Austrian Unificationist Perspectives vis-à-vis the Cheon Il Guk Constitution, with an Annotated Bilingual Translation of the Text

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1. Introduction

The South Korean Unification Movement (UM) is a key actor in the contemporary religious panorama in East Asia and beyond. Formally incorporated in 1954 in Seoul, it quickly spread overseas dispatching the first missionaries to Europe (Germany) from the United States as early as 1963. At present, the UM claims to maintain branches in more than 190 countries with a membership of some three million. Although this figure is well overstated—a more reasonable one is 300,000 devotees—the UM’s remarkable economic power, political engagement, and long-time public and scholarly visibility (and perceived ‘notoriety’ especially during the 1970s and 1980s), greatly augment the group’s outreach. Media as well as scholarly attraction gradually waned since the 1990s, at a time when the UM embarked on a salient transformation process once its sturm and drang period, characterised by large-scale proselytising, had come to a close. With the first generation of members settling into family life, the grassroots momentum in the UM’s kingdom-building activities dropped significantly, especially in Western countries. Thus, the UM had to redefine itself, moving away from being yet another Christian messianic movement to becoming a self-styled meta- or transreligious integrative enterprise proud of its religio-cultural distinctiveness—a shift in identity that was made official by ‘relabelling’ the religious core body, the Holy Spirit Association for the Unification of World Christianity (Segye Kidokkyo T’ongil Sillyŏng Hyŏphoe), into the Family Federation for World Peace and Unification (FFWPU; Segye P’yŏnghwa T’ongil Kajŏng Yŏnhap) in 1994. The new emphatically set direction, which fleshed out organisationally and

Notes on Romanisation and Style: Korean terms and names are romanised using the McCune-Reischauer system. Korean names are written according to the East Asian custom: family name precedes personal name.
1 For a general introduction, see Pokorny 2018.
theologically in the 1990s and 2000s, took yet another turn following, on the one hand, the demise of the UM’s founding figure, Mun Sŏn-myŏng (1920–2012); on the other hand, humankind’s alleged transition into the era of substantial Cheon Il Guk (CIG; ch’ŏnilguk), promulgated by Mun’s widowed wife-cum-successor, Han Hak-cha (b. 1943), on February 22, 2013, or Foundation Day (kiwŏnjŏl). The passing of Mun demonstrated to the adherents most strikingly the ephemerality of leadership, something members did not reckon with. At the time, however, the initial confusion of the faithful was rapidly alleviated by Han due to the charisma she had been able to institutionalise markedly since the 1990s, which gave to her increasing theologically vested salvific authority (Pokorny 2017). Likewise, potentially grim implications for group coherence were largely averted. To be prepared for the coming time devoid of messianic charisma, that is, to guarantee stability in the post-Han era, the FFWPU leadership started to quickly devise a legal regime. Foremost, the official raison d’être given for the new administrative framework is connected to the altered millenarian context. As Unification theology puts it, Foundation Day brought about the opening of substantial CIG, which is meant to unfold more and more from its initially embryonic state in the years to come. This nascent paradisical world would require a legal structure; a constitution stipulating basic theological nomenclature, regulating the duties of its citizens, as well as establishing the bureaucratic entities and management procedures to efficiently and sustainably ‘run the millennium.’ Hence, the Cheon Il Guk Constitution (CIGC; Ch’ŏnilguk hŏnbŏp) was born.

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2 For the Austrian context, see Pokorny 2014.
3 Any previous attempts to lastingly install a suitable successor-in-waiting among their children failed devastatingly, with the youngest son, Mun Hyŏng-jin (b. 1979), who has been formally inaugurated in 2008, eventually even putting himself hostilely against Han and the mainstream UM, resulting in (yet another) schism that keeps shaking the UM to its core up to now.
4 Already from 2005, while the UM was still under Mun’s lead, a constitutional text was drafted but was never publicised. Emic accounts vary concerning its authorship. Although Mun’s references regarding the need of a church-related constitutional text are scarce, they are oft-times invoked in order to establish a legitimising link to the post-Mun constitutional discourse.
5 How long this unfolding will ultimately take is not disclosed; yet, its pace is held to be dependent on the intensity of kingdom-building.
6 The Ch’ŏnilguk hŏnbŏp haesŏl (Commentary to the CIG Constitution) gives five reasons for the implementation of the constitution (52-55): (1) God has been formally vested with regal authority in the Coronation Ceremony of God’s Kingship (hananim wanggwŏn ch’ungwisik) on February 5, 2001 (January 13 according to the lunar calendar). Also, on Foundation Day the global Heavenly Nation (hanŭl nara), that is, CIG, solemnly came to fruition. In order for a king (God) to govern his realm (CIG), there needs to be a
CIG is a versatile concept in Unificationism. It is an abbreviation for Kingdom/Nation of Cosmic Peace and Unity (ch’ŏnju p’yŏnghwat’ongilguk) introduced into the Unificationist parlance in 2001. Most basically, CIG is a new label for the formerly used notion of Kingdom of Heaven on Earth (chisang ch’ŏnguk). That is to say, the actualisation of Heavenly Parent’s (HP; hanul pumonim) (i.e., God or hananim according to the pre-2013 Unificationist jargon) Ideal of Creation (ch’angjo isang). In the words of the CIGC (8.1), it is “the original, ideal world of creation which is aligned with God and True Parents, and where freedom, peace, unity, and happiness have been realised.” In this respect, CIG serves as the UM’s millenarian objective, the goal of kingdom-building. In fact, CIG qua ideal world (isang segye) not only involves consummation of the physical realm but also the spiritual one; the latter idea traditionally encapsulated by the phrase Kingdom of Heaven in Heaven (ch’ŏnsang ch’ŏnguk). Overall, CIG signifies HP-centred perfection. This meaning spans the traditional Confucian-style continuum from the individual, the core family, the family network (or ‘tribe’), society, and the state to the world/cosmos at large.

Because CIG is deemed the apex of creation itself, its constitution is understood by the UM leadership to eclipse all secular constitutions in terms of scope and significance. Following Foundation Day, Han commissioned the writing of the CIGC. The CIG Legislation Committee (Ch’ŏnilguk pobje wiwŏnhoe), chaired by two high-ranking dignitaries—then Korea FFWPU law (CIGC); (2) The CIGC is required because CIG has been proclaimed. There could have simply been no constitution for the Heavenly Nation prior to Foundation Day, that is, without substantial CIG being manifest; (3) The CIGC is needed for the reign and “settlement” of CIG. In other words, through the Law the ideal world will be realised and maintained; (4) Likewise, the CIGC is systemically pivotal for the FFWPU itself, that is, to safeguard stability and prevent schisms; (5) The CIGC is imperative for the settlement of marriage blessings (ch’ukpok kyŏrhon). The last item is apparently a specification of item 3, emphasising the crucial salvational function of the blessing ritual in order for CIG to be operational in the first place. The Ch’ŏnilguk hŏnbŏp haesŏl goes on (55-56) to indicate the fivefold purpose of the CIGC: (1) It offers a legal framework based upon the ideals of God and True Parents; (2) the CIGC champions and establishes love, for this is God’s wish; (3) the CIGC provides the model for a ‘true’ (i.e., virtuous and God-centred in accordance with Unificationist teachings) lifestyle from the individual, the family, and society to the state, the world, and the cosmos; (4) it accentuates four foundational aspects to maintain the ideal world, namely to retain your original lineage (hyŏlt’ong) qua being bound to God, not to violate human rights, not to misuse public funds, and to uphold a true family; (5) finally, the CIGC enacts absolute good throughout the physical and the spiritual world, in short CIG.

7 Apart from these meanings, CIG may also be understood as the believer’s proper action aligned towards the establishment of the ideal world as well as the ideal course of action serving as a behavioural pattern for the citizen of CIG.
president Yang Ch’ang-sik (b. 1953) and then Family Federation Mission Foundation (Kajŏng yŏnhap sŏngyohoe chaedan) Vice President Kim Hyoung-yul—was formed and put in charge of the production process. Three sub-committees were subsequently constituted: next to a CIG Court of Justice (Ch’ŏnilguk pŏbwŏn), this included two panels dealing with CIG Lifestyle Laws (Ch’ŏnilguk saenghwalbŏp) and Other Religions and Other Countries (t’agukka t’ajonggyo). A draft version comprising eleven sections and seventy-six articles was completed four months later. Formally, the CIGC is held to contain the legal spirit of the currently 600-plus volumes of the Mun Sŏn-myŏng sŏnsaeng malssŭm sŏnjip (Selected Words of Mun Sŏn-myŏng) as well as, particularly, the Ch’ŏnsŏnggyŏng (Heavenly Scripture), one of the three chief Unificationist scriptures for the CIG age published under Han. The committee declared to have in-depthly examined various national constitutions (South Korea, United States, France, Japan, North Korea), uncodified (United Kingdom) as well as codified (Thailand) constitutions of constitutional monarchies,8 and the inner-religious laws of, inter alia, Roman Catholicism, Protestantism (Korean Methodism and Presbyterianism), Buddhism (Chogye Order of Korean Buddhism and Wŏn Buddhism), Islam, Mormonism, the Bahá’í, and Taesunjillihoes. Additionally, the CIG Legislation Committee chairman Kim reported that the version put forward was also drawing on a constitutional draft that had been put together in the mid-2000s, thus echoing even more concretely Mun’s constitutional will. Between July 8 and August 13, 2013, eight Public Hearings for the Enactment of the CIG Constitution (Ch’ŏnilguk hŏnbŏp chaejŏng’ŭl wihan kongch’ŏnghoe) took place, involving a wide range of UM dignitaries. Allegedly, some 1,035 individuals from twenty-one countries engaged in the advisory process.9 The trial run of the CIGC apparently effected a substantial number of emendations. Ultimately, the CIGC was promulgated by Han on the first anniversary of Foundation Day on February 12, 2014 (January 13 according to the lunar calendar) and put into force sixty days thereafter, on April 11. In its first published version, the CIGC consisted of eighty-seven articles in eleven sections,

8 Later adding Germany and Russia (national constitutions) as well as Belgium, Norway, Spain, and Sweden (codified constitutions of constitutional monarchies) to the list.

9 According to internal communiques, the groups of persons involved comprise: (July 8) several former church presidents and members of True Family; (July 10) some two-hundred elders (wŏllo) and representatives of blessed families (ch’ukpok kajŏng); (July 11) executives of UM businesses; (July 12) around three-hundred pastors (mokhoeja) and officials; (July 18) former and present Japanese pastors; (July 23) continental presidents (tae-ryuk hoejang) and representative national presidents (kukka hoejang); (August 6), law professors of Sun Moon University; (August 13) national messiahs (kukka mesia) and leaders of various UM organisations and businesses.
plus an addendum including five further articles. Continual revisions of the text entailed two amendments put forward on September 5, 2014 and June 29, 2016. The current (as of 2018) CIGC-version, of which the original text as well as a bilingual annotated translation is included in Section 4, became effective on July 7, 2016, comprising eighty-eight articles in eleven sections and five articles in the addendum.\textsuperscript{10}

The promulgation of the CIGC in early 2014 was met by a wave of criticism coming from theologically-minded members, particularly stridently voiced among Unificationists in North America and Western Europe. The common tenor was that the CIGC displayed the UM’s estrangement from its roots, especially visible by the replacement of the Eight Great Textbook Teaching Materials (\textit{P’altae kyojae kyobon}), that is, the UM’s extended canon\textsuperscript{11} that had been culled by Mun through the CIG Scriptures (\textit{Ch’ŏnilguk kyŏngjŏn}).\textsuperscript{12} The omission of the \textit{Wŏlli kangnon (WK)} in particular bred bad blood in this respect. The CIGC was and still is viewed by its most vocal critics as (1) codifying a new orthodoxy devised by Han that breaks with Mun’s legacy; (2) aiming at the establishment of an autocratic theocracy—this in reference to the all-powerful role assigned to the CIG Supreme Council (\textit{Ch’ŏnilguk ch’oe go wiwŏnhoe}) and, especially its Chairperson, once Han has passed; and (3) generally being replete with confusingly imprecise and misleading wordings. Naturally, the CIGC became a central target by the two chief schismatic movements: the World Peace and Unification Sanctuary (or Sanctuary Church of Newfoundland) led by Mun Hyŏng-jin, who released a counter CIG Constitution, the Constitution of the United States of Cheon Il Guk (see World Peace and Unification Sanctuary 2017), on October 11, 2015; and the Family Peace Association headed by the fourth and eldest living son of Mun and Han, Mun Hyŏn-jin (b. 1969).

The debate within Western mainstream Unificationism is on-going (albeit less outspokenly) and can be read as a symptom of the gradual alienation between the Korean leadership and its North American and European

\textsuperscript{10} The amendments of September 5, 2014, inured on October 1, 2014.

\textsuperscript{11} These include the \textit{Wŏlli kangnon (Exposition of the Principle)}; the \textit{Mun Sŏn-myŏng sŏnsaeng malssim sŏnjip (Family Pledge)}; the \textit{Kajŏng maengse} (Family Pledge); the Universal Peace Federation-published \textit{World Scripture}; the first edition of the \textit{Ch’ŏnsŏnggyŏng (Heavenly Scripture)}; the \textit{P’yŏngwa singyŏng (Godly Scripture of Peace)}; the \textit{P’yŏnghwa’ŭ chuin hyŏlt’ong’ŭ chuin (Owner of Peace, Owner of Lineage)}; and the \textit{Ch’ŏn’gug’ŭl yŏnŭn mun ch’am kajŏng (True Family’s Gateway to the Kingdom of Heaven)}.

\textsuperscript{12} These are the revised \textit{Ch’ŏnsŏnggyŏng}; the \textit{Ch’ambumogyŏng (True Parents’ Scripture)}; and the \textit{P’yŏnghwagyŏng (Scripture of Peace)}. 

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\textit{AUSTRIAN UNIFICATIONIST PERSPECTIVES} 209
The following section explores in a case study the Austrian FFWPU members’ engagement with the CIGC based on an online survey. The Austrian branch is one of the oldest (established in 1965 and incorporated as an association a year later) and largest in Europe with currently some 450 adherents (which makes it ranked fourth by absolute numbers and second in proportional terms). This case study may serve as a representative trend indicator of Western Unificationists’ general attitude vis-à-vis the CIGC.

2. Austrian Perspectives

Since the late 1980s, the proselytising outreach of the Austrian UM virtually ceased. Since then, membership is only slowly increasing merely based on internal reproduction. The generational gap between the first and the second generation of members is conspicuous. Commonly, the former were once missionaries, oft-times carrying out their work abroad for some time and facing a generally unfavourable environment both at home and overseas. Needless to say, their familiarity with Unification theology was relatively well-established and their commitment to the Unificationist cause hardened through a rich experience of social ostracism. Into the 1990s, the UM appeared in the public consciousness as a paradigmatic ‘cult’ (Sekte); a stigma that became attached thereafter mostly to Scientology, while the public visibility of the UM subsided. In contrast to their parents, the majority of the Unificationist second generation (who were mostly born throughout the 1980s and 1990s) shows only limited interest and sense for things theological, let alone the complex more recent developments. Members of the second generation are principally merely ‘cultural Unificationists.’ The millenarian momentum, which had energised the first generation, was ‘domesticated’ through family life, and handed down this way to the second generation. Also

13 The Western Unificationist discourse has always been very different compared to that within the UM’s heartlands, that is South Korea and Japan. This is foremostly based on a differing context knowledge as well as religio-cultural and linguistic familiarity or embeddedness. Western members therefore encounter internal developments through a variant prism that generates a persistent field of tension. The UM leadership’s increasingly pronounced leaning towards Koreacentrism in the past two decades, and the perceived shift of attention away from the international membership in more recent years, are fuelling tensions.

14 Whereas collective memory of the UM qua Moon-Sekte among the 40+ generation in Austria is still very much alive, the younger generation—admittedly, even many Religious Studies students—is predominantly unaware of it.
hampering the millenarian drive and the general interest to participate more excitedly in the wider discourse, of members both young and old, is the perceived over-deliverance of millenarian junctures by the UM leadership particularly in the past twenty-five years. Adding to this, on the one hand, the many disruptions within the Mun family and, on the other, the increasingly intricate evolution of Unification theology. The relatively limited involvement in the survey—especially of second generation adherents—to find out members’ views towards the CIGC is a case in point.

The idea of learning more about members’ opinions received wide support on the part of the Austrian UM leadership, which expressed a genuine interest from the beginning. Members were repeatedly formally invited via e-mail by the then national leader, Peter Zöhrer, to contribute their perspectives in the survey. He attached a jointly prepared brief outline of the CIGC pointing out its key themes. Additionally, members were sent our German translation (see Section 4) of the CIGC as a departure point for their reflections. Numerous conversations with members since 2014 made us realise that, in fact, only a small minority of members had been familiar with the text, either through the English version or the tentative German translation by the German FFWPU that was circulating since June 2014. The reason for putting together our own translation is twofold. First, we wanted to provide scholars as well as a general readership an annotated and more literal English translation of the Korean original; second, since the German version available was based on the English one, we were keen to produce a new literal translation also from the Korean, so that members could appreciate the flavour of the original text. The online questionnaire was made accessible through SurveyMonkey from August 30 to September 25, 2017. Out of forty-nine responses, thirty-four could be considered for evaluation representing roughly one-tenth of the adult and adolescent membership. The remaining twelve submissions were blank. Overall, twenty-four (or seventy-one per cent) were submitted by male and ten (or twenty-nine per cent) by female members. This ratio does not mirror the overall gender composition of the Austrian membership, which is relatively even. Thirty respondents (or eighty-eight per cent) belong to the first generation and only four (or twelve per cent) to the second. This ratio too is out of proportion. As of 2018, the ratio between first and adult second generation members is 2:1. The average age of the

15 At an early stage of the research, it was planned to include a thorough discussion of Unificationist positions found in the German and (upon request) also the Swiss UM to allow for a detailed comparison. However, in both cases, particularly concerning the Swiss branch with only four responses, the lack of feedback led us to discard this idea. Yet, some general observations based on the limited German responses are briefly mentioned in the concluding remarks further below.
respondents is sixty years total, and sixty-four years for first generation members only. Some basic demographic questions aside, the survey comprised four subjects: (1) What is your overall impression of the CIG Constitution? What do you deem positive? What do you deem negative? (2) In your opinion, why does the global Family Federation need a written Constitution (or why does not)? (3) Are there articles, which, in your opinion, should be revised? Why would you prefer another wording? (4) In your opinion, what is missing in the Constitution? How could/should the text be amended in this respect?16

The majority of respondents oscillate between having a generally positive to (less so) a very positive perception of the CIGC. Yet, many point out actual flaws or, generally, some room for improvement. Seven respondents (or 20.6 per cent) express a wholly to largely negative impression upon reading the text. Respondent #27 stresses that the CIGC would not only contradict the will of Mun but views the text, at its core, as meant to cater to the selfishness of parts of the UM leadership in lieu of effectively helping to realise CIG. Another respondent (#29), similarly, sees the CIGC as a means to codify re-organisations within the post-Mun UM, especially in order to protect the mainstream from True Mother’s renegade sons (rather than a constitution for CIG). He concludes: “It certainly would not be desirable having to live in a country/state that has implemented these religious statues as its Constitution.”17 A third respondent (#18) underscores the need for a further revision given its current incomplete state and general complexity. The CIGC would be too legalistic an approach omitting to emphasise and detail the social responsibilities (such as loving others) of CIG citizens. This point is brought up by a few other respondents. For instance, respondent #24 clarifies: “Especially considering the high aspirations to establish the physical Kingdom of God on earth, more focus should be put on the attainment of personal cultivation, the realisation of healthy and happy families, and the behaviour of people in their relationship with God and with fellow human beings. The Kingdom of God will surely not come to fruition through articles and laws but rather through the thinking, the attitude, and the actions of the citizens of


17 “Es waere sicherlich nicht wuenschenswert, in einem Land/Staat leben zu muessen, das diese religioesen Statuten als Verfassung fuehrt.”
Respondent #33 adds that it would not suffice to stipulate by law “that the laws of CIG are founded upon love” (see CIGC Article 13). Instead, the CIGC would need to define human responsibilities. Other negative aspects mentioned more than once include a perceived abstractedness, dryness, and sternness of the text itself, lacking warmth; its supposed partly ambiguous and occasionally outrightly contradictory nature, inhering potential for conflict (e.g., the question of leadership as well as True Parents’ status following the passing of Han); multiple references to supplementary legal texts not yet available; and the significance of the Korean language as the CIG official language (see CIGC Article 16). Respondent #7 argues:

Yet I think that not only Korean should be put under Article 16 Official Language, but also that all languages are tolerated, and being understood and loved by God. Of course, we should all learn Korean, but I think that Korean is not the only language which is regarded as ‘right’ in our world. God loves us all; even if we do not speak Korean. In my opinion, the article suggests that Korean is the only right traditional language of God, and this is untrue. Every language, every human being has the same value in the eyes of God, no matter if Korean, Japanese, European, African, or American.

To tackle this, respondent #34 reminds of the six official United Nations languages and, taken against this background, proposes to add at least two (English and French), and perhaps even four (plus Russian and Chinese) official languages to CIG. The positive assessment of respondents is verbalised in a very brief manner throughtout the survey. Above all, those commenting positively about the CIGC point out the text’s clear and concise structure, general comprehensibility, and the overall importance of having such a text in the first place—despite, as some maintain, the incipient nature of the

18 “Insbesondere in Anbetracht des hohen Anspruchs, das physische Reich Gottes auf Erden zu errichten, sollte wesentlich mehr Betonung auf das Erreichen persönlicher Reife, auf die Verwirklichung gesunder und glücklicher Familien und auf Verhaltensweisen der Menschen in Beziehung zu Gott und zu den Mitmenschen gelegt werden. Das Reich Gottes wird sicher nicht durch Paragrafen und Gesetze verwirklicht, sondern vielmehr durch das Denken, die Einstellung und die Handlungen der Bürger dieses Reiches Gottes.”

current version. As respondent #16 puts it: “[This is] an important and necessary development; some brilliant rudiments but being still in its infancy.”

Ultimately, respondent #34 in particular praises the first fourteen Articles of the CIGC, averring that there would be no other single Unificationist text, which so aptly summarises the UM’s key doctrinal tenets.

There is almost unanimous agreement among the respondents that a constitution is vitally needed. A few respondents, however, relate this need to CIG rather than the FFWPU per se: “The FFWPU does not need a Constitution, but CIG which is meant to be established as a nation very well needs a Constitution that regulates the co-existence of the citizens of CIG” (respondent #3). Be it the FFWPU or CIG, the majority of respondents view the aspect of maintaining order as the fundamental reason for the need of a Constitution. In fact, for many a set of principal regulations is deemed a natural requirement for any globally active organisation. A large-scale movement (or one that extends over a number of generations) would render such structural framework a prerequisite in order to guarantee transparent functionality in terms of decision-making processes and provide security to the people. The security aspect, that is, avoiding acts of caprice and thus safeguarding unity (e.g., following the death of Han), seems to play a particularly important role to members. Likewise, several respondents attach to a constitutional text the role of an inspiring social vade mecum, providing an orientation for living a life conducive for establishing and sustaining a peaceful world. According to a larger number of respondents, another fundamental aspect of a Constitution would be to create a common standard in a world of cultural diversity and concomitant pluralism of approaches to Unificationist core principles. Thus, the CIGC would serve as a “common denominator” (respondent #14) transcending differences due to culture or tradition. A few members lay great stress on the temporality of the CIGC. In this understanding, the CIGC appears as a transitional arrangement between now and the full extension of substantial CIG. As one respondent (#10) succinctly puts it: “A written Constitution seems to be necessary as an interim solution before everyone has ultimately achieved his personal unity with God. […] To me this Constitution

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20 “Eine wichtige, notwendige Entwicklung. Brillante Ansätze, steckt aber in den Kinderschuhen.”

21 Only one respondent points out that the CIGC is actually not needed, for Mun already introduced a legal framework in the form of the first edition of the Ch’ŏnsŏnggyŏng and the P’yŏngwa singyŏng.

22 “Die FFWPU braucht keine Verfassung, aber CIG das als Nation errichtet werden soll braucht sehr wohl eine Verfassung die das Zusammenleben der Bürger von CIG regelt.”
is at best a rulebook for the time in-between.”23 Once this state is realised, as another respondent (#2) remarks, the Constitution will become obsolete. Interestingly, the tenor of many responses contrasts the canonical Unificationist understanding of the post-Foundation Day state of CIG as a continuously expanding ideal world. That is to say, for those members the ideal world seems far off indeed, rendering virtually extraneous (as the emic narrative goes) the many providential achievements of True Parents over the past thirty years or so.

Twenty-five out of the thirty-four general respondents provided feedback concerning Question 3. Only one respondent is apparently completely content and confident with the existing version, while three others indicate that although it looks adequate to them as it is, time and praxis would tell if revisions are eventually due. Another respondent (#11) states to have traced hardly any issues in the document, yet emphasising that “faith in God makes [him] feel that everything will be alright.”24 Four respondents profess themselves unable to comment. Fifteen respondents hold that revisions would be indeed needed. Three of them argue for an entirely new text—criticising the top-down approach, one (#29) proposes to put the notion of “Owner of CIG” into practice by having every single member able to partake in the discussion process towards a new Constitution—and two others opine that effectively all articles warrant rewordings. The suggestions for revision given by the remaining ten respondents vary greatly. For example, whereas one respondent addresses the excessively large number of articles, others call for a much more comprehensive set of regulations. The general criticism of vague, unnecessarily complicated, and ambivalent wordings aside, two specific aspects of the CIGC appear to be particularly problematic. Firstly, the lack of clarity related to the procedural transmission of authority after Han’s demise. The World President of Ch’ŏnjŏngwŏn (i.e., the CIG Supreme Council Chairperson) would seem not to be bound to checks and balances enabling a dictatorial rule. Secondly, the imperious tone of some articles; mandatory provisions are felt to be out of place in some instances (such as in Article 26). In this respect, one respondent (#16) warns: “Especially for non-members many formulations must sound authoritarian, theocratic, and Old Testament-like (King-Subject, Master-Servant).”25 The responses received concerning Question 4 largely reiterate some previously mentioned issues: The insufficient focus on

23 “Eine schriftliche Verfassung scheint notwendig zu sein als Übergangslösung, bevor letztlich jeder Mensch seine persönliche Einheit mit Gott erreicht hat. […] Für mich ist diese Verfassung bestenfalls ein für die Zeit dazwischen.”
24 “Das Gottvertrauen gibt mir das Gefühl, wird schon alles richtig werden.”
the need and course for human development and social engagement; a lacking balance between top-down and bottom-up instructions; and, in particular, the indeterminate procedure for passing on authority in the post-Han UM, especially in the face of conflicts of succession potentially ensuing within the Family of True Parents at some point. Additional aspects noted by the respondents concern a missing or incomplete task profile for several administrative positions, such as regional and national leader, as well as the CIG institutions, and the absence or inadequate treatment of various areas held to be vital, which would limit the scope of the constitutional framework (and thus open up uncertainty), such as human rights, the economic dimension of CIG, and, especially, the relationship between CIG citizens and non-CIG citizens. One respondent (#33) wonders in this regard whether people, who do not want to engage with True Parents teachings (and, therefore, are not citizens of CIG under Article 19), enjoy any special rights—or perhaps none at all.

3. Concluding Remarks

As pointed out, for comparative reasons, members of the German and Swiss UM were also invited to participate in the survey. Yet, given the relatively low number of responses (thirty-four valid ones from Germany and only four from Switzerland) and, what is more, the scarce feedback therein, sound samples serviceable for further analysis could not be established. However, what may be gleaned at least from the responses provided by German members is that they seem to mirror central aspects highlighted by their Austrian peers. Two major points of criticism are salient; namely, the perceived CIGC’s overly complex as well as indeterminate wordings. As for the latter, particularly the lack of traceability of administrative procedures in the post-Han era seem to cause some degree of worry.

In sum, taking all responses into consideration, the vast majority of members participating in the survey—based either in Austria or Germany—apparently very much appreciate, in principle (that is, irrespective of the many flaws identified in the present version), the step taken by the UM leadership to release a constitutional framework for CIG. The Kingdom of Heaven, so it seems, is held not to operate functionally without a clearly devised organisational code. As one (German) member implicitly argues with some bitterness in this respect: a CIG requiring a legal implementation for its actual existence qua Kingdom of Heaven after all would not be true to its name, for CIG should appear as the manifestation of God-embracing worldly harmony naturally emanating from the irrevocable bond forged between CIG citizens and HP. In other words, this vision of CIG as a world where its inhabitants
follow their natural impulses echoing their divinity inside, as spelled out in *WK* Unificationism (cf. *WK* I.1.3: 46; *WK* I.3.2: 115), is not the CIG where there would need to be a *CIGC*. Even if the *CIGC* were to be indeed a law to “actualise God’s ideal world of peace” only (and not to maintain it—which is not the case), it would effectively not be needed for CIG citizens according to the ‘narrative of old,’ for their every action would already be perfectly in line with the mechanics of CIG—the CIG individual as a personalised concretisation of cosmic CIG, sharing in the same ontological identity.

What is clearly inferred from these sketchy thoughts is the need for more profoundly theologising the Unificationist millennium and the role of its human protagonists therein in the light of post-Foundation Day Unificationism. Such would certainly greatly help to implant the *CIGC* more coherently into the Unificationist millenarian programme. In a way, drawing on the traditional millenarian narrative, the *CIGC* and the general approval vis-à-vis its (notional) existence might be viewed as a sign of a millenarian mindset that has outgrown its early-day ‘exuberance’; a millenarian fatigue in the face of anticipatory perennialism.
4. Annotated Bilingual Translation

천일국 헌법 (天一國 憲法)
The Constitution of Ch’ŏnilguk
Die Verfassung von Ch’ŏnilguk

The law of the Family Federation for World Peace and Unification to actualise God’s ideal world of peace
[Version 2014: Ecclesiastical law to actualise God’s ideal world of peace]

Das Gesetz der Familienföderation für Weltfrieden und Vereinigung zur Verwirklichung von Gottes idealer Welt des Friedens

세계평화통일가정연합
世界平和家庭連合
Family Federation for World Peace and Unification
Familienföderation für Weltfrieden und Vereinigung

천일국 2 년 천력 9 월 8 일 (양력 2014.10.01) 시행
1 차 개정: 천일국 2 년 천력 8 월 12 일 (양력 2014.09.05) 일부 개정
2 차 개정: 천일국 4 년 천력 5 월 25 일 (양력 2016.06.29) 일부 개정

[First] Entry into Force:
8th day of the 9th month in the 2nd year of Ch’ŏnilguk according to the Heavenly Calendar, or
October 01, 2014 (according to the Gregorian Calendar).

1st Amendment:
12th day of the 8th month in the 2nd year of Ch’ŏnilguk according to the Heavenly Calendar, or
September 05, 2014 (according to the Gregorian Calendar), partial revision.

26 Disclaimer: Zwecks besserer Lesbarkeit und um die Treue zum Ursprungstext zu wahren, wurde in der deutschen Übersetzung auf gendergerechte Formulierungen verzichtet. Sämtliche Personenbezeichnungen gelten für beiderlei Geschlecht.
2nd Amendment:
25th day of the 5th month in the 4th year of Ch’ŏnilguk according to the Heavenly Calendar, or
June 29, 2016 (according to the Gregorian Calendar), partial revision.

[Erstes] Inkrafttreten:

1. Gesetzesänderung:
05. September 2014 (nach dem gregorianischen Kalender), teilweise Änderung.

2. Gesetzesänderung:

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The Nation of Cosmic Peace and Unity (ch'ŏnju p'yŏnghwa t'ongilguk, hereinafter Ch'ŏnilguk) is the world where the ideal of “One Family under God” has been realised and where all humankind on earth and in the spiritual world live in attendance to God as their parent.27 At the beginning, while creating human beings and all things, God yearned for Ch'ŏnilguk. However, due to the Fall of the first human ancestors,28 He could not accomplish His Will and has been leading the providence of restoration while bearing a heart of pain and grievance.

27 The Korean and Japanese texts state the motto in English. It is probably a derivation of “One Nation Under God,” a phrase incorporated in the U.S.-American Pledge of Allegiance in 1954.

28 According to Unification thought, the ‘first human ancestors’ (ingan sijo) were Adam and Eve (cf. WK I.1.2: 41), who through their Fall tainted themselves as well as their later offspring and, as a consequence thereof, all of humankind, creating ‘hell on earth’ (chisang chiok), the pre-Foundation Day state of the world.
 재림주 · 참부모로 이 땅에 보내셨다. 천지인참부모님(이하 ‘참부모님’이라 한다)이신 문선명 · 한학자 양위분은 인류가 잃어버린 하나님의 말씀을 찾아 전 세계에 선포하시고, 모든 종교의 이상을 이루시어 하나님의 참사랑 · 참생명 · 참혈통을 영원히 천주적 (天宙的)으로 정착시켜 상속해주셨다. 참부모님의 이 같은 노정은 형언할 수 없는 희생적 탕감과 정성으로 이룬 천주적 승리의 보고(寶庫)로서, 모든 인간이 따라야 할 삶의 전형(典型)이다.

After passing through the extended and prolonged history of the providence of restoration, God sent to this earth the revered couple of Mun Sŏn-myŏng and Han Hak-cha as the saviour of humankind, messiah, the Lord of the Second Advent, and True Parents. Being the True Parents of Heaven, Earth and Humankind (hereinafter “True Parents”),29 the revered couple of Mun Sŏn-myŏng and Han Hak-cha recovered the word of God lost by humankind and proclaimed it to the entire world. They fulfilled the ideal of all religions, and settled and bequeathed the true love, true life, and true lineage of God eternally throughout the cosmos. This course of the True Parents, the treasure house of cosmic victory that was accomplished through unfathomably sacrificial atonement [indemnity] and devotion, is the pattern of life for all human beings to follow.

29 By virtue of their 1960 blessing ceremony (ch’ukpoksik)—emically referred to as the Marriage [Feast] of the Lamb (ŏrinyaang honin [chanch’i])—Mun and Han are held to have attained the salvific status of True Parents of Humankind (illyu ’ŭi ch’am pumo). That is to say, it is believed that this blessing had the two realise what HP had envisioned to occur already in the Garden of Eden between Adam and Eve, but which had been thwarted by Nusiel (emically translated as Lucifer)-turned-Satan, namely a first ever marriage covenant sealed by HP. The Co-Messianity so attained rendered Mun and Han the first couple devoid of sin, empowering them to have others engrafted upon them and thus restore the divine lineage among humankind. Accordingly, Mun and Han became the True Parents of Humankind, for they were the first who consummated HP’s plan, sinlessly embracing HP through their bond of marriage. Further kingdom-building, led Mun and Han to extend their full title to [True] Parents of Heaven and Earth (ch’ŏnji [ch’am pumo]) in 1997 (being “completely settled” in 2002). Ultimately, unfolding from their second blessing in 2003—the Opening of the Gate to Cheon Il Guk Marriage Blessing Ceremony of the Parents of Heaven and Earth (ch’ŏnji pumonim ch’ŏniguk kaemun ch’ukpok sŏnghonsik)—the couple was providentially enabled by 2010 to proclaim the settlement of their status as True Parents of Heaven, Earth and Humankind (ch’ŏnjiin ch’am pumonim). In 2013, on Foundation Day, Mun (qua spiritual being) and Han are thought to have completed the tripartite course of blessing with what is occasionally titled as God’s Wedding (hananim’ŭi sŏnghonsik), rendering True Parents and HP substantially one.

Chunbomunŏn bukgyeongsil Leejŏnhyŏng (最終一體) sculptures und seine gesamten Missionen, die das Ideal aller Religionen erfüllten und abgeschlossen, die Position des ewigen Königs von Chŏnilguk erreicht. Ihre gesamte Missionen vollendeten, erlangten die Wahren Eltern die Position des ewigen Königs von Chŏnilguk und erklärten das Event Day der Chŏnilguk, das am 13. Februar des Jahres Chŏnilguk (Heavenly Calendar) [22. Februar 2013 (Gregorian Calendar)].

Indem sie die letztgültige Einheit verwirklichten und die Vorsehung der Wiederherstellung hindurch [ihre] gesamte Mission vollendetem, erfüllten und abgeschlossen, erlangten die Wahren Eltern die Position des ewigen Königs von Chŏnilguk und erklärten das Event Day der Chŏnilguk, das am 13. Februar des Jahres Chŏnilguk (Heavenly Calendar) [22. Februar 2013 (Gregorian Calendar)].

30 From its inception, Unificationism is markedly bound to the vision of an imminent heavenly paradise on earth. Indeed, millenarianism builds the template for all things Unificationist. The dual notions of chisang ch’ŏnguk (Kingdom of Heaven on Earth) and ch’ŏnsang ch’ŏnguk (Kingdom of Heaven in Heaven) merged into the multivalent concept of CIG by 2001. Four years later, Mun slowly started to pin down CIG’s cosmic substancialisation; by 2010, the Foundation Day (kiwŏnjŏl) narrative has taken centre stage. Never before had Mun dated and promulgated so widely and emphatically this turning point in human history, which would potentially spell the end to the pursuit of the millennium as many believed. Yet, eventually, Foundation Day, that is, the day introducing the millenarian shift on February 22, 2013, was trimmed to being not the splendid conclusion of but the next gloriously decisive step in kingdom-building, with its grande finale still in the waiting. Hence, the post-Mun reading of Foundation Day deems the present age a time in which substantial CIG gradually grows into completion—a heavenly paradise in the making, whose core and momentum came to be on Foundation Day and whose perfection keeps being imminent.
This Constitution has been enacted as the normative framework for the sake of preparing the order of daily life, family order, national order, and world order of the universal and substantial Family Federation for World Peace and Unification (hereinafter “Family Federation”) that will enable the settlement and completion of Ch’ŏn’ilguk, and as the law, norm, and compass that guides all citizens of Ch’ŏn’ilguk to realise the substantial word that True Parents have transmitted throughout their lives.31

31 The chief lexical meanings of chŏngch’ak are ‘settlement,’ ‘domiciliation,’ ‘fixing,’ or ‘anchorage.’ Already in 1994, Mun declared the Age of Settlement (chŏngch’ak sidae), referring to the arrival of the Completed Testament Age (sŏngyak sidae) that ought to signal the termination of the era of God, True Parents, and the Blessed Families wandering about homeless. In this vein, Mun metaphorically invoked the picture of the Israelites entering and settling in the promised land of Canaan. At the backdrop of a repeatedly prolonged millenarian quest, the process of settlement denotes the substantial establishment of CIG in the current Unificationist parlance.
This constitution pursues world peace attained through ideal families who attend God and True Parents amidst the radiantly blossoming culture of heart, in which true love transcends the borders of religion, nationality, race, gender, culture, etc., and aims at unanimously leading humankind into harmony.32

Hereupon, under the blessing of the True Parents, the Family Federation proclaims this constitution before all of humankind and the cosmos on the 13th day of the 1st month in the 2nd year of Ch’ŏnilguk by the Heavenly Calendar [February 12, 2014 (Gregorian Calendar)].

가정맹세 (家庭盟誓)  
Family Pledge  
Familiengelöbnis

1. 천일국 주인 우리 가정은 참사랑을 중심하고 본향땅을 찾아 본연의 창조이상인 지상천국과 천상천국을 창건할 것을 맹세하나이다.

32 Mun first coined the term ‘culture of heart’ (simjŏng munhwa) in 1994 with the introduction of the Family Pledge (Kajŏng maengse), a set of ceremonial vows that superseded My Pledge (Na’ŭi maengse, 1962). This culture encompasses the daily practice of treating others with consideration, dedication, and hospitality, contributing to the realization of ‘true love’ according to the original ideal. The prerequisite for the culture of heart to prosper is the engraftment to the ‘original lineage’ (ponyŏn’ŭi hyŏlt’ong) via participation in the blessing ceremony.
1. Our family, the owner of Ch’ŏnilguk, solemnly pledges to centre on true love, to recover the earth of our homeland and to establish the Kingdom of Heaven on earth and the Kingdom of Heaven in heaven, which is the inherent ideal of creation.

2. Our family, the owner of Ch’ŏnilguk, solemnly pledges to centre on true love, to become a family that represents the cosmos and becomes its centre by attending the Heavenly Parents and True Parents, and to complete the dutiful way of the family of a filial child in the family, a patriot in the nation, a sage in the world, and a saint in the cosmos.

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33 The Korean term chuin—here rendered as ‘owner’—has a range of other related meanings in English such as ‘master,’ ‘head of a household,’ ‘host,’ ‘proprietor,’ and ‘employer.’ The term is widely used by Mun throughout his teachings. The Unificationist endeavour is aimed at the conversion of the right of ownership from Satan’s rule (sat’an chugwŏn) to the realm of divine sovereignty (hananim chugwŏn) (cf. WK I.3.3: 122-123), which is believed to have been accomplished by Mun and Han's providential victories. The versatile ‘objects’ that require transference to their rightful owner—after having been lost due to the fall of Adam and Eve—essentially refer to love, life, (blood) lineage, the reproductive organs, all material things, and the nation.

34 True Love (ch’am sarang) is the key virtue in Unificationism. The prefix ch’am (true) denotes HP-centring genuineness. True Love therefore signifies love towards others energised through one’s wholehearted devotion in HP. In this sense, True Life (ch’am saengmyŏng) refers to living one’s life directed at HP, that is, emulating the course of True Parents, while True Lineage (ch’am hyŏlt’ong) simply means being part of the ancestral, that is, the divine lineage free from fallenness.

35 “The earth of our homeland” (ponhyang ttang) is an allusion to the Edenic quality of the world prior to the Fall.
Familie des respektvolles Kindes in der Familie, des Patrioten in der Nation, des Weisen in der Welt und des Heiligen im Kosmos zu vollenden.

3. Our family, the owner of *Ch’ŏnilguk*, solemnly pledges to centre on true love, and to complete the Four Great Realms of Heart, the Three Great Realms of Kingship, and the Realm of the Imperial Family.\(^{36}\)


4. Our family, the owner of *Ch’ŏnilguk*, solemnly pledges to centre on true love, and to complete the Four Great Realms of Heart, the Three Great Realms of Kingship, and the Realm of the Imperial Family.\(^{36}\)

36 Starting in the early 1990s, Mun elaborated his vision of the family ideal by introducing the notions of Four Great Realms of Heart (*sadae simjŏnggwŏn*), Three Great Realms of Kingship (*samdae wanggwŏn*), and Realm of the Imperial Family (*hwangjokkwŏn*). The Four Great Realms of Heart are meant to encompass the various levels of love to be realised by children, siblings, husband and wife, and parents. The family serves as the base where these types of love are supposed to be perfected, thus gradually manifesting the supreme love of God in the world. The Three Great Realms of Kingship signify the positions of grandparents, parents, and children, which in turn represent the past, the present, and the future Kingdom of Heaven. According to Mun, each successive generation is required to attain spiritual maturity, that is, attaining the family ideal, in order to qualify as inheritors of the Kingdom. Imperial Family (*hwangjok*) —usually rendered as ‘royal family’ in anglophone publications of the UM—refers sensu stricto to the arrival of Mun, who is thought to be providentially mandated to establish a ‘new royal authority’ (*saeroun wanggwŏn*) and an imperial family with him and his wife qua True Parents at the centre. Constituting Mun’s complete religious following, that is, the UM, the imperial family sensu lato denotes a spiritual community that is symbolically, through the Marriage Blessing, engrafted onto Mun’s blood lineage. As members of the ‘Abel-type imperial family,’ adherents are tasked to engage in kingdom-building activities (i.e., proselytising), thus restoring the ‘Cain-type imperial family’ or the world under Satan’s dominion. Furthermore, and less coherent regarding his mainline narrative, Mun indicates in some other passages that the experience and perfection of God’s love, that is, the inheritance of the tradition of the True Parents, would qualify men and women as members of the imperial family and citizens of the Kingdom of Heaven. The ambiguity surrounding the term imperial family is expressed in the current schisms, where claims to spiritual authority over the UM are defended via the criteria of direct family relationship to True Parents and proper obedience to the tradition.
4. Our family, the owner of *Ch´ŏnilguk*, solemnly pledges to centre on true love, to form the cosmic extended family,\(^{37}\) which is the Heavenly Parents’ ideal of creation, and to complete the world of freedom, peace, unity, and happiness.

4. Unsere Familie, Eigentümer von *Ch´ŏnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, die kosmische Großfamilie zu bilden, die das Ideal der Schöpfung der Himmlischen Eltern ist, und die Welt der Freiheit, des Friedens, der Einheit und des Glückes zu vollenden.

5. Our family, the owner of *Ch´ŏnilguk*, solemnly pledges to centre on true love, and to hasten every day the progressive development towards the unification of the heavenly world as subject and the earthly world as object.

5. Unsere Familie, Eigentümer von *Ch´ŏnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten und die fortschreitende Entfaltung hin zur Vereinigung der himmlischen Welt als Subjekt und der irdischen Welt als Objekt täglich zu beschleunigen.

6. Our family, the owner of *Ch´ŏnilguk*, solemnly pledges to centre on true love, to become a family that moves heavenly fortune as the deputy family of the Heavenly Parents and the True Parents, and to complete a family that connects its surroundings with Heaven’s blessing.

6. Unsere Familie, Eigentümer von *Ch´ŏnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, eine Familie zu werden, die als Stellvertreter der Himmlischen Eltern und der Wahren Eltern himmlisches Geschick bewegt

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\(^{37}\) The ‘cosmic extended family’ (*ch´ŏnju taegajok*) signifies the Blessed Families that have been spiritually engrafted to the True Parents through the Marriage Blessing ceremony. See also Art. 26 (2).
und eine Familie zu vollenden, die ihre Umgebung mit dem himmlischen Segen verbindet.

7. Our family, the owner of Ch’ŏnilguk, solemnly pledges to centre on true love, and to become a family that completes the world of the culture of heart, which is connected to the original [naturally inherent] blood lineage, through leading a considerate way of life.\(^{38}\)

7. Unsere Familie, Eigentümer von Ch’ŏnilguk, gelobt feierlich, sich auf wahre Liebe auszurichten und eine Familie zu werden, die die Welt der Kultur des Herzens vollendet, die mit der ursprünglichen Blutslinie verbunden ist, indem wir einen fürsorglichen Lebenswandel pflegen.

8. Our family, the owner of Ch’ŏnilguk, solemnly pledges to centre on true love, to attain the ideal of oneness of God, humankind and love through absolute faith, absolute love and absolute obedience, and to complete the realm of liberation and the realm of release of the Kingdom of Heaven on earth and the Kingdom of Heaven in heaven, while hailing the era of Ch’ŏnilguk.


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\(^{38}\) The verb wihada signifies ‘to benefit’ or ‘help others,’ or ‘to regard and treat others (as well as material objects) as dear, valuable and precious.’ Combined as an adverb with the noun saenghwal (‘life,’ ‘living,’ or ‘livelihood’), the term indicates a life conducted in consideration of others. The key virtue of the ethical outlook (‘heavenly law’) embedded in Mun’s sermons is traditionally rendered as “living for the sake of others” in emic contexts. God has completely and selflessly exerted his divine being into the creation of the world. To realise the Ideal of Creation, humans are called to reflect the nature of God in their daily undertakings by emulating overflowing parental love towards others.
제 1 장 - 총강(總綱)

Chapter 1 – General Provisions
Kapitel 1 – Allgemeine Bestimmungen

제 1 절 – 하나님
Section 1: God
Abschnitt 1: Gott

제 1 조 – 하나님
1. 하나님은 천주의 창조주이다.
2. 하나님은 하늘부모님으로서 심정(心情)의 본체(本體)이다.
3. 하나님은 피조세계를 참사랑과 말씀으로 주재(主宰) · 섭리하는
  천주의 주인이다.

Article 1: God
1. God is the Creator of the cosmos.
2. God, as the Heavenly Parent, is the original being of heart.
3. God is the Lord of the cosmos who presides over the created world and
  carries out the providence through true love and His word.

Artikel 1: Gott
1. Gott ist der Schöpfer des Kosmos.
2. Gott, als Himmlische Eltern, ist das ursprüngliche Wesen des Herzens.
3. Gott ist der Herr des Kosmos, der durch wahre Liebe und Sein Wort über
  die erschaffene Welt waltet und die Vorsehung ausführt.

제 2 조 – 하나님과 인간
1. 하나님은 무형의 참부모로서 인간과는 부모 · 자녀의 관계에 있다.
2. 하나님은 인간이 개성완성(個性完成) · 가정완성(家庭完成) · 주관성완성(主管性完成)의
  3 대 축복(三大祝福)을 완성하기를
  소망한다.
3. 하나님은 인간이 하나님의 참사랑 · 참생명 · 참혈통을 상속받아
  신인애일체(神人愛一體)를 이루어 하나님의 실체대상(實體對象)이
  되기를 소망한다.
4. 하나님은 창조본연의 가치를 상실한 인간을 구원하기 위하여
  복귀섭리를 한다.
Article 2: God and Human Beings
1. God, as the incorporeal True Parents, is in a parent-child relationship with human beings.
2. God yearns for human beings to fulfil the Three Great Blessings, that is, individual perfection, the perfection of the family, and the perfection of supervision [dominion over creation].
3. God yearns for human beings to inherit the true love, true life and true lineage of God, to attain the oneness of God, humankind and love, and to become the substantial object of God.
4. God leads the providence of restoration in order to save human beings who have lost the original value of creation.

Artikel 2: Gott und Mensch
2. Gott ersehnt, dass der Mensch die Drei Großen Segen, d. h. die individuelle Vollkommenheit, die Vollkommenheit der Familie und die Vollkommenheit der Beaufsichtigung [Herrschaft über die Schöpfung], erfüllt.

제 3 조 – 하나님과 천일국
하나님은 참부모님과 천일국 국민을 통하여 천일국을 창건한다.

Article 3: God and Ch’ŏnilguk
God establishes Ch’ŏnilguk through the True Parents and the citizens of Ch’ŏnilguk.

Artikel 3: Gott und Ch’ŏnilguk
Gott errichtet Ch’ŏnilguk durch die Wahren Eltern und die Bürger von Ch’ŏnilguk.

39 The Three Great Blessings (s mandated) derive from Genesis 1.28: “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”
Article 4: The True Parents
1. The True Parents, as the completed embodiments who have attained one heart, one body, one thought, one core, and one harmony with God, are the progenitors of humankind.
2. The True Parents hold cosmic value and status of absoluteness, uniqueness, unchangeability, and eternity.
3. The True Parents are carrying out the work of rebirth, resurrection, and eternal life of humankind through true love and throughout the cosmos.

Artikel 4: Die Wahren Eltern
1. Die Wahren Eltern sind als vollendete Verkörperungen, die ein Herz, einen Körper, einen Gedanken, einen Kern und eine Harmonie mit Gott erlangten, die Urahnen der Menschheit.
3. Die Wahren Eltern führen das Werk der Neugeburt, der Auferstehung und des ewigen Lebens der Menschheit durch wahre Liebe und auf kosmischer Ebene aus.

제 5 조 – 참부모님과 천일국
참부모님은 모든 사명을 완성·완결·완료 한 천일국의 영원한 평화의 왕이다.

40 This characterisation of virtuous properties, appearing in several variations throughout Mun’s corpus, indicates the Unificationist ideal of the harmonious unison that is to be realised by God and humankind, husband and wife, parents and children—a state that is believed to be exemplarily realised by True Parents.
Article 5: The True Parents and *Ch’ŏnilguk*

The True Parents, having completed, fulfilled and concluded all missions, are the eternal peace king of *Ch’ŏnilguk*.

Artikel 5: Die Wahren Eltern und *Ch’ŏnilguk*

Die Wahren Eltern, die ihre gesamten Missionen vollendeten, erfüllten und abschlossen, sind der ewige Friedenskönig von *Ch’ŏnilguk*.

제 6 조 – 천일국의 운영에 관한 권한

1. 참부모님은 천일국의 운영에 관한 최종 결정권을 가진다.
2. 참부모님은 필요한 경우에 권한의 범위를 정하여 운영에 관한 권한을 위임할 수 있다.

Article 6: Authority Regarding the Administration of *Ch’ŏnilguk*

1. The True Parents hold the final authority of decision regarding the administration of *Ch’ŏnilguk*.
2. The True Parents may, when necessary, delegate authority related to administration within defined limits of power.

Artikel 6: Autorität hinsichtlich der Verwaltung von *Ch’ŏnilguk*

1. Die Wahren Eltern besitzen die letztgültige Entscheidungsgewalt hinsichtlich der Verwaltung von *Ch’ŏnilguk*.
2. Die Wahren Eltern können nötigenfalls Autorität hinsichtlich der Verwaltung innerhalb festgelegter Beschränkungen der Befugnisse delegieren.

제 7 조 – 축복결혼에 관한 권한

1. 참부모님이 축복결혼(祝福結婚)의 권한을 가진다.
2. 참부모님은 필요한 경우에 권한의 범위를 정하여 축복결혼의 권한을 위임할 수 있다.

Article 7: Authority Regarding the Marriage Blessing

1. The True Parents hold the authority over the Marriage Blessing.⁴¹

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⁴¹ The Marriage Blessing (*ch’ukpok kyŏrhon*) shall emulate the ideal-type original 1960 blessing of Mun and Han. It is the most fundamental Unificationist passage rite through which first generation adherents, as well as willing non-members, are engrafted upon the Messiah (Mun and Han), thereby cleansing their fallenness and reestablishing the primordial connection to HP. For later generation Unificationists, who have already inherited True Lineage through their parents, the blessing forms the soteriological basis for ‘true familyhood,’ that is, the construction of the Four Position Foundation (*sawi kidae*). The
2. The True Parents may, when necessary, delegate the authority over the Marriage Blessing within defined limits of power.

Artikel 7: Autorität hinsichtlich der Verwaltung der Ehesegnung
1. Die Wahren Eltern besitzen die Autorität über die Ehesegnung.
2. Die Wahren Eltern können nötigenfalls Autorität über die Ehesegnung innerhalb festgelegter Beschränkungen der Befugnisse delegieren.

Section 3: Ch’ŏnilguk

Article 8: Ch’ŏnilguk
1. Ch’ŏnilguk is the original, ideal world of creation which is aligned with God and True Parents, and where freedom, peace, unity, and happiness have been realised.
2. Ch’ŏnilguk shall have sovereignty, citizens and territory as its basic components that serve the purpose of the ideal world of peace.
3. Ch’ŏnilguk will be realised on the foundation of fulfilling the ideal of blessed families.

Artikel 8: Ch’ŏnilguk
1. Ch’ŏnilguk ist die ursprüngliche, ideale Welt der Schöpfung, die auf Gott und die Wahren Eltern ausgerichtet ist und in der Freiheit, Frieden, Einheit und Glück verwirklicht wurden.
2. Ch’ŏnilguk soll als seine grundlegenden Bestandteile über Souveränität, Bürger und Territorium verfügen, die dem Zweck der idealen Welt des Friedens dienen.
3. Ch’ŏnilguk wird auf der Grundlage des erfüllten Ideals gesegneter Familien verwirklicht.

Four Position Foundation equals CIG at the family level, where husband and wife and their child(ren) conjoin in True Love, that is, love centred on and pervaded by HP.
Article 9: Foundational Doctrine

*Ch’ŏnilguk* shall hold the principles of common life, common prosperity, and common righteousness as its foundational doctrine.\(^{42}\)

Artikel 9: Grundlegende Doktrin

Die grundlegende Doktrin von *Ch’ŏnilguk* sind die Prinzipien des [ harmonischen] Zusammenlebens, des gemeinsamen Wohlergehens und der gemeinsamen Moral.

Article 10: Sovereignty

1. The sovereignty serving the peaceful ideal world of *Ch’ŏnilguk* emanates from God and True Parents.
2. The sovereignty serving the peaceful ideal world of *Ch’ŏnilguk* actualises itself through the citizens of *Ch’ŏnilguk*.

Artikel 10: Souveränität

2. Die Souveränität zum Wohle der idealen Welt des Friedens von *Ch’ŏnilguk* verwirklicht sich durch die Bürger von *Ch’ŏnilguk*.

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\(^{42}\) Unificationist international jargon conventionally renders the alliterative triad *kongsaeng kongyŏng kongŭi* as “interdependence, mutual prosperity, and universally shared values.” However, the original expression obviously alludes to the Korean term for communism (*kongsanjuŭi*), and is correspondingly typically engaged when declaring the ideological supremacy of Unification thought over Marxism-Leninism and its East Asian variants. While *kongsan* denotes the communised means of production, encapsulating the idea of communism, Unificationist doctrine, by contrast, regards co-existence, commonly shared prosperity, and a collective ethical code as the superior, providentially affirmed axiological foundation for the ideal society. Cf. *WK* II.4.7: 472-474.
Article 11: Territory
The territory of Ch’ŏnilguk is the cosmos, generally referred to as the physical world and the spirit world, where God’s ideal world of peace has been realised.

Artikel 11: Territorium
Das Territorium von Ch’ŏnilguk ist der Kosmos, gemeinhin als physische Welt und geistige Welt bezeichnet, in dem Gottes ideale Welt des Friedens verwirklicht wurde.

Article 12: Obligations
Ch’ŏnilguk must set up and enforce policies that advance the well-being and the interests of Ch’ŏnilguk citizens.

Artikel 12: Verpflichtungen
Ch’ŏnilguk muss ein Regelwerk, das das Wohlbefinden und die Interessen der Bürger von Ch’ŏnilguk fördert, einrichten und durchsetzen.

Article 13: Sources of Law
The laws of Ch’ŏnilguk are founded upon the true love of God and the words of True Parents.

43 In emic translations into English, Mun’s neologism ch ’ŏnju, consisting of the characters for ‘heaven’ (ch ’ŏn) and ‘house’ (ju), is rendered as ‘cosmos.’ This notion encompasses the Unificationist tenet that the Kingdom of Heaven, the millenarian utopia, originates in the family (or household) and expands from there to eventually include the totality of the spiritual and physical worlds.
Artikel 13: Rechtsquellen
Die Gesetze von Ch’ŏnilguk gründen auf der wahren Liebe Gottes und den Worten der Wahren Eltern.

제 14 조 – 기본경전
천일국의 기본경전은 천성경(天聖經), 참부모경(참父母經), 평화경(平和經)으로 한다.

Article 14: Foundational Scriptures
The foundational scriptures of Ch’ŏnilguk shall constitute the Ch’ŏnsŏnggyŏng, the Ch’ambumogyŏng, and the P’yŏnghwagyŏng.44

Artikel 14: Grundlegende Schriften
Die grundlegenden Schriften von Ch’ŏnilguk sollen das Ch’ŏnsŏnggyŏng, das Ch’ambumogyŏng und das P’yŏnghwagyŏng bilden.

제 15 조 – 공적 자산
1. 천일국 국민은 천일국 섭리를 위하여 자발적으로 성금 또는 헌금을 할 수 있다.
2. 천일국의 공적 자산은 하나님의과 참부모님의 섭리를 위해 조성된 유·무형의 자산과 천일국 국민에 의해 봉헌된 유·무형의 자산을 말한다.
3. 천일국의 모든 공적 자산에 관한 관리관계의 변동은 해당 공적 자산이 소재하는 국가의 법령이 정하는 바에 따라야 하며, 해당 국가의 국가회장과 대륙회장이 협의하여 상정한 후 천정원과 천재원 및 천일국최고위원회의 심의를 거쳐 참부모님의 사전승인을 요한다.

Article 15: Public Assets
1. The citizens of Ch’ŏnilguk may voluntarily offer donations or contributions in support of the providence of Ch’ŏnilguk.
2. The public assets of Ch’ŏnilguk refer to the material and immaterial assets [that have been endowed] to further the providence of God and True Parents,

44 According to the UM leadership, the CIG age (following Foundation Day) required the introduction of a new set of scriptures; hence, the promulgation of the CIG Scriptures (Ch’ŏnilguk kyŏngjŏn), which comprise of the revised Ch’ŏnsŏnggyŏng (Heavenly Scripture, 2013), the P’yŏnghwagyŏng (Scripture of Peace, 2013), and the Ch’ambumogyŏng (True Parents’ Scripture, 2015)—three anthologies of Mun’s and Han’s selected speeches, thematically arranged. The CIG Scriptures replace the prior set core canon of Unificationist scriptures introduced by Mun in 2010, namely the Eight Great Textbook Teaching Materials (P’altae kyojae kyobon). Among the books included therein is the WK.
as well as the material and immaterial assets dedicated by the citizens of Ch’ŏnilguk.

3. Changes of the rights regarding all public assets of Ch’ŏnilguk must ensue in accordance with the laws and ordinances of the respective nation where the public asset in question is located, and require prior approval by the True Parents after the respective national presidents and continental presidents have consulted and submitted the matter to the Ch’ŏnjŏngwŏn, the Ch’ŏnjaewŏn, and the Supreme Council of Ch’ŏnilguk for deliberation.

Artikel 15: Öffentliche Güter
1. Die Bürger von Ch’ŏnilguk können zugunsten der Vorsehung von Ch’ŏnilguk freiwillig Geldspenden und Beiträge entrichten.
2. Die öffentlichen Güter von Ch’ŏnilguk beziehen sich auf materielle wie nicht-materielle Güter, die die Vorsehung Gottes und der Wahren Eltern fördern, sowie auf materielle wie nicht-materielle Güter, die von den Bürgern von Ch’ŏnilguk gestiftet wurden.
3. Änderungen der Rechte hinsichtlich aller öffentlichen Güter von Ch’ŏnilguk erfolgen gemäß den Gesetzen und Verfügungen der jeweiligen Nation, in der sich das jeweilige öffentliche Gut befindet, und erfordern die vorherige Genehmigung durch die Wahren Eltern, nachdem der jeweilige Nationalpräsident und der Kontinentalpräsident sich beraten und die Angelegenheit dem Ch’ŏnjŏngwŏn, dem Ch’ŏnjaewŏn, und dem Obersten Rat von Ch’ŏnilguk zur Überprüfung vorgelegt haben.

제 16 조 – 공식언어
천일국의 공식언어는 하나님의 조국어인 한국어로 한다.

Article 16: Official Language
The official language of Ch’ŏnilguk shall be Korean, the language of God’s fatherland.45

Artikel 16: Amtssprache
Die Amtssprache von Ch’ŏnilguk soll Koreanisch sein, die Sprache von Gottes Vaterland.

45 Choogogŏ, literally the ‘language of the ancestral lands,’ is a rather patriarchic synonym for ‘native language’ or ‘mother tongue’ (mogugŏ). The last lines of the WK (II.6.5: 567-568) stipulate that Korean, being the native language spoken by the returning Christ, ought to become the language used by a unified humankind. Since the ultimate being is embodied through the True Parents, Korea has become his homeland and Korean his native tongue.
Article 17: National Flag, National Anthem, National Bird, and National Flower
The national flag of *Ch'ŏnilguk* shall be the Flag of *Ch'ŏnilguk*, its national anthem shall be the Anthem of *Ch'ŏnilguk*, its national bird shall be the crane, and its national flowers shall be the rose and the lily.

Artikel 17: Nationalflagge, Nationalhymne, Nationalvogel und Nationalblume
Die Nationalflagge von *Ch’ŏnilguk* soll das *Ch’ŏnilguk*-Banner sein, dessen Nationalhymne die *Ch’ŏnilguk*-Hymne, dessen Nationalvogel der Kranich, und dessen Nationalblumen die Rose und die Lilie.

Article 18: World Headquarters
The world headquarters of *Ch’ŏnilguk* is placed in the *Ch’ŏnjŏnggung* in the Republic of Korea,\(^\text{46}\) which is the fatherland and homeland of God.

Artikel 18: Weltweiter Hauptsitz
Der weltweite Hauptsitz von *Ch’ŏnilguk* befindet sich im *Ch’ŏnjŏnggung* in der Republik Korea, dem Vaterland und der Heimat Gottes.

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\(^{46}\) The *Ch’ŏnjŏnggung* (lit. Palace of Heavenly Righteousness; emically called Cheon Jeong Gung or Peace Museum among others), located some fifty kilometres to the east of Seoul in Songsan, Kap’yŏng County, was officially opened in June 2006 after around five years of construction work. It has since then become the central Unificationist site surrounded by a number of other key UM facilities. Unificationists consider the *Ch’ŏnjŏnggung* a memorial of True Parents’ achievements, the node of CIG, and the symbol of world peace, as well as the substantial dwelling place of HP.
제 2 장 – 천일국 국민(天 一國 國民)
Chapter 2 – Citizens of Ch’ŏnilguk
Kapitel 2 – Bürger von Ch’ŏnilguk

제 1 절 – 천일국 국민
Section 1: Citizens of Ch’ŏnilguk
Abschnitt 1: Bürger von Ch’ŏnilguk

제 19 조 – 천일국 국민
1. 천일국 국민은 하나님의과 참부모님을 모시며 참부모님의 가르침을 따르는 자로 한다.
2. 천일국 국민의 요건에 관한 사항은 법률로 정한다.

Article 19: Citizens of Ch’ŏnilguk
1. Citizens of Ch’ŏnilguk shall be the people who attend God and True Parents and who follow the teachings of True Parents.
2. Matters regarding the requirements for citizens of Ch’ŏnilguk shall be prescribed by law.

Artikel 19: Bürger von Ch’ŏnilguk
2. Angelegenheiten hinsichtlich der Anforderung für Bürger von Ch’ŏnilguk sollen durch Gesetz bestimmt werden.

제 20 조 – 권리
1. 천일국 국민은 법 앞에 평등하며, 성별 · 연령 · 신분 · 장애 · 인종 · 종교 · 국적에 의하여 차별을 받지 아니한다.
2. 천일국 국민은 법률이 정하는 바에 따라 선거권과 피선거권을 가진다.
3. 천일국 국민은 법률이 정하는 바에 따라 천일국 관계기관에 청원(請願)할 권리를 가진다.
4. 천일국 국민은 헌법과 법률이 정한 절차에 따라 재판을 받을 권리를 가진다.
5. 천일국 국민은 3 대 축복을 완성하기 위한 교육을 받을 권리가 있다.

47 The phrase “shall be prescribed by law” also appears in several other Articles throughout the CIGC, see arts. 22, 23, 26, 34, 35, 38, 39, 42, 44, 48, 50, 56, 57, 58, 63, 77, 82, 83, and 84. Since a codified legal text binding for the international body of the FFWPU does not yet exist beyond the CIGC, a considerable number of decision-making processes remain ambiguous and require further clarification in the future.
6. 천일국 국민은 공직자가 될 수 있는 권리를 가진다.
7. 천일국 국민은 훈독(訓讀)가정회장과 신종족(神宗族)메시아가 될 수 있는 권리를 가진다.
8. 천일국 국민의 기본적인 자유와 권리가 헌법에 열거되지 아니한 이유로 경시되지 아니한다.

Article 20: Rights
1. Citizens of Ch’ŏnilguk are equal before the law and are not discriminated against on grounds of gender, age, social standing, disability, race, religion, or nationality.
2. Citizens of Ch’ŏnilguk hold the right to vote and the right to run for election in accordance with the law.
3. Citizens of Ch’ŏnilguk hold the right to submit petitions to an appropriate organ of Ch’ŏnilguk in accordance with the law.
4. Citizens of Ch’ŏnilguk hold the right to receive a trial in accordance with the procedures prescribed by the constitution and the law.
5. Citizens of Ch’ŏnilguk hold the right to receive education for the purpose of fulfilling the Three Great Blessings.
6. Citizens of Ch’ŏnilguk hold the right to be able to become public officials.
7. Citizens of Ch’ŏnilguk hold the right to become the head of a hundok family\(^{48}\) and a divine [or spiritual] tribal messiah.\(^{49}\)
8. The fundamental freedoms and rights of the citizens of Ch’ŏnilguk are not neglected on the grounds that they are not specified in the Constitution.

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\(^{48}\) The neologism *hundokhoe* was first introduced by Mun in 1997. The term denotes the tradition of early morning gatherings for the purpose of reading Unificationist scriptures. The lexical definition of *hundok* implies the Korean translation of Chinese characters. However, Mun’s unconventional interpretation of *hundok* construes the radicals *ŏn* 言 and *ch’ŏn* 川 in hun 訓, and *mae* 買 in tok 譽—denoting ‘words’ or ‘language,’ ‘stream’ or ‘brook,’ and the verb ‘to sell’ or ‘to display,’ respectively—to indicate the unceasing flow of God’s words.

\(^{49}\) The Tribal Messiah (chongjokchŏk mesia) designates the Unificationist married couple that takes up the task to ‘restore’ their tribe, that is, to successfully proselytise and pass on the Marriage Blessing to at least 430 families, thus forming their own tribal foundation for the millenarian kingdom. The term Tribal Messiahship is often used interchangeably with Home Church (kajŏng kyohoe). In 2016, Han Hak-cha added the prefix *shin* 神 to the title that renders as ‘god,’ ‘divinity,’ or ‘spirit.’ We have chosen to translate *sinjongjok mesia* as Divine or Spiritual Tribal Messiah, whereas the emic English interpretation is Heavenly Tribal Messiah.
Artikel 20: Rechte
2. Bürger von Ch’ŏnilguk besitzen gemäß Gesetz das Wahlrecht sowie das Recht, für Wahlen zu kandidieren.
3. Bürger von Ch’ŏnilguk besitzen gemäß Gesetz das Recht, eine Petition bei einem zuständigen Organ von Ch’ŏnilguk einzureichen.
5. Bürger von Ch’ŏnilguk besitzen das Recht, Erziehung zum Zwecke der Erfüllung der Drei Großen Segen zu erhalten.
6. Bürger von Ch’ŏnilguk besitzen das Recht, Beamte werden zu können.
8. Die grundlegenden Freiheiten und Rechte der Bürger von Ch’ŏnilguk werden nicht unter der Begründung vernachlässigt, dass sie nicht in der Verfassung spezifiziert sind.

제 21 조 – 의무
1. 천일국 국민은 하늘의 순결한 혈통(절대 성)을 지켜야 한다.
2. 천일국 국민은 타인의 심정과 인권을 유린(蹂躪)하지 아니하여야 한다.
3. 천일국 국민은 공금을 유용(流用)하지 아니하여야 한다.
4. 천일국 국민은 참부모님 말씀을 훈독·교육·실천·전파하여야 한다.
5. 천일국 국민은 천일국의 실체적 정착과 완성을 위하여 혼독가정회장과 신종족메시아로서 활동하여야 한다.

Article 21: Obligations
1. Citizens of Ch’ŏnilguk must preserve the pure lineage of Heaven (“absolute sex”).

Since the mid-1990s, Mun has used his neologism ‘absolute sex’ (chŏldaesŏng, also rendered ‘absolute sexual organs’) as an antonym to ‘free sex,’ that is, promiscuity and ego-centred sexual relationships, the essential cause of the human fall. According to Mun’s teachings, the sexual organs are supposed to be kept pure as they enshrine love, life, blood lineage, and the conscience. Absolute sexual ethics implies, firstly, to maintain sexual purity before marriage, and, secondly, to perfect conjugal love while honouring the vow of fidelity. In this vein, the ownership of the sexual organs has been interchanged between husband and wife. Ultimately, the Fall of the first human progenitors is restored through
2. Citizens of Ch’ŏnilguk must not violate the feelings and human rights of others.
3. Citizens of Ch’ŏnilguk must not misappropriate public funds.
4. Citizens of Ch’ŏnilguk must study, teach, practice, and spread the words of True Parents.
5. Citizens of Ch’ŏnilguk must conduct activities as heads of hundok families and as divine tribal messiahs for the purpose of the substantial settlement and completion of Ch’ŏnilguk.

Artikel 21: Verpflichtungen
1. Bürger von Ch’ŏnilguk müssen die reine Blutslinie des Himmels („Absolute Geschlecht“) wahren.
2. Bürger von Ch’ŏnilguk dürfen die Gefühle und Menschenrechte anderer nicht verletzen.
3. Bürger von Ch’ŏnilguk dürfen öffentliche Gelder nicht veruntreuen.
4. Bürger von Ch’ŏnilguk müssen die Worte der Wahren Eltern studieren, lehren, praktizieren und verbreiten.
5. Bürger von Ch’ŏnilguk müssen als Leiter von hundok-Familien und als göttliche Stammesmessiasse Aktivitäten zur substanziellen Niederlassung und Vollendung von Ch’ŏnilguk durchführen.

제 22 조 – 공직자
1. 천일국 공직자는 천일국을 실제로 정착시키고 정착하기 위하여 공적인 직무를 수행하는 자로서 신앙 · 인격 · 전문성을 갖추어야 한다.
2. 천일국 공직자가 공직자로서의 품위를 갖추지 못하거나 그 직무를 수행할 수 없는 경우에는 자격을 상실한다.
3. 천일국 공직자의 자격 요건 및 임면에 관한 사항은 법률로 정한다.
4. 참부모님은 필요한 경우에는 특별한 섭리를 위한 공직자를 임면할 수 있다.

Article 22: Public Officials
1. Public officials of Ch’ŏnilguk, who perform public duties for the purpose of the substantial settlement and completion of Ch’ŏnilguk, must exhibit faith, personality, and expertise.
2. In the case where a public official of Ch’ŏnilguk does not preserve the dignity of a public official or is unable to perform his (her) duties, he (she) loses his (her) qualification.

the purification of blood lineage, that is, by observing absolute sex after having received the Marriage Blessing.
3. Matters regarding the conditions for the qualification as well as the appointment and dismissal of public officials of Ch’ŏnilguk shall be prescribed by law.
4. When necessary, the True Parents may appoint or dismiss a public official for the purpose of a special providence.

Artikel 22: Beamte
1. Beamte von Ch’ŏnilguk, die öffentliche Aufgaben zum Zwecke der substanziellen Niederlassung und Vollendung von Ch’ŏnilguk erfüllen, müssen Glauben, Persönlichkeit und Kompetenz aufweisen.
2. In dem Fall, dass ein Beamter von Ch’ŏnilguk die Würde eines Beamten nicht wahrt oder nicht imstande ist, seine Aufgaben zu erfüllen, verliert er seine Qualifikation.
3. Angelegenheiten hinsichtlich der Qualifikationsanforderungen für die Beamten von Ch’ŏnilguk sowie ihre Ernennung und Entlassung sollen durch Gesetz bestimmt werden.
4. Nötigenfalls können die Wahren Eltern einen Beamten zwecks besonderer Vorsehung ernennen oder entlassen.

제 23 조 – 권리의 제한과 회복
1. 천일국 국민이 다음 각 호의 어느 하나의 행위를 할 경우에는 천일국 국민으로서의 권리의 일부 또는 전부를 제한한다.
   (1) 하나님과 참부모님을 부정 [否定] 하는 행위
   (2) 천일국의 정체와 이념을 부정하는 행위
   (3) 천일국 헌법을 부정하는 행위
   (4) 천일국의 실제적 정착과 완성을 저해하는 행위
2. 천일국 국민의 권리 제한과 회복에 관한 사항은 법률로 정한다.

Article 23: Restriction and Recovery of Rights
1. In the case where a citizen of Ch’ŏnilguk commits any of the following acts, his (her) rights as a citizen of Ch’ŏnilguk shall be partially or entirely restricted:
   (1) an act that denies God and the True Parents;
   (2) an act that denies the government system and doctrine of Ch’ŏnilguk;
   (3) an act that denies the constitution of Ch’ŏnilguk;

51 Notably, the ‘loss’ or ‘forfeiture’ (sangsil) was changed in the second amendment to read ‘restriction’ or ‘limitation’ (chehan) of rights instead.
52 The official English translation authorised by the FFWPU mistranslated ‘government system’ (chŏngch’e) as ‘identity’; see likewise Art. 33 (2).
(4) an act that obstructs the substantial settlement and completion of Ch’ŏnilguk.

2. Matters regarding the restriction and recovery of the rights of a citizen of Ch’ŏnilguk shall be prescribed by law.

Artikel 23: Einschränkung und Wiederherstellung von Rechten
1. In dem Fall, dass ein Bürger von Ch’ŏnilguk eine der folgenden Handlungen begeht, werden dessen Rechte als Bürger von Ch’ŏnilguk zum Teil oder gänzlich eingeschränkt:
   (1) eine Handlung, die Gott und die Wahren Eltern leugnet;
   (2) eine Handlung, die das Regierungssystem und die Doktrin von Ch’ŏnilguk leugnet;
   (3) eine Handlung, die die Verfassung von Ch’ŏnilguk leugnet;
   (4) eine Handlung, die die substanzielle Niederlassung und Vollendung von Ch’ŏnilguk behindert.


제 2 절–참부모님가정과 축복가정
Section 2: The Family of the True Parents and the Blessed Families

Abschnitt 2: Die Familie der Wahren Eltern und die gesegneten Familien

제 24 조–참부모님가정
Article 24: The Family of the True Parents

1. The family of the True Parents is constituted of the direct descendants of True Parents and their spouses.

2. The value of the [members of the] family of the True Parents depends upon their relationship of absolute faith, absolute love, and absolute obedience towards the True Parents.

53 Significantly, Han officially substituted the former honorific title referring to the family of True Parents, True Family (ch’ăm kajŏng), with True Parents’ Family (ch’ăm pumonim kajŏng) in 2016. This change entails a marked relativisation of the previously held soteriological and providential status of Mun and Han’s biological offspring, an obvious countervailing measure in the face of the schismatic developments elicited by the sons, Hyŏn-jin as well Kuk-jin and Hyŏng-jin.
Artikel 24: Die Familie der Wahren Eltern
1. Die Familie der Wahren Eltern besteht aus den direkten Nachkommen der Wahren Eltern und ihren Ehepartnern.

제 25 조 – 참부모님가정의 의무
1. 참부모님가정은 참부모님의 전통을 상속받고 이를 계승하기 위한 모심의 생활을 하여야 한다.
2. 참부모님가정은 모범적인 품격을 갖추어야 하며, 참부모님의 말씀에 순종하는 삶을 살아야 한다.

Article 25: Obligations of the Family of the True Parents
1. The family of the True Parents must lead a life of attendance for the purpose of inheriting and passing on the tradition of the True Parents.
2. The family of the True Parents must show exemplary dignity and live a life of obedience to the words of True Parents.

Artikel 25: Verpflichtungen der Familie der Wahren Eltern
1. Die Familie der Wahren Eltern muss ein Leben des Dienens führen, um die Tradition der Wahren Eltern zu ererben und weiterzugeben.

제 26 조 – 축복가정
1. 축복가정은 인류의 구세주·메시아인 참부모님에 의한 축복결혼을 통해 원죄(原罪)를 청산하고 중생된 부부와 그 직계후손이다.
2. 축복가정은 하나님의 참부모님을 중심삼은 천주대가족(天宙大家族)의 구성원이 된다.
3. 축복가정의 자격요건, 자격의 상실 및 회복 등에 관한 사항은 법률로 정한다.

Article 26: Blessed Families
1. A blessed family is [composed of] a husband and wife whose original sin has been redeemed and who were reborn through the marriage blessing of the True Parents, the saviour and messiah of humankind, and their direct descendants.
2. Blessed families are the constituent members of the cosmic extended family centred on God and True Parents.

3. Matters regarding the conditions for the qualification of blessed families or the loss and recovery of that qualification shall be prescribed by law.

Artikel 26: Gesegnete Familien


2. Gesegnete Familien sind die konstituierenden Mitglieder der kosmischen Großfamilie, die auf Gott und die Wahren Eltern ausgerichtet ist.

3. Angelegenheiten hinsichtlich der Qualifikationsanforderung für gesegnete Familie sowie des Verlustes und der Wiederherstellung dieser Qualifikation sollen durch Gesetz bestimmt werden.

제 27 조 – 축복가정의 의무

1. 축복가정은 참부모님의 전통을 상속받고 이를 계승하기 위한 모심의 생활을 하여야 한다.

2. 축복가정은 모범적인 품격을 갖추어야 하며, 참부모님의 말씀에 따른 절대신앙·절대사랑·절대복종의 삶을 살아야 한다.

3. 축복가정은 참부모님가정을 존경하고 보호하여야 한다.

Article 27: Obligations of Blessed Families

1. Blessed families must lead a life of attendance for the purpose of inheriting and passing on the tradition of the True Parents.

2. Blessed families must show exemplary dignity and live a life of absolute faith, absolute love, and absolute obedience in following the words of True Parents.

3. Blessed families must respect and protect the family of the True Parents.

Artikel 27: Verpflichtungen der gesegneten Familien

1. Gesegnete Familien müssen ein Leben des Dienens führen, um die Tradition der Wahren Eltern zu ererben und weiterzugeben.

2. Gesegnete Familien müssen vorbildliche Würde zeigen und ein Leben des absoluten Glaubens, der absoluten Liebe und des absoluten Gehorsams führen, während sie die Worte der Wahren Eltern befolgen.

3. Gesegnete Familien müssen die Familie der Wahren Eltern respektieren und schützen.
제 3 장 – 천일국최고위원회 (天一國最高委員會)  
Chapter 3 – The Supreme Council of Ch’ŏnilguk  
Kapitel 3 – Der Oberste Rat von Ch’ŏnilguk

제 28 조 – 최고의결기관
천일국은 최고의결기관으로 천일국최고위원회를 둔다.

Article 28: The Supreme Legislative Organ
Ch’ŏnilguk establishes the Supreme Council of Ch’ŏnilguk as the supreme legislative organ.

Artikel 28: Das höchste legislative Organ
Ch’ŏnilguk errichtet den Obersten Rat von Ch’ŏnilguk als höchstes legislatives [gesetzgebendes] Organ.

제 29 조 – 구성
1. 천일국최고위원회는 13 명으로 구성한다.
2. 구성원은 위원장 1 명, 부위원장 1 명, 임명직위원 및 선출직위원 11 명으로 한다.

Article 29: Composition
1. The Supreme Council of Ch’ŏnilguk is composed of 13 persons.
2. The constituent members shall be 1 chairperson, 1 vice chairperson, and 11 appointed or elected members of the council.

Artikel 29: Zusammensetzung
1. Der Oberste Rat von Ch’ŏnilguk setzt sich aus 13 Personen zusammen.
2. Die konstituierenden Mitglieder sollen 1 Ratsvorsitzender, 1 stellvertretender Ratsvorsitzender und 11 ernannte oder gewählte Ratsmitglieder sein.

제 30 조 – 위원장 · 부위원장
1. 위원장은 참부모님가정 중에서 참부모님이 임명하며, 천정원(天政苑)의 세계회장직을 겸할 수 있다.
2. 부위원장은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명하며, 위원장이 부득이한 사유로 직무를 수행할 수 없거나 위원장의 위임이 있는 경우 그 직무를 대행한다.
3. 위원장과 부위원장은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.
Article 30: The Chairperson and the Vice Chairperson [of the Supreme Council]

1. The chairperson of the council is appointed by the True Parents from among the family of the True Parents, and may hold in addition the office of the world president of the Ch’ŏnjŏngwŏn.\(^{54}\)

2. The vice chairperson of the council is appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law, and shall vicariously execute the chairperson’s duties if, due to unavoidable circumstances, he (she) is unable to fulfil his (her) duties, or delegates them.

3. The person authorised to appoint may dismiss the chairperson and the vice chairperson of the council in accordance with the law.\(^{55}\)

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\(^{54}\) Cf. Art. 41.

\(^{55}\) The first version of the CIGC explicated that no financial compensation would be provided for the Chairperson and the Vice Chairperson of the Supreme Council. This stipulation has been deleted in the second amendment.
1. The appointed members are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.

2. The elected members are appointed by the True Parents from among the candidates elected by the Supreme Council of Ch’ŏnilguk.

3. The person authorised to appoint may dismiss the appointed and elected members [of the Supreme Council] in accordance with the law.

Artikel 31: Die ernannten und die gewählten Ratsmitglieder [des Obersten Rats]

1. Die ernannten Ratsmitglieder werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.

2. Die gewählten Ratsmitglieder werden von den Wahren Eltern unter jenen Kandidaten ernannt, die durch den Obersten Rat von Ch’ŏnilguk gewählt wurden.

3. Die Person, die zu deren Ernennung autorisiert ist, kann die ernannten und gewählten Ratsmitglieder [des Obersten Rats] gemäß Gesetz entlassen.

Article 32: Term of Office

1. The term of office for the chairperson of the council shall be 7 years. He (she) may be reappointed.

2. The terms of office for the vice chairperson, the appointed, and the elected members of the council shall each be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 32: Amtsdauer

1. Die Amtsdauer des Ratsvorsitzenden beträgt 7 Jahre. Er kann wiederernannt werden.


제32조 – 임기

1. 위원장의 임기는 7년으로 하며, 중임할 수 있다.

2. 부위원장과 임명직위원·선출직위원 임기는 각각 4년으로 하며, 중임할 수 있으나 12년을 초과하여 봉직할 수 없다.

제33조 – 심의·의결사항

천일국최고위원회는 다음 각 호의 사항을 심의·의결한다.

(1) 참부모님이 천일국최고위원회에 지시한 특정 사항

(2) 천일국의 정치와 이념에 관한 사항
Article 33: Matters for Deliberation and Resolution
The Supreme Council of *Ch’ŏnilguk* deliberates and resolves upon each of the following matters:
(1) specific matters directed by the True Parents to the Supreme Council of *Ch’ŏnilguk*;
(2) matters regarding the government system and doctrine of *Ch’ŏnilguk*;
(3) matters regarding the rights, obligations, and faith of citizens of *Ch’ŏnilguk*;
(4) matters regarding each *Wŏn*; [cf. Chapters 4-8]
(5) matters regarding the amendment of the Constitution of *Ch’ŏnilguk*;
(6) other matters prescribed by the constitution and the law.

Artikel 33: Angelegenheiten der Beratung und des Beschlusses
Der Oberste Rat von *Ch’ŏnilguk* berät und beschließt folgende Angelegenheiten:
(1) Spezifische Angelegenheiten, die von den Wahren Eltern an den Obersten Rat von *Ch’ŏnilguk* gerichtet werden;
(2) Angelegenheiten hinsichtlich des Regierungssystems und der Doktrin von *Ch’ŏnilguk*;
(3) Angelegenheiten hinsichtlich der Rechte, der Verpflichtungen und des Glaubens der Bürger von *Ch’ŏnilguk*;
(4) Angelegenheiten hinsichtlich der jeweiligen *Wŏn*;
(5) Angelegenheiten hinsichtlich der Änderungen der Verfassung und des Gesetzes;
(6) sonstige Angelegenheiten, die von der Verfassung und dem Gesetz bestimmt werden.

제 34 조 – 의결방법
1. 천일국최고위원회는 재직위원 만장일치로 의결하는 것을 원칙으로 한다. 다만, 만장일치를 기대할 수 없는 경우에는 재직위원 13 명 중 10 명 이상의 찬성으로 의결할 수 있다.
2. 그 밖에 의결방법에 관한 사항은 법률로 정한다.
Article 34: Process of Adopting Resolutions
1. As a general rule, the Supreme Council of Ch’ŏnilguk shall adopt resolutions by unanimous consent of its registered members. If, however, a unanimous decision is not to be expected, decisions can be made by means of the approval of at least 10 of the 13 registered members.
2. Other matters regarding the process of adopting resolutions shall be prescribed by law.

Artikel 34: Ablauf der Beschlussfassung
2. Sonstige Angelegenheiten hinsichtlich des Ablaufs der Beschlussfassung sollen durch Gesetz bestimmt werden.

제 35 조 – 의결의 집행 · 운영 등
1. 천일국최고위원회가 의결한 사항은 참부모님의 승인을 얻어 집행한다.
2. 그밖에 천일국최고위원회의 운영 등에 필요한 사항은 법률로 정한다.

Article 35: Execution and Administration of Resolutions, and Other Matters
1. Matters resolved by the Supreme Council of Ch’ŏnilguk shall be executed after having received the approval of the True Parents.
2. Other necessary matters, including the administration of the Supreme Council of Ch’ŏnilguk, shall be prescribed by law.

Artikel 35: Vollzug und Verwaltung von Beschlüssen sowie andere Angelegenheiten
1. Angelegenheiten, die vom Obersten Rat von Ch’ŏnilguk beschlossen wurden, werden vollzogen, nachdem sie die Genehmigung der Wahren Eltern erhalten haben.
2. Weitere Erfordernisse, einschließlich der Verwaltung des Obersten Rates von Ch’ŏnilguk, sollen durch Gesetz bestimmt werden.

제 36 조 – 권한대행
참부모님의 권한 이양(移讓) 또는 유고시(有故時)에는 위원장을 중심한 천일국최고위원회가 헌법과 법률이 정하는 바에 따라 참부모님의 권한을 대행한다.
Article 36: Vicarious Execution of Authority

In the case that the True Parents transfer their authority, or in the event of an accident, the Supreme Council of Ch’ŏnilguk shall vicariously execute the authority of the True Parents centred on the chairperson of the council and in accordance with the constitution and the law. 56

Artikel 36: Stellvertretender Vollzug von Autorität

Im Fall, dass die Wahren Eltern ihre Autorität übertragen, oder im Fall eines Unfalls, wird der Oberste Rat von Ch’ŏnilguk die Autorität der Wahren Eltern stellvertretend vollziehen, ausgerichtet auf den Ratsvorsitzenden und gemäß der Verfassung und dem Gesetz.

제 4 장 – 천정원 (天政苑)

Chapter 4 – The Ch’ŏnjŏngwŏn [The Garden of the Heavenly Government] 57

Kapitel 4 – Das Ch’ŏnjŏngwŏn [Der Garten der Himmlischen Regierung]

제 1 절 천정원

Section 1: The Ch’ŏnjŏngwŏn

Abschnitt 1: Das Ch’ŏnjŏngwŏn

제 37 조 – 행정권

천일국의 행정권은 천정원에 속한다.

Article 37: Executive Power

The Ch’ŏnjŏngwŏn is endowed with the executive power of Ch’ŏnilguk.

Artikel 37: Exekutivgewalt

Das Ch’ŏnjŏngwŏn ist mit der Exekutivgewalt [ausführende Gewalt] von Ch’ŏnilguk ausgestattet.

56 The extent and precise procedure of transferring doctrinal, ritual, and organisational authority from the True Parents to their subsequent representative is not regulated by the CIGC. Presumably, a qualified descendant of Mun and Han will hold a ceremonial office, while effective interpretational and organisational power could remain with the Supreme Council.

57 The lexical meaning of the Korean term wŏn is ‘garden.’ In the CIGC usage it is taken to mean ‘national garden’ or ‘garden of the heavenly nation’ in the sense of an Edenic place replete with purity and harmony. It therefore signifies a God embracing (i.e., true) agency in the spirit of CIG as opposed to the administrative entities of the fallen world.
제 38 조  – 행정기관
1. 천정원은 천일국 행정사무의 체계적이고 능률적인 수행을 위하여 필요한 행정기관을 설치 및 운영한다.
2. 행정기관의 설치 및 운영에 관한 사항은 법률로 정한다.

Article 38: Executive Organs
1. The Ch‘ŏnjŏngwŏn establishes and manages the necessary executive organs for the purpose of the systematic and efficient execution of the administrative matters of Ch‘ŏnilguk.
2. Matters regarding the establishment and management of executive organs shall be prescribed by law.

Artikel 38: Exekutivorgane
1. Das Ch‘ŏnjŏngwŏn errichtet und leitet die erforderlichen Exekutivorgane zwecks systematischer und effizienter Abwicklung der Verwaltungsangelegenheiten von Ch‘ŏnilguk.

제 39 조  – 자문기관
1. 천정원은 그 업무의 수행에 필요한 사항을 자문하기 위하여 자문기관을 둘 수 있다.
2. 자문기관의 설치 및 운영에 관한 사항은 법률로 정한다.

Article 39: Consultative Organs
1. The Ch‘ŏnjŏngwŏn may set up consultative organs for the purpose of advising on matters necessary for the fulfilment of its duties.
2. Matters regarding the establishment and management of consultative organs shall be prescribed by law.

Artikel 39: Beratungsorgane
1. Das Ch‘ŏnjŏngwŏn kann Beratungsgorgane einrichten zwecks Empfehlungen zu Maßnahmen, die für die Erfüllung seiner Aufgaben erforderlich sind.

제 40 조  – 소관업무
1. 천정원은 천일국의 정착과 완성을 위한 정책을 수립하고 시행한다.
2. 천정원은 선교와 복지 사업에 관한 업무를 담당한다.
Article 40: Jurisdictional Duties
1. The Ch’ŏnjŏngwŏn establishes and enforces policies for the settlement and completion of Ch’ŏnilguk.
2. The Ch’ŏnjŏngwŏn is in charge of duties relating to missionary work and welfare.

Artikel 40: Gerichtliche Aufgaben
1. Das Ch’ŏnjŏngwŏn richtet das Regelwerk für die Niederlassung und Vollendung von Ch’ŏnilguk ein und setzt es durch.
2. Das Ch’ŏnjŏngwŏn ist für Aufgaben, die die Missionsarbeit und die Wohlfahrt betreffen, zuständig.

제 2 절 세계회장 및 세계부회장
Section 2: The World President [International President] and World Vice President
Abschnitt 2: Der Weltpräsident [internationale Präsident] und Welt-Vizepräsident

제 41 조 – 세계회장
1. 세계회장은 천정원의 수반(首班)으로 법률이 정하는 바에 따라 모든 행정기관 · 자문기관 · 설리기관을 지휘 및 감독한다.
2. 세계회장은 헌법과 법률이 정하는 바에 따라 참부모님이 임면(任免)한다.

Article 41: The World President
1. The world president, as the head of the Ch’ŏnjŏngwŏn, shall direct and oversee all executive, consultative, and providential organs in accordance with the law.
2. The world president is appointed or dismissed by the True Parents in accordance with the constitution and the law.

Artikel 41: Der Weltpräsident
1. Der Weltpräsident leitet und beaufsichtigt als Vorsitzender des Ch’ŏnjŏngwŏn die Exekutiv-, Beratungs- und providenziellen Organe gemäß Gesetz.
2. Der Weltpräsident wird von den Wahren Eltern gemäß der Verfassung und dem Gesetz ernannt oder entlassen.

58 The World President may concomitantly serve as the Chairperson of the Supreme Council; cf. Art. 30.
제 42 조 - 세계부회장
1. 세계부회장은 천정원의 부수반(副首班)으로 세계회장이 부득이한 사유로 그 직무를 수행할 수 없거나 세계회장의 위임이 있는 경우 그 직무를 대행한다.
2. 세계부회장은 헌법과 법률이 정하는 바에 따라 참부모님이 임면한다.
3. 세계부회장의 직무와 권한 등에 관한 사항은 법률로 정한다.

Article 42: The World Vice President
1. The world vice president, as the deputy head of the Ch’ŏnjŏngwŏn, shall vicariously execute the world president’s duties if, due to unavoidable circumstances, the president is unable to fulfil his (her) duties, or delegates them.
2. The world president is appointed or dismissed by the True Parents in accordance with the constitution and the law.
3. Matters regarding the duties or the authority of the world vice president shall be prescribed by law.

Artikel 42: Der Welt-Vizepräsident
1. Der Welt-Vizepräsident, als stellvertretender Vorsitzender des Ch’ŏnjŏngwŏn, führt im Fall, dass der Präsident aus unvermeidbaren Gründen nicht imstande ist, seine Aufgaben zu erfüllen, oder diese delegiert, die Aufgaben des Weltpräsidenten an dessen Stelle aus.
3. Angelegenheiten hinsichtlich der Aufgaben oder der Autorität des Welt-Vizepräsidenten sollen durch Gesetz bestimmt werden.

제 43 조 - 임기
1. 세계회장의 임기는 7 년으로 하며, 중임할 수 있다.
2. 세계부회장의 임기는 4 년으로 하며, 중임할 수 있으나 12 년을 초과하여 봉직할 수 없다.

Article 43: Term of Office
1. The term of office for the world president shall be 7 years. He (she) may be reappointed.
2. The term of office for the world vice president shall be 4 years. He (she) may be reappointed, but shall not hold an office for a period exceeding 12 years.
Artikel 43: Amtsdauer
1. Die Amtsdauer des Weltpräsidenten beträgt 7 Jahre. Er kann wiederernannt werden.

Section 3: Providential Organs
Abschnitt 3: Providenzielle Organe

Article 44: Providential Organs
1. The Ch’ŏnjŏngwŏn manages providential organs necessary for the substantial settlement and completion of Ch’ŏnilguk.
2. Matters regarding the founding, objective, function, structure, or management of a providential organ shall be prescribed by law.

Artikel 44: Providenzielle Organe
1. Das Ch’ŏnjŏngwŏn leitet die providenziellen Organe, die für die substanzielle Niederlassung und Vollendung von Ch’ŏnilguk erforderlich sind.

Article 45: Heads of Providential Organs
1. The heads of providential organs are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law and who have been recommended by the Supreme Council of Ch’ŏnilguk.
2. The person authorised to appoint may dismiss a head of providential organs in accordance with the law.

Artikel 45: Leiter der providenziellen Organe
1. Die Leiter der providenziellen Organe werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen und die vom Obersten Rat von Ch’ŏnilguk empfohlen wurden.
2. Die Person, die zu dessen Ernennung autorisiert ist, kann einen Vorsitzenden der providenziellen Organe gemäß Gesetz entlassen.

제 46 조 − 섭리기관장의 임기
섭리기관장의 임기는 4 년으로 하며, 중임할 수 있으나 12 년을 초과하여 봉직할 수 없다.

Article 46: Term of Office for the Heads of Providential Organs
The term of office for the heads of providential organs shall be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 46: Amtsdauer der Vorsitzenden providenzieller Organe
Die Amtsdauer der Vorsitzenden der providenziellen Organe beträgt 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 5 장 − 천의원 (天議苑)
Chapter 5 − The Ch’ŏnŭiwŏn [The Garden of the Heavenly Parliament]

제 47 조 − 입법권
천일국의 입법권은 천의원에 속한다.

Article 47: Legislative Power
The Ch’ŏnŭiwŏn is endowed with the legislative power of Ch’ŏnilguk.

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59 The lexical definitions of the character ŭi 議 include the verbs ‘to consult,’ ‘to discuss,’ ‘to confer,’ as well as the noun ‘opinion.’ The character is also included, for example, in the terms ‘congress’ (ŭihoe), ‘conference’ (hoeŭi), and ‘national assembly’ or ‘parliament’ (ŭiwŏn).
Artikel 47: Legislative Gewalt
Das Ch’ŏnŭiwŏn ist mit der legislativen Gewalt [Gesetzgebung] von Ch’ŏnilguk ausgestattet.

제 48 조 – 구성
1. 천의원은 원장[苑長] 1 명, 부원장, 선출직의원으로 구성된다.
2. 천의원의 의원의 수는 법률로 정하되, 원장과 부원장을 포함하여 120 명 이내로 한다.

Article 48: Composition
1. The [parliament of] Ch’ŏnŭiwŏn is composed of 1 chairperson, the vice chairperson, and the elected members of parliament.
2. The number of [parliament] members of the Ch’ŏnŭiwŏn shall be prescribed by law, but this number must not exceed one hundred and twenty (120), including the chairperson and the vice chairperson [of the parliament].

Artikel 49: Der Vorsitzende und der stellvertretende Vorsitzende [des Parlaments]
1. Der Vorsitzende und der stellvertretende Vorsitzende [des Parlaments] werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.

Article 49: The Chairperson and Vice Chairperson [of the Parliament]
1. The chairperson and vice chairpersons [of the parliament] are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.
2. The person authorised to appoint may dismiss the chairperson and the vice chairpersons [of the parliament] in accordance with the law.
2. Die Person, die zu deren Ernennung autorisiert ist, kann den Vorsitzenden und die stellvertretenden Vorsitzenden [des Parlaments] gemäß Gesetz entlassen.

제 50 조 – 선출직의원
선출직의원의 선출방법과 자격요건 등을 법률로 정한다.

Article 50: The Elected Members of Parliament
The method of electing the elected members of parliament [sic], the conditions for their qualification, and other matters shall be prescribed by law.

Artikel 50: Die gewählten Parlamentsmitglieder
Das Verfahren zur Wahl der gewählten Parlamentsmitglieder [sic], die Qualifikationsanforderungen und andere Angelegenheiten sollen durch Gesetz bestimmt werden.

제 51 조 – 임기
1. 원장과 부원장의 임기는 각각 4 년이며, 중임할 수 있으나 12 년을 초과하여 봉직할 수 없다.
2. 선출직의원의 임기는 4 년으로 하며, 중임할 수 있다.

Article 51: Term of Office
1. The terms of office for the chairperson and the vice chairpersons [of the parliament] shall each be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.
2. The term of office for the elected members of parliament shall be 4 years, and they may be reappointed.

Artikel 51: Amtsdauer

60 The precise qualification procedure for the election of parliament members has not been outlined by the CIGC. However, it is to be expected that, unless more than one official working language is introduced, Korean language proficiency will constitute a requirement for potential candidates. Chances would thus be significantly higher for Korean speakers to hold an office as a parliament member of CIG, effectively excluding most international citizens from high-level political discourses and decision-making processes. This foreseeable discrepancy would become an even more pressing issue in the case that the number of international members surpasses the Korean (and Japanese) membership.
2. Die Amtsdauer der gewählten Parlamentsmitglieder beträgt 4 Jahre und sie können wiederernannt werden.

제52조  정기회의·임시회의
1. 천의원의 회의는 정기회의와 임시회의로 구분하며, 원장이 소집한다.
2. 정기회의는 연 1회 이상 소집한다.
3. 다음 각 호의 경우에는 임시회의를 소집하여야 한다.
   (1) 참부모님의 요청이 있는 경우
   (2) 천일국최고위원회의 요청이 있는 경우
   (3) 천의원 재직의원 과반수 이상의 요청이 있는 경우

Article 52: Regular Sessions and Extraordinary Sessions [of the Parliament]
1. The sessions of the Ch’ŏnūiwŏn, which are summoned by the chairman [of the parliament], are divided into regular and extraordinary sessions.
2. Regular sessions are summoned at least once per year.
3. Extraordinary sessions must be summoned in the following instances:
   (1) in the case of a request by the True Parents;
   (2) in the case of a request by the Supreme Council of Ch’ŏnilguk;
   (3) in the case of a request by the majority of the registered members of parliament of the Ch’ŏnūiwŏn.

Artikel 52: Ordentliche Sitzungen und außerordentliche Sitzungen [des Parlaments]
1. Die Sitzungen des Ch’ŏnūiwŏn, die durch den Vorsitzenden [des Parlaments] einberufen werden, lassen sich in ordentliche Sitzungen und außerordentliche Sitzungen unterteilen.
2. Ordentliche Sitzungen werden mindestens einmal im Jahr einberufen.
3. Außerordentliche Sitzungen müssen in den folgenden Fällen einberufen werden:
   (1) Im Fall einer Anfrage der Wahren Eltern;
   (2) im Fall einer Anfrage des Obersten Rats von Ch’ŏnilguk;
   (3) im Fall einer Anfrage der Mehrheit der registrierten Parlamentsmitglieder des Ch’ŏnūiwŏn.

제53조  의결정족수
천의원의 회의는 재직의원 과반수 이상의 출석으로 개의(開議)하고, 출석의원 3분의 2 이상의 찬성으로 의결한다.
Article 53: Quorum
The attendance of the majority of registered members of parliament is required in order to open a session of the Ch’ŏnŭiwŏn, and the approval of at least two thirds of attending members is required in order to pass a resolution.

Artikel 53: Quorum [Mindestzahl für die Beschlussfähigkeit]
Die Anwesenheit der Mehrheit der registrierten Parlamentsmitglieder ist erforderlich, um eine Sitzung des Ch’ŏnŭiwŏn zu eröffnen, und die Zustimmung von mindestens zwei Drittel der anwesenden Mitglieder ist erforderlich, um einen Beschluss zu fassen.

제 54 조 – 법률안 제출 · 확정
1. 천의원의 의원과 천정원은 법률안을 제출할 수 있다.
2. 천의원에서 의결된 법률안은 참부모님의 승인을 얻어야 확정된다.

Article 54: Submission and Confirmation of Legislative Proposals
1. The members [of parliament] of the Ch’ŏnŭiwŏn [Parliament], and the Ch’ŏnjŏngwŏn [Government] may submit legislative proposals [draft bills].
2. Legislative proposals passed by the Ch’ŏnŭiwŏn must receive the approval of the True Parents in order to be confirmed.

Artikel 54: Einreichung und Bestätigung von Gesetzesvorlagen
2. Gesetzesvorlagen, die vom Ch’ŏnŭiwŏn verabschiedet wurden, müssen die Genehmigung der Wahren Eltern erhalten, um bestätigt zu werden.

제 55 조 – 예산안 · 사업안의 심의 ·의결
1. 천의원은 천정원과 천재원이 협의 · 조정하여 상정한 천일국고위위원회와 천정원 · 천의원 · 천법원 · 천재원 · 천공원의 예산안과 사업안을 심의 ·의결한다.
2. 천의원에서 의결된 예산안과 사업안은 천일국고위위원회의 심의를 거쳐 참부모님의 승인을 얻어야 확정된다.

Article 55: Deliberation and Resolution on Budget and Business Plans
1. The Ch’ŏnŭiwŏn deliberates and resolves on budget and project plans submitted by the Supreme Council of Ch’ŏnilguk, the Ch’ŏnjŏngwŏn [Government], the Ch’ŏnŭiwŏn [Parliament], the Ch’ŏnbŏbwŏn [Legal Commission], the Ch’ŏnjaewŏn [Finance Commission], and the Ch’ŏn’gongwŏn
[Publication Commission], and which have been discussed and adjusted by the Ch’ŏnjŏngwŏn [Government] and the Ch’ŏnjaewŏn [Finance Commission].

2. Budget and project plans passed by the Ch’ŏnūiwŏn must receive the approval of the True Parents upon review by the Supreme Council of Ch’ŏnilguk in order to be confirmed.

Artikel 55: Beratung der Budget- und Geschäftspläne und deren Beschluss
1. Das Ch’ŏnūiwŏn berät und beschließt die Budget- und Geschäftspläne, die vom Obersten Rat von Ch’ŏnilguk, dem Ch’ŏnjŏngwŏn [Regierung], dem Ch’ŏnūiwŏn [Parlament], dem Ch’ŏnbŏbwŏn [Rechtsausschuss], dem Ch’ŏnjaewŏn [Finanzausschuss] und dem Ch’ŏn’gongwŏn [Publikationsausschuss] vorgelegt werden und zuvor vom Ch’ŏnjŏngwŏn [Regierung] und dem Ch’ŏnjaewŏn [Finanzausschuss] erörtert und adaptiert wurden.

2. Budget- und Geschäftspläne, die im Ch’ŏnūiwŏn beschlossen wurden, müssen nach Überprüfung durch den Obersten Rat von Ch’ŏnilguk die Genehmigung der Wahren Eltern erhalten, um bestätigt zu werden.

제 56 조 – 조사권
1. 천의원은 천정원 · 천법원 · 천재원 · 천공원의 특정한 사안에 관하여 조사할 수 있으며, 이에 필요한 서류 제출이나 증인 출석 또는 의견 진술을 요구할 수 있다.

2. 조사에 관한 절차 등 필요한 사항은 법률로 정한다.

Article 56: Investigative Powers
1. The Ch’ŏnūiwŏn [Parliament] may investigate specific issues regarding the Ch’ŏnjŏngwŏn [Government], the Ch’ŏnbŏbwŏn [Legal Commission], the Ch’ŏnjaewŏn [Finance Commission], and the Ch’ŏn’gongwŏn [Publication Commission], and may demand the submission of necessary documents, the appearance of witnesses, or [the furnishing of] statements of opinion.

2. Necessary matters, such as the procedure of investigations, shall be prescribed by law.

Artikel 56: Untersuchungsvollmacht
2. Erfordernisse, wie etwa der Ablauf von Untersuchungen, sollen durch Gesetz bestimmt werden.

제 57 조 – 자격심사·징계
1. 천의원은 의원의 자격을 심사하며, 의원을 징계할 수 있다.
2. 의원의 자격심사와 징계에 관하여 필요한 사항은 법률로 정한다.

Article 57: Examination of Qualification and Disciplinary Measures
1. The Ch’ŏnŭiwŏn [Parliament] may examine the qualification of members of parliament, and may take [appropriate] disciplinary measures against them.
2. Matters regarding the examination of the qualification of members of parliament and disciplinary measures shall be prescribed by law.

Artikel 58: Die Vollmacht der Anklage und der Strafverfolgung
1. In dem Fall, dass eine Person, die durch die Wahren Eltern oder den Oberssten Rat von Ch’ŏnilguk zum Beamten ernannt wurde, während ihrer
Amtsäusübung gegen die Bestimmungen der Verfassung oder des Gesetzes verstößt, kann das Ch’ŏnbŏbwŏn [Parlament] beschließen, den jeweiligen Beamten wegen Amtsvergehen anzuklagen und strafrechtlich zu verfolgen.

2. Verfahren und Ablauf des Beschlusses zur Anklage und Strafverfolgung sollen durch Gesetz bestimmt werden.

제 6 장 – 천법원 (天法苑)
Chapter 6 – The Ch’ŏnbŏbwŏn [The Garden of Heavenly Law / Legal Commission]

Kapitel 6 – Das Ch’ŏnbŏbwŏn [Der Garten des Himmlischen Gesetzes / Rechtsausschuss]

제 59 조 – 사법권
The Ch’ŏnbŏbwŏn is endowed with the judicial power of Ch’ŏnilguk.

Artikel 59: Richterliche Gewalt
Das Ch’ŏnbŏbwŏn ist mit der richterlichen Gewalt [Judikative] von Ch’ŏnilguk ausgestattet.

제 60 조 – 구성
The Ch’ŏnbŏbwŏn [court] is composed of 1 chairperson [cf. Art. 48] and 8 committee members, including the vice chairperson.

Artikel 60: Zusammensetzung
Das Ch’ŏnbŏbwŏn [Rechtsausschuss] setzt sich aus 1 Ausschussvorsitzenden und 8 Ausschussmitgliedern, einschließlich den stellvertretenden Ausschussvorsitzenden, zusammen.

제 61 조 – 원장 · 부원장 · 위원
1. 원장과 부원장은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명한다.
2. 위원은 법률이 정하는 요건을 갖춘 자 중에서 천일국최고위원회의 제청으로 참부모님이 임명한다.
Article 61: The Chairperson, the Vice Chairperson and the Committee Members [of the Legal Commission]
1. The chairperson and the vice chairperson [of the court] are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.
2. The committee members [of the court] are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law and who have been recommended by the Supreme Council of Ch’ŏn’Ilguk.
3. The person authorised to appoint may dismiss the chairperson, the vice chairperson, and the committee members in accordance with the law.

Artikel 61: Der Ausschussvorsitzende, der stellvertretende Ausschussvorsitzende und die Ausschussmitglieder [des Rechtsausschusses]
1. Der Ausschussvorsitzende und der stellvertretende Ausschussvorsitzende werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.
2. Die Ausschussmitglieder werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen und die vom Obersten Rat von Ch’ŏn’Ilguk empfohlen wurden.
3. Die Person, die zu deren Ernennung autorisiert ist, kann den Ausschussvorsitzenden, den stellvertretenden Ausschussvorsitzenden und die Ausschussmitglieder gemäß Gesetz entlassen.

제 62 조 – 임기
원장 · 부원장 · 위원의 임기는 각각 4 년으로 하며, 중임할 수 있으나 12 년을 초과하여 봉직할 수 없다.

Article 62: Term of Office
The terms of office for the chairperson, the vice chairperson, and the committee members shall each be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 62: Amtsdauer
Die Amtsdauer des Ausschussvorsitzenden, des stellvertretenden Ausschussvorsitzenden und der Ausschussmitglieder beträgt jeweils 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.
제 63 조 – 소관업무
1. 천법원은 일체의 헌법과 법률상의 잡송(爭訟)을 심판한다.
2. 원장 · 부원장 · 위원은 하나님의 참사랑과 참부모님의 말씀, 헌법과 법률에 의하여 그 양심에 따라 독립하여 심판한다.
3. 그밖에 심판의 사항 및 소송에 관한 절차는 법률로 정한다.

Article 63: Jurisdictional Duties [of the Legal Commission]
1. The Ch’ŏnbo bwŏn [Legal Commission] adjudicates on all constitutional and legal disputes.
2. The chairperson, the vice chairperson, and the [Legal Commission’s] committee members adjudicate following their conscience, independently and in accordance with the true love of God, the word of the True Parents, the constitution, and the law.
3. Other matters regarding adjudication and the procedure of litigation shall be prescribed by law.

Artikel 63: Gerichtliche Aufgaben [des Rechtsausschusses]
1. Das Ch’ŏnbo bwŏn [Rechtsausschuss] urteilt über alle verfassungsrechtlichen und rechtlichen Streitfälle.

제 7 장 – 천재원 (天財苑)
Chapter 7 – The Ch’ŏnjaewŏn [The Garden of Heavenly Finance / Finance Commission]
Kapitel 7 – Das Ch’ŏnjaewŏn [Der Garten des Himmlischen Finanzwesens / Finanzausschuss]

제 64 조 – 재정권
천일국의 재정권은 천재원에 속한다.

Article 64: Fiscal Power [Financial Autonomy]
The Ch’ŏnjaewŏn is endowed with the fiscal power of Ch’ŏn ilguk.
Artikel 64: Finanzrechtliche Vollmacht [Finanzhoheit]
Das Ch‘onjaewŏn ist mit der finanzrechtlichen Vollmacht von Ch‘ŏnilguk ausgestattet.

제 65 조 – 구성
천재원은 원장 1 명과 부원장을 포함한 위원 8 명으로 구성한다.

Article 65: Composition
The Ch‘onjaewŏn is composed of 1 chairperson [cf. Art. 60] and 8 committee members, including the vice chairperson.

Artikel 65: Zusammensetzung
Das Ch‘onjaewŏn setzt sich aus 1 Ausschussvorsitzenden und 8 Ausschussmitgliedern, einschließlich den stellvertretenden Ausschussvorsitzenden, zusammen.

제 66 조 – 원장 · 부원장 · 위원
1. 원장과 부원장은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명한다.
2. 위원은 법률이 정하는 요건을 갖춘 자 중에서 천일국최고위원회의 제청으로 참부모님이 임명한다.
3. 원장 · 부원장 · 위원은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

Article 66: The Chairperson, the Vice Chairperson, and the Committee Members [of the Finance Commission]
1. The chairperson and the vice chairperson are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.
2. The committee members are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law and who have been recommended by the Supreme Council of Ch‘ŏnilguk.
3. The person authorised to appoint may dismiss the chairperson, the vice chairperson, and the committee members in accordance with the law.

Artikel 66: Der Ausschussvorsitzende, der stellvertretende Ausschussvorsitzende und die Ausschussmitglieder [des Finanzausschusses]
1. Der Ausschussvorsitzende und der stellvertretende Ausschussvorsitzende werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.
2. Die Ausschussmitglieder werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen und die vom Obersten Rat von Ch’önilguk empfohlen wurden.

3. Die Person, die zu deren Ernennung autorisiert ist, kann den Ausschussvorsitzenden, den stellvertretenden Ausschussvorsitzenden und die Ausschussmitglieder gemäß Gesetz entlassen.

제 67 조 – 임기
원장 · 부원장 · 위원의 임기는 각각 4 년으로 하며, 중임할 수 있으나 12 년을 초과하여 봉직할 수 없다.

Article 67: Term of Office
The terms of office for the chairperson, the vice chairperson, and the committee members shall each be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 67: Amtsdauer
Die Amtsdauer des Ausschussvorsitzenden, des stellvertretenden Ausschussvorsitzenden und der Ausschussmitglieder beträgt jeweils 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 68 조 – 소관업무
1. 천재원은 천일국 산하 모든 기관의 운영을 재정적으로 지원한다.
2. 천재원은 천일국 공적 자산으로 영리 또는 비영리를 목적으로 하는 사업을 할 수 있다.
3. 천재원은 천일국의 공적 자산을 천일국최고위원회의 승인 하에 관리 · 운용한다.
4. 천재원이 천일국의 공적 자산을 처분하기 위해서는 사전에 참부모님의 승인을 얻어야 한다.

Article 68: Jurisdictional Duties [of the Ch’önjaewŏn]
1. The Ch’önjaewŏn financially supports the management of all subsidiary organs of Ch’önilguk.
2. The Ch’önjaewŏn may engage in activities for profit-making and for non-profit-making purposes utilising the public assets of Ch’önilguk.
3. The Ch’önjaewŏn supervises and utilises the public assets of Chönilguk with the approval of the Supreme Council of Chönilguk.
4. The Ch’önjaewŏn must obtain the approval of the True Parents before disposing of any public asset of Ch’önilguk.
Artikel 68: Gerichtliche Aufgaben [des Ch’ŏnjaewŏn]
1. Das Ch’ŏnjaewŏn unterstützt finanziell die Verwaltung sämtlicher untergeordneten Organe von Ch’ŏnilguk.
2. Das Ch’ŏnjaewŏn kann mittels der öffentlichen Vermögensgegenstände von Ch’ŏnilguk Tätigkeiten für gewinnorientierte und nicht-gewinnorientierte Zwecke ausüben.
3. Das Ch’ŏnjaewŏn beaufsichtigt und verwendet die öffentlichen Vermögensgegenstände von Ch’ŏnilguk unter der Genehmigung des Obersten Rates von Ch’ŏnilguk.
4. Das Ch’ŏnjaewŏn muss die Genehmigung der Wahren Eltern einholen, bevor öffentliche Vermögensgegenstände von Ch’ŏnilguk veräußert werden.

제 8 장 – 천공원 (天公苑)
Chapter 8 – The Ch’ŏn’gongwŏn [The Garden of the Heavenly Public / Publication Commission]
Kapitel 8 – Das Ch’ŏn’gongwŏn [Der Garten der Himmlischen Öffentlichkeit / Publikationsausschuss]

제 69 조 – 언론권
천일국의 실체적 정착과 완성을 위한 민의수렴과 보도 및 홍보에 관한 권한은 천공원에 속한다.

Article 69: Media Power
The Ch’ŏn’gongwŏn is endowed with authority regarding public relations as well as the gathering of public opinion and news reports for the substantial settlement and completion of Ch’ŏnilguk.

Artikel 69: Medienvollmacht
Das Ch’ŏn’gongwŏn ist mit Autorität hinsichtlich der Öffentlichkeitsarbeit sowie dem Einholen der öffentlichen Meinung und der Nachrichtenberichte für die substanzielle Niederlassung und Vollendung von Ch’ŏnilguk ausgestattet.

제 70 조 – 구성
천공원은 원장 1 명과 부원장을 포함한 위원 8 명으로 구성한다.

Article 70: Composition
The Ch’ŏn’gongwŏn is composed of 1 chairperson [cf. Art. 48] and 8 committee members, including the vice chairperson.
Artikel 70: Zusammensetzung
Das Ch’ŏn’gongwŏn setzt sich aus 1 Ausschussvorsitzenden und 8 Ausschussmitgliedern, einschließlich den stellvertretenden Ausschussvorsitzenden, zusammen.

제 71 조 – 원장 · 부원장 · 위원
1. 원장 · 부원장은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명한다.
2. 위원은 법률이 정하는 요건을 갖춘 자 중에서 천일국최고위원회의 제청으로 참부모님이 임명한다.
3. 원장 · 부원장 · 위원은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

Article 71: The Chairperson, the Vice Chairperson, and the Committee Members [of the Publication Commission]
1. The chairperson and the vice chairperson are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.
2. The committee members are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law and who have been recommended by the Supreme Council of Ch’ŏnilguk.
3. The person authorised to appoint may dismiss the chairperson, the vice chairperson, and the committee members in accordance with the law.

Artikel 71: Der Ausschussvorsitzende, der stellvertretende Ausschussvorsitzende und die Ausschussmitglieder [des Publikationsausschusses]
1. Der Ausschussvorsitzende und der stellvertretende Ausschussvorsitzende werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.
2. Die Ausschussmitglieder werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen und die vom Obersten Rat von Ch’ŏnilguk empfohlen wurden.
3. Die Person, die zu deren Ernennung autorisiert ist, kann den Ausschussvorsitzenden, den stellvertretenden Ausschussvorsitzenden und die Ausschussmitglieder gemäß Gesetz entlassen.

제 72 조 – 임기
원장 · 부원장 · 위원의 임기는 각각 4년으로 하며, 중임할 수 있으나 12년을 초과하여 봉직할 수 없다.
Article 72: Term of Office
The terms of office for the chairperson, the vice chairperson, and the committee members shall each be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 72: Amtsdauer
Die Amtsdauer des Ausschussvorsitzenden, des stellvertretenden Ausschussvorsitzenden und der Ausschussmitglieder beträgt jeweils 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 73 조 – 소관업무
1. 천공원은 천일국 국민에 대한 보도·홍보·교육 등의 활동을 담당한다.
2. 천공원은 민의를 수렴하여 천일국 언론매체를 통해 천정원·천의원·천법원·천재원과 천일국 국민에게 전달한다.
3. 천공원은 수렴된 민의를 안건화하여 천정원·천의원·천법원·천재원에 상정할 수 있다.

Article 73: Jurisdictional Duties
1. The Ch’ŏn’gongwŏn is in charge of activities such as news reporting, public relations, and the education for the citizens of Ch’ŏnilguk.
2. The Ch’ŏn’gongwŏn gathers public opinion and communicates it via the Ch’ŏnilguk media outlet to the Ch’ŏnjŏngwŏn [Goverment], the Ch’ŏnŭiwŏn [Parliment], the Ch’ŏnbŏbwŏn [Legal Commission], the Ch’ŏnjaewŏn [Finance Commission], and to the citizens of Ch’ŏnilguk.
3. The Ch’ŏn’gongwŏn may itemise the gathered public opinion and submit agenda items to the Ch’ŏnjŏngwŏn [Goverment], the Ch’ŏnŭiwŏn [Parliment], the Ch’ŏnbŏbwŏn [Legal Commission], or the Ch’ŏnjaewŏn [Finance Commission].

Artikel 73: Gerichtliche Aufgaben
2. Das Ch’ŏn’gongwŏn holt die öffentliche Meinung ein und kommuniziert diese über den Ch’ŏnilguk-Medienkanal an das Ch’ŏnjŏngwŏn [Regierung], das Ch’ŏnŭiwŏn [Parliment], das Ch’ŏnbŏbwŏn [Rechtsausschuss], das Ch’ŏnjaewŏn [Finanzausschuss], und an die Bürger von Ch’ŏnilguk.
3. Das Ch’ŏn’gongwŏn kann die eingeholte öffentliche Meinung aufgliedern und dem Ch’ŏn’jongwŏn [Regierung], dem Ch’ŏn’uiwŏn [Parlament], dem Ch’ŏnbŏbwŏn [Rechtsausschuss], oder dem Ch’ŏn’jaewŏn [Finanzausschuss] entsprechende Punkte der Tagesordnung vorlegen.

제 9 장 – 지역단위 자치 (地域単位 教會自治)
Chapter 9 – Self-Government of Regional Units
Kapitel 9 – Selbstverwaltung regionaler Einheiten

제 1절 대륙단위 자치
Section 1: Self-Government of Continental Units
Abschnitt 1: Selbstverwaltung kontinentaler Einheiten

제 74 조 – 대륙회장
1. 대륙회장은 법률이 정하는 요건을 갖춘 자 중에서 세계회장의 제청으로 참부모님이 임명한다.
2. 대륙회장은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

Article 74: Continental Presidents
1. The continental presidents are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law and who have been recommended by the world president.
2. The person authorised to appoint may dismiss a continental president in accordance with the law.

Artikel 74: Kontinentalpräsidenten
1. Die Kontinentalpräsidenten werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen und die vom Weltpräsidenten empfohlen wurden.
2. Die Person, die zu dessen Ernennung autorisiert ist, kann einen Kontinentalpräsidenten gemäß Gesetz entlassen.

61 The first version of 2014 read “self-government of the churches of regional units.” However, the second amendment has erased the notion ‘church’ (kyohoe) from the Articles in this chapter. This is significant as Art. 3 of the addendum also indicates the efforts to remove any remnants of the former self-positioning of the FFWPU as a church, and to establish a more state-like system that at the grass roots level is managed by tribal messiahs.

62 Emically, taeryuk hoejang is commonly rendered into English as Regional President.
Article 75: Term of Office [of Continental Presidents]
The term of office for continental presidents shall be 4 years. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 75: Amtsdauer [des Kontinentalpräsidenten]
Die Amtsdauer des Kontinentalpräsidenten beträgt 4 Jahre. Sie können wiedererannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

Article 76: Assignment
1. The continental presidents coordinate and assist the operations [shared] among the national units belonging to their continent for the purpose of the settlement and completion of Ch’önilguk.
2. The continental presidents must report to the Ch’önjöngwön [Government] on matters regarding the overall operations in their respective continent.

Artikel 76: Aufgabe
1. Die Kontinentalpräsidenten koordinieren und unterstützen die gemeinsamen Unternehmungen der nationalen Einheiten, die zu ihren Kontinenten gehören, zum Zwecke der Niederlassung und Vollendung von Ch’önilguk.
2. Die Kontinentalpräsidenten müssen über Angelegenheiten hinsichtlich der gesamten Unternehmungen in ihren jeweiligen Kontinent an das Ch’önjöngwön [Regierung] berichten.

제 77 조  ~ 조직의 구성 · 운영
대륙단위 자치에 필요한 조직의 구성과 운영에 관한 사항은 법률로 정한다.
Article 77: Composition and Management of Organisations
Matters regarding the composition and management of organisations required for the self-government of continental units shall be prescribed by law.

Artikel 77: Zusammensetzung und Verwaltung der Organisationen
Angelegenheiten hinsichtlich der Zusammensetzung und der Verwaltung der Organisationen, die für die Selbstverwaltung kontinentaler Einheiten erforderlich sind, sollen durch Gesetz bestimmt werden.

제 2 절 국가단위 자치
Section 2: The Self-Government of National Units
Abschnitt 2: Die Selbstverwaltung nationaler Einheiten

제 78 조 - 국가메시아
1. 국가메시아는 법률이 정하는 요건을 갖춘 자 중에서 임명한다.
2. 국가메시아는 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.
3. 국가메시아는 국가회장의 고문으로서 국가단위 자치에 관하여 조언을 하거나 자문에 응한다.

Article 78: National Messiahs
1. The national messiahs are appointed by the True Parents from among the candidates who fulfil the requirements as prescribed by law.
2. The person authorised to appoint may dismiss a national messiah in accordance with the law.
3. As advisors of the national president, the national messiah offers counsel and provides suggestions upon request.

Artikel 78: Nationale Messiasse
1. Die nationalen Messiasse werden von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen.
2. Die Person, die zu dessen Ernennung autorisiert ist, kann einen nationalen Messias gemäß Gesetz entlassen.
3. Der nationale Messias bietet als Berater des Nationalpräsidenten Empfehlungen an und macht Vorschläge nach Anfrage.
Article 79: The National President
The appointment or dismissal of a national president ensues in accordance with the laws of the respective national unit, and must be confirmed by receiving the final approval of the True Parents upon consultations between the continental president, the world president, and the Supreme Council of Ch’ŏnilguk.

Artikel 79: Der Nationalpräsident
Die Ernennung oder Entlassung eines Nationalpräsidenten erfolgt gemäß den Gesetzen der jeweiligen nationalen Einheit und muss durch die letztgültige Genehmigung der Wahren Eltern, im Anschluss an Beratungen zwischen dem Kontinentalpräsidenten, dem Weltpräsidenten und dem Obersten Rat von Ch’ŏnilguk, bestätigt werden.

Article 80: Term of Office
The term of office for national presidents shall be 4 years, unless decided otherwise by the respective national unit. They may be reappointed, but shall not hold an office for a period exceeding 12 years.

Artikel 80: Amtsdauer
Die Amtsdauer der Nationalpräsidenten beträgt 4 Jahre, sofern von der jeweiligen nationalen Einheit nicht etwas anderes beschlossen wurde. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

Article 81: Headquarters
1. Headquarters of each national unit shall be the headquarters of the national unit designated by the True Parents for the purpose of the establishment and completion of Ch’ŏnilguk.

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2. 국가단위 본부는 신종족메시아 활동을 위한 신종족메시아실을 설치·운영한다.

Article 81: The [National] Headquarters
1. The headquarters of a national unit is in charge of the overall operations in the respective national unit for the purpose of the settlement and completion of Ch’ŏnilguk.
2. The headquarters of a national unit establishes and manages a divine tribal messiah office for the activities of divine tribal messiahs.

Artikel 81: Der [nationale] Hauptsitz
1. Der Hauptsitz der nationalen Einheit ist für die gesamten Unternehmungen in der jeweiligen nationalen Einheit für den Zweck der Niederlassung und Vollendung von Ch’ŏnilguk zuständig.
2. Der Hauptsitz der nationalen Einheit errichtet und verwaltet ein eigenes Büro für die Aktivitäten der göttlichen Stammesmessiasse.

제 82 조 – 조직과 운영
1. 국가단위 자치를 위하여 필요한 경우에는 천일국최고위원회·천정원 ·천의원·천법원·천재원·천공원에 준하는 기관을 설치하여 운영할 수 있다.
2. 국가단위 자치에 필요한 기관의 설치 및 운영에 관한 사항은 법률로 정한다.

Article 82: Organisation and Administration
1. If necessary for the self-government of a national unit, organs analogous to the Supreme Council of Ch’ŏnilguk, the Ch’ŏnjŏngwŏn [Government], the Ch’ŏnŭiwŏn [Parliament], the Ch’ŏnbŏbwŏn [Legal Commission], the Ch’ŏnjaewŏn [Finance Commission], and the Ch’ŏn’gongwŏn [Publication Commission] may be established and administered.
2. Matters regarding the establishment and administration of organs necessary for the self-government of a national unit shall be prescribed by law.

Artikel 82: Organisation und Verwaltung
1. Falls für die Selbstverwaltung einer nationalen Einheit erforderlich, können Organe entsprechend dem Obersten Rat von Ch’ŏnilguk, dem Ch’ŏnjŏngwŏn [Regierung], dem Ch’ŏnŭiwŏn [Parlament], dem Ch’ŏnbŏbwŏn [Rechtsausschuss], dem Ch’ŏnjaewŏn [Finanzausschuss] und dem Ch’ŏn’gongwŏn [Publikationsausschuss] errichtet und verwaltet werden.
2. Angelegenheiten hinsichtlich der Errichtung und Verwaltung von Organen, die für die Selbstverwaltung einer nationalen Einheit erforderlich sind, sollen durch Gesetz bestimmt werden.

제 10 장 – 선거 (選擧)
Chapter 10 – Elections
Kapitel 10 – Wahlen

제 83 조 – 선거
1. 천일국의 모든 선거는 보통 · 평등 · 직접 · 비밀 · 추천추첨(推薦抽籤) 선거를 원칙으로 한다.
2. 총 선거권자의 3 분의 1 이상이 참여하지 아니한 선거는 무효가 된다.
3. 그 밖에 선거에 관하여 필요한 사항은 법률로 정한다.

Article 83: Elections
1. As a general rule, all elections of Ch’ŏnilguk are general, equal, direct, and secret elections of candidates recommended by drawing lots.
2. Any election in which less than one third of all eligible voters participated shall be invalid.
3. Other necessary matters regarding elections shall be prescribed by law.

Artikel 83: Wahlen
1. In der Regel sind alle Wahlen von Ch’ŏnilguk allgemeine, gleiche, direkte und geheime Wahlen von Kandidaten, die durch Auslosung empfohlen werden.
2. Jede Wahl, in der weniger als ein Drittel aller Wahlberechtigten teilnahmen, ist ungültig.

제 84 조 – 선거관리위원회
1. 하나님과 천일국 국민의 의지를 구현하는 선거의 공정한 관리를 위하여 선거관리위원회를 둔다.
2. 선거관리위원회의 구성과 소관업무 등에 관한 사항은 법률로 정한다.

Article 84: Electoral Commission
1. An electoral commission is set up in order to ensure the fair supervision of elections that embody the will of God and the citizens of Ch’ŏnilguk.
2. Matters concerning the composition or the jurisdictional duties of the electoral commission shall be prescribed by law.
Artikel 84: Wahlkommission
1. Eine Wahlkommission wird eingerichtet, um die faire Aufsicht von Wahlen zu gewährleisten, die den Willen Gottes und der Bürger von Ch’öniliguk verkörpern.

제 11 장 – 헌법개정 (憲法改正)
Chapter 11 – Amendments to the Constitution
Kapitel 11 – Verfassungsänderungen

제 85 조 – 개정안 발의
한국개정안은 천일국최고위원회의 의결 또는 천의원 재적의원 과반수 이상의 찬성으로 발의한다.

Article 85: Proposal for an Amendt
An amendment to the constitution may be proposed through a resolution of the Supreme Council of Ch’öniliguk, or through the majority approval of the registered members of parliament of the Ch’önūiwn [Parliament].

Artikel 85: Antrag auf eine Verfassungsänderung
Eine Änderung der Verfassung kann durch einen Beschluss des Obersten Rates von Ch’öniliguk oder durch die mehrheitliche Zustimmung der registrierten Parlamentsmitglieder des Ch’önūiwn [Parlament] beantragt werden.

제 86 조 – 개정안 공고
천일국최고위원회는 30 일 이상의 기간 동안 헌법개정안을 공고하여야 한다.

Article 86: Public Announcement of Proposed Amendments
The Supreme Council of Ch’öniliguk must publicly announce a proposed amendment to the constitution for a period of at least 30 days.

Artikel 86: Öffentliche Verlautbarung von Änderungsanträgen
Der Oberste Rat von Ch’öniliguk muss eine beantragte Änderung der Verfassung für eine Dauer von mindestens 30 Tagen öffentlich verlautbaren.

제 87 조 – 개정안 의결 · 확정
1. 천의원은 헌법개정안이 공고된 날로부터 90 일 이내에 의결하여야 한다.
2. The resolution on a proposed amendment to the constitution requires the approval of at least two thirds of the registered members of the Ch’ŏnŭiwŏn [Parliament] and the resolution [sic] of the Supreme Council of Ch’ŏnilguk.

3. An amendment to the constitution resolved upon by the Ch’ŏnŭiwŏn [Parliament] and the Supreme Council of Ch’ŏnilguk must receive the approval of the True Parents in order to be confirmed.

Article 88: Amendments Conforming to the Will of the True Parents
In accordance with article 6, clause 1 of this constitution, the Supreme Council of Ch’ŏnilguk may resolve upon amendments to the constitution conforming to the will of the True Parents and in the case of providential necessity.
부칙 (附則)
Addendum [Supplementary Provisions]
Addendum [Ergänzende Bestimmungen]

제 1 조 – 시행일
본 헌법은 천일국 4 년 천력 6 월 4 일(양력 2016.07.07)부터 시행한다.

Article 1: Date of Entry into Force
This constitution entered into force on the 4th day of the 6th month of the 4th year of Ch’ŏnilguk according to the Heavenly Calendar, or July 7, 2016 (according to the Gregorian Calendar).

Artikel 1: Datum des Inkrafttretens

제 2 조 – 기존 규범 등의 효력
본 헌법 시행 당시 종전의 규범, 정관 및 규칙 등은 본 헌법에 위배되지 아니하는 한 그 효력을 지속한다.

Article 2: Effectiveness of Existing Norms
Norms, articles of association, or regulations that were already in place before this constitution entered into force shall remain effective as long as they do not contradict this constitution.

Artikel 2: Wirksamkeit bestehender Normen
Normen, Satzungen oder Regelungen, die bereits vor Inkrafttreten dieser Verfassung galten, bleiben weiterhin wirksam, solange sie dieser Verfassung nicht widersprechen.

제 3 조 – 제도에 관한 경과조치
본 헌법 시행 당시 종전의 제도에 대하여는 다음 각 호와 같이 보완한다.
(1) 목회자 중심의 제도를 보완하고, 신중층메시아계도를 활성화함으로써 혼독가정회운동을 토대로 한 천일국 창건에 이바지하도록 한다.

63 A different enforcement date was stated in the first amended version with the 8th day of the 9th month of the 2nd year of Ch’ŏnilguk (Heavenly Calendar), October 1, 2014 (Gregorian Calendar).
(2) 교구 및 교회는 예배와 더불어 지역사회를 위한 심정문화센터의 기능을 겸한다.

Article 3: Interim Measures Regarding the System

The system that was in place before this constitution entered into force is supplemented as follows:

(1) The system centred on pastors is supplemented and shall contribute to the establishment of Ch’ŏnilguk through revitalising the divine tribal messiah system based on the movement of hundok family gatherings.

(2) The parishes and churches combine church services with the function of a “culture of heart centre” for the local community.

Artikel 3: Vorläufige Maßnahmen hinsichtlich des Systems

Das System, das vor Inkrafttreten der vorliegenden Verfassung bestand, wird wie folgt ergänzt:

(1) Das auf Pastoren ausgerichtete System wird ergänzt und trägt zur Errichtung von Ch’ŏnilguk bei, indem das System der göttlichen Stammesmessiasse wiederbelebt wird auf der Grundlage der Bewegung der Hundok-Familienversammlungen.

(2) Die Gemeinden und Kirchen verbinden Gottesdienste mit der Funktion eines „Zentrums der Herzenskultur“ für die örtliche Gemeinde.

제 4 조 – 기관에 관한 경과조치

1. 본 헌법 시행 당시에 천일국의 각 원(苑) 또는 기관이 부득이한 사정으로 인하여 소관업무를 수행할 수 없는 경우에는 참부모님으로부터 해당 업무를 위탁받은 기관 또는 부서가 그 업무를 대행한다.

2. 제 1 항에 따른 업무의 대행은 천일국 기관이 그 소관업무를 수행할 수 있게 된 때에 종료한다.

64 The term Home Church Movement (kajŏng kyohoe undong) in the first amendment was changed to read Hundok Family Association Movement (hundok kajŏnghoe undong). Furthermore, this Article implies that the ‘system centred on pastors’ only serves as a transitional phase to be replaced by an organisational structure based on local tribal messiahs. Neither the role and qualification of pastors nor church services, which characterise FFWPU communal practice, are further specified in the constitution. It thus remains unclear on which terms the relationship between the pastoral system and the system of tribal messiahs will be defined. This institutional ambiguity mirrors the steady doctrinal and organisational dissociation of the UM from its original Christian milieu.
Article 4: Interim Measures Regarding Organs [of Ch’ŏnilguk]
1. If, at the time that this constitution enters into force, any Wŏn or organ of Ch’ŏnilguk should be unable to fulfil its jurisdictional duties due to unavoidable circumstances, the organs and departments that have been entrusted by the True Parents with the corresponding duties shall vicariously execute those tasks.
2. The vicarious execution in accordance with clause 1 shall expire when the organs of Ch’ŏnilguk have become able to perform their jurisdictional duties.

Artikel 4: Vorläufige Maßnahmen hinsichtlich der Organe [von Ch’ŏnilguk]
1. Falls zur Zeit des Inkrafttretens dieser Verfassung eines der Wŏn oder ein Organ von Ch’ŏnilguk aus unvermeidbaren Gründen nicht imstande sein sollte, seine gerichtlichen Aufgaben zu erfüllen, führen die Organe und Abteilungen, die von den Wahren Eltern mit den entsprechenden Aufgaben betraut wurden, diese Aufgaben stellvertretend aus.
2. Der stellvertretende Vollzug gemäß Satz 1 endet, sobald die Organe von Ch’ŏnilguk imstande sind, ihre gerichtlichen Aufgaben wahrzunehmen.

제 5 조 – 원본
본 헌법의 원본(原本)은 한국어본으로 하며, 해석상 상위(相違)가 있는 경우에는 원본에 따른다.

Article 5: Original Text
The Korean text shall constitute the original text of this constitution, and in cases of differing interpretations the original text ought to be referred to.

Artikel 5: Originaltext
Der koreanische Text stellt den Originaltext dieser Verfassung dar und in Fällen abweichender Interpretationen, ist auf den Originaltext Bezug zu nehmen.
List of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CIG</td>
<td>Cheon Il Guk (ch’ŏnilguk)</td>
</tr>
<tr>
<td>CIGC</td>
<td>Cheon Il Guk Constitution (Ch’ŏnilguk hŏnbŏp)</td>
</tr>
<tr>
<td>FFWPU</td>
<td>Family Federation for World Peace and Unification</td>
</tr>
<tr>
<td>HP</td>
<td>Heavenly Parent</td>
</tr>
<tr>
<td>UM</td>
<td>Unification Movement</td>
</tr>
<tr>
<td>WK</td>
<td>Wŏlli kangnon 원리강론</td>
</tr>
</tbody>
</table>
## Glossary

<table>
<thead>
<tr>
<th>Korean Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Han Hak-cha</td>
<td>한학자 (韩鹤子)</td>
</tr>
<tr>
<td>Kim Hyo-yul</td>
<td>김효율 (金孝律)</td>
</tr>
<tr>
<td>Mun Hyŏn-jin</td>
<td>문현진 (文顯進)</td>
</tr>
<tr>
<td>Mun Hyŏng-jin</td>
<td>문형진 (文亨進)</td>
</tr>
<tr>
<td>Mun Sŏn-myŏng</td>
<td>문선명 (文鮮明)</td>
</tr>
<tr>
<td>Yang Ch’ang-sik</td>
<td>양창식 (梁昌植)</td>
</tr>
<tr>
<td>Chehan</td>
<td>제한 (制限)</td>
</tr>
<tr>
<td>chisang chiok</td>
<td>지상지옥 (地上地獄)</td>
</tr>
<tr>
<td>chisang ch’ŏnguk</td>
<td>지상천국 (地上天國)</td>
</tr>
<tr>
<td>chogugǒ</td>
<td>조국어 (祖國語)</td>
</tr>
<tr>
<td>Chogyejong</td>
<td>조계종 (曹溪宗)</td>
</tr>
<tr>
<td>chŏl̄daesŏng</td>
<td>절대성 (絶對性)</td>
</tr>
<tr>
<td>chŏngch’ak</td>
<td>정착 (定着)</td>
</tr>
<tr>
<td>chŏngch’ak sidae</td>
<td>정착시대 (定着時代)</td>
</tr>
<tr>
<td>chŏngch’e</td>
<td>정체 (政體)</td>
</tr>
<tr>
<td>chŏngjokchŏk mesia</td>
<td>종족적(種族的) 메시아</td>
</tr>
<tr>
<td>chuin</td>
<td>주인 (主人)</td>
</tr>
<tr>
<td>ch’am</td>
<td>참 (參)</td>
</tr>
<tr>
<td>ch’am hyŏlt’ong</td>
<td>참혈통(血統)</td>
</tr>
<tr>
<td>ch’am kajŏng</td>
<td>참가정(家庭)</td>
</tr>
<tr>
<td>ch’am pumonim kajŏng</td>
<td>참부모(父母)남가정(家庭)</td>
</tr>
<tr>
<td>ch’am sarang</td>
<td>참사랑</td>
</tr>
<tr>
<td>ch’am saengmyŏng</td>
<td>참생명(生命)</td>
</tr>
<tr>
<td>Ch’ambumogyŏng</td>
<td>참부모경(父母經)</td>
</tr>
<tr>
<td>ch’angjo isang</td>
<td>창조이상 (創造理想)</td>
</tr>
<tr>
<td>Ch’onbŏbwŏn</td>
<td>천법원 (天法苑)</td>
</tr>
<tr>
<td>Ch’on’gongwŏn</td>
<td>천공원 (天公苑)</td>
</tr>
<tr>
<td>Ch’ön’gug’ŭl yŏnŭn mun ch’am kajŏng</td>
<td>천국(天國)을여는문(門)참가정(家庭)</td>
</tr>
<tr>
<td>ch’ŏnilguk</td>
<td>천일국 (天一國)</td>
</tr>
<tr>
<td>Ch’ŏnilguk ch’oego wiwŏnhoe</td>
<td>천일국최고위원회 (天一國最高委員會)</td>
</tr>
<tr>
<td>Ch’ŏnilguk hŏnbŏp</td>
<td>천일국헌법 (天一國憲法)</td>
</tr>
<tr>
<td>Ch’ŏnilguk hŏnbŏp chaejŏng’ŭl wihan kongch’ŏnghoe</td>
<td>천일국헌법제정(天一國憲法制定)을위(為)한공청회(公聽會)</td>
</tr>
<tr>
<td>Ch’ŏnilguk kyŏngjŏn</td>
<td>천일국경전 (天一國經典)</td>
</tr>
<tr>
<td>Ch’ŏnilguk pobje wiwŏnhoe</td>
<td>천일국법제위원회 (天一國法制委員會)</td>
</tr>
</tbody>
</table>
AUSTRIAN UNIFICATIONIST PERSPECTIVES

Ch’ŏnilguk pŏbwŏn
천일국법원 (天一國法院)
Ch’ŏnilguk saenghwalbŏp
천일국생활법 (天一國生活法)
Ch’ŏnjaewŏn
천재원 (天財苑)
ch’ŏnjji [ch’am] pumo
천지(天地)참부모(父母)
ch’ŏnji pumonim ch’ŏnilguk kaemun
개문축복성혼식 (天一國開門祝福成婚式)
ch’ŏnjiin ch’am pumonim
천지인(天地人)참부모(父母)님
Ch’ŏnjŏngwŏn
천정원 (天政苑)
ch’ŏnju
천주 (天宙)
ch’ŏnju p’yŏnghwa t’ongilguk
천주평화통일국 (天宙平和統一國)
ch’ŏnjju taegajok
천주대가족 (天宙大家族)
ch’ŏnsang ch’ŏnilguk
천상천국 (天上天國)
Ch’ŏnsŏnggyŏng
천성경 (天聖經)
Ch’ŏnjuk pumonim
천주부모 (天宙父母)
ch’ukpoksik
축복식 (祝福式)
ch’ukpok kajŏng
축복결혼 (祝福結婚)
ch’ukpok kyŏrhon
축복가정 (祝福家庭)
hananim
하나님
hananim chugwŏn
하나님주권 (主權)
hananim wanggwŏn ch’ugwisik
하나님왕권즉위식 (王權卽位式)
hananim’ŭi sŏnghonsik
하나님의성혼식 (成婚式)
hanŭl nara
하늘나라
hanŭl pumonim
하늘부모 (父母)님
hoeŭi
회의 (會議)
hundok
훈독 (訓讀)
hundok kajŏnghoe undong
훈독가정회운동 (訓讀家庭會運動)
hundokhoe
훈독회 (訓讀會)
hwangjokkwŏn
황족권 (皇族圈)
hyŏlt’ong
혈통 (血統)
illyu’ŭi ch’am pumo
인류 (人類)의 참부모 (父母)
ingan sijo
인간시조 (人間始祖)
isang segye
이상세계 (理想世界)
kajŏng kyohoe
가정교회 (家庭教會)
kajŏng kyohoe undong
가정교회운동 (家庭教會運動)
Kajŏng maengse
가정맹세 (家庭盟誓)
Kajŏng yŏnhap sŏngyohoe chaedan
가정연합선교회재단 (家庭聯合宣教會財團)
Kap’yŏng
가평 (加平)
kiwŏnjŏl
기원절 (基元節)
wŏllo  원로 (원老)  
wŏn  苑  
Wŏnbulgyo [Wŏn Buddhism]  원불교 (圓佛教)
References

Primary Sources


Secondary Sources

