Moon and Dr. Hak Ja Han Moon for the unification of the Church. The mission of the ACLC is to unify clergy throughout the United States to rebuild the family, restore the community, and renew the nation and the world. As men and women of faith, the ACLC works with our Heavenly Parent's Holy Community for world peace.

226) UPF: The Universal Peace Federation (UPF) is an international and interreligious network of individuals and organizations dedicated to achieving world peace. With general consultative status at the Economic and Social Council of the United Nations, UPF supports the work of the UN in areas such as interfaith peacebuilding, peace education, and the strengthening of marriage and family.

227) WCLC: The World Christian Leadership Conference (WCLC) is an organization founded by Dr. Hak Ja Han that seeks to build an alliance of Christian clergy under the guidance of Heavenly Parent. It upholds the ideal of the family, brings nations together and establishes one family under Heavenly Parent.

228) 김미희, 「청소년지도자사 소명의식의 형성과 발전에 관한 근거 이론 연구」 (박사학위논문,

According to qualitative research experts, the best way to attain such data is to treat the interview process as if it's a social interaction.²²⁹⁾ The interaction is not scripted, and the setting for each participant will differ. The best way to collect such data is through semi-structured interviews but unstructured interviews is better.²³⁰⁾

Semi-structured interview questions were first used during purposeful sampling. Questions were later changed from: “Do you believe that True Mother is the Living Holy Spirit?” to, “Tell me about your experiences with True Mother concerning the Holy Spirit” during theoretical sampling. The researcher first prepared twelve questions for purposeful sampling regarding understanding True Mother as the Living Holy Spirit and the Only Begotten Daughter. The questions can be found in Appendix B of the dissertation. In GT, interview questions may change during purposeful sampling depending on the concepts in the initial analysis. Figure 6. in Appendix C shows the process of moving from purposeful to theoretical sampling. Corbin and Strauss advise:

After the first interview(s) or observation(s), the researcher can adjust questions based on concepts derived from analysis of initial data. Though new concepts will be derived from the data, at least the original questions or topic areas indicate the overall intent of the research and demonstrate a degree of professional knowledge in the researcher—

명지대학교 대학원, 2021), 34.

229) Irving Seidman, *Interviewing as qualitative research: A guide for researchers in education and the social sciences* 3rd ed. (New York: Teachers College Press 2006), 95-111.

230) Yin, *Qualitative Research from Start to Finish*, 134., and Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 37-39.

important to ethics and dissertation committees.²³¹⁾

And,

Sampling on the basis of concepts is called "theoretical sampling." The purpose of theoretical sampling is to go to persons and places that will maximize the opportunity to develop categories to their fullest extent.²³²⁾

The initial purposive sampling of interviews of Participant 1 and Participant 2 identified concepts of: (1) how the spiritual experiences of True Mother changed their faith perspectives, (2) how offering devotion allowed them to connect to Heavenly Parent and True Mother on the spiritual plane, (3) how their views of True Mother had changed after True Father's ascension, and (4) how physical experiences with True Mother affected their life of faith. For this reason, the researcher decided to theoretically sample people who had spiritual and physical experiences of True Mother and researched how people's views of True Mother changed after True Father's Seonghwa. The interviews conducted from the purposeful sampling were still used in the research findings as the concepts fit well with the core categories formulated.

During the theoretical sampling, the interviews shifted to unstructured interviews. The wording of the interview questions was changed to allow the interviewees to tell their stories. Corbin and Strauss give an example of a possible method to start the question: "Tell me about your experience with (subject). I want

231) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 50.

232) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 78.

to hear the story in your own words.”²³³⁾ After allowing the interviewee to tell their story, the researcher jotted down notes while listening and asked questions when she needed clarification of specific context. The researcher phrased the questions so that interviewees could feel comfortable exploring their memory, thoughts, and feelings because the goal is “to let participants vocalize their priorities as part of their way of describing the world as they perceive it.”²³⁴⁾ Willig makes an interesting suggestion: “A good way to obtain detailed and comprehensive accounts from interviewees is to express ignorance. A naïve interviewer encourages the interviewee to “state the obvious” and thus to give voice to otherwise implicit assumptions and expectations.”²³⁵⁾ Luckily, the researcher found herself doing this naturally, and the tactic worked.

Questions from the semi-structured interviews were still asked to reach theoretical saturation of the categories and find their relevant properties (primarily out of curiosity about what they understood regarding True Mother’s theological concepts). The researcher contacted participants known to be spiritually open within the church community and also contacted a pastor who recommend leaders or educators who fit under the concurrent analysis concepts.

233) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 38.

234) Yin, *Qualitative Research from Start to Finish*, 136.

235) Willig, *Introducing Qualitative Research in Psychology. Adventures in Theory and Method* 2nd ed., 25.

2. Categorization of Supporting Data

After conducting and transcribing the interview and writing memos, open coding generated categories and concepts to support the core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. The open coding generated concepts that unearthed the feeling and meaning behind the data. Categories and sub-categories on perspectives of faith, the offering of *jeongseong*, the receiving of guidance, the observing of True Mother physically and spiritually as a way to know her, and finally, on being and becoming an active participant in fulfilling our Heavenly Parent's providence were made known and amalgamated. The categories were organized under paradigm categories: causal conditions, contextual conditions, phenomenon, intervening conditions, action/interaction, and results/outcomes. 16 Categories and 40 Subcategories amalgamated from 530 concepts (and 1075 initial codes) through line-by-line analysis have been organized in Table 4.

Grounded Theory uses open, axial, and selective coding to organize and analyze the data according to concepts and sub-category concepts and then groups those concepts under higher abstract categories. The coding process exposes the thoughts, ideas, and meanings of the participant's experiences through line-by-line coding. Corbin and Strauss remind researchers that,

An analyst is coding for explanations and to gain an understanding of phenomena and not for terms such as conditions, actions/interactions, and consequences. This is a common misunderstanding among beginning analysts, who tend to be very dogmatic about their approach to analysis.²³⁶⁾

Many analysts who are new to the field tend to be quite rigid in their approach, believing that the only way to analyze something is to look for terms such as conditions, actions/interactions, and consequences. This is not the case; the true aim of analysis is to code for explanations and to gain an understanding of phenomena.²³⁷⁾

Each paradigm model will be presented including the appropriate category headings formatted in *in vivo codes* represented in italicized traditional headings of upper-case letters to present the main categories. The lower subcategory groups will also be presented in *in vivo codes*; however, the headings will start with an uppercase letter but end in sentence style.²³⁸⁾ True Father and True Mother will be abbreviated in subcategory groups to distinguish between category and subcategory groups.

236) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 129.

237) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed., 124.

238) The University of Chicago Press, *The Chicago Manual of Style* (Chicago and London: The University of Chicago Press, 1993), 428.

Table 4. Categorized list of supporting data

Concepts	Subcategories	Categories
▫ True Mother is emotionally and physically very far away ▫ Wonders what TM is really like ▫ Feeling that enough information is not being received about TM or that enough is not being made known ▫ Wondering what is inside her mind and what her struggles are. Want to focus more on her essence than her declarations ▫ Not seeing her every day makes it challenging to create a relationship with her ▫ Feel as though not getting enough information about TM and realizing the importance of receiving correct words which express TM's heart.	<i>Questions About What TM Is Internally Thinking</i>	<i>TRUE MOTHER IS DIFFICULT TO KNOW</i>
▫ Wanting to have a physical experience with TM ▫ Greeted her only once ▫ Saw her from far away ▫ Desire to have the honor and privilege of meeting her personally ▫ TPs were not around during early faith for American members ▫ Yearning to have a personal experience with TM in order to connect with her directly, not connecting through someone else ▫ Desire to have a physical connection to TM but believes it is impossible to connect to TM by looking at her photo and praying ▫ Have had only indirect experiences with TM, but still fear being unworthy in front of her ▫ Wanting to have the real experience of knowing God and TM spiritually	<i>TM Is Physically Far Away</i>	
▫ Relating to TM through hierarchy, not relating to her directly ▫ She is harder to access ▫ Receiving second-handed information about True Mother's heart and mind ▫ Regret not knowing more about her, and she seems shielded from other members	<i>People In Between Me And TM</i>	
▫ TM has a unique and special kind of love, notable in her own right, and has a special and unique role for the first time in history. Will not block her work ▫ Theological concepts of TM became a reality ▫ From personal experience, she is the Holy Spirit ▫ All people await the substantial Holy Spirit that can do incredible things on Earth. Hope that	<i>How I Understand TM As The Living Holy Spirit (HS)</i>	<i>FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER</i>

more people know about TM ▫ The image of the Holy Spirit is TM, and she embodies God's energy, God's energy moves through her, giving God's energy to others. She does not hold onto things ▫ Heard a story that TM healed a leader on the verge of death. She prayed for him and offered a condition, and he got well ▫ TF said TM is the Living Holy Spirit; she has supernatural powers ▫ God Works through the TPs, and TM is the HS who works with human beings ▫ Holy Spirit is not solely understood as being feminine ▫ We need an example of the Living Holy Spirit because we need an example of a true human being, as we are ignorant of the spirit ▫ All women can also represent the Holy Spirit ▫ TM does not encapsulate the entirety of the Holy Spirit, but she is the substantiation of the Holy Spirit		
▫ How to categorize TM to the historical understanding of the messiah ▫ Questioned who TM was during the pioneering times ▫ Understanding TM became the Only Begotten Daughter after Satan surrendered to God ▫ From personal experience she is the Only Begotten Daughter ▫ By offering consistent <i>jeongseong</i>, practice, and prayer in life are required to receive clarity in the meaning of Only Begotten Daughter ▫ Thinking of TM as the Only Begotten Daughter is not a barrier to understanding what she does. There is a belief that she is a unique individual ▫ There are unclear views of Only Begotten Son and Only Begotten Daughter, but they are unique beings ▫ Understands that TM's unique position parallels Jesus. She also bears the cross because she is the first. They both redefined manhood and womanhood ▫ Only Begotten Daughter term has little effect without a proper understanding of the meaning ▫ Feeling that a person's essence or heart is more important than what they are called ▫ Believes Only Begotten Daughter term is used for only a target audience ▫ Wanting to avoid the distraction of theological exercise of getting caught up in terminology	<i>How I Understand TM As The Only Begotten Daughter (OBD)</i>	

▫ Non-member affiliates have a hard time understanding why TM is calling herself Only Begotten Daughter ▫ Want to know more about what it means, will pray to learn more about what Only Begotten Daughter means ▫ TM emphasized the Only Begotten Daughter because members did not catch it in the early times of the church ▫ Christianity was supposed to find the Only Begotten Daughter		
▫ Went to see TF speak and observed TM on the side of the stage. She is always behind the scenes ▫ TM was taken for granted ▫ Seeing TF speak regularly and observed that True Mother is quiet ▫ Going to hear TF speak and learn from him ▫ Suffering in heart from a lack of heart connection to TM does not feel this way with TF ▫ Easier to connect to TF than TM. Feeling close to TF through impactful dreams but not having dreams about TM. Believes having dreams would help connect to TM ▫ TF and TM have different historical roles. TF had a restorational role where he directed and commanded difficult things to follow. Secondly, he was the True Parent. TM brings out people's original minds; she gives us freedom and encourages creativity which is closer to the original way of Heaven. ▫ She encourages people to find their crafts and develop them for God and humanity ▫ Father is in charge, and Mother is not. TF gave orders to family members. TM did not give orders ▫ The large age gap between TM and TF ▫ Observed hierarchy of TF being at the head and TM being on the side during times together with them ▫ TF liked to dominate and be the center of attention, TM never interrupted him, and she was absent ▫ TF does not need to speak for eight hours, and TM should be with the kids; they need them ▫ TF is at times contradictory, and in his world, TM is more sensible ▫ TPs seem complimentary ▫ TPs speech styles are different from one another; TF spoke about everything, and his	<i>Comparing TF And TM</i>	<i>FOCUS OF FAITH ON TRUE FATHER</i>

words were unpredictable and overwhelming. TM's words are clear and easy to understand and focus on specific issues. ▫ TM focuses on the environment and structuring of the movement; she has a sharp and focused leadership ▫ Hard to ignore TF when TPs are together ▫ People treat TM and TF differently ▫ Her behavior was different from TFs ▫ People do not testify to TM ▫ Members worked centered on TF ▫ TF represented TPs		
▫ Not being able to speak to TF directly ▫ Attention is not on TM ▫ True Mother was someone in the background; she was supporting TF ▫ TM always sat on the side of the stage ▫ She is very quiet ▫ Looking at TF's feet to see if he is floating above ground during the very first time meeting him ▫ Remembers TF but does not remember seeing TM and did not notice her much during meetings ▫ The focus of attention on TF and Heavenly Father during his lifetime ▫ Wanting to meet and learn from TF, he is the primary teacher ▫ The focus of faith was on TF due to his charisma and piercing look. He could not be ignored ▫ People cannot fathom that TF made mistakes ▫ Neuropathways set for fifty years to think about TF ▫ Even after TF died, the focus was still on TF ▫ Feel comfortable knowing that TM is doing what TF wants, TM is united with TF ▫ Had a different feeling between TF and TM, feared TF growing up	<i>Mythologizing About TF</i>	
▫ She was supporting the messiah and never thought of her any other way ▫ Noticed TM's attentiveness to her husband by giving him what he needs ▫ TM was chosen from a group of women; TF's other wives failed, whereas TM fulfilled her mission and kept her position ▫ Saw TM as "wife" and did not see TM as the main focus of faith ▫ Empathize with TM for being married to a very busy husband ▫ When TF was alive did not know or realize the	<i>TM In Relation To TF</i>	<i>VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA</i>

value of TM		
▫ Positive first impression of TM, feeling purity from the first encounter ▫ Getting dressed up to see TPs, wanting to sit close to them. Sitting on the floor ▫ Believe that TPs are Godlike and they are human beings; they have priorities and cannot be everywhere ▫ During early times, they were taught that elders knew more than TM in terms of “faith.” ▫ TM likes coffee and buying gifts for leaders and members ▫ Inspired by how she can raise her kids and raise others as well ▫ TM suffered from being raised strictly by her own mother and was persecuted by members ▫ TM was looked upon as a failure by members that took care of her children for birthing a daughter instead of a son first ▫ She endured many tragedies from a very young age concerning her children ▫ TM’s position was earned; she is the manifestation of theological concepts ▫ TM was disregarded and went through hardships	<i>Traditional Ways Of Thinking About TM</i>	
▫ People did not prepare for TM’s way of doing things. People’s reactions were adverse. They did not know what to expect from her ▫ Proclaimed she was the Only Begotten Daughter, gave a stronger appearance and made proclamations ▫ Seeing TM different is just a new experience ▫ TM not a priority until after True Father’s Seonghwa ▫ People against new concepts such as Only Begotten Daughter ▫ No one can replace her	<i>New Ways Of Seeing TM</i>	<i>VIEWS OF TRUE MOTHER AFTER TRUE FATHER’S SEONGHWA</i>
▫ She is beautiful and get a sense of purity ▫ TM was attended to externally but not internally ▫ Lack of knowledge in TM is the cause of schism in the church ▫ TPs sons did acknowledge TMs succession	<i>Observing TM Still From A Distance</i>	
▫ The church’s situation around 2013 was a loss of vision and hope after TF’s passing. TM gave hope to the worldwide membership ▫ She made a lot of bad decisions because she had terrible advisors ▫ Questions what TM knows ▫ She is so strong and powerful and took strong actions to lead everyone during a difficult time of change	<i>TM As A Leader</i>	

▫ TM may be lonely as she moves forward without TF. She is thinking about her mortality ▫ TM is the center now, she has a new position ▫ Cannot feel the heart or motivation of why TM directs church members in a certain direction. ▫ Feels and understands that this period of TMs leadership is a precious time ▫ Guessing TM's state of mind, same person but facing new challenges ▫ Felt TMs guidance was purpose oriented and cold, but she seemed to have no choice to get us to the goal ▫ Seems to be no touch of warmth from TM for a long time. Did not motivate members with a gentle love but more through strong sense of responsibility and pressure ▫ After TF is gone, TM kept the faith TPs centered, there would be a dreadful outcome with the wrong leader, without TM there is nothing ▫ TM viewed as a leader not a spiritual leader		
▫ Great personal relationship with physical mother ▫ Knowing that a mother's love is the greatest and most powerful love ▫ Took what physical mother said to heart when she said, "cry for God and TPs first before crying for myself."	<i>My Loving Physical Relationship With My Mother</i>	<i>POSITIVE INFLUENCES IN LIFE OF FAITH</i>
▫ Have had many personal holy spirit experiences since a young age and on a frequent basis ▫ Holy Spirit helps prepare messages for sermons ▫ Reasons for working closely with the FFWPU is because of the HS ▫ These experiences remind us of God's love and care for humanity, realize spiritual responsibility ▫ Holy Spirit dwells within TM and works with her ▫ Tried to find out if spiritual circuit had similar Holy Spirit experiences of seeing an Asian woman appear when praying to the Holy Spirit ▫ God will surely guide you to get experiences to connect you to your heart's desire based on the work one has done for God ▫ Almost died but was saved by what she understands as the hand of God ▫ Never had a Holy Spirit experience	<i>Relationship With Holy Spirit</i>	
▫ Dealing with life situations on top of sudden shocking events ▫ The weight of not knowing how to deal with teenagers ▫ Having to ask for familial support to do our	<i>Personal Challenges In Prioritizing TM's Direction In My Life</i>	<i>CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND</i>

Heavenly Parent's will ▫ Questioning one's thoughts and emotions regarding faith ▫ Personal character, background and culture blocks in my connection to God ▫ Self-doubt blocks out God's love		<i>DIRECTIONS</i>
▫ Feeling overwhelmed to do church work due to the juggling of work and family problems ▫ Feeling lots of resentment towards new focus of the church. Need to stay positive or change within the scope of change ▫ Receiving directions by TM sometimes causes confusion and anger due to a lack of communication between departments ▫ Questions the possibility of future of church ▫ Lots of feelings of anger towards TM for work situation	<i>Challenges In Prioritizing TM's Direction As A Public Official</i>	
▫ Feeling that I am nothing, having low self-worth in comparison to leaders who are closer to TPs ▫ Not feeling worthy to be a part of certain church activities due to questioning of self-motivation, even though fulfilled all duties asked by the church (referring to Cheonbo activities) ▫ Feeling a lack of empathy from people most important to you ▫ Knowing it is important to connect to TM in heart but lacks in ability to understand TM and also cannot explain the reasons why ▫ Feelings of frustration of not being able to connect with TM and feeling jealousy towards others who can connect to TM	<i>Wanting To Make A Heart Connection But Can't</i>	
▫ Expected TM would not change many things ▫ Felt proud that TM could express herself ▫ Have not met in person, only seen from a distance but has a strong hope to meet in person one day ▫ Don't know how long TM will be with us, will regret not knowing more about TM after she is gone ▫ Hope people will understand what TM is about and want to work together to create a healthy future ▫ For all those struggling who are wondering about the church and feel distant or have painful experiences of being neglected, ignored and misunderstood, that's not TM, she loves you ▫ Believes that TM is united with TF in the spirit world, she listens to what he wants and fulfills what he wants ▫ Finds comfort in knowing TM is doing what TF	<i>New Perspectives Of TM After True Father's Seonghwa</i>	

wants. Feels the order of command is from TF to TM ▫ Topic of TM is sensitive these days ▫ Past experiences with TM and TF solidified resolve to continue to support the church ▫ TM is a human being who people seem to think should not act human ▫ Do not want TM to remain a concept		
▫ She has no free time, tirelessly travelling and is a global traveler ▫ People wonders what she does all day, she receives endless reports ▫ Doesn't really buy anything for herself but always buys things for others ▫ She receives many gifts ▫ TM gives away many material things she owns that others may never think of giving away ▫ TM has a keen memory and remembers people from many different countries, she listens before speaking and is patient ▫ Many stories to share about an innately wonderful TM ▫ She keeps her promises made to her husband ▫ Observing her physically shows she is an example of a perfect human being ▫ She has a God-consciousness from when she wakes up to when she sleeps ▫ She moves on God's timeline ▫ She lives according to the standard of Heaven ▫ Up-close observations of a beloved TM who works wholeheartedly for the providence ▫ TM has motherly qualities and is innately just wonderful ▫ Instead of sleeping she prays and worries about members and constantly asks about them, listens to testimonies to know the worlds situation by receiving endless reports ▫ She has an unchanged heart despite her path of immense suffering and remains poised despite suffering ▫ Her love is indescribable ▫ Heard many personal anecdotes from TM about how Heaven protected her until she was able to protect herself ▫ Spent meals and time shopping with TM and going on world speaking tours with her, but still not feeling so close to her. She has a mild warmness about her ▫ Received gifts from her, she likes to give nice things, she has a good sense of style and detailed	<i>Know TM's Character And Being Through Direct Personal Experiences</i>	<i>RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY</i>

knowledge of people ▫ She is sharp, quiet, passive, unspoken, but also jovial and witty. Not extroverted or outgoing but takes charge when needed ▫ She is doing things she has never done before ▫ She gave birth to 14 children ▫ She suffered more than anyone, but she never left her position. ▫ TM gives personal care for each person she shops for ▫ Easier to know TM while she is on Earth, can only get tidbits once she's in the spirit world ▫ TM is someone who remained with TF despite all the obstacles ▫ TM's role is to suggest synergy between church organizations to get the work done, can feel God and TM are working together with us ▫ Keeps going without rest, we can rest when we want but not her ▫ Everything TM does starts and ends with God ▫ TM lives beyond a normal human being ▫ TM gives all credit to God ▫ She teaches a life in attendance to God means no excuses for adolescence and menopause ▫ TM is humble, always knows who God is ▫ TM kept her word to God for eighty years of her life ▫ TM just knows, how she knows God is not important ▫ TM loves nature, she cares for the environment as she knows it is God's gift to humanity ▫ TM wanted to grow up in an orchard with her friends and never thought about marriage ▫ TM said she was artistic and had a good voice and wanted to live a simple life ▫ TM will stop talking when she feels it is not being received ▫ TM does not seem to have a human side, her priority is God ▫ TM's life is never habitual, she lives a conscious life ▫ TM is superhuman she proved it. She has not let her physical trauma affect her mental and spiritual mind ▫ TM is true to herself, to God, and so clean, so sharp, it's scary ▫ TM is upset for God not upset for her human self ▫ TM is a very spiritual individual ▫ TM is very careful with her words, she		
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understands their power and impact ▫ TM is refreshing, sensible and I agree with her about everything ▫ TM is a balancer, controller of the environment, doesn't want us to fight one another, doesn't like chaos ▫ TM is very careful and works towards peace ▫ TM taught me to be proud of who I am ▫ TM knows what's going on ▫ TM knew what I wanted to say and mentioned it first (she is psychic/telepathic) ▫ If TM feels the timing is not right, she will change the subject ▫ learning from God through TM ▫ TM lacks in nothing, she is flawless as her mind is always focused on God, humanity is centered on humanistic thinking, people who attend God live differently ▫ TM knows more than anybody what God wants us to do ▫ No matter what TM endures her heart and mind control who she is ▫ TM lives focused on her spiritual side, so she seems unhuman, others are tied to human side, TM lives by the standard of God, so she is spirit-centered, and she gives all credit to God ▫ TM never shows her physical pain, she is not a subjective person, she always thinks about God and thinks like God ▫ TM is objective to God, and has the right outcome ▫ TM views herself as the daughter of God		
▫ TM is priceless to him (research participant), she accomplished something no one else has ever done and brought hope for peace in the world ▫ Without her the world would be much worse off ▫ Working together allows for a deeper faith ▫ She helped see God differently, a new understanding of God as a parent, both a mother and father. ▫ Knowing TM directly is such an irreplaceable experience that everyone should experience ▫ Working towards a common cause for the reunification of N-S Korea after realizing what TM is doing for peace ▫ Without TM there is no TF, she is key to my faith ▫ If I'm not prepared when TM needs me then I feel like I failed	<i>TM's Words And Deeds Impact My Life</i>	

▫ learns everything from TM. Heard TM say repeatedly that God is the same in the beginning and end ▫ TM is the reason for living every day to the fullest		
▫ Vivid memory of first time working with TM ▫ Learned about TM's past history by listening to her stories of why she went into the nursing profession which is a selfless profession ▫ Feeling that TM wants to share so much ▫ Her style of relating to people is to give personal attention to every individual ▫ The Only Begotten Daughter title fits TM well ▫ She has motherly qualities and embodies a "true" mother ▫ TM is a miracle, her love is like a miracle ▫ Her love is addictive, and one feels like being in a state of bliss. Her love is like a warm embrace when arriving home ▫ She does not focus on sacrifice and indemnity but focuses on loving and embracing ▫ Hope that many others can experience the incredible experiences of being with TM, all the small things TM does make the difference. Real life experience is better than a dream. ▫ Do not want TM to remain a concept	<i>Warmth of TM's Presence</i>	
▫ First Encounter with the Church was spiritual ▫ TM's appearance and presence in the spirit world is influential and light is powerful ▫ In a vision, he bowed in respect to TF, TM and TM's mother (Soon-Ae Hong) and felt as though these three people were the most important people, he would ever meet ▫ TM is encouraging me spiritually as she cheers me on clapping ▫ Image of Holy Spirit is TM. When praying to the "Holy Spirit" for guidance an Asian woman with round shaped hair and a beige long dress appeared swiftly and peacefully, gave her message which later helped a lot, and disappeared. Years later recognizes TM in a real-life photo and realizes the image of the Holy Spirit is the same as the photo of TM ▫ Image of True Parents appears when praying to meet God ▫ TM appeared spiritually during most difficult and profound times, have spoken with TM from the spiritual realm, received support and was consoled about bad Marriage Blessing experience	<i>Can Experience TM Spiritually To Know Her</i>	<i>KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS, AND VISIONS</i>
▫ After Satan surrendered, God received	<i>Unknown</i>	

something back. True Mother overcame obstacles and tests given by Satan. Her victory over Satan allows all people to be born from a path separate from Satan ▫ Views TM as the start of something new and wonderful for God and humanity ▫ TM's accomplishments are indescribable, she has changed humanity's lineage and women are now in God's dominion ▫ Understands that TF had to test TM to fulfill indemnity ▫ Understands that TM overcame every obstacle, her actions caused Satan to surrender ▫ She kept her position and is now the beginning of something new for God and humanity ▫ Is overwhelmed by the magnitude of accomplishments, cannot be verbally described ▫ TM had the same test as Job in the Bible and she never cursed God even after all her suffering ▫ Received revelation that God's victory over Satan was because of what TM did, or did not do ▫ Understanding that TM beat Satan ▫ TM has a great faith in God ▫ TM is the focal point for God's providence ▫ Observes how she moves forward despite hardships, she is the living example, recognizes all the sacrifices she has made ▫ TM has a unique love which no other human being has, there is no one like her, she is the true embodiment of a mother, a reminder and teacher of love and peace ▫ TM is God's channel of love ▫ Cannot question True Mother's integrity for what she accomplished herself	<i>Accomplishments Made By TM Through Revelations</i>	
▫ Ignores naysayers and continued to work together with the "movement" bringing others to join in ▫ Office workers voicing negative opinions of not being taken care of ▫ Voicing opinions of not being able to understand directions from central church office ▫ Trying to not become negative amidst office change ▫ Non-members taking offense regarding TM talks about the Only Begotten Daughter. Questioning the audacity and the parallel to someone as historical as Jesus ▫ Negatively questioning what True Mother is doing	<i>Blocking Out the Naysayers While Doing Heavenly Parent's Work</i>	<i>CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGMENT</i>

▫ Coping with stress of children at home who do not want to listen ▫ Making effort to ignore harsh and negative comments about TM ▫ There was a struggle to explain concept of God to people of different cultural backgrounds, especially the Christian idea of God. Heavenly Parent is better representation and accepted as masculine and feminine		
▫ Having to ask spouse for help in church activity in the midst of an unresolved fight ▫ Children behaving without regard for parent's feelings ▫ Need more financial support to help raise children ▫ Worrying over lack of focus on children to do church work ▫ Uncertain change in jobs causes worry for family members one has to leave behind ▫ Mother passes early and wonders why she had to go ▫ Painful childhood memories that caused a lot of emotional suffering	<i>Lack of Support From Those You Need It From The Most</i>	
▫ Desire to do something for God. Wanting to Change and grow for God to surprise God ▫ God wants to work with me so need to prepare myself by cleaning up my heart and mind ▫ Great mental strength is needed to continue a condition promised to God ▫ Choosing a condition or way to support the church providence by offering conditions ▫ Distinguishing between personal thoughts and other peoples thoughts to make sure I am not being influenced in a negative way ▫ Taking care of my health by exercising and working on my physical body will make me more spiritually attuned ▫ Understanding that spiritual matters are not always connected to other (evil) spirits, it also has to do with one's state of spiritual self ▫ Deciding to change myself after realizing the negative impact of stress in my life ▫ Realizing I am a sensitive person who is easily affected by her environment ▫ Deciding to focus on making a better self after living a life that everyone else wanted ▫ Being determined to clean my mind of clutter ▫ Feeling that consistent change is very important ▫ Made a motto to grow everyday even a little bit	<i>God Can Use Me When I Am Determined To Clean Myself Up</i>	<i>OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND</i>
▫ Negativity causes anger and questioning TM,	<i>Reflecting On</i>	

questioning one's faith and wanting to abandon faith ▫ Asking with what motivation did I do what God asked ▫ Trying to see myself as God would see me ▫ Trying to see myself from a third person perspective ▫ Want to understand not just have faith. There is a need to understand "why?" and not to just believe. Looking for information and facts not just opinion but scientific proof of spiritual phenomenon ▫ Understanding TMs position by comparing to one's spouse ▫ There are negative reactions to TPs for their new words, directions, and proclamations but deciding to take a positive approach and take an ownership mentality when things seem difficult to understand ▫ There is a need to overcome one's personal fallen nature ▫ Courage and confidence felt when recognizing the accomplishments one has made for God and the providence ▫ Understanding that personal hardship came to me on God's timetable so that certain events can bring oneness in heart with God's plan for future providence ▫ After reflecting, realizing that God and TM wants to work with me ▫ After realizing one's part in hardship, decides to join in church activities ▫ TM is a person who needs to also follow her own guidance from Heavenly Parent ▫ Realized that my role is to love unconditionally and respect others and work things out with God ▫ My relationship with God does not change because the leadership changes. ▫ I can agree to disagree. May disagree with TM, but she still means the same to me. Recognizing I did not agree with everything TF said and did ▫ Focusing more on how to love and practice loving others than worrying about things out of my control ▫ Remembering TFs hardships helped recognize my own lack of responsibility and action to empathize and understand and forgive TM ▫ TM is raising us, we who were ignorant. We lacked awareness as a whole movement but remained with her despite ignorance	<i>Myself Brings Personal Change</i>	
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▫ Knowing the truth doesn't make life's choices easier, but challenges me questions my actions ▫ Trying to see myself as God would see me ▫ I am instinctively embarrassed if I don't improve myself when I am close to TM ▫ Feel the need to clean myself when I am before TM ▫ Cleaning myself by myself is necessary to let go of the negative energy, such as a fight with my mom ▫ Do not rely on others to clean my mind and heart. Talking and consoling myself until feeling better and being able to release anger within me ▫ Observed that people unload themselves on other people, not a good thing to do ▫ I need to be clean so spirit world has a condition to lead me ▫ Do doable conditions such as 12 bows a day, not 120 ▫ Felt the need to be careful not to do anything to be out of God's standard ▫ Practiced observing my thinking ▫ <u>Developing myself is possible</u>		
▫ Being told by God to still be a loving person despite resentful heart, still love when it is the hardest to love ▫ Asking God questions during times of frustration ▫ Wanting to have a direct relationship and experience with God. ▫ Wanting to know the deep heart of TM ▫ Understands God's promise to intervene based on the condition of a united prayer ▫ Experienced a great lose and realized it was self-sabotage after spiritual communication with God ▫ Praying to find out why TM is doing what she is doing ▫ Questioned TMs calm and cold behavior towards us ▫ God gives guidance which does not want to be followed ▫ At times still question and doubt TM ▫ Receiving God's guidance while driving, it is a special experience ▫ Asking God what to do when questioning one's faith ▫ Asking God for help while driving ▫ Want to ask TM how she endured everything, want to inherit and learn how TM overcame her	<i>Receiving Guidance And Answers By Conversing With God</i>	<i>OFFERING JEONGSEONG TO RECEIVE GUIDANCE</i>

obstacles ▫ Prayer is talking to God, it's something I try to do all the time. It is not about hearing the voice of God but being honest to God to receive guidance		
▫ We are object to the spirit world, and you can receive a lot of things. God can send messages through the body not just through the spirit so one can become aware of my body and how it reacts ▫ recognizing what is right or wrong through awareness of feelings ▫ Observed the self and questioned the cause of fear ▫ When feeling the presence of God the sensation of warmth is in the heart area or upper abdomen area of body ▫ Seeing TM in the spirit is blinding, she is so bright, she is a giant ▫ Hearing a voice in the mind, in the head, being able to know important information like fateful meetings ▫ Feels urgency of God's timetable and mental understanding of why one goes through hardship in order to have a deeper understanding of not just God but why certain things happen the way they do ▫ Feeling the connection of heart is the most important thing, it is a feeling of absoluteness and unwavering emotion	<i>Sensations In The Body When Connecting To God or Higher Spirits</i>	
▫ Believing that God purposely gives a difficult time so asking God for the reason why ▫ Seeing from God's point of view ▫ Feels the urgency of God's timetable after participating in a certain event ▫ Listen to God's guidance to continue being a loving person even when it is hard to love ▫ The strong feelings of taking responsibility for God and TM's heavy burdens after deep prayer ▫ Listening to intuitive mind and meeting someone that influences me to go a certain way, having new opportunities ▫ By attending the Cheonbo Blessing, a process of self-reflection helped remind of one's work for God, TMs deep heart of wanting members to be recognized by Heaven is made known ▫ Never know when God will help you so you must keep your heart open ▫ Constantly in the process to become better ▫ Feeling that I am led by a higher power	<i>Making Efforts To Recognizing God's Guidance</i>	

▫ Wanting to emphasis the important works ▫ Hopes that everyone will want to work together and understand what TM is all about ▫ TMs messages of love, peace, blessing of marriage, and significance of family ▫ There is a desire to tell others to continue the work for God even though a heartistic connection with TM cannot be felt. ▫ Working towards a common cause for the reunification of N-S Korea ▫ Realization that there is nothing without peace, through TM different religions are coming together, embracing suffering people giving peace to those who really need it ▫ Want to support her 100% ▫ Want to take the torch and share the same burden as TM and TF and feels called to share the mission ▫ Difficulty digesting new concepts but focusing on common ground, education and focus on peace to offer support ▫ Wants to express support for TM by changing one's foundational faith perspective about TM ▫ Wants to relay the awesome message of TM which was received in revelation ▫ Wanting to tell others to continue the work for God even though they cannot feel a heart connection with TM because God will help you have that through your efforts ▫ Believes there is so much that still needs to be done and TM can do it with the right people ▫ Excited to meet a church group that shares similar ideas ▫ Always asked to become involved and feels included to be a part of church activities ▫ Feels appreciated and loved which causes to want to work together	<i>Preach And Proclaim To Support TM's Works</i>	<i>TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE</i>
▫ Offering <i>jeongseong</i> is understood as working for God ▫ Feeling of wanting to take responsibility ▫ Feelings of rejection as effort is made to do something for God vs feelings of receiving Heaven's guidance. ▫ Need great mental strength to continue a grand condition ▫ Fasted and prayed and developed a focused spirituality to achieve certain goals	<i>Strong Emotional Impact To Do Something After Offering Devotion</i>	
▫ Looking through a principled perspective to find a connection. ▫ avoids negativity and acknowledges personal	<i>Changing Lenses To Understand a New Perspective</i>	

need to grow and inability to understand TM ▫ Based on your work for God, God will give you the experience needed to connect you to your heart's desire ▫ Didn't know when a connection with TM would be made but concentrated on my work for God ▫ Believes everything happens for a reason ▫ Giving the benefit of the doubt ▫ Trying to see the bigger picture of things not understandable to follow TM ▫ Hoping the best for TM ▫ Empathizing with TM's feelings of lack of support from her own children		
▫ TPs say a lot of controversial things that wakes people up and that's a good thing, it makes people think ▫ Accepting controversial concepts takes frequent prayer effort to understand and study ▫ What TPs says is only controversial because we do not understand it ▫ Way of helping people change their perceptions of concepts is through education ▫ Difficulty digesting new concepts but focusing on common ground, education and focus on peace to offer support ▫ can appreciate goodness when you experience true corruption such as being raised in a communist state ▫ Parallels between historical people such as Jesus and TM ▫ Life experience gives greater understanding for garbage that happens ▫ People suffer a lot to become a true human being ▫ Lack of understanding of Christian terminology due to differing cultural and religious backgrounds	<i>Need For Educating To Understand And Appreciate New Concepts</i>	<i>ACCEPTING NEW CONCEPTS THROUGH EDUCATION</i>
▫ Experiencing a deeper faith understanding and greater appreciation being with TM ▫ VIPs from the Muslim, Christian, Buddhist, and Hindu worlds gather for events hosted by TM acknowledge her as the Mother of Peace ▫ Mixed and positive reactions to TM's proclamations, but slowly coming to understand Only Begotten Daughter concept as studying brings clarity ▫ Being educated about the reality of Heavenly Parent as TM actively teaches. There is a need for teaching more about Heavenly Parent ▫ Directly guided couples to work for her, gave	<i>Observing Implications Of TM's Works</i>	

chances for them to move and work in Korea ▫ Expectations are broken when hearing her speeches ▫ She reveals heavenly secrets ▫ She conveys heartfelt feelings of Christianity's responsibility towards Jesus ▫ Makes the abstract God into a reality, there exists a history of hiding the mother and that direction needs to change. ▫ Mother's give birth, care, and raise people; the mother's position is priceless ▫ The wondering of the standard of a mother, daughter, God's femininity ▫ Grateful for the new teaching about the Holy Spirit in relation to TM ▫ TM has the concept to bring together all divisions which has never been done before ▫ Proclamation of Heavenly Parent ▫ understanding the good works of TPs so I follow ▫ following TPs is obvious, it's a given ▫ TPs teachings is the best attempt to know and see God in a world riddled with pain and suffering ▫ showed me the way, the path, the truth, the principles ▫ Foundational Asian teachings of Yin and Yang helps to connect easily to TPs church teachings ▫ Is moved by True Mother's words to change self		
▫ Heavenly Parent tells you, you are worthy, gives so much encouragement ▫ Coming to know your actions made a difference for God without even knowing it ▫ God wants me to change my thinking as cultural background blocks me from connecting to God ▫ Realizing that God knows me best and knows what experiences will help me have a eureka moment. Those moments may be very hard to go through	<i>Recognizing Heavenly Parent's And TM's Love For You</i>	<i>EFFORTS MADE TO ALIGN TO HEAVENLY PARENT</i>
▫ Stating the appreciation to God for the experiences which helped her connect to TM ▫ Enduring hardships brings a eureka moment in difficulty of connecting with TM ▫ Feeling a great sense of passion to move Heaven and Earth to be a part of something you love despite challenges ahead ▫ life and death experience causes realization of what is really important ▫ <i>Divine Principle</i> gave positive perspective and meaning into tragedy of one's life ▫ Can recognize Satan after tragic experiences,	<i>Feeling Gratitude After Suffering</i>	

tragedy makes the teachings of the <i>Divine Principle</i> clear, obvious and real ▫ Being indoctrinated by communist ideology and then learning about TPs teachings helps recognize what is the better path to life. It is a unique experience ▫ Feeling gratitude after realizing development of strength of character to work for HPs recollecting the emotionally tough times growing up with family		
▫ Feeling sorry towards TM after having the experience she felt God gave to her to wake up ▫ Feeling sorry and repentful towards TM after realizing self-doubt was blocking out Gods love ▫ Will not be so judgmental towards TM anymore but will try to support her. It is better than the alternative which is not having her as a leader ▫ Had no idea TM suffered so much during the pioneering times of the church. Repenting for not recognizing her sorrow	<i>Feelings Of A Repentance Brings Closeness</i>	
▫ Do not want to have an intellectual faith, want to have spiritual experiences with the Divine God and TPs ▫ Realizing that TM is not just like any other person after developing spirituality ▫ Seeing TM both spiritually and physically feels like confirmation of going the right path ▫ Experienced TM spiritually but desire to know her physically ▫ Not feeling crazy after receiving confirmation of spiritual experiences through physical information about TM	<i>Confirmation Of Correct Faith Path Through Physical And Spiritual Experiences</i>	
▫ Revelation altered his faith understanding about what he knew about TF and TM ▫ During prayer there is the envisioning of an elderly mom painfully carrying us on her back and receiving deep emotions through prayer ▫ Vision received from the HS and a message of hope. God's direction: Gather united and pray at the 38th parallel for the reunification of N-S Korea, and on that condition, God will make it happen ▫ Come to understand TF mourning over unaccomplished works while on Earth ▫ God must be the only cause for being able to work with people of different faiths ▫ Through spiritual vision and sight, can see a person's true mindset and sees TMs genuine heart and alignment to God and how she is carrying a heavy load all alone	<i>Spiritual Experiences Are Like New Knowledge That Alter One's Faith Perspective And Understanding</i>	<i>FEELING A SOLIDIFICATION OF FAITH</i>

▫ Came to know TMs unfathomable value, and she must live a long life. The only way is for us to take more of the burden from her ▫ Feel like TM is my mother, TPs are my parents. I am their child ▫ Dreamt about TM speaking in front of members. Could see rays of light representing God's love being given to the people through TM. He could see those absorbing her love and those rejecting it. The hateful energy of those who rejected TM's love dwindled in front of TM's powerful piercing love. ▫ Negative feelings towards TM are like dwindling zig-zaggy black lines that are powerless negative energy that runs out ▫ TM is older now but she still has the same desire to do what she wanted when she was younger ▫ Saw a vision of the blessing, people in a mass wedding before the age of ten and with no connection to the church. ▫ TM has a communal and family influence. She is a nurturer ▫ Received a revelation that achieving the Cheonbo blessing works towards achieving a condition for North-South Korea unification ▫ Spiritual experiences solidify faith path taken ▫ Spiritual vision of dead son being together with TPs son is an affirmation of going in a certain direction ▫ Having a dream about TPs helicopter accident ▫ Spiritual experiences are hard to describe verbally as they pierce the heart ▫ TF did not encourage opening one's spirituality		
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3. Axial Coding

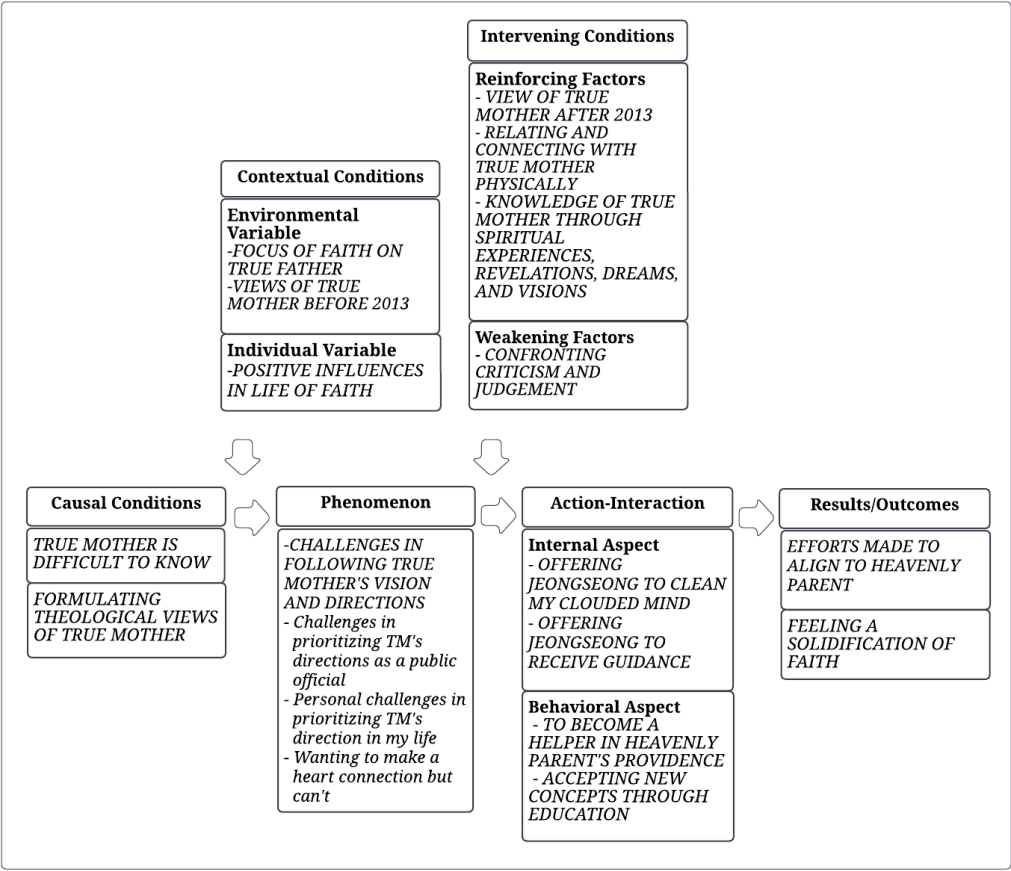
1) Category Analysis by Paradigm Model

This section presents the paradigm model analysis and discusses the research results according to the generated paradigm dimensions: causal

conditions, contextual conditions, phenomenon, intervening conditions, action/interaction, and results/outcomes. The paradigm model is used to organize the data into a system where *structure* and *process* are integrated according to one's perspective. *Structure* answers *why* or for *what* purpose actions were taken, and process focuses on the *how* or *methods* taken.²³⁹⁾ The relationship between the categories is presented in Figure 1. The paradigm model can also be used to examine how we interact with people daily when telling our friends and associates our circumstances.

239) Corbin and Strauss, *Basics of Qualitative Research*, 2nd ed, 127.

Figure 1. The Paradigm Model for Aligning with Heavenly Parent Through New Understandings of True Mother



(1) Causal Conditions

As a result of the analysis of the raw data, the categories, *TRUE MOTHER IS DIFFICULT TO KNOW* and *FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER*, were determined as the concepts that directly affected the phenomenon. The causal conditions can be understood

as a precursor of events or situations that cause the phenomenon. According to Corbin and Strauss, “Conditions present themselves in ... how research participants give meaning and respond to conditions.”²⁴⁰⁾ Due to the contextual situation, the research participants felt they wanted to know True Mother but found that *TRUE MOTHER IS DIFFICULT TO KNOW*. Participants had questions about what True Mother thought about internally regarding many issues regarding their life of faith. However, they felt she was physically too far to approach or meet to get answers to their questions. Since they had to depend on hearing from leaders regarding what True Mother desired, thought, and felt. They also believed there were many people in-between them and True Mother that made it difficult for them to connect with her internally and physically. For this reason, the category, *FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER*, was vast, unfocused, and possibly unknown among those who tried to understand the deeper meaning of content related to the Only Begotten Daughter and the Living Holy Spirit. Participants’ views either differed or even concluded that such concepts were unnecessary for their life of faith to understand. Please see Table 5. to view the property and dimensions of this paradigm model.

240) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 166.

Table 5. Properties and Dimensions for Conditions

Paradigm	Category	Property	Dimension
Causal Conditions	<i>TRUE MOTHER IS DIFFICULT TO KNOW</i>	Experience	Yes- No
	<i>FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER</i>	Existence	Present- Absent

(2) Contextual Conditions

Context is people's explanations or reasons for what they say, think, feel, and do.²⁴¹⁾ The contextual conditions in which the research participants found themselves directly affected the causal conditions and phenomenon. The contextual conditions in which the paradigm is situated are: *FOCUS OF FAITH ON TRUE FATHER*, *VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA*, and *POSITIVE INFLUENCES IN A LIFE OF FAITH*.

Some participants fell under the category: *FOCUS OF FAITH ON TRUE FATHER*, they tended to compare what True Father and True Mother were doing and saying. There was a tendency to recognize how they mythologized about True Father during the early days when they had joined the church. Their focus on faith development was unconsciously grounded solely in True Father. Participants who fell under the category, *VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA*, also fell under the categories: *FOCUS OF*

241) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 155.

FAITH ON TRUE FATHER, and *VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA*. They only viewed True Mother in relation to True Father's messianic role. This seemed to have formulated strongly over time and then set as the traditional way of thinking and seeing True Mother which created their contextual conditions.

Although some participants unconsciously fell under the category *FOCUS OF FAITH ON TRUE FATHER*, the degree of their focused energies affected their causal conditions. Participants who had positive influences throughout their life of faith, especially from their physical mother or the Holy Spirit, had a willingness to understand True Mother and cause to see True Mother from her perspective. The contextual condition, *POSITIVE INFLUENCES IN A LIFE OF FAITH*, allowed several participants to move away easily from the causal conditions they were experiencing.

The contextual conditions, *FOCUS OF FAITH ON TRUE FATHER*, *VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA*, and *POSITIVE INFLUENCES IN A LIFE OF FAITH*, can be seen as the reasons behind what research participants thought, felt, and behaved. These conditions influenced various aspects of their life of faith. The paradigm model displays the properties and dimensions of these categories in Table 6. The changing internal and external environments can be seen as factors that affected their contextual conditions.

Table 6. Properties and Dimensions for Context

Paradigm	Category	Property	Dimension
Contextual Conditions	<i>FOCUS OF FAITH ON TRUE FATHER</i>	Degree	Strong - Weak
	<i>VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA</i>	View	Strong - Weak
	<i>POSITIVE INFLUENCES IN LIFE OF FAITH</i>	Experience	Yes - No

(3) Phenomenon

The category that best represented the phenomenon was, *CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTION*. This section deals with many internal struggles related to the internal and external environment and situations of the research participants. As a public official and within one's daily life, there were challenges experienced by leaders and by those working in church organizations when it came to readily accepting True Mother's directions and words. This could be due to a lack of connection in heart and understanding of who and what True Mother was trying to accomplish, as revealed in the causal and contextual conditions of the paradigm. The struggles with and questioning of one's faith or the struggle to follow a sub-leader's requests regarding any directions given by True Mother hinged on their ability to either accept or reject the directions given. Grasping the concepts of the phenomenon will help identify, develop, and increase understanding of the exploration within the full context of the phenomenon. The intervening

conditions started to have a direct effect on the research participants, shaking or moving them internally and physically to choose one way or another, which naturally started to change their contextual and causal conditions. Please see Table 7. to view the property and dimensions of this category.

Table 7. Properties and Dimensions for Phenomenon

Paradigm	Category	Property	Dimension
Phenomenon	<i>CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS</i>	Acceptance	Yes - No

(4) Intervening Conditions

The intervening conditions categories were divided into groups of reinforcing and weakening factors. The reinforcing factors were: *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA; RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY; KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS, AND VISION*; and weakening factors of *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT*. Intervening conditions are sudden unexpected experiences that influence contextual change and can

cause action/interaction to change.²⁴²⁾ Therefore, the categories can be seen as structural and extensive as the response to factors depends on their strength/reinforcing factors and the weakness of the intervening conditions.²⁴³⁾

Participants who fell under the category, *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA*, say their views have changed since 2013. Participants had opportunities to formulate new views of True Mother through directly experiencing and seeing new ways True Mother leads instead of watching from the sidelines or in the background. They saw True Mother do things they never saw her do before. As a result, the degree of participants relating and connecting with True Mother changed. However, there were still research participants who were still unsatisfied with the degree of difficulty in connecting with True Mother physically. Although participants found it difficult to accept that True Mother was not accessible to them, some intervening conditions, such as *KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS, AND VISIONS* were gained as they were made available to research participants.

Spiritual revelations experienced by research participants caused them to realize that although they still desired to relate physically to True Mother, it was not the only pathway to knowing her. They also realized True Mother's unknown

242) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 169.

243) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 169.

accomplishments through their spiritual revelations, which helped bring them to a higher degree of awareness about True Mother's value and significance for Heavenly Parent and humanity. These spiritual experiences seemed to be so strong that it caused them to step out of their comfort zones and do things they would not normally do. When experienced, these three reinforcing factors instilled a desire to want to learn more about True Mother. A weakening factor was determined and categorized as: *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGMENT*. Research participants were confronted with naysayers regarding the church, questioning and doubting the words and changes True Mother was making. There was always a question of how to overcome and block out naysayers and if it was possible to remedy the lack of support research participants felt they were not receiving from people and places they wished they could have received it from. Please look at Table 8. for the property and dimensions of these categories.

Table 8. Properties and Dimensions for Intervening Conditions

Paradigm	Category	Property	Dimension
Intervening Conditions	<i>VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA</i>	Recognition	Possible- Impossible
	<i>RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY</i>	Opportunity	Yes - No
	<i>KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS, AND VISIONS</i>	Reliability	Strong - Weak
	<i>CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT</i>	Overcome	Possible- Impossible

(5) Action/Interaction

The following categories representing the actions and interactions taken to manage and reach a goal that changed their issues or problems are listed as follows:²⁴⁴⁾ *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND*, *OFFERING JEONGSEONG TO RECEIVE GUIDANCE*, and *BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE*. The paradigm of action/interaction comprises the responses made by research participants to events and problematic situations that were occurring around them. Research participants acted to better understand the intervening conditions they experienced and sometimes hoped for a specific outcome based on their actions or efforts.

244) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 158

The category *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND* reflected data illustrating the controlling and plaguing thoughts roaming around in the minds of the participants causing them to have negativity. The mind was cleaned up as research participants conversed with God, throughout the day or in prayer. It took much willpower to offer *jeongseong*; however, when accomplished, this allowed for the opportunity to reflect on the self for personal change. The *OFFERING JEONGSEONG TO RECEIVE GUIDANCE* category reflected data that showed participants found it hard to accept or receive guidance from Heavenly Parent. It took research participants painstaking realizations or great efforts to recognize the guidance Heavenly Parent or others were trying to give them. In recognizing the guidance, however, they were also confronted with hard truths about themselves which were difficult to accept. The *ACCEPTING NEW CONCEPTS THROUGH EDUCATION* category indicated that research participants believed education on new concepts presented by True Mother would help them see from Heavenly Parent's and other's perspectives. This allowed them to try to see and acknowledge the works True Mother had accomplished, which they could do through self-reflection and recognizing the guidance given to them. In doing so, a sense of renewal of faith or a leap of faith was made. This is reflected in the data under the category, *TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE*. They found the emotional drive to preach and proclaim support for True Mother to their immediate

communities. Participants were also open to understanding True Mother by keeping an open mind to learn new concepts about True Mother. The time it took for each participant to accept new concepts differed depending on the information available to them. Sometimes deep meditation or reflection and perspective changes helped in the process; however, their ability to understand the new concepts about True Mother differed in degrees of clear or vague understanding; therefore, more information was needed. Please look at Table 9. for the property and dimensions of the categories.

Table 9. Properties and Dimensions for Action/Interaction

Paradigm	Category	Property	Dimension
Action/Interaction	<i>OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND</i>	Will	Strong - weak
	<i>OFFERING JEONGSEONG TO RECEIVE GUIDANCE</i>	Recognition	High - Low
	<i>TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE</i>	Leap	Possible - Impossible
	<i>ACCEPTING NEW CONCEPTS THROUGH EDUCATION</i>	Degree	Clear - Vague

(6) Results/Outcomes

The results/outcomes fell under two categories: *EFFORTS MADE TO ALIGN TO HEAVENLY PARENT* and *FEELING A SOLIDIFICATION OF FAITH*. Results/outcomes in the paradigm model can generate different emotions

or stimulate more actions or change.²⁴⁵⁾

The category, *EFFORTS MADE TO ALIGN TO HEAVENLY PARENT*, illustrated how the actions and interactions accomplished by research participants produced positive outcomes and changed the context of their situation. Research participants recognized Heavenly Parent's and True Mother's love for them. They felt that it was possible to feel gratitude after suffering through the challenges they faced in the many months that passed. They voiced feelings of repentance to Heavenly Parent and True Mother for not understanding their perspectives earlier. These feelings, in turn, brought a sense of closeness and a desire to align and achieve Heaven's will. The *FEELING A SOLIDIFICATION OF FAITH* category reflected how participants' physical and spiritual experiences helped confirm and solidify their faith understanding. In both outcomes, participants confirmed and acknowledged the new physical and spiritual knowledge they received. The results/outcomes experienced by the research participants were a sense of confirmation and solidification of the value and significance of True Mother and of their chosen path of faith. Please look at Table 10. for the property and dimensions of these paradigm categories.

245) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 159.

Table 10. Properties and Dimensions for Outcomes/Results

Paradigm	Category	Property	Dimension
Results/ Outcomes	<i>EFFORTS MADE TO ALIGN TO HEAVENLY PARENT (GOD)</i>	Overcome	Possible-Impossible
	<i>FEELING A SOLIDIFICATION OF FAITH</i>	Conviction	Yes - No

2) Analysis of Process

When the central phenomenon, described here as, *CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS*, occurred in the FFWPU, the action/interaction taken by the research participants is summed up as in the following category titles: *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND*, *OFFERING JEONGSEONG TO RECEIVE GUIDANCE*, *TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE*, and *ACCEPTING NEW CONCEPTS THROUGH EDUCATION*. The focus in this section is on action/interaction rather than on conditions.²⁴⁶) These action/interaction strategies were used by research participants who felt they needed to make individual or internal changes to their conditions within their changing environments of individual space, workspace, and social space. Corbin and Strauss said,

Process is a notion that describes how persons adjust action/interaction to meet the often- competing demands created by changing conditions with the aim of reaching desired goals or outcomes ... Action-

246) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 283.

interaction may be strategic, routine, random, novel, automatic, or thoughtful.²⁴⁷⁾

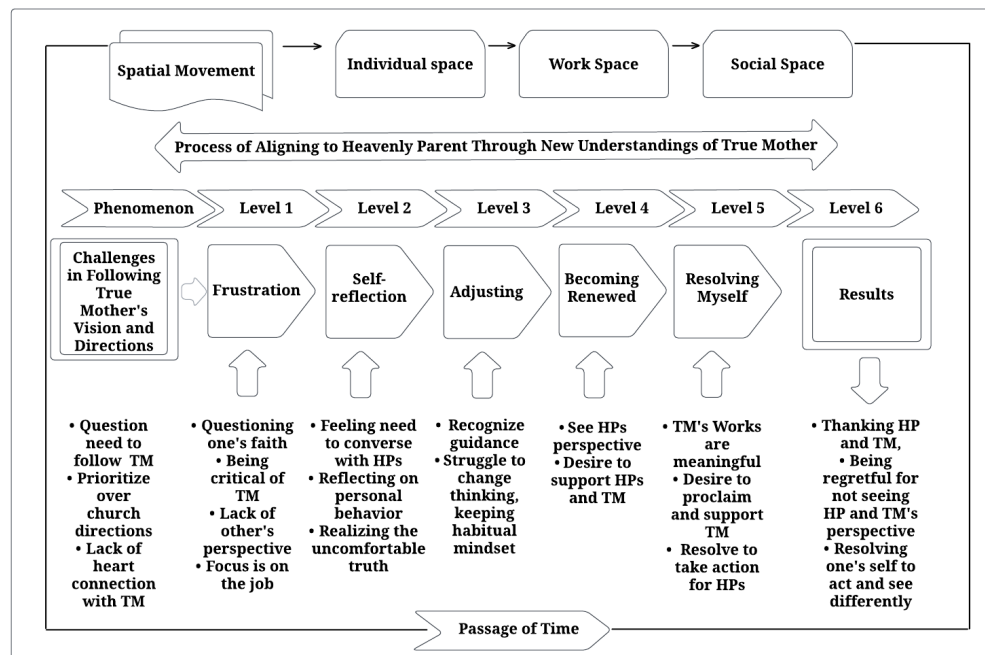
Research participants encountered challenges within their respective churches or providential organizations. They dealt with their internal difficulties through acts of offering *jeongseong* and working diligently and passionately within their respective providential organizations. This helped them focus on finding meaning that would satisfy the doubts they felt and the challenges they faced. The FFWPU affiliates, leaders, and educators were open to learning the meaning of the new words and the need for the directions True Mother gave; however, international members living beyond Korea felt that information was unavailable. Participants, therefore, went through a process of focusing on and maintaining a “principled mindset” by trying to remember their training and the teachings of the *Exposition of the Divine Principle*. In addition, they practiced empathy and looking from God’s viewpoint and tried to see from True Mother’s perspective. Another strategy research participants used as they worked for their respective providential organizations was to ask Heavenly Parent hard questions and being honest about their frustrations and then see what would happen. All participants carried the hope that if their actions were aligned with Heavenly Parent’s will, then undoubtedly, the challenges they felt and the feelings festering within them would be eventually addressed and answered. Working hard and

247) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 184.

having consistent conversations with Heavenly Parent could eventually lead them to recognize guidance from God and other sources. This recognition helped participants understand how their state of mind or concepts were the cause of their internal struggles and challenges.

The analysis of process was not achieved by examining the properties and dimensions of the category. Instead, after recognizing the central phenomenon, the process of action/interaction made over the flow of time and the movement of space was examined to recognize the research participants' ability to adapt to their demanding situations strategically and address the internal difficulties thus attain their goal. The analysis of process model for the core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, can be seen in Figure 2.

Figure 2. Process of Aligning with Heavenly Parent Through New Understandings of True Mother



(1) Level of Challenges in Following True Mother's Vision and Directions

During 2013, the research participants experienced a significant shift in their faith as True Father unexpectedly ascended to the spirit world, and True Mother assumed leadership. They had previously believed in the "True Parents" but realized their focus was unconsciously rooted solely in True Father. Consequently, they had greater knowledge of him than of True Mother and thus felt a lack of connection with her. This caused a lack of trust in her directives and confusion in their new situation. In order to cope, the research participants

chose to focus on their existing work while hoping for clarity over time.

(2) Level of Frustration

The research participants experienced increased frustration when confronted with a new faith perspective. They began to doubt True Mother's leadership abilities as they observed True Mother's words and actions, which were often unexpected and not in line with the theology taught during True Father's lifetime. Moreover, research participants in contact with Christian pastors found it challenging to understand why True Mother referred to herself as the "Only Begotten Daughter," as this term was linked to Jesus. "Only begotten" is considered sacred and True Mother's use of the term was bewildering. Furthermore, communication between the research participants and True Mother was limited, and participants felt her staff was not effectively conveying her heart and direction. Consequently, this increased skepticism and criticism of the church's future. Lastly, they lacked the strong bond with True Mother that they had with True Father, which had propelled them to move forward.

(3) Level of Self-reflection

Acts of *jeongseong* were observed among research participants, with prayer being offered while conducting daily activities such as working, driving, kneeling in prayer, or reading scriptures. Conversations with Heavenly Parent were reported, with participants expressing feelings of surprise, shock, and disbelief upon realizing certain qualities within themselves that needed to be worked on. In such interactions, there was often a sense of urgency to ask questions, accompanied by a sensation of warmth in the upper abdominal area. Additionally, some reported hearing the voice of our Heavenly Parent or feeling an imprint in their minds. Upon accepting the need to change their fixed ways of thinking, participants became more open and less rigid in their viewpoints as they realized change within was necessary.

(4) Level of Adjusting

Following Heavenly Parent's guidance meant altering one's thinking and behavior. Upon recognizing the advice of our Heavenly Parent, implementing it was not easy. Living for the sake of others is more straightforward when one is in a positive state of mind and not feeling wronged. However, when participants felt that their difficulties resulted from their own lack of insight or perspective,

it was startling to accept this reality. The realization that their predicament could be because of their failure to be a loving human being was humbling. Participants questioned how they had lived their life of faith. What had they missed, that was so obvious?

Participant 8 was instructed by Heavenly Parent to “Nevertheless love, True Mother.” This was not easy for Participant 8 to do. Participant 8 was able to recognize her own shortcomings and how she was preventing herself from being what she felt True Mother lacked. Participant 8 wanted True Mother to be more caring and understanding regarding her situation and do something about the communication issues between her and the central offices. The frustrations at work were causing her to be resentful instead of propelling her to attempt at empathizing with True Mother’s situation and view things from her perspective. It seemed impossible to try to love True Mother, as Heavenly Parent suggested. Thoughts of even giving up on her faith became an option. The pain of not wanting to offer love when they were in pain was obstructing some participants from connecting with True Mother. This was a reminder that human beings are the primary agents of change in their own situations and that the power of the mind can alter one’s entire outlook toward a much better outcome. Adapting to our Heavenly Parent’s advice took some time; however, for some, it was effortless as they were already living a life that prepared them to align with Heavenly Parent’s standard of being a loving person. They were able to accept

and recognize Heavenly Parent's guidance.

Participant 9 changed habitual thoughts of criticism and judgment, finding peace of mind, empathy, along with a sense of regret. A wave of contrition allowed participants to do better and emulate what they anticipated and wanted from True Mother. Participant 10 came to realize, "True Mother also needs to do what she believes our Heavenly Parent wants her to do too, and we can agree to disagree, I still love Mother. I never agreed with everything True Father said, either." After Participant 10 had a severe health problem which kept them in the hospital for several months, they realized that the most significant thing was to focus on how much they loved people. Participants 9 and 10 experienced a shift in their perspectives from criticism and judgment to peace of mind through empathy. Moreover, after facing great suffering it was clear that having a loving heart and loving others was above all the most significant aspect of one's life.

(5) Level of Becoming Renewed

Once participants had accepted and adapted to guidance from our Heavenly Parent or messages from the spiritual realm, they could comprehend the ongoing love of our Heavenly Parent and True Mother. Participants understood that True Mother had always been giving love, yet it had gone

unrecognized due to their habitual thought processes and being overly focused on their tasks. The inability to look beyond their immediate circumstances hindered the capacity to detect and understand what our Heavenly Parent was doing. After experiencing this profound love, they were moved emotionally and physically to act in accordance with their belief in Heaven's will and to support True Mother in her mission.

(6) Level of Resolving Myself

The participants experienced a strong sense of renewal and resolution when they grasped the true intentions of True Mother. Urged by their new feelings, they sought more information about True Mother and changed their perspectives accordingly. They decided to support True Mother's directions, working harder to help our Heavenly Parent realize True Mother's works and proclaim and teach her value, significance, and meaning of her works.

(7) Results/Outcomes

As a result/outcome of the research participants' exploration of True Mother's physical and spiritual aspects, they understood that they had a role to play in our Heavenly Parent's plan. True Mother was seen as a conduit for our

Heavenly Parent's love, inspiring the participants to strive for a higher standard of achievement in their workplaces. This more profound appreciation of True Mother's spiritual purpose revitalized their faith in our Heavenly Parent and reignited their resolve in the face of family and work-related challenges. Solidification of their connection to True Mother, both physical and spiritual, was the cause of this newfound strength.

4. Selective Coding

1) Core Category

This section will show the final coding, called Selective Coding. Selective coding was achieved through theoretical saturation when concepts related to the phenomenon no longer appeared in the data and after the organizing, integrating, and comparing of data, themes or categories are identified. This process works towards the formulating of a core category which is the central concept that ties together all categories and represents the essence of the phenomenon being studied. It is considered the central point of the grounded theory, encompassing the full experiences of research participants who encountered and developed from the phenomenon. A Researcher chooses what they believe is the central category or main theme of the research that they think

is abstract and broad enough to represent all the participants in the research, and that can link all the other categories to it and each other.²⁴⁸⁾ The phenomenon of the study was, *CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS* and the core category of the study is understood as, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*.

Leaders and educators of the research had physical and spiritual experiences of True Mother, after 2013, allowing them to develop new understandings of her. New understandings were achieved through offering *jeongseong*, working for providential organizations, and feeling confirmation or solidification of going on the path towards aligning with Heavenly Parent's providential will.

After True Father's Seonghwa in 2013, research participants learned new things about True Mother as they offered *jeongseong* and worked diligently in their respective providential organizations. They wanted to know more about True Mother despite the struggles and challenges of moving forward without True Father. Participants hoped for clarity by offering *jeongseong* and had physical and spiritual experiences that caused their hearts and minds to understand our Heavenly Parent and True Mother's earnest efforts to help them

248) Corbin and Strauss, *Basics of Qualitative Research*, 4th ed., 188-189.

in their own personal lives of faith.

After True Father's Seonghwa in 2013, research participants shared how they had perceived True Father and True Mother until 2013. Their focus of faith development was through True Father and not True Mother.

We wanted to go to Belvedere, we went to East Garden; we want[ed] to get his (True Father's) words. We [were] more focus[ed] on True Father because True Mother is very quiet, she didn't talk much, so we really wanted to hear from him because he's the main teacher that teaches us through his words. (Participant 9)

We grew up in the church with certain understandings of [True] Father, and so that begins to create neuroscientifically a pathway, and that's your expectations. Those become really strong, so after, I've been in the church for 50 years, almost 50, before [True] Father passed so that's a lot of time, so things were solid. (Participant 10)

They felt a conscious understanding of True Father as the primary source of faith. True Mother was always seen as someone in the background. She was described as someone who was understood to be more in an assisting position to True Father, a helper, or a supporter of True Father's mission.

When participants went to see True Parents, they wanted to hear what True Father would say and looked forward to the guidance he would give. His words held significant influence and power in their life of faith. Unfortunately, True Father's ascension left many questioning the future of FFWPU.

After Father's ascension in the Unification movement as a whole and all the members, we really felt as if, "Oh my God, where will we go?" There is no vision, no hope for the future, and there were so many scandals. (Participant 2).

The transition of visible leadership from True Father to True Mother

caused challenges for research participants. Participants went through a time of questioning True Mother's leadership, directions, and ability to lead. They compared True Parents' leadership styles. Participants exercised their critical thinking on every new direction True Mother made and were faced with unsatisfactory answers.

I couldn't say that I didn't hold any negative feelings toward True Mother, but I kept asking myself if those negative feelings were right, if they were my thoughts Mother's messages after True Father's Seonghwa were all so purpose oriented ... and cold The power to drag us toward the goal ... I guess it was necessary back then I'm aware that True Mother is going through a tough time, but if she could motivate us by saying, "Why don't we do it this way," rather than "Do it this way." If she would speak like that, gently Since she's purpose oriented, she tries to motivate us with the sense of responsibility, so to speak, and that gives us pressure in many ways. Now, if she used warm languages, gentle words, facial expressions Being a leader is hard. It's tough and lonely to be in the position to take the lead. But in order to reach the goal, she should ... since we are still foolish.... So, personally, True Mother's calm behavior seemed very cold. I felt sorry for her, but at the same time, I thought, "What is this?" Then, I understood her sorrow. Because we also felt insecure and sad.²⁴⁹⁾ (Participant 8)

Participant 8 went soul-searching while working in a providential organization. However, she also went to the point of questioning her faith, which

249) The following is the Korean excerpt of translated English version of the Quote. "어머님에 대한 부정적인 생각이 아예 없다고는 할 수 없지만, 그 부정적인 생각조차도 맞는 것인지 나 개인의 생각인지...어머님의 뭐가 안타까웠냐면, 성화하시고 나서의 말씀들이 너무 목적 중심적인거죠...차갑고...끌고 가시려고 하시는 힘. 그 당시에는 그게 필요 했었고...사실 어머님도 힘드시지만, 우리가 동기부여를 이렇게 해라 보다는 이렇게 만들어 가자...이렇게 따뜻하게 이야기 해 주셨으면 어땠을까...지금까지 어머님이 따뜻하게 웃는 얼굴을 못 봤던 것 같아요. 목적 중심으로 가다 보니 동기부여가 조금 뭐라할까 책임감으로써 많이 오다 보니까 부담을 많이 느끼는 부분들이 많았던 것 같고, 여기서 좀 더 따뜻한 언어, 말, 얼굴표정...리더는 힘들죠. 앞서가는 자리라 힘들고 외로운데, 그 목적을 이루기 위해서 식구들은...우리가 아직 어리석잖아요? 그래서 냉정해 보이는 그 모습이 나는 굉장히 차갑게 느껴졌고, 안타까우면서도, 이게 뭐지? 라는 생각을 사실 했고, 그 슬픔을 이해했죠. 우리도 불안하고 슬픈데. (Participant 8)

shocked her.

I realized that is the most important point that members want to hear from leaders. They need to convey [True] Mother's heart to us, you know? I think that's the most important point because the entire report we heard many times, but the point we want to hear the most is when True Mother is desperate to work about some particular thing, then we can really feel her heart from that report, we really need that kind of heart, you know? (Participant 9)

Participants shared that the conveyance of True Mother's heart was unsatisfactory. They wanted to know more about her thoughts and feelings, sometimes on specific issues. The female participants especially wondered what was happening in True Mother's heart and mind. Not knowing True Mother's heart was, at times, agonizing for them. They wanted to know her, be close to her, and be moved by her words, but how was it possible to know?

There were research participants that had physical experiences with her. For example, participant 11, a Peace Ambassador, shared how she felt when she heard the term, the Only Begotten Daughter.

Well since I love her (True Mother) so much and I felt that she was a True Mother, it (Only Begotten Daughter terminology) was fine with me. It has some people who they don't take issue with it, they just don't understand it. So, I said I wanted to read more about it. (Participant 11)

I mean now that I am attending [True] Mother and working together with [True] Mother, I have had very privileged and incredibly blessed opportunities to see [True] Mother up close, to see her speak, to see her in action. To see herself really invest herself so hard for the providence I wouldn't say my opinion has changed as much as I've received a deeper understanding and a greater appreciation for what she is doing, and also overall, my faith in True Parents [has] gone deeper as a result. (Participant 2)

Participant 11's positive past experiences with True Mother allowed her

to open her heart and mind to the new words that True Mother spoke. She did not know much about it; however, despite the negativity she heard, she was open to hearing about it. She felt that learning more about it was the answer because, to her, True Mother was the True Mother. What she had already known and experienced with True Mother was enough for her to take action to find out more about this new concept.

Participant 2 was another research participant that knew True Mother from her own physical observations of her and had differing sentiments about True Mother's being compared to those who found it challenging to follow her directions and to see her vision.

It (Only Begotten Daughter title) brought a label to my understanding that when I got in my meditations and my spiritual communication that she was the focal point, I never called her the only begotten daughter, but I knew that she was the beginning of the whole new world so only begotten daughter fits perfectly. (Participant 1)

I have the spirituality to look at people without having engaged in a conversation. When I looked at Mother Moon, I saw someone that is physically tired but can't quit (lost connection and can't hear) forward all of her life. She is very graceful, and she has a spiritual as well as natural beauty, and very physically tired. I discerned that about her. (Participant 4)

Having these revelations caused them to have a deep understanding and appreciation for the value, role, and significance of True Mother. Their physical encounters with True Mother have been from afar; however, their spiritual experiences have shaped their understanding of her value and significance to our Heavenly Parent and humanity. Due to the spiritual experiences, they had of her,

their physical observations of True Mother as only a person in the background had little effect on how they viewed her value and significance.

I never paid a lot of attention about [True] Mother and I always paid a lot of attention between God and [True] Father, but it wasn't until Father had passed and I went into meditation Mother gained the victory over Satan even though he tortured her and he told God that if I do these things to her she'll curse You, and she did not She had enormous faith and the Spirit told me that she was the beginning ... that because of the condition that she laid, Satan had to relent I see Mother as a beginning of a whole new world ... all women in the future all children that are born will be born under God's dominion because of what she's done. I cannot describe in words what she's accomplished for God (holding back tears) she has changed the lineage completely That's what she means to me. That's who she is, so how valuable is she? You can't put a price on it. You can't fathom how, out of the millions and millions of people who have suffered and died, people who have given themselves for God, died for God in the holy wars and passed, and now, she stands there, she opened the door, she's the only one, she did that. (Participant 1)

Participants who received spiritual education and training early on in their lives could simply “plug in” to the spirit world to know more about True Mother or when the spirits felt it was time for them to know. Participant 1 said he went into a meditation about True Father; however, the spirit world revealed things to him about True Mother.

A couple of years later when I found the Family Federation, I found True Parents in reality, physically. I saw True Parents, but they were older. So, I didn't recognize them as the people that I met before (when he was a student). When I opened this book called *Tradition book Volume 1*, there was a picture of True Parents with True Mother at that age with that dress, with that physique, looking exactly as I saw this woman when I prayed to meet the Holy Spirit. Literally, it's not a comparison—that is the one I saw. So, it makes sense, that's the lady I saw. (Participant 3)

True Mother's theological significance as the Living Holy Spirit was also

made known to several research participants. Participant 3 could confirm that the image of the Asian woman that appeared before him years ago was none other than True Mother. For him, this meant that True Mother was the physical and spiritual embodiment of the Holy Spirit.

Some participants did not have physical experiences with True Mother, so they had to find other ways of learning about her. Each participant decided to do something to stop themselves from falling into a downward spiral of negativity and dismay. They realized it was not helping their emotional, mental, and spiritual state. They decided to offer *jeongseong* and naturally reflected upon their own being.

I like to do [it] this way because I want to have [a] personal experience. I really don't want to believe because of theory. I want to really convince myself [of] the real existence of God, that's why I like to communicate. I want to have [a] personal experience even with True Parents. (Participant 9)

I'm conversing with God, I always try to have conversations with God, and when I am curious about something, I always thought that asking God is the most accurate way to figure things out ... then, suddenly, deep within me, a warm round sun-like ball came up and kind of poured out from the deepest part of my heart, and it made my chest area all warm ... then, I heard this voice, whom I'm sure it was God. "Nevertheless love." And, in a man's voice, "Nevertheless, love," So, I asked right away, "How could I love? I can't, I just can't accept her (True Mother). What can I do?" ... I was very sincere because at that moment I really wanted to give up my faith.²⁵⁰⁾ (Participant 8)

250) Original Korean quote: 나의 기도는 항상 대화체라서 하나님하고 대화하려고 많이 하고, 궁금한 것이 있으면 하나님께 질문하는 것이 가장 정확하다고 생각하기 때문에, 출근 운전하면서 하나님께 질문을 했더니, 갑자기 내 가슴 깊은 곳에서 저기 심해의 밑바닥의 가슴 깊은 곳에서 빨갛고 동그란 태양 같은 애가 주옥 솟아 오르더라구. 그리고 내 가슴을 따뜻하게 해주는거야. 그러면서 음성이 들리는데 그 음성이 하나님이였다는 걸 알 수 있었어. 그래도

Participants heard a “voice.” For some participants, hearing the “voice” was a regular part of their conversation. For example, participant 9 asked questions to God as she lacked the will to do what the church leadership asked of her. She also did not fully understand True Mother’s true intentions in wanting them to participate in certain activities, leading her to prioritize other things that seemed more important to her. Therefore, asking questions to God was vital in deepening her understanding of Heavenly Parent’s perspective.

We were really stupid. We missed the whole point, the whole idea of True Parents. And True Parents are our messiah, True Parents are our True Parents, and that includes [True] Mother. (Participant 6)

Then I looked at myself. When she (True Mother) said “Heavenly Parent Church,” I was like, “Oh?” [and,] “Cheon Il Guk Constitution?” I was really negative about it. Then after a while, I decided, I’m going to be positive about it. I’m going to read it for what’s good in it. And my whole attitude just changed completely. And I’m in love with it. I think it’s going to be improved. I’m going to improve it ... I just try to overcome my fallen nature and just be positive. (Participant 5)

I don’t know since when I tried to think like this, but I always try to see myself from a third perspective point of view. The third perspective is more the me who is more focused and more aligned with God, and I try to look at myself through the eyes of how God would try to look at me. But I felt that God wanted me to take care of myself because God wants to work through me and I need to be clean and ready for God, and that’s how I really began my spiritual cleaning up. (Participant 7)

Offering *jeongseong* also included having a certain mindset. As participants worked in their respective spheres, doing something with a specific

사랑하라. 그 남성의 목소리로 “그래도 사랑하라,”... 그래서 바로 물었지. “어떻게 사랑할 수 있어요? 나는 못하겠는데... 나는 못 받아들이겠는데... 그걸 어떻게요?... 그 순간만큼 너무 간절했지. 내가 종교를 버려야 하는 상황이 될 수도 있기 때문에. (참가자 8)

mindset, a *principled* mindset, or looking at the positive side of the situation, it gave them hope that they were clearing a path to allow God to guide them. The time taken to recognize the results of True Mother's leadership and to see from True Mother's point of view took a different amount of time for each participant.

I feel so sorry for True Mother, and I feel so sorry to her ... and I also appreciate my own effort also [to] try to work for God even though I didn't have that kind of heartistic relationship with True Mother ... (Participant 9)

Participants believed that Heavenly Parent's guidance enabled them to realize that the direction and guidance True Mother was giving them led to an outcome better than they themselves imagined.

I don't know how to describe it but one word that comes to me is, it solidified my position or solidified my direction. When I saw her in that book, which went to that moment when I saw her as a Holy Spirit which went back to meeting her in university, it essentially eliminated doubts. When I saw her in the book it was only a couple of months after I met my spiritual parent. So, it eliminated any thought I might have had about, "Is this the way I should go?" Once I saw that it was, just no doubt at all. Let's go, 100 percent. (Participant 3)

I looked back on myself. I didn't work that hard, I was just whining. That was what I realized ... I've tried putting myself in Mother's shoes ... but I wasn't trying hard enough. I was doing that centering on myself and my situation. I felt that I did not work hard enough to forgive, understand, and empathize with True Mother. So, okay. I told God ... I will understand and follow Mother's order no matter what ... Whenever, whatever Mother does or announces Well, actually, there are times when I still think ... what's that? Why would she do that? Mother did that? I can't believe that but there must be something we don't know. We cannot avoid misunderstandings if we try judging something without knowing the whole story.²⁵¹⁾ (Participant 8)

251) Original Korea quote: 나는 그렇게 노력 안했잖아.. 그냥 투덜투덜 댄거지. 그런 내 머리에...내 개인적으로 생각한 거지. 내가 어머님 입장에서 생각한 것은...한다고는 했지만

Through the offering of *jeongseong*, research participants that needed to develop a connection with True Mother were able to develop a heart connection and have a renewed spirit and resolved to work harder for the heavenly providence and support True Mother in their respective providential organizations. Table 11. represents the property and dimension for the core category: *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*.

Table 11. Properties and Dimensions of the Core Category

Paradigm	Category	Property	Dimension
Core Category	<i>ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Leap	High - Low

2) Storyline Analysis

Throughout his lifetime, True Father was seen as the central leader of the movement by the FFWPU members. Until True Father's Seonghwa, the faith

그렇게 크게 생각한 것은 아니지. 나를 중심한 내 환경을 중심한 생각이었던 거지. 그런 어머니를 용서하고 이해하고 공감하는 것은 나는 많은 노력을 하지 않은 것 같아. 그래서 알겠습니다. 하나님에게 알겠습니다라고 대답했지. 이제 어머니가 하시는 어떤 것이라도 이해하고 따르겠다... 그래서 사실 그 이후로는 어머니가 무슨 일을 하시든, 발표하시든...사실 인간적인 마음이 아예 없는 것은 아니지. 저게 맞아? 왜 그러실까...어머니가 그렇게 하셨다? 이해가 안 되는데...그렇지만 우리가 모르는 무엇인가가 있겠지. 우리가 다 모르는 상황에서 판단하는 것은 오해가 생길 수밖에 없는 거지. (Participant 8)

development of the participants, either consciously or unconsciously, revolved around True Father. While True Mother's new words and truths regarding her identity as the Only Begotten Daughter were not entirely novel concepts in True Father's teachings, they were not the main focus of faith education during his lifetime. One participant commented that she could not remember True Father ever speaking about this topic and was completely unaware that he had addressed it. Most of the participants in the research study concentrated on what True Father emphasized, which appeared to be the case in general with the members.

From the pioneering days of the church, many participants had begun to mythologize True Father. They had created an idealized image of him due to the expectations of the messiah's second coming and True Father's messianic position. Participants looked to him for answers to life's most important questions, believing him to be the Second Coming of Christ. One participant described him as "the man," reflecting how participants' faith was centered on True Father rather than True Mother, who was seen as a supportive figure in the background. For decades, nine of the eleven participants observed True Mother as a quiet and subdued individual who rarely spoke in public and was usually in the background. While there were indeed questions about who True Mother was, there was a lack of effort to get to know her and connect with her heartistically, as there was a feeling of disconnect because of the people between them and True Parents. Participants began earnestly trying to learn more about her after

True Father's Seonghwa when True Mother became the visible center of their faith.

In 2013, participants experienced a shift in their relationship with True Mother as she began to actively lead the movement. Some welcomed her leadership and direction, while others found it difficult to accept her new role. There was no consensus among participants regarding True Mother's theological titles such as the "Living Holy Spirit" or the "Only Begotten Daughter." Many felt these titles were meant for Christian audiences and did not require further discussion or understanding. This transitional period was often confusing and emotionally taxing for many. Participants were uncertain about True Mother's new role, and some expressed skepticism about her ability to lead. The findings indicated that most participants did not fully understand True Mother.

The process of offering *jeongseong* to our Heavenly Parent involves self-reflection, conversation, and cultivating a *principled* way of thinking and recognizing God's guidance. This helped participants to focus on themselves instead of external factors for the root causes of their issues and challenges. Through self-reflection, research participants could evaluate themselves and work on their own personal growth. It was not easy for some to admit to themselves if they had in fact done something to cause their own difficult situation. Eventually, participants that had difficulty with True Mother realized that the ability to understand True Mother's intentions and her works and connect

to her heart lay within their own efforts. *Jeongseong* was expressed in traditional and non-traditional ways, such as praying or conversing with our Heavenly Parent with a genuine, sincere, or passionate heart. Doing this helped keep participants open to receiving guidance and better comprehend True Mother. Additionally, asking the right questions was essential to understanding their situation in the larger context and finding answers. Through these strategies, participants could change their negative perspectives and gain insight.

Recognizing and accepting God's guidance was an important part of the process for the participants. They shared that they had received guidance from Heavenly Parent that was best suited for them, but it was often only in hindsight that they could recognize how Heavenly Parent was trying to help them. This was because it was not easy to recognize the guidance amidst the hustle and bustle of daily life and because of the inability to see themselves or admit that they could also be the source of their struggles.

If guidance could be recognized, following it was difficult as it required individuals to change their ways of habitual thinking and living. One participant, for example, had to learn to support True Mother, despite their unwilling attitude. Upon self-reflecting, they recognized that the lack of empathy and ability to give love themselves prevented them from feeling the love that True Mother was giving them. They had to make conscious choices and take action to help themselves align with Heavenly Parent to build a connection with True Mother. For some

individuals, this process was relatively easy as they were already living in a way that was conducive to aligning with Heavenly Parent's will. They were already doing something consciously or unconsciously to align with Heavenly Parent so they could receive and recognize the guidance more easily. They had come to understand our Heavenly Parent's desire and will and therefore they were able to make it second nature to do what others might find very difficult.

Participants experienced an epiphany when they realized that our Heavenly Parent was constantly showering them with love, and they needed to recognize it. Unfortunately, thought patterns caused by a particular cultural, educational, or familial upbringing often caused them to be unaware of or unable to comprehend this love fully. Some were embarrassed to face such facts deeply rooted within themselves but soon changed their mindset to one of thankfulness and appreciation for our Heavenly Parent and True Mother's guidance. The research revealed that it was not True Mother's lack of involvement or understanding that prevented people from connecting with her in heart, but rather their own lack of maturity.

Those who had physical and spiritual experiences of True Mother could establish a connection with her. Some participants did not have physical experiences with True Mother during their life of faith but loved her because of their spiritual experiences with her. Heavenly Parent provided them with spiritual knowledge regarding True Mother and an understanding of Heaven's

will and the reasons behind the directions True Mother was asking them to take. Spiritual experiences with True Mother were impactful and difficult to describe verbally. Regardless, participants found that these experiences filled them with True Mother's love for humanity and inspired them to support her work for peace. They felt a deep connection in their hearts with True Mother and trusted her completely.

The participants experienced deep spiritual revelations and visions of True Mother. These revelations revealed "unknown accomplishments" made by True Mother, which had previously been unknown to them or not taught in church. These spiritual visions made participants feel awe and thankfulness and filled them with love, reverence, and even tears for what they realized True Mother had accomplished. The profound power of True Mother's love, which they experienced spiritually, was incomparable to any other, and they even felt that her presence was protecting the world from destruction.

Participants 11 and 4, who were both church affiliates, had many spiritual experiences testifying to the works of True Mother and True Father. These works inspired them to look beyond what they had previously known, giving them a newfound perspective of the heavenly providence and strength to move forward. The power of their spiritual experiences was evident in their lives of faith. Their desire to support True Mother's work became strong and unwavering, and they were moved to understand and accept God's will. The work that was given to

them may have felt difficult, but they were motivated and driven to fulfill it and to support True Mother in her life's mission. They did not need to be convinced by someone to move for God through money or circumstance. Instead, they were inspired by the efforts True Mother had made and is making for God.

Research participants' spiritual experiences revealed that one does not need to have a physical experience with True Mother to know her. Those who experienced her this way described her with great admiration and respect, understanding the incredible power she holds and her unwavering commitment to the cause. She was seen as a source of guidance and motivation, inspiring those around her to strive for excellence and work together to build a better future. The research participants also realized that although their spiritual experiences were meaningful and powerful, it was still necessary to take physical action in order to bring about real, tangible change. They realized the importance of working with like-minded people to create a substantial heavenly kingdom. The spiritual experiences of the research participants also shifted their perspectives on True Mother in a positive way.

After True Father's Seonghwa, participants saw her as a leader and an advocate for her beliefs, no matter the consequences. They could see the value in her changes and reflected on their faith practices. The physical experiences of the research participants mirrored their spiritual experiences, further validating the positive impact True Mother had on them. Despite regretting not knowing

her more in their lifetime, the research participants were inspired and motivated by True Mother's words and works and were determined to work hard to build the heavenly kingdom.

Participants who had physical experiences with True Mother described her as a caring, loving, and compassionate human being. They noticed her attentive nature to everyone she meets and her genuine dedication to people and our Heavenly Parent. Through their observations, they could sense the presence of the Holy Spirit and the God-consciousness that True Mother possesses. This led to the participants wanting to emulate, work with, and be with her. True Mother was also described as the "model of a correct human being" who does miraculous things for God. She is known to have a strong sense of humility before God, always praising and giving all credit to Him. Even though she is in her eighties, she continues to run a worldwide movement and puts in long hours, late into the night and starting again early in the morning.

After True Father's Seonghwa, the image of True Mother changed as participants witnessed her taking leadership and revealing her courage and strength. She revealed truths and proclamations that were controversial and caused a stir within the movement, but she stayed true to what she believed was the truth. This sparked inner reflection among the participants, as they had never seen True Mother in this way before. The impact of her works, words, and new ways of seeing her, pushed them to think about how they had practiced their life

of faith.

In 2013, the emergence of True Mother as the leader of the FFWPU movement presented a challenge to many participants who had been accustomed to True Father as the central leader of the movement. Though the concept of True Mother being the Only Begotten Daughter had been present in True Father's teachings, it was not heavily emphasized. Many had idealized True Father as the Second Coming of Christ. Due to her quiet demeanor and limited public speaking tours, participants did not have a strong connection with True Mother and had difficulties understanding and accepting her new role. Offering *jeongseong*, self-reflection, communicating with our Heavenly Parent, recognizing how one's own actions contribute to one's own struggles, and recognizing God's guidance helped participants change their negative perspectives. These steps enabled them to move away from the negativity they had endured and accept True Mother's words and directions. Through *jeongseong*, participants aligned to our Heavenly Parent by aligning with Heavenly Parent's guidance, even if it was painful and required them to change their ways of thinking and living. A pro-active decision resulted in a positive outcome that brought a deeper understanding of True Mother and Heaven's will. This understanding enabled them to embrace True Mother and her leadership and to recognize empathy and forgiveness as powerful tools when facing challenges, they encountered during their life of faith.

5. Type Analysis

1) Hypothetical Formulation

Based on the axial coding from the collected data and the intervening conditions, a hypothetical formulation was constructed to demonstrate the relationship between distinct categories and the core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. The researcher conducted the process through continual comparison, review, and data analysis. It was observed that the action/interaction between the intervening conditions: *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA*; *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY*; *KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS, AND VISIONS*; and *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT*, had an impact on the action/interaction strategies and results. Hence, the hypothetical relationship statements and classifying of types were derived according to the properties and dimensions of the intervening conditions. The formulation of hypothetical types found in "The Family Federation for World Peace and Unification Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon's Seonghwa," is presented in Appendix D.

2) Classification of types found in “The FFWPU Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon’s Seonghwa”

(1) Hypothetical Relationship Statement

The coding and analysis process included continuous comparing to identify any patterns or relationships between the four intervening conditions. The researcher conducted this assessment of the hypothetical relationship statements to evaluate their validity. After identifying the core category, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, hypothetical relationship statements were constructed. The researcher then used theoretical sensitivity to identify any subtle differences between the conditions. After sixteen classification type statements were made, which resulted in five hypothetical relationships derived from the in-depth interview data and continuous comparative review.

(2) Classification Types found in “The FFWPU Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon’s Seonghwa”

The core category derived from the research participants, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, includes these classification types: Knowing True Mother Through

True Father's Words, Knowing True Mother Through Physical Experiences, and Knowing True Mother Through Spiritual Experiences. The characteristics of each type are presented in Table 12. followed by a classification analysis of each type.

Table 12. Classification Analysis of the Process of *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

	Knowing True Mother Through True Father's Words	Knowing True Mother Through Physical Experiences	Knowing True Mother Through Spiritual Experiences
Research Participant No.	5, 6, 8, 9, 10	2, 7, 11	1, 3, 4
Causal Conditions	▫TRUE MOTHER IS DIFFICULT TO KNOW (Yes) ▫FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER (Present)	▫TRUE MOTHER IS DIFFICULT TO KNOW ▫ (No) ▫FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER (Present)	▫TRUE MOTHER IS DIFFICULT TO KNOW ▫ (Yes) ▫FORMULATING OF THEOLOGICAL VIEWS OF TRUE MOTHER (Present)
Contextual Conditions	▫FOCUS OF FAITH ON TRUE FATHER (Strong) ▫VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA (Strong) ▫POSITIVE INFLUENCES IN LIFE OF FAITH (No)	▫FOCUS OF FAITH ON TRUE FATHER (Weak) ▫VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA (Weak) ▫POSITIVE INFLUENCES IN LIFE OF FAITH (Yes)	▫FOCUS OF FAITH ON TRUE FATHER (Strong/Non-applicable) ▫VIEWS OF TRUE MOTHER BEFORE TRUE FATHER'S SEONGHWA (weak) ▫POSITIVE INFLUENCES IN LIFE OF FAITH (Yes)
Phenomenon	▫CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS (Yes)	▫CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS (No)	▫CHALLENGES IN FOLLOWING TRUE MOTHER'S VISION AND DIRECTIONS (No)
Intervening Conditions	▫VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA (Possible) ▫RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY (No) ▫KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS,	▫VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA (Possible) ▫RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY (Yes) ▫KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS,	▫VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA (Possible) ▫RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY (No) ▫KNOWLEDGE ABOUT TRUE MOTHER THROUGH SPIRITUAL EXPERIENCES, REVELATIONS,

	<i>DREAMS, AND VISIONS</i> (Strong) ▫ <i>CONFRONTING</i> <i>CRITICISM, FEAR, AND</i> <i>FEELINGS OF</i> <i>JUDGEMENT</i> (Possible)	<i>DREAMS, AND VISIONS</i> (Strong) ▫ <i>CONFRONTING</i> <i>CRITICISM, FEAR, AND</i> <i>FEELINGS OF</i> <i>JUDGEMENT</i> (Possible)	<i>DREAMS, AND VISIONS</i> (Strong) ▫ <i>CONFRONTING</i> <i>CRITICISM, FEAR, AND</i> <i>FEELINGS OF</i> <i>JUDGEMENT</i> (Possible)
Action/Interaction	▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>CLEAN MY CLOUDED</i> <i>MIND</i> (Strong) ▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>RECEIVE GUIDANCE</i> (High) ▫ <i>TO BECOME A</i> <i>HELPER IN HEAVENLY</i> <i>PARENT'S</i> <i>PROVIDENCE</i> (Possible) ▫ <i>ACCEPTING NEW</i> <i>CONCEPTS THROUGH</i> <i>EDUCATION</i> (Vague)	▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>CLEAN MY CLOUDED</i> <i>MIND</i> (Strong) ▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>RECEIVE GUIDANCE</i> (High) ▫ <i>TO BECOME A</i> <i>HELPER IN HEAVENLY</i> <i>PARENT'S</i> <i>PROVIDENCE</i> (Possible) ▫ <i>ACCEPTING NEW</i> <i>CONCEPTS THROUGH</i> <i>EDUCATION</i> (Clear)	▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>CLEAN MY CLOUDED</i> <i>MIND</i> (Strong) ▫ <i>OFFERING</i> <i>JEONGSEONG TO</i> <i>RECEIVE GUIDANCE</i> (High) ▫ <i>TO BECOME A</i> <i>HELPER IN HEAVENLY</i> <i>PARENT'S</i> <i>PROVIDENCE</i> (Possible) ▫ <i>ACCEPTING NEW</i> <i>CONCEPTS THROUGH</i> <i>EDUCATION</i> (Clear)
Results	▫ <i>EFFORTS MADE TO</i> <i>ALIGN TO HEAVENLY</i> <i>PARENT</i> (Possible) ▫ <i>FEELING A</i> <i>SOLIDIFICATION OF</i> <i>FAITH</i> (Yes)	▫ <i>EFFORTS MADE TO</i> <i>ALIGN TO HEAVENLY</i> <i>PARENT</i> (Possible) ▫ <i>FEELING A</i> <i>SOLIDIFICATION OF</i> <i>FAITH</i> (Yes)	▫ <i>EFFORTS MADE TO</i> <i>ALIGN TO HEAVENLY</i> <i>PARENT</i> (Possible) ▫ <i>FEELING A</i> <i>SOLIDIFICATION OF</i> <i>FAITH</i> (Yes)

① Types of Knowing True Mother Through True Father's Words

Types of Knowing True Mother Through True Father's Words represent participants who have known True Mother for many years and consciously or unconsciously focused their faith on True Father's words and teachings. They had little to no personal experience with True Mother, so they found her difficult to know. Deep within their heart, yearned to learn something about True Mother to help create a stronger heart connection with her. After True Father's Seonghwa, they knew that what was lacking in their connection with True Mother was based

on their strong connection with True Father. The year following True Father's Seonghwa, varying degrees of difficulty for these participants emerged due to situations within providential organizations they worked for making it difficult for them to understand and accept True Mother's directions. After True Father's passing, participants in this group developed and practiced their life of faith, focused more on our Heavenly Parent and True Father rather than True Mother. They were critical of True Mother's leadership, but not without reason. They practiced their faith by offering *jeongseong*, especially conversing with our Heavenly Parent and reflecting on their thinking and feeling. They eventually came to listen to new perspectives and also came to accept that although there were many issues and problems surrounding the state of the church, there was nothing they could immediately do to change the situation. The only aspects of their lives they could control were their work and immediate environments. They focused on doing the best in what they did for God and our Heavenly Parent's will. After a few years of observing the situation in the church, one of their main reasons for supporting True Mother was they saw the impact of True Mother's works. They felt she was still the best person to take the reins of leadership. (Research Participants 5, 6, 8, 9, 10)

② Types of Knowing True Mother Through Physical Experiences

Types of Knowing True Mother Through Physical Experiences represents research participants who fully supported, loved, and trusted True Mother's leadership decisions after True Father's Seonghwa. There are reasons why they follow True Mother naturally and with much less difficulty than participants represented by types of Knowing True Mother through True Father's Words. They have no difficulty in knowing True Mother because they have spent many hours, even days, together with True Mother. Participants also viewed True Mother as having carried the equal (theological) position as True Father in all aspects of faith guidance. Therefore, it was not difficult for them to trust True Mother as the central leader or as a spiritual guide for their individual life of faith after True Father's Seonghwa.

Types of Knowing True Mother Through Physical Experiences represent individuals who have closely observed True Mother, making the conceptual True Mother a reality in their life of faith. Research participants include intuitive and spiritual individuals who have offered *jeongseong* to develop their faith relationship with our Heavenly Parent. In turn, they have received a deeper understanding of True Mother through the spirit world and have solidified those observations in real-life experience. The reason these individuals offered *jeongseong* was to be prepared for whenever True Mother needed them for the heavenly purpose. They felt that they needed to become the best they could be

and offering *jeongseong* helped clear their mind and make them feel as if they had made efforts to prepare their hearts and minds to align with the heavenly standard. (Research Participants 2, 7, 11)

③ Types of Knowing True Mother Through Spiritual Experiences

Types of Knowing True Mother Through Spiritual Experiences represents research participants who observed True Mother through their spiritual experiences. They always felt it was challenging to know True Mother physically but not through spiritual channels. Their encounters with True Mother are nothing like those represented by types of Knowing True Mother Through Physical Experiences. Those participants have had mainly physical contact with her. These participants developed spiritual sensitivity before the age of ten. They have further developed their spirituality through spiritual education centers and groups or have self-educated themselves.

They could communicate with our Heavenly Parent and or the Spirit (Holy Spirit, spirit beings) frequently and regularly. People characterized in this group have fasted and made conditions but only during the early times of their spiritual training. They are highly influenced by the revelations they receive, causing them to move in the direction they believe the Spirit is guiding them. They are highly passionate about what they experienced and are absolutely sure

of the identity of True Mother and have fervent desire to do something to support True Mother during her presence on Earth. They want to help others become a part of and aware of our Heavenly Parent's providence in their own unique ways. (Research participants 1, 3, 4)

(3) Classification Types of “The FFWPU Faith for Developing New Understandings of True Mother Hak Ja Han after True Father Sun Myung Moon’s Seonghwa”

The Core Category, *ALIGNING WITH HEAVENLY PARENT THROUGH THE NEW UNDERSTANDINGS OF TRUE MOTHER*, arises from the processes of overcoming and developing the causal, contextual, and intervening conditions through the action/interaction strategies employed by research participants. As a result, three classification types have emerged. Table 12. presents the classification analysis of the three types, highlighting their defining characteristics: Knowing True Mother Through True Father's Words, Knowing True Mother Through Physical Experiences, and Knowing True Mother Through Spiritual Experiences. An in-depth analysis of each type follows.

① Types of Knowing True Mother Through True Father's Words

The classification type of Knowing True Mother Through Father's Words encompasses the experiences of research participants 5, 6, 8, 9, and 10, all of whom have worked in providential organizations for twenty to thirty years. These participants possessed an understanding of True Father's words and had received guidance from him to lead others under their care. After True Father's ascension, they encountered difficulties in accepting True Mother's new words and directions, as they seemed to contradict the established words of True Father. Moreover, as they viewed True Mother primarily as a supporter of True Father, it was challenging for them to discern the value and importance of her words. Consequently, they questioned her ability to lead. Additionally, the management and communication structures within the hierarchies of the church organization exacerbated their difficulties in feeling connected to True Mother. They disliked having other people between them and True Mother. They were used to it, but they did not like it. These participants were passionate about their faith and had already cultivated a deep relationship with our Heavenly Parent by engaging in regular conversation by asking questions and reporting about their lives. They lived a conscious life of faith, consistently conversing with and seeking guidance from our Heavenly Parent and reflecting on their own ways of thinking and feeling. Although they encountered challenges, they remained confident that satisfactory answers would emerge to address any uncertainties they faced in

their current situations. Through their established relationships with Heavenly Parent, they had a framework to help them discern their relationship to Heavenly Parent and clear their hearts and minds.

Participant 5 was a pioneer in the church and observed True Father during the early times of the church when True Parents were in America. He saw True Father as the Second Coming of Christ and mythologized him. He had no idea how to categorize True Mother in his mind, and always saw her as a supporter of True Father's messianic mission.

Participant 6 was the only participant who did not consider himself "spiritual" enough to recognize guidance by our Heavenly Parent. He felt True Mother's impact (as she worked alongside True Father) only when her works helped him feel that he was a part of works that benefited society as a whole. He emphasized that by reflecting on True Parent's teachings and words, he found purpose and meaning during the most challenging and tragic times of his life. Although he felt he did not know True Mother "at all," her leadership showed him a side of her personage that he had never seen before. He is the only male participant who had questions about True Mother's inner thoughts and emotional state.

Participant 8 had serious questions and doubts about True Mother's leadership, as she too always saw True Father as the main focus of her faith. She was more concerned with fixing the problems in her providential organization

than with theological matters. Theological changes were not as big as the practical issues she was dealing with at work and with her co-workers.

Participant 9 was balancing a large family and working full-time at church. She participated in many church activities and found it agonizing that she had no heartistic connection with True Mother, as she did with True Father, and she had no idea how to cultivate such a connection with True Mother. An avenue did not seem to be open for that to happen. She also felt that the priorities that True Mother laid out before members were as important as her own priorities. However, she did come to realize the value and significance of True Mother after she realized that Heavenly Parent had customized a lesson just for her to understand why certain things were a priority including an experience to understand a very important point about True Mother.

Participant 10 found it difficult to understand True Mother but offered *jeongseong* and communicated with Heavenly Parent. She realized that when frustrated with issues concerning True Mother she did not talk or ask God about her when conversing with God. Participant 10 came to realize loving people was the most important thing to do alive on Earth after she had experienced a fatal health issue that kept them in the hospital for several months.

Participants 5, 9, and 10 encountered challenges in accepting True Mother, but they took a *principled* approach to navigate their challenges. They recognized the significant role of True Mother as the True Mother, and they knew

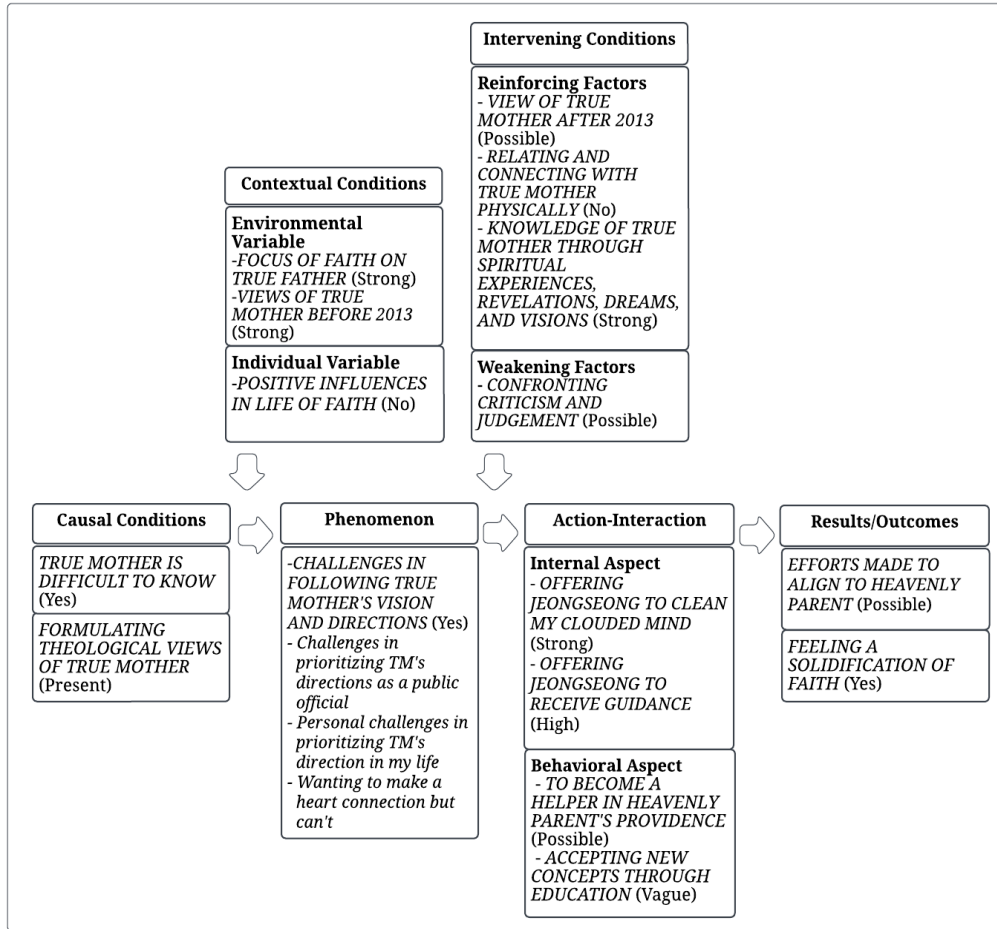
to try harder to rid themselves of fallen nature and to look from a principled perspective, allowing them to eventually see from Heavenly Parent's perspective. They knew that they did not agree with everything True Father had done in the past and had criticisms of True Father too, so they agreed it was okay to disagree with True Mother but to look at her from our Heavenly Parent's perspective. Through this lens, they came to understand that she was also Heavenly Parent's daughter, who received directions and insight from the Creator and that she too had to do what she felt was right. They respected her position and focused on doing their best in their work for Heaven and hoped that over time the best outcome would be revealed.

Participants 6, 8, 9, and 10 all experienced some form of pain or suffering that helped them realize True Mother's value and significance and helped them see something they would not have seen otherwise. Participants 8, 9, and 10 are all female. They had questions about what True Mother thinks and even empathized with her as a woman, acknowledging the difficulties of her life and feeling terrible on her behalf. Participants 5, 8, and 9 realized that they could only change for the better by taking action to do better and focusing on the positive side of what they could control, even though, on a larger scale, they felt limited control over the larger changes throughout the church.

Participant 8 had many misgivings and negative opinions about True Mother's decision to relocate many of the church organizations from Seoul to

what she felt was the equivalent to the countryside. However, after seeing the positive changes True Mother's leadership had brought about, she chose to have a positive mindset and to do their best to represent her work well. The research findings suggest that adopting a positive attitude helped towards seeing our Heavenly Parent's point of view. Participant 9 believed that she did not require any encouragement from anyone, including our Heavenly Parent, as long as she worked with a humble heart and mind. However, in retrospect, that was not true for her. After having a spiritual experience with Heavenly Parent and receiving Heavenly Parent's acknowledgment, she felt uplifted, her heart was moved, and that gave her the power to want to do more for our Heavenly Parent and her community. Acknowledgment for their hard work by Heavenly Parent made the participants feel as though they were contributing positively to Heavenly Parent's will, even when they did not know if they were on the right path and while they felt their faith base was still unclear. Figure 3. presents the category and dimensions of the Types of Knowing True Mother Through True Father's Words.

Figure 3. Types of Knowing True Mother Through True Father's Words



② Types of Knowing True Mother Through Physical Experiences

The classification type, Knowing True Mother Through Physical Experiences, represents participants 2, 7, and 11. These participants had close contact with True Mother. They spent more physical time with True Mother than the average member and were able to converse with her and observe her daily

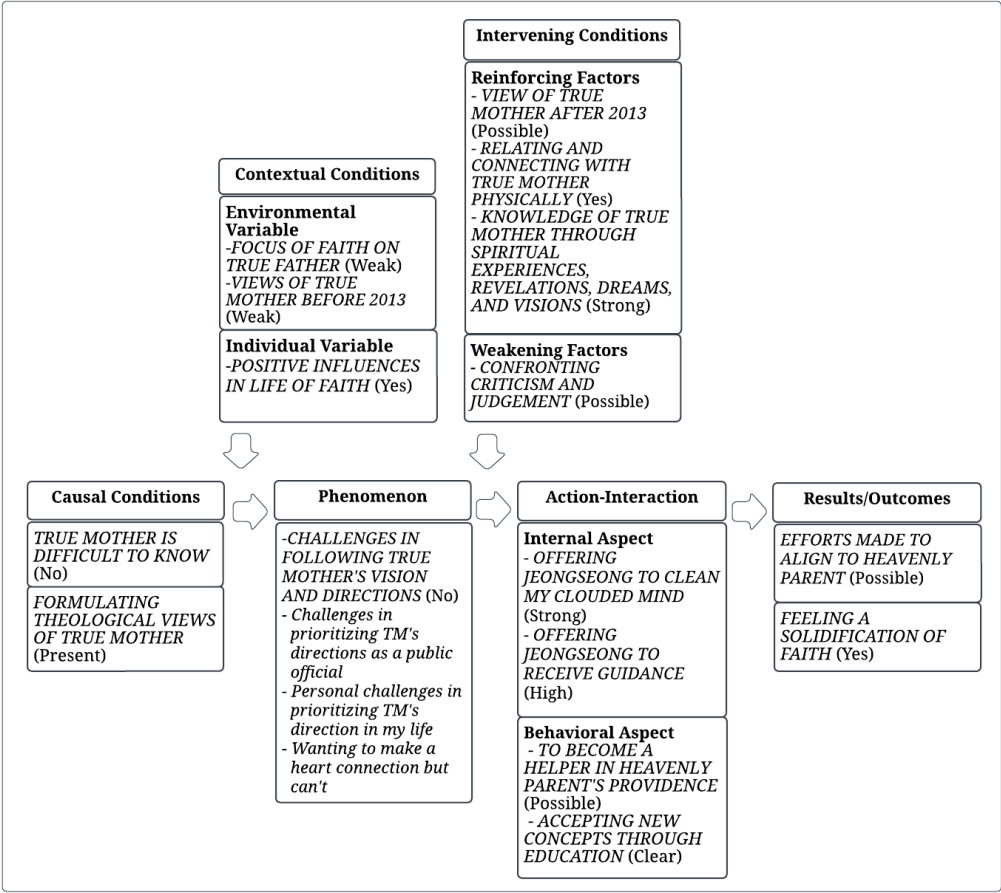
life and devotion to our Heavenly Parent. They are so excited by True Mother's leadership and her works for our Heavenly Parent and humanity. They want to build themselves up so that they can do something that is highly needed to support True Mother in her work. These participants never considered only True Father the focus of their faith. They always saw True Mother as equally (if not more important) to True Father, at that reason being because she is a woman.

Participant 2 worked and traveled with True Mother after 2013. Prior to 2013 he had observed and seen True Mother in the supporter's role and always felt her love and care for True Father whenever he saw them together. After 2013, when he worked closely with True Mother, he observed firsthand how the members accepted her new words and directions. He could see the great strides True Mother took to educate people about the concept of God as the "Heavenly Parent," not just Heavenly Father. He was thankful towards True Mother for so many things, and he wanted to find a way to do more for her to help her. Participant 7 also had very intimate experiences with True Mother and shared that when she was physically near her, she could feel her great sadness for Heavenly Parent's suffering. She could feel True Mother with her spiritual senses. Participant 11 is a peace ambassador and has experienced persecution for her affiliation with the FFWPU, but her personal experiences with True Mother gave her knowledge of the type of person True Mother is and helped her keep the naysayers at bay. She wants to learn more about what True Mother means when

she calls herself the Only Begotten Daughter.

All three participants, 2, 7, and 11, are spiritually attuned and they used their spirituality to guide them in doing Heavenly Parent's work. Participants 2 and 7 had spiritual experiences and images of True Mother that have been verified in the physical aspects of their lives. They are eager to share with others how fantastic a person True Mother is and how intoxicating her love is. Participant 2 described True Mother's love as addictive and excruciating to be apart from. The dimensions of the category type, Knowing True Mother Through Physical Experiences, are shown in Figure 4.

Figure 4. Types of Knowing True Mother Through Physical Experiences



③ Types of Knowing True Mother Through Spiritual Experiences

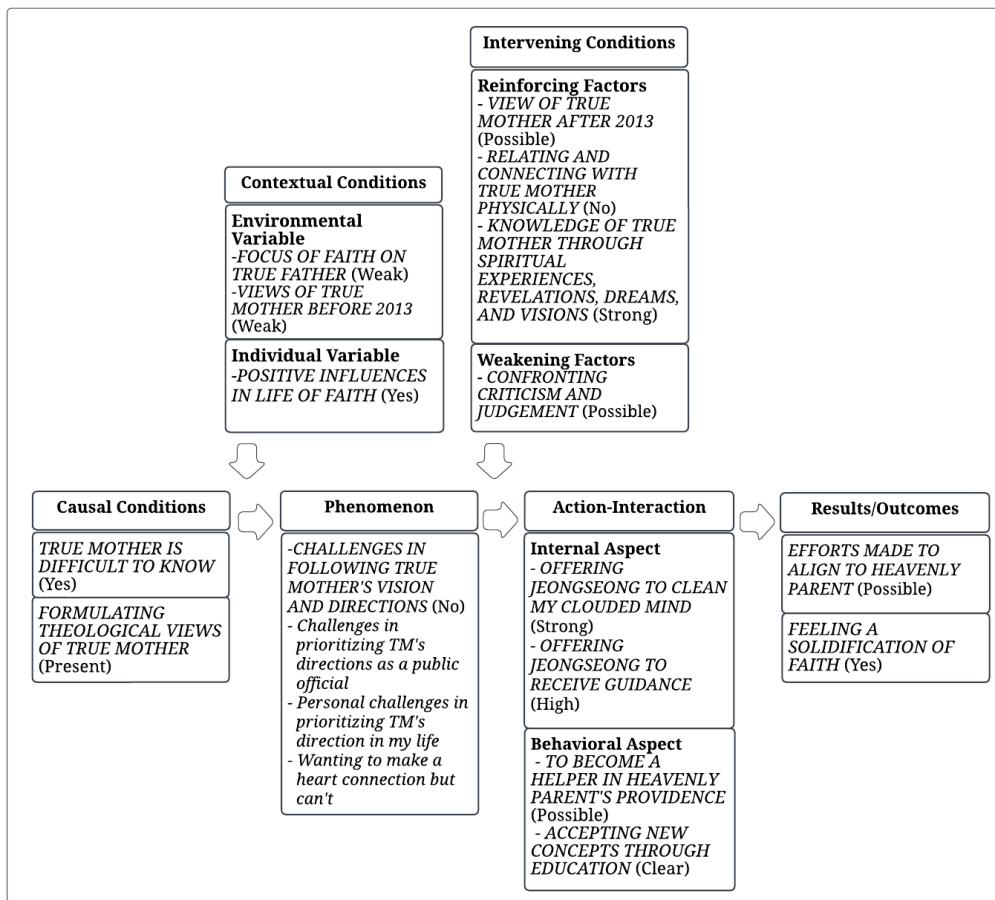
Types of Knowing True Mother Through Spiritual Experiences includes participants 1, 3, and 4. These individuals have had a long-standing spiritual openness and training that started before turning seven years old and have developed their spiritual abilities. While they have not had intimate experiences

with True Mother, like those in Types of Knowing True Mother Through Physical Experiences, they have learned about her through powerful spiritual experiences, which have profoundly changed their beliefs and course of life. Participant 1 initially had a “Heavenly Father and Father-centered faith,” but through prayer and revelation, his views changed. One day he prayed wanting to know True Father’s whereabouts in the spiritual realm but instead was shown visions and revelations about True Mother which changed his whole faith perspective. He had no idea that True Mother had suffered so quietly and alone to help God win a victory over Satan. Participant 3 encountered True Mother even before he even knew who she was in physical reality. He had seen visions of what he came to know later as the Marriage Blessing Ceremonies conducted by the FFWPU. He was also visited by a spiritual image of True Mother as he prayed to the Holy Spirit. The image of True Mother was when she was in her forties. Participant 3 also shared that True Mother had appeared to him in visions numerous times throughout college to encourage him to go in the right direction. Participant 4, a Christian pastor and affiliate of the church, shared that the revelations and guidance he received from the Holy Spirit were the only reason he was able to step out of his comfort zone. He said if True Mother called herself the Only Begotten Daughter, he would not stand in her way because he could see no one else working harder than her to do what our Heavenly Parent hoped humanity would achieve.

These participants all desire to do Heaven's work and support True Mother, as their spiritual experiences are a natural part to their reality. While their spiritual experiences hold verbally indescribable power and influence on them in their life of faith, they still yearn to hear the physical stories of True Mother's character and life. The physical knowledge of True Mother validates their spiritual insights and always brings joy to them when they hear the things they have seen with their spiritual abilities. Stories close to their revelations and spiritual experiences give them validation of the intangible. Participants 1 and 3 do not currently practice fasting or bowing as they already performed these painstaking acts in the past to attune and developed their spiritual abilities. These days, participants 1, 3, and 4 only need to "plug in" and pray and ask Heavenly Parent and the Spirit for guidance and answers regarding the heavenly providence and True Mother come to them.

Participants 1 and 4 are like prophets who give the message of our Heavenly Parent to educate those ignorant of Heaven's providence because timing is also of the utmost importance to Heaven's will. They both want to proclaim and teach whoever is willing to listen about who True Mother is and what she has come to do for our Heavenly Parent and humanity. The category and dimensions of Types of Knowing True Mother Through Spiritual Experiences are shown in Figure 5.

Figure 5. Types of Knowing True Mother Through Spiritual Experiences



6. Discussion of Results According to the FFWPU Faith

This section discusses the three emergent themes from the research results and discusses the results based on the FFWPU faith, as discussed in Chapter II, section 4. The three emergent themes of the study are, (1) We Did Not Know True Mother Completely, (2) Change Through One's Own Efforts,

and (3) The Need for Spiritual and Physical Experiences to Solidify My Faith.

1) We Did Not Know True Mother Completely

The first emergent theme is, We Did Not Know True Mother Completely. According to the FFWPU's definition of faith, faith is first and foremost strengthened by observing the actions of and receiving new knowledge and words of guidance from the chosen exemplar, such as True Mother. However, the research revealed that the FFWPU did not know True Mother well enough to consider her an exemplar for faith. Instead, the faith development of participants focused on True Father, while True Mother was viewed as a supporter in the background. True Mother is theologically understood as standing in the Eve position, as someone who supported True Father since the early days of the church. This view of True Mother was deeply rooted within the pioneering members and observed throughout the research analysis, even among the younger participants. This view of True Mother that she was challenging to know was also supported by unanswered questions participants had about her. Little effort was made to know more about her until after True Father's Seonghwa, as the focus of faith had been on True Father. Things changed after 2013 when she became the visible center of faith.

The majority of the membership focused on what True Father concentrated on and they mythologized True Father, creating an idealized image

of him since the pioneering days of the church. The expectations of the coming of the Messiah and True Father's messianic position guided the general worldwide membership's life of faith, focusing on him for faith guidance.²⁵²⁾ Many looked towards True Father to answer life's most pertinent questions. Wilson suggested that the *Exposition of the Divine Principle* emphasized the Returning Lord (True Father's mission) more than the mission of the True Parents.²⁵³⁾ Even though people never met True Father, they still wanted to hear and know what he was going to do and what he was going to say because people had related True Father to the Second Coming of Christ.²⁵⁴⁾ It can be understood that members followed True Father because they knew of his relationship with Heavenly Parent. They believed that True Father could converse with Heavenly Parent and receive guidance directly from Heavenly Parent; hence, they believed that they received divine guidance through True Father. The relationship between True Father and our Heavenly Parent had been firmly established within the minds of the membership.

By examining the work of New Testament scholars who have studied the life of Jesus, we can gain valuable insights into the questions and vital aspects

252) Wilson, "Theological Developments in the FFWPU since the Death of Rev. Moon," 18.

253) Wilson, "Theological Developments in the FFWPU since the Death of Rev. Moon," 8.

254) Andrew Wilson's, "The Only Begotten Daughter," is adapted from the sermon given at the Mid-Hudson Valley Family Church on March 29, 2015. Wilson said, "Theologically, we can explain that True Mother is free of original sin. The question is, do we believe her when she says she is the Only Begotten Daughter? Nobody in the Unification Church has any trouble believing that True Father is the Only Begotten Son. They readily accept [True] Father is sinless because they believe he is the Second Coming of Christ."

of understanding that are necessary to consider when looking at Jesus as the Exemplar for Faith, who connects humanity to God, as revealed in the Gospels. According to church teachings, True Parents stand parallel to Jesus. Therefore, a Christian perspective can help the FFWPU members understand the essential information needed to better grasp the role, value, and significance of attending the “only-begotten.” New Testament scholar N.T. Wright said,

We cannot assume precisely who this human Jesus was, and we are promised when we look at John, when we look at Hebrews that ... we see Jesus more clearly as the human being he was, that we discover what the word God means. Classic Christology does not assume a meaning for God and then fits Jesus into that. It looks long and lovingly at Jesus and then says we need to rethink what we mean about God around that fixed point.²⁵⁵⁾

According to Wright, for Christians to know God, one must examine the life of Jesus. Dunn expressed the anguish of not having enough information recorded about Jesus’ life during Jesus’ lifetime. However, he believed there must be something in the Gospels, as people have been drawn to Jesus for thousands of years.²⁵⁶⁾ Dunn focuses on the disciple’s experiences with Jesus and reveals “Jesus’ experience of God”²⁵⁷⁾ so that readers can find a way to connect to the living God through Jesus. The only way to do this is to examine the lived life of what Jesus “said and did.”²⁵⁸⁾ Dunn examined the relationship Jesus had

255) Tom Wright, “Tom-Wright The Historical Jesus,” posted by dnd44, video 5:43, Jan 12, 2009, <https://www.youtube.com/watch?v=VrzjzFppxAg>.

256) Dunn, *A New Perspective on Jesus*, 21.

257) Dunn, *Jesus and the Spirit*, Chapter 2, Location 157-217 of 7916.

258) Dunn, *A New Perspective on Jesus*, 21.

with God,²⁵⁹⁾ which is fundamental in pursuing his investigation and analyses of the experiences Jesus' disciples had with Jesus. It can be understood that Jesus' relationship with our Heavenly Parent is why Jesus' disciples had a relationship with him in the first place.

Similarly, a beneficial relationship with True Mother can only be established among members and leaders once they recognize the relationship between True Mother and our Heavenly Parent in their minds. It can be understood that that connection was not made clear until True Father's Seonghwa. Many have questioned and opposed True Mother's direction and found it difficult to follow her because they lacked the feeling of the divine between Heavenly Parent and True Mother.

The challenges of trusting True Mother as a leader and spiritual guide were due to a lack of opportunity to really know her in any other way other than as a supporter of her husband's mission. Perhaps applying the teachings taught in *Essentials of Unification Thought* regarding the "Individual Truth Body" could have aided in knowing True Mother. However, there was a lack of application of basic *principle* on how to view True Mother.²⁶⁰⁾ True Mother is an individual truth body who has much to offer as Heavenly Parent's daughter.

259) Dunn, *Jesus and the Spirit*, Chapter 2, Location 157-217 (Kindle Edition).

260) SMU UTL, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 62-65.

"Each individual truth body has, in addition to the universal image, unique attributes of its own. These unique attributes constitute the individual image of the individual truth body, and it goes without saying that this individual image originates from the Individual Image of the Original Image."

Remembering this basic *principle* from the Principle of Creation may aid in overcoming challenges in getting to know her and what she means to our Heavenly Parent. There was also little consensus or fundamental understanding of True Mother as the Living Holy Spirit from a *Divine Principle* point of view. Many did not discuss the terminology or meaning in accordance with their life of faith. There was little importance felt to do so as their focus of faith was on True Father.

The “historical” figure of True Mother has yet to be discovered in its total capacity. True Mother did start her public speaking tours in 1992 during the inauguration of the Women’s Federation for World Peace; however, participants also understood that her speeches were prepared from True Father’s perspective and guidance. They did not know the person whom they came to see after True Father’s Seonghwa. There were mixed reactions to True Mother as she actively led the movement after True Father’s ascension. There were emotions of bewilderment at seeing her so differently, and there were those who criticized True Mother, finding it challenging to trust her and look beyond the person they thought her to be. This can be the case for the general membership.

To strengthen one’s faith in our Heavenly Parent, it is important to reflect on components of a balanced understanding of True Father and True Mother as the “True Parents.” As explained in the literature review, the role of the True

Parents, according to the *Divine Principle*, is to give rebirth to all humankind.²⁶¹⁾ Their role as True Parents is to fulfill our Heavenly Parent's Three Great Blessings and establish the Kingdom of God on Earth.²⁶²⁾ Due to True Father's messianic image, many books about True Father's life were developed right up until True Father's Seonghwa. Other educational books regarding True Mother's life were developed only after True Father's Seonghwa.²⁶³⁾ Therefore, excluding the people that closely work with her, the worldwide membership have only just started to learn about True Mother. As new theological information about True Mother is brought to light, theological concepts can be supported through researching and studying her works and grounding the concepts in the historical figure of True Mother.

Recognizing and acknowledging the habitual thought patterns of placing True Mother in the background or seeing her only in a supporting role to True Father's mission is essential to look past those concepts of her. Conscious awareness of the thought processes of those who may have had little to no heart connection and understanding of True Mother can help bring about change and a concerted effort to take steps to find out who True Mother is historically and theologically.

261) HSA-UWC, *Exposition of the Divine Principle*, 99.

262) HSA-UWC, *Exposition of the Divine Principle*, 171.

263) *The Heart of True Mother* in 1991, and *True Mother; From the Heart of Americans* in 2014. These are the only two books written exclusively about True Mother from the United States.

The final point regarding the first emergent theme of the research findings is that people have difficulty understanding True Mother because she is challenging to know physically or heartistically. Not knowing True Mother makes it difficult to connect one's heart and mind to her vision and directions. As a balanced and strong faith depends on knowing both True Father and True Mother, not having enough information about either of them creates a misalignment of faith. The correct alignment to Heavenly Parent, who is both Father and Mother, is achieved when enough knowledge of both True Mother and True Father is gained. The more that is known about True Mother the more will be made known about True Father.

After True Father's Seonghwa, participants who wondered, "Why do I not have a heart connection to True Mother?" They likely did not know enough about her. When people asked, "Why did I not notice that True Mother was there?" or "Why did I not try to find out more about her being?" They were likely focused on True Father for their faith development. Asking such questions helped participants realign to Heavenly Parent, thus understanding our Heavenly Parent's heart and True Mother's heart and intentions.

Until True Father's Seonghwa, research participants Did Not Know True Mother Completely. No one seemed to understand her perspective as the Living Holy Spirit or Only Begotten Daughter. There was little knowledge about True Mother and little desire to learn about her. Participants consciously or

unconsciously focused their faith on True Father for faith education during his life and after his ascension. Such ways of thinking have led to an imbalanced understanding of the True Parents, resulting in a lack of trust in True Mother and difficulty understanding her role and significance in the heavenly providence. However, after True Father's Seonghwa, research participants recognized and acknowledged they did not know True Mother completely; thus, a paradigm shift of awareness into the being of True Mother has started. Recognizing the importance members have placed on the divine connection between True Father and Heavenly Parent, one must conclude that such a connection has not been made clear about True Mother. This lack of clarity in the connection leads members to find it challenging to follow True Mother, thus weakening faith and understanding in Heavenly Parent. Therefore, it is essential to recognize the importance of True Mother and for individuals to take the initiative to research and study her being and works to bring realignment with and strengthen faith and understanding in Heavenly Parent and Heaven's will. Consistent efforts will form trust and faith in her works, allowing for a deeper connection to True Mother's and our Heavenly Parent's hearts.

2) Change Through One's Own Efforts

The FFWPU faith's second component is strengthened by personal *jeongseong*, including self-reflection, asking the right or needed questions, seeing from our Heavenly Parent's perspective, and recognizing and adjusting to our Heavenly Parent's guidance. The Bible verse, Matthew 7:7, "Ask, and it will be given to you; seek and find; knock, and the door will be opened to you,"²⁶⁴⁾ best describes the second emergent theme, Change Through One's Own Effort. Seeking answers from our Heavenly Parent and seeking new knowledge to gain new truths are pivotal in fundamental faith growth and nurturing. Working on oneself or perfecting one's character is seen as the first great blessing from our Heavenly Parent, according to the *Exposition of the Divine Principle*.²⁶⁵⁾ Just as we can feel the warm sun once the smog has cleared, we can feel our Heavenly Parent's love when our hearts and minds are clear of frustration and negativity. The Theory of Ethics within the *Essentials Unification Thought* highlights the virtues of morality, such as purity, honesty, righteousness, temperance, courage, wisdom, self-control, endurance, independence, self-help, fairness, diligence, and innocence that when practiced, help one to maintain to and align to the standard of Heaven and connect to the Creator.²⁶⁶⁾

264) Matthew 7:7.

265) HSA-UWC, *Exposition of the Divine Principle*, 32.

266) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 206-208.

The research showed that the participants' ability to realize True Mother's intentions and works and connect to her heart was rooted in each person's individual effort. Those who experienced difficulty in understanding True Mother's decisions and directions or in looking at things from her perspective often had underlying internal issues, but by conversing with our Heavenly Parent and reflecting upon their emotions and thoughts, they realized they expected things of True Mother they did not expect of themselves, which was unfair. By asking the right questions, they intuitively knew what to do. However, their habitual thinking left them harboring bad feelings making it difficult to follow the heavenly standard and change themselves and stop blaming True Mother and others for their situation. It was easier for them to expect others to change to improve their situation. They recognized how irresponsible this line of thinking was and accepted the guidance from Heavenly Parent, respected pastors and central leaders and, followed their intuition. They realized they were the problem of their own situation as they themselves did not practice being a loving person or a being of *Homo Amans*.²⁶⁷⁾ When they found they could not continue to support True Mother and to love her, change could only come about through their own efforts.

In times of difficulty, members or leaders may find their faith is being challenged and it is hard to comprehend True Mother's vision and directions. In

267) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 99.

this case, it may be helpful to consider Peterson's perspective. Peterson emphasizes the importance of accepting life's difficulties and using them as opportunities for growth.²⁶⁸⁾ He suggests that instead of giving into nihilism, those experiencing hardship can learn to use their experiences to make positive changes in their lives and in the lives of those around them.²⁶⁹⁾ Peterson states that even though some may suffer from injustice, trauma, or abuse, they can still rise above their struggles and choose to be a loving person, as the concept similarly stated in the *Essentials of Unification Thought*.²⁷⁰⁾ One has the power to make the best out of any situation by deciding to love, to be on Heavenly Parent's side. Our Heavenly Parent is always loving us, giving us love, shining the rays of love upon us so that we can be nourished through that love. As our Heavenly Parent's children, all we need to do is accept the love that is given to us. However, due to our fallen nature, we cannot feel that love even when it is given to us. Change Through One's Own Efforts by offering of *jeongseong* will allow human beings to clean their hearts and minds so the rays of our Heavenly Parent's love can penetrate and give nourishment and love to us.

By practicing self-reflection and seeing from Heavenly Parent's perspective, the FFWPU members can strengthen their faith. Faith grows and is

268) J. Peterson, *Twelve Rules for Life: An Anecdote* (Toronto: Random House Canada, 2018), 145-146.

269) J. Peterson, *Twelve Rules for Life*, 150.

270) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought*, 99.

nurtured when one takes the initiative to converse with our Heavenly Parent and reflect upon one's emotions and thought patterns. Only when one recognizes their own internal issues can one understand the need to make changes to align with the standard of Heaven. Peterson's perspective on life's difficulties can be applied to this situation as it emphasizes the importance of using hardship as an opportunity for growth by choosing to be a loving person. Ultimately, it is up to the individual to cleanse their hearts and minds to accept divine love and align with our Heavenly Parent's heart and will.

3) The Need for Spiritual and Physical Experiences to Solidify My Faith

The third component of faith is strengthened through the processing of spiritual and physical knowledge. The emerging theme for this section focuses on the degree of spiritual and physical experiences as they play an emotionally and mentally solidifying role in one's life of faith. The research participants who had a significant amount of both physical and spiritual experiences of True Mother have come to know and deeply connect with True Mother. Some say they "love" True Mother and are "devoted" to her even though they had no spiritual experiences with her and those who knew of True Mother through their spiritual experiences found those experiences to be beyond verbal explanation and immeasurably more valuable. These experiences allowed participants to

understand True Mother's suffering endured since the early days of the church and even now for our Heavenly Parent and humanity. These experiences have left no doubt about the value and significance of True Mother's role in the heavenly providence. Some participants also felt "filled" by True Mother's love for humanity and were motivated to support her work for peace. Furthermore, a connection in heart with True Mother and complete trust in her was also experienced as a result of their spiritual knowledge. The *Exposition of the Divine Principle* explains how spiritual experiences affect the lives of those touched by the Spirit giving them gifts of prophecy, which helps further their works on Earth in support of Heaven's will.²⁷¹⁾ The participants were too filled with the love and gift of prophecy and revelation causing them to move out of their own comfort zones and do things they never imagined to help True Mother in her works, and also to better their own communities. The *Exposition of the Divine Principle* also states that individuals who pray or practice spiritual activities may become open to spiritual influence. This connection allows spiritual beings to work with them, granting them revelations, prophetic gifts, and inner guidance to fulfill God's purpose.²⁷²⁾ This phenomenon has been occurring throughout history and is still experienced by many today. People in this research study learned things about

271) HSA-UWC, *Exposition of the Divine Principle 3 Color*, 145.

272) HSA-UWC, *Exposition of the Divine Principle 3 Color*, 145. When people become receptive to spirits through prayer or other spiritual activities, the spirits descend to them to form a common base with their spirit selves and work with them. They give people revelations and the gift of prophecy. They can also give deep inspiration to the soul ... to accomplish the will of God.

True Mother that are not publicly known or can be easily accepted publicly due to established church teachings. They aligned with her spoken words after True Father's Seonghwa regardless. Heavenly secrets are being made known to people through their life of prayer and meditation.

Shimmyo explained True Mother's words as controversial and quarrelsome. However, he advises that if True Mother is repeating certain statements about herself, we should try to understand why and eventually find the truth.²⁷³⁾ When Shimmyo says, "eventually," this can be taken to mean the truth is being revealed even now. For example, at the time of Jesus' ministry, people were so strongly attached to the laws of the Old Testament that they found it difficult to accept the new chapter of the heavenly providence. However, *The Divine Principle* explains that those who prayed and sought divine inspiration could spiritually understand the new age, and follow the new providence, even if it put them at odds with the doctrines of the past.²⁷⁴⁾ This is exemplified in the stories of the Apostle Paul and St. Augustine, who had spiritual encounters with Jesus that transformed their lives and the history of Christianity.

Similar revelations have been experienced by the FFWPU's early pioneering members when they first met True Father and True Mother. Likewise, church affiliates have had spiritual experiences testifying to the works of True

273) Shimmyo, "Were True Parents Born with Original Sin? How to Deal with Their Words on This Matter" 109, 115.

274) HSA-UWC, *Exposition of the Divine Principle 3 Color*, 145.

Mother and True Father and through their divine inspiration, have looked beyond and grasped a new perspective of the heavenly providence different from what they had previously known. They were able to throw away past concepts and move forward as they had trust and faith in God.

Dunn acknowledges that the Apostle Paul understood the “problem of false prophecy” and the ambiguity in spiritual experiences. Dunn said, “There are religious experiences and religious experiences, and some can provide a basis for life and authority, while others are at best little more than an exercise in self-delusion.”²⁷⁵⁾ There is skepticism over the idea of spiritual openness due to false prophecy, but should those accounts dictate our faith development towards God, especially when there are spiritual accounts that witness God’s existence and True Mother’s works? God is a spiritual being; therefore, spiritual experiences are essential to know God fully. The *Divine Principle* reminds us that,

Since a fallen person stands in the midway position between God and Satan ... the works of good spirits may be accompanied by the subtle influences of an evil spirit. In other cases, phenomena which begin as the works of evil spirits may, as time pass, merge with the works of good spirits. Discerning the spirits is thus very difficult for those who do not understand the Principle. It is a pity that many religious authorities, in their ignorance, condemn the works of good spirits by lumping them together with the works of evil spirits. This may place them in inadvertent opposition to the Will of God. In the present era, spiritual phenomena are becoming ever more prevalent. Unless religious leaders can correctly distinguish the works of good spirits from the works of evil spirits, they cannot properly instruct and guide

275) Dunn, *Jesus and the Spirit*, Location 4401 of 7916. (Kindle edition)

those who experience spiritual phenomena.²⁷⁶⁾

The Cheongpyeong Ancestor Liberation works, now going on twenty-five years, have been a feature of the FFWPU life since 1996. The Heaven and Earth Training Center teaches that liberated and good spirits work together to expel and educate dark (evil) spirits. However, members and leaders are skeptical of spiritual works, as some have been influenced by “dark” spirits and have seen what happens when they dominate people.²⁷⁷⁾ This has not been researched exclusively; however, there is an unrecorded taboo within the church culture about spiritual works and activities. The general feeling of the FFWPU movement has been to keep spiritual experiences at bay, according to the research findings.²⁷⁸⁾ There is an understanding that spiritual works can be dangerous if one cannot discern between good and evil spirits, which they fear can lead to an unbalanced physical-spiritual life. This fear has caused many members to lack the spiritual “fire ... , gift of prophecy ... and deep inspiration to the soul,”²⁷⁹⁾ which in turn can and has been “guiding people on the Earth to

276) HSA-UWC, *Exposition of the Divine Principle*, 71.

277) 가정연합_충남교구TV, “천안가정교회 천일국 성일예배, 김대영 청년식구 간증,” video, 25:54, 6 July 2021., This video shares the testimony of a second-generation member who overcame difficulties and was victorious over the influences by dark or evil spirits.

278) “I know in the beginning [True] Father used to harp all the time ... don’t keep yourselves open, you don’t understand yet or have the strength to deal with the spiritual realm, and, it’s better if you just work now and don’t get caught up yet until you’re more mature, and that’s what I grew up with in the church. To avoid that; and I was surrounded by people,—many of the Japanese members were always afraid, M and these guys were petrified. If they had someone who was spiritually open, and ... ‘what do I do,’ ‘she’s a crazy lady,’ ‘let’s put her on lithium,’ or something like that.” (Participant 10)

279) HSA-UWC, *Exposition of the Divine Principle*, 145.

accomplish the will of God.”²⁸⁰⁾ Discernment, however, is also practiced on new acquaintances made in the physical world not only with spirit beings. One may choose to connect to anyone and the chance of getting hurt or betrayed, or the potential to enrich one’s soul, is a possibility one takes. Dunn does acknowledge the ambiguity of spiritual charisma; however, he is fully aware of the need for spiritual experiences to have a religious community centered on a living God.²⁸¹⁾

Finally, as taught in the *Exposition of the Divine Principle and Essentials of Unification Thought*,²⁸²⁾ since human beings lost their original nature, they must develop their spirit, mind, and heart by living for the sake of others. God is a spiritual being; if one wants guidance from a spiritual being, one must know how the Spirit communicates. One can start by being sensitive to one’s internal mind. The *Exposition of the Divine Principle* teaches that God dwells in the human mind saying, “Our spirit self consists of the dual characteristics of spirit mind (subject partner) and spirit body (object partner). The spirit mind is the center of the spirit self and is where God dwells.”²⁸³⁾

The collected observations and experiences of True Mother are witness

280) HSA-UWC, *Exposition of the Divine Principle*, 145.

281) Dunn, *Jesus and the Spirit*, Location 65 of 7916. (Kindle edition) Dunn believes that anyone who is interested in the New Testament studies must learn to distinguish the “activity of God from the merely psychological or sociological,” and the “sinister forces” within all societies.

282) SMU UTI, *New Essentials of Unification Thought, The Head-Wing Thought*, 35.

283) HSA-UWC, *Exposition of the Divine Principle*, 48.

to “what she said and did” and “how she did it,” allowing those reading these collected records to vicariously re-live True Mother’s physical experiences as if they were there in person. One can better understand her identity by engaging with those who have had the opportunities to observe, converse, and receive direct guidance from her over an extended period of time. This aspect of the research makes the theological or conceptual True Mother a reality. Participants have said that physical experiences with True Mother validated their spiritual experiences, and the spiritual experiences validated their physical experiences with her, thus solidifying their faith.

As True Mother calls herself the Only Begotten Daughter, it would be wise to learn from Christian theologians who anguish from a lack of documentation of Jesus’ life stories, who, to Christians, is known as the Only Begotten Son. Theologians such as N.T. Wright and Dunn anguish over not fully understanding what was in Jesus' mind and acknowledge the difficulty of not knowing Jesus fully due to a lack of existing records. Only after his death did a genuine belief in Jesus induce the need to write of him. However, the early followers did not clearly understand who he was, as according to FFWPU teachings, thus causing thousands of Christian sects and denominations throughout human history to emerge. This can be understood to have happened because a clear understanding of Jesus' life from *his* point of view and his own written, recorded words (or acknowledgment of his words directly from him),

were not left for the future descendants to make the theological or conceptual Jesus the intended reality.

Therefore, it can be understood that physical life and physical experiences are as crucial as spiritual experiences for one's life of faith. True Mother emphasizes the Biblical parable of Jesus giving the keys of Heaven to Peter before he ascends to Heaven.²⁸⁴⁾ According to her words, this parable signifies that all things must be accomplished on Earth, and only then can they be accomplished in heaven. She explained the importance of establishing God's will on Earth *first* so that they will last on Earth. Coming to know True Mother in her physical self solidifies and grounds one's beliefs and understanding of her being. The physical accounts will allow us to recognize her when she is no longer on the physical plane. Just as Jesus is recognized in spirit, knowing True Mother's physical accounts now will help future generations recognize her in spirit.

Understanding Jesus' life on Earth has been essential for Christians in their journey of faith. Dunn argued that having a proper historical view of Jesus would enhance theological interpretations of Him.²⁸⁵ Suppose the knowledge

284) Hak Ja Han, "True Mother's Words," Heavenly Parent Holy Community, Meeting with the Holy Song Compilation Committee and Staff, Cheon Jeong Gung Museum, Gapyeonggun (Solar 2020. 02.16). English translation of True Mother's words, "You know why Jesus gave the keys to paradise to Peter as he was going to the spirit world? It's because the Earth is important. The Earth. Completion must be achieved on Earth." True Mother's words in Korean, "예수님이 영계가면서 왜 베드로에게 천국문 열쇠를 주셨는지 아니? 지상이 중요하기 때문이야. 지상이. 지상에서 완성을 보아야 되."

285) Dunn, *A New Perspective on Jesus*, 16. (Kindle edition).

about True Mother is not confirmed by her during her lifetime, this may lead to misinterpretations of her significance, as it did with Jesus in Christian history. Fortunately, True Mother is still living today, and there is time to ask her directly and access the minds of those who have witnessed her life of service to our Heavenly Parent and humanity.

Some Christian writers reject Jesus' identity as the "Messiah" and "Son of God"²⁸⁶⁾ because they see gaps or misconceptions between how Jesus saw himself and how the church sees him.²⁸⁷⁾ From 2015 to 2020, in almost every talk True Mother gave she has said very clearly that she is the Only Begotten Daughter. The testimonials recorded as part of this research reveal intimate observations and experiences with True Mother. They can be the best ways to combat present and future misinterpretations of her. We can learn from history, to use every opportunity to connect in heart with her, understand her, and unite in heart with her while she is alive today. Together with the writings and testimonies from the people of this research, further collections are needed to point to "what she said and did" and "how she did it," allowing us to vicariously re-live what others have experienced firsthand and also to come to know how she lived her life in attendance to the living Heavenly Parent. This aspect of the

286) Ed P. Sanders, *The Historical Figure of Jesus* (London: Allen Lane, 1993), 248.

287) V. Howard, 'Did Jesus Speak about His Own Death?' *Catholic Biblical Quarterly* 39 (1997): 515–27., and Peter Balla, "What Did Jesus Think about His Approaching Death?" in book *Jesus, Mark and Q: The Teaching of Jesus and its Earliest Records*, edited by Michael Labahn and A. Schmidt (London: T&T Clark, 2001), 239–58.

research makes the theological or conceptual True Mother a reality.

Strengthening faith by processing spiritual and physical knowledge is the third component of faith and physical and spiritual experiences with True Mother can help people recognize and trust in her and deepen their faith understanding. The *Exposition of the Divine Principle* states that one must develop their spirit, mind, and heart to receive guidance from Heavenly Parent. The spiritual messages about True Mother and the physical experiences with True Mother validated each other allowing participants to see True Mother's value and significance to Heavenly Parent and humanity. It is crucial to access the minds of those who have seen and experienced True Mother in her life to gain an understanding of her rather than relying solely on theological interpretations. Testimonies of those who know True Mother, and her collections of words and actions, allow us to come to know her more directly and personally. Gaining physical and spiritual knowledge of True Mother is essential for deepening and strengthening one's faith and for understanding her true identity.

4) Summary

The FFWPU definition of faith is an unyielding bond between an individual and Heavenly Parent. This faith can be developed and strengthened through following the examples of a chosen exemplar like True Mother,

practicing *jeongseong*, and understanding truth from the spiritual and physical realms, thus being inspired to become an active participant in Heavenly Parent's providence.

In 2013, people realized that they had not fully grasped the extent of True Mother's role or significance in the heavenly providence. Such a phenomenon is attributable to an intense focus on True Father, resulting in an understanding of faith of one-half of the True Parents. Therefore, to properly understand Heavenly Parent's standards and will and to build trust and faith in True Mother, individuals must take the initiative to research and study her being and works.

Through the practice of *jeongseong*, the FFWPU members can strengthen their faith. Practicing *jeongseong* includes reflective self-examination, considering things from Heavenly Parent's perspective, and conversing with Heavenly Parent. Acknowledging and addressing internal issues, such as negative feelings toward True Mother, is essential to align oneself with the heavenly standards. One can find growth in difficult times by embracing a loving attitude. Ultimately, individuals must cleanse their hearts and minds to accept divine love and guidance so they can align with Heavenly Parent's heart and will.

Gaining a more profound and stronger faith requires gaining insight from physical and spiritual sources. The *Exposition of the Divine Principle* states that one must cultivate their spirit, mind, and heart to receive guidance from Heavenly Parent. Experiencing True Mother spiritually, directly, or through

other people's experiences is crucial in realizing her importance to Heavenly Parent and humanity. To better comprehend her, it is essential to study the testimonies of those who know her to validate or develop theological interpretations of her. Knowledge of True Mother's words and actions enables us to understand her better. Additionally, learning physical and spiritual knowledge of True Mother is essential for understanding her true identity and strengthening one's faith.

V. Conclusion

This section will discuss the research findings with supporting materials. The last section presented the core category or grounded theory, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. The core category reveals that by interacting with Heavenly Parent and others and by working on oneself, the result will be people *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. The new insights received through the results of the research are presented as three emergent themes: (1) We Did Not Know True Mother Completely, (2) Change Through One's Own Efforts, and (3) Physical and Spiritual Experiences to Solidify My Faith. These three themes can be situated in the broader concept of the FFWPU faith understanding. This discussion aims to answer the research questions, (1) How one viewed True Mother before and after True Father's Seonghwa, and (2) What actions were taken to develop their faith understanding in True Mother.

The researcher reviewed the FFWPU church teachings from the *Exposition of Divine Principle* chapters, The Four Position Foundation, and The Incorporeal World and the Corporeal World Whose Center is Human Beings, and from the *Essentials of Unification Thought* chapters, "Theory of the Original Image," "Theory of the Original Human Nature," and "Theory of Education."

The researcher also reviewed journals and articles related to True Mother, including theological journals of the FFWPU and autobiographies of pioneering church members who wrote testimonies regarding True Mother's role and theological understanding of her, which all help situate the position of the grounded theory. This discussion will also include peer-reviewed scholarly resources and published books on practicing faith, devotion, spirituality, and psychology in the pursuit to connect with Heavenly Parent and the Spirit, as supporting materials for the discussion.

The discussion on aligning with Heavenly Parent sprang up from people's struggle to understand their faith. The grounded theory, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, emphasizes moving away from one's present state of mind or situation and moving towards understanding Heavenly Parent's point of view to strengthen one's faith and understanding in Heavenly Parent and Heaven's will. The first emerging theme, We Did Not Know True Mother Completely, reveals how participants did not know True Mother the way she saw and understood herself theologically until after True Father's Seonghwa. Acknowledging this point led to the understanding that there is a need to know more about her. The second emergent theme, Change Through One's Own Efforts shows that although there were challenges in untangling deeply rooted mental, emotional, and physical behaviors so one might see, accept, and understand True Mother

from a new perspective, was only possible through one's own efforts. New perspectives were made possible and explained in the final emerging theme, Spiritual and Physical Experiences to Solidify My Faith. Nurturing faith by observing True Mother through physical and spiritual experiences helped participants see new perspectives and find new truths in understanding the person of True Mother and move towards a new understanding of faith. The discussion below will elaborate on the emergent themes to answer the research questions.

1. Summary

This section will summarize the key points of the research by focusing on the core category or grounded theory, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. The core category contains three themes that represents the grounded theory. (1) We Did Not Know True Mother Completely, (2) Change Through One's Own Efforts, and (3) Spiritual and Physical Experiences to Solidify My Faith. The research findings convey and indicate what was learned and presents the extent of the aims achieved in the study. Two questions guided this research, (1) How True Mother was viewed before and after True Father's Seonghwa, and (2) How to research participants developed their understanding of True Mother for faith

understanding. The time frame for the birth of the phenomenon of this research is 2013, as it marks the year of True Father's Seonghwa, and True Mother assuming the central leadership position for the first time, causing two distinct reactions. One reaction from research participants supported True Mother's leadership, and the other found it challenging to follow her new words, vision, and directions. The opposing perspectives and ways of thought raised questions and worry about the future growth of the FFWPU. Therefore, this research aims to understand the cause of this phenomenon and how research participants overcame their challenges. The research aims to understand what caused them to unite in heart, mind, and action with True Mother to further develop the FFWPU and the heavenly providence.

The researcher uses the Grounded Theory methodology to analyze the qualitative data. The study reveals details regarding True Mother's being and her theological value and significance. This dissertation interviewed eleven members and associates of the FFWPU who came to understand True Mother through new knowledge. The interview data went through open, axial, and selective coding and aggregated concepts according to categories. There are 530 concepts found and aggregated into 40 concepts and further abstracted under 16 categories. These categories are further analyzed using the paradigm model to lay the categories across a dimensional scheme. The 16 categories are organized into contextual conditions, causal conditions, intervening conditions,

action/interaction strategies, and results/outcomes. They reveal the process and strategies research participants made to overcome their challenges. The process of the participants moving away from the research phenomenon, Challenges in Following True Mother's Directions and Vision, is represented by the grounded theory, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*.

The research participants are classified into three types (or groups): Knowing True Mother Through True Father's Words, Knowing True Mother Through Physical Experiences, and Knowing True Mother Through Spiritual Experiences. The findings of this research reveal how participants in each classification are able to obtain new knowledge about True Mother and gain a new understanding of her.

The research reveals mixed reactions to True Mother's leadership after True Father's ascension. There was confusion and distrust towards True Mother from the leadership as they had been used to viewing her in a supporting role to True Father. The research in the *FOCUS OF FAITH ON TRUE FATHER* reveals the emergent theme, We Did Not Know True Mother Completely, which can be the cause of the challenges faced by the research participants. After True Father's Seonghwa, research participants began seeing her in a new light as they observed and made personal efforts to get to know her and to see her from different perspectives. The research findings highlight the importance of understanding

True Mother and her relationship with Heavenly Parent as she is understood to be a channel of Heavenly Parent's love and an exemplar for faith who connects humanity to Heavenly Parent through her lived life, words, and guidance. Through new knowledge of True Mother, individuals can build trust and connect to our Heavenly Parent.

New Testament scholars' exploration of Jesus' life provided insight into the role and importance of attending an "only-begotten." As True Mother also calls herself the Only Begotten Daughter, the FFWPU also lives during the same time as the Only Begotten Daughter. N.T. Wright and Dunn's research show that understanding Jesus' relationship with God was essential in connecting humanity to God. The relationship between True Father and Heavenly Parent had been established within the minds of the FFWPU members. However, it can be understood that a divine connection between True Mother and Heavenly Parent was not made clear in many who followed True Mother until True Father's Seonghwa. Followers of the FFWPU can only benefit from a relationship with True Mother if they establish her divine relationship with Heavenly Parent. As a result, many have questioned and opposed True Mother's direction and found it difficult to follow her because of a feeling of divine absence.

Also, understanding True Mother as an individual truth body is essential to overcoming the challenge of trusting her as a leader and spiritual guide. The teachings in *Essentials of Unification Thought* emphasize the importance and

uniqueness of the individual truth body. She is a woman, a daughter, a wife, and Heavenly Parent's daughter, albeit her titles. Recognizing her from the Principle of Creation and Heavenly Parent's perspective may assist in getting to know her from these perspectives. Such perspectives may allow for a greater connection and trust in True Mother as a leader and spiritual guide, as experienced by research participants.

The research reveals that to align entirely with our Heavenly Parent, members require knowledge of True Mother, as the exemplar of a perfected human being, in her words and deeds. The research participants, however, did not have a consensus or fundamental understanding of True Mother as the Living Holy Spirit, nor did they place importance on discussing the terminology or meaning in connection to their personal life of faith. As a result of the research in the *Focus of Faith on True Father*, True Mother is yet to be discovered in her total capacity. Therefore, to properly understand Heavenly Parent's standards and will and to build trust and faith in True Mother, it is necessary for individuals to take the initiative to research and study her being and works, allowing for a deeper connection to True Mother and Heavenly Parent's hearts.

The resulting theme, Change Through One's Own Effort, is essential for *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*. It is illustrated by the Bible verse Matthew 7:7, which encourages people to seek, ask, and knock to receive.

Additionally, the *Exposition of the Divine Principle and Essentials of Unification Thought* suggests that to receive guidance from Heavenly Parent, people are better equipped when focusing on perfecting their character by embracing the concept of *Homo Amans*—a loving human being—and aiming to live a life of moral character to align with the heavenly standard. Therefore, it is necessary to confront the negative emotions one has towards True Mother to meet the standards of Heaven. Research participants are encouraged to find meaning in adversity, understand the human psyche, and learn from distress. We can use challenging times to grow, provided we have a positive outlook. To align with Heavenly Parent's standard of love and will, human beings can clear their minds of hate and anger to be receptive to that love and guidance.

Finally, gaining a more profound and powerful faith requires knowledge from physical and spiritual sources. The *Divine Principle* reveals that to be guided by Heavenly Parent, one must nurture their spirit, mind, and heart. Having spiritual and physical experiences of and with True Mother solidifies one's faith. Spiritual experiences with True Mother are invaluable and lead people to connect with her in heart and with complete trust. It is also noted that the impact of spiritual experiences can be seen in the examples of St. Paul, St. Augustine, and the FFWPU's early pioneers. Despite the value of spiritual experiences, there is a fear in the FFWPU culture that spiritual works can lead to an unbalanced physical-spiritual life. Dunn acknowledges the ambiguous

nature of spiritual charisma and emphasizes the need to balance physical and spiritual experiences. However, rather than adopting a fear-based approach to spiritual experiences, one should be prudent yet have a nurturing outlook, as this will aid in establishing a direct connection with our Heavenly Parent through dedicated efforts. The Spirit has moved many individuals, and they have learned the truth of what is called “heavenly secrets” to better understand True Mother’s suffering and victories for Heaven.

Experiencing True Mother in person or through the experiences of others is essential for understanding her importance to Heavenly Parent and humanity. Reviewing testimonies from those familiar with True Mother is necessary to formulate and expand on her theological interpretation. Those who have spent years closely with True Mother found that their knowledge of her lived experience helped to support their theological understanding of her. Being aware of True Mother’s words and actions will help us to understand her value and significance. Furthermore, learning about True Mother spiritually and physically is essential to recognizing her identity and fortifying one’s faith. It is concluded that the physical experiences and the observations of those who have interacted with True Mother strengthen beliefs and avoids misinterpretation of her. The passing of such knowledge will help future generations who are not living at the same time as her, to recognize her in her spiritual self as millions have spiritually encountered Jesus.

2. Implications and Suggestions

Based on the findings of this dissertation, it is recommended that further research in education and practice be undertaken to address the issues presented in the dissertation problem. The findings' practical and theoretical implications will be presented in pastoral or educational settings. This research hopes to contribute to the field of ministry, offer strategies to encounter (new) knowledge regarding new understandings of True Mother, and overcome challenges in understanding her vision and directions. Pastors, leaders, or educators in the field may educate members using the suggestions presented in this section. This section will discuss how the grounded theory, *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*, can guide future research and studies.

1) Implications

The findings of this study have implications for pastors and church leaders in regard to providing members with education on practices that could help form a positive relationship with True Mother. As three types of knowing True Mother were identified, pastors and church leaders can offer guidance and supplemental resources accordingly. The “classification types” are presented to support pastors and church leaders in recognizing needs and struggles

experienced by members when it comes to developing a new understanding of True Mother and to help their members unite with True Mother's vision and directions. In doing so, an alignment with Heavenly Parent's will is possible.

The implications for education and practice from the types of Knowing True Mother Through True Father's Words are as follows: The implications of educating based on Smith's distinction of faith and belief, can better equip members to explore their understanding of faith and embrace new teachings into their belief systems, thereby embracing and understanding True Mother. Smith explains that faith is an innate quality all humans share and can never be taken away by anyone, no matter how one's belief systems are challenged. Belief systems, however, should change as truth is revealed through the discovery of new knowledge and facts. Therefore, education on the distinction between faith and belief can aid in giving members a new understanding of the meaning of belief systems and can bring us closer to our Heavenly Parent. Thus, working towards a new belief of who True Mother is based on her new words, which includes her life story, will enable members to comprehend her vision for the future and accept her directions with greater ease, thus minimizing any difficulties and problems within the FFWPU community. Additionally, more knowledge of the person of True Mother is being made known, and pastors also prioritize making available resources to facilitate members learning about True Mother and her life, members will have the tools to build a stronger faith-based

relationship with our Heavenly Parent. This will enable members to understand True Mother and recognize True Mother's value and significance from Heavenly Parent's perspective.

The implications for education and practice from the types of Knowing True Mother Through Physical Experiences are as follows: Individuals who have shared physical experiences with True Mother are encouraged to share their stories with those who have not had such experiences. Such stories become writings to create a "True Parents' Gospel," which will eventually aid in people coming to know more about True Mother as the Only Begotten Daughter and how she is related to Heavenly Parent. Humanity will have connected to a female model of the Exemplar for Faith, someone who has shown through example a lived life connected absolutely to God.

The implications for education and faith practice as a result of the types of Knowing True Mother Through Spiritual Experiences are as follows: The long-term effects of familiarizing oneself with this type of individual can be an increased familiarity with the spiritual knowledge of True Mother categorized as revelations and un-known accomplishments of True Mother. Such individuals are not bound by their physical needs, nor do they need to be persuaded to do the work True Mother asks. Instead, the spiritual knowledge or experience acts like fuel to do Heaven's will. Furthermore, the increased engagement with participants who appreciate and know True Mother from the heavenly

perspective can serve as a great source of inspiration and energy for others to participate in HPHC projects aimed at achieving world peace, including the reunification of North and South Korea.

Further implications suggested for theory development are as follows: Updating the *Exposition of the Divine Principle* to reflect on True Mother's role would enable readers to better understand her value and significance as the Living Holy Spirit and Only Begotten Daughter of God. Additionally, the conscious efforts of participants to connect to our Heavenly Parent by removing their fallen nature and discovering properties and characteristics of, and strategies to help define this process, has significant implications in regard to adding to the canon of theories presented in the *Essentials of Unification Thought*. Finally, the primary goal of working towards becoming one or aligned with our Heavenly Parent, which is the First Great Blessing, is a path or process that can only be found in and studied from real-life experiences.

The study also reveals that the research participants wished to emulate True Mother and saw her as the perfect model of a "correct" human being. The study's findings could add to the teachings of the *Exposition of the Divine Principle* by providing a better understanding of True Mother's life and her role as the Living Holy Spirit. Lastly, the study suggests that further research should be done to develop True Mother's life and experiences as a model for faith development and education.

The implications of further research into revelations received by individuals can be used to gain deeper insight into True Mother and her role in Heaven's will. It also suggests that such revelations can act as catalysts for transformation and faith renewal and help explain the contested aspects of her words. Additionally, further research could explore how these revelations have affected the formation of the FFWPU movement in the 21st century.

This study could help one better understand the relationship between emotions and spiritual communication and how they can be used to promote spiritual development. The implications of this study may reveal that emotions act as indicators of communication with higher beings and can be used to facilitate spiritual awakening. Further research could investigate the role of one's emotions and thoughts in discerning between good and evil spirits and how to use them to aid in spiritual growth.

2) Suggestions for Education and Practice

This study reveals the challenges of understanding True Mother's vision and directions in heart, mind, and experience. The theory generated from this study highlights the importance of learning about True Mother during her lifetime and how research participants came to know her through their physical and spiritual experiences. This has significant implications for establishing a

positive relationship with True Mother and with pastors and church leaders for those working within providential organizations and with church leaders to fulfill the goals that True Mother gives. This research classifies three groups that represent how participants relate to True Mother. The conclusion of this dissertation provides suggestions for education and practice based on the three group “classification types,” along with additional references. Pastors or leaders may recognize themselves or others under their care that fit the description or characteristic of one of the above-presented types. Once the “classification types” assessment has been made (can be found between pages 196-202), the recommended guidance can be given.

(1) Suggestions for Types of Knowing True Mother Through True Father’s Words

Characteristics of this Type: This section explains the characteristics of those who fall under the types of Knowing True Mother Through True Father’s Words. These participants may be frustrated with True Mother but want to understand True Mother because they followed True Parents throughout their lives. They want to feel a heart connection with True Mother, like they had felt with True Father. They love the vision taught to them by True Father. Their focus of faith is on True Father. Their understanding of True Mother is less developed than that of True Father. Individuals associated with types of Knowing True

Mother Through True Father's Words risk leaving the church or distancing themselves from church activities if they cannot make a heart connection with True Mother. They want to know True Mother but believe it is impossible to meet or know her personally. They want to know that she has a divine connection to our Heavenly Parent (can communicate with Heavenly Parent). Deep in their heart, they would like nothing more than to know her personally and make a heart connection. They also want to know that the work that they are doing will genuinely benefit Heavenly Parent's providence. Suggestions for pastors to help such members are given below.

Suggested Education 1. It may help to explain and discuss faith and belief to find a doorway to accept the new truths that True Mother has conveyed. (Please read Chapter II, Section 1 of this dissertation to read the discussion on the distinction between faith and belief). Smith explained that faith is an innate quality that all human beings have. This new way of understanding faith and belief may assist in addressing the fear of "losing one's faith," as one may feel that True Mother's words have changed their fundamental belief system. Smith says that faith in God can never perish but may constantly develop. Belief can grow and become stronger through a belief system rooted in a knowledge of truths. The *Exposition of the Divine Principle* and True Mother and True Father's words teach the strengthening of one's faith through the truth. Belief systems are made by human beings who encounter knowledge or discover it. This means

human beings can sometimes miss some critical knowledge, thus presenting only half or partial truths. Therefore, we should always maintain a humble attitude and, as Peterson said, “adopt a spirit of ignorance,” which may lessen the shock of discovering new truths. We do not want to shun or push away new truths because they make us feel uncomfortable as they are opportunities to reflect and ask questions about the knowledge we have organized within our mind and belief system. No matter how shocking new truths may be, they are essential to creating a deeper relationship with our Heavenly Parent and discovering more about who we are. Ignoring the elephant in the room will only fester underlying issues, and untended matters will only create problems that will become too big to deal with as time progresses if one is unwilling to accept new truths. An encounter with the truth may bring pain but much-needed clarity to all situations.²⁸⁸⁾

Suggestion for Education 2: Individuals associated with types of Knowing True Mother Through True Father’s Words want to feel a heart

288) James C. Wilhoit and Howard B. Evan, “The Wisdom of Christian Spiritual Formation,” *Journal of Spiritual Formation and Soul Care* 13(2020): 7,10, 11, 14. “In a WISDOM orientation we ground our approach to CSP (Christian Spiritual Formation) in scripture, in theology, and in “best practices,” yet we also seek to thoughtfully locate CSF within specific context.” Wilhoit and Howard understand that for nurturing and authentic worship, faith development cannot be reduced to a single dimension but is a culmination of themes which fall under the “WISDOM” acronym. James C. Wilhoit and Evan B. Howard’s “WISDOM Orientation” from their article offers the summation of the themes of Christian formation from historical to present-day practices. It highlights the need for intentional practice to cultivate a sense of optimism, gratitude, and hope during times of difficulty. It suggests an intentional effort to forgo sin, plan for the future, and visualize and strive for a positive outlook. Moreover, it emphasizes the importance of self-reflection and examination of the inner self to ensure that one is not being influenced by dark forces but living in accordance with the word of God. WISDOM Orientation stands for Wise Planning, Intentionality, Scripture, Salvation and Spirit, Discipleship, Optimism, and Means of Grace.

connection to our Heavenly Parent and to True Mother. Pastors can make efforts to invite people who have attended True Parents to testify about their own lives and what it has been like for them to observe and attend True Mother. Participants in this study shared that they wanted to hear more stories about True Mother even though they knew it was second-hand. They were not interested in hearing reports on church work; they wanted to hear about True Mother's heart, her inner wants, needs, and struggles. Hearing testimonies about True Mother can encourage members to understand True Mother's heart and see her differently. People who have attended True Parents have made personal sacrifices to be with True Parents (Participant 2, Participant 7). Attending True Parents is not a choice made lightly (Participant 7). Pastors can have books that have been published about True Mother's life course available in the churches and easily accessible. There are published books regarding True Mother's life course. Coming to know True Mother through her life stories and hearing testimonies from people who know her well can change people's perspectives and move their hearts. In the future, this is also how people will come to know True Mother after she has ascended to the spirit world.

Suggested Practice 1. Pastors who interact with individuals who can be described as types of Knowing True Mother Through True Father's Words have negative tendencies towards True Mother. They can first be guided to focus on building their relationship with our Heavenly Parent. Just as True Mother went

to Heavenly Parent during the most challenging times of her life, participants realized that they could do the same, asking questions and being honest about their situations.²⁸⁹ *Jeongseong* can be prayer, prayer walking, practicing compassion, relating, or having fellowship with other individuals or helping those in need, and praying for others in difficult situations. This takes the focus off one's own suffering and even allows for new ideas to enter the mind and a positive perspective to be gained. Heavenly Parent may then be able to give guidance that can be easily recognized. Participants shared that the guidance received usually meant breaking away from old habits and being a more loving human being.

Eventually, through prayer and reflection, those associated with types of Knowing True Mother Through True Father's Words will be able to reflect on their own behavior and realize, as some participants did, that True Mother is also Heavenly Parent's daughter and does Heaven's will differently from True Father. Pastors can guide members to converse and ask for help to understand Heavenly Parent's perspective and not always be expected to be understood first. They can be guided to adopt a "principled perspective" (Participant 9, 5). The process of

289) 한학자, 『평화의 어머니』, 114. "어려움이 봉착하거나 결단을 내려야 할 때마다 하나님은 나를 인도하셨습니다." The following English translation was left out in the English autobiography, "Every time I faced a challenge or had to make a decision, God guided me." In the English autobiography, it was noted that each time she faced a challenge or had to make a decision, she was guided by God. The Korean term '결단' (decision) can also be interpreted as a resolution; a decision that is not taken lightly and is expected to have a strong and lasting effect on the course of the future.

the Fall explained in Chapter Two of the *Exposition of the Divine Principle* reveals that Adam and Eve fell because they failed to see from God's perspective and standpoint.²⁹⁰⁾ Failing to see from Heavenly Parent's point of view and the point of view of others is what human beings do when we are disconnected from our Heavenly Parent's heart and principles. Working on seeing from Heavenly Parent's point of view will allow for a connection in heart with our Heavenly Parent and help develop our relationships. Those associated with types of Knowing True Mother Through True Father's Words can practice seeing others as Heavenly Parent's children, which includes True Mother. According to the research findings, participants who focused on creating a relationship with our Heavenly Parent eventually saw True Mother's value and significance through Heavenly Parent's perspective. Pastors can guide members to build and mend their heart by conversing with Heavenly Parent, and practice compassion by helping those in need. They can also be encouraged to look at things from Heavenly Parent's point of view and recognize that True Mother is Heavenly Parent's daughter and does things differently from True Father.

290) HSA-UWC, *Exposition of the Divine Principle*, 193.

(2) Suggestions for *Types of Knowing True Mother Through Physical Experiences*

Characteristics of this Type. Those associated with types of Knowing True Mother Through Physical Experiences were found to have a True Parents-centered faith base. When True Mother came into the leadership position, and they experienced True Mother's leadership, they were not critical of the new things she said and did. They wanted to understand from True Mother's point of view and know if there was something more, they should know about the providence that was being revealed to them through True Mother. They have lots of experiences with True Mother physically and at times, spiritually. Those who had close experiences with True Mother have described True Mother's love as "addictive" (Participant 2,7) and "willing to die for" (Participant 7). They have witnessed how True Mother has loved people and taken care of others and believe that she is an "example of what a correct human being should be" (Participant 7). Those associated with types of Knowing True Mother Through Physical Experiences are very self-motivated to prepare for whenever Heavenly Parent and True Mother need them. They practice absolute faith, love, and obedience in their life of faith in connection to True Mother. However, they may not understand the desperate hearts of those without physical experiences with True Mother.

Suggested Practice 1. Individuals associated with types of Knowing True Mother Through Physical Experiences have had many experiences with True Mother. They need to understand what it is like for those associated with types of Knowing True Mother Through True Father's Words and with types of Knowing True Mother Spiritually, as they have had little to no physical experiences with True Mother and wish to know True Mother in the way with types of Knowing True Mother Through Physical Experiences have experienced True Mother. Types of Knowing True Mother Through Physical Experiences needs to understand the great desire and want to know True Mother and try to share their stories of her with members. They stand in the position to help people connect in heart with True Mother through their stories of her, which is a crucial aspect of faith-building. Those associated with types of Knowing True Mother Through Physical Experiences can be encouraged to share about True Mother whenever possible and to keep a diary of their experiences with her, as those stories can become the Gospels of True Parents, like the Gospels of Jesus. Participant 10 felt that after True Mother passes to the spirit world, people would regret not having made an effort to know more about True Mother during her lifetime. She said:

I have a sinking feeling that many people will say, "I wasted an opportunity." And I really didn't take it seriously. And now it's too late. And if it's not too late, it will be harder. I think a lot of people will think that. (Participant 10)

Hearing from those who have breathed, eaten, and lived with True Mother during True Mother's lifetime can parallel the personal experiences of those who lived during Jesus' time. The stories of how Jesus lived and what he "said and did" have captured the hearts of Christians thousands of years after Jesus' death. Jesus, the saints and sages, True Mother and True Father, are examples of faith, perseverance, and maturity (Participant 2, 7). With this understanding, this is a reminder to individuals associated with types of Knowing True Mother Through Physical Experiences, that Christian Formation emphasizes the theme of "Means of grace."²⁹¹ "Means of grace" are faith practices that help one through difficult times; however, the character of Christian Formation is relational. One experiences love and Christian faith through relationships, and the FFWPU faith is fundamentally about love and creating more love. Sharing experiences with True Mother is essential in coming to know about True Mother. The only way to know about her is through the sharing of stories by those who spent time with her. Knowledge and making known "what she said and did," and "how she said and did it" will help members to emulate her thus live following the heavenly standard as she is an Exemplar for Faith and knows precisely how to bring us towards a closer relationship with our Heavenly Parent.

291) Wilhoit and Howard, "The Wisdom of Spiritual Formation," 14-19.

(3) Suggestions for *Types of Knowing True Mother Through Spiritual Experiences*.

Characteristics of this Type. Those associated with types of Knowing True Mother Through Spiritual Experiences can be considered intuitive and highly spiritual. They have the ability to see from a bird's eye view or can see the larger picture of Heavenly Parent's will, which most cannot understand or fathom. They have gone through much training from a young age to harness their spiritual abilities. Therefore, they trust their spiritual visions and are highly influenced and moved by them. They are passionate individuals who want to do something to support True Mother as they come to know the value and significance of True Mother from Heavenly Parent's perspective and also heavenly secrets. They also know the value of True Mother for humanity. The risk to others from those associated with types of Knowing True Mother Through Spiritual Experiences is that they keep their experiences to themselves because they are ridiculed for their visions and revelations when they share them with others. It is recommended to treat such individuals with respect as their visions may be like prophets during and before Jesus' time who revealed the secrets of heaven to prepare the hearts and minds of the people for individuals such as True Mother. Individuals with such prophetic abilities served as Heavenly Parent's bridge to those who lacked spiritual understanding, awareness, or insight.

Practice 1: Pastors are encouraged to suggest that those associated with types of Knowing True Mother Through Spiritual Experiences work together

with others on common ground. Participant 4 helped True Mother with the reunification of North and South Korea after he received a revelation from God to do so. It would be a waste for these types to not be involved in making and building a peaceful world after seeing such visions and receiving such revelations. One can choose from among many HPHC organizations to become involved and through connecting with fellow members, inspire others by sharing their spiritual visions and knowledge.

3) Suggestions for Theory Development

Suggestion for Theory Development 1. The researcher further suggests that the *Exposition of the Divine Principle* can be updated to reflect True Mother's role and significance and to properly honor her as the Living Holy Spirit and Only Begotten Daughter by adding her name. This would help ensure the reader has a more accurate and comprehensive understanding of True Mother's role and solidify that she is the Living Holy Spirit and Only Begotten Daughter of God. In conclusion, the researcher suggests a deeper study of True Mother's words and life course should be undertaken to better understand her value and significance. There are patterns and similarities within this study that suggest signs of underlying trends, structures, or processes that drive or influence the events or phenomena being studied. These patterns can provide valuable

insights into the foundational understanding of True Mother as the Living Holy Spirit and Only Begotten Daughter.

Suggestion for Theory Development 2. The Essentials of Unification Thought and the *Exposition of the Divine Principle* explain that human beings need to make an effort to connect with God²⁹²⁾ by making conditions that will separate themselves from fallen nature. Practicing living up to the moral virtues of “purity, honesty, righteousness, temperance, courage, wisdom, self-control, endurance, independence, self-help, fairness, diligence, innocence”²⁹³⁾ is not easy. Nevertheless, this lived experience can support existing theories in the *Essentials of Unification Thought* and provide greater insight into evaluating those taught principles.

292) HSA-UWC, *Exposition of the Divine Principle*, 176. “How does God separate Satan from fallen people who stand in the midway position? Satan relates with them on the basis of his connection with them through lineage. Therefore, until people make a condition through which God can claim them as His own, there is no way God can restore them to the heavenly side. On the other hand, Satan acknowledges that God is the Creator of human beings. Unless Satan finds some condition through which he can attack a fallen person, he also cannot arbitrarily claim him for his side. Therefore, a fallen person will go to God’s side if he makes good conditions and to Satan’s side if he makes evil conditions.”

293) SMU UTI, *Essentials of Unification Thought, The Head-Wing Thought* (2002), 207-208.

3. Future Research Tasks

1) Suggestions for the Development of True Mother's Historical Life Works

Many stories and descriptions of True Mother were received throughout the interviews, especially from people who worked closely with her and regularly saw her. Stories of True Mother, such as the ones in her autobiography, are greatly needed, as they point to “what she did” and “how she did it,” describing how she lives her life in attendance to our Heavenly Parent. The research results reveal that We Did Not Know True Mother Completely, and descriptions of her living with a God-consciousness have shown her in the light of being an “Exemplar for Faith.” There is a side of True Mother that is far from the observed role as the “supporter” or as someone in the “background.” The living True Mother inspires people to open their eyes to the theological teachings of her purpose and role. This is similar to how the historical Jesus needed to be discovered from behind the “divine” and “remote” image of Jesus Christ.²⁹⁴⁾ Understanding True Mother as the Living Holy Spirit and Only Begotten Daughter may be possible when understanding how she has lived throughout her life.

These research findings can add to the concept of the “perfected woman” teachings within the *Exposition of the Divine Principle* by using True Mother's

294) Dunn, *A New Perspective on Jesus*, 15.

being and lived life as a foundation. Participants of this research with physical and spiritual experiences wished to emulate her and saw her as the “perfect model of a correct human being.” The teachings from the chapter, “Theory of the Original Human Nature” from *Essentials of Unification Thought* and the *Divine Principle’s* Living Holy Spirit can be less conceptual when more is known about True Mother’s life and the person that True Mother is. Invaluable information about the model of a human being that resonates with our Heavenly Parent has yet to be written and developed by researchers as a model for education and faith development.

2) Searching and Organizing Revelations of True Mother from Religious Leaders

This study reveals that since 2013, research participants have received revelations about True Mother that provided answers and meaning to her controversial words. Further research into these revelations could shed light on the secrets of Heaven and the contested aspects of her words. Furthermore, the study shows that individuals could gain insight into Heavenly Parent’s heart just with a sincere and passionate effort. Revelations have been present since the time of Jesus, as evidenced by the Bible’s chapters of prophecy. Such revelations received by individuals today can further research conducted to understanding True Mother and her role as the Only Begotten Daughter and can help gain

deeper insight into Heaven's will. Additionally, further research could explore the effects of revelation on an individual's faith, how it can act as a catalyst for transformation and faith renewal, and how these revelations have impacted the formation of the FFWPU movement in the 21st century.

3) Suggestions for Further Systematization of Spiritual Experiences

This study reveals that many participants experienced sensations or heard a voice they perceived to be of a higher being or Heavenly Parent. Further research is necessary to classify these spiritual experiences and assist individuals in understanding how to identify and differentiate between good and harmful spirits. The *New Essentials of Unification Thought* posits that emotion is one of the faculties of the inner Sung Sang, which encompasses feelings of joy, anger, sadness, and happiness.²⁹⁵⁾ It would be beneficial to examine how these emotions can be indicators of communication with higher beings and how they may be used to facilitate spiritual awakening. Moreover, research investigating the role of one's emotions and thoughts in discerning between good and evil spirits and how to use them to aid spiritual growth can be made. Such investigation could provide a more comprehensive understanding of the relationship between

295) SMU UTI, *New Essentials of Unification Thought, The Head-Wing Thought* (2006), 4.

emotions and spiritual communication and how they can promote spiritual development.

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지도교수: 김인수
장연희

본 논문은 2012년 참아버님인 문선명 총재의 성화(타계) 이후 세계평화통일가정연합(가정연합) 내에서 발생한 현상을 살펴본다. 참어머님 한학자 총재가 중심 지도자 역할을 맡게 되자 교육자들과 지도자들은 그녀의 비전과 지시를 따르는 데 어려움을 느꼈고, 그 결과 가정연합의 영적 지도자로서의 리더십에 대한 부정적 현상과 신앙의 불확실성이 발생했다. 이러한 가운데 본 연구는 연구 참가자들이 참아버님의 성화 전후에 참어머님에 대한 견해나 인식이 어떻게 변화했는지, 그리고 참어머님에 대한 새로운 신앙적 이해를 발전시키기 위해 취한 행동이 무엇이었는지를 이해하는데 초점을 맞추고 있다. 연구 결과, 이러한 현상의 원인은 참아버님과 참어머님 두 분 모두 보다는 참아버님에 주로 집중하여 신앙을 유지해왔기 때문인 것으로 밝혀졌다. 본 논문에서 제기한 두 가지

연구 질문은 다음과 같다: (1) 참여머님에 대한 견해나 인식이 참여머님의 성화 전후에 어떻게 달라졌는가? 그리고 (2) 참가자들은 참여머님에 대한 새로운 신앙적 이해를 발전시키기 위해 어떤 행동을 취했는가?

본 논문은 바니 클레이저와 안셀름 스트라우스가 창안하고 줄리엣 코빈이 발전시킨 근거 이론(Grounded Theory) 방법론을 사용하여 가정연합의 리더, 교육자 및 공직자를 대상으로 11건의 심층 인터뷰를 진행하였고 데이터를 분석했다. 데이터 분석 결과 40개의 하위 범주와 16개의 카테고리로 통합된 530개의 개념이 도출되었다.

본 연구는 한 개인이 가정연합 신앙의 가르침을 이해하고 일치시키는 다양한 방법을 탐구한다. (예: 참여머님)의 말씀과 행적을 관찰하고, 정성의 요소를 따라 실천하며, 영적 영역과 실제 경험적 영역 모두에서 진리를 배우는 것이 신앙을 강화하는 데 필수적인 요소라는 사실이 밝혀졌다. 또한 분석을 통해 참가자들은 참여머님의 말씀을 통해, 실제적 경험을 통해, 그리고 영적 체험을 통해 참여머님을 이해하는 세 가지 유형의 그룹으로 나누어졌다. 이를 바탕으로 첫째, 우리는 참여머님을 온전히 알지 못했고, 둘째 자신의 노력을 통해 변화를 이끌어 낼 수 있으며, 셋째 신앙을 굳건히 하기 위한 영적-실제적 경험의 필요하다는 세가지 주제를 도출해 내었다. 또한 정성을 드리고 자신의

인격을 닦는 노력을 통해 참어머님에 대한 감사한 마음이 커지고 신앙이 강화될 수 있다는 결론을 내릴 수 있었다.

본 연구는 목회 현장 내에서 교육자들과 지도자들이 참어머님에 대한 물이해 현상을 극복하기 위한 유용한 정보, 희망, 가이드를 제공한다는 점에서 시의 적절하다고 볼 수 있다. 또한 참어머님에 대한 신학적 이해의 틀을 마련하고, 참어머님을 둘러싼 인간적 측면과 신학적 측면 사이의 간극을 좁히는데 기여할 것이다.

주제어: 한학자 참어머님, 독생녀, 실체 성령, 신앙, 근거이론

Appendices

Appendix A. Research Participant Consent Form

Appendix B. Semi-Structured Interview Questions for Purposeful Sampling

Appendix C. Theoretical Sampling Decision-Making Process

Appendix D. Hypothetical Formulation Table

Appendix E. Hypothetical Relationship Statement

Appendix A

Research Participant Consent Form

Research Title: A Grounded Theory Study on the Family Federation for World Peace and Unification Faith for Developing New Understandings of True Mother After True Father's Seonghwa

Academic Advisor: Insoo Kim (SunHak Universal Peace Graduate University, Department of Ministry)

Researcher: Yeunhee Chang (SunHak Universal Peace Graduate University, Department of Ministry, Completing a doctoral program)

Phone Number: 010-8695-****

Email: yeunheehj*****@gmail.com

This Research Participant Consent Form is to provide you with information concerning the research study on "A Grounded Theory Study on the Family Federation for World Peace and Unification Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon's Seonghwa." This research study meets partial requirements for the fulfillment of the Doctor of Ministry program at the SunHak Universal Peace Graduate University, South Korea. Please do not hesitate to ask any questions before you complete this consent form. A copy of the consent form will be provided after it is signed and returned.

1. The questionnaire for "A Grounded Theory Study on the Family Federation for World Peace and Unification Faith for Developing New Understandings of True Mother Hak Ja Han After True Father Sun Myung Moon's Seonghwa," research project was prepared by Yeunhee Chang, doctoral student in the Doctor of Ministry program, who can be reached at:

School Address: Sun Hak Universal Peace Graduate University in South Korea, Gyeonggi-do, Gapyeong-Gun, Seorak-Myeon, Misari-Ro 324-211, 12461, South Korea.

2. Purpose

The purpose of these questions is to explore the level of understanding of

leaders and educators of the FFWPU, and to observe their stories of how they made a heart connection with their founder of faith, Dr. Hak Ja Han, also known to them as True Mother. This questionnaire also searches to find how Peace Ambassadors of the FFWPU, who have different faith backgrounds from our Heavenly Parent Holy Community (HPHC), have come to know True Mother and see how or if they perceive her within the FFWPU teachings. This research also explores the views of participants and how they have come to know and understand True Mother as she sees herself, as the Only Begotten Daughter. This research eventually works to further systematize the education regarding True Mother as the Living Holy Spirit and as the Only Begotten Daughter.

You are asked to participate in this questionnaire, to share personal and relational experiences in your life. Your participation is voluntary, and you don't have to answer any questions if you do not want to. During the interview or research process, you may withdraw from the study at any time by contacting the interviewer, without any repercussions. The interviewer will discard all interview materials that were transcribed and recorded.

3. Confidentiality

Your confidentiality and identity will NOT be disclosed. You will absolutely be protected at all times. You also have the right not to answer any questions that are being asked you if you do not feel comfortable to answer. In this research you are assured of the confidentiality of your responses as well as the privacy of your name. The information you shared will be used to develop the study unless during the interview process you object to sharing certain information. Upon request of the interviewee, all recordings will be erased after the transcription of the recording is done. All identifying information of the interview participant will be removed from the transcription and field notes.

4. Potential Benefit

The potential benefit of this study includes, but is not limited to, a better understanding of one's own understanding of True Mother and awareness of potentially having a deeper understanding for personal faith development.

As a participant of this research study, you may have a PDF copy of the dissertation written by the questionnaire developer upon request and or a hard copy of the published dissertation.

5. Possible Risk

This research study is designed to ensure participants encounter no issues or problems. If at any time, under any circumstances, you have any concerns or questions, you are more than welcome to contact the researcher or the Academic Advisor.

6. Payment for Participation

You will not receive any monetary compensation for participating in this study.

7. Disclaimer

Participation in this particular research study does not put you at any risk of physical harm or emotional injury. The Sun Hak Universal Peace Graduate University will not provide any medical care or compensation in the unlikely event that any harm or injury incurs as a result of participation in this dissertation research project.

8. Interview Signature

I have reviewed this Research Participant Consent Form with the research participant and explained every item on this form. The research participant asked me any questions they had. I provided answers and the participant understands that answering questions and participating in this dissertation project is completely voluntary.

Name of Interviewer (please print): Yeunhee Chang Date: May 23, 2020.

Interviewer sign: _____ Date: May 23, 2020.

9. Research Participant Signature

I have received this Research Participant Consent Form. The purpose and nature of this research has been sufficiently explained to me and I agree to participate in this research study. I also understand that answering questions and participating in this study is completely voluntary and I may withdraw at any time. I have signed this Research Participant Consent Form free of any pressure. I willingly consent to be part of this research study.

Participant Signature: _____, Date: _____

Appendix B

Semi-Structured Interview Questions for Purposeful Sampling

1. According to your memory, when did you first come to know of True Mother. What was your impression of her?
2. Have you ever experienced the Holy Spirit?
3. How has True Mother impacted your life?
4. What do you think is the most significant works True Mother has done to bring people closer to God/Heavenly Parent? Can you name a works that you are interested in?
5. How did you feel when you heard the term Only Begotten Daughter? Was the term new to you, familiar or logical in relation to your faith base and understanding?
6. True Mother has reminded and educated people all over the world that she is the Only Begotten Daughter. How significant is that identity in relation to your life of faith?
7. Do you believe that True Mother is the Living Holy Spirit? Have you ever viewed True Mother as the Living Holy Spirit?
8. If you believe that Dr. Hak Ja Han Moon is the Living Holy Spirit and if you have experienced the Holy Spirit during your life, can you explain the differences or similarities with your experience with True Mother?
9. If you believe that True Mother is the Living Holy Spirit, then as she is currently a living and breathing human being, do you think it is necessary for people to know of True Mother in her physical form to have a closer relationship with the spirit Holy Spirit?

10. After these questions, the researcher always asked if there was anything else the participants wanted to add.

Unstructured Interview questions for Theoretical Sampling

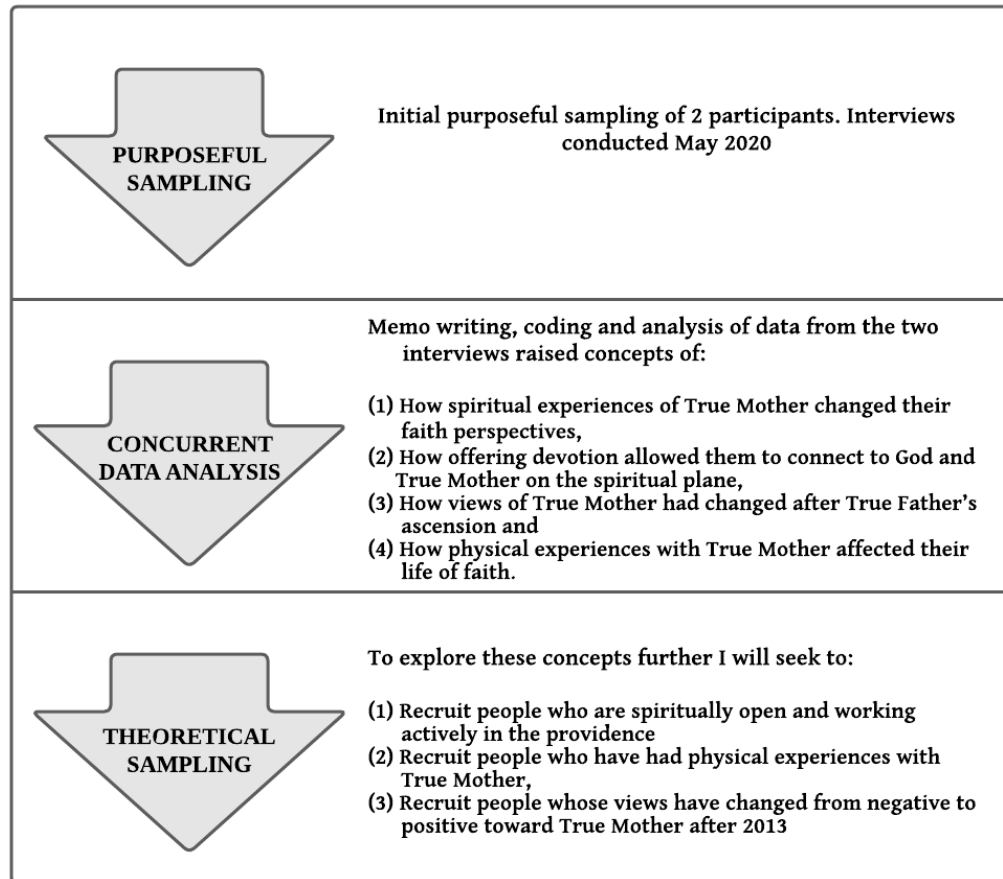
1. Can you say that your thoughts, faith and understanding of True Mother have changed since True Father (Rev. Sun Myung Moon) went to the Spirit World in 2012?
2. Can you describe your faith connection with True Mother?
3. How have you connected with True Mother?

The semi-structured interview questions were changed from: “Do you believe that True Mother is the Living Holy Spirit?” to, “Tell me about your experiences with the Holy Spirit in relation to True Mother,” or “I want to hear the story in your own words.” After allowing the interviewee to tell their story, the researcher jotted notes while listening and asked questions when she needed clarification of specific context.

Appendix C

Theoretical Sampling Decision-Making Process

Figure 6. Theoretical Sampling Decision Making Process



Appendix D

Hypothetical Formulation Table

Table 13. Hypothetical Formulation Table

No.	Core Category	Intervening Conditions			
		<i>VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA</i>	<i>RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY</i>	<i>KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS</i>	<i>CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT</i>
		Possible/ Impossible	Strong/ Weak	Strong/Weak	Possible/ Impossible
1	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Possible	Strong	Strong	Possible
2	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Possible	Strong	Strong	Impossible
3	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Possible	Strong	Weak	Possible
4	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Possible	Strong	Weak	Impossible
5	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Impossible	Weak	Weak	Possible
6	<i>ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER</i>	Impossible	Weak	Weak	Impossible

7	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Weak	Strong	Possible
8	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Weak	Strong	Impossible
9	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Possible	Weak	Strong	Possible
10	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Possible	Weak	Strong	Impossible
11	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Possible	Weak	Weak	Possible
12	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Possible	Weak	Weak	Impossible
13	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Strong	Weak	Possible
14	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Strong	Weak	Impossible
15	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Strong	Strong	Possible
16	ALIGNING WITH HEAVENLY PARENT THROUGH DEVELOPING NEW UNDERSTANDINGS OF TRUE MOTHER	Impossible	Strong	Strong	Impossible

A total of 16 hypothetical formulations (classifications) of interventional conditions related to the core category of this study were found.

(1) Recognition of *VIEWS OF TMAFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *Therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(2) Recognition of *VIEWS OF TMAFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(3) Recognition of *VIEWS OF TMAFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(4) Recognition of *VIEWS OF TMAFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(5) Recognition of *VIEWS OF TMAFTER TRUE FATHER'S SEONGHWA* are

impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(6) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(7) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(8) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are Strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, Aligning with Heavenly Parent through New Understandings of True Mother*

(9) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore ALIGNING WITH*

HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER

(10) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(11) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(12) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are possible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(13) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(14) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE*

MOTHER PHYSICALLY is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(15) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

(16) Recognition of *VIEWS OF TM AFTER TRUE FATHER'S SEONGHWA* are impossible, degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is strong, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, *therefore, ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER*

Appendix E

Hypothetical Relationship Statement

(1) Recognition of new *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA* are possible, Yes Opportunity of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY*, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, therefore; *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER* is, *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND, OFFERING JEONGSEONG TO RECEIVE GUIDANCE, TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE*, and *ACCEPTING NEW CONCEPTS THROUGH EDUCATION*.

(2) Recognition of new *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA* are possible, Yes Opportunity degree of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY*, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is impossible, therefore; *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER* is, *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND, OFFERING JEONGSEONG TO RECEIVE GUIDANCE, TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE*, and *ACCEPTING NEW CONCEPTS THROUGH EDUCATION*.

(3) Recognition of new *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA* are possible, Yes Opportunity of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY*, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, therefore; *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER* is, *OFFERING*

JEONGSEONG TO CLEAN MY CLOUDED MIND, OFFERING JEONGSEONG TO RECEIVE GUIDANCE, TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE, and ACCEPTING NEW CONCEPTS THROUGH EDUCATION.

(4) Recognition of new *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA* are possible, No Opportunity of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY* is weak, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are strong, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, therefore; *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER* is, *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND, OFFERING JEONGSEONG TO RECEIVE GUIDANCE, TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE, and ACCEPTING NEW CONCEPTS THROUGH EDUCATION.*

(5) Recognition of new *VIEWS OF TRUE MOTHER AFTER TRUE FATHER'S SEONGHWA* are possible, No opportunity of *RELATING AND CONNECTING WITH TRUE MOTHER PHYSICALLY*, the reliability of *KNOWLEDGE ABOUT TRUE MOTHER THOUGH SPIRITUAL EXPERIENCES, REVELATIONS, DREAMS AND VISIONS* are weak, overcoming *CONFRONTING CRITICISM, FEAR, AND FEELINGS OF JUDGEMENT* is possible, therefore; *ALIGNING WITH HEAVENLY PARENT THROUGH NEW UNDERSTANDINGS OF TRUE MOTHER* is, *OFFERING JEONGSEONG TO CLEAN MY CLOUDED MIND, OFFERING JEONGSEONG TO RECEIVE GUIDANCE, TO BECOME A HELPER IN HEAVENLY PARENT'S PROVIDENCE, and ACCEPTING NEW CONCEPTS THROUGH EDUCATION.*