

# **FAMILY, CHURCH, COMMUNITY, KINGDOM**

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## Introduction

Why write such a lengthy essay? Will there be a reader in the movement who takes the time to read it, even if it is worth reading? I write it because the challenges we are facing are complex.

Well-motivated brothers and sisters with roots as deep and deeper than mine vary in their views on how to meet these challenges. We tend to amicably learn from each other but never to reach a consensus beyond keeping on keeping on, especially when the ON button is staying so on and on and on.

In all these conversations and committee conclaves, I hear the same questions and the implicit plea for “something to be done.” And, well, I wrote this while in the position of president. I had a heavenly responsibility and I believe that grace does lend itself to position appropriately. I feel it reasonable that God might have provided me some illuminating power to help others on the way. And the answer always rings in the same place in my heart.

“I’m not trying to push you to work; I’m not trying to kick you out to work harder. I’m not planning any strategy for you. This is the truth I am giving you; it’s up to you to fulfill it.” (True Father, “Tribal Messiahship,” May 24, 1993 at Shimjung Gardens; my notes from Dr. Bo Hi Pak’s translation)

I have convinced *myself* at least that what I am setting forth is consistent with True Parents’ providence and workable in America. Most of it is not new to us. What it really amounts to is not new ideas or new activities but rather a plea that we focus on what brings life, because life by its nature multiplies.

This book arises out of my research, discussion, prayer and reflection about the way God and True Parents want to work with us and through us to build the Kingdom of God in America. That’s a big statement, but it is truly what we are about. It is to build a church community reflecting, practicing, teaching and living true love through true families.

I do not consider these ideas to have any finality. They are my offering, awaiting Heaven’s resurrecting love.

I thank Dr. Chang Shik Yang, the national headquarters staff, and Macintosh computers for allowing me the various types of space necessary to compile this work out of numerous memos drafted over the last three or four years. I want to thank my wife, Hye Yong, in advance for putting up with these crazy ideas and the crazy guy who is thinking them, and my children whose love goes beyond the question of whether their appa is crazy or not.

This is dedicated to our True Parents and True Family and to *all* God’s people who have spent their blood, sweat and tears for the sake of America’s salvation.

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## **PART I: BACKGROUND**

### **CHAPTER ONE LIFE WITHIN CAMPAIGNS**

To accomplish the elder son nation's responsibilities, we need more members. We need families to join our church. For that purpose, we absolutely need to build a witnessing church for working families. We need to be a church that welcomes families and provides them a place to grow.

“We cannot simply measure our growth by successful events. It is not enough to merely offer God our mission or job activities. Who am I becoming in this process? What kind of marriage and family legacy am I building for my lineage? How serious am I to take advantage of this precious opportunity to be on earth in this providential time? And how much am I helping to spread the Kingdom to my church, community, nation and world?” (Dr. Chang Shik Yang, “Our Path in the New Millennium”)

The Times Square Church is nine blocks from our headquarters building in mid-Manhattan. That ministry fills a 3,000-seat former theatre at several services a week. Adjacent to it is a six-story education annex serving thousands of people. The congregation is made up of young, well-dressed, up-scale Manhattanites of all races. At the start of Tuesday evening service, ushers in smart, uniform attire seat everyone. One observes denizens of the highest-level work force in the world with their hands raised to heaven in silent prayer and praise. The choir is strong and the ministry team is well dressed. Every seat is filled. They do not have a membership list. *Welcome to Christianity in America, Year 2000.*

My assumption is that God and True Parents would like to have a healthy, growing community nationwide with millions of members creating God's kingdom. When I say “system,” I don't mean to be clinical. Being a family means having heart and love, caring, growing, giving, serving, teaching, learning and just having joy in each other's lives. But a family is also a system, with roles and responsibilities. When each person understands those roles and responsibilities, then the full potential for joy and growth comes about. What True Father is saying is that this family system can expand into an entire culture and civilization. A big step in that direction is the creation of a church community according to the family system.

I should mention that the family system refers both to dynamics within the family and between families. Dynamics within the family include the expressions of love manifested in the “four realms of heart” between parents and children, husband and wife and brothers and sisters. It refers to the three “kingships” of grandparents, parents and children. The building of a church and community requires us to apply this love to the relationships between families. Part of our challenge is that of applying the love within families to the relations between families.

On April 10, 2000, True Father called us to set up 144,000 churches in America. To do that, we need a model of what a healthy family church looks like and how it functions. Note that Father didn't say, “10,000 regions.” He said, 144,000 churches. A church is a local entity. Most members of most churches live within 15 minutes drive of where they meet. To say we need 144,000 churches means that True Father wants to see us build local churches.

To accomplish this goal, what is needed now is the ability to increase membership through religious conversion and life enrichment. To do this, the fundamental unit is the local church. Our movement and eventually our families will live or die based upon the health of the local church. We need to develop a local church based on the family system.

There are those, including myself at times, who believe that the Kingdom of Heaven on Earth will come in a sudden way that seems almost miraculous. If this is the case, we reason, we do not need to worry about the local situations. We can sacrifice them for the sake of the sweeping providential works that will determine the course of history.

We cite the precedent of the fall of communism. Suddenly, almost overnight, a huge spiritual transition took place. In a relatively peaceful fashion, people decided they no longer wanted communist government. The idols of communism, represented by the statues of Lenin and his ilk, lost their power as the people pulled them down. Would it not be possible, I dream, that in a similar way people overnight decide they no longer want satanic culture, satanic words and satanic love?

If you think about it, that eventuality in no way contradicts the assertion that we will live or die based upon the health of the local church. The revolutions in Eastern Europe were accompanied by high-level developments with Reagan, Thatcher, Gorbachev, John Paul II and others. But they never would have taken place were it not for fax machines connecting the masses of people on the grassroots. We have our True Father guiding high-level developments, but without the grassroots support, without a massive consensus for the ideal of True Parents and exactly who are the True Parents, that high-level work will not succeed. Even if we intend to create a true nation through a new constitution, that can reach people only to the level of laws.

The American Revolution, John Adams observed, took place in the hearts of the people long before a shot was fired. It took place through a populist spiritual movement that taught people how to meet God and how to organize themselves as churches. That movement was called the Great Awakening. If we can govern our own churches, free from bishops, they realized, then surely we can govern our own nation free from kings. The victory of the local church is the kingdom taking place in the hearts of the people.

Recently I am hearing Hyun Jin Nim teach that the Kingdom of Heaven on Earth exists substantially in an authentic family, and it is a matter of expanding the values and heart relationships within the authentic family. The first level of that expansion is not to the halls of Congress. It is to the neighborhood. Again, we need to develop a local church based on the family system. Our DC church leaders call this a “shimjung community”—a community of heart.

No one can accomplish virtually any of what I am going to talk about from a perch at church headquarters. Much of what I convey comes from a period of participation in the Manhattan Family Church. From those months of sermon giving, music playing and small group meetings. I experienced a revitalization of my life of faith. I experienced a renewal of what life in True Parents is all about.

If you stay on a perch in the church, you'll get flack from the flock.

Growth cannot come from the top down. It comes from the home church and local church. We cannot depend on campaigns and programs; we need witnessing and education that continues irrespective of larger providences. If we create a healthy flock in good pasture, then the people living the principled way of life, life for the sake of others, will multiply. In that environment, we are positioned to work with campaigns in the healthy and constructive way God intends.

We all may be aware of a passage in which Father called us to create a “member-centered movement.” But how many have read it lately? I would like to share it with you: “From today, you have to throw away thought centered on the leader that you had up to now and take up the ideology that always centers on the members. Why is this so? If there is a head of a family, then in order to create heaven in the family, the head must enforce the perspective not for his own sake but for the sake of the family members. Otherwise, heaven cannot be built in the family. It is the same. Until now, we must change what has been centered on me in the Unification Church until now to something that is centered on all of you, so that the effort can be focused on linking up the congregation of love horizontally. It won't do if we are trying to do only vertically.” (WSL 2, p. 200)

To do this we must train leadership and solidify ourselves as members each with a personal ministry, the personal investment of our own unique gifts to the task of Tribal Messiahship.

### **ACT LOCALLY, OFFER GLOBALLY**

Our movement in America has a tremendous potential. We have a core of 2,000-3,000 highly dedicated families and tens of thousands of supporters. We possess considerable property holdings, including two major hotels, a performance center, media production facilities, churches and houses in fifty states. We are affiliated with a seminary, a university and an influential newspaper. We have a persuasive biblical worldview uniting the spiritual and material realms, an ideal envisioning the balance of liberal and conservative political perspectives, and a healthy view of sexuality, marriage and family. This is a significant foundation.

To build upon it, however, *we need to take into account some disturbing trends*. There is a lack of new American seminarians. There is a lack of new American church leaders. We are not planting new churches. Too many of our children are not following the way of the church.

We believe True Parents and their vision for cosmic restoration. By virtue of the foundation of True Parents we are entering the settlement age. One characteristic of the settlement age, perhaps its most important one, is that the global and cosmic providential works are aligned perfectly with the restoration of the local community.

Cosmic restoration begins with my own mind and body unity. My inner unification extends to my conjugal unity and my oneness with my parents and children. My oneness with my wife is the root of the Family, Women's and Youth Federations for World Peace. My oneness with my parents and children is the root of the Three Great Kingships and establishing the *shimjung* culture. My community life with local

religious and government leaders is the root of the world peace federations Father has created, the IIFWP, IRFWP, SCWP and FWP.

If there ever was a community in which to think globally and act locally, ours is it. We have the inestimable blessing to be able to connect everything we do locally to national and global structures for peace. This unity of all levels, this freedom to circulate vertically and horizontally, is the hallmark of the Completed Testament Age. But to make it work, we need strong, growing local communities. It is there that we prove our ideas work in the toughest market—the real world.

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True Father called each first generation disciple to a uniquely sacrificial way of life. Our way is that of pioneers. This puts stress on our families and our local community work. Then, should we abandon our families and local communities? This is not necessary today—not if we BEAR THE FRUIT of the seeds True Parents and the True Family have planted with their blood, sweat and tears.

We bear the fruit in the local community. If we have our local foundation intact, then we are free to follow the providence, knowing that back home, the work is proceeding because we have a community of volunteers actively pursuing God's providence while we are gone.

In this context, let us inquire of ourselves, as people with incredible gifts and blessings from God, and as people with our own portion of responsibility and the freedom to work with it,

- What is the purpose of our church community?
- Who are we trying to reach?
- What do we want them to do?
- What are the requirements and benefits of membership?
- What are the requirements and benefits of ministry?
- How do we govern ourselves, including assigning and supporting leaders?
- How can we put our ideals, as individuals, families and communities, into practice?

I am not going to list answers to these questions directly. Some of them may not have one-line answers, or even “one answer.” But I do hope that by discussing the nature of the family system in the church, answers will become evident. After all, the specific answers will vary from community to community. We do not want a cookie-cutter approach. Rather, we need the ability to apply true love one-on-one, case-by-case, as in, ... well, as in a family.

## CHAPTER TWO STRATEGIES FOR SETTLEMENT

At the summer 1999 leadership meeting, the question was how much change do we need in the American church, internally and externally, from “1” = no change, to “10” = big change. The score both internally and externally was “8”.

When we think of growth we think of the way we once grew in America, by street witnessing. We think, knee jerk, of going out on the street talking to a stranger and persuading them to come to an evening lecture, and after that to a workshop. Probably the reader joined the church through that method. Let’s look at the model as implemented in Oakland 1972-82, New York 1973-76 and CARP in 1980s and reflect upon its effectiveness today.

### **Factors contributing to success in all of these programs:**

- Step-wise educational program, from introductory to advanced
- An “actionizing” program for multiplication: separation from job and school while receiving education integrated with practice in witnessing and fundraising.
- A skilled center director, teachers, core staff, and witnessing members
- Stability and consistency of core staff and program schedule (we once understood that having a consistent schedule and location helped spirit world bring people to us)
- Facilities
- Witnessing area
- Integrated financial program for support and spiritual training
- Public Relations

### **Can We Create This Today in America?**

**Curriculum:** I believe that we can develop an effective message, although we haven’t really hit the target yet. I discuss this in chapter five.

**Full-time leaders, staff, witnessing members, and lecturers:** *Leaders and teachers:* They are here but have a variety of different missions. They and their families would have to move to the witnessing location. There are concerns whether people with families can effectively manage a high-intensity witnessing program. *Members:* This is a more serious matter. They are not really available. Consider our experience in 1998. In that year, True Father directed us to form a national IOWC that would also serve as an MFT. Father envisioned one team of 20 members in each state. We worked for weeks to fulfill Father’s request with the full-support of headquarters promoting this direction among the Regional Directors and State Leaders. The result? We could not create even one team. Nationwide, not one single team. The people are not there to be mobilized anymore.

**Financial program:** Fundraising is always available; team leaders are needed, along with vehicles and centers.



**Facilities:** They exist but are declining due to lack of use. In general we are turning over residential sites in favor of churches.

**Area:** This is the most serious issue.

- By “area” I don’t mean a particular street corner. I mean the cultural atmosphere. In the last thirty years, the cultural atmosphere has changed. American youth are not searching as they did in the past. In the 60s, American youth culture was into mind expansion, encounter groups, dropping out, hitchhiking, communes, “flower-power,” and the long, glassy-eyed “hi-i-i-i ... How are ... you-u-u-u?” trailing off into space. We wore colorful clothes. It was a virtue to be searching for the truth. Food stamps were common currency and only uptight squares were into making money. We wanted to change the world. Well, we did change the world, but perhaps not as we anticipated. We are post-Jonestown, post-Aum Shinrikyo, post-Waco. Today’s kids don’t wear flowers; they wear black. Women learn martial arts. There is a major line of hair products called “Daily Defense.” People drive Volvos into gated communities. When they search, it’s for web sites.
- The media has brainwashed the society against our traditional witnessing methods. Successful new religions are ignored, but a group that goes awry sparks a media feeding frenzy. Many campuses actively warn students about people approaching them in a friendly way to join a group.

### **Is It a Good Idea to Create a Traditional Witnessing Program in America Today?**

- The impact on the media and public opinion: it is not easy to proclaim our traditional methods. We take an apologetic and defensive stance.
- The impact upon our image and substance as a family-building movement: we would need to do damage control.
- The impact on relations with Christianity and other religions: it would tend to work against our ecumenical outreach.
- Impact on our church community: Traditional witnessing and fundraising is proving to be good for those who join the STF. Nonetheless, if we do not require the front-line course of our second generation, we have a double standard between a 20-year old we meet on the street and a 20-year old second generation, that has serious implications. I think we should have one standard for all young people, with the only separation being in the realm of whom they marry.
- Impact upon our older members who are hoping that we can find successful, as well as more professional, methods to accomplish True Parents’ goals in America, methods by which older folks can pursue church growth activities without standing on the street.
- Will the traditional methods bring substantial success? The results of two years of research and development under the auspices of the Foundation for International Technology Transfer (now Young Jin Moon Charitable Foundation) indicate that street witnessing does bring new members (mostly non-Americans) but not many. It is not going to bring a major benefit to our church or make an impact upon society.

- What is the cost-benefit? What is the opportunity cost?

Consider what Father said to the International Leaders meeting that took place in Bridgeport on November 21, 1998: “Develop Sunday school. Create new ideas. If you do not have Sunday school, set it up now. ... Educate people and you do not even need street witnessing.” This is an important insight that tells us that if we generate an ongoing educational program with a healthy church atmosphere, people naturally will be attracted. Why? Because people choose what they see to be of greatest benefit to them.

### **PEOPLE CHOOSE THE GREATEST BENEFIT**

To move someone, Father tells us that we have to present them with something that benefits them. Consider True Father’s explanation of how to develop relationships, based on the Principle of Creation:

“Power is always generated through mutual give-and-take between subject and object. Subject and object don’t have give-and-take in order to damage each other. If the head gets chopped off, there can be no give-and-take-action. For example, during adolescence when it comes to dating, a man wants to meet a woman as a partner and vice versa. As they meet, they have to like each other. As long as there is no plus or benefit experienced, one absolutely won’t give of oneself. One dislikes giving. If it becomes clear that someone would receive benefit from a relationship and that it would not result in any damage, then that person would want to have give-and-take with the other. But if they meet for the first time and from the first day on there are only minus elements, they won’t want to meet again. ...

“Even if you look at subject and object from the viewpoint of mutual purpose, unless one can receive more plus points and greater purpose from a partner than one would receive by being alone, one doesn’t want to have give-and-take with that partner. Once again, if a good result doesn’t come, there won’t be any give-and-take.

“What does good mean? It means that it becomes plus. What does bad mean? If things are constantly taken away, eventually everything disappears and becomes a minus. Good things become plus and prosper, while bad things becomes minus and perish.” (*Way of Unification*, Part 1, pp. 298-9)

Father is saying that people will develop a relationship if they can make a common base and find benefit to themselves. No one enters a relationship that will lead to getting one’s head chopped off. People will not give if there is no benefit coming back, “no plus or benefit experienced,” as Father put it. In fact, Father equates “good” with gaining benefit, and “bad” with things being taken away.

Sociologists of religion use marketing analysis to say the same thing, in order to figure out why churches grow. They call this the “rational choice theory.” That theory is very simple. It states that people act rationally, and will choose what appears to benefit them the most and cost the least. This applies to their choice of religion too. Therefore, religions in an open market like America have to offer what is attractive and appealing to people. Churches have to offer value.

In this light, consider the following advice on witnessing from Father. “The rate of success in witnessing results is proportional to the rate of sincere and truthful

contacts with the people.” (WSL 2, p. 95) Does street witnessing lead to a high rate of sincere and truthful contacts with the people? Ninety-nine out of one hundred contacts are fleeting, superficial and confusing to the contact. Father continued, “If you meet someone on the street, even if you have a deep conversation with them for, say, thirty minutes, no matter how wonderful the content, it is easy to be forgotten after you break off.” (Ibid.) He concluded, “We have passed by the period of street witnessing and arrived at the time of focused witnessing; we have left behind the time of multi-directional witnessing to the period of focused witnessing. Because we need more membership, we have no choice but to carry on this type of activities.” (op.cit., p. 96)

The Willow Creek book on witnessing, entitled *Contagious Christianity*, puts it this way:

“Where do you go when you have a problem? Whom do you turn to when you need help or advice on some issue of great importance in your life? Or, for that matter, whom do you talk to when you want an opinion on what kind of new car or vacuum cleaner to buy?

“Let’s look at the flip side of these questions. How do you feel when a stranger tries to talk to you about personal matters? Do you relish the thought of interacting with people you don’t know about below-the-surface issues in your life?

“Suppose you’re spending some leisure time with your family on a Saturday morning, when suddenly your privacy is interrupted by a knock at the door. There stand two religious people who want to tell you how you can become part of God’s organization? Let me guess: You get all fired up and think, ‘Wow, a chance to talk to some articulate people about such an interesting and important topic!’ Right?

“I seriously doubt it. If you’re like most of us, your first response is, ‘Oh no! Why did they have to show up *today*? I’m not in any mood to talk to people off the street about topics that are so complicated and personal—not to mention the fact that they’re probably trained to argue with everything I say?’

“If you, a Christian who’s committed to spreading God’s love and truth to others, feel that way when it comes to talking to strangers about spiritual matters, just think how your irreligious friends must feel in similar situations! They’re likely horrified by the thought of talking to someone they don’t know about their private lives.

“It’s no wonder that *so many of the older, impersonal approaches to spreading the faith don’t work well anymore*. As people in our culture have gotten further and further from their Christian roots and heritage, they’ve gotten less and less comfortable talking to anyone—*especially people they don’t know*—about matters of faith. With the increasing secularization of society, there seems to be a proportionate decrease in people’s willingness to move outside their comfort zones in order to search for answers to life’s most crucial questions.

“How much attention do you pay to all the addressed-to Occupant junk mail that crowds your box every day? It’s probably safe to assume that gospel leaflets, tracts, direct mail from churches, and ads in the Yellow Pages or in the church section of the local newspaper don’t get much attention either. ... I certainly don’t hear many

testimonies these days from people who've been reached by these impersonal approaches. ...

“The fact is, *all* of us experience discomfort when someone outside our circle of friends tries to influence us about personal, significant matters. We all naturally gravitate toward people we already know and trust. Friends listen to friends. They confide in friends. They let friends influence them. They buy from friends—and that’s true of both products and ideas.

“So if we’re going to impact our world for Christ, the most effective approach will be through friendships with those who need to be reached. We’ll have to get close to them so they can see that we genuinely care about them individually and that we have their best interests in mind. Over time, *that* will earn their trust and respect.” (Hybels and Mittelman, *Contagious Christianity*, pp. 95-97)

## THE PROVIDENTIAL TIME

Beyond all this, there is a larger context of providence. The question ultimately is not a matter of sociology or even external results. It has to do with the relationship between the settlement era and wilderness course. How do we evangelize in the settlement era? Until now, when we witnessed we did so from the stance of an apocalyptic sect, to put it bluntly. Our strategy in America twenty to thirty years ago was to convince people that the Lord is on the earth and it is best to join his people on the frontline, giving up employment, school and family ties for an indefinite period of time. This was the way of the wilderness course, not the way of a settlement era church community.

It is certainly not the way of life we intend our children to lead. Most if not all blessed couples want their offspring to go to college and find success externally as well as internally. That is, we do not want OUR children to leave school, give up jobs and separate from US, do we? Why would we want to inflict that upon other parents, who are our friends in the PTA and colleagues at work? Do we wonder why people are negative about our church? People become negative when we interrupt their day—we are taking away their time. People become negative when we pull a loved one out of their life.

My position is that we want a managed and transparent evangelical course. We want to have our cake and eat it too, and WE CAN. We can have a successful witnessing ministry AND avoid the negative consequences. We can accomplish this by setting up the witnessing ministry within the environment of a family church community. Street witnessing, then, can and should be one component of a comprehensive strategy for church growth that includes all kinds of activities for all kinds of God’s people. This will bear fruit on the foundation of the principle that a healthy church will grow.

### Wilderness Era method:

1 joins  
100 are made negative

**Settlement Era method:**

100 are made friends  
1 joins

The Vineyard Fellowship in Columbus, Ohio, has a ministry to the family and friends of new members. They do this precisely to prevent the negativity that comes when someone suddenly takes up a high-intensity commitment to a new church. And I bet you that the result is that when one person joins, many of their friends and family members join through this follow-up ministry.

“Healthy sheep multiply” is a common expression among church leaders in America. Don’t worry, in other words, about growing your church. Worry rather about creating a *ministry of God’s kingdom*, about creating a *family-based community filled with God’s love*, about being authentic to your calling to be godly people who live the Principle. And the Principle is the family system. If we live that, growth will naturally come about. As Rev. In Hoi Lee puts it, “Healthy people heal people; hurting people hurt people.” Dale Galloway, a leader in small group ministry, points out that small groups accomplish pastoral care and evangelism at the same time. (*The Small Group Book*, p. 136) Nurturing people and building churches are two sides of the same coin. In fact, in the long run, you cannot have one without the other. Have we learned that lesson? Once we stopped nurturing people, our church stopped growing.

**IT’S GOOD TO GET RESULTS**

Some say that in the wilderness era, the conditions we set were more important than the “external” results we brought. I can accept that, but there were times when Father said something different than that. The following passage is found in *WSL 2* on page 326. “What is the most urgent thing? It is the issue concerning numbers. The number is the problem.” So Father is clear that God desires numerical results, not just indemnity. As the Old Testament prophets put it, “I desire love and justice, not burnt offerings. Your burnt offerings are a stench in my nostrils.” Indemnity without love is a hollow, superficial act that just may be a stench to God.

Father went on: “Then, in order to secure a large number, what has to be done? ...” In other words, let’s find an effective strategy. The numbers will not appear by magic; we have to do something. What is that something? We call it witnessing. Father continued: “You have been doing witnessing up until now, but the way you have been employing so far is not acceptable. The fact that you have not been able to make much progress with your method so far shows that such ways do not work.” This is pragmatism, folks—heavenly pragmatism: the value of the method is determined by the result that it brings. If a method brings no result: dump it; it’s not acceptable. Of course, Father doesn’t us that as an excuse to pack it up and go home. He discusses a new method: “Then what kind of method has to be used? You have to mobilize the spirit world. “ This is no surprise, because it is not flesh and blood that saves and resurrects people; it is the Holy Spirit. Father moves on directly to that question: “The issue at hand is how to move the spirit world to reach the anticipated goals. ... *You have to become one so that the spirit world can help you.*” (italics added)

That was all recorded in the book: To move spirit world, we have to become one. This was Jesus’ prayer, recorded in John 17, a chapter that—I am convinced—records his prayer in the Garden of Gethsemane. “Holy Father, keep through thine own

name those whom thou hast given me, that they may be one, as we are. (v. 11b) This chapter follows immediately upon his promise of the coming of the Holy Spirit in chapter 16. To move spirit world, we have to become one. Father didn't say we have to fast, to pray arduously, to take cold showers or stay off chocolates. There is nothing wrong with doing any of those things, but what he told us to do was to "become one." That's the method to move spirit world and by moving spirit world we save people, i.e., bring witnessing results.

### **Word Choice**

Now, about this term, "witnessing results." It sounds as if we are in a commodities market! What we are talking about is bringing people into a relationship of love, trust, care, growing and taking responsibility for each other's lives. Can't we find a better term than "witnessing results"? Here's is what Father said a true pastor, who is a true parent, should give to his spiritual children: 1. Resolve their dissatisfactions, 2. Embrace and care for them, 3. Provide solutions for their difficulties, 4. Give hope for the future. (See *WSL 2*, p. 25) How about, "resolving dissatisfactions results"? How about, "embrace and care results"? I think this would provide a better frame of mind for what we about than "witnessing results."

And we have all heard Father say things like this: "... I say speak with all your dedication and listen with all your dedication. Do you all do that? Listen to one grandmother's speaking for 12 to 20 hours. Listen while staying up the night. After having heard it all, it is then your chance to speak. (*WSL 1*, p. 112) Perhaps we should ask "how much speaking and listening did you do?" and not "did you bring any witnessing results?" Again, we are not the one who saves people; God saves people. We just make a place for God to enter, and then, as Father put it, "The give and take between a subject and object brings multiplication. Here, you are not the subject—God is." (*WSL 2*, p. 3)

### **FOUNDATION POINTS FOR THE GROWTH OF A STRONGER FAMILY CHURCH**

- To grow our church, we must make church growth our number one priority. This means that we make witnessing and education the number one priority.
- If witnessing and education is the number one priority, then what is not the number one priority? Many, many things. We can have only one *number one* priority, and it means putting other tasks lower down on the list.
- Number one priority means that we do not disrupt schedules or change staff without very careful consideration and preparation.
- We need to reward success.
- We need to nurture our members' spiritual growth and train dedicated leaders and missionaries. We need Father's ongoing approval for this, gained by continually inspiring Father with our vision, plans and substantial results.
- Church growth requires research and development. We need to find models of success, adapt them, experiment, apply, check and re-assess.
- Church growth requires excellent church leaders who can create unity with the congregation. This has several aspects:
  - Training in the ministry. This has implications for our seminary in America; it can become more practical in orientation and less academic.
  - Full-time pastors, supported through the congregation. If a congregation cannot support a pastor, then it should not have one, but should set up its ministry through volunteer community leaders. (This is taking place already

- by necessity. Many states have part-time state leaders or are guided by a committee; some state leaders are wives with children; some states have no state leader whatsoever.)
- Focus on people, not property. Churches grow into the tens of thousands without owning a church building.
  - I believe that our members would like a better church organization and that we should demonstrate active leadership responsive to our members' local problems.
  - Make a system to raise up new leaders and delegate authority. This is best done, I will argue, in the family system.
  - Make service to the members and guests the hallmark of leadership. Ministers serve the church; they live a sacrificial life. *The church serves the members (and their guests)*. In return, the members support the ministers' family financially. The church has a process by which all members can become ministers, through personal ministry.
  - Provide incentives for church leadership (pension, scholarships for their children, insurance, etc.).
  - Broaden and deepen STF into a substantive, church-based youth education and witnessing program.

To approach this, I will first say a few words about religion in America. Then I will identify some of the resources available to us in our striving for church growth: True Father's words, other models of success, and our own models of success.

## **THE RELIGIOUS SPIRIT OF AMERICANS**

To win hearts, we need to make a common base. To do so, we need to know where people are coming from. We need, if you will, to "know the enemy" in the process of learning to "love the enemy." Therefore, we need to understand the religious spirit of Americans.

On the one hand, American religion is highly diverse in terms of origins and doctrines. On the other hand, in terms of behaviors and attitudes, American religion is quite uniform. Whether the groups we are looking at are Protestant, Catholic, Jewish, Muslim or any other, we find huge areas of commonality. Successful religion in America is local, for one thing, by which I mean local control and local ownership. It is family and community-centered. It is experientially based. It is a voluntary matter left up to the individual's conscience. There is less and less denominational commitment. It is relatively casual. It is reasonable and simple. It is not tradition-bound but is adaptive. It is a religion of ethics and morality and it is a religion that is comfortable with, and even expects, worldly success. It is, in general, tolerant of diversity. It has a live and let live attitude.

The development of this religious style began with the second generation of Christian Americans—the offspring of the Puritans. The first-generation Puritan services centered on a highly theological reading of providence, interpreting the public duty according to the times. Services presented careful explanations of God's providential will, warnings to those who do not comply, and serious hymns laced with the promise of salvation and threats of damnation. In other words, these services were a lot like our services. We should note that while we and most conservatives rightly praise the Puritans, *they were a short-lived phenomenon*. They did not keep hold of their second generation.

Their children attended church because there was only one church in town and it was against the law not to attend. But in general the children's hearts were not there. Elders were no longer hearing the testimonies of saving grace that the Puritans knew, to their eternal credit, was the authentic sign of salvation. Their children drifted spiritually from the church and substituted good morals and worldly success for the real experience of salvation. The New England commonwealths floundered for a few decades between a fossilizing Puritanism, an elitist Anglicanism and the underground movement of the day, deism. It was not until the Great Awakening arrived that the Americans found their spiritual home. The offspring of the Puritans went the way of the Awakenings. Sects like the Baptists, Methodists, Quakers, Shakers and "Independent Congregationalists" blossomed.

These new sects were manifestations of popular enthusiasm, versus institutional and traditional forms. They were established by inspired lay people, based upon their direct religious experience and sense of God-given authority. They were evangelical, not territorial, and they ignored the conventional parish lines of the state churches. They were unpretentious, based upon self-evident truth. They had lively music that the older folks did not like. They were self-taught. Their quintessential services were camp meetings. People would gather from far and wide to spend a week in a grove. At the larger meetings, day and night preachers would simultaneously hold forth the gospel. Listeners could amble from group to group. A scandal to the established churches of the East Coast, these services united black and white and allowed the individual to make up their own mind and the preacher to find their own truth within the scriptures. It was written that there is no cathedral on earth to rival the majesty of the pine trees in the mountains, standing dark against the starlit sky.

After the Revolution, Americans loosed the church from the state. Since no one was forced to attend church, the churches that grew were those who found the way to minister to people's direct needs. The conventional churches—the Presbyterian, Congregationalist and Episcopalian—grew proportionally to population growth and immigration. Joining their ranks were the Lutherans and Catholics, who grew to large numbers by dint of immigration and effective youth education. Today they are numerous and are healthy in many ways, but they have a dearth of priests. By the 1960s all the mainstream Protestant churches were shrinking. The churches that have grown throughout American history have been the Baptists, Methodists, and their offshoots in the holiness movement, pentecostalism, fundamentalism, the Mormons, Seventh-day Adventists, Jehovah's Witnesses and thousands of independent churches.

## **CONTINUAL NEW EXPRESSIONS OF TRUTH**

Sociologist of religion Donald Miller has coined the term "new paradigm church." He describes such as church as "changing the way Christianity looks and is experienced. Like upstart religious groups of the past, they have discarded many of the attributes of establishment religion. Appropriating contemporary cultural forms, these churches are creating a new genre of worship music; they are restructuring the organizational character of institutional religion; and they are democratizing access to the sacred by radicalizing the Protestant principle of the priesthood of all believers." (Miller, 1) What I perceive as the causes for the growth of today's new paradigm churches is entirely consistent with nearly 300 years of religion in America.

Our rapid growth as a new age apocalyptic sect in the early 70s, and failure to grow thereafter, fits the pattern set by numerous utopian communities that failed to adapt in the long term. There are heavenly laws, perhaps, governing the success of religion



in the new world. We have been very innovative over the years, if you consider the video series for Christian clergy, the CAUSA slide lectures, the True Family Values workbooks, and the PLA and IEF curricula. And yet, none of these have served the purpose of bringing people into our church. None of these have had the objective of bringing people into a life-changing, heart relationship with God through True Parents.

We have not developed the Divine Principle itself into a listener-friendly study course. Should we develop our expression of Principle? Of course we should! As Father said, "When lecturing on principle, people don't like it when it is done in the old way. (*WSL 1*, p. 124) We live in the most creative era of human history, and it is this way due to God's providence. But Satan is a great innovator too. Communism fell, but Satan had a backup plan called secular humanism, or, to put it bluntly, paganism. Paganism is individualistic, free-sex ideology dressed up in spiritual trappings. We have to adapt what Satan is doing! Martin Luther and John Calvin both hired people to adapt songs that people were singing in the taverns for use in the church. Luther said, "why should the devil have all the good songs?" (I have also seen the phrase attributed to Salvation Army founder William Booth, another leader who broke the musical conventions of his time by adapting popular songs.)

Father cautions us not to look to the past, whether the American past or the Korean past. "Now what goes forward into the future of hope has to emerge." Father said, and he continued: "Although some religions insist on going back to the past, today's situation is not the same as the situation of the past. Could today's problem be managed by the contents of the past? We should not go back to the past." (*Way of Unification*, Part 1, p. 314)

To go forward in America, we need to understand the characteristics of American religion. Then we can know what the people expect, what they can understand, and hence, we can fulfill the first requirement to create give and take action. We can make a common base.

### **Characteristics of American religion:**

- Friendly, warm and embracing
- Informal, casual
- Efficient—no frills for their own sake
- Competent
- Practical, useful, makes a difference in my life
- Unpretentious
- Flexible
- Innovative, whether in a conservative or liberal direction
- Responsive to the culture
- Laity dominated
- Less concerned with buildings, tradition and ritual
- More concerned with saving people
- Non-intellectual, even anti-intellectual in relationship to secular knowledge
- Emotional and physical, not conceptual

Here is the view of a noted Christian analyst, George Barna, on the topic of the shape of successful Christian churches in the 21<sup>st</sup> century, based upon present trends:

- Decentralized
- Lay-driven
- Horizontal
- Accepting
- Focused on mission and vision
- Specialized in terms of audience
- Relevance-bound (not tradition-bound)
- Participation and innovation by members
- Personal transformation more important than gaining knowledge
- Accessibility, impact and integrity more important than size, efficiency and image
- Growth facilitating rather than attention grabbing
- Relationships and experiences rather than more and better-run programs

(George Barna, *The Second Coming of the Church*, p. 177)

According to the study, *Shopping for Faith: American Religion in the New Millennium*, by Richard Cimino and Don Lattin, these characterize not only evangelical Christianity, but *all* growing spiritual movements in America. It is my belief that True Father has always promoted many of these principles of new paradigm growth, the principles embedded in American religion. Of course this is not ALL he is promoting and teaching. But within his teachings are the inspiration and examples to grow the church this way, based upon his own experience.

Consider the Home Church idea. A home church is a local, decentralized lay-ministry. You do not need a building or administration above you. It is service-oriented and personal. Home church ministry is the epitome of adaptability in response to local concerns. It is one example of True Parents' desire to bring love to people where they are at.

### **Our Resources and Models**

Where do we go for clues as to re-conceiving and restructuring? I have three resource areas: Father's words on church development, models of other church communities that are growing, and our own models of success.

#### **1. Father's words on ministry and church development.**

Father grew his church from the 1940s through the 1960s in Korea. By the time he came to America, he was working on the national and world levels. One thing he sacrificed in coming here was his role as a local pastor. Anyone who has had a real experience as a local pastor knows that to give that up is a big sacrifice, only one of the many that True Parents made. Later, Father said, "Now, I am very famous and so busy that I cannot give the Divine Principle lectures. The old days when I was raising members was the most exciting period." (*WSL*, part 1, p. 238)

True Parents built our American membership through crusades and set up State Leaders and Mobile Unit Commanders to continue a mobilization strategy. We sought to win 30,000 members in order to shake America through the Bicentennial

celebrations, and fell far short. Nevertheless, we proceeded to establish media vehicles, the seminary and high-level outreach into the religious and political communities. We never did pause to build a literal church community in America.

Perhaps True Parents believed that because most of us grew up going to church, we American members did not need guidance through the process of church and community building. The fact is, however, that most of us had abandoned and rejected the churches and synagogues in which we were raised. Most of us saw the Unification family as *an alternative* to traditional church life. Until I became a church leader in 1987, Sunday Service was a relatively unimportant component of my spiritual life. In other words, I usually didn't attend and didn't even think I was *supposed* to attend. Sunday school? Are you kidding? Our real Sunday service in New York was True Father's 6 a.m. speech at Belvedere. As for service at 10 a.m., I didn't see any reason for it. In fact, Father's proclivity to speak into the late morning seemed to indicate his lack of concern for a public Sunday service.

This is why we desperately need to discover Father's model and pattern of church building based upon his ministry in Korea. We are fortunate to now have access to some of his words on this topic, and I will be sharing them frequently throughout this essay. What we will be amazed to find is that many of his words parallel exactly what is going on in the new paradigm Christian churches. It is strategies developed in these churches that comprise our second resource.

- **Models of churches that are growing.**

The early seventies were a time of intense spiritual activity in America. Many American readers may recall, as do I, the return to Christianity by many of our peers. These young people transformed Christianity in the context of the youth culture of the times. We rejected the Christianity of our parents' generation, the liberal, staid, bureaucratic mainstream Christianity under-girding the "vast wasteland" of American culture. We rejected the churches that rejected rock music, colorful clothes and long hair on men. Our new believer peers who followed the path of the Jesus movement in the seventies kept the music, hung loose with the clothes, kept their hair long if they liked AND accepted Jesus Christ as Lord and Savior. Salvation, they realized, is a matter of the heart, not the hair or other externalities.

Many of these Christian groups faded away, but some took root and created a new wave of Christianity in America. They are what sociologist Donald Miller calls new paradigm churches. (See Miller, *Reinventing American Protestantism*.) They didn't all grow out of hippie communes. The Jesus People merged into the already flexible, innovative Baptist, holiness and Pentecostal communities and found new ways to live the gospel life. Out of those half-hippie Bible study groups they have developed and are developing new forms of community life and today they are growing like wildfire. Without any missionary plan, world-conquering vision or denominational subsidy, as of 1996 the members of just two recent Bible-study start-ups, Vineyard Community Churches and Calvary Churches, had grown into 1,290 congregations in some thirty countries. Many of these churches contain thousands of members, although the median size is about 150. They grow by the principle of voluntarism. The founder of the successful Vineyard Fellowship in Columbus, Ohio, was kick-started by spirit world. He was persecuting a Christian witnesser on his campus, when the Holy Spirit spoke to him. The Spirit said, "Do you think you could do better?"

There are three points to be made here. One, what Father asked and I believe expected us to do in America is very much like what these Christians are doing. In faith I believe that there is a deep connection between the seeds we left uncultivated as a result of our attendance to the wilderness course, and the methods for harvest developed in the American Christian churches. These ministry methods for church health and growth *are ours already*. This belief is reinforced when I read Father's teachings encouraging us to use exactly these strategies.

Two, our most successful church, the Oakland church of the 70s and early 80s, exemplified many traits of these other churches. What these other churches have done, and what we have failed as yet to do on a large scale, is integrate this high-intensity, culturally-attractive faith with family life. And three, the growth of these new paradigm churches is a work of Jesus and the Holy Spirit for the sake of the Second Coming dispensation. It is up to us to work with these churches in order to realize ALL of our aspirations. I do not believe that we can realize True Parents' goals without them, nor can they ultimately succeed without us.

Some may object that we cannot follow what other churches do because "we have the Messiah so we cannot be compared with nor learn anything from them." It is true that we differ doctrinally and practically from these churches. Nonetheless there are major similarities. We are, like them, a group of people with a message of salvation trying to get others to join through the Holy Spirit. We are trying to win souls out of the same secular city. We are competing against the same competition, the same temptations. And, when it comes down to it, people join churches because they feel God's love, a love that heals, gives hope and binds families together. Most likely you, like I, joined the Unification Church for this reason. That's why people are joining these churches.

Further, churches no matter what their doctrine or organization face common problems. *Every* church struggles against

- dry lifeless sermons and services
- lack of congregational participation
- stressed-out leadership
- uninspired members
- antiquated or unsuitable facilities
- difficulty in gaining and keeping members
- difficulty in reaching youth
- isolation from the larger society
- becoming ingrown
- aging leadership and membership
- declining tithing
- marital struggle and family breakdown.

I did not create this as a list of our problems; it came from a book about the problems of Christian churches in America. We have these problems, but they do too. It's not something to hide or be ashamed of. But it is something that the Spirit within us wants to change. We can learn from the ways in which others have overcome the same problems. Churches grow in proportion to their ability to overcome these challenges.

After all, there is at least one major Christian leader, Rick Warren at Saddleback Church, who tells his audiences that he learned from what we did as a successful group back in the seventies. Others, such as Bill Hybels at Willow Creek Church, state that in their early days they were taken to be a Unificationist front group. Such were the similarities back then. On April 15, 2000, True Mother pointed out that Rick Warren's success was due in part to his adopting our workshop system. She called the church leaders present with her, including me, to create success equal to Rick Warren's, and more, because we have a deeper revelation of God's Word.

Another objection is that these groups are so friendly to the culture that they have lost the prophetic edge. It cannot be denied that we push the doctrinal envelope into the future. But they are, in my estimation, counter-cultural even if not radically prophetic. Look, for example, at the home-schooling movement and the pro-choice movement that many of these churches support. The Promise Keepers surely have their share of liberal mainstream critics. John the Baptist was a prophet who gained a large hearing in his society. There is no law saying that a prophetic message cannot stimulate joy, radiate vitality, give life and draw upon culture-specific metaphors and media. What I am proposing need not compromise our prophetic message. Ironically, these churches receive the "you are too culture-friendly" criticism from other bureaucracy-bound Christians!

As I will do with Father's words, I will sprinkle this text with references to and examples of successful church growth strategies in America.

- **Our own models of success.**

While we know that we are not living up to our potential and calling as Tribal Messiahs, no one can deny that one reason for our church's slow growth is that True Parents have invested in other areas. So let us look at models of success we have had in other areas besides the church *per se*. I want to put forward four models of success in our own movement in America: the Universal Ballet, the True World Group restaurants, the New Yorker Hotel and, last but not least, one church: the Oakland church. Let's see what we can learn from what these leaders and members have already accomplished.

## **CHAPTER THREE LESSONS FROM OUR MODELS OF SUCCESS**

It was Michael Balcomb, World CARP president, who told me that perfection is our enemy. Our dreams are often so magnificent that we refuse to recognize the value of a first real step taken toward realizing them. We are called to bring one new member each month. This goal is so intimidating that it can discourage us from even attempting to bring one person per year or per decade. Sometimes the small steps are the most meaningful, even if compared with the kingdom in all its glory they seem miniscule. Such is the weakness of utopians of all kinds.

Let us not let the glory of heaven blind us to the opportunities for small improvements on earth. Let not the fact that the following strategies may seem trivial and not worthy of our grand vision, deter us from recognizing their value. God can work through small steps. Recall the fate of Solomon, who built a temple for God and then virtually told God not to enter it because he thought it was too small: “But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less the house that I have builded?” (1 Kings 8:27; cf. 2 Chronicles 2:6) God may just *love* to dwell in your Bible study group or Cub Scout Troop.

### **A lesson from the Universal Ballet**

#### **POLICY:**

- Identify something you are good at and have a passion for and do that.

#### **ACTION:**

- Invest funds and work with professional people even if they are not our church members
- Long term commitment from the movement
- Practice! Practice!

#### **RESULTS:**

- A world class ballet company
- Fulfillment for all parties
- A real contribution to the world of ballet and of culture in general
- True Parents’ prestige boosted

### **Application of the lesson from Universal Ballet to the church**

#### **POLICY:**

- Find the people who want to be church leaders and are good at it. Allow others to find what they really want to do.

#### **PROJECTED ACTION:**

- Invest in church leadership and church development and keep a steady course, protecting that territory for the long term.
- Work with professional people even if they are not our church members.
- Create a school or institute for the education of leaders and laity.
- Study and develop models of success.
- Encourage and validate innovation and reward success for True Parents.
- Do not allow campaigns to divert the focus of attention and investment.

- Practice! Practice!

PROJECTED RESULTS:

- A world class spiritual movement
- Fulfillment for all parties
- A real contribution to humankind
- True Parents' victory

**A lesson from the True World Group**

POLICY:

- Close restaurants that are losing money, even in the face of a providential goal

ACTION:

- 2/3 of restaurants closed
- Number of restaurants: 100 → 35

RESULTS:

- Gross monthly income: \$2.6 million → \$3.2 million
- Average income per restaurant each month: \$26,000 → \$91,430
- Administrative overhead: way down
- Profits: way up

**Application of the lesson from True World Group**

POLICY:

- Close church centers that are not growing and sell buildings we do not need. (Compare with the demolition of those *historically priceless halls* in which thousands received liberation at Chung Pyung Lake! Does anyone miss them?)

PROJECTED ACTION:

- Research the viability of our church centers
- Close probably 2/3 of our church centers and bank accounts

PROJECTED RESULT:

- Free up members to develop local projects according to need and interest (schools, new churches, social action).
- Reduce the size of regional and national offices.
- Increased results, energy and pride.

**A lesson from the New Yorker Hotel**

POLICY:

- Utilize professional management, a working, hands-on board and disregard race in determining leadership.

ACTION:

- Entrust the New Yorker project to an active American board and hire industry professionals.

RESULTS:

- The building moves from a \$60,000 monthly subsidy to \$100s of thousands in monthly income.
- The building is completely renovated.
- New Yorkers' respect for TP rises (positive New York media coverage—we are shocked! Shocked!).

### **Application of the lesson from the New Yorker Hotel**

#### **POLICY:**

- Take a professional approach to growing the American church and disregard race

#### **PROJECTED ACTION:**

- Work with professional management and a hands-on, working board.
- Empower our church leaders with training and support.
- Develop vertical culture with indigenous appeal.

#### **PROJECTED RESULT:**

- Increased membership
- Increased financial foundation
- Substantial foundation for True Parents in America.

### **A lesson from the Oakland Church**

The following strategies were very successful in the Oakland community, 1972-82, and were carried forward in the same area by CARP in the 1980s. The New York church under Reverend Kamiyama in 1973-76 and Dr. and Mrs. Durst in 1980-83 employed much the same strategies. Although I argued above that we cannot utilize these exact strategies today, in particular outside of a total family church environment, there are still very important lessons to be learned. I will argue that we can apply these methods in our family church. So let's look at this witnessing model a little more closely, with an eye to the lessons we can take from it.

#### **i. Stable, step-by-step educational program**

##### **Step-by-step curriculum:**

- The main point is that each step ends with an invitation to take the next step, and the next step is ready to go immediately and is harmonized with the previous step. Therefore, people have a clear and simple goal in doing outreach: just inspire the person to value the next step.

##### **Introductory lecture:**

- It should be very upbeat, simple to a fault, humorous, inspirational and idealistic.

##### **Weekend workshop components:**

- Simple but essential lectures on creation, fall, Jesus and history, that address fundamental questions about the existence of God, purpose of life, good and evil and that the messiah is on the earth.
- A lot of music, joyful and easy to learn.
- Small group discussions that focus on each individual's response to the lectures and questions. Groups have a leader and assistant leader.
- Small group activities such as preparing skits and song-writing and performing for the evening entertainment.



- Saturday evening entertainment.
- Testimony time after the entertainment, prepared well by an older member who tells their story of how they joined the movement.
- Exercise after getting up in the morning; no smoking, alcohol or drugs.
- Strict separation of men and women.
- Team sports
- Prayer
- Care and concern about each guest (talk about guest friendly!). For this to happen, it is vital that the new guest's spiritual parent attends the workshop with the guest. This is the personal bond; the spiritual parent is most concerned about the guest's welfare; and it is a reward to the spiritual parent for bringing a guest.
- Often, members who are getting dry spiritually can replenish their hearts at the weekend workshop.

→ **Seven-day workshop** that ends with the next 2-day workshop and includes the revelation of True Parents as messiah. The attendance at the weekend workshop at the end of the 7-day is vital because it gives new life to see new participants reborn in the weekend workshop. The components are mostly the same as the weekend workshop, only more time is given to everything and the atmosphere is a bit more relaxed and intimate because of the commitment that the guests have made for the sake of being there.

→ **21-day workshop:** the goal is for the participants to make a long-term commitment to God and True Parents, such that they can join in actionizing.

**2. Lecturers:** Lecturers are thoroughly familiar with the spirit of the entire program. Lectures in Oakland were common sense, biblical, with lots of humor and examples. When I attended an Oakland 2-day workshop in 1980, as a Ph.D. student participant-observer, I was struck with the focus on theodicy—how we can believe in God in the face of the world's evil. There was a good deal of emphasis upon the human portion of responsibility as well.

**3. Leadership:** Americans out front, with non-Americans leading by supporting from the background. Mrs. Durst, Rev. Kamiyama and Dr. Seuk did not hunger to stand in the spotlight.

**4. Workshop staff and witnessing members:** A successful system will produce both. Oakland had a stable core staff and clear hierarchical system. While expressing the most horizontal affection, it had the strongest vertical system I experienced.

**5. Facilities:** It seems best to have them in a pleasant location out of the city—in a place where the people can connect with nature, get away from things, make noise and have sports. So adequate space is necessary. Other than that, it can be very simple, rustic and even Spartan. Sleeping bag accommodations are fine. The Oakland workshops used an old barn, affectionately called the Chicken Palace. The lesson is that “form follows function.” If it is suitable to accomplish the purpose, keep it. If it is not suitable, change it.

**6. Witnessing area:** Traditional witnessing is area-dependent. You find success in a very specific environment, namely a place that young people associate with “the end of the rainbow,” a place where their dreams might be fulfilled, a place that is the goal of their travels. Such areas are rare, but people are everywhere, normal people

who are not on the road but are nonetheless unchurched and, as Thoreau put it, “living lives of quiet desperation.” What we need is the right bait and hook for middle Americans.

**7. Actionizing program:** Actionizing means putting the Principle into action back in “real world.” The new member with his/her spiritual parent learns how to witness and fundraise, in a relatively relaxed environment that also includes a lot of study. The witnessing and fundraising bring the person a great deal of self-affirmation. The new member becomes part of a small group in the center (a trinity).

- Education integrated with practice of witnessing and fundraising.
- Advanced workshops
- Regular and continual workshops (complete and continuous focus, protecting new members from other activities)
- Preparation for the matching (Rev. Andrew Compton, who has led witnessing activities in New York for many years, considers that a 2 – 3 year learning curve is necessary before sending a candidate to the matching).

**8. A spirit of joy:** This is a culture that is absolutely necessary. I remember the testimony of one sister who determined to literally leap out of bed in the morning praising God. I was struck by the constant phrase, “that’s great!” applied to everything that happened. There were signs in the bathroom reminding the users to “leave a plus.” Positivity and gratitude were encouraged. I thought it a bit corny at the time, but realize now that it is a very effective psychological means to live a successful life. Robert Schuller, anyone?

### **Application of the lesson from the Oakland Church**

I believe that we can and should apply these effective strategies in the context of a family church. We should develop and apply these methods in order to make them work in a less intense environment. In fact, I would go so far as to consider the family church to be an expanded form of the effective workshop. I find it helpful to categorize these strategies into four areas: worship, education, small groups and personal ministry. The spirit and impact of the introductory evening program is created in the worship service. The curriculum of the workshop series, two-day through 40-day, is provided through a variety of course offerings, including Sunday school, evening studies, retreats and so forth. The intimate personal contact is created in the small group ministry and counseling for personal ministry.

Here is a brief elaboration of each of these areas.

**WORSHIP.** Bridge the gap of trust—make the person willing to listen. A good Sunday Service that gives the experience of God is necessary. It can serve the purpose of the evening program. This means it must be seeker friendly and to some extent culture-friendly. Effective churches place a great deal of emphasis upon the music, and normally it ranges from folk to rock style. The music is a time of worship. The “worship team” is also the choir/band, and they are seeking the same experience of God as everyone else—they are not performers, they are co-worshippers. A good Sunday Service means to bring the Holy Spirit, to give people spiritual food, healing, happiness and hope. This will be the topic explored in Chapter Four.

**EDUCATION.** Bridge the gap of understanding—develop the person’s perspective through an education track. Once people are attracted to us, we must teach them. We cannot jerry-rig a workshop whenever there’s a guest—we need to have a regular education program in place, basically a series of Principle presentations. And our teaching is clear but not doctrinal; it has a rich resource in the lessons of the Bible stories. Education should have a broad range of offerings, including evenings and weekends. Utilize the next component—small groups—as an environment for education. We will explore this further in Chapter Five.

**SMALL GROUPS.** Bridge the gap of commitment—develop the person’s lifestyle. All growing churches have small groups, even just Bible study groups. This was also a key factor with Oakland, both in workshops and center life. Donald Miller found in his surveys that everyone said that the real life of the church is in the small groups. The Willow Creek leaders found that the bigger they became, the smaller they had to become. Small groups are essential to True Parents’ ministry as well. Chapter Six will develop these themes of small group ministry.

**PERSONAL MINISTRY.** Bridge of gap of offering—develop the person’s gifts. A personal ministry means that the individual discovers the unique gift that is his or hers, and offers it to the world for the glory of God. The church exists to be the environment in which this takes place. The church is not for the purpose of displaying the glory of the pastor. It is the place to bring out the glory of every individual. In Unification parlance, personal ministry translates into Tribal Messiahship. The purpose of church leadership is to empower Tribal Messiahs! Chapter Seven will unpack this exciting topic.

I will in the next four chapters explain further these four components of church community life. I believe that they are nothing other than the “family system” that Father wants us to use. Following that I will discuss what Father has been calling for over the past few years: restructuring the American church by practicing the family system.

## **PART II: THE PRACTICAL PART**

### **CHAPTER FOUR WORSHIP SERVICES**

"You have to hold service gatherings in an earnest manner. As the last days approach, you must gather more often and with more devotion to worship service." (Belvedere, March 5, 1995)

I am of the mind that the weekend service is the organizing point around which the entire church life should revolve. At the core of its community presence the church offers one consistent, excellent, unchanging, heart-winning and church building program every week: the weekend service.

We should design the weekend service from the point of view of the person who walks in off the street, or the skeptical parents whose son is thinking of joining World CARP or STF, or the journalist who wants to see what our church is like. As Father said, "I only speak the way God instructs me to. But sometimes, in order to match what people need, I will speak to match the level of the listener. ... Everyone must speak at the level of their listeners so they can understand." (*WSL I*, p. 113)

Father makes this point even more strongly when he discussed the type of worship services we should do in America. "If someone says, 'I have always wondered about the Unification Church, I think I'll go and see,' and goes to the Washington church, if that person leaves saying, 'What was that all about?' then it is the same as if you cut off their head." (*WSL I*, p. 122) Father could not be clearer about this, and we can only benefit by putting his words into practice in building our church.

Bill Hybels, leader of the Willow Creek Church, picked up this same insight when he was a teenager.

"On Sunday morning Bill picked [his friend] up, drove out to his little white church in the country, and experienced the longest sixty minutes of his life. It was the first time Bill had attended a traditional church service with a genuine, downcast, openhearted unbeliever on his elbow, and it was an unmitigated disaster. Everything that happened was wrong for an unchurched kid. During the prelude, the kid looked as if he were going into shock. The 'already convinced,' who had grown upon this liturgical diet, were accustomed to hearing ancient hymns 'interpreted' by ten-year-old flautists or less-than-proficient pianists; they appreciated the 'heart behind it.' But it was unlike anything Bill's friend had ever heard in a public setting. 'Why aren't people throwing things?' he asked in a bewildered whisper.

"From there it went south. They did a standup-sit-down thing several times, and the kid never did catch on. He listened, mystified, as a vocalist sang of seraphim and cherubim. Then there was the Creed. This was a hit, since the veterans had it memorized and Bill's friend had to stand there conspicuously mute. The Law was a hit too, because he'd broken nearly all of it, which made him think he was probably not too welcome there. Then came the sermon. *No, please no, not the minor prophets*, Bill pleaded silently. But sure enough ... Amos ... locusts ..."

Later, Bill's friend gave him his reaction: "I've always appreciated the fact that you are normal. You dress normal. You drive normal. You play baseball normal. You talk normal. But what you took me to on Sunday was not normal." (*Rediscovering Church*, pp. 31-32)

Could this story have any relevance to the lack of guests at our Sunday services?

I hope it is clear that Father's approach to worship service, in the context of the local church, *is exactly what succeeds in America*. Many churches other than our own are putting Father's words into practice without knowing it. As a result, they are growing much more than we are.

Consider another statement from Father: "You need to give lectures appropriate to the particular atmosphere." (*WSL I*, pp. 123) Father is saying that we have to be sensitive to the atmosphere. He does not mean the weather; he means the spiritual situation of the guests! We cannot talk over their heads, or we will, as Father put it, cut off their heads, spiritually. He means that they won't come back, and they will lose their chance for spiritual life. And it is very easy to talk over their heads, because they are ducking.

### **WORSHIP AS A CONDENSED WORKSHOP**

We have to compete with a vast array of powerful external attractions. Our service has to have life and content, which comes through investment and creativity in getting across the message of True Parents and the Kingdom of Heaven on Earth. What I am going to do here is review the components of the weekend workshop I listed in the last chapter. I believe that they each have an important place in the weekend worship service.

- The sermon should model on the simple but essential lectures on creation, fall, Jesus and history, that address fundamental questions about the existence of God, purpose of life, good and evil and that the messiah is on the earth.
- A lot of music, joyful and easy to learn.
- Skits that are entertaining and teach a lesson that is consistent with the sermon topic.
- A testimony prepared well by an older member who tells their story of how they joined the movement. Some churches call this a "faith story," because young people don't know the meaning of "testimony" in our context. (Churches actually spend time training their members to give their testimony.)
- Prayer.
- Care and concern about each guest. For this to happen, it is vital that the new guest's spiritual parent attends the workshop with the guest. This is the personal bond; the spiritual parent is most concerned about the guest's welfare; and it is a reward to the spiritual parent for bringing a guest.
- Often, members who are getting dry spiritually can replenish their hearts at the weekend workshop. **THIS IS IMPORTANT**. Many who oppose seeker-friendly services argue that they do not nourish older members. I reject this argument. Older members need to hear "Principle 101" early and often. Truth is truth. Also, the **BEST** nourishment for any member, old or young, is to have a guest—their own or someone else's—get inspired by the truth. A member will be more nourished by raising up a spiritual child than by attending a hundred "members-only" services.

- Small group discussions that focus on each individual's response to the lectures and questions are not appropriate in the service, but can and should take place in Sunday School settings or small group meetings during the week.
- Small group activities such as preparing skits and song-writing and performing for the evening entertainment. This is the ministry of the "worship team." A church, by the way, can have more than one worship team.

**Elements of an effective workshop that cannot be duplicated in the service, but should take place elsewhere in church life:**

- Daily exercise, no smoking, alcohol or drugs. I was liberated, as many of us were, to be in an environment free of smoking, alcohol and drugs. And our generation is health-conscious and so encouragement to exercise is a plus.
- Strict separation of men and women. This translates into our overall ethic of true family values. But why not consider separation of boys and girls in Sunday School once they hit puberty? I think that is a great idea.
- Team sports. Recreation is an important part of church life, for families and people of all ages.

**What an effective "workshop-in-worship" does NOT have:**

- Recitation of the Family Pledge
- Bowing
- Mansei's
- Announcements that are irrelevant to the experience of the guest. Father once said, "In the future, directions should be given through a system rather than through public announcement." (*WSL* I, p. 163) This means that internal directions and news can be conveyed in many ways. It can go out through e-mail, phone trees, tables in the lobby or small groups. According to Father's words, we should not announce them publicly. I note that Father always leaves any service at which he speaks well before announcements take place. If it's a courtesy to him to spare him the announcements, it's a courtesy to everyone!

In Martin and McIntosh's analysis of effective worship services, they deal with how difficult it is to integrate announcements into worship services. While offering several options, they never come to Father's conclusion that we simply not make public announcements. But consider: in the middle of *My Fair Lady*, or *Les Miserables*, or a Beethoven concerto or Backstreet Boys concert, does someone come out to make announcements about the cast rehearsal time, or next week's program schedule, or that people should pray for the lead singer? Of course they don't. To do so would *destroy the atmosphere*. It is a work of art that is going on. Now, shouldn't the worship of God be the greatest work of art? Shouldn't it have the deepest and most profound atmosphere? Why should the devil create all the spiritual atmosphere?

- A children's sermon. This may just be my opinion, but I am always put off by the discontinuity and break in the atmosphere the children's sermon creates. We want to build momentum in the service. For me, having thirty kids clamber up to the front, sit on the floor and listen to their own message, no matter how wonderful it is (and, sorry to say, some of the children's messages I've heard

surpass the adult message that followed!), it always is a *distraction*. I say, drop it. If the service is exciting—and brief—enough, you can keep the kids there, as I often did at Manhattan Family Church. Otherwise, make their own program in another room.

- Formalistic separation of worship team and congregation. Remember: your guests are ducking. Lower yourself, as Father does, as Jesus did. Of course, people may want to look up to their leaders, but, on the other hand, you could be creating a congregation with a lot of stiff-necks. And you know what Stephen said about stiff-necked people.

### **Other points**

- Simplify the sermon so as to leave one message clear in the mind of the audience. The sermon, songs, announcements, and drama if you have it should reinforce the one message.
- Project song lyrics, announcements and even sermon points onto a wall or screen that is easy to see. Use powerpoint software.
- Utilize the “more music, less talk” principle. Everyone is happy to attend such a service. I feel that, in most cases, a short sermon is a good sermon. Leave people asking for more. As Rev. Levy Daugherty puts it, “Don’t leave them glad two times. Glad when you stand up. And glad when you sit down.” As usual, True Father put it best: “... as you give a lecture, you should not say too much. It should be a five minute lecture. At the most 15 minutes; you should not exceed 15 minutes. Then, you should visit every day and through these efforts strengthen the bond.” (*WSL* 2, p. 99)
- Now, as far as the “more music” part, **people love music**. When three teenagers in our Westchester church banged out a punk-rock remix of “Principle Youth March,” everyone loved it. Why? **Music brings the Holy Spirit**.

Let me pause here for a moment. Consider Father’s words: “In a course that is mandatory, the phenomenon of revival does not occur. It has to be exciting.” (*WSL* Part I, p. 114) He is saying that our music and our preaching has to be exciting. It cannot be mandatory, just an obligation. When I attended a Johnny Lang concert at the Manhattan Center last year, I saw not much talent but overwhelming emotion. The place was packed. Why? Because people thirst for emotional experience. The church in worship CAN and SHOULD offer emotional experience, centered on God. That’s what revivalism is all about.

Continuing with Father’s words: “Without any direct experiences, a spiritual leader can do no work. ... The most valuable thing is a direct experience-based faith.” (*WSL* I, p. 114) The minister, you and me, CAN DO NO WORK unless we give the people DIRECT experiences. In our worship service, we give direct experiences. But to give them, we ourselves must have them and share them. The only time I’ve given direct experiences of the Holy Spirit to others is exactly when I’m having the same experience.

Then we can appreciate another thing Father said about how to bring people to God: “Witnessing should not be done centered on words. People follow because of their own self-realization.” (*WSL* 2, p. 84) He is telling us that we do not convert people; the minister does not convert people; God converts people. What we do is create the environment in which God can do His work.

- Should you use drama? All I can say is that we used skits in the effective workshops. Skits tell a story that sermons sometimes cannot. They are a good balance and supplement to the more conceptual medium of the sermon. Even our incredibly corny skits at Manhattan Church were a big favorite. They are a way to get the youth involved as performers.
- Concerning creative development of worship, let me ask you: who is more disobedient to formal service rules than True Father? He has no regard for time schedules. He has no bulletin, no music, sometimes no opening prayer, and he departs before announcements. That is not to say that you or I should copy his style. But it is to say that you and I should find our own style. What is *your* style? 1950s Presbyterian?
- Here is a possible fifty minute service schedule:

10 min	Song service and call to worship
1 min	Prayer
3 min	Announcements / hello's to all / welcome special guests
7 min	Drama / offering plate goes around
4 min	Fill out registration card / solo performance
15 min	Scripture and message
4 min	Meditation / meditative song
6 min	Closing song and benediction

Obviously, to keep your service this tight, you need to do what? Rehearse! Yes, rehearse. Your service is your public face; it is your self-presentation to the world. More than that, it is the doorway through which God can enter someone's life. It's worth the effort!

The WestRock Church (Westchester and Rockland counties, New York) has been doing a 40-minute service, because of pressure from the Sunday School for their worship space. The members love it. When most of our services are just getting started, theirs is already done. I hear testimonies of God's spirit entering into the service strongly.

## **THE PSYCHOLOGY OF THE SEEKER SERVICE**

Once we create a true love atmosphere, we do not need to TELL people that we are creating a true love atmosphere. We just go ahead and create it. If it's real, they will feel it and join us. As Father said, "If you make a fire in a stove during the wintertime, even if you do not explain to the people which one is the cold stove and which one is the hot stove, because people can already feel the heat, they will naturally gather around the hot stove." (WSL 2, p. 152)

We have to realize that people want to avoid being converted. Call it Satan or just coping with the pressures of modern life, most people are resistant to something very different from what they are accustomed to. The more common and natural and recognizable we are in the worship service, the better. We want to be recognizable as the friends, family and community that they have been looking for. The guest should be able to relax. When the guest is relaxed, then he or she will start to absorb things.

To accomplish this, our service should reflect the culture of the guest. Father has gone so far to tell us that he creates his sermon on the spot, based upon his feeling for a guest who is there. "There are many times when I haven't prepared that I pray after reading the Bible and the topic comes to me" he said in *WSL 1*, p. 111, "After



seeing what? After seeing the people. As soon as you see a person, you say, 'ah, that one is this type' and you compare that person to yourself. 'Oh, when I was like that, I was in such and such a circumstance, and my heart was like such and such.'... It is like giving a sermon to yourself." What a beautiful sentiment! Father tells us to derive our message from our own life experience, based upon how our life *connects with the life of the listener*.

This means that we have to know the *culture* of the listener. We have to speak his language, to his heart. Consider this comment from two Baptist leaders who have had great success in planting churches in various cultural settings: "Culture forms the matrix in which people's lives are shaped. Things like values, codes of conduct, dress, language, family, attitudes, and many other human characteristics are imparted by culture. ..." Therefore, the presenter has to fit with the cultural expectations of the listener.

"The further a person is removed from his or her culture the more difficulty he or she experiences in coping, adapting, and feeling comfortable." (Ahern and Thompson, p. 33) A church that is in harmony with the local culture is what Rev. Michael Jenkins calls a "public church." In a public church in America, we need Jesus and the Holy Spirit. That's why, I think, when Father first came to America and spoke publicly, he gave classic messages about Jesus and Christianity. After all, Jesus is working primarily in America. We can let him work in our worship time.

Let me continue on this point. Father preaches from the Bible. Have you ever heard him quote the Q'uran? How about the Bhagivad Gita? How about the Bible? Yes, he teaches and preaches from the Bible. He once explained how he uses the Bible when he preaches: "If you say, 'sermons are only for Sunday,' when it becomes Sunday you say, 'Where in the Bible shall we read? Come out you holy song, come out.' This is not what you should do. Do not do this. Center on your knowledge of people, center on the living resources, extract relevant miracles from the Bible, and give a fun sermon comparing that person's experiences with the content of the Bible. Then the listener will be completely blown away. When he hears his own experiences, he will like it. You must go do it like this." (WSL I, pp. 114-5)

Did you note everything in that statement? Father said, "give a fun sermon." Have you heard any preacher make people laugh more than Father does? He told us to compare people's experiences with the content of the Bible. That is, make your sermons practical, useful. Allow people to IDENTIFY with it: "When he hears his own experiences, he will like it." That means that guests are not going to be very moved by a sermon on the next blessing campaign, or on the ten points of being a Tribal Messiah, or on why we should go fishing in the Pantanal. We should give sermons about what people are going through, based on our own insights and the scriptures, biblical and hoon dok hae.

Before I give a sermon, I spend more time praying for the members than I do praying for the sermon. After you have gathered your heart and prayed, "Father, I have to bring these people up but how do I do it? Is it this way or that way?" You preach according to your heart's commands. WSL I, p. 111

The seeker service is designed to be an easy first step into the life of the family church. (Another first step is the small group, to be discussed in a later chapter.) You

should design your service with your guests in mind. Many new paradigm churches offer catchy rock-style music played by their young members. Worship team members dress in jeans and tee shirts, even the pastor. Others are more formal, in suits, ties and choir robes. Some don't announce the offering; instead they just pass around an oversized movie theatre-style popcorn bucket. Kids sit on the floor in the aisles. We needn't copy anyone in particular. The point is that these people found a way to reach others. They help them feel at home so that the word of God can reach them. We have not yet, in America. We need to reach and move people.

In the early days, we are told, Father would dress very casually for worship services and sit in the back until it was time to speak. New guests thought that President Hyo Won Eu, the worship leader, was the famous Reverend Moon. President Eu wore a suit. They did not even pay attention to the man in the back who wore laborers clothes. In later years, Father would dress up. But he always speaks appropriately to the audience. He often asks people who haven't seen him before to raise their hands. The point is that Father reached the people where they were at and brought them to have an experience with God. We must find the way to do the same.

You must go to the lowest position and pull yourself up. ... you cannot wear a suit. Does a laborer wear a suit? I started wearing a suit to do sermons after 1970. And it wasn't even a real suit. I wore a laborer's uniform. *WSL Part 1, p. 112*

There is a great deal of competition to our message out there in the world. People hunger for the experience of the holy. There may be many ways in which it can come. All you need to do is find one. But if you don't find even one way, then you have failed and you are not worshipping God but paying obeisance to your own way of doing things.

### **THE KEA PRINCIPLE**

As Father says, we must speak to where the people can understand us. New guests have no idea what is indemnity or a John the Baptist. New guests cannot be expected to understand broken English. This means that Koreans preach for KEA, Japanese for JEA and Hispanics for Hispanic Church. For the same important reasons, we must have Americans preach for the American church. In other words, we must speak the language that people understand. A language is more than just words. It is idioms, phrasing, cultural signs and signals, sense of what will move people and what won't, style of music and so forth. We all know how difficult it is to convey what is funny about American jokes to non-Americans. Non-Americans have no idea of the significance of the phrase, "A mind is a terrible thing to waste." But all Americans of my generation do. It's not saying Americans are better for that. It's just to say that part of living for the sake of others includes being able to communicate to them.

There are equally problematic gaps in Americans' understanding of the significance of Korean or Japanese communications. We need to bridge these gaps. That is why we have international marriages, missionary teams and church communities. But the worship service is not the place to bridge the gap. There are too many other gaps to bridge on that occasion.

The KEA principle is exactly right. According to Ahern and Thompson, “The indigenous missions principle states that congregations are healthier and more productive, and require little or no outside support, when started and developed in the context of the socioeconomic conditions and culture of the people who are to be evangelized or congregationalized.” (p. 32) Dan Fefferman shared a lesson learned by the Latter Day Saints, one that enabled them to break through in foreign missions. “They opened up to the local culture. Churches outside the US are no longer required to have basketball courts; now they can have soccer fields or whatever the local people like. They are not required to celebrate American Thanksgiving, but can *honor local cultural traditions.*”

### **Confrontation, or Conversation?**

Most likely, the guest will know that what they are attending has something to do with Reverend Moon. They probably will be on the lookout for signs that everything is under the control of Rev. Moon or that these people all worship Rev. Moon, which is the last thing they want to become part of. Therefore it is better at first to make an effort NOT to feature the glory of Reverend Moon.

We should speak the truth and let it stand on its own merit, not on the merit of Father’s authority (i.e. “Father said...”), which may (or may not) work for members but will surely fail to influence guests in anything but a negative way.

On the wall I think we should not have the church symbol but we can have a nice picture of True Parents and of Jesus. Many churches have a picture of their founder on the wall. But in general we want to remove “sectarian signals,” i.e. signs that we are foreign to the guest and hence not something that they are interested in involving themselves with. Sectarian signals would include holy songs only the congregation knows but does not enjoy, a boring message with unfamiliar terminology, a long list of announcements, pledges that the guest does not comprehend, and so forth.

### **TRANSMUTE FELT NEEDS INTO TRUE NEEDS**

By looking at a successful business, we can clearly see how the principle of service brings life. A good shop puts the customer in the position of subject. Everyone wants to be served, and God’s nature is that of a parent, wanting to serve. The store that can do this for us will succeed. This is the store that places the object in the position of subject. But we can see how the store truly is subject in the largest sense. Why? Because the store is more “other-centered.” This means that the store is practicing a greater degree of love than the customer is.

“Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” Mt. 7:9-11

Now, why do not we have lines of people going into our video center the way people line up going into our restaurants? St. Paul explains it well: “There is none who seeks after God.” (Romans 3:11) In other words, there is a distance between what people *should* desire and what they *actually* desire. The word of God is like aloe juice. People

*should* want it, but they don't. We have to deal with the fact that people's felt needs differ from their true needs.

So, to get people to go beyond to a godly level of existence, we must reach them at the point of their highest felt needs and transmute these felt needs into original needs. What are the universal needs? They revolve around the need for true love in the family. For example, parents want their children to grow well and be happy. Therefore, *the church should offer good children's education and childcare*. Husbands and wives want a deep and eternal love relationship. Therefore, the church should offer *marriage guidance, inspiration and counseling*. Youth want to find purpose and meaning in life, centering on true love—the search for their eternal mate. They are idealistic. Therefore the church should offer *youth service activities*. It should offer means of self-development. And all of these should be centered on God. And each step should be easy to take.

### **... BUT WE DON'T WANT TO BE *JUST ANOTHER CHURCH***

There is a criticism of adopting a seeker service format that we will lose our distinctiveness. I do not think that this is the case, any more than that we lose our distinctiveness by maintaining our present mainstream, doctrine-based, announcement-driven Protestant style. What I am saying is simply that we should remove the signals that make people defensive and resistant to God's love.

What is Still Unique about a Unification Service if We Take Out Sectarian Signals

- The spiritual atmosphere
- The clear and inspiring communication of truth, communicating the salvation of the world, not just the individual.
- The content of the music.
- The exciting next step for you to take. We have the goal that is superior to democracy and communism; traditional churches don't have a clear goal so, in Father's words they "... do not go in a certain direction, and lie in the uncertain and vague situation for the future."
- The happy marriages and families
- The racial mix
- The community life
- The confidence in God's kingdom coming, which intrigues the visitor and prompts them to search for its origin. After all, "They believe that at the time of the Lord of the Second Advent, the world will be destroyed." Ultimately traditional Christians "... try to escape from the world," whereas our view is completely world affirming and confident of building God's kingdom on earth as in heaven.
- Father observes that many Christians "are arguing that their own denomination is the best." The *growing* churches are not, and we should not either.
- Old-style denominational churches are, in Father's words, "like fingers that do not move together, but move separately and individually." We too must become one if we are to succeed.

(The passages about the differences between us and traditional Christianity are from a speech given June 1, 1983, found in *Way of Unification*, Part I, pp. 316-7)

## **WORSHIP SERVICE AS A PART OF HOBBY LIFE**

It is very important that you truly enjoy the service. If you enjoy it, the joy will spread to others. Do what you enjoy. This is the meaning of hobby life. Then even if people don't come, at least YOU had a good time! But they will come. You can teach about the sacrifice later, in due course. A witnessing Sunday Service is a kind of performance, entertaining but also illuminating.

Pastor Dan Southerland tells a good illustrative story. A family is driving home from a Sunday worship service. The dad says, "That service was awful. The sermon was too long." The mom chimes in, "Yes, and the music was boring." The teenager adds, "Yeah, it was long and boring." Then the five-year old speaks up: "I thought it was a pretty good show for a buck." To improve our "show, Father advised us to "develop music and songs; make a CD. In public, sing a song, pray and give your testimony. ....Make powerful songs and spread them in your neighborhood. ....Make it interesting for youth." (True Father, Bridgeport, CT, 1998.11.21)

Finally, whatever the style of service, it is absolutely necessary that it be consistent so the members know what to expect.

## **THE LARGER STRATEGY: WORSHIP AS A LEAD-IN TO EDUCATION**

- A witnessing service should have one primary goal: to get the guest to attend a presentation on the Principle, or some way or other take *the next step of involvement*. At least it leaves them wanting to come back next week.
- This means we need to HAVE a next step.
- Next, we need to make it very SIMPLE to take that next step—or there could be several options for a next step. Probably the more, the better. Have sign up sheets outside the door, a sandwich waiting and transportation or the speaker ready.
- Some individual or team needs to focus most of their time each week to the preparation of that one event, together with what leads into it and what emerges from it.

### **ACTION STEPS:**

- Study about seeker services. Familiarize yourself with the idea of a service that attracts people, that is designed around what the guest is familiar with. A seeker service tries to make the guest feel comfortable. It tries to uplift the guest's spirit and affirm the guest's participation. It is designed to be understandable, to reach the heart and mind of the guest. It offers practical guidance, meaning points that the listener can put into practice. It is seeker-centered, not member-centered.
- If you don't think it's a good idea, then don't do it! Stop right here. But if you think it's a good idea, proceed!
- Discuss this over with your members. Get as many people on board as possible. Create consensus. As Father once said, "You must pray and consult with members all night. It is development when you continuously stay up nights debating the truth." (WSL 1, p. 115)
- A seeker service should be inclusive, but cannot please all the people all the time. Make a choice and stick with it. Have more than one service, or even more than one congregation.

- If the congregation is not ready to create skits for Sunday morning, then have everything else seeker friendly in the conventional way, but instead of a sermon have a 15 minute Hoon Dok Hae. Prepare it well so that it flows well and is relevant to the audience.
- Start a band. Buy equipment, including a great sound system. Use the second generation to play the music. Be sure to have a bass and drums. (Famous quote: "Pastor, I want to feel God this morning. Turn up the bass!"—courtesy Glen Martin)
- Rent a general-purpose space with a parking lot. Churches use warehouses, school auditoriums.
- Think through your service from the moment the guest sees your building (can they find it?) to the moment they depart, including rest rooms, signs, ushers, childcare, etc.
- "Do you think you can be successful in witnessing by telling them to simply come and listen to the lectures, to the principles of creation, for example? Rather, it is better to grab on to one's nose and tell jokes, becoming friends by being informal and casual." (*WSL 2*, p. III)
- Practice, practice, practice.

## **CHAPTER FIVE EDUCATION**

Each local church needs a step-by-step educational program, beginning with Sunday Service and moving through stand-alone lectures and half-day, one-day and two-day seminars. These courses should take the person along the path that we formerly covered through the introductory lecture, one-day or two-day workshops, seven-day workshop, 21-day workshop and forty-day workshop, including internal guidance. We have a palette of rich educational content.

What we need, I am well aware, is, in the words of Steve Jares, “something I can hand to my neighbor.” We need a curriculum for unchurched people, on the one hand, and a curriculum for church people, especially Christians, who are already on the road of kingdom building. We need to develop levels of education, with clear goals and methods, a secure system even with certificates of graduation denoting commitment to God and True Parents.

I do not think that headquarters can or should produce all these materials, although we should definitely do more than we have been. The best education is generated locally. It begins with *hoon dok hae* discussion groups. These are setting a fire right now in the hearts of Christian ministers. Hoon dok hae actually can serve as a bridge between our curriculum for the unchurched and for committed believers of other churches.

Another responsibility of our educational department is advanced content for Tribal Messiahs. The church leader can do this in a weekday evening service, adult Sunday school or church school classes, or through the small groups.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Worship Services	DP – TFV - PLA Presentations for all ages	Small Group Mtgs	Believer Service	Small Group Mtgs	DP for all ages Presentations Depart to 2-day WS	Half Day Seminar 2-day WS
Worship Services	DP – TFV - PLA Presentations for all ages	Small Group Mtgs	Believer Service	Small Group Mtgs	DP for all ages Presentations	Half Day Seminar
Worship Services	DP – TFV - PLA Presentations for all ages	Small Group Mtgs	Believer Service	Small Group Mtgs	DP for all ages Presentations Depart to 2-day WS	Half Day Seminar 2-day WS
Worship Services	DP – TFV - PLA Presentations for all ages	Small Group Mtgs	Believer Service	Small Group Mtgs	DP for all ages Presentations	Half Day Seminar

## BE UNCHANGING

Rev. Larry Stockstill, who has built a large cell church in Louisiana, found that we win souls by personal relationships, not by events such as witnessing blitzes, big-days, television spots or special events. These programs, he writes, lack consistency and create an on-again, off-again church. Everyone pushes, gets worn out, loses energy, and has to be pumped up again. (Rev. Larry Stockstill, *The Cell Church*)

Above is a possible monthly schedule. Of course, monthly schedules have little meaning if they are not held to consistently. It is a schedule for a sizeable church of a couple of hundred families or more. Each local church can decide its own schedule. More important than what the schedule is, is that you follow it consistently. The Family Federation in Chicago meets twice a month no matter what. They are building community. Community is being built in the Bay Area, where Friday evening Principle lectures for all ages take place no matter what, and twice a month sleepovers at the church, and seeker sensitive Sunday services, no matter what.

### **The Family Church Educational Model**

We need to have church life for families, including people at all levels of faith commitment. People at all levels should be affirmed as God's children. Solid education is provided at all levels for people to take when they are ready. This education leads people to deeper and greater commitment to True Parents. All **members eventually become "full-time members"** or, as Rev. Henri Schauflier calls them, **"fully committed members."** All members are "disciples," even as they hold a job or attend school. Perhaps this was impossible in the past, because the snares of the world were too strong and the demands for frontline, mobile manpower too great. But the times have changed. Of course, we can still witness to individuals, even though the center of gravity has shifted from the single individual communal center to the family-based church community.

### **We need to offer a life-long course of education and activities for people of all ages**

Nursery and Sunday school

The rite of passage at age 13; dedication to God and the community (in New Jersey they call this the Il Shim ceremony)

Missionary work (between 17 and 24—to prepare for the matching)

Workshops for unchurched people

Preparation for blessed marriage, matching and Blessing

Young couples education; Childbirth (8-day ceremony)

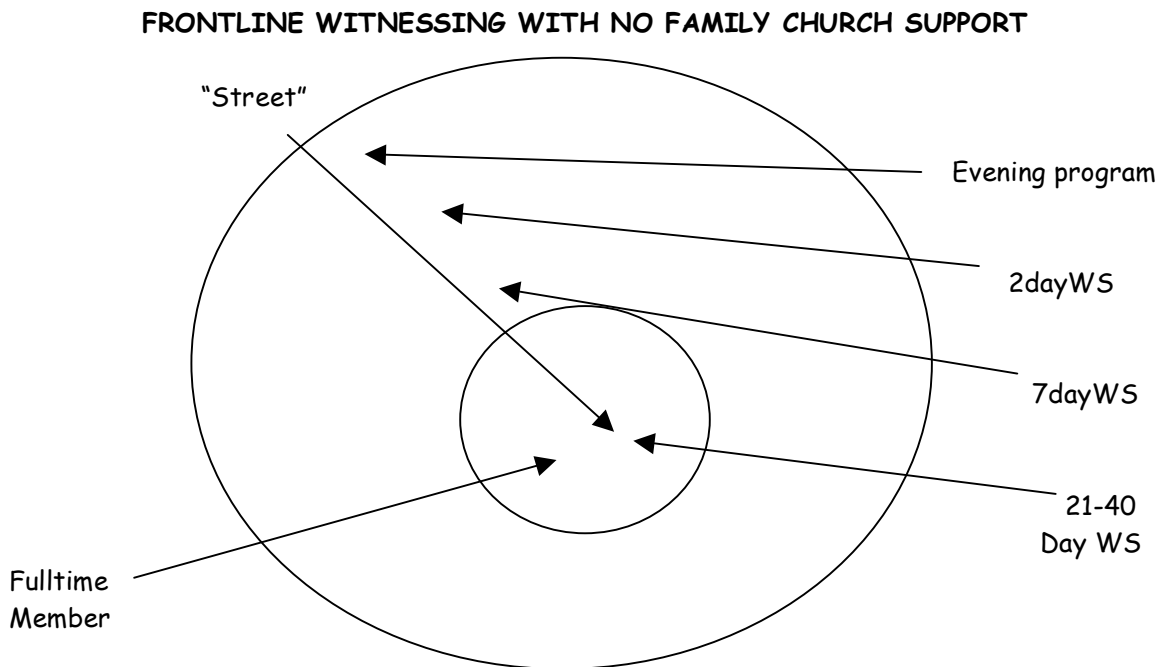
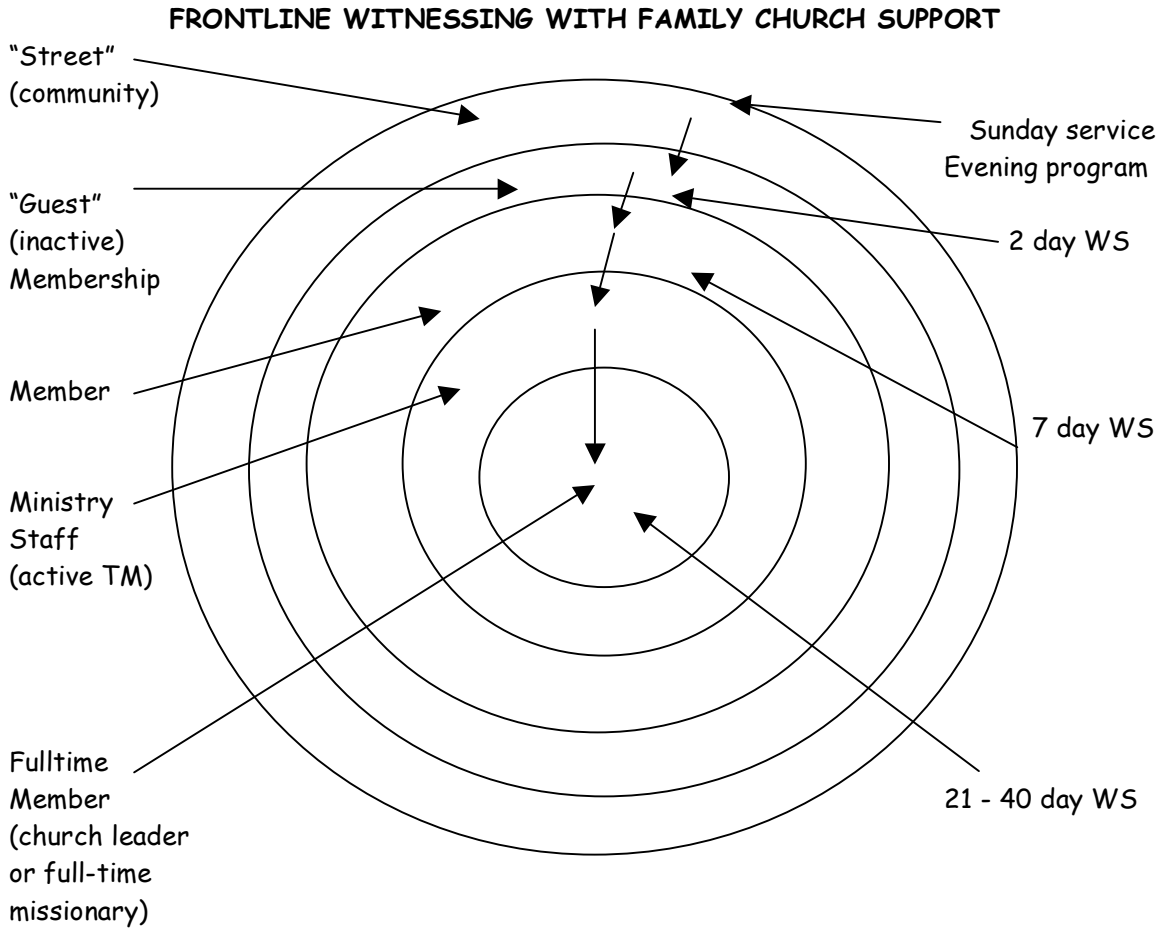
Adult activities—church and community life

Seniors education and activities after retirement

Transition to spirit world—*seung hwa* ministry

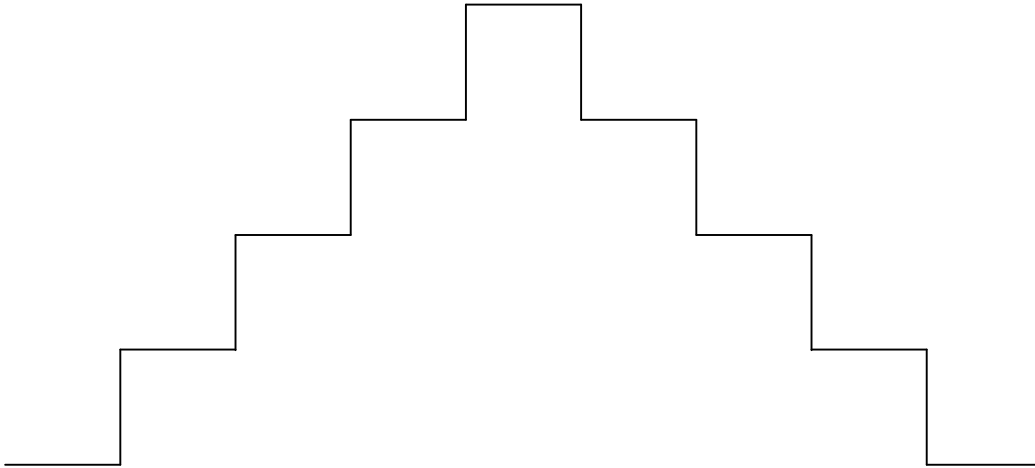
"Many churches are program focused and event-focused. They do many good projects and activities, but they do not grow. They simply move from one program to the next and one event to the next with no thought of moving in a strategic direction." (Rev. Darrell Robinson, *Total Church Life*)





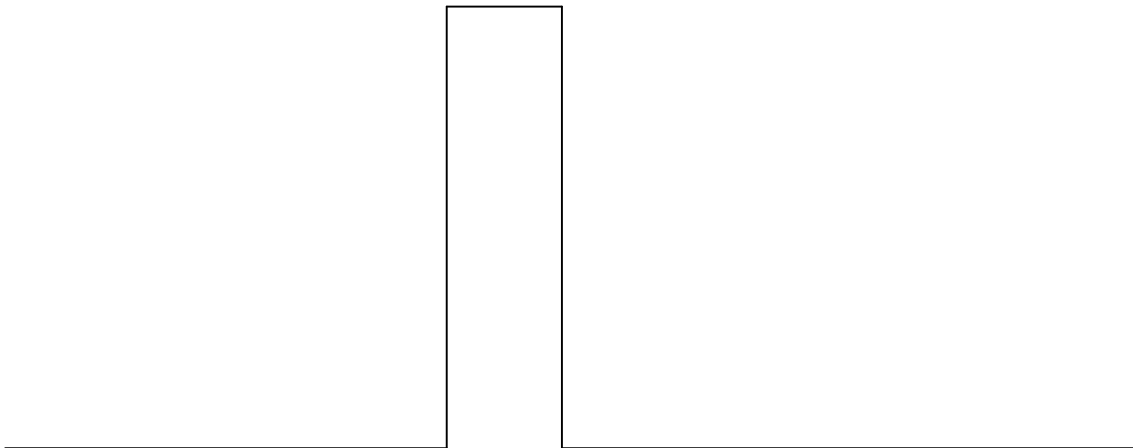
**FRONTLINE WITNESSING WITH FAMILY CHURCH SUPPORT**

**Jacob's Ladder**



**FRONTLINE WITNESSING WITH NO FAMILY CHURCH SUPPORT:**

**The Church on a Pedestal**



In the second model, the “pedestal,” there is no organized educational church life for people who just attend service or are home members (families). Therefore people are either fulltime—separated from family and career—or they are sent away because there is no place for them. This is the trait of an individualistic sect, not a growing church community.

This has been our basic situation. To follow the apocalyptic path, we had to sacrifice family and career. Therefore we have been sacrificing families (the second generation) and career (business and institutional success). The apocalyptic era is

over. God won the war. Now we are kingdom building on the foundation of God's footprints on earth through True Parents. Consider the foundation upon which we now stand.

### **LANDMARK DATES IN THE TRANSITION FROM WILDERNESS TO SETTLEMENT**

- July 1, 1991: Registration for Tribal Messiahship
- Nov. 1, 1991: Hometown providence starts
- Jan. 1, 1993: Year 1 of the Completed Testament Age
- May 1, 1994: Family Pledge is given
- May 3, 1994: FFWPU established
- August 25, 1995: 360,000 Blessing, Seoul
- April 8, 1997 the official end of HSA-UWC.
- April 10, 1997 was the end of religion and the start of the family era. HSA is to be absorbed into the FFWPU.
- August 9, 1997 Declaration Day of the Cosmic Sabbath for the Parents of Heaven and Earth ("7.8 Holy Day"), after which time True Parents can express their love for the True Children. One result was the initiation of the Hoon Dok Hae tradition. This was on the day of the completion of the 3.6 million couples blessing.
- Sept 11, 1997: Age of Fourth Adam declared, at East Garden, 7 am
- Nov. 29: RFK Blessing of 40 Million Couples (3.6 Million plus 36 Million)
- Feb. 2, 1998: Age of Completed Testament begins (Seoul). On Feb. 3, Pledge #8 is given.
- Apr 17, 1998: This date in 1935 Jesus called Father; Jesus' blessing proclaimed; proclamation of Korea = father, Japan = mother, USA = elder son at Belvedere.
- June 13, 1998: Blessing of 120 Million Couples
- Sept 8, 1998: 4.4 Jeol, Kodiak.
- Oct 5, 1998: Liberation Ceremony for the Whole of Spirit World and the Appointment of Spirits to their Area of Responsibility on Earth (Jesus-North America, Joseph and Mary-South America, Confucius-China, Buddha-Korea, Muhammad-the Middle East)
- Nov 6: Declaration of the fulfillment of restoration and opening of the Garden of Eden (Jardim)
- Jan 8, 1999: Victory of this year's motto (Expansion of the Cosmic Blessing and Uprooting Satan's Blood Lineage) and liberation of 7 generations.
- Feb. 7, 1999: Blessing of 240 Million Couples
- Mar 21, 1999: Lucifer's surrender as reported by Dr. Sang Hun Lee from spirit world
- May 14, 1999: The Ceremony of the Liberation of Heaven and Earth, at the Americana Hotel. True Father accepted Lucifer's surrender.
- May 30, 1999, Belvedere: The Declaration of True Parents' Victory of East and West
- Jun 14, 1999: 37<sup>th</sup> Day of All True Things: The Declaration Day of the Cosmic Victory of True Parents
- Sept 9, 1999: Liberation Ceremony of the Cosmic Unification for the Parents of Heaven and Earth (9.9 Jeol and 10.3 Jeol)
- Oct 23: Blessing of the Entire Cosmos that is being Liberated, East Garden (creation of the new holy candy)
- Dec 24, 1999: The CTA formally begins as the NTA formally closes.

## **THEMES OF THE MAJOR DECLARATIONS**

- God is a God of absolute faith, absolute love, absolute obedience, and this is the standard for His true children.
- The absolute, eternal, unchanging and unique attributes of God apply also to all parents, children and the family.
- The equality of God, parents and children as co-creators. The opening of the age of the fourth Adam.
- The relations of God, family and nation are fate. There can be no betrayal or divorce.
- Declaration of the all transcendent, all immanent, all abundant, all sovereign God who has all power over Satan. The completion of the four-position foundation is done in heaven and on earth and by the parents and the children. God can treat good and evil spirits the same and married and unmarried spirits both can create the four-position foundation in the spirit world and return to earth.

The result of these declarations, from the viewpoint of church mission and structure, is that the radical separation of our community from the world is not necessary. The disconnect between the world and the church is dissolving, because God has claimed victory over the world. He can claim everything in the world. This is the settlement age, not the separation age. This has major implications for the method of witnessing and education. . We do not have to ask people to give up their jobs and schooling or dramatically interrupt their everyday schedules in order to learn about and fit into the kingdom. We have already crossed this line in our hearts, but our church infrastructure has not yet made the adjustment. Our church is somewhat schizophrenic. One result is that we have no place to bring people for spiritual sustenance and education. Now is the time to restructure.

The restructuring means building communities that can minister to individuals and families in all situations of life, including our own. We reach people where they are at, and win their love and trust and gradually help them find their place and make their offering in the kingdom. Reaching out in this way, surely we will create friendships and community. Out of that mix of people, some will emerge called by God for ministry and missionary work. They will become core leaders.

## **INTERRELATIONSHIP OF COMMUNITY CHURCH AND WITNESSING**

The STF within the Family church is the link between conventional church growth and frontline witnessing to single people. A healthy church naturally does frontline witnessing within its total church life. It is especially valuable for the spiritual growth of youth. But the trends are against success in this style of witnessing. We do not practice it in Korea and Japan to any great extent.

For leaders gifted to pursue a street-witnessing ministry, a successful Family Church is the environment in which it can succeed on a long-term basis. If we have a strong church life, family educational program, social action projects and ecumenism, then active witnessing for full-time members is a supplemental means to gain new members. But research and experience prove that it should not be our only method. In the autumn of 1999, a huge amount of street witnessing brought little membership increase, because we have no family church for people to join. If we have no family educational program, no church life, no social action or local

ecumenism, then our missionary outreach is unprotected and we look like a cult. This is because we only work with young people who can drop everything to work with us full-time, and we cut off everyone else.

The results would be humorous were they not so painful. Rev. Jenkins notes the funny sight of a 50-something, gray-haired and heavy-set mother of five handing out flyers to kids on a college campus, inviting them to join her group for dinner. The kids get disoriented. We get disoriented as well. Bento Leal recounts that when he teaches Divine Principle to Bay Area youth, he feels as if he is in a Star Wars bar.

A survey of 34,000 Christians asked the question of **how they came to the church:**

Special need: 1-2%    Walk-In: 2-3%    Liked the pastor: 5-6%  
Visitation: 1-2%    Sunday School: 4-5%    Evangelistic crusade: .5 of 1%  
Church program: 2-3%    Friend/relative: 75-90%

(McIntosh & Martin, *Finding Them, Keeping Them*, p. 45)

## **KIDS ED**

Two blessed families I know personally are afraid that their teenage daughters are going to run off. No, not run off with a boy friend. Rather, run off to a Baptist church. Why? Because the youth program of the local Baptist church is so great, and the youth program of the local Unification church is, well, ... not so great. Kids, like communists, vote with their feet.

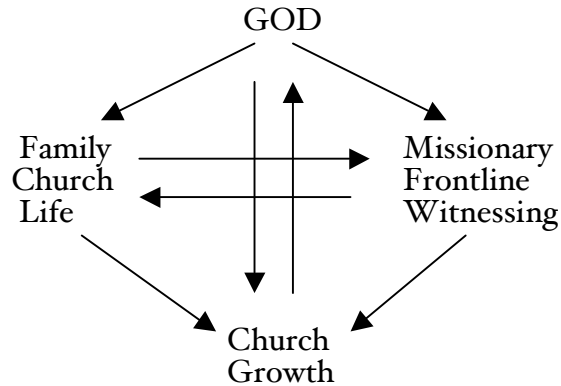
I believe that parents join churches that their children like. It's not rocket science to conclude that to get parents to join your church, one way is to create fine programs for children. Glen Martin, in his seminar on church growth, stated that the one who decides whether to come back or not is the wife. And the top two items upon which she evaluates the church are: 1. The cleanliness of the women's bathroom; 2. The quality of the childcare.

Our brother Gunther Freystetter of Miami reports about a church that had 50 members in 1996 and today has 3,000. His observation is that the reason for this tremendous growth is that they are having their young people do everything. Every aspect of church life is put into the hands of their youth. (By the way, this church has opened its doors wide to the PLA curriculum.)

Once upon a time, we were a youth movement in America. A favorite photo of mine is found in the songbook, *Songs of the Garden*, following the song #98, "Hills and Valleys." There, on a hillside overlooking a pond, is a group of American young people sitting in the grass, listening to another American young person, Jennifer (Morrison) Hager,, speaking to them. When I look at that photo, I realize that we were once the fulfillment of the youth culture of America. We were in large part creating our own leaders. We were youth leading youth.

Willow Creek goes so far as to have access cards to the children's area during worship service, so that only approved staff can go to the nursery area. We're not ready for that, but the point is that children's education is a high priority and it is an

investment that pays off tremendously in church health and church growth. Whether you see us as building the kingdom of heaven on earth based upon the acclamation of True Parents, or slugging it out to find our niche in the American religious marketplace, we can agree on the need to provide heavenly education for children. There is no excuse for our failure to invest in the education of youth.



### **A SETTLEMENT ERA FORMULA COURSE**

World CARP created a 7-year formula course for youth. Whether we stay with it exactly or develop it, it is a starting point for our offering field experience for all our interested young people. This week in Los Angeles I encountered an STF MFT. Boy, I thought, this is where I want my kids to be when they are old enough. They were into, as far as I could tell, the *esprit de corps*, the purity, the vision-defining and the deep innerwork that I experienced in the best of my days on MFT.

For most of our youth, STF is the best way to embark upon a successful life. It is the beginning of personal ministry. It provides a universal foundation for all in their spiritual life. Ministry can diversify as people mature. When the kingdom is built and witnessing is no longer necessary, activity during this phase of life can be one of volunteer public service and spiritual and moral training. It should become fully integrated into the church as our standard program for members who are 17 – 24 years old—both for those born into the church and those who convert.

Here is the present STF course:

- STF (Special Task Force): 1 – 2 years full-time witnessing and fundraising. This is self-supporting, traditional front-line work.
- College: 4 years to gain a bachelors degree. Work with the local Family Church (ideally through a campus ministry) and/or local CARP. Develop pure love and true family values oriented activities.
- After graduation: Those who are called to church leadership should spend one more year as a leader of STF, then obtain professional training for the ministry through UTS.
- Those members who are called to other vocations transition into local church activities for young married couples.

### **DOCTRINE**

I have not yet addressed the question of doctrine. This is mainly because I am addressing methods that function to build churches irrespective of doctrine. Church growth books are “doctrine neutral.” This does not mean it is not important. It means that first, they are not adventurous doctrinally. They are standard and conventional in terms of doctrine. In this area, they are completely traditional. Second, they keep doctrine practical. Their interest is not “what is truth?” but rather “how do we apply the truth in daily life?” But doctrine does play an important role in setting absolute standards of behavior, and in this respect doctrine is very important.

Our teachings, like those of any faith system, have two purposes. The first is to bring the listener to a life-changing experience of the holy. Our unique message is that God has anointed our True Parents to substantiate the Kingdom of God that Jesus died for and all religions expect. Two, our teachings are meant to help the listener live for the sake of others, to live a principled life, a life in the practice of true family values. The first step is rebirth and the second is sanctification.

Our first steps of education deal with the basics of the principle of creation, what we often refer to as true family values. These provide a common ground we share with people of all faiths. In fact, affirmation of true family values is hardly doctrine; it is basic common sense about the logic of love. It defines the belief system, or ethical norms, for the Family Federation. People of all faiths are FFWPU members based upon their commitment to true family values, centering on the ideal of true parents and the blessing.

Our interpretations of biblical doctrines such as the human fall, the last days, the Trinity, Christology, resurrection, predestination, providential history and the Second Advent are particular to us. People can belong to the FFWPU without accepting these teachings. Affirmation of these teachings, I propose, makes one a member of the Family Church. I will discuss this in Chapter Nine more fully, but to draw the main point here, my suggestion is that members of the family federation “do church” in many settings, only one of which is the Family Church. Others include the Catholic Church, Baptist Church, Assemblies of God, Beth Israel Synagogue and local mosque. Though the doctrines may differ, hopefully the ethics of living unselfishly and rearing a healthy family permeate every religious institution.

### **ACTION STEPS:**

- Identify your lecturers. Encourage them.
- Purchase equipment according to real need (overhead projector and screen, powerpoint software).
- Set up a curriculum, a series of presentations to take people from being a non-member to being a Tribal Messiah, aimed at all age groups (this includes everything from Sunday School to internal guidance about Father's latest teachings).
- Kick it in gear. You can start with programs for your own kids. If they are under 12, they most likely will attend without much use of brute force!

## **CHAPTER SIX SMALL GROUPS**

One of the most important components of a healthy church is active small group life. In this chapter I will communicate what small group ministry is, why it is effective, and that it is NOT a new concept for us Unificationists; in fact, it is the core of what Father has told us to do.

People get lost in a crowd. Leaders burn out when the entire congregation is looking to them for advice and counsel. Just look at what happened to Moses in Exodus 18:18: “Thou wilt surely wear away, both thou, and this people that is with thee,” and Numbers 11:14: “I am not able to bear all this people alone, because it is too heavy for me.” Just as God provided Moses leaders to guide the people group by group, so God provides for every church people with leadership ability. The means to tap this lies in developing small group ministry.

When we were singles, we lived and worked as small groups. Workshops always included teams for group discussion. Deep friendships and personal breakthroughs came about in the context of the team meetings. We organized as small centers, as witnessing teams and as fund-raising teams. Our entire life as a church was small group life. What happened? After we started family life, the small group consciousness and structure completely disappeared. With it went a big chunk of our hearts. And with it went the potential to self-organize, develop new leaders and grow as a church. It is time to institute small group ministries in our family church once again.

To do so is in line with Father’s directions over the years. “You must go through a group-type of family life at some place like an apartment building,” he states. “I recommend that you hold home meetings of the trinity unit alternately at the home of each family.” Father supports meetings in our homes. This liberates us from buildings. The church is people, not properties. “Educate horizontally related people through home meetings. Newly joined members are to be guided by team leaders, and then be transferred to each region.” This is small group ministry 101, something very near and dear to Father. He said “have home meetings by local unit. If this is developed more, it should be done centered on the trinity. If this is expanded to 12 people, it should be again divided.” (*WSL 1*, p. 168) All books of guidance on small group ministry agree with Father here. The optimum size for a group is 8-12 adults. Once you go much beyond that, you can multiply the one group into two.

### **The Power of Small Groups**

In his book, *Reinventing American Protestantism*, Don Miller discusses three “new paradigm churches,” also called “post-denominational churches” and “mega-churches.” Here is Miller’s introduction of the community forming method in these churches:

“On leaving the auditorium one typically encounters numerous tables and displays for various interest group meetings. Perhaps a third of the people participate in weekly Bible studies that meet in members’ homes. According to participants, this—and not the Sunday morning service—is the real core of the church. There are also groups for parents raising teenage children, those battling drug or alcohol addictions, couples seeking advice on financial management, people recovering from divorce, sports teams, parents investigating home schooling, and more. There is also a full



range of men-only and women-only meetings, marriage renewal weekends, family camping outings, movie nights for teenagers, and activities for preteens. What is surprising is how quickly these churches develop a broad range of ministries in response to the spiritual as well as personal and recreational needs of converts....

“Mirroring democratic values, clergy encourage members to initiate new programs and projects, which thus reflect the members’ own needs and interests. Indeed, so long as these programs fit the values of the congregation, enormous latitude is granted in what ministries are started and how they evolve. The pastor sees his role as facilitating and mentoring members who are doing the work for ministry, rather than attempting to staff these ministries with professional clergy. While having obvious budgetary benefits, the more direct advantage of lay-directed ministries is that hundreds of people become involved in leadership roles, cementing their commitment to the church.

“Reflecting member interest, new paradigm churches tend to be filled with programs that deal with the specific needs of those attending them. It is not surprising, then, that small group meetings in homes are at the core of all these movements.” (pp. 14-16)

### **Types of Small Group Ministries**

Small group ministry is attractive because it builds upon the dynamics of the original small group: the FAMILY. From this perspective, a small group church is a family church. The original small group is that consisting of my own family and my children’s and grandchildren’s families. This is the ideal of the extended family and community.

In the era of restoration, we build small groups non-related people that function like families, but ideally, True Parents’ hope is for us to return to our hometown and gather together our extended family that is there.

Whether with our biological kin or our actual neighbors, colleagues at work or friends at school, we can utilize proven methods to express heart and care to create small groups. The church fosters small groups by training leaders, providing program support and blessing their creativity in finding ways to serve. There are many names for small groups. They are called Hoon Dok Teams and Kodans. Our Oakland Church under Mrs. Durst was organized as teams called trinities. All members’ activities were organized through their trinity. In other churches they are called cells, house churches, mini-churches, small group fellowships, care groups, and so forth.

### **Uniform Small Groups**

In Korea, the small groups in Paul Yonggi Cho’s church center their meetings on study of his Sunday sermon. They now have a school that trains pastors to preach and teach exactly like Paul Cho. The Pentecostals of Philadelphia, led by Rev. Jesse Edwards, fosters “care groups.” They meet for 40 minutes, once a week. They all have the same weekly Bible reading and agenda. They have a prayer, the Bible reading, and give each person two minutes to offer reflections about the verse. Their groups grow quickly, in part because the meeting is short and people leave people wanting more—and so they come back.

### **Multi-form Small Groups**

Another method, which can develop side-by-side, is where groups develop according to interests and purposes of the participants. Consider the following partial list of small groups present at a typical new paradigm church.

**Vineyard Fellowship in Columbus, Ohio (kinds of small groups):**

- Kinship Groups: gather to worship, study the Bible, pray and enjoy fellowship with one another
- Women's Groups and Men's Groups
- Bible Study Groups
- Discipleship Groups: designed specifically for new believers
- Prayer Groups: spend their time interceding for people's needs and the needs of specific ministries
- Specialty Groups: geared toward people with common areas of interest in ministry. One specialty group follows up on contacting and building bonds with the family and friends of new church members, in order to diffuse negativity or accusation about the new believer's commitment.
- Joshua House Groups: specifically target young adults
- Fellowship Groups: enjoy fellowship while participating in certain activities like camping and riding motorcycles

Dale Galloway, in *The Small Group Book*, calls these two types "geographic districts" and "specialty districts." The latter includes the Task district (ushers, parking lot attendants, etc.), Positive Singles district, Children's ministries district (includes all children nursery age through sixth grade as well as the staff who serve these ages), New Life Victorious district (rehabilitation oriented), Youth district (like Children's district for teenagers and the staff who serve them), Young adults district, Creative arts district (includes choirs, orchestra, drama, staging, lighting and writing), Restoration district (recovery from family crises, illness, etc.) (p. 47)

**Unification Church Examples**

We have all kinds of small groups. As singles in America, we fundraised as small groups, witnessed as small groups, created bands, did restoration and ran centers as small groups. In Korea small groups are called Hoon Dok Hae teams. In my experience, they meet in members homes, read hoon dok hae, sing, pray and fellowship and have a meal. In Japan they are called district churches. The Family Federation in America has varying degrees of small group activity in Washington DC, Los Angeles, San Francisco, New Jersey, Chicago and other cities. Often we call it a community system. In New Jersey we call them Hoon Dok teams. We have the traditional name "home church," as well as a name Father gave, "Kodan."

Father has given encouragement to organize as small groups on many occasions, including at True Children's Day, November 20, 1998:

True Father: People have followed the moral way and the moral way is rooted in the family. All the problems of the world should be solved through the family level. This is the blessed family's responsibility. So we emphasize the grassroots

organization. This is not my word but God's word.... I want to make the Korean system universal.

Reverend Sun Jo Hwang, President of the Unification Church of Korea

Our headquarters staff are visiting our local Unification Church ministers and inspiring them. We made a pamphlet to explain the detail content of a 40-day condition, including prayer, Hoon Dok Hae, bows, chain fasting and coming to church. This is in order to create the heartistic community of the church. Our ministers call and visit each member, especially elder members, and hear their testimony.... We are building our grassroots organization. We made a national Hoon Dok Hae organization. We set up at least 3 teams of 12 families in each village.... Our goal is to create 12,000 Hoon Dok Hae teams. So far we have 7,210 teams.

True Father: Do your best for this grassroots village organization.

Rev. Jeong Og Yu, Director of Family Federation, Japan

(on the Japanese "horizontal leadership structure") In 1994 the Family Federation started, so HSA and the Family Federation each existed with separate hierarchies. Father wanted to reform this centering on the church beginning in January 1998. The church tradition is like a family. Tradition of worship means Sunday, Monday, Wednesday and Friday services. ... This should be transferred to Japan and worldwide. ... In the Completed Testament Age the mind and body should unite centering on the mind, so the church should take the leadership creating a unified system. ...

True Father: The church system is based on the family.

## **THE FFWPU AND KODAN AS SMALL GROUP MINISTRIES**

### **FFWPU**

The FFWPU, as set up originally, is a small group ministry, pure and simple. The direction was to make small groups that meet twice a month to do *hoon dok hae*, beginning with one's own family. Put out the Family Federation flag. Invite your relatives, friends and neighbors. At least have your own children there. Build from a foundation of love. *Adjust* the format it until it *works* for you. *It doesn't need to be a long meeting.*

On September 7, 1994, Rev. Chung Hwan Kwak shared that each blessed couple is the family level church leader based on the tribal messiah providence, and that each family level church should grow to include 160 families. Soon thereafter we received the following statement of purpose for the Family Federation:

1. Education in True Parents' tradition and realization of the ideal of blessed families; guidance for the fulfillment of the Family Pledge.
2. Education and guidance for tribal messiah activity.
3. Tribal messiah meetings (twice a month). Time: Evening time every first and fifteenth of the month. Place: Members' homes. Content: Guidance through reading Father's speeches and Divine Principle.

4. Witnessing through tribal messiah activity.

The Family Federation is the same, in many ways, as home church. It is local and decentralized, relying on lay-leadership. There are no requirements for buildings. Everything begins in a house or apartment and builds from there. Success comes not through bureaucracy but by service. It is personal, adaptable and responsive to local concerns. The authority to do ministry is given to us as parents. The overarching providence still factors into our lives, but our context now enables us to unite our attendance to True Parents with authentic local ministry.

## **KODAN**

The Kodan system is a small group ministry. Their structure of lay leadership, education and communication is similar in structure to strategies used in the fastest growing Christian churches. The Kodan nationally is a network of small groups. In 1997 or thereabouts, True Father clearly stated that he wants to make the Kodan system universal in America.

Some Americans object to the name Kodan, which means “platoon” in Japanese. I was sympathetic with this objection until I read Bill Hybels, founder of Willow Creek Church, use the term “little platoon of believers” to describe the small groups at Willow Creek! Truly, the name is secondary. The heart and commitment are primary.

### **Characteristics of the Kodan System:**

- Composed of small groups (3 – 7 families)
- Lay leadership
- House-based
- Affinity-based (respectful of mission/business affiliations)
- Local initiative with national coordination
- Election of local leaders
- Leader as coach
- Emphasis on good vertical and horizontal communication (personal on the local level, and by fax, e-mail and video nationally)
- Stable—unchanging—*beyond campaigns*

Presently the Kodan under Mr. and Mrs. Hiroshi Inose is gradually trying to include American members in their groups. I heartily support this and I think that as long as it is under the auspices of the church leadership it should include all members including Koreans. Eventually, small groups are our infrastructure, our only real organization, serving multi-dimensional purposes.

### **“We Did Not Feel Like Leaving Each Other”**

Through small groups we can develop our hearts as brothers and sisters by creating communities beyond race, nation and culture. But they have to develop through local initiative. The underlying dynamic—if it is to endure—is joy in fellowship with God, True Parents, our families and our community.

A small group can be people who work together, organizing by office or company. Our building manager is doing that here at 43<sup>rd</sup> Street. Or a small group can organize by interest or friendship. One small group in Manhattan Family Church is all

brothers from South or Central America. Teams can be composed of people from a specific background. In Chicago there was a group of people with a lot of resentments. It was a big group. But they still prayed and started with Father's words.

The real essence of small group ministry: becoming a part of each other's lives and allowing God's loving presence to melt hearts. The small group is where we practice True Parents' four points for a leader to take care of with the members: 1. Resolve their dissatisfactions, 2. Embrace and care for them, 3. Provide solutions for their difficulties, 4. Give hope for the future. (see *WSL*, part 2, p. 25) Here are two testimonies I picked up recently.

### **A Kodan Meeting**

I recently encountered two couples coming home from a Kodan meeting. They had such a feeling of life that I asked about their meeting. Their Kodan is made up of the families of one office. Their meeting started after work. At 7:00 p.m., spouses arrived and they spread out the light refreshments that they snacked on throughout the evening. They had an opening prayer and 5–10 minutes of Hoon Dok Hae. The leader then presented some points from the recent leaders conference. The seven families in the group had recently done a joint garage sale, and they discussed how it went and reflected on other ways to fundraise. They are considering sharing a booth in a mall. The leader told me, "It is surprising how the activity encourages everyone to think for the sake of others." No one criticized others for not donating so much. They evenly divided the result of the garage sale (\$900 gross for seven families), even though the contribution of materials was different per family. The focus was very much how they could help each other raise funds. They have not met much in the past, but now want to meet twice a month. Some brought children and one wife took care of them. They closed at 9:30 p.m.

### **A Manhattan Family Church Small Group Meeting**

In Manhattan Family Church, a new small group shared a testimony about their first meeting. "As we entered the C's residence, we felt a very heavenly and holy spirit in the room. Mr. C. offered the opening prayer after he read a section of *Life in the Spirit World and on Earth*. Then Mr. N. read the first paragraph of *Level 4*. We spoke about the relation between husband and wife, God and us, God and the big figures in human history, True Parents and us, the group and the church, the group and us... Then we concluded that the purpose of the group is to help each other revive the hope that our True Parents have brought to humanity.... (Dinner time) Let me tell you that this was a delicious meal. Maybe that's why we could have the energy to hold the meeting very late.... J.P.M. shared his life experiences of 21 years in the church, referring to *God's Will and the World*, p. 440.... We watched the heart-rending video tape of the Little Angels in North Korea. At moments, this video brought many of us to the point of tears.... I read the names and prayed for all the Manhattan Family Church members, and then we prayed together. ... We did not feel like leaving each other that night."

## **THE SMALL GROUP BOOK**

If you are at all interesting in developing small group ministry, I recommend that you read Dale Galloway's *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches*. Kevin Thompson gave it to me, and it is by far the best book

I've read on the subject. To get you started, I'll pass on a few tidbits. The following is the checklist for the leader of a new TLC ("Tender Loving Care") group.

### **TLC Plan Sheet**

District \_\_\_\_\_ Group # \_\_\_\_\_  
Plans for Forming and Building Your TLC Group

- Group leader
- Assistant group leader
- Host/hostess

The above three positions are equally essential for each small group. Galloway provides the job descriptions for each position, emphasizing the need to avoid burn-out.

- Place where your TLC will meet
- The regular time your meeting is going to be held
- Build your prospect list
- Pray your prospect list
- Work your prospect list

The last three points, building, praying and working the prospect list, is very valuable. The leaders, together with their supervisor, builds the list from friends, relatives, neighbors, co-workers, new visitors at worship service, and other church members who are not part of a TLC group. Once the list is made, serious prayer is invested, and on that foundation, they call, visit, write to and by any means invite the people to the first meeting of the group. Galloway goes on to discuss the design of the first meeting and of all the meetings thereafter.

Commit yourself to attending the training session every week where your pastor will teach you and help you develop and where you will be accountable to your pastor with written reports and assignments.

Galloway answers questions I've had about small groups.

*Give people a choice or assign them to group?* I think one of the worst things you can do is assign people to small groups. We have had much better results offering any help and guidance we can to assist people in finding the group best suited to their needs and then allowing them to choose the group they will attend.

*Provide lessons or leave leaders on their own?* Years ago we just let leaders do whatever they wanted to in their groups. We have since found that we see much better results when we provide a lesson for them. Also, these lessons are based on what's being taught in the Sunday celebration services, so everybody is heading in the same direction. Providing lessons also keeps the leaders coming to weekly training to pick up their lesson plans.

*Include children in the groups or keep them separate?* Again, we allow each group to decide whether to include children, have a separate program for them (in another room of the house, or at an entirely different location), or get babysitters.

*Goals of pastoral care or evangelism?* Our groups see both pastoral care and evangelism as their objectives. Although each group may fulfill those objectives differently, both are being accomplished.

These may or may not be your questions. Whatever your questions are, I would bet that this book answers them. One more bit of advice from this excellent resource:

*Begin with a model group or groups.* We've had churches of every denomination and size come to us and ask, "How do we start?" We always tell them to start small. The rule of thumb is to have one model group for about every one hundred members. ... The pastor should lead the model group, setting the pace for the rest of the congregation. Out of the model group, the pastor trains new leaders who then go out and start new groups. The multiplication process begins immediately and continues on indefinitely. Once enough new leaders have been raised up, it is time to start an initial training time, and to institute ongoing training as well [of the group leaders and leaders-in-training]. This type of beginning is much more effective than announcing from the pulpit one Sunday morning that you are starting a small-group ministry in the church and then asking people to sign up. Start small, build a strong foundation, and then go from there.

It's hard to stop copying text from this book. Again, I recommend it highly.

## **LOCAL MOTION**

Small group meetings can happen any time and can do anything they feel confident to do, with the pastor's blessing. If a church has a very effective small group, it even could run its own half-day workshop or two-day workshop. Thus, education can be delegated to small groups. Some Christian churches rarely have workshops. They provide their advanced education in evening classes and weekend half-day sessions.

Small groups can serve as an environment to help each other economically. It is up to each group, as it is up to each family, to decide how to approach this. In building God's kingdom, we have several request/opportunities for offering donations, that we can balance as God guides us. The first offering is our local church tithe of 10% of our income, off the top, so that God might bless the other 90%. When our life as families and communities are one in tune with God, our financial house will prosper. As I write this, a small group called "FAITH" is expanding in WestRock Church. FAITH stands for Fourth Adam Investing and Trading House. All profits go to members' personal ministry of tithing. Gail and Gary Veith, the founding couple, explain that when they meet they pray, read Hoon Dok Hae and then talk about the stock market. This is the hobby life approach to the small group ministry.

You value the vertical relationship with God but often ignore the relationships with people. (*WSL 2*, p. 203)

## **Why Should It Work NOW?**

The strategy of small groups and home church is not new for us, but when we have tried it after starting our families, it has not brought membership growth in America. Why should it do so now? Having done some research on this, I'll put forth some characteristics of successful small group strategies.

- One, working with the pastor, groups set their own purpose within the church culture OR completely unite with the uniform method established by the church as a whole.
- Two, groups set their own goals.
- Three, membership is voluntary.
- Four, the groups are self-organizing. That means that the group members feel ownership and control of the life of the group. It is pertinent that when Father established Kodan he said that each team should elect its own leader.
- Five, the groups are the environment for personal ministry. That is, people can develop their Tribal Messiahship vision in the context of the "mini-church," not getting lost in the larger group.
- Six, we work out the conflicts and problems within the small group. When the difficulties are worked out and the group is full of God's spirit, then we can naturally attract others to join our group, and it grows and eventually gets too big to meet in one place. So it divides. This is how small group ministry serves evangelism.
- Seven, in this way, small groups nurture spiritual leadership. A person intimidated at the idea of leading a church can learn to lead a small group.

If and as our community develops our spirituality in these directions, we too will have success in small group ministry. Plus, we need training, ongoing training.

### **We can integrate all kinds of projects and events through small groups**

The ideal is that more and more happen within the small groups, and less and less is controlled and organized from above. Paul Yonggi Cho is the leader of a church with hundreds of thousands of members in an effective small group system. He said that he had to rummage around his office to find something to do.

"In the future, making a decision as to certain matters should be done within the proper environment. For example, if it is concerning the trinity, it should be resolved within the district, the team, and the region. Headquarters have jurisdiction over the district of neighborhood, team and region. ... If possible, the trinity should live together and die together, without needing to depend on its upper organization."  
(*WSL 1*, p. 168)

- The small groups can work flexibly for all kinds of providential purposes, participating in all kinds of organizations to which any of the members belong (PLA, WFWP, FFWPU, ACC, etc), raising funds, counseling, raising up spiritual children and new families.
- The small group system represents the family system until the substantial Kingdom of Heaven on Earth appears.
- The authority of the church leader is delegated to the small group leader couple. The church leader provides guidance continually. Each group can have a leader and bookkeeper and whatever else it feels necessary. Jobs should be delegated.



- It does not have to be geographical (although members obviously have to be in driving distance). Groupings can be affinity-based, interest-based or activity-based.
- The small group should grow to include 12 families and then divide.
- Sundays all the small groups gather for worship service.
- The members are accountable to meet regularly.
- The groups offer up their activities to their pastor. Pastor Galloway's church uses weekly report forms that are presented and discussed at a weekly meeting. (From them, the church secretary compiles a total report form for the entire church each week, and that church includes almost 7,000 people meeting in small groups. A husband and wife team began the church twenty years ago, with no members but each other.)

### **ACTION STEPS:**

- In my experience, small groups require continual investment. At Manhattan Family Church I gave a series of sermons on community building to generate interest and then called a meeting for people interested. Few showed up, but these people were dedicated and we had a series of warm, spiritual meetings and from among those who attended we got some groups started.
- It requires leadership that is committed to the strategy, and then someone has to do it.
- The more the senior pastor's involvement, the greater the chances of success. Pastor Edwards in Philadelphia trains his care group leaders, then goes to their home to conduct their first meeting. He returns the next week to observe and support the new leader guiding his own meeting. From that point on, the new leader is responsible.
- Expect to take months, even years, to create a successful small group ministry. But remember, even the successful Willow Creek Community Church hit a roadblock—they called it a train wreck—on its path of growth. What turned the church around, structurally, was the transition into a complete small group ministry.
- It is absolutely imperative that we make the same transition. It is proven historically. It is the way we succeeded in the past. It is the mandate of the Family Federation. And it is the essence of our Kingdom theology.

## **CHAPTER SEVEN PERSONAL MINISTRY**

Usually when you give Divine Principle lectures, [do] you speak somebody else's words? Principle is this and that, it's all others' words. But principle should be my principle. Then when you lecture about restoration, and talk about Adam's family, you be Adam and have the heart of Eve when you lecture. *WSL 1*, p. 126

They say that God helps those who help themselves. All you need to do is do well independently. Have you ever thought about what you want to do and how much you want to do it? *WSL 2*, p. 323

Tribal Messiahship is the direct responsibility of each family. We each are called to build a real "tribe" of 160 to 185 families. Any member who can achieve this can fulfill all providential expectations of God and True Parents within the Family Federation for World Peace and Unification. Therefore, our only real mission is Tribal Messiahship. If all of us, or even a significant percentage of us, were doing so, we would be transforming the society. And we have seen how it is possible to build such a foundation using small group ministry.

### **The Role of the Church in the Age of Tribal Messiahship**

From this point of view, the purpose of the Family Church is to train and support our members to fulfill Tribal Messiahship. The job of the pastor is **not** just to do ministry himself, but rather is **to equip and support the members' ministry**. As the saying goes, "Shepherds don't multiply sheep. Sheep multiply sheep." The job of the Regional Director and church hierarchy is to equip and support the pastors, centering on True Parents' tradition and providential work. This defines the mission of national headquarters.

"What is a loyal subject? Is the one who devotes himself to the king a loyal subject? No, he is not. It is the one who loves his people like the king does. ... A treacherous subject serves the king centering on himself, while a loyal subject serves the king for the sake of the people of the country." (*The Way of a True Child*, pp. 39-40)

The member's mission is to build the long-term relationship with non-member families and bring them into and through the church and its educational and blessing programs. Providing those programs and training, and a supportive community, is how the church empowers the blessed couple to fulfill their mission.

The essential meaning of "ministry" is "life for the sake of others" in the context of a spiritual community. Therefore, everyone is a minister, but not everyone has the same *ministry*. The challenge is to define or discover *your personal ministry*. We each have a particular role to play in the body of True Parents. Each is of the same ultimate value. The Divine Principle and St. Paul both compare the community of believers to a physical body, with each person playing a unique role. Each person's role is equally valuable from the point of view of the healthy functioning of the body. Here are some examples of churches that have discovered the liberating power of personal ministries.

## **PERSONAL MINISTRY AND THE ART OF MOTORCYCLE MAINTENANCE**

One of the main concepts I took away from my visit to Willow Creek Community Church was “self-organizing.” Self-organizing means that the members discover and are aided in discovering their personal ministry within the overall church culture. Ministries develop based upon the vision God gives to individuals and groups. For example, our brother who attends that church, Bill Schaffler, says that he received a personal invitation from a member who is starting an “entrepreneur’s small group.” Because of this space to develop, there are nearly 100 ministries at Willow Creek, everything from counseling to the bookstore.

Every gift is valued. For example, there are those people who have a passion to work on cars. Can True Parents validate working on cars? You bet they can and they have! Father knows that some people just like to work on cars. Did he kick such people out of the church? Of course not. He just told them to offer their gift to God. Listen to Father’s words: “As long as you can fix a car, you can be very successful in doing witnessing in America. If you help people fix their cars ... You should rush to help as soon as you hear that someone’s car is broken. If you do that, you can build a good relationship.” (WSL 2, page 112) Now, some brothers may have followed this up. But our church NEVER applied Father’s words for their sake. We never created a ministry based upon fixing cars. But somebody else did. Willow Creek Church did.

Following Father’s words because they are true gospel, Willow Creek Community Church has a “Cars” ministry. They have a garage where they work on members’ and guests’ cars for free. There are testimonies of this ministry playing a part in saving people’s spiritual lives by helping their physical circumstances.

“Angie pulls into the parking lot as she does every Monday night, but on this night she drives past her usual parking area and parks her car by the maintenance building at the rear of the church property. Walking back toward the church building, she silently thanks God—again—for the mechanics who volunteer their time on Monday nights. While Angie attends the ministry for single mothers and her daughter attends a class for children of divorce, a grease-smearing hero with his back on a concrete floor replaces the U-joints on her car. This is church.” (Rediscovering Church, p. 9)

## **PERSONAL MINISTRY AND THE PRINCIPLE OF OWNERSHIP**

Church leadership trusts in God’s hand to provide the ministries that He knows are necessary for the church to fulfill its mission. The Saddleback Church did not have a Sunday school for years, because no one who was really qualified volunteered to do it. They had 5,000 members and no Sunday school. That’s either the height of stupidity or faithfulness to the principle of not forcing anyone to do something that they are not ready or qualified to do. In the case of Saddleback, I think it was the latter.

The essence of personal ministry is *voluntary* and *ownership*. Any by the way, ownership is not something that members will just come along and take. Leaders have to GIVE it. And giving it requires trust, the ability to “let go,” and the ability to let the new leader surpass you. As usual, Father puts it best: “If you can distribute

the detail work that you have been doing alone so far, and expand the sphere of responsibility, then members will natural increase.” (WSL 2, p. 91) People enjoy making a contribution. Rev. Phillip Schanker reported on research that revealed that the reason most young people say they don’t attend church is that the church has nothing for them to do. The church is telling them, “we don’t need you.” This is the opposite of Father’s way. “Distribute the detail work,” says Father, “expand the sphere of responsibility.” Then “the members will naturally increase.”

I am inspired by the creation of Israel as one body through voluntary, personal ministry, and the abundant blessings to which this led. Note the repetition of the phrase, “willing heart.”

“And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: *whosoever is of a willing heart*, let him bring it, an offering of the Lord; gold, and silver, and brass ...” Exodus 35: 4-5

“And they came, *every one whose heart stirred him up*, and *every one whom his spirit made willing*, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments, And they came, both men and women, *as many as were willing hearted*, and brought bracelets, and earrings, and rings, and tablets, jewels of gold: and every man that offered and offering of gold unto the Lord ... And all the women *that were wise hearted* did spin with their hands, and brought that which they had spun ...

“And all *the women whose heart stirred them up in wisdom* spun goats’ hair ... The children of Israel brought a willing offering unto the Lord, *every man and woman, whose heart made them willing* to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses ...” Exodus 35: 21-29 (italics added)

In this episode in the wilderness, we see the Israelites, a band of ex-slave nomads out in the wilderness, being told to create a magnificent tabernacle laden with gold, silver, jewels and fine wood. By the spirit of God working through their individual offerings, they found the materials, and even too much.

“And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.” Exodus 36:5-7

Moses had to tell the people to stop making their offerings. But the key was that they all were willing, their hearts were moved by God’s spirit, and they freely gave. Also, they freely gave of their skills. Each had a different job—they were one body made up of many teams.

### **The lessons learned from building the Tabernacle:**

- Freedom in the Lord led by the spirit of God moved their hearts to unite together.
- The power of personal ministry.
- Organizing as small groups.

- An over-abundance of material prosperity results.

Not only this, but the scope of services that the members do within the church will sky rocket. Consider the scale of work being carried on by two new paradigm churches, all through personal ministry:

**Willow Creek ministries (partial list):**

After-Hours Crisis Team, Artists, Attendance Counters, Board of Directors, Building Project Construction, Building Services, Business Office, Camp Paradise, Cancer Conquerors, Care For Children, Cars, Card and Letter Writers, Church Relations, Communion Preparers, Communion Servers, Computer Services, Counseling, Dance Team, Elders, Evangelism, Food Pantry, Funerals, Graphics, Greeters, Grounds, Hearing Impaired, Heritage, Hospitality Teams, Indoor Plant Ministry, Information Center, International Ministries, Lifebuilders, Magazine, Membership, Network, Offering Counters, Orchestra, Pastoral Care, Photography Team, Plant Growers, Prayer Team, Production, Promiseland (Sunday School), Rebuilders (divorce recovery), Reception, Seeds Resource Center, Seed Tapes, Small Groups, Son City and Sonlight Express (Youth Education), Traffic, Transportation, Ushers, Video Team, Vocal Team, Wedding Ministry, Sports, Women's Ministries, Young Moms

**Times Square Church ministries (partial list):**

Hospital ministry, All night prayer ministry, AIDS ministry, AV Recording Department, Book and Tract Ministry, Children's Ministry, Coatroom, Filipino Ministry, High School Ministry, Medical Team, Men in Action, Men's Fellowship, Ministry of Comfort, Ministry of Helps, Music/Sound Ministry, New Believers, Prayer During Preaching, Prison Ministry, Raven Truck, Security, Seniors Ministry, Street and Subway Preaching, Tape/information Table, World Challenge Missions

**THE PERSONAL MINISTRY OF PLANTING NEW CHURCHES**

These elements common to the “new paradigm churches” are present in wealthy and professional congregations as well as in more humble, small settings. Many (if not all) these churches began as a Bible study group. One person, usually a couple, will have an outside job and zeal to teach the Bible. He does it in his house or in a park or wherever. If God blesses him, his group grows. When it reaches 100, the congregation will ask him to quit his job and serve as a full-time pastor—meaning that they are ready to support his family financially. Those that are blessed by God grow and grow, meeting in rented theatres or schools, leased warehouses or former supermarkets, and so forth. As they grow, they raise up others who have the spirit and calling to—you guessed it—go start a Bible study group somewhere. By this method these churches have multiplied into thousands of congregations all over the USA and beyond. They are not denominations; they don't want to be. They are associations ... hmmm ... of the Holy Spirit. Here is a great example:

“One Sunday morning, John Shelton, a layperson in his church, took his suburban youth group on a field trip to South Dallas to ‘show them what the inner city was like.’ He did not really know in advance where he was going, but when he got there, he knew he had arrived. It was a vacant lot deep in one of the roughest neighborhoods in South Dallas.

“The only things on the lot were a couple of trees and a rusted out fifty-five-gallon drum. Because it was a cool morning, a half-dozen or so homeless persons had lit a fire in the barrel and were standing around it to warm themselves.

“When he spotted them, he stopped his vehicle and said to the youth, ‘Here we are. Let’s go!’ He led them the short distance across the field. As he approached the people standing around the barrel, one of them walked toward him. He said to John, ‘What are doing here, white boy? Don’t you know where you are?’ John replied, ‘I know exactly why I’m here. God sent me to share his Word with you.’ John began to share the love of God with those men and women. The crowd grew. Half an hour later, more than twenty homeless people (drunks, crack addicts, prostitutes, and people just down on their luck) were standing around that barrel. They were now holding hands with John and his youth, praying for strength, mercy, and salvation from the only one who could provide it—the Lord Jesus Christ.

“Over the next several weeks and months, John found himself drawn repeatedly back to the lot. Each week, he would come with nothing but his Bible and a knapsack full of oranges. He searched out needy people who were living on the streets or in burned out or condemned buildings. He gave them an orange, put his arms around them, prayed for them, and invited them to his worship service on the lot.

“The ministry grew until it became more than one person could do on his own. John needed some sponsorship. After a number of prayerful discussion, the Cliff Temple Baptist Church agreed to give him the support he needed. We decided to call his ministry ‘Church on the Lot.’

“Over the intervening months, the worship service on the vacant lot grew until it was attracting more than one hundred persons each week. In addition to the weekly worship services, John and his helpers also set up Sidewalk Sunday Schools at several of the neighborhood apartment complexes. Week after week, they introduced people to the life-changing love of Christ.

“Soon there was a need for a facility to house people trying to put their lives back together. At this point, the Dallas Baptist Association and Baptist General convention stepped in to provide the support needed to open the East Dallas Outreach Center. ... The Church on the Lot has reproduced itself through several apartment ministries and the establishment of Oasis Baptist Church.” (J. Timothy Ahlen and J. V. Thomas, *One Church, Many Congregations*, pp. 64-65)

I’m sure we all regret that this is not the testimony of a Unificationist, because it epitomizes the spirit of home church. *This is what Father tells us to do*, and when we do it with consistency, *it works*. Because of higher priorities, many a Unificationist seedling was pulled up. I bemoan my abandonment of my home church area in Kew, a suburb of London. After planting seeds and tears there for two weeks, and beginning to see sprouts breaking through the soil, I was called to lead an IOWC team in Edinburgh. It was a painful departure—with me having to plead for a day in which to bid farewell at least to my new found friends.

I am sure that all of us have had many such experiences in the hurly-burly of the Providence. And in the process we developed personal ministries in far-flung endeavors, from building recording studios to fishing boats, creating conferences for scientists to protesting the Sandinistas. Planting churches never took the spotlight for most of us. Now is the time for us to settle into our personal ministries.

## THE PERSONAL MINISTRY OF TITHING AND OFFERING

A universal personal ministry is that of tithing and offering. All members are to offer the first 10% of income, the first fruits, to the church. Beyond the 10% are special offerings, such as the "Kodan" offering, the "Living Offering Fund," the offerings for ancestral liberation and blessing, offerings for campaigns, and so forth. These require special efforts for most members. The special offerings are made after the tithing is fulfilled.

When we look into tithing in Christianity, we come to realize something fearful in tithing. Some biblical verses support the idea of tithing, teaching people to offer one out of ten to God. ... by offering a tithe from your material possessions, you can make a condition that you offered all that you have. Although you do not offer the whole, offering a portion with all of you heart and mind is valuable in that sense. By offering one, the rest of nine can be also considered to be holy. The person who tithes will never perish. As days go by, his storage room will be filled with more material possessions and blessings.

Tithing applies in every aspect of life. Even in the school, one of ten classrooms should be used for less fortunate children to give them classes free of charge. *WSL 1*, p. 145

### Time Tithing

Time tithing is an extremely important norm of the family system. "Since Sunday is a tithing day, it is not our personal day. It is a time when we need to obey according to the will of God." (*WSL 1*, p. 145) True Parents' guideline is that one devote 10% of one's time (2 hours and 44 minutes per day) to church work. Sunday "is not our personal day," in Father's words, "It is a time when we need to obey according to the will of God." Following this, we can set a standard for church life on the part of **all** members. "From now on, you need to tithe not only your material but also your time." (*Ibid.* p. 144) In my understanding, church work is Tribal Messiahship, and Tribal Messiahship is on the foundation of Family Messiahship. Therefore, as the Mormons do, *we should consider family time to be a ministry of God's word.*

- Expect time tithing: that each Tribal Messiah's evenings and weekends belong to their *family messiahship* and *Tribal Messiahship (church life)*.
- The leader of a business or department has no special status in the church unless they are leading an active church life.
- There is a difference between valid overtime work and staying at work in order to avoid church and family activity.
- Ultimately it is up to each person's conscience.

### Lessons from the Latter Day Saints (courtesy Dan Fefferman):

- They shifted their focus from the Temple to the family. Prior to the 1970s, Mormons (especially men) were required to spend many nights in the temple away from their families. The "Family Home Evening" shifted this focus. Not only did families now have a religious duty to spend an evening with each other

each week, they also used the evening to invite friends over and share their faith/lifestyle.

- 30 years ago, 90% of all Mormons lived within 200 miles of Utah. Today, 90% live outside that area. One reason is that they stopped trying to create the KOH within their own group and *started becoming active in their communities, public schools, civic associations, politics, etc.*
- The most amazing result is that the LDS church is 100% voluntary. No one, from the president and prophet to the janitor and bathroom cleaner, gets a salary, stipend or honorarium. It is all an offering. In the 19<sup>th</sup> century, LDS members had to offer one day out of ten for public work.

**What we can do as a time tithed—possibilities for personal ministry:**

- Sunday Service and Sunday School
- Education from Introductory Program to mission field and UTS
- Women’s activities (relate to WFWP)
- Youth ministry (relate to local Unification schools, PLA, RYS, IRFF, STF)
- Missionary work
- Local evangelism
- Marriage and family counseling (relate to the national BFD).
- Ecumenism (relate to the IRFWP and True Family Values Ministry)
- Various types of outreach/ministries: music, video, drama, building, prayer, cleaning the church, finance, business leaders ministry, fishing, Parents Day, Holy Days, etc. etc.
- Tribal Messiah activities (working with pre-blessed couples)
- FFWPU, Kodan and/or other small group local meeting twice a month in one’s home.
- Visiting other churches and ministers.
- Weekday evening services (Wednesday, Friday)
- Extra fundraising for special donations.
- Social action—volunteer work.
- Video and audio recording and photography.
- Running the bookstore.
- Study time (including distance learning at UTS)
- Family home evening.
- Supporting weekend workshops (lecture, staff, cooking, music, driving)
- General affairs helping the pastor.

*IF EACH MEMBER DOES ONE OF THESE ACTIVITIES, THE CHURCH WILL GROW AND PROSPER BY GOD’S BLESSING!*

**Appreciate and affirm each other’s personal ministry**

As Paul and Principle teach, the whole community is a body and each of us are cells. While each cell has characteristics in common with every other cell, each cell or organ is unique. The characteristic we share in common is the mandate to live for the sake of others, to love unconditionally, to give and forget and give again. But HOW we do that differs. No one does everything.



Some people love to pray, but put them in front of a spread sheet and they are lost. Some people love to fix cars, but take them to the holy ground and they get restless after the third *kyung bae*. Some people love talking to strangers, but ask them to find the stranger's house to pick them up for a program and you might as well have sent them to Death Valley. Some people are brilliant in explaining the details of God's providence, but can't earn a living, much less create wealth. Some people have abrasive personalities but are good strategists; others are warm and fuzzy but tend to leave their purse behind on store counters.

The point is that we should appreciate and affirm each person for what they can give and encourage them to develop their gift and give more. When I am giving to the max, I am most fulfilled and happy. A happy church is one in which each person is giving what they have to the max, and receiving a lot of love in return. That's like a good marriage. That's like a family system.

**ACTION STEPS:**

- Train pastors to be "coaches" for the TM's ministry. There are interesting materials and personality tests to help in this process.
- Educate TMs to be aware of and accept their responsibility.
- Inspire TMs with a zeal for sharing the good news of God and TP.
- Provide the tools and training for the pastors to give TMs to fulfill their mission.

## PART III: THE THEORETICAL PART

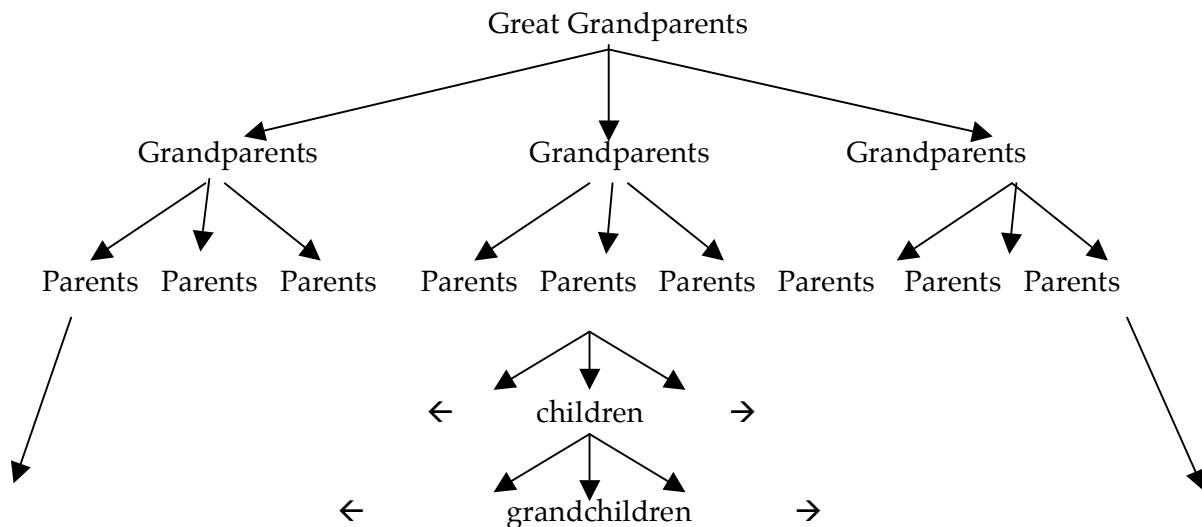
### CHAPTER EIGHT INFRASTRUCTURING

“In Christian churches, there are systems of elders, deacons, and areas. And there are women evangelists working for witnessing activities, while traveling. There are the people who are always helping under the leadership of the minister. Yet we have no system as such. Whenever new guests come to the church, we just give a Divine Principle lecture, but it is not enough. By organizing a clear/thorough system, we should be able to work with every member from the center.” *WSL* 1, p. 164-5

I have heard Father call us to create an effective church system for many years. Father often speaks of the family system as the model we should use. When I began to reflect upon that, I realized that what Father is saying is (as usual) extremely profound. It is not only theologically perfect from the point of view of Divine Principle, it is exactly what works in the real world. It is what every church growth book describes. In fact, today what Father calls the family system is a well-proven church growth model. It is time for us to put the family system into practice. It is the way to grow our church.

Well, what exactly IS the “family system”? The answer is simple. It’s a family tree. It’s the way nature organizes us as biological families, based upon ties of blood and love. Let’s look at a family tree:

The family system—a family tree



What is interesting here is that the family system is a small group system. Each three-generation family is a small group.

Okay, so how do we apply this to the church? It’s simple once we grasp the principle that the church is composed of small groups, because each family in the family system is a small group in the church. Each small group functions as a family. Leaders

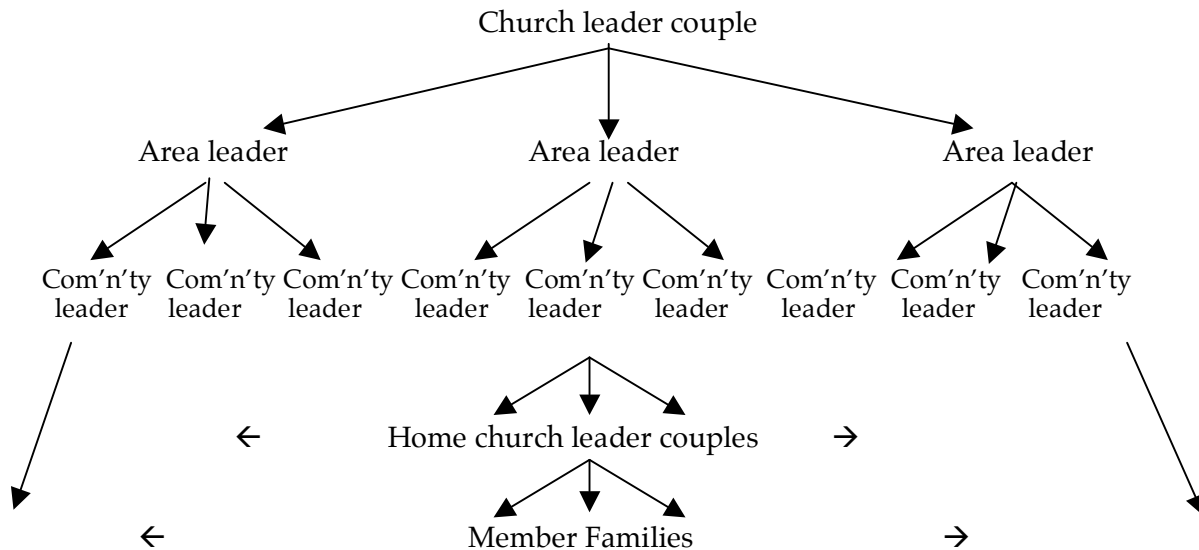
serve in the position of parents and grandparents. Dale Galloway, in fact, refers to his “meta-church” model as a “small-group, family-type ministry.” (p. 141)

The following diagram serves to describe a local church, with a small group ministry involving all families, as a five-generation family tree. With an average of three children per family, the five generations would total 121 families. This is a natural, biological and spiritual set of relationships. According to the Principle of Creation, this is the natural way that humankind would have multiplied, centered on God.

Because of the fall, we need to restore this original family tree by setting up the original True Parents and engrafting families into the “down-line,” the lineage. This model can be established in every church, with the pastor’s couple in the position of True Parents, and the members working “down-line” from that couple.

In the following diagram, I will copy the biological model of a family tree as a network of small groups in a local church.

**The family church system—a small group tree**



I point out that each parental position has three children under them, as well as one parent above them. This means that this infrastructure is made up of numerous identical small groups, just as an extended family is made up of numerous families.

This means that a regular family is a part of a small group. Leader families are a part of two small groups: the one they lead, and the one led by the higher level family. This is just like a biological family. The child is part of one family (one small group) led by the parents. Parents are part of two small groups: their own family (themselves and their children) and their parents’ family (their parents and their siblings).

This is a very important point. As I read the church growth literature, I read that everyone including the top leaders should be involved in a small group. Don Southerland, in his book *Transitioning*, notes that the ministry staff at Flamingo Road Church, spend a good deal of time together as families and friends, not just at work. Personal growth is a necessity for everyone, including—and maybe especially—the

leadership. There can be a leadership *team* as well as worship team, witnessing teams and so forth.

## **RELATIONAL STANDARD IN THE FAMILY SYSTEM**

“Each place is unique. ... The question is how to settle your church around where you live. ... The District Leader gives systematic guidance in Hoon Dok Hae and hears testimony and sharing from members. He encourages them through joyful things and relieves their pain by sharing the bad things. Then they have refreshments and informal talk. Refreshments are potluck. We can do this activity everywhere, anywhere.” (Rev. Jung Og Yu, November 20, 1998)

This system has no meaning or value without heart. Without true love, it is nothing better than communism. The value is realized if it provides the channels through which true love can flow.

The standard of relationships centers on the four great realms of heart. The leader couple in relation to the members practices the virtues of parents. These virtues are sacrifice, serving, teaching, exemplifying, disciplining, counseling, provision of sustenance and vision. One goal is to raise all the member couples to reach their level of leadership, i.e. to become parents.

The member couples in relation to the leader couple practices the virtues of filial piety, such as faith, trust, support, comforting and obedience. Conjugal love is practiced in each family on every level between husband and wife. This is the universal solvent acting in every family. Brother-sister love, including sexual purity, is practiced between member couples on each level and within families.

The value of organizing by the family system is that it is the original structure of creation, and it is the ideal to which the Family Federation is dedicated. The family should be the settlement place for God.

The purpose of small groups is to support each other in our mutual striving to realize these ideals. Rev. Chung Hwan Kwak more than once has written that to be good Tribal Messiahs we need do no more than create ideal families, because just by the example of our healthy family life, others will want to emulate us and find out what we are part of. It is not easy to create an ideal family while living in the secular society. That fallen world is like a vacuum cleaner that sucks ideals out of one's heart.

Now, here is my proposed solution. Perhaps the reader remembers Dan Fefferman's lyric: “all bound together, nobody can fall.” Those words struck me from the first time I heard them as being the reason we live together in centers. Out there in the world by myself, I knew that I was bound to fall. I needed my brothers' and sisters' love and support, binding together with me, to keep from falling.

Now, this is the key point: being bound together with my wife and kids keeps me from falling, so I don't need a church community for that. Thus I am saved as an individual. But *how can I save my family?* How can I avoid having my family implode upon itself? That is, how can my family avoid becoming privatized? To do that, *I need to be bound together with other families.* Just going to worship service is not enough, because that still addresses me as an individual. We need to be bound together as families. We need to be held accountable to live our ideals by our peers down the

block or across town. And it does not stop with being held accountable. We need to be prayed with and recreated with. We need to plan and dream together, confessing to each other and working with each other. We need, as Dale Galloway puts it, to be “loved into” living our ideals.

This is the foundation of the family church and family federation. When all families are manifesting the ideals of the family—the ideals of heart mentioned above—then we are already in the Kingdom. We will have reached the goal.

I have to emphasize that the role of the church leader is to support the Tribal Messiah’s personal and family ministry. When each Tribal Messiah has a successful community of 185 blessed families, truly the work will be done. But to accomplish this, we need each other. There are very few of us who can plunge into a neighborhood and build up our blessing community by ourselves. But working as small groups, we can do it.

## **CHAPTER NINE FEDERATION AND CHURCH**

Major difficulties arise having two organizations: “are people joining the Family Federation or the church?” “we are using church facilities for Family Federation activities ...” “are we sectarian (a church) or non-sectarian (a federation)?” A having two national organizations staffed by the same people and using the same facilities is redundant. From the viewpoint of administration, it is a bad dream, if not a nightmare. I received this letter yesterday:

“There is one area I am somewhat hazy about and that is the FFWPU/HSA relationship. I probably missed some transitional steps while here in Seattle. I was close to but not in the center of the providence. You sign as FFWPU president, the letterhead includes the FFWPU and the HSA symbol. Has HSA turned into FFWPU? Spiritually? Legally? Is HSA the mind and FFWPU the body? Please advise.”

It is frightening that this question comes to me not just from a new Vice Regional Director but from the World Mission Department! “We urgently need an official statement about the development of the providence which gave rise to the termination of the Unification Church and the founding of the Family Federation for World Peace. ... [we need to] resolve the legal issue in some countries about whether or not the FFWPU is a religion, a church, a secular organization, etc. etc.”

I believe that the family system model provides the basis to resolve these problems, at least in the American context. Let’s begin with a fundamental question: do we want a “church”? Most of us did not become part of this family in order to join a church or organized religion. Why make ourselves into what we were trying to escape from in the first place? So my answer is no, we ultimately do not want a church *in the traditional sense*. What DO we want? Most of us joined something best identified as “a family.” Perhaps some of us saw it as a social movement. I doubt that many considered themselves to be joining a traditional church.

What we want is a Family Federation or what we call a Family Church. This is something new. Father has been calling for a restructuring of the American church. He hasn’t told us how directly. Maybe we have work to do on our side to bring about a restructuring that he can bless. The Family Federation is the environment for restructuring.

### **The Root of the Family Federation**

We begin by accepting that the ideal of True Parents is God-centered but is not religion in the traditional sense. Religion in the traditional sense is rebinding us with God. The True Parents’ truth, the Completed Testament, springs out of the original relationship with God. The Completed Testament is the fulfillment of all faith traditions.

Therefore, *religion, traditionally defined, is not the primary category*. The kingdom of God is the primary category. To underline this, we are officially no longer a church traditionally defined.

God's original ideal was not for a church but was for Adam's family to multiply and fill the earth. The *original plan*, in this sense, *was a Family Federation*. Because of the fall, God sent the Messiah to re-create the original family and begin the Family Federation. But Jesus without a family couldn't create the Family Federation.

The resurrected Jesus and Holy Spirit created the church. The church, while a beautiful family, is a spiritual family, distinct from the biological family. In some ways, the church is at odds with the biological family. For 2,000 years, spiritual salvation came to the individual through the church, not through the family.

In the last days, Jesus has sent our True Parents to recreate the original family. When the churches failed to receive this teaching and its teacher, our True Father established the Unification Church as their representative. As such, the Unification Church is a vehicle of spiritual salvation to the individual. The creation of the Family Federation means that True Parents have now established the foundation for God's true love finally to come through the family. This is nothing short of a total revolution. The implications, when the world catches up to what God is doing in our True Parents, are mind-boggling.

### **POLICIES OF THE FFWPU**

The following was sent out by Reverend Chung Hwan Kwak, World President of the Family Federation for Unification and World Peace, dated April 10, 1997.

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1. The official name of the Family Federation for World Peace (FFWP) will henceforth be the Family Federation for Unification and World Peace (FFUWP—later FFWPU).
  2. The organizations and activities of the HSA-UWC will henceforth be absorbed into the organizations and activities of the FFUWP.

Due to the advance of the providence and the Will of Heaven, the era has changed from one of faith and setting up conditions of indemnity to a new era of attendance in *which a true family lifestyle is itself our life of faith*. This is the reason for such a change.

All fallen human beings should pass through the course of faith, however. Accordingly, irrespective of the change in the name of the organization, it will still be necessary for everyone to undergo the process of establishing conditions, including religious rituals, indemnity and sacrifice.

For some time to come, the Family Federation for Unification and World Peace should guide the two aspects of life: namely our life of faith, and our true family life.

3. After fully studying the relevant laws in your nation, please proceed with the process of changing the name of FFWP and changing the name of HSA-UWC that may already be officially registered in your country.

The important point is that, under the grace of this coming of heavenly fortune, our activities will from now on be aimed toward the realization of God's will based upon the Purity movement and True Family Practices movement.

4. The flag of the FFWP will remain the flag of the FFUWP. The existing flag of the UC is the flag of the Kingdom of Heaven. Irrespective of the change in the name of the organization, please use the two flags side by side (the Unification flag on the right, the FFUWP flag on the left).

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Reverend Kwak elsewhere explained that True Parents set up FFWPU as the internal, Abel, root and nerves and the church as the external, Cain, branches and flesh. If this is the case, then *any church can serve as Cain to the FFWPU*. Any church can be a “family federation church.” The family federation *itself* needs no buildings or church-like institutional trappings. The FFWPU meets in Tribal Messiahs’ homes twice a month for hoon dok hae. They are supposed to grow to reach 160 to 185 families. I discussed above the methods that other churches use for such growth. The functions of the Blessing Family Department and youth education are to be absorbed into the small group system of the FFWPU.

On April 22, 1997, at East Garden True Father spoke about the development of the FFWPU. He said that the religious essence of our organization continues (ceremonies, rituals, etc) and only the name changes. He asked explicitly if we had taken down the Unification Church signs yet.

To “take down the Unification Church sign” is not just a physical event. It means that we have moved to a new stage. Religion, which the Unification Church represented, was for individual salvation. Now is the age of the family. This means that religion prepared people to create true marriages and families, which recover the blessing God meant to give His children prior to the fall of man. This preparation is now completed, and so religion has fulfilled its purpose. The task now at hand is the actual blessing of marriages and families worldwide. Constructing the life of blessed families and communities beyond race, nation and religion takes place in the environment of the FFWPU.

### **WHERE—AND WHY—DO WE “DO CHURCH”?**

Then why do we need to have a “church”? Reverend Kwak explains that even in the age of settlement, “All fallen human beings should pass through the course of faith. Accordingly, irrespective of the change in the name of the organization, it will still be necessary for everyone to undergo the process of establishing conditions, including religious rituals, indemnity and sacrifice.” In other words, the kingdom is being established but needs a gateway, and the gateway is the church. Prior to the establishment of the Family Federation, the only thing humankind had was a gateway. Christians including us Unificationists flocked at the gateway and enjoyed the prospect of entering the kingdom in the future. Now the gate is opened, but until everyone comes in, the gateway is still necessary.

Then what is the practical relationship between the church and the Family Federation? This has to be worked out on a local basis, ultimately. But I can put forth an overall outline. As far as I can grasp it, the Family Federation is the family system outlined in the previous chapter. As such, the Family Federation can do many things. It can organize to build sewers and roads, to create schools and hospitals. Another thing the Family Federation can do is *to organize itself as a local community church*. It does so in order to accomplish the four purposes: corporate WORSHIP of God, EDUCATION in God’s word, ministry in SMALL GROUPS, and



PERSONAL MINISTRY. Through this, all Tribal Messiahs can develop their blessing communities of families.

Thus, the FFWPU carries out some functions of a traditional church. This work impacts several arenas.

### **RESTORATION**

- We need to complete the religious foundation of all people, namely, education in the basics of Divine Principle to the extent of understanding the Blessing itself (creation, fall, change of blood lineage). This is educational workshops and the ceremonial and educational aspects of the Blessing. This is necessary until the world is restored.

### **YOUTH AND CONTINUING EDUCATION IN THE COMPLETED TESTAMENT**

- After that, we need to teach and develop what is now condensed into the Principle of Creation. Everyone else is doing it with tremendous success. It's time for us to develop what we have been more or less sitting on for many years. The universal teachings of the *hoon dok bae* conferences, the International Education Foundation, the True Family Values ministry seminars, the Pure Love Alliance and the like are the start of this type of education.

### **CREATING THE CULTURE OF HEART**

- Religious elements create the structure of God's presence in the public aspects of our lives. This is the eternal part, the true love cultural tradition. Let's look at how this plays out on the levels of the family and community.
  - **Family:** birth ceremony, birthday celebrations, religious discipline during the growing period (mind over body), marriage, family traditions such as pledge service and morning and evening service, dealing with sickness or accidents, passing into the spirit world.
  - **Community:** community life centers on holy days, creating the culture of heart on expanding scales. Father said in *The Way of God's Will* that Sunday services would be devoted to reports and testimonies. Of course, celebrations would have a rooting in supporting and promoting family life and the family-centered culture based on the realms of heart and kingships of grandparents, parents and children.

The relationship between the Unification Church and the FFWPU is comparable to that between a bachelor and a husband, or an undergraduate and a graduate. The body is the same, but the status and responsibilities are new.

Socially, however, and from the viewpoint of the government, "religion" remains the appropriate category for the FFWPU, because the world does not distinguish the restored God-centered community from the restorative God-centered community. Hence changing to FFWPU should not necessitate us losing legal status as a religion.

### **A RECOMMENDATION**

### **Steps to resolve the relationship of HSA and FFWPU**

- Dissolve the present FFWPU America, in order to clear the playing field. We do not want two organizations with the same staff and assets.
- Change the name of HSAUWC to FFWPU America. Yes; it is true: we were that and now we are this. It is not duplicitous if we are forthright about it.
- In the statement of purpose of the corporation, change “Divine Principle” to “Completed Testament.” The Divine Principle refers to one book that has as its main purpose the relationship with Christianity. The Completed Testament refers to all of Father’s teachings, the purpose of which is much broader.
- Make a press release stating that the HSAUWC (UC) has grown into a new entity and describe the change. Many corporations re-conceive themselves, change their logo and even change their name.

All this having been said, the fact is that in many ways we talk like a church, walk like a church and refer to ourselves as a church. We use the title Reverend. We have ministries, pastors, services, sermons, elders, chapels, prayer meetings and holy songbooks. We have a theology full of biblical references. We speak of God, Satan, angels, rebirth, resurrection, the Holy Spirit, blessings, providence, good and evil and the fall. We love Jesus, we fellowship with other churches as colleagues and we collect tithes. Our Founder continually refers to what he created as a church. Therefore we need a Family Church within the FFWPU and for the time being, it will occupy a good deal of our energy. It will remain an essential structure until the restoration that True Parents have accomplished vertically is manifested in horizontal reality. Thus, for all practical purposes, we use the terms family federation and family church interchangeably.

## **CHAPTER TEN FROM THE GROUND UP**

Working from the ground up through the family system, the church is a self-organizing entity that generates services according to need and capacity. Beyond the universal call to share our faith, the church should not add on services or activities, no matter how seemingly essential, unless its members have the capacity to fulfill them. The basic idea is that the family itself is the primary unit of God's kingdom. By members' initiative, families form small groups and these groups network with each other. When the foundation is ready to formalize a church, they do so with the commitment to support a pastor financially and spiritually. It is like this testimony about a little Baptist community:

"Some of the adults at the Creek Point Apartments had been involved in church life in the past. Most of them had been out of church for years when Nancy and Jerry Sayers burst onto the scene. They wanted to start a church—right on the apartment property—and they wanted the residents to make up the congregation. At first a little suspicious, the residents declines to participate. When Jerry and Nancy kept showing up week after week, the residents finally thought there might be some substance to these crazy church folks. Relationships developed and it was not long before a congregation of fifteen to twenty adults was meeting weekly for Bible study and worship. The only public meeting place was the manager's office. Every Sunday, the apartment residents wandered over, sat down, and worshiped God. When the congregation had been meeting for about six months or so, it finally dawned on its members that they were a church." (Ahlen and Thomas, p. 17)

Our vertical consciousness is strong. We have the strengths of the Catholic system in our bones. Scholar of religion Martin Marty says that the American religious landscape today is five miles wide and two inches deep. Applying that image, our church is five miles deep and two inches wide. We need to balance this with horizontal expansion.

### **The model for locations that cannot support a full-time pastor**

- You can self-organize as small groups. They can be called Kodans, communities, home churches, mini-churches, care groups or whatever. You might begin with only one group. The main point is to be aware that you are a group—not yet a “church,” but a functional spiritual unit that can nurture spiritual life and expand according to the law of love.
- You can determine your schedule according to local vision, working with the leader of the nearest church (see chart that follows).
- One model for such a group is that of the cell-church. A small group meeting alternates between
  - 1. “**edification**” (sharing, studying, planning, setting goals, movement information and internal guidance, praying for spiritual children, among the committed members), and
  - 2. “**evangelism**” (guest-centered, for spiritual children, form new relationships, build bridges, focus on felt needs such as divorce, stress, loneliness, etc.).
- All the church programs can take place in the home churches (specialized ministries, counseling, prayer conditions, organizing larger events, etc.).

- In a stable home church community, home churches become strong within themselves, then grow by inviting guests, and finally multiply when those new guests become members, and when a new home church leader is raised up to take leadership of the new home church.

### **The model for a community that can support a pastor**

One defining characteristic of a church, as opposed to a small group or Kodan, is the full financial support of a pastor. We should honor those who are fulfilling the job of a full-time pastor and provide incentives to stimulate people to strive for that position. Those congregations that cannot provide such support simply cannot have a pastor. They have to work on the volunteer, part-time small group system and build toward establishing a church, if that is God's will. Ultimately the number of church leaders and Regional Directors depends upon the foundation of the local groups in terms of support they are able to provide.

A church with a full-time pastor should offer as much support to the members in their ministry work as possible. As size increases, the number of activities, size of facilities, variety of educational and support services, and public outreach can increase. Minimum essentials include Sunday service, Sunday school for guests at different levels, children and members, mission activities for youth, small group ministry and a finance committee.

As for pastor support, Father provides this rule-of-thumb: "In terms of the life of tithing in the church, ten families in the church should support a church leader. Otherwise, you cannot have a right to become a citizen of the Heavenly Kingdom. Ten people should support one heavenly person." (*WSL I*, p. 145)

### **Some of the results of our lack of support for pastors**

In the late 1990s, our tithing nationally covered approximately one-third of local church expenses. The church leaders'—including some Regional Directors—and center members' fundraising covered the other two-thirds. This is not ideal for the long term, although it can serve as a start-up model. In the long-term, it limits the time of those called to spiritual "servant-leadership." If we want to follow the Baptist "farmer-preacher" model, with the pastor self-supporting, then we should allow the church leader to have secular employment and be available part-time. To have the church leader available full-time, the members have to support that family.

#### **Immediate results:**

- Church leaders have insufficient time to do church administration and planning
- They cannot spend enough time doing outreach
- They have insufficient time to guide or counsel members
- They cannot function effectively with Sunday service and church organization
- They have little or no time for their own continued education and training

#### **Long-term results:**

- Too many blessed couples struggling with church and with their blessing
- Too little involvement of blessed children
- Shortage of blessing candidates

- Shortage of new seminarians
- Lack of new church leaders
- No new churches

### **BEYOND AND THROUGH THE LOCAL CHURCH**

The same principle would be employed to develop regions and the national church. In order to support a regional office, there needs to be enough local churches to provide support for the Regional Director and whatever staff is necessary. There also has to be a clear-cut job description for the office. Minimum is that the office serves as liaison to the national headquarters. The Regional Director also should provide spiritual support to the church leaders, help with planning and use of resources on the regional level, assist in ministry, help build schools and so forth. The national headquarters stands in the same relationship to the Regions. Here is a chart that outlines the functions of the different organizational levels.

	Community	Church	Region	Nation
	Home church (Family Federation groups)	Family Church	Reg'l HQ	Nat'l HQ
Size	3 -6 families	4 or more Home churches	7-12 churches Regions defined by # of churches, not political boundaries	Entire nation
Leadership	FF leader	Pastor (and staff, if size permits)	Regional Director / staff	Nat'l ldr + staff
Financial support	Volunteer	Congregational support	Church support	Regional support
Essential activities	Weekly or bi-weekly meetings in homes. Sunday service is optional.	Minimum essentials: Sunday service, Sunday school for guests at different levels, children and members, STF, small groups, finance committee.	Report, manage, IW work, preaching, teaching, counseling, oversee finances. The region can support minister education.	Same as RD: report, manage, IW work preaching, teaching and counseling, finances

Functions	Edification of members, evangelism and education of guests, group multiplication. Fundraising and mutual economic activity as necessary. Edification includes all counseling or mentoring. Here is the real life of the Kingdom.	Same as the FF. Sunday service is for guests. Sunday school is for education. Small groups are a "mini-church," plus they can take on a special function such as worship team, child care, counseling, fundraising and finances. Pastor works with the FF group leaders.	Report to nat'l HQ, give directions from nat'l headquarters edify pastors. Edify means internal guidance, church planning, legal, corporate and PR matters, counsel, consideration of career and future, etc.	Same as RD: report to world HQ, give directions from world headquarters, edify RDs
Vertical order	FF group leader meets pastor once a week. FF members may not attend a church, because of distance, though under care of the nearest pastor.	Pastors work with a Board that includes representatives of all ministries in his church. Pastors meet Regional Director as necessary.	RDs work with a Board that includes rep's of all churches. RDs meet national leader as necessary.	National leader works with HSA National Board. National leaders meet Internat'l leader as necessary

**REALITY CHECK**

The reader may doubt it possible to shift to this system. We are not (yet, anyway) growing our church out of a vacuum. We have a national corporation and hundreds of properties, bank accounts and established leaders. The "complete restructuring" True Father often envisions, while consistent with my outline, would break a lot of eggs and create heartburn. Nonetheless, the outline can serve as a reference point.

At the same time, we should realize that Kodan was set up using this method, in terms of infrastructure. And the church is drifting, like it or not, in that direction. There are states that have no state leader. That means that there is no one willing to be appointed. In those states, such as Michigan, New Hampshire, Arizona, Iowa, Missouri, Nebraska and perhaps others, the members created a committee and elected a pastor—given that the definition of pastor is often very loose. These states are for the most part functioning as well or better than any other states. So this congregational process is already at work. Dr. Chang Shik Yang has floated the idea of setting up committees to govern each region in relationship with the Regional Director.

**The FFWPU as a Seeker Church**

The FFWPU has a very broad foundation and can be inclusive in membership. Members need not be Family Church members. In the family federation, membership means that one receives the Blessing and then develops one's character

through community life and education in true family values. This model allows blessed couples to practice their own religion. The Family Federation also accepts secularism, in that we seek to bless and educate outside of religious categories, not demanding religious faith on the part of members as a condition for blessing. This seems to be Father's method, for example, blessing Socrates—a secularist philosopher, and even ungodly people. Thus it makes sense that Father established the FFWPU as the successor to the church. We need to develop new forms of worship befitting the kingdom that we are building.

### **What is the doctrine or teaching of the FFWPU?**

The FFWPU is:

- Affirming that God works through all religions.
- Affirming that all religions are valid foundations to receive the blessing.
- Not a “religion” in the traditional sense, but a worldview encompassing all aspects of human life, centering on the family.
- Membership is defined by fulfilling the Family Pledge on the basis of the unity of (a) mind and body, (b) husband and wife and (c) parents and children.

The FFWPU has the potential to meet the historical needs of the American people as described by Donald Miller in his analysis of the new paradigm churches. He identifies four needs of contemporary Americans:

- **Community:** Friendships with consistency
- **Safety:** A healthy and secure environment in which to raise children
- **Transformation:** Strong spiritual standards and support in maintaining them
- **Hope:** Provision of meaning, purpose, a sense of destiny, and joy

He summarizes what the churches that are providing these things are doing: “They recreate some characteristics of small town life.” Now, if that is not the HOMETOWN movement, I don't know what is!

Based on these conclusions, Miller offers a critique of the declining mainstream churches. He says that the mainstream churches are mired in organizational structures that deaden vision with endless committee meetings and chains of command. There is no innovation and no multiplication.

### **Miller's advice to the mainstream Protestant churches:**

- Give the ministry to the people
- Flatten the organizational structure (decentralize)
- Provide access to the sacred (starting with the pastor's own showing the way)
- Downsize headquarters (churches do not grow from the top-down; creativity does not happen at the top because too many people have to sign off on it; creativity comes from the trenches)
- Place the leadership in the local churches
- *Do the seminary education in the local churches*, where people are mentored and taught while they serve; create “lay institutes” in your largest churches

- Abolish 80% of your committees and thereby free people to join small group home fellowships. “Committees do not minister to anyone.”
- Restructure the worship service; have less announcements and church business; let the youth and new members lead worship

Miller notes that he is an Episcopalian, a liberal, not a member of a new paradigm church. And he notes with some pride that his Episcopal Church in southern California has gained some members in over the recent years. But then he compares that with the new paradigm churches that not only gained more members but also PLANTED dozens of new churches in the same time period.

**FFWPU is consistent with the seeker church model:**

- Strong and clear emphasis upon simple, basic truth
- Comfortable with the culture
- Focus on practical application, not theology
- Great effort to create horizontal bonds through all kinds of community activities.
- Lay leadership
- Small group based
- Family-centered, based on the four great realms of heart. Therefore, the core of the family federation is the relationships of heart and love within and between families.

**ACTION STEPS IN RESPONSE TO FATHER’S CALL FOR RESTRUCTURING THE CHURCH IN AMERICA**

- Combine the evangelical system of Oakland with the church life of “new paradigm churches.”
- Allow our centers time and space to develop on their own.
- Distribute leadership by population of membership and their ability to support a church leader, not political boundary lines as was the case during the pioneering phase.
- The church should support its pastor fully. If a community cannot support a pastor, they should not have one, but rather work strategically with self-supporting community leaders.
- Utilize cell church methods to heal and grow the church. Begin by reading Dale Galloway’s, *The Small Group Book*.
- Clear education and activities for Unificationist youth
- Stabilize and upgrade incentives for church leadership, in order to attract our own youth and new members to become church leaders.
- Develop education for church leadership.
- Develop a support system for church leaders.
- Develop a retirement plan for church leaders.
- Develop Unificationist educational institutions and all movement activities through building the church.
- Establish a financial base for the support of global projects.

**CONCLUSION**

Over the past few years, Father has been calling for a restructuring the American church. I believe that it is time for us to do that and to do it in a way that comes



most natural to us. That most natural way is the way that Christianity has developed here for centuries and is developing today. I have heard that our church in Taiwan broke through by connecting the Principle to the Confucianist cultural tradition of the people. The root values of our church emerged from the admixture of progressive Protestantism and Korean tradition. It should be able to connect with the Christian cultural tradition of the people. As Rev. Michael Jenkins said, "In calling upon our roots and tradition, what we represent, let's not just call ourselves 'Americans,' before that, we're Christians."

True Father synthesized Christianity and Korean tradition in his own being. We might say that in him the highest expression of Christian culture/civilization married the deepest expression of Eastern culture/civilization. And because he is a human being, his soul transcends these cultural paradigms. This is by his very nature as a child of the infinite God, not to mention the anointing he was given and the supreme effort he has made.

It is inevitable, then, that in True Father's being and thought we should discover the best of American tradition. At the same time, we see Christianity in America loosening its institutional and spiritual constraints and entering, dare I say, into a Completed Testament Age religiosity on a large scale. A rethinking of how we apply the Principle, following Father's words and proven models of success, both of ourselves and others, will lead to our church health and growth. And because it connects with our True Parents' cosmic foundation, its growth potential is unlimited.

## **A FEW RECOMMENDED BOOKS**

Our True Father, *The Way of the Spiritual Leader (WSL)*, Parts 1 and 2 (New York: FFWPUI, 1998)

Ahlen, J. Timothy and J. V. Thomas, *One Church, Many Congregations: The Key Church Strategy* (Nashville, TN: Abingdon Press, 1999)

Barna, George, *The Second Coming of the Church: A Blueprint for Survival* (Nashville, TN: Word Publishing, 1998)

Bilezikian, Gilbert, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids, MI: Zondervan Publishing House, 1997)

Cimino, Richard and Don Lattin, *Shopping for Faith: American Religion in the New Millennium* (San Francisco, CA: Jossey-Bass Publishers, 1998)

Galloway, Dale, with Kathi Mills, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches* (Grand Rapids, MI: Fleming H. Revell, 1995)

Hadaway, C. Kirk, *Church Growth Principles: Separating Fact from Fiction* (Nashville, TN: Broadman Press, 1991)

Hunter, George III, *Church for the Unchurched* (Nashville, TN: Abingdon Press, 1996)

Hybels, Bill and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids, MI: Zondervan Publishing House, 1994)

Hybels, Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids, MI: Zondervan Publishing House, 1995)

InterVarsity Christian Fellowship, *Small Group Leaders' Handbook: The Next Generation*

McIntosh, Gary and Glen Martin, *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church* (Nashville, TN: Broadman Press, 1992)

Miller, Donald, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley, CA: University of California Press)

Robinson, Rev. Darrell, *Total Church Life* (Nashville, TN: Broadman and Holman Press, 1997)

Southerland, Dan, *Transitioning* (Grand Rapids, MI: Zondervan, 2000)

Stockstill, Larry, *The Cell Church* (Ventura, CA: Regal)

Warren, Rick, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995)

There are countless excellent books on the subject of church growth and ministry. I encourage you to visit the Christian bookstore closest to you. I also encourage you to read True Father's words with an eye out for guidance in relation to ministry and church growth. Father provides an unbelievable wealth of guidance in this area if we have eyes to see and ears to hear.