

‘The Millenarian Dream Continued’: Foundation Day, Vision 2020 and the Post-Mun Unification Movement

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Abstract

Drawing on a variety of primary sources and numerous interviews and personal conversations with adherents from East Asia, Europe and the United States, this paper sheds light on the latest historical and doctrinal developments in the South Korean Unification Movement, following the passing of its founder and self-proclaimed Saviour, Mun Sŏn-myŏng, in September 2012. Recent personnel changes resulting in the uncontested leadership of Mun’s wife, Han Hak-cha, as well as the two key events of 2012 and 2013—Mun’s funeral and Foundation Day—will be briefly outlined. Concomitant doctrinal alterations in the interpretation of the movement’s integral millenarian vision, fleshing out as ‘Cheon Il Guk 2.0’ and entailing a revised notion of Foundation Day and the newly launched Vision 2020 scheme, will also be discussed. Ultimately, this paper shows how the Unification Movement has rendered its executive and theological base apt to preserve its systemically constitutive millenarian agenda for a post-Mun and post-Foundation Day era.

Keywords: Korean Religion, Millenarianism, New Religious Movement, Unification Church



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Our family, the owner of Cheon Il Guk, pledges to centre on true love, to seek our original homeland and to establish the Kingdom of Heaven on earth and the Kingdom of Heaven in heaven, the original ideal of creation¹ (Family Pledge I).

Foundation Day is a day of cosmic significance that marks a new beginning for heaven and earth. ... This is a day of liberation, for God and for all humanity (Mun Hyōng-jin 2013a).

Introduction

On 3 September 2012, Mun Sōn-myōng 문선명, the founder and unconditional leader of the world-spanning Unification Movement (UM, *t'ongil undong*),² passed away aged 92 years. His demise heralded organisational, personnel and theological realignment, and concomitant apprehension of impending decline. Mun's wife, Han Hak-cha 한학자 (b. 1943), who in recent years has risen in political relevance and members' awareness, has proved a guarantor of relative stability, especially in the post-Mun era, despite increasing tensions amid the 'True Family' (*ch'am kajōng* 참가정). Under Han's tutelage, the UM has perpetuated its millenarian pursuit, aligning the adherents to the next presumable historic caesura, auspiciously called 'Vision 2020' (*pijōn 2020* 비전 2020), after the completion of 'Foundation Day' (*kiwōnjōl* 기원절), that is, the 'last act' of God's 'providence of restoration' (*pokkwi sōmni* 복귀섭리) as envisioned by Mun. 'Kingdom-building', that is, the agenda for peace, must continue, drawing upon the huge array of UM ventures, which culminate in Mun's religio-political legacy: the 'Abel UN' (*abel yuen* 아벨유엔),³ an umbrella term, labelling the interplay of numerous organisations and initiatives under the auspices of the UM, with the shared aim of realising Mun's vision of the 'Kingdom of Heaven on earth' (*chisang ch'ōnguk* 지상천국) and, correspondingly, world peace. In contrast to the actual United Nations or 'Cain UN' (*kain yuen* 가인유엔), the Abel UN, as the pun suggests, is deemed 'able' to resolve the urgent problems the international community is facing in the globalised 21st century. Unimpeded by political stubbornness and egotism, which, it is held, makes the work of the Cain UN largely futile, the Abel UN is depicted as renewing and, eventually,

1 천일국 주인 우리 가정은 참사랑을 중심으로 본향을 찾아 본연의 창조이상인 지상천국과 천상천국을 청건할 것을 맹세하나이다. This and all other translations into English in this paper are by the author.

2 There are no exact membership figures. The number provided by the UM over the past decade is given constantly as three million followers worldwide.

3 For 'it is not until the knowledge of political leaders, having analytical competence on world affairs, is united with the wisdom of interreligious leaders, having spiritual insight into the dispensation, that the world will be able to find the way to true peace' (Mun Sōn-myōng 2010a: 383; 세계 정세에 대한 분석력을 지닌 정치 지도자들의 지식과 경륜이 영적인 안목을 지닌 초종교 지도자들의 지혜와 합해질 때, 세계는 비로소 참다운 평화의 길을 찾아갈 수 있습니다).

superseding its counterpart and helping to further the UM's millenarian project, that is, of releasing humankind from 'Satan's bondage' (*sat'an'üi kulle* 사탄의 굴레) (Mun Sön-myōng 2004). Founded in 2005, the Universal Peace Federation (UPF, Ch'ōnju p'yōnghwa yōnhap 천주평화연합) serves as the organisational backbone of the UM's peace project (Mun Sön-myōng 2005), manoeuvring on a trajectory prescribed by the Family Federation for World Peace and Unification (FFWPU, Segye p'yōnghwa t'ongil kajōng yōnhap 세계평화통일가정연합). The FFWPU represents the central religious body of the UM. Exactly 40 years after he incorporated the Holy Spirit Association for the Unification of World Christianity (HSAUWC, Segye kidokkyo t'ongil sillyōng hyōphoe 세계기독교통일신령협회) in Seoul in 1954, Mun inaugurated this new organisation. The HSAUWC was consequently merged in the FFWPU, whose name is indicative of and should underscore the movement's re-aligned doctrinal focus: the family, for '[e]ach family, reflecting the true love of God, is a building block and miniature of the Kingdom' of Heaven on earth (Pak and Wilson 2006: 375). The FFWPU, headquartered in Seoul, supplies the religious underpinnings and ideological incentive for the vast number of UM enterprises and campaigns. Mun's salvational status among Unificationists, elevating him to the role of 'Lord of the Second Advent' (*chaerimju* 재림주), enabled him, in principle, to exercise control over all the UM's activities; not least because major positions were usually filled by close Korean confidants, a modus operandi not always appreciated by non-Korean followers. Towards the end of his career, Mun finally settled his succession agenda,⁴ allowing three of his children to assume leading posts within the movement.⁵ Mun Hyōng-jin 문형진 (b. 1979), the seventh and youngest son, was appointed president of the FFWPU and its Korea branch in 2008;⁶ Mun Kuk-jin 문국진 (b. 1970), the fourth son, took over the UM's multi-billion dollar *chaebōl* 재벌, the Tongil Group (1963, T'ongil kūrūp 통일그룹)

4 Initially, Mun Hyōn-jin 문현진 (b. 1969), the third son of the 'True Couple' (*ch'am pubu* 참부부), was groomed as heir apparent, holding influential offices such as vice-president of the FFWPU (1998–2008), vice-chairman of the UPF (2005–2009) and president (2000–2008) of the UM's student organisation, Collegiate Association for the Research of Principles (*Taehaksaeng wōlli yōnguhoe* 대학생 원리연구회) or CARP (*K'ap'ū* 카프), founded by Mun in 1964. Internal struggles led to Hyōn-jin being ultimately discharged from all his official duties.

5 Ongoing severe tensions recently led to the dismissal of the 'triumvirate' (Bromley and Blonner 2012: 90), a development which will be briefly discussed in the following section.

6 A month after the inaugural ceremony, Hyōng-jin was replaced as president of the Korean FFWPU by the North America 'continental president' (*taeryuk hoejang* 대륙회장) Yang Ch'ang-sik 양창식 (b. 1953). Yang himself was replaced a year later by Sōk Chun-ho 석준호 (b. 1944), at the time international vice-president of FFWPU, but resumed his position from January to October 2013. Sōk is the son of Ch'oe Wōn-bok 최원복 (1916–2006), who, next to Kim Yōng-un 김영운 (1914–1989), was the major early female member of the UM, joining the group in 1954. Yang, a close friend of Han Hak-cha, was made international executive vice-president of FFWPU in December 2012. In September 2013, he was reassigned to the position of international vice-president of FFWPU, sharing the office with Hwang Yōp-chu 황엽주, who was made responsible for international mission affairs. Yang also serves as international chairman of the UPF.

in 2005 and was made chairman of the Tongil Foundation (T'ongil chaedan 통일재단);⁷ and Mun In-jin 문인진 (b. 1965), the third daughter,⁸ became president of the important United States (US) branch⁹ of the FFWPU in 2008.¹⁰ Receiving the benediction from 'True Parents' in April 2008, Hyōng-jin together with his spouse, Yi Yōn-a 이연아 (b. 1978), were officially declared their spiritual successors (Mun Sōn-myōng 2008). Mun, visibly weakened by old age, went into semi-retirement and Hyōng-jin quickly took the reins, launching a reform process in order to revive the religious nucleus of the UM. The Korean branch of FFWPU was heavily reorganised in anticipation of bringing it in line with the thriving sister congregation in Japan. The new direction effectively targeted the spiritualisation, along with a depoliticisation, of the actual core business of the UM, that is, religious welfare.¹¹ Reflecting the restoration initiated, the religious key organisation had its name changed from FFWPU to Unification Church (T'ongilgyo 통일교) in July 2009.¹² From 2010 onwards, the upcoming Foundation Day, scheduled for 22 February 2013,¹³ gradu-

7 The Tongil Foundation manages the assets, worth 1,8 trillion *wŏn* as of 2011, of Tongil Group and builds the direct link to FFWPU.

8 Mun In-jin usually appears as 'second daughter' because her older sister, Mun Hye-jin 문혜진 (1964–1964), died after only a week.

9 In his teachings, Mun has assigned an essential providential role to the US for the growth of Unification thought (*t'ongil sasang* 통일사상) and the ensuing collective salvational transformation (see Mun Sōn-myōng 1976). Mun himself spent a considerable period of time in the United States after his relocation there in 1971.

10 Whilst most of those children who participate actively in the movement are commissioned with leadership functions largely involving rather worldly affairs, a couple of deceased members of the family are 'exerting' considerable religious influence in and from the 'spirit world' (*yōnggye* 영계) (see Beverley 2005). Mun Hūng-jin 문흥진 (1966–1984), the second son, after his passing evolved into a central religious figure, believed to give great support to his father's mission in the spirit world where, more recently, he has also received valuable help from the eldest son, Mun Hyo-jin 문효진 (1962–2008). His messages are most prominently channelled through Kim Hyo-nam 김효남 (b. 1952), who is also the main medium for Han Hak-cha's mother, Hong Sun-ae 홍순애 (1914–1989). Hong, commonly called by her honorary name 'Dae Mo Nim' (*taemonim* 대모님), that is, 'Great Mother', is held to aid Hūng-jin to fulfil his divine mandate, especially by liberating members' ancestors from satanic dominion in the spirit world. Thanks to her mediumistic contacts, in particular to Hong, Kim increasingly rose to eminence within the UM, being highly trusted by both Mun Sōn-myōng and, even more so, Han Hak-cha. Kim has been responsible for the planning and realisation of various significant construction projects in recent years, most strikingly the Ch'ōnjōnggung 천정궁 ('Palace of Heavenly Righteousness') in Ch'ōngp'yōng 청평, the UM's major religious site with Mun's final resting place nearby.

11 In many personal conversations, UM members have pointed out that the path taken would clearly mirror the general disposition of Mun Hyōng-jin, who resembled more a 'deeply spiritual person' than a 'shrewd politician'. His elder brother, Hyōn-jin, was characterised in the opposite way.

12 One year later, the name of the FFWPU international headquarters was changed to Unification Church World Mission Headquarters (Segye t'ongilgyo sōngyo ponbu 세계통일교 선교본부). These steps were not met with unreserved approval at the grassroots level. Some saw them as signifying a departure from the UM's comprehensive salvational inclusivism to a more circumscribed exclusivism.

13 This would have been Mun's 93th birthday according to the lunar calendar (6 January 2013). Mun was born on 25 February 1920 (lunar calendar: 6 January 1920). Numerology has always been a vital part of Unification thought.

ally moved to be the centre of attention. In fact, members have witnessed a number of purported watershed events over the years; however, theologically speaking, Foundation Day was considered the most pivotal, concluding Mun's mission on earth. Yet in his speeches Mun remained taciturn and cryptic concerning the perceivable elements of Cheon Il Guk¹⁴ (*ch'önilguk* 천일국) once the foundation had been set—incidentally, an approach closely followed by Hyöng-jin (see, for example, Mun Hyöng-jin 2013c). Mun's tone gave rise to numerous speculations among followers, which were also fuelled by earlier sermons and relevant passages in the *Wölli kangnon* 원리강론 (*WK, Exposition of the Principle*), the UM's major text. His death in September 2012, more than five months prior to Foundation Day, issued a formidable challenge to the group in organisational *and* theological terms. Put to the test of keeping Mun's legacy as well as the main motivational agency behind the Unificationist peace scheme, that is, the millenarian pattern, intact, the UM has witnessed some remarkable 'adjustments'. The following sections delineate the most conspicuous events and developments in the resulting accommodation process. The following section touches on Mun's death and 'Seonghwa'¹⁵ (*söngghwa* 성화) as well as recent personnel changes. The third section addresses Foundation Day, its doctrinal basis and official (re-)interpretation. The subsequent section outlines Vision 2020, the newly introduced next step to put the religious master-plan into effect. This paper provides a discussion of the most recent developments within the UM, based on a close scrutiny of a wide range of textual, audio and audio-visual original sources as well as numerous personal interviews.

New paths

On 14 August 2012, Mun was hospitalised at St Mary's Hospital at Seoul's Catholic University (Kat'ollik taehakkyo Söul söngmo pyöngwön 가톨릭대학교 서울성모병원) for severe complications following pneumonia. Knowing of the gravity of the situation, members worldwide were called to engage in 'Jeongseong'¹⁶ (*chöngsöng* 정성) and prayer, whilst high-ranking leaders and Mun's close-knit family travelled to Seoul. Over the next two weeks his health slowly deteriorated. Having been informed by the physicians treating him that Mun's condition has

14 Cheon Il Guk is the technical term, introduced by Mun in 2001 and thenceforth used by Unificationists when referring to the idea of *chisang ch'önguk* or the Kingdom of Heaven on earth (see Mickler 2012). The notion of Cheon Il Guk contains several semantic layers, ranging from a mindset ingrained in Unification soteriology to the description of the coming substantial heavenly kingdom and its progressively arranged building blocks (family–tribe–nation). This paper refers to Cheon Il Guk as the substantial manifestation of *chisang ch'önguk*.

15 The Unificationist funeral ritual formerly known as 'Seunghwa' (*sünghwa* 승화).

16 A technical term specifically coined by Mun and used by Unificationists to mean one's supreme loving devotion in both thought and action.

reached an ‘irreversible state’ (Sök 2012b), it was decided to transfer him to the UM-owned ‘CheongShim International Medical Centre’ (Ch’öngsim kukche pyöngwön 청심국제병원) in Ch’öngp’yöng on 31 August. Finally, on 3 September 2012, Sök Chun-ho, then international vice-president of the FFWPU and president of FFWPU Korea, announced:

True Father, who manifested on this earth as the Saviour of Humankind, Messiah, True Parent and King of Kings, and lived a sacred life of true love over a lifetime of 93 years, shedding blood, sweat and tears for the liberation of God, the salvation of humankind and world peace, having perfected, completed and concluded his entire providential mission, passed away on the 17th day of the seventh month in the third year of Ch’öngi^[17] by the heavenly calendar (3 September 2012) at 1:54 a.m. at the CheongShim International Medical Centre, attended by True Mother and True Children. (Sök 2012a)¹⁸

After a twelve-day mourning period in which his body lay in repose for seven days in the Ch’önjönggung, the Seonghwa was conducted on 15 September 2012. Some 30.000 to 35.000 people joined the memorial service. Headed by Mun Kwön-jin 문권진 (b. 1975), the fifth son, Hyöng-jin and Kuk-jin, the cortege (Figure 1) brought the body, which was laid in a red-golden coffin, to the nearby CheongShim Peace World Center (Ch’öngsim p’yönghwa wöltü sent’ö 청심평화월드센터), a UM-owned stadium and the venue of the main part of the ceremony.

17 The term *ch’öngi* 천기 (Foundation of Heaven) indicates the Unificationist heavenly calendar (*ch’öllyök* 천력), which commenced on 14 February 2010 (1 January 2010 according to the lunar calendar) and highlighted the final days towards Foundation Day. The heavenly calendar draws on the lunar calendar. On 10 February 2013 (1 January 2013 according to the lunar calendar), the *ch’öngi* timeline, ending with 31 December 3, was replaced by the *ch’önilguk* timeline, starting with 1 January 1.

18 인류의 구세주, 메시아, 참부모, 그리고 만왕의 왕으로 이 땅에 현현하시여 93성상의 전 생애를 피와 땀과 눈물로 하나님 해방과 인류구원, 세계평화를 위해 참사랑의 성스러운 삶을 살아오신 참아버님께서 모든 섭리적 사명을 완성, 완결, 완료하시고, 천기 3년 천력 7월 17일(양 9월 3일) 오전 1시 54분 청심국제병원에서 참어머님과 참자녀님들이 임석하신 가운데 성화하셨습니다. Before long, a trilingual numerological interpretation of Mun’s date and time of death was published (see FFWPU 2012).



Figure 1 Three of Mun's sons—Kwŏn-jin, holding the portrait, Kuk-jin (left) and Hyŏng-jin (right)—lead the casket, carried by an honour guard¹⁹

Sŏk Chun-ho guided the event, Hyŏng-jin delivered the principal eulogy and Kuk-jin and his wife, representing True Family, paid tribute to Mun by offering flowers. Additional orations were given by UM members and sympathisers, including Mun's long-time companion and missionary veteran in the US, Pak Po-hŭi 박보희 (b. 1930), Tarsem King (Lord King; 1937–2013), a life member of the British House of Lords, and Alfred Spiro Moisiu (b. 1929), former president of Albania from 2002 to 2007.²⁰ Collective prayer, an orchestral and choral music performance and a video tribute to Mun rounded off the two-hour public commemoration, which ended with Han Hak-cha, family members and selected religious and other representatives once again offering floral tributes. Thereafter, the Mun family and special guests left for the final part of the Seonghwa, the so-called Wonjeon (*wŏnjŏnsik*), the actual interment ceremony, which took place next to the Ch'ŏnjŏnggung. Surprisingly, neither Mun Hyŏn-jin nor Mun In-jin were present that day, which more than ever signified serious frictions within the family and, accordingly, the upper ranks of the UM leadership. This precarious situation did not improve but, instead, deteriorated noticeably over the next months, centred largely around those of Mun's children who have been

¹⁹ All images are reproduced with permission of the FFWPU European Headquarters.

²⁰ A country in which the Unificationist mission has been relatively successful lately compared to other parts of Europe, Albania has been assigned special status for accomplishing Vision 2020. See section on 'Vision 2020'. King was closely connected with the UM, serving as UPF patron in the United Kingdom. Likewise, Moisiu contributes as a 'special advisor' to the Albanian chapter of UPF.

found in foremost positions in recent years: Hyōn-jin, In-jin, Kuk-jin and Hyōng-jin.²¹

The former successor-in-waiting and eldest surviving son, Hyōn-jin, was ousted from power from 2008 once he had made it clear that he was resolved to adopt a new course for the UM that would go beyond, and in effect downsize, the religious character of the mission. As a consequence, he was urged to abdicate and eventually removed from his offices because of his unwillingness to conform with his parents' directive. The ensuing conflict escalated when Hyōn-jin maintained his chairmanship of Unification Church International (UCI), energetically backed by his father-in-law, Kwak Chōng-hwan *곽정환* (b. 1936), a UM mastermind who, amongst other posts, served as president of the K-League from 2005 to 2011 and chairman of UPF between 2005 and 2009. Founded in 1970 by Mun, the UCI's purpose was to manage the assets of various US-based UM enterprises with the objective of assisting the Unificationist mission.²² By restructuring the board of directors, the UCI loosened its ties with the UM. In addition, Hyōn-jin hived off the UPF-led Global Peace Festivals, creating an independent entity named Global Peace Foundation under his regime. Shaken by this 'insurgency', which was to bring about a schism of the UM, Mun passed a declaration in June 2010 outlawing those who would turn against 'True Parents' will:

The King of Kings is the one God. True Parents too are the one and only Parents. The people of the ten thousand generations too are people of one lineage and the children of one Heavenly Kingdom. The headquarters of cosmic peace and unity too is the absolute and unique headquarters. Its representative and inheritor is Mun Hyōng-jin. The others [i.e. Mun Hyōn-jin and his followers] are heretics and desolators. The above content is the proclamation of True Parents²³ (Mun Sōn-myōng 2010b).

Mun's public statement could not stem the rising turbulence, which most notably involved the Brazilian, Mongolian and US branches. Mutual (continuing) lawsuits

21 Han Hak-cha gave birth to 14 'True Children' (*ch'am chanyō* 참자녀) of which four, Hye-jin, Hūng-jin, Mun Yōng-jin 문영진 (1978–1999), the sixth son, and Hyo-jin have already passed away. Mun Yōn-jin 문연진 (b. 1981), the sixth daughter, has left the UM. Mun Ūn-jin 문은진 (b. 1967), the fourth daughter, and Mun Chōng-jin 문경진 (b. 1982), the seventh daughter, are largely inactive, as is, for the most part, Mun Ye-jin 문예진 (b. 1960), the eldest daughter. Mun Sōn-jin 문선진 (b. 1976), the fifth daughter, re-joined the group several years ago and, though still without formal position, is becoming more and more involved in operational business. Similarly, Mun Kwōn-jin, the fifth son, has become more active, having been appointed to a leadership role at the Las Vegas chapter in early 2013. Kwōn-jin has recently been taken under his mother's wing to grow in his spiritual leadership. Prior to his marriage with Han, Mun fathered a son—Mun Sōng-jin 문성진 (b. 1946), who lives in Japan as an ordinary follower—with his first wife. His second son, Mun Hūi-jin 문희진 (1954/55–1969), was born out of wedlock.

22 Companies under the supervision of UCI have been, amongst others, the *Washington Times*, United Press International and the seafood distributor True World Foods.

23 萬王의 王은 한분 하나님, 참父母님도 한분 父母, 萬世代의 百姓도 한 血統의 國民이요, 한 天國의 子女이다. 宇宙平和統一本部도 絶對唯一의 本部다. 基(代)身者 相統者는 文亨進이다. 基 外사람은 異端者며 爆破者이다. 以上內容은 참父母님의 宣布文이다.

have cemented the front lines as has officially sanctioned theological ostracism. Drawing on the biblical narrative, Hyōn-jin was branded as 'Fallen Adam' who had been tainted by Kwak Chōng-hwan, being in the position of Satan and thus opposing the divine authority of True Parents. The estrangement between Hyōn-jin and the remaining Mun family, in particular Kuk-jin, Hyōng-jin and Han Hak-cha, found its crescendo in the events revolving around Mun's death, when Hyōn-jin was declared *persona non grata*. With Mun Sōn-myōng dead, Hyōn-jin has reasserted his steely determination to carry on his peace mission untiringly in order to protect and perpetuate his father's legacy and has thereby heavily criticised recent theological changes—especially 'True Father's deification'—advocated by the UM (see, for example, Mun Hyōn-jin 2013). While Hyōn-jin continues his crusade against 'misguided teachings', one of his internal rivals, Mun In-jin, had herself been outmanoeuvred. Shortly before Mun's funeral, she was dismissed from her post as president of the FFWPU's US branch because of an illegitimate relationship with a member/rock musician, resulting in a child.²⁴ Hyōng-jin was charged by his mother to replace his elder sister, who retired into private life. He was officially appointed In-jin's successor on 16 September 2012. However, following an order from Han, Hyōng-jin, evidently not pleased with the mode of communication,²⁵ was kicked out of office after less than half a year on 23 February 2013, just a day after the UM had solemnised Foundation Day promulgating the onset of a new salvational era. Despite still holding the position of FFWPU international president, Hyōng-jin has been practically deprived of power, to some degree²⁶ the result of a recent policy shift embarked upon by Han Hak-cha and the inner circle of the Korean leadership.²⁷ Han, who with her husband's passing officially took direct control over the UM,

24 The couple married in October 2013 and thus were defying Han Hak-cha's indignation.

25 In his farewell message to the American 'family', Hyōng-jin expresses his astonishment forthrightly: 'It was great to see many of you in Korea for Foundation day! We all did it! We all crossed the finishing line of the marathon we ran with True Father! I pray that many blessings may be upon you and your families as we all embark on "post-foundation-day" life! As you know True Mother announced that we will be let go from our role as president of HSA-UWC America. My wife and I were a little surprised as this is the third time that we have been "let go of" since Father's ascension with no prior guidance or explanation given for the termination. It would be dishonest to say that it does not hurt (again) or baffle us but we have always had a positive outlook on life and that won't change! We still move forward as the International President, knowing God is good and that He is good all the time!' (Mun Hyōng-jin 2013b)

26 Ultimately, the reason for Hyōng-jin's abeyance was because he sided with his brother, Kuk-jin, on matters of family politics, thwarting Han's schemes.

27 Notable figures exerting a known influence on Han Hak-cha are the 'court' medium, Kim Hyo-nam, the president of FFWPU Korea, Yang Ch'ang-sik, who was made head pastor of the Ch'ōnbokkung 천복궁 ('Palace of Heavenly Bliss') in April 2013, a role previously held by Mun Hyōng-jin, and Kim Hyo-yul 김효율, a long-trusted aide of Mun and Han and current vice-president of the Family Federation Mission Foundation (FFMF, Kajōng yōnhap sōngyohoe chaedan 가정연합선교회재단). Kim is also a board member of the Tongil Foundation, which apportions funds to the religious sector of the UM. The Ch'ōnbokkung was opened in early 2010 in Seoul and serves as the UM's major church building and international headquarters.

aspires to restore the more outwardly focused character of the movement, counter-acting Hyōng-jin's strategic vision of emphasising the more exclusivist inner-religious programme. An explicit indication of this reversion process has been the recent (January 2013) name change, that is, the return to the previous designation 'Family Federation for World Peace and Unification' in lieu of 'Unification Church'. Apart from Hyōng-jin's disempowerment (which is likely to be only temporary)—he spends his current life with his family in relative seclusion in the US, reportedly dedicated to prayer and study—various other key positions were filled with dependable confidants in January and February 2013: Yang Ch'ang-sik (president of FFWPU Korea),²⁸ Mun Nan-yōng 문난영 (b. 1942, vice-president of FFWPU Korea),²⁹ Song Yong-ch'ōn 송용천 (b. 1957, president of the Japanese branch of FFWPU), An Yōng-sik 안영식 (b. 1957, Europe continental president), Kim Ki-hun 김기훈 (North America continental president) and Chōng Chin-hwa 정진화 (Northeast continental president) to name the most prominent cases. The Korea factor is salient when it comes to staffing top leadership ranks in the FFWPU in particular, a trend that is further validated by a brief look at the remaining current continental leaders: Yang Yōng-t'aek 양영택 (Middle East), Sin Tong-mo 신동모 (South America), Kim Tong-u 김동우 (Oceania) and Yong Chōng-sik 용정식 (Asia). Only the Africa continental leader, Ōtsuka Katsumi 大塚克己 (b. 1953), is not Korean but Japanese.³⁰ There are examples of non-Korean members having been allocated important supraregional positions such as Thomas Walsh,³¹ the current UPF president; however, the posts relevant for the core religious domain, that is, the FFWPU, are almost exclusively reserved for Koreans. The reason for this is on the one hand the language barrier, as Korean is—and doctrinally endorsed (see *WK* II.6.5, 566-568) as such—the official language in the UM central administration; and on the other hand 'cultural incompatibilities', which could only be overcome after many years of pertinent 'exposure' in the relevant networks. Thirdly, elevation to the inner core would require a tight bond of trust with members of the inner circle and, particularly, Han Hak-cha, who naturally governs the UM on the basis of an absolutist claim as 'True Parent of Heaven, Earth and Humankind' (*ch'ōnjiin ch'am*

28 In October 2013, Yang was replaced by Yu Kyōng-sōk 유경석 (b. 1964).

29 Mun Nan-yōng also serves as international president of the Women's Federation for World Peace (WFWP, Segye p'yōnghwa yōsōng yōnhap 세계평화여성연합). Most recently, in October 2013, Yi Kyu-sam 이규삼 was appointed vice-president of FFWPU Korea.

30 The Japanese Unification Church (Tōitsu kyōkai 統一教会) has been the largest and most profit-yielding national branch. With a purported 560,000 adherents, it is considered the biggest of the so-called new religious movements (*shinshūkyō* 新宗教) that have migrated to Japan. Moreover, next to Korea and the US, Japan stands at the centre of God's providence for humankind, according to Unification theology. Most of the internationally active Japanese leaders, such as Ōtsuka Katsumi or Tokuno Eiji 徳野英治 (b. 1954), former continental president of Africa and the Northeast as well as former president of the Japanese UM, are well trained in Korean.

31 National leadership posts today are largely held by native members.

pumo 천지인 참부모). Her salvational role grants Han comprehensive authority over the UM, which has been unmistakably carried into effect by Mun In-jin's deposition and Mun Hyōng-jin's 'suspension' from office. Similarly, the third member of the 'second generation' triarchy, Mun Kuk-jin, who managed the business part of the UM, was released from his position as president of Tongil Group and chairman of Tongil Foundation in March 2013,³² following a heated conflict with his mother and UM leaders. This largely involved a series of lawsuits against Mun Hyōng-jin, especially concerning a land development project on Yōūido 여의도 in Seoul, and a controversy about financial assets managed by Kim Hyo-nam. Both Hyōng-jin and Kuk-jin, the latter having returned to the US to concentrate on his local undertakings that include, somewhat delicately, a Massachusetts-based fire-arms manufacturer, have had to face growing criticism from the Korean membership base, mainly on grounds of alleged inadequate leadership and, accordingly, unfilial behaviour. With Kuk-jin having been removed, the post-Mun UM concluded a rapid transition by which Han Hak-cha has successfully consolidated her now undisputed authority, setting out for the next great salvational agenda which attempts, once again, to pool and reunite the spiritual and personnel resources towards a shared millenarian goal. Vision 2020 is thought to be envisaged in conjunction with a foundational event, initially conceived of by Mun, and theologically revisited and implemented by Han. The next section elucidates the idea behind Foundation Day upon which Vision 2020 rests.

Foundation Day

A centrepiece of Mun's teachings is the unshakable belief in an imminent salvational transformation of humankind (Pokorny 2013), a sweeping passage from a Satan-bound world of chaos and suffering to a God-fearing paradise of harmony and bliss. Unificationists espouse the notion that the grand finale of God's millennia-long ineluctable providence has been ushered in by Mun. His life and ministry mark the Last Days (*malse* 말세), the time when humankind is beckoned towards salvation.

This age we are living in today is an historic great cosmic era of revolution...in which we must change history, unite the spiritual realm and the earthly realm and establish the Kingdom of Heaven on earth... God has yearned for since the beginning of time. ...Heaven has

32 Kuk-jin has been succeeded by Pak No-hŭi 박노희, the younger brother of Pak Po-hŭi.

already proclaimed 13 January 2013 as ‘Foundation Day’. It is the starting point of the substantial Cheon Il Guk and the day of the foundation³³ (Mun Sŏn-myŏng 2011).

Even though insinuated by the *WK* (II.6.3, 546-563) and by the settled conviction of the faithful since the inception of the UM, Mun’s messiahship was not publicly disclosed before July 1992. Unificationist tradition has it that Mun, following an epiphany of Jesus (*yesunim* 예수님) during Eastertime of 1935, set out for his divinely sanctioned endeavour full of ordeals to reclaim God’s homeland (*hananim ūi choguk* 하나님의 조국) and cast off the heavy yoke of Satan’s dominion. God entrusted Mun as the Messiah (*mesia* 메시아) to fulfil Jesus’ unfinished mission from two thousand years ago to bring to fruition the Kingdom of Heaven on earth, that is, to restore the ‘Garden of Eden’ (*eden tongsan* 에덴동산). The Old Testament account of the ‘human fall’ (*ingan t’arak* 인간타락) in particular furnishes the repository for Mun’s theological reflections, which climax in Unification eschatology. God (*hananim* 하나님) *qua* ‘creator of all existence’ (*modŭn chonjae ūi ch’angjoju* 모든 존재의 창조주) desired his foremost creation, that is, humankind as represented by our first ancestors, Adam (*adam* 아담) and Eve (*haewa* 해와), to become his ‘good object’ (*sŏn ūi taesang* 선의 대상), in which he could take delight and rejoice beauty whilst granting utmost love. Based on the all-underlying cosmic principle of ‘give and receive action’ (*susu chagyong* 수수작용), such a relationship between God and humans would ultimately fulfil the ‘purpose of creation’ (*ch’angjo mokchŏk* 창조목적), by which Cheon Il Guk would rise for all eternity (*WK* I.1.3-4, 44-54). In order to enter this ‘reciprocal relationship’ (*sangdaejŏg’in kwangye* 상대적인 관계) with God, Adam and Eve were meant to build a ‘four-position foundation’ (*sawi kidae* 사위기대), a God-centred constellation of husband, wife and children. Uniting in God, Adam and Eve would have established an ideal family and, accordingly, the everlasting Kingdom of Heaven on earth, because ‘in the Kingdom of Heaven, God’s command is conveyed to all children through the True Parents of Humankind, causing all to turn towards one purpose’³⁴ (*WK* I.1.3, 49-50). However, the *WK* reveals that this ‘ideal of creation’ (*ch’angjo isang* 창조이상) was not achieved by Adam and Eve, for the Archangel *Nusiel* 누시엘, that is, Lucifer, plotting against God, beguiled Eve into consummating a sexual relationship with him on a spiritual level. Satan’s ‘crime’ (*choesang* 죄상), staining Eve, led to the ‘spiritual fall’ (*yŏngjŏk t’arak* 영적 타락) of humankind. Abandoning herself to despair, Eve seduced Adam and the two entered into a premature carnal relationship,

33 여러분분, 오늘 우리가 살고 있는 이 시대는 역사적인 대천주적 혁명기입니다. 역사를 바꾸고, 영계와 지상계를 하나로 만들어, 하나님께서 태초부터 소원하셨던 이상천국을 이 지상에 창건해야 하는 대천주적 혁명기입니다. 더 이상 연기하거나 연장할 시간이 없습니다. 하늘은 벌써 2013년 1월 13일을 ‘기원절’로 선포해 놓았습니다. 실제적 천일국의 시발이요, 기원이 되는 날이 바로 그 날인 것입니다.

34 천국에 있어서는 하나님의 명령이 인류의 참부모를 통하여 모든 자녀들에게 전달됨으로써 모두 하나의 목적을 향하여 동하고 정하게 되는 것이다.

sealing the 'physical fall' (*yukchö̅k t'arak* 육적 타락), for 'Adam, by forming one body with Eve, inherited all the elements Eve had received from Nusiel as she did' (*WK* I.2.2, 89).³⁵ In theological terms, Adam and Eve created a four-position foundation centring on Satan, subverting the purpose of creation and passing on 'Satan's lineage' (*sat'an'üi hyö̅lt'ong* 사탄의 혈통). A 'world of evil' (*ag'üi segye* 악의 세계) thus unfolded, with humankind set lastingly under Satan's sovereignty. Unification theology explains that past attempts to restore the primordial 'world of good' (*sön'üi segye* 선의 세계) by reconnecting fallen humankind to 'God's lineage' (*hananim'üi hyö̅lt'ong* 하나님의 혈통) were unsuccessful. Twice God sent a Messiah in order to fulfil His will, that is, the 'purpose of the providence of spiritual and physical salvation'³⁶ (*WK* I.4.1, 162), establishing the Kingdom of Heaven on earth. Whilst Jesus as the 'second Adam' failed inasmuch as he was unable to sire children and thus build a four-position foundation prior to his crucifixion,³⁷ Mun as the 'third and perfect Adam', resuming Jesus' mission, ultimately succeeded in realising the conditions for Cheon Il Guk. He did so by performing a broad range of rituals, which markedly increased in number from the late 1990s, as well as fathering sinless children resulting from the sacred marriage with Han Hak-cha. The wedding of Mun and Han on 11 April 1960, theologically interpreted as 'marriage [feast] of the lamb' (*ö̅rinyang honin [chanch'i]* 어린양 혼인 [잔치]) in reference to the New Testament, constituted the couple's 'True Parenthood' (*ch'am pumo* 참부모), empowering them to bestow redemption upon the faithful through the 'blessing ceremony' (*ch'ukpoksik* 축복식) and, to that effect, to work towards the foundation of Cheon Il Guk. The blessing has an essential function in Unification soteriology because it serves as the salvific vehicle necessary to enfranchise subjugated humankind. Through the purification rite initiates are 'engrafted' (*chö̅pput'im* 접붙임) on to the Messiah and join the ranks of those unsullied by 'original sin' (*wö̅njoe* 원죄); on their shoulders Mun's messianic kingdom would rise and be maintained. Mun and Han's initial blessing is deemed the first culminating point in Mun's millenarian project, providing the basic theological nomenclature for further 'providential' developments.³⁸ On 6 February 2003,³⁹ the couple staged another blessing ceremony—programmatically called Opening of the Gate to Cheon Il Guk Marriage Blessing Ceremony of the Parents of Heaven and Earth (*ch'ö̅nji pumonim ch'ö̅nilguk kaemun ch'ukpok sö̅nghonsik* 천지부모님 천일국 개문 축복성혼식)—which was to ele-

35 아담은 해와와 일체를 이름으로써 해와가 누시엘로부터 받았던 모든 요소를 그대로 이어받게 되었다.

36 ...영육(靈肉)아우른 구원섭리의 목적

37 Unificationists, however, do not claim that Jesus' mission was in vain since his death on the cross indeed brought spiritual salvation and laid the foundation for the triumphant history of the Christian faith (see *WK* I.4.1, 154).

38 Unification theology refers to the original blessing as the stage of 'revival' (*sosaeng* 소생)—the officially used English rendering is 'formation'.

39 The date corresponds to 6 January 2003 on the lunar calendar, Mun's 83rd birthday.

vate their salvational status and capacities even farther (see Yang 2003). The ceremony, including the attached coronation ritual, marked the final prelude to the realisation of the Kingdom of Heaven on earth (Mun Sŏn-myŏng 2003a; 2003b). The True Parents' accelerating metamorphosis,⁴⁰ ritually triggered by this event, is reminiscent of a veritable apotheosis, which peaked with the theological interpretation of Foundation Day—Mun and Han having now become the 'substantial embodiment of God' (*hananim'üi silch'e* 하나님의 실체), arriving at the stage of 'completion' (*wansŏng* 완성).

Mun's targeting of 2013 as a providential turning point slowly began to take shape in 2005/2006, becoming more focused by 2007/2008 and concretised as 'D-Day' (*tidei* 디데이) or 'Foundation Day' in 2009/2010. From 2010 onwards, Foundation Day came more and more into the limelight. Mun repeatedly accentuated its momentous significance as the glorious advent of Cheon Il Guk but otherwise revealed little. With less and less time left as 22 February 2013 moved closer, uncertainty and guesswork increased among UM members. Many were in a state of perplexity reinforced by Mun's passing and the relative vagueness of widespread information coupled with often fervent expectations or hopes based on Mun's prior propitious teachings. The Kingdom of Heaven on earth which was to manifest on Foundation Day would symbolise the substantial conclusion of God's providence and the unalterable victory of True Parents.⁴¹ The *WK* depicts this 'ideal world' (*isang segye* 이상세계) as a place devoid of sin and vice (I.1.3, 49) and characterised by piousness, true love and peace. Humankind will be united in God and True Parents, following the 'heavenly way' (*ch'ŏndo* 천도) under the guidance of Mun and Han. Everyone will 'enjoy a reign of tranquillity whilst rejoicing in true love in peace and happiness'⁴² (Mun Sŏn-myŏng 2011). For Mun, Cheon Il Guk epitomises eternal world peace. Mun's narration offers a specific understanding of this utopia. The substantial Kingdom of Heaven on earth is visualised as a state of completion and ultimacy, where the purpose of creation has been perfected and humankind, numbering more than 300 billion spirits in heaven and on earth (Mun Sŏn-myŏng 2006), has attained salvation. The physical and the spiritual realm conjoin, and the spirits may enter the 'Kingdom of Heaven in heaven' (*ch'ŏnsang ch'ŏnguk* 천상천국) residing at God's side. It is the definite material and spiritual fulfilment of the UM's millenarian dream—as presaged by Mun throughout his ministry—

40 Naturally, the incremental divinisation of Mun and Han has gone hand in hand with an augmentation of the providential narrative, resulting in semantic adaptations of previous events. See, for example, the 2003 blessing ceremony, which was subsequently interpreted as marking the stage of 'growth' (*changsŏng* 장성) in the evolution of the relationship between True Parents and 'Heavenly Parent' (*hanül pumonim* 하늘부모님). Heavenly Parent is the new name assigned to God following Foundation Day.

41 Over the last 15 years in particular, the salvific role of Han Hak-cha was gradually enhanced, rendering her equal to Mun, with whom she now shares the messiahship.

42 ...태평성대를 누리면서 평화와 행복의 참사랑을 즐기게 될 것입니다.

where, 'centring on their original nature, God, humanity and all creation live in harmony'.⁴³ Humans, Mun announced, 'will live for all eternity enjoying bliss',⁴⁴ (Mun Sŏn-myŏng 2006). His vision of the Kingdom of Heaven on earth marks a final state of salvation history, immutable and absolute.

With Foundation Day, which for Mun meant the trigger for Cheon Il Guk, pronounced to be close at hand, Unification theology suddenly faced a systemic problem shaking it to the very doctrinal foundations. Mun's relatively unexpected passing five and a half months prior to this most crucial event aggravated the situation even more. The movement had now lost its key dogmatic authority, who would have been emically capable of manoeuvring a convincing way out of this apparent doctrinal dilemma, by dint of unfettered religious interpretational sovereignty. Disposing of the millenarian spirit of Unification thought—accepting that Mun's utopian ideal would not flesh out on Foundation Day—would *eo ipso* eradicate the UM's motivational identity and its very religious foundation, rendering the group largely unconscious. Accordingly, the UM leadership could not allow the millenarian dream to end on 22 February 2013, which is why it had to continue with resolving this otherwise insurmountable obstacle (cf. Pokorny 2013: 181-182). Hence, when Yang Ch'ang-sik propounded the providential significance of Foundation Day in a well-received televised address shortly before Foundation Day, though he kept to Mun's orotund style, viewing Cheon Il Guk as a unique 'new paradigm' (*saeroun p'aerŏdaim* 새로운 패러다임) and the 'new kingdom of the peaceful and ideal world' (*saeroun p'yŏnghwa isang segye wangguk* 새로운 평화이상세계왕국), he eventually negated the ultimate character of this solemn event by reinforcing the continuation of the UM's millenarian zeal towards a new salvational caesura set for 2020 on Mun's centenary (Yang 2013), that is, 30 January 2020 (6 January 2020 according to the lunar calendar). The systemic relevance of Foundation Day and, as such, the nature of Cheon Il Guk had to be adjusted—and, without doubt, would have been even if Mun had still been alive—to break the 'menacing doctrinal deadlock' and put the millenarian endeavour back on track. Only very cautiously did the core UM leadership after Mun's death blue-pencil the meaning of Foundation Day, which left most members with profound ambiguity before and after this alleged landmark event. The lack of clarity pervaded not only the grassroots level but reached the ranks of leaders and church theologians (personal correspondence with UM leaders and theologians).⁴⁵ To date there is no definite theology behind post-Mun Foundation Day, which leaves much room for individual interpretation and varying communal interpretive developments. In essence, Foundation Day is now

43 창조본성을 중심삼고 신과 인간 그리고 만물이 한데 어울려 사는 창조본연(創造本然)의 에덴동산이 될 것입니다.

44 영영 세세토록 복락을 누리며 살게 될 것입니다.

45 There have been different perceptions, largely along geographical lines, with Western members in general resorting intuitively to an expectation of continuing gradualism.

being seen not as a turning point initialising a final static condition of providential history, but as the beginning of a progressive and incommutable salvational transformation, the gradual unfolding of ‘substantial Cheon Il Guk’ (*silch’ejök ch’önilguk* 실체적 천일국). According to this view, the Kingdom of Heaven on earth is understood as a processual phenomenon in contrast to the fixed *chisang ch’önguk* notion of the *WK* and Mun’s previous teachings—a growing Cheon Il Guk versus an unmitigated Cheon Il Guk. Foundation Day therefore heralds an incipient rather than a fully established paradise on earth, a Kingdom of Heaven *in statu nascenti*. The idea is that after Foundation Day the godly realm starts to spread out unavoidably, facilitated by the faith and orthopraxis of UM members and guided by ‘True Parents of Heaven, Earth and Humankind’ in the spiritual (Mun Sön-myöng) and the physical world (Han Hak-cha).⁴⁶

This ‘crucial point’ in salvation history was scheduled on 22 February 2013, 10:00 a.m. Korea time as the ‘greatest celebration of the greatest day in human history’ (Yang and Kim 2013), reportedly attended by 50,000 believers on-site in the CheongShim Peace World Center (Figure 2)—which also served as the venue of Mun’s Seonghwa—and followed by three million members in 194 countries via live broadcast.



Figure 2 Foundation Day ceremony at the packed CheongShim Peace World Center on 22 February 2013

46 Yet Mun is believed by many devotees, especially in Korea and Japan, to be able to float freely between the two realms, already working miracles on earth.

A bilingual opening address by Yang Ch'ang-sik (in Korean) and Lynne Kim (in English) (she is a professor at Sun Moon University, *sŏnmun taehakkyo* 선문대학교), started the roughly two-hour event, followed by the collective chant of the newly composed Cheon Il Guk National Anthem (*ch'ŏnilgukka* 천일국가).⁴⁷ Next, Song Yong-ch'ŏn, president of FFWPU Japan, delivered the 'report prayer' (*pogo kido* 보고기도), and Mun Sŏn-jin together with her husband, Pak In-sŏp 박인섭 (b. 1972), reverently carried in royal insignia—a 'holy robe' (*sŏngp'o* 성포) and a 'holy crown' (*sŏnggan* 성관)—placing them on Mun's empty throne for the subsequent Cheon Il Guk Coronation of the True Parents of Heaven, Earth and Humankind (*ch'ŏnjiin ch'ambumonim ch'ŏnilguk chŭgwisik* 천지인 참부모님 천일국 즉위식). Han Hak-cha, wearing the same royal garment and headgear, then gravely entered the stadium flanked by 40 couples symbolising 'groomsmen and bridesmaids' (*tŭllŏri* 들러리) and proceeded to her throne 'tenderly embraced' by Mun's spirit. After she was seated, her two youngest sons, Hyŏng-jin and Kwŏn-jin, handed her two decorated boxes symbolising the authority and power of Cheon Il Guk and sealing the bond between humankind and God in the burgeoning Kingdom of Heaven on earth. Finally, she was presented by Kim Yŏng-hwi⁴⁸ 김영희 (b. 1928) with one volume of the *Ch'ŏnsŏnggyŏng*⁴⁹ 천성경 (Heavenly Scripture) and a copy of the *P'yŏnghwagyŏng*⁵⁰ 평화경 (Scripture of Peace), and by one of her grandchildren, Mun Sin-ch'ul 문신출 (b. 1999), a son of Mun Hyo-jin, with a regal sceptre (*ch'ŏnhwangbong* 천황봉); the former representing Mun's teachings and the latter signifying the authority of 'True Parents' in the coming substantial Cheon Il Guk. The coronation realised the completion stage of True Parents' blessing (*wansŏngjŏk sŏnghonsik* 완성적 성혼식) bringing them into a substantial union with God, occasionally tagged 'God's wedding' (*hananim'ui sŏnghonsik* 하나님의 성혼식), and 'rendering God and humankind [represented by and for the time being limited to Mun and Han] substantially one'⁵¹ (FFWPU 2013b). With her regalia now complete, Han ultimately proclaimed the beginning of the (unfolding of the) Kingdom of Heaven on earth (Figure 3).⁵²

47 수려한 꽃봉오리 사랑의 장미, 희망의 새소식이 만발하도다, 오대양 육대주와 천주까지도, 억만세 태평성대 길이 빛내세 자유천일국, 송고한 하늘빛갈 순결의 백합, 선하고 빛난정신 이어가도다, 오대양 육대주와 천주까지도, 억만세 태평성대 길이 빛내세 평화천일국, 순정의 기쁨있다 천년학 나래, 영생의 이상향을 나타내도다, 오대양 육대주와 천주까지도, 억만세 태평성대 길이 빛내세 통일천일국, 사계절 휘날리는 천일국 깃발, 천지인 참부모님 소망하도다, 오대양 육대주와 천주까지도, 억만세 태평성대 길이 빛내세 행복천일국. Note the minor syllabic changes compared to the version given in FFWPU 2013a. For the English version with its different lyrics, see FFWPU 2013c.

48 Kim Yŏng-hwi, who was among the three couples blessed in 1960 ahead of Mun's own blessing with Han, has been a leading figure in the UM for almost 60 years. He was representing blessed UM members.

49 The multi-volume *Ch'ŏnsŏnggyŏng* contains thematically arranged selections of True Parents' speeches.

50 The *P'yŏnghwagyŏng* is the collection of Mun's peace messages.

51 ... 하나님과 인간이 실체적으로 하나가 됩니다.

52 'Today on 13 January 2013 I proclaim the first year of Cheon Il Guk' (오늘 2013년 1월 13일을 기하여 천일국 원년을 선포합니다).



Figure 3 Han Hak-Cha at the Cheon Il Guk Proclamation (*ch'õnilguk sõnp'o* 천일국 선포), wearing the royal insignia as True Parent of Heaven, Earth and Humankind⁵³

Han left the stage and Debbie Remengesau, First Lady of Palau, gave the congratulatory address. Thereafter, a short video, mainly dedicated to True Parents' salvational achievements, flowed into the second main part of the event, the Cheon Il Guk Foundation Day Registration Blessing Ceremony (*ch'õnilguk kiwõnjõl ipchõk ch'ukpoksik* 천일국 기원절 입적 축복식) conducted by Han, who re-entered the stage in a more casual outfit. The ritual was supposed to renew all blessed families as 'direct descendants' (*chikkye chanyõ* 직계자녀) of God's lineage (FFWPU 2013b). Foundation Day slowly came to a close with another congratulatory speech given by an international guest and long-time sympathiser—Dennis Hastert (b. 1942), former Speaker of the United States House of Representatives from 1999 to 2007—a choir and a dance performance. The event concluded with three collective jubilant cheers of *õngmanse* 억만세 (hurrah) led by Kim Ki-hun, the North America continental president. In hindsight, notwithstanding the flowery and spectacular interpretation and the large-scale impassioned solemnisation of Foundation Day, the immediate and insistent shift of attention to the next item on the millenarian agenda, Vision 2020, led to the significance of this often stressed 'one-time event' effectively being considerably downgraded. The next section summarises the central ideas behind the UM's latest millenarian goal.

53 A part of the Foundation Day emblem (*kiwõnjõl embüllem* 기원절 엠블렘) can be seen in the upper right part of the photograph. For the emblem and its symbolic meaning, see the Appendix.

Vision 2020

The Coronation Ceremony at Foundation Day finalised Han Hak-cha's spiritual evolution and ritually acknowledged her supreme and infallible authority. In theological terms, Han became substantially one with Mun and the two became substantially one with God, rendering Han God's mouthpiece—a divine avatar so to speak—in the physical world. Her newly acquired superior status vested Han with the unconditional power to directly control the UM's advancement in the 'providence' (*sŏmni* 섭리), and now making her capable of 'legitimately' depriving the 'unfilial' sons—Hyŏng-jin and Kuk-jin—of their mandate, which was awarded by Mun. The terminology used by the UM leadership causes a degree of confusion among some followers (personal conversation with UM members) because Mun is held to have finished God's providence, as he allegedly declared emphatically on his deathbed, so why had there to be a continuation of *providence*?⁵⁴ Evidently, this bears on the enacted (re-)interpretation of a now dynamic Cheon Il Guk, which sprouts slowly, provided 'kingdom-building', that is, the Unificationist millenarian effort, does not cease. In this respect, one could reason, that rendering further 'kingdom-building', the prerequisite for the substantial manifestation of Cheon Il Guk virtually invalidates the 'salvational automatism' ushered in by True Parents through Foundation Day; that is, the certainty that through Foundation Day Satan's future machinations will be unavailing, enabling humans to achieve salvation unimpeded. Mindful of these and other apparent doctrinal contradictions, the official narrative undergirds the view that Mun's and Han's approach are two perspectives on the same opaque truth. The ensuing underlying epistemological question of the reason for this ambivalence against the background of the True Parents' substantial merger with God, is, however, omitted.⁵⁵ With Mun having accomplished his divinely assigned task prior to his 'ascension',⁵⁶ Han inherited her husband's salvific responsibilities, which she directed to another objective following the beginning of Cheon Il Guk. Her new millenarian project—which abroad is at times programmatically dubbed '2020 Project' or 'Project 2020'—took form in a rather chary fashion soon after Mun's Seonghwa and before Foundation Day.

Today, Han is presented by the UM leadership as putting her husband's theoretical scheme for the post-Foundation Day era into practice. Her ministry shall concretise Mun's millenarian dream. Vision 2020 is envisaged as a strategic framework for

54 Countering this objection, the UM leadership introduced a distinction between completed 'vertical' and starting 'horizontal providence', the former focusing on True Parents and the latter centring on 'new tribal messiahs' (*sinjongjok mesia* 신종족 메시아), that is, ordinary members who have fully internalised Mun's teachings through engaging in missionary work (with an initial focus on their immediate surroundings). It is their duty to effect a 'restoration' on a national level.

55 In this respect, it is also surprising that Han is reportedly regularly consulting with Mun in the spirit world, despite having achieved substantial unity with him (and God).

56 Usually, Mun's passing is emically addressed in English as 'ascension'.

this concretisation. At the same time, it is the next decisive step in the UM's millenarian programme visualised and vigorously put forward by Han. The overarching aim is to gather together and bring into line the full range of economic⁵⁷ and human church resources to revitalise the Unificationist mission. Accordingly, the main emphasis in bringing about the 'settlement [that is, the completion] of substantial Cheon Il Guk' (*silch'e ch'önilguk chōngch'ak* 실체 천일국 정착) by 2020 is put on proselytising at the grassroots level. At its core, Vision 2020 rests on the firm expansion of the foundation to accelerate the salvational dynamics of Cheon Il Guk. Only then can the target of 'restoration' (*pokkwi* 복귀) on the national level be accomplished. At this point UM leaders stress the pragmatic bottom-up aspect of Han's vision, for 'restoring the nation' means to recruit a 'critical mass' of new adherents through individual missionary work in the field—backed by newly emphasised home church or 'Hoon Dok Hae' (*hundokhoe* 훈독회) activities—to enable Unification thought to impact on the wider society and domestically turn the tide in favour of the UM's ideology. A country whose spirit is entrenched in the Unificationist worldview is so restored and manifests as a substantial Cheon Il Guk. Large-scale witnessing activities—thereby producing new tribal messiahs, that is, charismatic individuals well trained in Unification thought and imbued with a missionary passion, who enthusiastically spread the word—are the indispensable means of realising Vision 2020. The mobilisation of the membership base—a veritable revival of the witnessing campaigns of the early days—is given foremost precedence.⁵⁸ To create a domino effect in terms of disseminating the salvational message, the UM has set a focus on 23 'strategic nations'⁵⁹ (*chōllyak kukka* 전략국가)—allegedly chosen by Han—where the goal of national restoration, leading to global restoration, has to be attained as a priority, based on the combined determination of the international Uni-

57 Addressing UM-affiliated business leaders, Han underscored the inextricable link between the religious and the economic domain within the UM: 'If the church organisation belongs to the mind, the business organisation corresponds to the body. Mind and body cannot be separated. They must become one, right? Hence, both organisations the [religious core] association and the [T'ongil] Foundation must become one. Moreover, the body must be healthy. The body must be healthy, work diligently and complete its responsibility in order to positively assist the work of the mind' (교회 조직은 마음에 속한다면 이런 기업체 기관 조직은 몸에 해당돼요. 마음 몸은 떨어질 수 없어요. 하나가 되어야 돼요. 그렇죠? 그래서 협회 조직과 재단 조직은 하나가 되어야 돼요. 그리고 몸이 건강해야 돼요. 몸이 건강해서 일을 열심히 해서 책임을 다해서 마음이 하고자 하는 일에 적극 협조해야 돼요; Han 2013).

58 The 'member-centric' (*sikku chungsim* 식구중심) paradigm meets general approval among members, however, criticism has been raised by some that instead of the announced new bottom-up approach, the old and much criticised top-down approach still remains prevalent (personal conversation with UM members).

59 These include Korea, Japan, the United States, the Dominican Republic, Nepal, the Philippines, Taiwan, India, Thailand, Albania, Brazil, Paraguay, Costa Rica, Solomon Islands, Vanuatu, Palau, Benin, Congo-Brazzaville (Republic of the Congo), Democratic Republic of the Congo, Burkina Faso, Côte d'Ivoire, Mongolia, and Moldova. Particularly in Europe, concern has been voiced regarding the composition of the strategic focus countries, especially the fact that Albania and Moldova have been included, while major European communities have been put in the second category of 'providential nations' (*sōmni kukka* 섭리국가). The list is not final and subject to change after an evaluation period of several years.

fictionist community, and especially of a further 20 auxiliary providential nations.⁶⁰ The top three strategic nations—Korea, Japan, and the US—being at the heart of God's former providence of restoration, shall spearhead Han's millenarian venture. Once these strategic nations are restored, a global triumph of the Unificationist faith is considered to be inevitable. In theological terms, the conditions for a sweeping missionary success should actually already be laid owing to True Parents' efforts culminating in Foundation Day, after which failure should be impossible (see above).

Whilst post-Mun Foundation Day marked the beginning of the unfurling of the substantial Kingdom of Heaven on earth, Vision 2020 points to the time when this process should (ideally) be completed. In 2020, Unificationsim should thus become the principal faith on a global level—⁶¹ but most importantly in (South) Korea. To reach this goal, in addition to proselytising, widespread political engagement is also deemed imperative; a strategy already pursued by Mun. The actual implications of the completion of a substantial Cheon Il Guk by 2020 (let alone of its potential failure given that the timeframe of less than seven years is indeed rather tight) are not being publicly addressed and remain nebulous. It is noticeable that the epic terminology used in conjunction with Vision 2020 is largely a repetition of the well-known millenarian narrative of previous events, especially Foundation Day. However, other than the latter, Vision 2020 does not entail any finality or coerciveness of events in the fulfilment of the UM's millenarian hope. The last step towards a ubiquitous substantial Cheon Il Guk will in effect not necessarily be made by 30 January 2020. Instead, despite its fanfare, Vision 2020 appears rather as an ambitious 'development proposal' faring in the providential natural growth trajectory towards the much-cited ultimate millenarian goal than as the grand finale itself (though that would of course be desired). With Vision 2020, the UM leadership seems to have made sure that it has from scratch a more reasonable expedient at hand for continuing its millenarian dream beyond 2020 and will not again fall prey to doctrinal imbroglia.

60 These include Canada, Malaysia, Italy, United Kingdom, France, Germany, Switzerland, Panama, Uruguay, Argentina, Mexico, New Zealand, Australia, Israel, Kenya, Zambia, Nigeria, Russia, China, and Ukraine. The exact composition of both categories has slightly changed since their promulgation.

61 On 5 May 2013, the UM staged the World Worship Service and Kick-off for the Victory of Vision 2020 (*Vision 2020 süngni'rül wihan segye ch'ulchöng yebae* Vision 2020 승리를 위한 세계출정예배) at CheongShim Peace World Center, an event that served to publicly launch the Vision 2020 project. At the end of the ceremony, all the blessed members of the movement were sworn to the Blessed Families' Resolution for the Victory of Vision 2020 (*pijön 2020 süngni'rül wihan ch'ukpok kajöng kyöörümun* 비전 2020 승리를 위한 축복가정 결의문). The ending words of article 1 of this resolution indicate the global aspiration of Vision 2020: 'We are resolved with all our might...to settle a substantial Cheon Il Guk in every nation centred on the providential nations and the strategic nations by 2020' (...2020년까지 섭리국가와 전략국가를 중심으로 모든 국가를 실제 천일국으로 정착하는 데 혼신을 다할 것을 결의한다; Yu 2013).

Concluding remarks

Mun's millenarian legacy has seen some striking adaptation since his passing in September 2012, and in the wake of this an upheaval at the managerial level that has quite delicately involved the three most powerful of Mun's children in formal office, with two—Mun In-jin and Mun Kuk-jin—axed from their positions and one—Mun Hyōng-jin, Mun's inaugurated heir—neutralised for the time being. Rising from this internal turmoil as the Caesarian ruler endowed with divine authority, Han Hak-cha successfully passed through a period of re-consolidation in which the UM under her control adjusted the Unificationist millenarian pattern to her grand (or blue-sky?), yet manageable, vision of a new great awakening of the membership base which will collectively work towards the prolongation of Mun's messianic spirit. In the last decade the UM has saliently reconnected to its Korean identity and, expedited by Han's leadership, is now increasingly showing its verve in the Korean context.

Generally, the UM under Han's leadership has not been navigating an entirely new course since Mun's death, whether in the rhetorical and motivational or in the strategic sphere.⁶² Only the doctrinal framework has been lastingly rendered to fit the post-Mun and post-Foundation Day age. That is to say, on the one hand, Han has been theologically elevated to be the fully fledged successor of Mun, both sharing God's substantial self.⁶³ On the other hand, the meaning of both Cheon Il Guk and Foundation Day, the key notions in Mun's millenarian blueprint, have been modified to allow for a perpetuation of the UM's pursuit for world peace under the reign of God or, since recently, the Heavenly Parent.

This doctrinal flexibility, though established at the expense of systemic conclusiveness, guarantees the permanent institutionalisation of a millenarian momentum, which might therefore easily be utilised, if necessary, in the post-Vision 2020 era. If the aspiring undertaking of national and global restoration should eventually fail, this would mean that the substantialisation of Cheon Il Guk still requires more time to be completed and, concomitantly, another numerologically sound period of time to engage in 'kingdom-building'. Han Hak-cha's institutionalised charisma has been steadied but is not likely to outlive her own 'ascension' for long without an 'appropriate' successor of which a 'repenting' and refined Hyōng-jin might be the obvious

62 In terms of strategy, Han, like Mun before, is keenly aware of the need to get the UM to join the political discourse and to set up decision-makers among the elite in order to achieve a more effective spread and implementation of Unification thought and thus to hasten it. The emphasis on the significance of home church activities including the tribal messiahship is a natural continuation of Mun's work and a response to the recent turbulent developments. The declared intention to strengthen the foundation, giving more responsibilities to members on the grassroots level, is still largely felt by many followers to be a hypothetical statement yet to be enforced. In terms of rhetorics and motivation, speeches and publications do not differ substantially from before, but reiterate the well-known topoi and religious vocabulary.

63 Since Han dwells in the physical realm being in charge of worldly affairs, her newly gained status theologically outpaces even Mun's spiritual position whilst he was still alive.

choice.⁶⁴ In any case, it has to be seen how the UM will cope with the dramatic challenges of a post-Han era, which it has inevitably to face sooner or later.

⁶⁴ Other potential candidates are Mun Sŏn-jin and Mun Kwŏn-jin.

APPENDIX

The Foundation Day emblem



The emblem's colours are blue and gold, representing 'heaven' (*hanül* 하늘) and 'sacredness' (*sinsönggam* 신성함) respectively. The symbol at the centre is the FFWPU's logo depicting a harmonious family centred on God, that is, the Four Position Foundation, encompassed within the outer circle by the cosmic principle of *susu chagyong* (give and receive action). In this context the FFWPU logo signifies the 'heavenly world' (*ch'önsang'üi segye* 천상의 세계), indicating a sacred existence bestowed with the authority of heaven. It further symbolises True Parents' Cheon Il Guk Coronation, the start and unfolding of the substantial Cheon Il Guk, and the Registration Blessing Ceremony of all blessed couples. Below are a phoenix (*ponghwang* 봉황) and a crane (*hak* 학) flying high in the clouds, representing respectively a sacred existence and True Parents. The Chinese characters read *kiwönjöl* 基元節, of which 'Foundation Day' is the English translation (FFWPU 2013b).⁶⁵

65 The official Korean explanation reads: 디자인 모티브는 신성한 존재를 표현하는 봉황과 참부모님의 상징인 학을 응용하여 봉황과 학이 구름 속에 하늘을 나는 모습과 그 위에 화목한 가정을 의미하는 가정연합 상징이 있는데 이는 천상의 세계를 나타내는 듯으로 하늘에서 권력을 부여받은 신성한 존재임을 표현하였습니다. 이는 하나된 우주안에서 참부모님의 참사랑과 기원절의 의미를 우리러 받들고 참부모님의 천일국 즉위식과 실제 천일국의 시작과출발, 천지인 참부모님으로부터 받는 모든 축복가정 입적축복을 시각적, 상징적으로 표현하고 있습니다. 주 색상은 하늘을 뜻하는 파랑과 신성함을 보여주는 금색으로 디자인되었습니다.

LIST OF ABBREVIATIONS

CARP Collegiate Association for the Research of Principles

FFMF Family Federation Mission Foundation

FFWPU Family Federation for World Peace and Unification

HSAUWC Holy Spirit Association for the Unification of World Christianity

UCI Unification Church International

UM Unification Movement

UN United Nations

UPF Universal Peace Federation

US United States

WFWP Women's Federation for World Peace

WK Wölli kangnon

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GLOSSARY

People

An Yǒng-sik	안영식	Young Shik An (b. 1957), Europe continental president
Chǒng Chin-hwa	정진화	Jin Hwa Chung, Northeast continental president
Ch'oe Wǒn-bok	최원복 (崔元福)	Won Bok Choi (1916–2006), early leading female UM member
Han Hak-cha	한학자 (韓鶴子)	Hak Ja Han Moon (b. 1943), True Parent of Heaven, Earth and Humankind and Mun Sǒn-myǒng's wife
Hong Sun-ae	홍순애 (洪順愛)	Dae Mo Nim (1914–1989)
Hwang Yǒp-chu	황엽주	Yop Joo Hwang, international vice-president of FFWPU
Kim Hyo-nam	김효남 (金孝南)	Hoon Mo Nim (b. 1952), UM master medium
Kim Hyo-yul	김효율 (金孝律)	Hyo Yool 'Peter' Kim, vice-president of FFMF
Kim Ki-hun	김기훈	Ki Hoon Kim, North America continental president
Kim Tong-u	김동우	Dong Woo Kim, Oceania continental president
Kim Yǒng-hwi	김영휘 (金永輝)	Young Hwi Kim (b. 1928), early leading UM member and director of the Ch'ǒnsǒnggyǒng publication project
Kim Yǒng-un	김영운 (金永雲)	Young Oon Kim (1914–1989), early leading female UM member and chief theologian
Kwak Chǒng-hwan	곽정환 (郭錠煥)	Chung Hwan Kwak (b.1936), former UM dignitary and current leading member of the Mun Hyǒn-jin faction
Mun Chǒng-jin	문정진 (文情進)	Jeung Jin 'Victoria' Moon (b. 1982), seventh daughter of Mun Sǒn-myǒng and Han Hak-cha
Mun Hǔi-jin	문희진 (文喜進)	(1954/55–1969), Mun Sǒn-myǒng's second son, born out of wedlock
Mun Hǔng-jin	문흥진 (文興進)	Heung Jin 'Richard' Moon (1966–1984), second son of Mun Sǒn-myǒng and Han Hak-cha, major salvational figure in the spirit world

Mun Hye-jin	문혜진 (文惠進)	(1964–1964), second daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Hyo-jin	문효진 (文孝進)	Hyo Jin ‘Stephen’ Moon (1962–2008), first son of Mun Sŏn-myŏng and Han Hak-cha
Mun Hyŏn-jin	문현진 (文顯進)	Hyun Jin ‘Preston’ Moon (b. 1969), third (and currently the eldest living) son of Mun Sŏn-myŏng and Han Hak-cha
Mun Hyŏng-jin	문형진 (文亨進)	Hyung Jin ‘Sean’ Moon (b. 1979), seventh son of Mun Sŏn-myŏng and Han Hak-cha, international president of FFWPU
Mun In-jin	문인진 (文仁進)	In Jin ‘Tatiana’ Moon (b. 1965), third daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Kuk-jin	문국진 (文國進)	Kook Jin ‘Justin’ Moon (b. 1970), fourth son of Mun Sŏn-myŏng and Han Hak-cha
Mun Kwŏn-jin	문권진 (文權進)	Kwon Jin ‘Nathaniel’ Moon (b. 1975), fifth son of Mun Sŏn-myŏng and Han Hak-cha
Mun Nan-yŏng	문난영 (文蘭英)	Lan Young Moon (b. 1942), president of WFWP
Mun Sin-ch’ul	문신출	Shin Chul Moon (b. 1999), son of Mun Hyo-jin
Mun Sŏn-jin	문선진 (文善進)	Sun Jin ‘Salina’ Moon (b. 1976), fifth daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Sŏng-jin	문성진 (文聖進)	(b. 1946), Mun Sŏn-myŏng’s son with his first wife
Mun Sŏn-myŏng	문선명 (文鮮明)	Sun Myung Moon (b. 1920–2012), founder of the Unification Movement
Mun Ŭn-jin	문은진 (文恩進)	Un Jin ‘Christina’ Moon (b. 1967), fourth daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Ye-jin	문예진 (文譽進)	Ye Jin Moon (b. 1960), first daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Yŏn-jin	문연진 (文妍進)	Yeon Jin ‘Kat’ Moon (b. 1981), sixth daughter of Mun Sŏn-myŏng and Han Hak-cha
Mun Yŏng-jin	문영진 (文榮進)	Young Jin ‘Phillip’ Moon (1978–1999), sixth son of Mun Sŏn-myŏng and Han Hak-cha

Ötsuka Katsumi	大塚克己	Katsumi Ohtsuka (b. 1953), Africa continental president
Pak In-söp	박인섭 (朴仁涉)	In Sup Park (b. 1972), husband of Mun Sön-jin
Pak No-hüi	박노희 (朴魯熙)	No Hi Pak, president of Tongil Group
Pak Po-hüi	박보희 (朴普熙)	Bo Hi Pak (b. 1930), early leading UM member
Sin Tong-mo	신동모	Dong Mo Shin, South America continental president
Sök Chun-ho	석준호 (石俊渙)	Joon Ho Seuk (b. 1944), former international vice-president of FFWPU and president of FFWPU Korea
Song Yong-ch'ön	송용천 (宋龍天)	Yong Cheon Song (b. 1957), president of FFWPU Japan
Tokuno Eiji	徳野英治	(b. 1954), former continental president of Africa and the Northeast
Yang Ch'ang-sik	양창식 (梁昌植)	Chang Shik Yang (b. 1953), international vice-president of FFWPU and former president of FFWPU Korea
Yang Yöng-t'æk	양영택	Young Tack Yang, Middle East continental president
Yong Chöng-sik	용정식 (龍鄭植)	Chung Sik Yong, Asia continental president
Yi Kyu-sam	이규삼	Kyu Sam Lee, vice-president of FFWPU Korea
Yi Yön-a	이연아 (李妍雅)	Yeon Ah Lee (b.1978), wife of Mun Hyöng-jin
Yu Kyöng-sök	유경석	Kyeng Seuk Lu (b. 1964), president of FFWPU Korea

General terms

Abel yuen	아벨유엔	Abel UN
Adam	아담	Adam
<i>ag'üi segye</i>	악(惡)의 세계(世界)	world of evil
<i>chaeböl</i>	재벌 (財閥)	South Korean conglomerate
<i>chaerimju</i>	재림주 (再臨主)	Lord of the Second Advent, Mun Sön-myöng
<i>changsöng</i>	장성 (長成)	growth
<i>chikkye chanyö</i>	직계자녀 (直系子女)	direct descendants
<i>chisang ch'önguk</i>	지상천국 (地上天國)	Kingdom of Heaven on earth
<i>choesang</i>	죄상 (罪狀)	crime
<i>chöillyak kukka</i>	전략국가 (戰略國家)	strategic nation
<i>chöngsöng</i>	정성 (精誠)	Jeongseong, one's supreme

<i>ch'öpput'im</i> <i>ch'am chanyö</i>	접붙임 참자녀(子女)	loving devotion in both thought and action engrafting True Children, children of Mun Sön-myöng and Han Hak-cha
<i>ch'am kajöng</i>	참가정(家庭)	True Family, Mun Sön-myöng and his family
<i>ch'am pubu</i>	참부부(夫婦)	True Couple, Mun Sön-myöng and Han Hak-cha
<i>ch'am pumo</i>	참부모(父母)	True Parents, Mun Sön-myöng and Han Hak-cha
<i>ch'angjo isang</i> <i>ch'angjo mokchök</i> <i>ch'ölyöck</i> Ch'önbokkung	창조이상(創造理想) 창조목적(創造目的) 천력(天曆) 천복궁(天福宮)	ideal of creation purpose of creation heavenly calendar Palace of Heavenly Bliss, the UM's major church building and headquarters
<i>ch'öndo</i> <i>ch'öngi</i>	천도(天道) 천기(天基)	heavenly way Foundation of Heaven, heavenly calendar
Ch'öngp'yöng	청평(淸平)	Town in Kap'yöng county 가평군, Kyönggi province 경기도
Ch'öngsim kukche pyöngwön Ch'öngsim p'yöngghwa wöltü sent'ö <i>ch'önhwangbong</i> <i>ch'önilguk</i>	청심국제병원 (淸心國際病院) 청심평화(淸心平和)월드센 터 천황봉(天皇棒) 천일국(天一國)	CheongShim International Medical Centre CheongShim Peace World Center regal sceptre Cheon Il Guk, Kingdom of Heaven on Earth
<i>ch'önilguk kiwönjöl ipchök</i> <i>ch'ukpoksik</i> <i>ch'önilguk sönp'o</i> <i>ch'önilgukka</i> <i>ch'önjiin ch'ambumonim</i> <i>ch'önilguk chügwisik</i>	천일국 기원절 입적 축복식 (天一國基元節入籍祝福式) 천일국 선포(天一國宣布) 천일국가(天一國歌) 천지인 참부모님 천일국 즉위식(天地人 참부모님 天一國卽位式)	Cheon Il Guk Foundation Day Registration Blessing Ceremony Cheon Il Guk proclamation Cheon Il Guk national anthem Cheon Il Guk Coronation of the True Parents of Heaven, Earth and Humankind
<i>ch'önji pumonim ch'önilguk</i> <i>kaemun ch'ukpok söngghonsik</i>	천지부모님 천일국 개문 축복성혼식 (天地父母님天一國開門祝 福成婚式)	Opening of the Gate to Cheon Il Guk Marriage Blessing Cere- mony of the Parents of Heaven and Earth
<i>ch'önjiin ch'am pumo</i>	천지인 참부모 (天地人 참부모)	True Parent/s of Heaven, Earth and Humankind
Ch'önjönggung	천정궁(天正宮)	Palace of Heavenly Righteous- ness, the UM's major religious site
Ch'önju p'yöngghwa yönhap	천주평화연합 (天宙平和聯合)	Universal Peace Federation

<i>ch'önsang ch'önguk</i> <i>ch'önsang'üi segye</i> <i>Ch'önsönggyöng</i>	천상천국(天上天國) 천상(天上)의 세계(世界) 천성경(天聖經)	Kingdom of Heaven in heaven heavenly world <i>Heavenly Scripture</i> , major Unificationist scripture
<i>ch'ukpoksik</i> <i>eden tongsan</i> Haewa <i>hak</i> <i>hananim</i> <i>hananim'üi choguk</i> <i>hananim'üi sönghonsik</i> <i>hananim'üi hyölt'ong</i> <i>hananim'üi silch'e</i> <i>hanül</i> <i>hanül pumonim</i> <i>hundokhoe</i>	축복식(祝福式) 에덴동산(東山) 해와 학(鶴) 하나님 하나님의 조국(祖國) 하나님의 성혼식(成婚式) 하나님의 혈통(血統) 하나님의 실체(實體) 하늘 하늘부모(父母)님 훈독회(訓讀會)	blessing ceremony garden of Eden Eve crane God God's homeland God's wedding God's lineage substantial embodiment of God heaven Heavenly Parent Hoon Dok Hae, literally: gathering for instruction and studying
<i>ingan t'arak</i> <i>isang segye</i> Kain yuen Kajöng yönhap söngyohoe chaedan Kat'ollik taehakkyo Söul söngmo pyöngwön <i>kiwönjöl</i>	인간타락(人間墮落) 이상세계(理想世界) 가인유엔 가정연합선교회재단 (家庭聯合宣教會財團) 가톨릭대학교(大學校) 서울성모병원(聖母病院) 기원절(基元節, before: 起源節)	human fall ideal world Cain UN Family Federation Mission Foundation St. Mary's Hospital at Seoul's Catholic University Foundation Day
<i>kiwönjöl embüllem</i> K'ap'ü	기원절(基元節) 엠블렘 카프	Foundation Day emblem CARP, Collegiate Association for the Research of Principles
<i>malse</i> <i>mesia</i> <i>modün chonjae'üi ch'angjoju</i>	말세(末世) 메시아 모든 존재(存在)의 창조주(創造主)	last days Messiah creator of all existence
<i>Nusiel</i> <i>öngmanse</i>	누시엘 억만세(億萬歲)	Nusiel, Lucifer Hurrah, Eok Mansei, literally: 'one hundred million times ten thousand years'
<i>örinyang honin [chanch'i]</i>	어린양(羊) 혼인(婚姻) [잔치]	marriage [feast] of the lamb, blessing of Mun Sön-myöng and Han Hak-cha in 1960
<i>pijön 2020</i> <i>pijön 2020 süngni'rül wihan</i> <i>ch'ukpok kajöng kyörüimun</i>	비전 2020 비전 2020 승리(勝利)를 위(爲)한 축복가정(祝福家庭) 결의문(決議文)	Vision 2020 Blessed Families' Resolution for the Victory of Vision 2020
<i>pogo kido</i> <i>pokkwi</i> <i>pokkwi sömni</i>	보고기도(報告祈禱) 복귀(復歸) 복귀섭리(復歸攝理)	report prayer restoration providence of restoration

<i>ponghwang</i> <i>P'yŏnghwagyŏng</i>	봉황 (鳳凰) 평화경 (平和經)	phoenix <i>Scripture of Peace</i> , major Unificationist scripture new paradigm new kingdom of the peaceful and ideal world
<i>saeroun p'aerödaim</i> <i>saeroun p'yŏnghwa isang</i> <i>segye wangguk</i>	새로운 패러다임 새로운 평화이상세계왕국(平和理想世界王國)	reciprocal relationship
<i>sangdaejŏg'in kwangye</i>	상대적(相對的)인 관계(關係)	Satan's lineage Satan's bondage
<i>sat'an'üi hyölt'ong</i> <i>sat'an'üi kulle</i> <i>sawi kidae</i> Segye kidokkyo t'ongil sillyŏng hyöphoe	사탄의 혈통(血統) 사탄의 굴레 사위기대 (四位基臺) 세계기독교통일신령협회 (世界基督教統一神靈協會)	four position foundation Holy Spirit Association for the Unification of World Christianity
Segye p'yŏnghwa t'ongil kajŏng yŏnhap Segye p'yŏnghwa yŏsŏng yŏnhap Segye t'ongilgyo sŏngyo ponbu <i>shinshūkyō</i> <i>sikku chungsim</i> <i>silch'e ch'önilguk</i> <i>chŏngch'ak</i> <i>silch'ejök ch'önilguk</i> <i>sinjongjok mesia</i> <i>sinsŏngham</i> <i>sosaeng</i> <i>sönni</i> <i>sönni kukka</i> <i>sön'üi segye</i> <i>sön'üi taesang</i> <i>sŏnggan</i> <i>sŏnghwa</i>	세계평화통일가정연합 (世界平和統一家庭聯合) 세계평화여성연합 (世界平和女性聯合) 세계통일교 선교본부 (世界統一教宣教本部) 新宗教 식구중심 (食口中心) 실체 천일국 정착 (實體天一國定着) 실체적 천일국 (天一國定着) 신종족 메시아 신성(神聖)함 소생(蘇生) 섭리(攝理) 섭리국가(攝理國家) 선(善)의 세계(世界) 선(善)의 대상(對象) 성관(聖冠) 성화(聖和)	Family Federation for World Peace and Unification Women's Federation for World Peace Unification Church World Mission headquarters new religious movement member-centric settlement of substantial Cheon Il Guk substantial Cheon Il Guk new tribal Messiah(ship) sacredness revival, 'formation' providence providential nation world of good good object holy crown Seonghwa, formerly known as Seunghwa holy robe Sun Moon University give and receive action Seunghwa, Unificationist funeral ritual
<i>sŏngp'o</i> Sönmun taehakkyo <i>susu chagyong</i> <i>sŏnghwa</i>	성포(聖布) 선문대학교(鮮文大學校) 수수작용(授受作用) 승화(昇華)	Collegiate Association for the Research of Principles, CARP Dae Mo Nim, Hong Sun-ae, mother of Han Hak-cha continental president D-Day; Foundation Day Japanese Unification Church
Taehaksaeng wölli yŏnguhoe <i>taemonim</i>	대학생 원리연구회 (大學生原理研究會) 대모(大母)님	
<i>taeryuk hoejang</i> <i>tidei</i> Tōitsu kyōkai	대륙회장(大陸會長) 디데이 統一教會	

<i>tǔllōri</i>	들러리	groomsman; bridesmaid
T'ongil chaedan	통일재단 (統一財團)	Tongil Foundation
T'ongilgyo	통일교 (統一教)	Unification Church
<i>t'ongil kūrup</i>	통일(統一)그룹	Tongil Group
<i>t'ongil sasang</i>	통일사상 (統一思想)	Unification thought
<i>t'ongil undong</i>	통일운동 (統一運動)	Unification Movement
<i>Vision 2020 sūngni'rūl wihan</i>	Vision 2020 승리(勝利)를	World Worship Service and
<i>segye ch'ulchōng yebae</i>	위(爲)한 세계출정예배(世界出征禮 拜)	Kick-off for the Victory of Vision 2020
Yōūido	여의도 (汝矣島)	island in the Han River in Seoul, major business district
<i>wansōng</i>	완성 (完成)	completion
<i>wansōngjōk sōnghonsik</i>	완성적 성혼식 (完成的成婚式)	completion [stage of the] wed- ding ceremony
<i>Wōlli kangnon</i>	원리강론 (原理講論)	<i>Exposition of the Principle</i> , Divine Principle, the central scripture of Unificationism
<i>wōnjoe</i>	원죄 (原罪)	original sin
<i>wōnjōnsik</i>	원전식 (原殿式; before: 元殿式)	Wonjeon, interment ceremony
<i>yesunim</i>	예수님	Jesus
<i>yōnggye</i>	영계 (靈界)	spiritual world
<i>yōngjōk t'arak</i>	영적 타락 (靈的墮落)	spiritual fall
<i>yukchōk t'arak</i>	육적 타락 (肉的墮落)	physical fall