

FFWPU UK: One Heart Prayer - Insightful Words on Prayer by True Parents

Bogdan Pammer
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One Heart Prayer

Read Insightful Words on Prayer by True Parents

A 21-day spirituality workshop is underway at our family education centre at Livingstone House. Last night, during a lecture on "One Heart Prayer", Inpyo Moon (President, CheonBo EUME Branch) shared some deep words of True Parents about prayer. We re-translated them from the original Korean source with AI support for your benefit.

Let Three People Become Completely One Sun Myung Moon · 17 May 1967 · Former Headquarters Church

You cannot walk the path of faith alone. You need companions in faith. Three or more people must become one. That is why a three-person foundation - a trinity - is necessary.

God, who is the subject partner of human character, also seeks these three points of reference. Even when someone makes a mistake, God cannot teach that person directly. Although He cannot teach them directly through the vertical relationship, when three people become one, and one makes a mistake while the other two do not, those two can point out the mistake. This is the reason Jesus and the Holy Spirit were sent.

Even when praying in the mountains, grace comes more quickly when three or more people pray together. Afterwards, they should discuss their experiences among themselves. But if they discuss them with others outside their group, Satan can intrude.

When three people establish a beautiful relationship in which they can truly rely on one another, those around them will see it and wish to have the same. In this way, God's Will naturally spreads. Even without God's help, when three people become one, new shoots will emerge.

Source: Sermons of the Reverend Sun Myung Moon, Volume 18, pp. 43 - 44.

Translator's note: The original is labelled "Summary of the message," rather than a verbatim transcript. "Trinity" here refers to a three-person foundation of faith (삼위기대).

Let Us Repay Our Debt The Greatness of Prayer Sun Myung Moon - March 10, 1975 - Barrytown Training Centre

Have I come back here after only three days? ["Yes."] It seems you have been gathering together during that time and praying for Teacher to come. (Applause)

While I was in Seoul... How far was it from Seoul? One of our churches was about an hour and a half away by car. This was one of our early churches.

Three people there became as one body, completely united. Day and night, they offered sincere devotion, praying for several years with the longing that Teacher would visit them every day.

Perhaps their devotion passed a certain threshold and began to move God's heart, reaching a point where He could no longer leave their prayers unanswered. Whatever the reason, Teacher didn't know. Without knowing why, I kept being drawn there.

Even on my way to Busan, the car would turn toward that church. When I was heading north, I would end up going there. When I was heading west, I would go there too. For about eight months, I visited every day.

When you consider this, you can see how great prayer is - how tremendous its power is.

Although I may be just one person praying here, through prayer I can mobilise the spirit world - that vast, multidimensional, infinite world - and set this three-way realm in motion. How great is the bond that makes such mobilisation possible!

Source: Sermons of the Reverend Sun Myung Moon, Volume 76, p. 298.

The Time That Remains

A Foundation of Sincere Devotion Where God Can Be Present

Sun Myung Moon - 24 May 1970 - Former Headquarters Church

Therefore, my personal devotion does not end with me. It reaches the people who live within the surroundings connected to me.

Among them may be descendants of good ancestors who walked a more demanding course of indemnity than the one I am walking now. When such people look upon me with respect, bow their heads and speak well of me, God cannot help but remember me. A person remembered in this way by ten, a hundred or a thousand people cannot go unremembered by God.

If those for whom I have prayed for blessings, and for whose indemnity I have laboured, come in turn to pray for blessings upon me, then my own conditions of indemnity are automatically settled through their prayers and their efforts on my behalf.

A Foundation of Sincere Devotion Where God Can Be Present

Throughout history, God has guided countless people with such an environment as His standard. His purpose was to give each person the right to receive greater blessings than anyone else in their age. This was His loving strategy, rather than an effort to bring misfortune upon them. We must understand that this strategy calls us to sacrifice for the sake of the whole.

Therefore, the more people pray for someone and offer sincere devotion on their behalf, the more blessed that person is.

For many people to offer devotion for my sake, I must first share all the blessings I possess with many others. You must understand that, until I do so, many people will not pray for me to receive blessings.

When ten people offer sincere devotion for one person, God cannot help but remember that person.

The church is a community formed by bringing together such an environment of devotion, with the resolve: "Let us broaden the foundation on which we can inspire one another to reach a new stage."

Therefore, a church leader must not offer devotion for their own sake. They must offer devotion for the sake of the many people in their care.

Source: Sermons of the Reverend Sun Myung Moon, Volume 31, p. 157.

Reflections on Praying Together and Praying by Name

Korean Christianity has developed distinctive forms of communal prayer that unite personal expression with collective devotion.

The term 통성기도 (tongseong gido, also written tongsung kido) describes a form of prayer in which everyone prays aloud at the same time, each person expressing their own words to God. Although the individual prayers differ, the participants are united in heart and purpose. This tradition is common in

Korean Christianity and is also practised in CheonBo settings. Timothy Isaiah Cho introduces it to Western Christians in ["How and Why to Pray the Korean-Style Prayer of Tongsung Kido"](#).

A related practice is 호명기도 (homyeong gido), in which a person's name is called aloud in prayer. When a group offers this prayer together, it may be called 합심호명기도 (hapsim homyeong gido), meaning "united name-invocation prayer."

This practice can be understood within the wider Christian tradition of intercessory prayer: bringing another person and their needs before God. Christians are often encouraged to keep a prayer list and pray for people individually by name. Helpful introductions include ["How to Pray: What Is Intercessory Prayer?"](#) and ["When Someone Asks, 'Pray for Me...'"](#).

Intercessory prayer should always respect the sacred freedom and personal responsibility that God has given to each of His children. It becomes especially meaningful when someone has asked us to pray for them. We should not pray for God to force a person to act in a particular way or to change their mind according to our own understanding. Instead, we can ask God and the spirit world to remove fear, confusion and spiritual darkness so that the person's original mind and conscience can respond freely to Heavenly Parent's guidance. Such prayer is not an attempt to control another person. It expresses love: entrusting them to God and expressing care while respecting their freedom and responsibility.

When we pray for True Mother's acquittal or release, we pray that the spiritual darkness surrounding and confusing and challenging us, our FFWPU leadership and the Korean elites in media and politics be released. So that we can see True Mother for who she is: True Mother, Holy Mother Han.

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How and Why to Pray the Korean-Style Prayer of Tongsung Kido



by TIMOTHY ISAIAH CHO

August 10, 2021

In many Western Christian traditions, we are most familiar with three forms of prayer:

1. “Popcorn prayer”: a format of group prayer in which people pray aloud by taking turns in no particular order
2. “Unison prayer”: a format of group prayer in which people pray the same words aloud
3. “Call and response prayer”: a format of group prayer in which one officiant prays one line and the group responds

However, in several Christian traditions around the world, believers have practiced a fourth form of prayer for generations as a regular part of congregational life. This style of praying is most readily recognized as a “Korean” style of prayer, but has actually been practiced in African and Asian churches around the world, and even historically African-American churches in the United States.

This prayer form, called *tongsung kido* (tong-sung ghee-do) in Korean, is the practice of praying one’s own prayers aloud **at the same time** as others. This “simultaneous prayer out loud” form is not intended to entirely replace other forms or be seen as a “higher” or more “faithful” practice of prayer. Rather, this fourth form (as well as the other three forms) should be seen as **complementary** to one another and essential **together** in spiritual formation.

We have biblical examples of the practice of *tongsung kido* and many helpful reasons why this form should be employed.

Biblical Examples of *Tongsung Kido*

There are many places in Scripture where we see prayers that are meant to be said in unison and in call and response forms. What we may not realize is that in various places in Scripture, we have examples of prayers of God's people that come about passionately, spontaneously, and, if it's fitting to say, *disorderly*. For example, in [Exodus 2:23b-25](#) we read:

"The Israelites *groaned* in their slavery and *cried out*, and their *cry for help* because of their slavery went up to God. God *heard their groaning* and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them."

In the midst of oppression and seeming hopelessness, the people of God lifted up prayers of "groaning" and "cr[ies] for help" to the Lord (see also throughout Judges and [1 Chronicles 5:20](#)). Anyone who has been in similar kinds of circumstances knows that "groaning" and "cries for help" are usually not done in turn-by-turn or a strictly unified and orderly fashion. They are usually done passionately and spontaneously in the midst of chaos or out of desperation. Biblical examples abound for this *tongsung kido* style of prayer. In fact, we are more hard-pressed to find explicit examples in the Bible of "popcorn prayer."* This does not render "popcorn prayer" any more or less "biblical" than *tongsung kido*. But, it should give us reason to pause and wonder if we have wrongfully placed one cultural form of prayer as superior to another.

Helpfulness of *Tongsung Kido*

Beyond biblical examples, *tongsung kido* may in fact be helpful for spiritual formation, in terms of aiding Western Christians who struggle with group prayers. In the Early Church, a common motto was *lex orandi, lex credendi*, which means "the law of what is to be prayed is the law of what is to be believed." Simply put, it is the idea that prayer and belief are integral to one another. A believing person prays; a praying person believes. Although there is a longstanding tradition of prayer, in the modern age in the West we often don't know where to start, or are afraid to do it.

Tongsung kido addresses the fear of being "messy" in our public prayers or "messing up." Many Christians are likely to confess that they are reticent to praying out loud in groups because they don't feel polished or don't want to mess up in public. We are all overly critical of our own prayer ticks and habits, such as repeating the word "just," awkward cadence and silence, and "ums" and "uhs." But, when you are with an entire group in which individuals pray out loud simultaneously, you'll realize that you won't be able to hear other people's prayers clearly, and you'll realize that you have the freedom to speak directly to the Lord without fear of "messiness" or "messing up." The only way Christians can grow in public prayer is to pray publicly. *Tongsung kido* provides the atmosphere where people can learn by praying, little by little.

Tongsung kido also addresses the temptation of performance in public prayers. This may be a temptation for those who are already comfortable praying in public but who may struggle because they feel that a spotlight is on them when everyone else is silent. We may start using exaggerated pious words or phrases or emotions because of this. *Tongsung kido* creates a space where the spotlight is no longer on a single individual. The focus is on praying one-on-one as a child to his or her heavenly Father while in community. We learn that prayer is not a performance but an exercise of childlike faith and dependence.

Those who have participated in "popcorn prayer" have likely experienced having their "prayer stolen" by someone else. When this happens, people will either say that they "echo" the prayer of another or simply remain silent since they are reluctant to repeat the prayer to God. Yet, Jesus even tells us that prayer should be like a persistent widow ([Luke 18:1-8](#)), but

unlike an unjust judge, the Father loves to hear our petitions and respond (**Psalm 145:18; Matthew 7:11**)! *Tongsung kido* creates a space where it is more than okay to repeat a prayer someone has likely already prayed. It creates the possibility for us as a body to be like the persistent widow to our good Father.

Tongsung kido dignifies short prayers, medium prayers, long prayers, choppy prayers, polished prayers, and everything in between. It dignifies big faiths and little faiths. New Christians and seasoned Christians, adults and children, people from all different education levels and walks of life are able to pray as they are in a corporate manner. It teaches us that we are a house of prayer, not just a group of people with one or two designated “good prayers.” We do not have to compare ourselves to others when we pray aloud together and we are able to utter prayers that clean, polished words may not be able to express.

Tongsung kido opens the time of prayer for different emotions. Often in other forms of prayer, a “mood” is set early on, and there is a temptation to not want to shift the “mood.” A “popcorn prayer” beginning with thankfulness and joy is hard to follow up with a prayer of lament and weeping, or vice versa. We may “sit the prayer out” if we don’t feel like we don’t want to “break the mood.” *Tongsung kido* creates a space where different emotions can be expressed corporately. While one person may be expressing thankfulness and joy, another may be expressing contrition and lament. Together, we are expressing the full range of godly emotions in prayer.

How to Begin *Tongsung Kido* at Your Church

We’ve seen the biblical examples of *tongsung kido* and the helpfulness of the practice. Now the question is, *How can we begin to use it at my church? How can we begin to use this prayer form as a complement to the other forms of prayer we are already used to?*

One possible starting point is to create a time in the service for corporate prayer. In the church where I worship, during Communion, we gather at one of four tables in the sanctuary to pray together before we partake. To apply *tongsung kido* to our context, the leaders of each table could decide once a month (or another set period of time) to instruct those around their table on the practice of *tongsung kido*. What may be helpful is to provide prayer prompts at the beginning by asking for prayer requests and/or giving topics for prayer. Then, the leaders can instruct those around the table that they will all be praying aloud, and that after a set amount of time, the leader will interrupt and prompt the group to pray the Lord’s Prayer. The leaders should be sensitive to make sure to tell others that it is okay for the time of prayer to seem disorderly or “messy.” This is a time of freedom to be able to speak to our heavenly Father out loud without the fear of “messing up.”

The second place to implement *tongsung kido* would be in various Bible studies and community groups. Leaders of these studies/groups could set one time in the month (or whatever seems best) during their meetings to pray in this form, giving guidance similar to the Communion prayer time example above. This will help the practice become a natural flow between the liturgy of the gathered and the liturgy of the scattered.

Third, guidance should be given for families and individuals to try out this prayer form in their own homes and families (if applicable). This will enable the practice to move from Sunday liturgy to daily liturgy. This may be a helpful way for families with young children to have the courage to pray out loud when they ordinarily may be reluctant to do so. Friendships can develop and be enriched within the church as people pray together outside of official church events and ministries.

Conclusion

It is important to state that *tongsung kido* is not a silver bullet to cure all of our fears and

It is important to state that *tongsung kido* is not a silver bullet to cure all of our fears and temptations related to prayer. It is also important to reiterate that *tongsung kido* is not superior to other forms of prayer and no prayer form is inherently deficient. In many ways, exploring a new form of prayer is a corporate exercise of seeing what the Apostle Paul means when he says that we are all members of one Body in Christ (1 [Corinthians 12:12-31](#)). We need to not only learn from one another in the local church, but we also need to learn from members of the whole Body of Christ around the world and across time. We can learn from our brothers and sisters from other cultures and backgrounds and grow with them together into maturity in Christ. This is the Lord's intention, that we would need each other as members of one Body. What a precious truth that is!

** Paul does direct the Corinthian church to speak one at a time when someone speaks in tongues (1 [Corinthians 14:27](#)). However, it is likely incorrect to assume that the apostolic era gift of tongues is equivalent to or synonymous to prayer. In fact, in the context of 1 Corinthians, it appears that speaking in tongues, when interpreted, is seen as equivalent to the gift of prophecy (i.e. speaking forth God's word authoritatively). Paul's concern is that the Corinthian Christians are able to hear the word of God spoken authoritatively in an orderly manner. This is why speaking in tongues should be done one at a time and with an interpreter. In contrast, prayer is not speaking forth God's word authoritatively, but it is the act of believers speaking back God's promises to God in thankfulness and petition.*

Editor's Note: This piece was originally published in [Faithfully Magazine](#). It has been republished here with permission.



Timothy Isaiah Cho

Timothy Isaiah Cho is Associate Editor at Faithfully Magazine. Timothy's bylines have appeared in Religion News Service and Reformed Margins, and he has been interviewed for several podcasts including Truth's Table and Gravity Leadership Podcast. He also runs a personal blog on Medium. He received a Master of Divinity from Westminster Seminary California and a Bachelor of Arts in English Literature from U.C. Berkeley.

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Simone Biles, Mental Health, and the Church

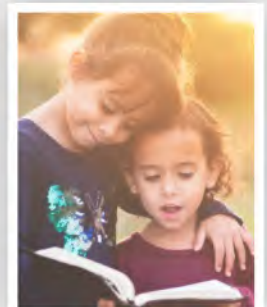
Simone Biles made headlines this Olympic season. Not for her extraordinary physical feats, which she has in spades. Not for a surprising misstep, as many tragic Olympic stories go. Not for an off-the-mat moral failure that we're so used to hearing about. Simone Biles made the news because she chose to sit and rest. Everyone [...]



NEXT ARTICLE

How to Read the Bible With Your Family

My parents gave me a Bible when I started ministry after college. It travelled all over the world with me, sitting open during meet-ups and quiet times. It is highlighted and underlined with remembrances of living words shedding light on my heart. And while it's been shelved for some years (I switched translations), I pulled [...]



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FROM THE BLOG



How to Pray: What is Intercessory Prayer?

Praying for others may seem straightforward, but there are numerous ways to approach and understand its power. The *Catechism of the Catholic Church* says that intercessory prayer “consists in asking on behalf of another” (CCC 2647). What kind of power does this prayer hold?

- [Where Have We Seen Intercessory Prayer Before?](#)
- [Where to Start](#)
- [Preparing to Pray](#)
- [Practices of Intercessory Prayer](#)
- [Take Action](#)
- [Additional Resources](#)

PRINTABLE GUIDE

Where Have We Seen Intercessory Prayer Before?

“Intercession is like a ‘leaven’ in the heart of the Trinity. It is a way of penetrating the Father’s heart and discovering new dimensions which can shed light on concrete situations and change them.” — Pope Francis, *Evangelii Gaudium*

What is the definition of intercession? Intercession is the act of prayer, petition, or entreaty on behalf of another.

When we as Catholics practice intercessory prayer, we imitate our Lord.

While on Earth, Jesus prayed for others, and did you know that he continues to be an advocate for us in heaven? As the Apostle Paul in Hebrews 7:25 tells us, “[Jesus] is able for all time to save those who draw near to God through Him, since He always lives to make intercession for them.”

Not only does Jesus intercede for us, but he also responds to our prayers for others. In Luke Chapter 5, we see what happens when people bring the needs of their friends to Jesus.

The crowds are beginning to follow Jesus because they hear of his healings. Several men carry their paralytic friend up to be healed by Jesus, but they can’t reach him through the crowds. Unwilling to be stopped, they decide to lower their friend down through the tiles on the roof. What happens next tells us something incredibly important about the power of

intercessory prayer: "And when [Jesus] saw their faith he said, 'Man, your sins are forgiven'" (Lk 5:20). Notice how Jesus forgives the man because of the faith of his friends.

When we love and intercede for each other, the Father delights; it opens his heart and moves him to respond.

Where to Start

Throughout the history of the Catholic Church, intercessory prayer has played a vital role in the work of saving souls. As Catholics, we ought to spend time every day talking to God about people and spend the rest of the day talking to people about God.

Let's look at a few key truths about prayer and try to build this habit in our lives.

Download our comprehensive [PDF guide](#) to intercessory prayer, complete with examples, guided [Lectio Divina](#), and further resources.

Preparing to Pray

As you consider praying for others, here are some things to keep in mind as you prepare to pray:

1. God truly hears our prayers

Don't underestimate how vital and powerful your prayers can be.

2. This is God's work

The Holy Spirit is the principal agent of evangelization. When we intercede for others, we allow him to do the heavy lifting in our work of bringing souls closer to Christ.

3. Have confidence in God

Our reliance on God in prayer allows us to place situations and people in his hands.

4. Be humble

We don't come to God with our list of expectations, which he must then fulfill. Interceding for others should lead us to be less self-centered as we consider the needs of others.

5. Pray specifically. Pray boldly

Share your heart honestly with God. Often, we ask for too little, not too much!

Practices of Intercessory Prayer

As a Catholic, intercessory prayer can take many different forms. Each time you go to Mass, you can offer it for a particular person or intention. You might consider gathering a group of people together and praying out loud for the needs of others. You could even make little sacrifices, as prayers for people's needs. Here are a few practical ideas to consider:

1. Write down people's names and pray for their needs daily.

2. Imagine the people you want to pray for or place their pictures somewhere near where you pray.

Seeing their faces can motivate you.

3. Pray with others in person.

Get their permission first, ask them what they need prayers for, and then pray out loud for their needs. Instead of just saying "I'll pray for you," they get to hear your prayer right away in

that moment.

4. Pray at specific locations.

By praying in specific places, you ask for God's blessing upon all who enter there.

5. Pray as you plan.

Our work should be God's work, first and foremost. Therefore, whenever we begin a task, we should ask for God's guidance and blessing on all we are about to do.

6. Consider offering up a fast or penance alongside your prayer for others.

Take Action

One simple way to get started praying for others is to write down some names and start praying! Pray in a group, alone, with your family – start now.

A great way to put intercessory prayer into action as a Catholic is to offer a rosary on behalf of someone—join the entire FOCUS community every month online in praying the rosary. Sign up via this [link](#).

Additional Resources

For a personal story on the impact of intercessory prayer, read [What St. Thérèse is Teaching Me About Intercessory Prayer](#), and [The Saint that Proves Praying for People Actually Works](#).

Check out our other guides to: [the Rosary](#), [Consecration to St. Joseph](#), [Ignatian Contemplation](#), and [Lectio Divina](#).

To continue to grow your prayer life, check out [Jeff Cavin's talk](#) from [SEEK](#) on praying and hearing God's voice in Scripture or learn from [Jeremy Cassidy](#) on how to teach others to pray Lectio Divina from his [talk](#) at SEEK.

For even more great Catholic resources, you can check out our [podcast](#) with talks from our [SEEK](#) conference and our [YouTube](#) channel for videos, and more!

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