

Austrian Unificationist Perspectives vis-à-vis the Cheon Il Guk Constitution, with an Anno- tated 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.¹ 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 Sillyǒng Hyōphoe), into the Family Federation for World Peace and Unification (FFWPU; Segye P'yǒnghwa T'ongil Kajǒng Yǒnhap) 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 Sōn-myōng (1920–2012); on the other hand, humankind's alleged transition into the era of substantial Cheon Il Guk (CIG; *ch'ōnilguk*), promulgated by Mun's widowed wife-cum-successor, Han Hak-cha (b. 1943), on February 22, 2013, or Foundation Day (*kiwōnjōl*). The passing of Mun demonstrated to the adherents most strikingly the ephemerality of leadership, something members did not reckon with.² 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,³ that is, to guarantee stability in the post-Han era, the FFWPU leadership started to quickly devise a legal regime.⁴ 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.⁵ 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'ōnilguk hōnbōp*) was born.⁶

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 Hyōng-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'ōnilguk hōnbōp haesōl* (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 wanggwōn chūgwisik*) on February 5, 2001 (January 13 according to the lunar calendar). Also, on Foundation Day the global Heavenly Nation (*hanǔl 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'önju p'yöngħwa t'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 (*chi-sang ch'ōnguk*). That is to say, the actualisation of Heavenly Parent's (HP; *hanūl 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'ōnsang ch'ōnguk*). 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.⁷

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'ōnilguk pobje wiwōnhoe*), 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 kyōrhon*). 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'ōnilguk hōnbōp haesōl* 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 (*hyōlt'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 (*Kajōng yōnhap sōngyohoe chaedan*) Vice President Kim Hyo-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'ōnilguk pōbwōn*), this included two panels dealing with CIG Lifestyle Laws (*Ch'ōnilguk saenghwabōp*) 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 Sōn-myōng sōnsaeng malssūm sōnjip* (Selected Words of Mun Sōn-myōng) as well as, particularly, the *Ch'ōnsōnggyōng* (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 Wǒn Buddhism), Islam, Mormonism, the Bahá'í, and Taesunjillihoe. 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'ōnilguk hōnbōp chaejōng'ül wihan kongch'ōnghoe*) 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 therafter, 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 communiqües, the groups of persons involved comprise: (July 8) several former church presidents and members of True Family; (July 10) some two-hundred elders (*wōllo*) and representatives of blessed families (*ch'ukpok kajōng*); (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 (*taeryuk 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.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 (*P'altae kyojae kyobon*), that is, the UM's extended canon¹¹ that had been culled by Mun through the CIG Scriptures (*Ch'õnilguk kyöngjön*).¹² The omission of the *Wölli 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 (*Ch'õnilguk ch'oego wiwõnhoe*) 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 Hyöng-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 Hyöñ-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

10 The amendments of September 5, 2014, inured on October 1, 2014.

11 These include the *Wölli kangnon* (Exposition of the Principle); the *Mun Sõn-myöng sõnsaeng malssûm sõnjip*; the *Kajöng maengse* (Family Pledge); the Universal Peace Federation-published *World Scripture*; the first edition of the *Ch'õnsönggyöng* (Heavenly Scripture); the *P'yöngħwa singyöng* (Godly Scripture of Peace); the *P'yöngħwa ūi chuin hyölt'ong ūi chuin* (Owner of Peace, Owner of Lineage); and the *Ch'õn'gug ūl yõnün mun ch'am kajöng* (True Family's Gateway to the Kingdom of Heaven).

12 These are the revised *Ch'õnsönggyöng*; the *Ch'ambumogyöng* (True Parents' Scripture); and the *P'yöngħwagyöng* (Scripture of Peace).

membership.¹³ 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.¹⁴ 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 is, 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.¹⁵ 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

16 (1) Was ist Ihr allgemeiner Eindruck von der CIG-Verfassung? Was empfinden Sie positiv? Was empfinden Sie negativ? (2) Weshalb braucht die weltweite Familienförderung Ihrer Meinung nach eine schriftliche Verfassung (bzw. warum braucht sie keine)? (3) Gibt es Artikel, die Ihrer Ansicht nach überarbeitet werden sollten? Warum würden Sie hier eine andere Formulierung bevorzugen? (4) Welche Elemente fehlen Ihrer Meinung nach in der Verfassung? Wie könnte/sollte der Text dahingehend ergänzt werden?

17 "Es waere sicherlich nicht wünschenswert, in einem Land/Staat leben zu müssen, das diese religioesen Statuten als Verfassung führt."

this Kingdom of God.”¹⁸ 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.¹⁹

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 throughout 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 Paragraphen und Gesetze verwirklicht, sondern vielmehr durch das Denken, die Einstellung und die Handlungen der Bürger dieses Reiches Gottes.”

¹⁹ “Ich finde jedoch, dass bei Artikel 16. Amtssprache nicht nur Koreanisch stehen soll, sondern auch dass Alle Sprachen toleriert werden und von Gott verstanden und geliebt werden. Natürlich sollen wir alle koreanisch lernen, aber ich denke Koreanisch ist nicht die einzige Sprache die in unserer Welt als ‘richtig’ gilt. Gott liebt uns alle, auch wenn wir nicht koreanisch sprechen. Aus dem Artikel geht nämlich meiner Meinung nach hervor, dass koreanisch die einzige richtige traditionelle Sprache Gottes ist, und das Stimmt nicht. Jede Sprache, jeder Mensch hat vor Gottes Augen gleich viel Wert, egal ob Koreaner, Japaner, Europäer, Afrikaner oder Amerikaner.”

current version. As respondent #16 puts it: “[This is] an important and necessary development; some brilliant rudiments but being still in its infancy.”²⁰ 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.²¹ 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).²² 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

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’ǒnsōnggyōng* and the *P’yōnghwa singyōng*.

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’ŏnjöngwŏn* (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.”

25 “Besonders für Nicht-Mitglieder müssen viele Formulierungen autoritär, theokratisch und alttestamentlich (König – Untertan, Herr – Knecht) klingen.”

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'ōnilguk*

Die Verfassung von *Ch'ōnilguk*

하나님의 평화이상세계 실현을 위한 세계평화통일가정연합법

[2014: 하나님의 평화이상세계 실현을 위한 교회법]

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

[Version 2014: Kirchenrecht zur Verwirklichung von Gottes idealer Welt des Friedens]²⁶

세계평화통일가정연합

世界平和家庭連合

Family Federation for World Peace and Unification

Familienföderation für Weltfrieden und Vereinigung

천일국 2년 천력 9월 8일 (양력 2014.10.01) 시행

1차 개정: 천일국 2년 천력 8월 12일(양력 2014.09.05) 일부개정

2차 개정: 천일국 4년 천력 5월 25일 (양력 2016.06.29) 일부개정

[First] Entry into Force:

8th day of the 9th month in the 2nd year of *Ch'ōnilguk* 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'ōnilguk* 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'õnilguk* according to the Heavenly Calendar, or
June 29, 2016 (according to the Gregorian Calendar), partial revision.

[Erstes] Inkrafttreten:

8. Tag des 9. Monats im 2. Jahr von *Ch'õnilguk* nach dem himmlischen Kalender, oder
10. Oktober 2014 (nach dem gregorianischen Kalender).

1. Gesetzesänderung:

12. Tag des 8. Monats im 2. Jahr von *Ch'õnilguk* nach dem himmlischen Kalender, oder
05. September 2014 (nach dem gregorianischen Kalender), teilweise Änderung.

2. Gesetzesänderung:

25. Tag des 5. Monats im 4. Jahr von *Ch'õnilguk* nach dem himmlischen Kalender, oder
29. Juni 2016 (nach dem gregorianischen Kalender), teilweise Änderung.

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전문(前文)

천주평화통일국 (天宙平和統一國) (이하 ‘천일국(天一國)’이라 한다)은 지상과 영계의 온 인류가 하나님을 부모로 모시고 사는 ‘하나님 아래 한 가족 (One Family under God)’의 이상이 실현된 세계이다. 하나님은 태초에 인간과 만물을 창조하시면서 이러한 천일국을 염원하셨으나, 인간시조의 타락으로 그 뜻을 이루시지 못하고, 고통과 한의 심정을 지니신 채 복귀섭니를 이끌어 오셨다.

Preamble

The Nation of Cosmic Peace and Unity (*ch'õnju p'yõnghwa t'ongilguk*, hereinafter *Ch'õnilguk*) 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'õnilguk*. 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.

Präambel

Die Nation des Kosmischen Friedens und der Einheit (fortan *Ch'õnilguk* genannt) ist die Welt, in der das Ideal der „Einen Familie unter Gott“ verwirklicht wurde und in der die gesamte Menschheit auf Erden und in der geistigen Welt Gott als Eltern dient. Am Anfang, während der Schöpfung des Menschen und aller Dinge, sehnte sich Gott nach *Ch'õnilguk*. Aufgrund des Sündenfalls der ersten Urahnen des Menschen, konnte Er Seinen Willen jedoch nicht erfüllen und führte die Vorsehung der Wiederherstellung mit Schmerz und Kummer im Herzen.

하나님은 연장된 오랜 복귀섭리역사 (復歸攝理歷史)를 거쳐 문선명(文鮮明) · 한학자(韓鶴子) 양위분을 인류의 구세주 · 메시아 ·

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 혼연할 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 Sōn-myōng 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 Sōn-myōng 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'ukpoksi*)—emically referred to as the Marriage [Feast] of the Lamb (*ōrinyang honin [chanch'i]*)—Mun and Han are held to have attained the salvific status of True Parents of Humankind (*illyu'ui 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'ōnji [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'ōnji pumonim ch'ōnilguk kaemun ch'ukpok sōnghonsik*)—the couple was providentially enabled by 2010 to proclaim the settlement of their status as True Parents of Heaven, Earth and Humankind (*ch'ōnji 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'ui sōnghonsik*), rendering True Parents and HP substantially one.

Nachdem Gott die ausgedehnte und langwierige Geschichte der Vorsehung der Wiederherstellung durchschritten hatte, sandte Er das verehrte Elternpaar Mun Sŏn-myōng und Han Hak-cha als Erlöser der Menschheit, Messias, Herr der Wiederkunft und Wahre Eltern auf die Erde. Als Wahre Eltern des Himmels, der Erde und der Menschheit (fortan „Wahre Eltern“ genannt), fanden sie das der Menschheit verloren gegangene Wort Gottes und verkündeten es der gesamten Welt. Sie erfüllten das Ideal aller Religionen, und errichteten und vererbten die wahre Liebe, das wahre Leben und die wahre Blutslinie Gottes für alle Ewigkeit im Himmel und auf Erden. Dieser Kurs der Wahren Eltern, die Schatzkammer des kosmischen Sieges, der durch unermesslich aufopferungsvolle Wiedergutmachung und Hingabe erlangt wurde, ist das Lebensmuster, dem alle Menschen folgen sollen.

참부모님은 복귀섭리를 통하여 최종일체(最終一體)를 이루시고 모든 사명을 완성 · 완결 · 완료하심으로써 천일국의 영원한 평화의 왕의 위상을 갖춘터 위에 천일국 원년 천력(天曆) 1월 13월 실체적 천일국의 출발인 기원절(基元節)을 선포하셨다.

By accomplishing ultimate unity and by completing, fulfilling, and concluding all missions throughout the providence of restoration, the True Parents have achieved the status of the eternal king of peace of *Ch'õnilguk* and thus proclaimed Foundation Day, the departure of the substantial *Ch'õnilguk*, on the 13th day of the 1st month in the founding year of *Ch'õnilguk* (Heavenly Calendar) [February 22, 2013 (Gregorian Calendar)].³⁰

Indem sie die letztgültige Einheit verwirklichten und die Vorsehung der Wiederherstellung hindurch [ihre] gesamte Mission vollendeten, erfüllten und abschlossen, erlangten die Wahren Eltern die Position des ewigen

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'õnguk* (Kingdom of Heaven on Earth) and *ch'õnsang ch'õnguk* (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 substantivalisation; by 2010, the Foundation Day (*kiwõnjõl*) 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.

Friedenskönigs von *Ch'ónilguk* und proklamierten somit den Gründungstag, den Ausgangspunkt des substanzialen *Ch'ónilguk*, am 13. Tag des 1. Monats im Gründungsjahr von *Ch'ónilguk* (nach dem himmlischen Kalender) [22. Februar 2013 (gregorianischer Kalender)].

본 헌법은 천일국 국민 모두가 참부모님이 생애를 통해 전승해 주신 실체말씀을 이루어 갈 수 있도록 인도하는 법도 · 규범 · 지침으로서, 천일국을 정착 · 완성시킬 수 있는 보편적이고 실질적인 세계평화통일가정연합(이하 ‘가정연합’이라 한다)의 생활체제, 가정체제, 국가체제, 세계체제를 갖추기위한 규범으로 제정되었다.

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'ón'ilguk*, and as the law, norm, and compass that guides all citizens of *Ch'ón'ilguk* to realise the substantial word that True Parents have transmitted throughout their lives.³¹

Die vorliegende Verfassung wurde als normativer Rahmen erlassen, um die Ordnung des täglichen Lebens, die Familienordnung, die Nationalordnung und die Weltordnung der universellen und substanzialen Familienföderation für Weltfrieden und Vereinigung (fortan „Familienföderation“ genannt) herzustellen, die die Niederlassung und Vollendung von *Ch'ón'ilguk* ermöglichen wird, sowie als Gesetz, Norm und Kompass, um alle Bürger von *Ch'ón'ilguk* zu leiten, das substanziale Wort, das die Wahren Eltern ihr Leben hindurch vermittelten, zu verwirklichen.

본 헌법은 하나님과 참부모님을 모시고 종교 · 국경 · 인종 · 성별 · 문화 등의 벽을 초월하는 참사랑의 심정문화(心情文化)를 찬란하게 꽂피우는 가운데 이상가정을 통한 평화세계를 추구하고, 인류 화합을 이끄는 만장일치제를 지향한다.

31 The chief lexical meanings of *chóngch'ak* are ‘settlement,’ ‘domiciliation,’ ‘fixing,’ or ‘anchorage.’ Already in 1994, Mun declared the Age of Settlement (*chóngch'ak sidae*), referring to the arrival of the Completed Testament Age (*sóngyak 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

Diese Verfassung strebt den Weltfrieden an, der durch ideale Familien verwirklicht wird, die Gott und den Wahren Eltern inmitten der strahlend erblühenden Kultur des Herzens dienen, in der wahre Liebe die Grenzen von Religion, Nationalität, Rasse, Geschlecht, Kultur, etc. überwindet und beabsichtigt, die Menschheit einmütig zur Harmonie zu führen.

이에 가정연합은 참부모님의 축복 하에 본 헌법을 천일국 2년 천력 1월 13일 온 인류와 천주 앞에 반포한다.

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'õnilguk* by the Heavenly Calendar [February 12, 2014 (Gregorian Calendar)].

Sodann, mit dem Segen der Wahren Eltern, proklamiert die Familienföderation diese Verfassung vor der gesamten Menschheit und dem Kosmos am 13. Tag des 1. Monats im 2. Jahr von *Ch'õnilguk* nach dem himmlischen Kalender [12. Februar 2014 (gregorianischer Kalender)].

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’ (*simjõng munhwa*) in 1994 with the introduction of the Family Pledge (*Kajõng maengse*), a set of ceremonial vows that superseded My Pledge (*Na'üi maengse*, 1962). This culture encompasses the daily practice of treating others with consideration, dedication, and hospitality, contributing to the realisation of ‘true love’ according to the original ideal. The prerequisite for the culture of heart to prosper is the engraftment to the ‘original lineage’ (*ponyõn'üi hyõlt'ong*) via participation in the blessing ceremony.

1. Our family, the owner of *Ch'õnilguk*,³³ solemnly pledges to centre on true love,³⁴ 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.³⁵

1. Unsere Familie, Eigentümer von *Ch'õnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, die Erde unserer Heimat wiederzuerlangen und das Himmelreich auf Erden und das Himmelreich im Himmel, das innenwohnende Ideal der Schöpfung, zu errichten.

2. 천일국 주인 우리 가정은 중심하고 하늘부모님과 참부모님을 모시어 천주의 대표적 가정이 되며 중심적 가정이 되어 가정에서는 효자, 국가에서는 충신, 세계에서는 성인, 천주에서는 성자의 가정의 도리를 완성할 것을 맹세하나이다.

2. Our family, the owner of *Ch'õnilguk*, 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.

2. Unsere Familie, Eigentümer von *Ch'õnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, eine Familie zu werden, die den Kosmos repräsentiert und sein Mittelpunkt wird, indem sie den Himmlischen Eltern und den Wahren Eltern [hingebungsvoll] dient, und den pflichtgemäßen Weg der

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'yan chugwõn*) to the realm of divine sovereignty (*hananim chugwõn*) (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 saengmyõng*) refers to living one’s life directed at HP, that is, emulating the course of True Parents, while True Lineage (*ch'am hyõlt'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. 천일국 주인 우리 가정은 참사랑을 중심하고 사대심정권과 삼대왕권과 황족권을 완성할 것을 맹세하나이다.

3. Our family, the owner of *Ch'õnilguk*, 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

3. Unsere Familie, Eigentümer von *Ch'õnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten und die Vier Großen Bereiche des Herzens, die Drei Großen Bereiche des Königtums und den Bereich der kaiserlichen Familie zu vollenden.

4. 천일국 주인 우리 가정은 참사랑을 중심하고 하늘부모님의 창조이상인 천주대가족을 형성하여, 자유와 평화와 통일과 행복의 세계를 완성할 것을 맹세하나이다.

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 simjõnggwõn*), Three Great Realms of Kingship (*samdae wanggwõn*), and Realm of the Imperial Family (*hwangjokkwõn*). 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 wanggwõn*) 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'õnilguk*, 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'õnilguk*, 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 Glücks zu vollenden.

5. 천일국 주인 우리 가정은 참사랑을 중심하고 매일 주체적 천상세계와 대상적 지상세계의 통일을 향해 전진적 발전을 촉진화할 것을 맹세하나이다.

5. Our family, the owner of *Ch'õnilguk*, 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'õnilguk*, 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. 천일국 주인 우리 가정은 참사랑을 중심하고 하늘부모님과 참부모님의 대신가정으로서 천운을 움직이는 가정이 되어 하늘의 축복을 주변에 연결시키는 가정을 완성할 것을 맹세하나이다.

6. Our family, the owner of *Ch'õnilguk*, 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'õnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, eine Familie zu werden, die als Stellvertreter der Himmlischen Eltern und der Wahren Eltern himmlisches Geschick bewegt

³⁷ The 'cosmic extended family' (*ch'õnju 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. 천일국 주인 우리 가정은 참사랑을 중심하고 본연의 혈통과 연결된 위하는 생활을 통하여 심정문화세계를 완성할 것을 맹세하나이다.

7. Our family, the owner of *Ch'õnilguk*, 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'õnilguk*, 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. 천일국 주인 우리 가정은 참사랑을 중심하고 천일국시대를 맞이하여 절대신앙 절대사랑 절대복종으로 신인애 일체이상을 이루어 지상천국과 천상천국의 해방권과 석방권을 완성 할 것을 맹세하나이다.

8. Our family, the owner of *Ch'õnilguk*, 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'õnilguk*.

8. Unsere Familie, Eigentümer von *Ch'õnilguk*, gelobt feierlich, sich auf wahre Liebe auszurichten, das Ideal der Einheit von Gott, Mensch und Liebe durch absoluten Glauben, absolute Liebe und absoluten Gehorsam zu verwirklichen und den Bereich der Befreiung sowie den Bereich der Freilassung des Himmelreichs auf Erden und des Himmelreichs im Himmel zu vollenden, während wir das Zeitalter von *Ch'õnilguk* freudig begrüßen.

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].³⁹
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

1. Gott, als körperlose Wahre Eltern, steht in einer Eltern-Kind-Beziehung mit dem Menschen.
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.
3. Gott ersehnt, dass der Mensch Gottes wahre Liebe, wahres Leben und wahre Blutslinie ererbt, die Einheit von Gott, Mensch und Liebe erlangt, und zum substanzialen Objekt Gottes wird.
4. Gott führt die Vorsehung der Wiederherstellung, um den Menschen, der den ursprünglichen Wert der Schöpfung verloren hat, zu erlösen.

제 3 조 – 하나님과 천일국

하나님은 참부모님과 천일국 국민을 통하여 천일국을 창건한다.

Article 3: God and *Ch'õnilguk*

God establishes *Ch'õnilguk* through the True Parents and the citizens of *Ch'õnilguk*.

Artikel 3: Gott und *Ch'õnilguk*

Gott errichtet *Ch'õnilguk* durch die Wahren Eltern und die Bürger von *Ch'õnilguk*.

³⁹ The Three Great Blessings (*samdae ch'ukpok*) 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.”

제 2 절 – 참부모님

Section 2: The True Parents Abschnitt 2: Die Wahren Eltern

제 4 조 – 참부모님

1. 참부모님은 하나님과 일심(一心) · 일체(一體) · 일념(一念) · 일핵(一核) · 일화(일화)를 이룬 완성 실체로서의 인간시조이다.
2. 참부모님은 절대 · 유일 · 불변 · 영원의 천주적 가치와 위상을 가진다.
3. 참부모님은 참사랑으로 인류의 중생(重生)과 부화(復活)과 영생(永生)의 역사(役事)를 천주적으로 행한다.

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,⁴⁰ 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.
2. Die Wahren Eltern besitzen kosmischen Wert und Status der Absolutheit, der Einzigartigkeit, der Unveränderlichkeit und der Ewigkeit.
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'õnilguk*

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

Artikel 5: Die Wahren Eltern und *Ch'õnilguk*

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

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'õnilguk*

1. The True Parents hold the final authority of decision regarding the administration of *Ch'õnilguk*.
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'õnilguk*

1. Die Wahren Eltern besitzen die letztgültige Entscheidungsgewalt hinsichtlich der Verwaltung von *Ch'õnilguk*.
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

41 The Marriage Blessing (*ch'ukpok kyôrhon*) 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.

제 3 절 천일국

Section 3: *Ch'õnilguk*

Abschnitt 3: *Ch'õnilguk*

제 8 조 – 천일국

1. 천일국은 하나님과 참부모님을 중심한 자우·평화·통일·행복이 실현된 창조본연의 이상세계이다.
2. 천일국은 평화이상세계를 위한 주권, 국민, 영토를 기본 구성요소로 한다.
3. 천일국은 축복가정의 이상 완성을 토대로 실현된다.

Article 8: *Ch'õnilguk*

1. *Ch'õnilguk* 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'õnilguk* shall have sovereignty, citizens and territory as its basic components that serve the purpose of the ideal world of peace.
3. *Ch'õnilguk* will be realised on the foundation of fulfilling the ideal of blessed families.

Artikel 8: *Ch'õnilguk*

1. *Ch'õnilguk* 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'õnilguk* soll als seine grundlegenden Bestandteile über Souveränität, Bürger und Territorium verfügen, die dem Zweck der idealen Welt des Friedens dienen.
3. *Ch'õnilguk* 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.

제 9 조 – 기본이념

천일국은 공생(共生) · 공영(共榮) · 공의 (共義)주의를 기본이념으로 한다.

Article 9: Foundational Doctrine

Ch'õnilguk 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'õnilguk* sind die Prinzipien des [harmonischen] Zusammenlebens, des gemeinsamen Wohlergehens und der gemeinsamen Moral.

제 10 조 – 주권

1. 천일국의 평화이상세계를 위한 주권은 하나님과 참부모님으로부터 나온다.
2. 천일국의 평화이상세계를 위한 주권은 천일국 국민을 통해 실현된다.

Article 10: Sovereignty

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

Artikel 10: Souveränität

1. Die Souveränität zum Wohle der idealen Welt des Friedens von *Ch'õnilguk* geht von Gott und den Wahren Eltern aus.
2. Die Souveränität zum Wohle der idealen Welt des Friedens von *Ch'õnilguk* verwirklicht sich durch die Bürger von *Ch'õnilguk*.

42 Unificationist international jargon conventionally renders the alliterative triad *kongsaeng kongyöng kongüi* as “interdependence, mutual prosperity, and universally shared values.” However, the original expression obviously alludes to the Korean term for communism (*kongsanjuui*), 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.

제 11 조 – 영토

천일국의 영토는 하나님의 평화이상세계가 실현된 지상계와 영계를
총칭하는 천주(天宙)이다.

Article 11: Territory

The territory of *Ch'õnilguk* is the cosmos,⁴³ 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'õnilguk* ist der Kosmos, gemeinhin als physische Welt und geistige Welt bezeichnet, in dem Gottes ideale Welt des Friedens verwirklicht wurde.

제 12 조 – 의무

천일국은 천일국 국민의 복지와 권익 향상을 위한 정책을 수립 및
시행하여야 한다.

Article 12: Obligations

Ch'õnilguk must set up and enforce policies that advance the well-being and the interests of *Ch'õnilguk* citizens.

Artikel 12: Verpflichtungen

Ch'õnilguk muss ein Regelwerk, das das Wohlbefinden und die Interessen der Bürger von *Ch'õnilguk* fördert, einrichten und durchsetzen.

제 13 조 – 법의 연원

천일국의 법은 하나님의 참사랑과 참부모님의 말씀에 기초한다.

Article 13: Sources of Law

The laws of *Ch'õnilguk* are founded upon the true love of God and the words of True Parents.

43 In emic translations into English, Mun's neologism *ch'õnju*, consisting of the characters for 'heaven' (*ch'õn*) 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'ōnilguk* 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'ōnilguk* shall constitute the *Ch'ōnsōnggyōng*, the *Ch'ambumogyōng*, and the *P'yōnghwagyōng*.⁴⁴

Artikel 14: Grundlegende Schriften

Die grundlegenden Schriften von *Ch'ōnilguk* sollen das *Ch'ōnsōnggyōng*, das *Ch'ambumogyōng* und das *P'yōnghwagyōng* bilden.

제 15 조 – 공적 자산

1. 천일국 국민은 천일국 섭리를 위하여 자발적으로 성금 또는 현금을 할 수 있다.
2. 천일국의 공적 자산은 하나님과 참부모님의 섭리를 위해 조성된 유·무형의 자산과 천일국 국민에 의해 봉헌된 유·무형의 자산을 말한다.
3. 천일국의 모든 공적 자산에 관한 권리관계의 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'ōnilguk* may voluntarily offer donations or contributions in support of the providence of *Ch'ōnilguk*.
2. The public assets of *Ch'ōnilguk* 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'ōnilguk kyōngjōn*), which comprise of the revised *Ch'ōnsōnggyōng* (Heavenly Scripture, 2013), the *P'yōnghwagyōng* (Scripture of Peace, 2013), and the *Ch'ambumogyōng* (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'õnilguk*.

3. Changes of the rights regarding all public assets of *Ch'õnilguk* 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'õnjöngwõn*, the *Ch'õnjaewõn*, and the Supreme Council of *Ch'õnilguk* for deliberation.

Artikel 15: Öffentliche Güter

1. Die Bürger von *Ch'õnilguk* können zugunsten der Vorsehung von *Ch'õnilguk* freiwillig Geldspenden und Beiträge entrichten.
2. Die öffentlichen Güter von *Ch'õnilguk* 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'õnilguk* gestiftet wurden.
3. Änderungen der Rechte hinsichtlich aller öffentlichen Güter von *Ch'õnilguk* 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'õnjöngwõn*, dem *Ch'õnjaewõn*, und dem Obersten Rat von *Ch'õnilguk* zur Überprüfung vorgelegt haben.

제 16 조 – 공식언어

천일국의 공식언어는 하나님의 조국어인 한국어로 한다.

Article 16: Official Language

The official language of *Ch'õnilguk* shall be Korean, the language of God's fatherland.⁴⁵

Artikel 16: Amtssprache

Die Amtssprache von *Ch'õnilguk* soll Koreanisch sein, die Sprache von Gottes Vaterland.

⁴⁵ *Chogugõ*, literally the ‘language of the ancestral lands,’ is a rather patriarchic synonym for ‘native language’ or ‘mother tongue’ (*mogugõ*). 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.

제 17 조 – 국기 · 국가 · 국조 · 곡화

천일국의 국기(國旗)는 천일국기, 국가(國歌)는 천일국가로 하며, 국조(國鳥)는 학(鶴), 국화(國花)는 장미(薔薇)와 백합(百合)으로 한다.

Article 17: National Flag, National Anthem, National Bird, and National Flower

The national flag of *Ch'ōnilguk* shall be the Flag of *Ch'ōnilguk*, its national anthem shall be the Anthem of *Ch'ōnilguk*, 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'ōnilguk* soll das *Ch'ōnilguk*-Banner sein, dessen Nationalhymne die *Ch'ōnilguk*-Hymne, dessen Nationalvogel der Kranich, und dessen Nationalblumen die Rose und die Lilie.

제 18 조 – 세계본부

천일국의 세계본부는 하나님의 조국이며 본향인 대한민국의 천정궁(天正宮)에 둔다.

Article 18: World Headquarters

The world headquarters of *Ch'ōnilguk* is placed in the *Ch'ōnjönggung* in the Republic of Korea,⁴⁶ which is the fatherland and homeland of God.

Artikel 18: Weltweiter Hauptsitz

Der weltweite Hauptsitz von *Ch'ōnilguk* befindet sich im *Ch'ōnjönggung* in der Republik Korea, dem Vaterland und der Heimat Gottes.

⁴⁶ The *Ch'ōnjönggung* (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'yōng 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'ōnjönggung* 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'õnilguk* Kapitel 2 – Bürger von *Ch'õnilguk*

제 1 절 – 천일국 국민

Section 1: Citizens of *Ch'õnilguk*

Abschnitt 1: Bürger von *Ch'õnilguk*

제 19 조 – 천일국 국민

1. 천일국 국민은 하나님과 참부모님을 모시며 참부모님의 가르침을 따르는 자로 한다.
2. 천일국 국민의 요건에 관한 사항은 법률로 정한다.

Article 19: Citizens of *Ch'õnilguk*

1. Citizens of *Ch'õnilguk* 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'õnilguk* shall be prescribed by law.⁴⁷

Artikel 19: Bürger von *Ch'õnilguk*

1. Bürger von *Ch'õnilguk* sollen jene Personen sein, die Gott und den Wahren Eltern dienen und den Lehren der Wahren Eltern folgen.
2. Angelegenheiten hinsichtlich der Anforderung für Bürger von *Ch'õnilguk* 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 권리은 헌법에 열거되지 아니한 이유로 경시되지 아니한다.

Article 20: Rights

1. Citizens of *Ch'õnilguk* 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'õnilguk* hold the right to vote and the right to run for election in accordance with the law.
3. Citizens of *Ch'õnilguk* hold the right to submit petitions to an appropriate organ of *Ch'õnilguk* in accordance with the law.
4. Citizens of *Ch'õnilguk* hold the right to receive a trial in accordance with the procedures prescribed by the constitution and the law.
5. Citizens of *Ch'õnilguk* hold the right to receive education for the purpose of fulfilling the Three Great Blessings.
6. Citizens of *Ch'õnilguk* hold the right to be able to become public officials.
7. Citizens of *Ch'õnilguk* hold the right to become the head of a *hundok* family⁴⁸ and a divine [or spiritual] tribal messiah.⁴⁹
8. The fundamental freedoms and rights of the citizens of *Ch'õnilguk* are not neglected on the grounds that they are not specified in the Constitution.

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 *õn* 言 and *ch'õn* 川 in *hun* 訓, and *mae* 賣 in *tok* 讀—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 (*chongjokchök 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 (*kajöng 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

1. Bürger von *Ch'õnilguk* sind vor dem Gesetz gleich und werden nicht aufgrund von Geschlecht, Alter, sozialem Status, Behinderung, Rasse, Religion oder Nationalität diskriminiert.
2. Bürger von *Ch'õnilguk* besitzen gemäß Gesetz das Wahlrecht sowie das Recht, für Wahlen zu kandidieren.
3. Bürger von *Ch'õnilguk* besitzen gemäß Gesetz das Recht, eine Petition bei einem zuständigen Organ von *Ch'õnilguk* einzureichen.
4. Bürger von *Ch'õnilguk* besitzen das Recht auf ein Gerichtsverfahren gemäß den von der Verfassung und dem Gesetz festgehaltenen Abläufen.
5. Bürger von *Ch'õnilguk* besitzen das Recht, Erziehung zum Zwecke der Erfüllung der Drei Großen Segen zu erhalten.
6. Bürger von *Ch'õnilguk* besitzen das Recht, Beamte werden zu können.
7. Bürger von *Ch'õnilguk* besitzen das Recht, Leiter einer *hundok*-Familie und ein göttlicher [oder geistiger] Stammesmessias zu werden.
8. Die grundlegenden Freiheiten und Rechte der Bürger von *Ch'õnilguk* 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 정착 과 완성을 위하여 훈독가정회장과 신종족메시아로서 활동하여야 한다.

Article 21: Obligations

1. Citizens of *Ch'õnilguk* must preserve the pure lineage of Heaven (“absolute sex”).⁵⁰

⁵⁰ Since the mid-1990s, Mun has used his neologism ‘absolute sex’ (*chöldaesöng*, 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'õnilguk* must not violate the feelings and human rights of others.
3. Citizens of *Ch'õnilguk* must not misappropriate public funds.
4. Citizens of *Ch'õnilguk* must study, teach, practice, and spread the words of True Parents.
5. Citizens of *Ch'õnilguk* must conduct activities as heads of *hundok* families and as divine tribal messiahs for the purpose of the substantial settlement and completion of *Ch'õnilguk*.

Artikel 21: Verpflichtungen

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

제 22 조 – 공직자

1. 천일국 공직자는 천일국을 실체적으로 정착시키고 완성하기 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'õnilguk*, who perform public duties for the purpose of the substantial settlement and completion of *Ch'õnilguk*, must exhibit faith, personality, and expertise.
2. In the case where a public official of *Ch'õnilguk* 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'õnilguk* 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'õnilguk*, die öffentliche Aufgaben zum Zwecke der substantiellen Niederlassung und Vollendung von *Ch'õnilguk* erfüllen, müssen Glauben, Persönlichkeit und Kompetenz aufweisen.
2. In dem Fall, dass ein Beamter von *Ch'õnilguk* 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'õnilguk* 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 실체적 정착과 완성을 저해하는 행위
2. 천일국 국민의 권리 제한과 회복에 관한 사항은 법률로 정한다.

Article 23: Restriction and Recovery of Rights⁵¹

1. In the case where a citizen of *Ch'õnilguk* commits any of the following acts, his (her) rights as a citizen of *Ch'õnilguk* shall be partially or entirely restricted:
 - (1) an act that denies God and the True Parents;
 - (2) an act that denies the government system⁵² and doctrine of *Ch'õnilguk*;
 - (3) an act that denies the constitution of *Ch'õnilguk*;

⁵¹ Noteably, 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’ (*chõngch'e*) as ‘identity’; see likewise Art. 33 (2).

(4) an act that obstructs the substantial settlement and completion of *Ch'õnilguk*.

2. Matters regarding the restriction and recovery of the rights of a citizen of *Ch'õnilguk* shall be prescribed by law.

Artikel 23: Einschränkung und Wiederherstellung von Rechten

1. In dem Fall, dass ein Bürger von *Ch'õnilguk* eine der folgenden Handlungen begeht, werden dessen Rechte als Bürger von *Ch'õnilguk* 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'õnilguk* leugnet;
- (3) eine Handlung, die die Verfassung von *Ch'õnilguk* leugnet;
- (4) eine Handlung, die die substanziale Niederlassung und Vollendung von *Ch'õnilguk* behindert.

2. Angelegenheiten hinsichtlich der Einschränkung und Wiederherstellung der Rechte eines Bürgers von *Ch'õnilguk* sollen durch Gesetz bestimmt werden.

제 2 절 – 참부모님가정과 축복가정

Section 2: The Family of the True Parents and the Blessed Families⁵³

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

제 24 조 – 참부모님가정

1. 참부모님가정은 참부모님의 직계후손과 그의 배우자이다.

2. 참부모님가정은 참부모님에 대한 절대신앙(絕對信仰) · 절대사랑 · 절대복종(絕對服從)의 관계성에 의하여 가치를 가진다.

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'am kajöng*), with True Parents' Family (*ch'am pumonim kajöng*) 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, Hyöñ-jin as well Kuk-jin and Hyöng-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.
2. Der Wert der Familie der Wahren Eltern ist abhängig von ihrer Beziehung des absoluten Glaubens, der absoluten Liebe und des absoluten Gehorsams gegenüber den Wahren Eltern.

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.
2. Die Familie der Wahren Eltern muss vorbildliche Würde zeigen und ein Leben des Gehorsams gegenüber den Worten der Wahren Eltern führen.

제 26 조 – 축복가정

1. 축복가정은 인류의 구세주 · 메시아인 참부모님에 의한 축복결혼을 통해 원죄(原罪)를 청산하고 중생된 부부와 그 직계후손이다.
2. 축복가정은 하나님과 참부모님을 중심삼은 천주대가족(天富大家族)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

1. Eine gesegnete Familie [besteht aus] Ehemann und Ehefrau, deren ursprüngliche Sünde getilgt und die durch die Ehesegnung der Wahren Eltern, dem Erlöser und Messias der Menschheit, neu geboren wurden, sowie deren direkten Nachkommen.
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'õnilguk*

Kapitel 3 – Der Oberste Rat von *Ch'õnilguk*

제 28 조 – 최고의결기관

천일국은 최고의결기관으로 천일국최고위원회를 둔다.

Article 28: The Supreme Legislative Organ

Ch'õnilguk establishes the Supreme Council of *Ch'õnilguk* as the supreme legislative organ.

Artikel 28: Das höchste legislative Organ

Ch'õnilguk errichtet den Obersten Rat von *Ch'õnilguk* 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'õnilguk* 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'õnilguk* 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'õnjöngwõn*.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

Artikel 30: Der Ratsvorsitzende und der stellvertretende Ratsvorsitzende [des Obersten Rats]

1. Der Ratsvorsitzende wird von den Wahren Eltern innerhalb der Familie der Wahren Eltern ernannt und kann das Amt des Weltpräsidenten des *Ch'õnjöngwõn* bekleiden.
2. Der stellvertretende Ratsvorsitzende wird von den Wahren Eltern unter jenen Kandidaten ernannt, die die Anforderungen gemäß Gesetz erfüllen, und er führt im Fall, dass der Ratsvorsitzende aus unvermeidbaren Gründen nicht imstande ist, seine Aufgaben zu erfüllen, oder diese delegiert, dessen Aufgaben stellvertretend aus.
3. Die Person, die zu deren Ernennung autorisiert ist, kann den Ratsvorsitzenden sowie den stellvertretenden Ratsvorsitzenden gemäß Gesetz entlassen.

제 31 조 – 임명직위원 · 선출직위원

1. 임명직위원은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명한다.
2. 선출직위원은 천일국최고위원회가 선출한 자 중에서 참부모님이 임명한다.
3. 임명직위원과 선출직위원은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

Article 31: The Appointed and the Elected Members [of the Supreme Council]

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

제 32 조 – 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.

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.
2. Die Amtsdauer des stellvertretenden Ratsvorsitzenden sowie der ernannten und der gewählten Ratsmitglieder beträgt jeweils 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 33 조 – 심의 · 의결사항

천일국최고위원회는 다음 각 호의 사항을 심의 · 의결한다.

- (1) 참부모님이 천일국최고위원회에 지시한 특정 사항
- (2) 천일국의 정체와 이념에 관한 사항

- (3) 천일국 국민의 권리 · 의무 · 신앙에 관한 사항
- (4) 각 원(苑)이 관련된 사항
- (5) 천일국 헌법의 개정에 관한 사항
- (6) 그 밖에 헌법과 법률이 정하는 사항

Article 33: Matters for Deliberation and Resolution

The Supreme Council of *Ch'õnilguk* deliberates and resolves upon each of the following matters:

- (1) specific matters directed by the True Parents to the Supreme Council of *Ch'õnilguk*;
- (2) matters regarding the government system and doctrine of *Ch'õnilguk*;
- (3) matters regarding the rights, obligations, and faith of citizens of *Ch'õnilguk*;
- (4) matters regarding each *Wõn*; [cf. Chapters 4-8]
- (5) matters regarding the amendment of the Constitution of *Ch'õnilguk*;
- (6) other matters prescribed by the constitution and the law.

Artikel 33: Angelegenheiten der Beratung und des Beschlusses

Der Oberste Rat von *Ch'õnilguk* berät und beschließt folgende Angelegenheiten:

- (1) Spezifische Angelegenheiten, die von den Wahren Eltern an den Obersten Rat von *Ch'õnilguk* gerichtet werden;
- (2) Angelegenheiten hinsichtlich des Regierungssystems und der Doktrin von *Ch'õnilguk*;
- (3) Angelegenheiten hinsichtlich der Rechte, der Verpflichtungen und des Glaubens der Bürger von *Ch'õnilguk*;
- (4) Angelegenheiten hinsichtlich der jeweiligen *Wõn*;
- (5) Angelegenheiten hinsichtlich Änderungen der Verfassung und des Gesetzes;
- (6) sonstige Angelegenheiten, die von der Verfassung und dem Gesetz bestimmt werden.

제 34 조 – 의결방법

1. 천일국최고위원회는 재적위원 만장일치로 의결하는 것을 원칙으로 한다. 다만, 만장일치를 기대할 수 없는 경우에는 재적위원 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'õnilguk* 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

1. Grundsätzlich gilt, dass der Oberste Rat von *Ch'õnilguk* Beschlüsse unter einstimmiger Zustimmung seiner registrierten Mitglieder trifft. Ist jedoch ein einstimmiger Beschluss nicht zu erwarten, kann durch Zustimmung von mindestens 10 der 13 registrierten Mitglieder entschieden werden.
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'õnilguk* 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'õnilguk*, shall be prescribed by law.

Artikel 35: Vollzug und Verwaltung von Beschlüssen sowie andere Angelegenheiten

1. Angelegenheiten, die vom Obersten Rat von *Ch'õnilguk* beschlossen wurden, werden vollzogen, nachdem sie die Genehmigung der Wahren Eltern erhalten haben.
2. Weitere Erfordernisse, einschließlich der Verwaltung des Obersten Rates von *Ch'õnilguk*, 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'õnilguk* 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'õnilguk* 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'õnjöngwõn* [The Garden of the Heavenly Government]⁵⁷

Kapitel 4 – Das *Ch'õnjöngwõn* [Der Garten der Himmlischen Regierung]

제 1 절 천정원

Section 1: The *Ch'õnjöngwõn*

Abschnitt 1: Das *Ch'õnjöngwõn*

제 37 조 – 행정권

천일국의 행정권은 천정원에 속한다.

Article 37: Executive Power

The *Ch'õnjöngwõn* is endowed with the executive power of *Ch'õnilguk*.

Artikel 37: Exekutivgewalt

Das *Ch'õnjöngwõn* ist mit der Exekutivgewalt [ausführende Gewalt] von *Ch'õnilguk* 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 *wõn* 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'õnjöngwõn* establishes and manages the necessary executive organs for the purpose of the systematic and efficient execution of the administrative matters of *Ch'õnilguk*.
2. Matters regarding the establishment and management of executive organs shall be prescribed by law.

Artikel 38: Exekutivorgane

1. Das *Ch'õnjöngwõn* errichtet und leitet die erforderlichen Exekutivorgane zwecks systematischer und effizienter Abwicklung der Verwaltungsangelegenheiten von *Ch'õnilguk*.
2. Angelegenheiten hinsichtlich der Errichtung und der Verwaltung der Exekutivorgane sollen durch Gesetz bestimmt werden.

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'õnjöngwõn* 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'õnjöngwõn* kann Beratungsorgane einrichten zwecks Empfehlungen zu Maßnahmen, die für die Erfüllung seiner Aufgaben erforderlich sind.
2. Angelegenheiten hinsichtlich der Errichtung und Verwaltung von Beratungsorganen sollen durch Gesetz bestimmt werden.

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'ǒnjōngwōn* establishes and enforces policies for the settlement and completion of *Ch'ǒnilguk*.
2. The *Ch'ǒnjōngwōn* is in charge of duties relating to missionary work and welfare.

Artikel 40: Gerichtliche Aufgaben

1. Das *Ch'ǒnjōngwōn* richtet das Regelwerk für die Niederlassung und Vollendung von *Ch'ǒnilguk* ein und setzt es durch.
2. Das *Ch'ǒnjōngwōn* 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 President⁵⁸

1. The world president, as the head of the *Ch'ǒnjōngwōn*, 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'ǒnjōngwōn* 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'ōnjōngwōn*, 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'ōnjōngwōn*, 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.
2. Der Welt-Vizepräsident wird von den Wahren Eltern gemäß der Verfassung und dem Gesetz ernannt oder entlassen.
3. Angelegenheiten hinsichtlich der Aufgaben oder der Autorität des Welt-Vizepräsidenten sollen durch Gesetz bestimmt werden.

제 43 조 – 임기

1. 세계회장의 임기는 7년으로 하며, 중임할 수 있다.
2. 세계부회장의 임기는 4년으로 하며, 중임할 수 있으나 12년을 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.
2. Die Amtsdauer des Welt-Vizepräsidenten beträgt 4 Jahre. Er kann wiederernannt werden, aber soll kein Amt länger als 12 Jahre bekleiden.

제 3 절 섭리기관

Section 3: Providential Organs

Abschnitt 3: Providenzielle Organe

제 44 조 – 섭리기관

1. 천정원은 천일국의 실체적 정착과 완성을 위하여 필요한 섭리기관(攝理機關)을 운영한다.
2. 섭리기관의 설립 · 목적 · 기능 · 조직 · 운영 등에 관한 사항은 법률로 정한다.

Article 44: Providential Organs

1. The *Ch'õnjöngwõn* manages providential organs necessary for the substantial settlement and completion of *Ch'õnilguk*.
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'õnjöngwõn* leitet die providenziellen Organe, die für die substantielle Niederlassung und Vollendung von *Ch'õnilguk* erforderlich sind.
2. Angelegenheiten hinsichtlich der Gründung, des Ziels, der Funktion, der Struktur oder der Leitung eines providenziellen Organs sollen durch Gesetz bestimmt werden.

제 45 조 – 섭리기관장

1. 섭리기관장은 법률이 정하는 요건을 갖춘 자 중에서 천일국최고위원회의 제청(提請)으로 참부모님이 임명한다.
2. 섭리기관장은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

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'õnilguk*.

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'õnilguk* 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 4년으로 하며, 중임할 수 있으나 12년을 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: Amts dauer der Vorsitzenden providenzieller Organe

Die Amts dauer 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'õnuiwõn* [The Garden of the Heavenly Parliament]⁵⁹

Kapitel 5 – Das *Ch'õnuiwõn* [Der Garten des Himmlischen Parlaments]

제 47 조 – 입법권

천일국의 입법권은 천의원에 속한다.

Article 47: Legislative Power

The *Ch'õnuiwõn* is endowed with the legislative power of *Ch'õnilguk*.

59 The lexical definitions of the character *üi* 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’ (*üihoe*), ‘conference’ (*hoeüi*), and ‘national assembly’ or ‘parliament’ (*üiwõn*).

Artikel 47: Legislative Gewalt

Das *Ch'õnûiwõn* ist mit der legislativen Gewalt [Gesetzgebung] von *Ch'õnilguk* 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'õnûiwõn* is composed of 1 chairperson, the vice chairperson, and the elected members of parliament.
2. The number of [parliament] members of the *Ch'õnûiwõn* 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 48: Zusammensetzung

1. Das *Ch'õnûiwõn* setzt sich aus 1 Vorsitzenden, dem stellvertretenden Vorsitzenden und den gewählten Parlamentsmitgliedern zusammen.
2. Die Zahl der Parlamentsmitglieder des *Ch'õnûiwõn* soll durch Gesetz bestimmt werden, aber nicht mehr als 120 betragen, einschließlich dem Vorsitzenden und den stellvertretenden Vorsitzenden [des Parlaments].

제 49 조 – 원장 · 부원장

1. 원장과 부원장은 법률이 정하는 요건을 갖춘 자 중에서 참부모님이 임명한다.
2. 원장과 부원장은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

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.

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.

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 등은 법률로 정한다.

Article 50: The Elected Members of Parliament⁶⁰

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

1. Die Amtsdauer des Vorsitzenden und des stellvertretenden Vorsitzenden [des Parlaments] beträgt jeweils 4 Jahre. Sie können wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

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 Amtszeit der gewählten Parlamentsmitglieder beträgt 4 Jahre und sie können wiedernannt werden.

제 52 조 – 정기회의 · 임시회의

1. 천의원의 회의는 정기회의와 임시회의로 구분하며, 원장이 소집한다.
2. 정기회의는 년 1회 이상 소집한다.
3. 다음 각 호의 경우에는 임시회의를 소집하여야 한다.
 - (1) 참부모님의 요청이 있는 경우
 - (2) 천일국최고위원회의 요청이 있는 경우
 - (3) 천의원 재적의원 과반수 이상의 요청이 있는 경우

Article 52: Regular Sessions and Extraordinary Sessions [of the Parliament]

1. The sessions of the *Ch'ónuiwōn*, 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'ónilguk*;
 - (3) in the case of a request by the majority of the registered members of parliament of the *Ch'ónuiwōn*.

Artikel 52: Ordentliche Sitzungen und außerordentliche Sitzungen [des Parlaments]

1. Die Sitzungen des *Ch'ónuiwōn*, 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'ónilguk*;
 - (3) im Fall einer Anfrage der Mehrheit der registrierten Parlamentsmitglieder des *Ch'ónuiwōn*.

제 53 조 – 의결정족수

천의원의 회의는 재적의원 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'ónǔiwōn*, 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'ónǔiwōn* zu eröffnen, und die Zustimmung von mindestens zwei Dritteln 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'ónǔiwōn* [Parliament], and the *Ch'ónjöngwōn* [Government] may submit legislative proposals [draft bills].
2. Legislative proposals passed by the *Ch'ónǔiwōn* must receive the approval of the True Parents in order to be confirmed.

Artikel 54: Einreichung und Bestätigung von Gesetzesvorlagen

1. Die Parlamentsmitglieder des *Ch'ónǔiwōn* [Parlament] und das *Ch'ónjöngwōn* [Regierung] können Gesetzesvorlagen einreichen.
2. Gesetzesvorlagen, die vom *Ch'ónǔiwōn* 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 천일국최고위원회와 천정원 · 천의원 · 천법원 · 천재원 · 천공원의 예산안과 사업안을 심의 · 의결한다.
2. 천의원에서 의결된 예산안과 사업안은 천일국최고위원회의 심의를 거쳐 참부모님의 승인을 얻어야 확정된다.

Article 55: Deliberation and Resolution on Budget and Business Plans

1. The *Ch'ónǔiwōn* deliberates and resolves on budget and project plans submitted by the Supreme Council of *Ch'ónilguk*, the *Ch'ónjöngwōn* [Government], the *Ch'ónǔiwōn* [Parliament], the *Ch'ónbōbwōn* [Legal Commission], the *Ch'ónjaewōn* [Finance Commission], and the *Ch'ón'gongwōn*

[Publication Commission], and which have been discussed and adjusted by the *Ch'õnjöngwõn* [Government] and the *Ch'õnjaewõn* [Finance Commission].

2. Budget and project plans passed by the *Ch'õnuiwõn* must receive the approval of the True Parents upon review by the Supreme Council of *Ch'õnilguk* in order to be confirmed.

Artikel 55: Beratung der Budget- und Geschäftspläne und deren Beschluss

1. Das *Ch'õnuiwõn* berät und beschließt die Budget- und Geschäftspläne, die vom Obersten Rat von *Ch'õnilguk*, dem *Ch'õnjöngwõn* [Regierung], dem *Ch'õnuiwõn* [Parlament], dem *Ch'õnbõbwõn* [Rechtsausschuss], dem *Ch'õnjaewõn* [Finanzausschuss] und dem *Ch'õn'gongwõn* [Publikationsausschuss] vorgelegt werden und zuvor vom *Ch'õnjöngwõn* [Regierung] und dem *Ch'õnjaewõn* [Finanzausschuss] erörtert und adaptiert wurden.

2. Budget- und Geschäftspläne, die im *Ch'õnuiwõn* beschlossen wurden, müssen nach Überprüfung durch den Obersten Rat von *Ch'õnilguk* 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'õnuiwõn* [Parliament] may investigate specific issues regarding the *Ch'õnjöngwõn* [Government], the *Ch'õnbõbwõn* [Legal Commission], the *Ch'õnjaewõn* [Finance Commission], and the *Ch'õn'gongwõn* [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

1. Das *Ch'õnuiwõn* [Parlament] kann spezifische Themen hinsichtlich des *Ch'õnjöngwõn* [Regierung], dem *Ch'õnbõbwõn* [Rechtsausschuss], dem *Ch'õnjaewõn* [Finanzausschuss], und dem *Ch'õn'gongwõn* [Publikationsausschuss] untersuchen, und kann das Vorlegen erforderlicher Dokumente, das Erscheinen von Zeugen oder [die Bereitstellung von] Stellungnahmen anfordern.

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'õnuiwõn* [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 57: Prüfung der Qualifikation und Disziplinarmaßnahmen

1. Das *Ch'õnuiwõn* [Parlament] kann die Qualifikation von Parlamentsmitgliedern prüfen und kann [entsprechende] Disziplinarmaßnahmen gegen sie ergreifen.

2. Erfordernisse hinsichtlich der Prüfung der Qualifikation von Parlamentsmitgliedern und Disziplinarmaßnahmen sollen durch Gesetz bestimmt werden.

제 58 조 – 탄핵소추권

1. 천의원은 참부모님 또는 천일국최고위원회에 의해 공직에 임명된자가 그 직무를 수행함에 있어서 헌법이나 법률의 내용을 위반하는 경우에는 해당 공직자의 탄핵소추(彈劾訴追)를 의결할 수 있다.

2. 탄핵소추의 의결 방법과 절차는 법률로 정한다.

Article 58: The Power to Impeach and Prosecute

1. In the case where a person who has been appointed as a public official by the True Parents or the Supreme Council of *Ch'õnilguk* infringes the provisions of the constitution or the law while performing his (her) duties, the *Ch'õnuiwõn* [Parliament] may resolve to impeach and prosecute the respective public official.

2. The method and procedure of the resolution on impeachment and prosecution 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'õnilguk* zum Beamten ernannt wurde, während ihrer

Amtsausübung gegen die Bestimmungen der Verfassung oder des Gesetzes verstößt, kann das *Ch'ǒnǔiwǒn* [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'ǒnbōbwǒn* [The Garden of Heavenly Law / Legal Commission]

Kapitel 6 – Das *Ch'ǒnbōbwǒn* [Der Garten des Himmlischen Gesetzes / Rechtsausschuss]

제 59 조 – 사법권

천일국의 사법권은 천법원에 속한다.

Article 59: Judicial Power

The *Ch'ǒnbōbwǒn* is endowed with the judicial power of *Ch'ǒnilguk*.

Artikel 59: Richterliche Gewalt

Das *Ch'ǒnbōbwǒn* ist mit der richterlichen Gewalt [Judikative] von *Ch'ǒnilguk* ausgestattet.

제 60 조 – 구성

천법원은 원장 1 명과 부원장을 포함한 위원 8 명으로 구성한다.

Article 60: Composition

The *Ch'ǒnbōbwǒn* [court] is composed of 1 chairperson [cf. Art. 48] and 8 committee members, including the vice chairperson.

Artikel 60: Zusammensetzung

Das *Ch'ǒnbōbwǒn* [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.

3. 원장 · 부원장 · 위원은 법률이 정하는 바에 따라 그 임명권자가 해임할 수 있다.

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'õnilguk*.
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'õnilguk* 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 4년으로 하며, 중임할 수 있으나 12년을 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 쟁송(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'õnbõbwõn* [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'õnbõbwõn* [Rechtsausschuss] urteilt über alle verfassungsrechtlichen und rechtlichen Streitfälle.
2. Der Ausschussvorsitzende, der stellvertretende Ausschussvorsitzende und die Ausschussmitglieder [des Rechtsausschusses] urteilen ihrem Gewissen folgend, unabhängig und im Einklang mit der wahren Liebe Gottes, dem Wort der Wahren Eltern, der Verfassung und dem Gesetz.
3. Weitere Angelegenheiten hinsichtlich der Urteilsfällung sowie des Ablaufs von Gerichtsverfahren sollen durch Gesetz bestimmt werden.

제 7 장 – 천재원 (天財苑)

Chapter 7 – The *Ch'õnjaewõn* [The Garden of Heavenly Finance / Finance Commission]

Kapitel 7 – Das *Ch'õnjaewõn* [Der Garten des Himmlischen Finanzwesens / Finanzausschuss]

제 64 조 – 재정권

천일국의 재정권은 천재원에 속한다.

Article 64: Fiscal Power [Financial Autonomy]

The *Ch'õnjaewõn* is endowed with the fiscal power of *Ch'õnilguk*.

Artikel 64: Finanzrechtliche Vollmacht [Finanzhoheit]

Das *Ch'ónjaewōn* ist mit der finanzrechtlichen Vollmacht von *Ch'ónilguk* ausgestattet.

제 65 조 – 구성

천재원은 원장 1 명과 부원장을 포함한 위원 8 명으로 구성한다.

Article 65: Composition

The *Ch'ónjaewōn* is composed of 1 chairperson [cf. Art. 60] and 8 committee members, including the vice chairperson.

Artikel 65: Zusammensetzung

Das *Ch'ónjaewōn* setzt sich aus 1 Ausschussvorsitzenden und 8 Ausschussmitgliedern, einschließlich den stellvertretenden Ausschussvorstitzenden, 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'ónilguk*.

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'õnilguk* 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 4년으로 하며, 중임할 수 있으나 12년을 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: Amts dauer

Die Amts dauer 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'õnjaewõn*]

1. The *Ch'õnjaewõn* financially supports the management of all subsidiary organs of *Ch'õnilguk*.
2. The *Ch'õnjaewõn* may engage in activities for profit-making and for non-profit-making purposes utilising the public assets of *Ch'õnilguk*.
3. The *Ch'õnjaewõn* supervises and utilises the public assets of *Ch'õnilguk* with the approval of the Supreme Council of *Ch'õnilguk*.
4. The *Ch'õnjaewõn* must obtain the approval of the True Parents before disposing of any public asset of *Ch'õnilguk*.

Artikel 68: Gerichtliche Aufgaben [des *Ch'önjaewōn*]

1. Das *Ch'önjaewōn* unterstützt finanziell die Verwaltung sämtlicher untergeordneten Organe von *Ch'önilguk*.
2. Das *Ch'önjaewōn* kann mittels der öffentlichen Vermögensgegenstände von *Ch'önilguk* Tätigkeiten für gewinnorientierte und nicht-gewinnorientierte Zwecke ausüben.
3. Das *Ch'önjaewōn* beaufsichtigt und verwendet die öffentlichen Vermögensgegenstände von *Ch'önilguk* unter der Genehmigung des Obersten Rates von *Ch'önilguk*.
4. Das *Ch'önjaewōn* muss die Genehmigung der Wahren Eltern einholen, bevor öffentliche Vermögensgegenstände von *Ch'önilguk* veräußert werden.

제 8 장 – 천공원 (天公苑)

Chapter 8 – The *Ch'ön'gongwōn* [The Garden of the Heavenly Public / Publication Commission]

Kapitel 8 – Das *Ch'ön'gongwōn* [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'ön'gongwōn* 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'önilguk*.

Artikel 69: Medienvollmacht

Das *Ch'ön'gongwōn* ist mit Autorität hinsichtlich der Öffentlichkeitsarbeit sowie dem Einholen der öffentlichen Meinung und der Nachrichtenberichte für die substantielle Niederlassung und Vollendung von *Ch'önilguk* ausgestattet.

제 70 조 – 구성

천공원은 원장 1 명과 부원장을 포함한 위원 8 명으로 구성한다.

Article 70: Composition

The *Ch'ön'gongwōn* is composed of 1 chairperson [cf. Art. 48] and 8 committee members, including the vice chairperson.

Artikel 70: Zusammensetzung

Das *Ch'ón'gongwón* 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'ónilguk*.
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'ónilguk* 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'ön'gongwōn* is in charge of activities such as news reporting, public relations, and the education for the citizens of *Ch'önilguk*.
2. The *Ch'ön'gongwōn* gathers public opinion and communicates it via the *Ch'önilguk* media outlet to the *Ch'önjöngwōn* [Government], the *Ch'önüiwōn* [Parliament], the *Ch'önbōbwōn* [Legal Commission], the *Ch'ónjaewōn* [Finance Commission], and to the citizens of *Ch'önilguk*.
3. The *Ch'ön'gongwōn* may itemise the gathered public opinion and submit agenda items to the *Ch'önjöngwōn* [Government], the *Ch'önüiwōn* [Parliament], the *Ch'önbōbwōn* [Legal Commission], or the *Ch'ónjaewōn* [Finance Commission].

Artikel 73: Gerichtliche Aufgaben

1. Das *Ch'ön'gongwōn* ist für Tätigkeiten wie Nachrichtenberichte, Öffentlichkeitsarbeit und die Erziehung [bzw. Bildung, hier ist jedoch in erster Linie von normativer statt kognitiver Vermittlung auszugehen] der Bürger von *Ch'önilguk* zuständig.
2. Das *Ch'ön'gongwōn* holt die öffentliche Meinung ein und kommuniziert diese über den *Ch'önilguk*-Medienkanal an das *Ch'önjöngwōn* [Regierung], das *Ch'önüiwōn* [Parlament], das *Ch'önbōbwōn* [Rechtsausschuss], das *Ch'ónjaewōn* [Finanzausschuss], und an die Bürger von *Ch'önilguk*.

3. Das *Ch'ǒn'gongwōn* kann die eingeholte öffentliche Meinung aufgliedern und dem *Ch'ǒnjōngwōn* [Regierung], dem *Ch'ǒnuiwōn* [Parlament], dem *Ch'ǒnbōbwōn* [Rechtsausschuss], oder dem *Ch'ǒnjaewōn* [Finanzausschuss] entsprechende Punkte der Tagesordnung vorlegen.

제 9 장 – 지역단위 자치 (地域單位 教會自治) Chapter 9 – Self-Government of Regional Units⁶¹ Kapitel 9 – Selbstverwaltung regionaler Einheiten

제 1 절 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 Presidents⁶²

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 Weltpresidenten 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.

제 75 조 – 임기

대륙회장의 임기는 4년으로 하며, 중임할 수 있으나 12년을 초과하여 봉직할 수 없다.

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 wiederernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 76 조 – 임무

1. 대륙회장은 천일국의 정착과 완성을 위하여 대륙의 소속 국가단위들 간의 업무를 조정하고 협조한다.

2. 대륙회장은 대륙의 업무 전반에 관한 사항을 천정원에 보고하여야 한다.

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'õnilguk*.

2. The continental presidents must report to the *Ch'õnjöngwön* [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'õnilguk*.

2. Die Kontinentalpräsidenten müssen über Angelegenheiten hinsichtlich der gesamten Unternehmungen in ihren jeweiligen Kontinent an das *Ch'õnjöngwön* [Regierung] berichten.

제 77 조 – 조직의 구성 · 운영

대륙단위 자체에 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 참부모님이 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.

제 79 조 – 국가회장

국가회장의 임면은 해당 국가단위가 법률이 정하는 바에 따르며 대륙회장, 세계회장, 천일국최고위원회의 협의를 거쳐 참부모님의 최종승인을 얻어 확정된다.

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'õnilguk*.

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'õnilguk*, bestätigt werden.

제 80 조 – 임기

국가회장의 임기는 해당 국가단위가 다르게 정하고 있는 경우를 제외하고는 4년으로 하며, 중임할 수 있으나 12년을 초과하여 봉직할 수 없다.

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: Amts dauer

Die Amts dauer der Nationalpräsidenten beträgt 4 Jahre, sofern von der jeweiligen nationalen Einheit nicht etwas anderes beschlossen wurde. Sie können wiedernannt werden, sollen jedoch kein Amt länger als 12 Jahre bekleiden.

제 81 조 – 본부

1. 국가단위 본부는 천일국의 정착과 완성을 위한 해당 국가단위의 업무 전반을 담당한다.

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'õnilguk*.
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'õnilguk* 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'õnilguk*, the *Ch'õnjöngwõn* [Government], the *Ch'õnuiwõn* [Parliament], the *Ch'õnböbwõn* [Legal Commission], the *Ch'õnjaewõn* [Finance Commission], and the *Ch'õn'gongwõn* [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'õnilguk*, dem *Ch'õnjöngwõn* [Regierung], dem *Ch'õnuiwõn* [Parlament], dem *Ch'õnböbwõn* [Rechtsausschuss], dem *Ch'õnjaewõn* [Finanzausschuss] und dem *Ch'õn'gongwõn* [Publikationsausschuss] errichtet und verwaltet werden.

2. Angelegenheiten hinsichtlich der Errichtung und Verwaltung von Organisationen, die für die Selbstverwaltung einer nationalen Einheit erforderlich sind, sollen durch Gesetz bestimmt werden.

제 10 장 – 선거 (選舉)

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'õnilguk* 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'õnilguk* allgemeine, gleiche, direkte und geheime Wahlen von Kandidaten, die durch Auslosung empfohlen werden.
2. Jede Wahl, in der weniger als ein Drittel aller Wahlberechtigten teilnehmen, ist ungültig.
3. Sonstige Erfordernisse hinsichtlich Wahlen sollen durch Gesetz bestimmt werden.

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'õnilguk*.
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'õnilguk* verkörpern.
2. Angelegenheiten hinsichtlich der Zusammensetzung oder der gerichtlichen Aufgaben der Wahlkommission sollen durch Gesetz bestimmt werden.

제 11 장 – 헌법개정 (憲法改正)

Chapter 11 – Amendments to the Constitution

Kapitel 11 – Verfassungsänderungen

제 85 조 – 개정안 발의

헌법개정안은 천일국최고위원회의 의결 또는 천의원 재적의원 과반수 이상의 찬성으로 발의한다.

Article 85: Proposal for an Amendent

An amendment to the constitution may be proposed through a resolution of the Supreme Council of *Ch'õnilguk*, or through the majority approval of the registered members of parliament of the *Ch'õnuiwõn* [Parliament].

Artikel 85: Antrag auf eine Verfassungsänderung

Eine Änderung der Verfassung kann durch einen Beschluss des Obersten Rats von *Ch'õnilguk* oder durch die mehrheitliche Zustimmung der registrierten Parlamentsmitglieder des *Ch'õnuiwõn* [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'õnilguk* 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'õnilguk* 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. 헌법개정안의 의결은 천의원 재적의원 3 분의 2 이상의 찬성과 천일국최고위원회의 의결을 요한다.
3. 천의원과 천일국최고위원회가 의결한 헌법개정안은 참부모님의 승인을 얻어야 확정된다.

Article 87: Resolution on a Proposed Amendment and its Confirmation

1. The *Ch'ōnūiwōn* [Parliament] must pass a resolution within 90 days after the public announcement of a proposed amendment to the constitution.
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'ōnūiwōn* [Parliament] and the resolution [sic] of the Supreme Council of *Ch'ōnilguk*.
3. An amendment to the constitution resolved upon by the *Ch'ōnūiwōn* [Parliament] and the Supreme Council of *Ch'ōnilguk* must receive the approval of the True Parents in order to be confirmed.

Artikel 87: Beschluss zu einem Änderungsantrag und dessen Bestätigung

1. Das *Ch'ōnūiwōn* [Parlament] muss innerhalb von 90 Tagen nach der öffentlichen Ankündigung einer beantragten Verfassungänderung einen Beschluss fassen.
2. Der Beschluss zu einer beantragtem Verfassungänderung erfordert die Zustimmung von mindestens zwei Dritteln der registrierten Parlamentsmitglieder sowie den Beschluss [sic] des Obersten Rats von *Ch'ōnilguk*.
3. Eine Verfassungsänderung, die vom *Ch'ōnūiwōn* [Parlament] und dem Obersten Rat von *Ch'ōnilguk* beschlossen wurde, muss die Genehmigung der Wahren Eltern erhalten, um bestätigt zu werden.

제 88 조 – 참부모님의 뜻에 의한 개정

본 헌법 제 6 조제 1 항에 의거하여, 참부모님의 뜻에 따라 섭리적으로 필요한 경우 천일국최고위원회는 헌법 개정을 의결할 수 있다.

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'ōnilguk* may resolve upon amendments to the constitution conforming to the will of the True Parents and in the case of providential necessity.

Artikel 88: Verfassungsänderungen dem Willen der Wahren Eltern entsprechend

Gemäß Artikel 6, Satz 1 der vorliegenden Verfassung, kann der Oberste Rat von *Ch'ōnilguk* dem Willen der Wahren Eltern entsprechend und im Fall providenzieller Notwendigkeit Verfassungsänderungen beschließen.

부칙 (附則)

Addendum [Supplementary Provisions]

Addendum [Ergänzende Bestimmungen]

제 1 조 – 시행일

본 헌법은 천일국 4년 천력 6월 4일(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'õnilguk* according to the Heavenly Calendar, or July 7, 2016 (according to the Gregorian Calendar).⁶³

Artikel 1: Datum des Inkrafttretens

Die vorliegende Verfassung trat am 4. Tag des 6. Monats des 4. Jahres von *Ch'õnilguk* nach dem himmlischen Kalender, bzw. am 7. Juli 2016 (nach dem gregorianischen Kalender) in Kraft.

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, 신종족메시아제도를 활성화함으로써 훈독가정회운동을 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'õnilguk* (Heavenly Calendar), October 1, 2014 (Gregorian Calendar).

(2) 교구 및 교회는 예배와 더불어 지역사회를 위한 심정문화센터의 기능을 겸한다.

Article 3: Interim Measures Regarding the System⁶⁴

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'önilguk* 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'önilguk* 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 (*kajöng kyohoe undong*) in the first amendment was changed to read Hundok Family Association Movement (*hundok kajönghoe 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'õnilguk*]

1. If, at the time that this constitution enters into force, any *Wõn* or organ of *Ch'õnilguk* 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'õnilguk* have become able to perform their jurisdictional duties.

Artikel 4: Vorläufige Maßnahmen hinsichtlich der Organe [von *Ch'õnilguk*]

1. Falls zur Zeit des Inkrafttretens dieser Verfassung eines der *Wõn* oder ein Organ von *Ch'õnilguk* 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 beauftragt wurden, diese Aufgaben stellvertretend aus.
2. Der stellvertretende Vollzug gemäß Satz 1 endet, sobald die Organe von *Ch'õnilguk* 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

CIG	Cheon Il Guk (<i>ch'ǒnilguk</i>)
CIGC	Cheon Il Guk Constitution (<i>Ch'ǒnilguk hōnbōp</i>)
FFWPU	Family Federation for World Peace and Unification
HP	Heavenly Parent
UM	Unification Movement
WK	<i>Wölli kangnon</i> 원리 강론

Glossary

Han Hak-cha	한학자 (韓鶴子)
Kim Hyo-yul	김효율 (金孝律)
Mun Hyǒn-jin	문현진 (文顯進)
Mun Hyǒng-jin	문亨진 (文亨進)
Mun Sǒn-myǒng	문선명 (文鮮明)
Yang Ch'ang-sik	양창식 (梁昌植)
Chehan	제한 (制限)
chisang chiok	지상지옥 (地上地獄)
chisang ch'ǒnguk	지상천국 (地上天國)
chogugō	조국어 (祖國語)
Chogyejong	조계종 (曹溪宗)
chǒldaesǒng	절대성 (絕對性)
chǒngch'ak	정착 (定着)
chǒngch'ak sidae	정착시대 (定着時代)
chǒngch'e	정체 (政體)
chongjokchǒk mesia	종족적(種族的) 메시아
chuin	주인 (主人)
ch'am	참
ch'am hyǒlt'ong	참혈통(血統)
ch'am kajǒng	참가정(家庭)
ch'am pumonim kajǒng	참부모(父母)님가정(家庭)
ch'am sarang	참사랑
ch'am saengmyǒng	참생명(生命)
Ch'ambumogyǒng	참부모경(父母經)
ch'angjo isang	창조이상 (創造理想)
Ch'ǒnbǒbwǒn	천법원 (天法苑)
Ch'ǒn'gongwǒn	천공원 (天公苑)
Ch'ǒn'gug'ul yǒnǔn mun ch'am kajǒng	천국(天國)을여는문(門)참가정(家庭)
ch'ǒnilguk	천일국 (天一國)
Ch'ǒnilguk ch'oego wiwǒnhoe	천일국최고위원회 (天一國最高委員會)
Ch'ǒnilguk hǒnbōp	천일국헌법 (天一國憲法)
Ch'ǒnilguk hǒnbōp chaejǒng'ul wihan	천일국헌법제정(天一國憲法制定)을
kongch'ǒnghoe	위(爲)한 공청회(公聽會)
Ch'ǒnilguk kyǒngjǒn	천일국경전 (天一國經典)
Ch'ǒnilguk pobje wiwǒnhoe	천일국법제위원회 (天一國法制委員會)

Ch'õnilguk põbwõn	천일국법원 (天一國法院)
Ch'õnilguk saenghwalbõp	천일국생활법 (天一國生活法)
Ch'õnjaewõn	천재원 (天財苑)
ch'õnji [ch'am] pumo	천지(天地)참부모(父母)
ch'õnji pumonim ch'õnilguk kaemun	천지부모(天地父母)님 천일국
ch'ukpok sõnghonsik	개문축복성혼식 (天一國開門祝福成婚式)
ch'õnjiin ch'am pumonim	천지인(天地人)참부모(父母)님
Ch'õnjöngwõn	천정원 (天政苑)
ch'õnju	천주 (天宙)
ch'õnju p'yõnghwa t'ongilguk	천주평화통일국 (天宙平和統一國)
ch'õnju taegajok	천주대가족 (天宙大家族)
ch'õnsang ch'õnguk	천상천국 (天上天國)
Ch'õnsõnggyöng	천성경 (天聖經)
Ch'õnuiwõn	천의원 (天議苑)
ch'ukpoksik	축복식 (祝福式)
ch'ukpok kajõng	축복가정 (祝福家庭)
ch'ukpok kyõrhon	축복결혼 (祝福結婚)
hananim	하나님
hananim chugwõn	하나님주권(主權)
hananim wanggwõn chügwisik	하나님왕권즉위식(王權即位式)
hananim'üi sõnghonsik	하나님의성혼식(成婚式)
hanõl nara	하늘나라
hanõl pumonim	하늘부모(父母)님
hoeüi	회의 (會議)
hundok	훈독 (訓讀)
hundok kajõnghoe undong	훈독가정회운동 (訓讀家庭會運動)
hundokhoe	훈독회 (訓讀會)
hwangjokkwõn	황족권 (皇族圈)
hyõlt'ong	혈통 (血統)
illyu'üi ch'am pumo	인류(人類)의 참부모(父母)
ingan sijo	인간시조 (人間始祖)
isang segye	이상세계 (理想世界)
kajõng kyohoe	가정교회 (家庭教會)
kajõng kyohoe undong	가정교회운동 (家庭教會運動)
Kajõng maengse	가정맹세 (家庭盟誓)
Kajõng yõnhap sõngyohoe chaedan	가정연합선교회재단 (家庭聯合宣教會財團)
Kap'yõng	가평 (加平)
kiwõnjõl	기원절 (基元節)

kongsaeng kongyōng kongūi	공생공영공의 (共生共榮共義)
kongsanjuui	공산주의 (共產主義)
kukka hoejang	국가회장 (國家會長)
kukka mesia	국가(國家)메시아
kyohoe	교회 (敎會)
mogugō	모국어 (母國語)
mokhoeja	목회자 (牧會者)
<i>Mun Sōn-myōng sōnsaeng malssūm sōn-jip</i>	문선명선생 (文鮮明先生)
<i>Naui maengse</i>	말씀선집(選集)
Nusiel	나의맹세(盟誓)
őrinyang honin [chanch'i]	누시엘
ponhyang ttang	어린양(羊) 혼인(婚姻) [잔치]
ponyōn'üi hyōlt'ong	본향(本鄉)땅
<i>P'altae kyojae kyobon</i> 8	본연(本然)의 혈통(血統)
<i>P'yōnghwa singyōng</i>	대교재교본(大教材教本)
<i>P'yōnghwagyōng</i>	평화신경 (平和神經)
<i>P'yōnghwa üi chuin hyōlt'ong üi chuin</i>	평화(平和)의주인혈통(主人血統)
sadae simjōnggwōn	의주인(主人)
saeroun wanggwōn	사대심정권 (四大心精圈)
samdae ch'ukpok	새로운 왕권(王權)
samdae wanggwōn	삼대축복 (三大祝福)
sangsil	삼대왕권 (三大王圈)
sat'an chugwōn	상실 (喪失)
sawi kidae	사탄주권(主權)
Segye Kidokkyo T'ongil Sillyōng	사위기대 (四位基臺)
Hyōphoe	세계기독교통일신령협회(世界基督教 統一神靈協會)
Segye P'yōnghwa T'ongil Kajōng Yōnhap	세계평화통일가정연합 (世界平和統一家庭聯合)
sinjongjok mesia	신종족(神種族) 메시아
Songsan	송산 (松山)
sōngyak sidae	성약시대 (成約時代)
taeryuk hoejang	대륙회장 (大陸會長)
Taesunjillihoe	대순진리회 (大巡真理會)
t'agukka t'ajonggyo	타국가타종교 (他國家他宗教)
üihoe	의회 (議會)
üiwōn	의원 (議員)
wihanūn saenghwal	위하는 생활(生活)
<i>Wölli kangnon</i>	원리강론 (原理講論)

wõllo

wõn

Wõnbulgyo [Wõn Buddhism]

원로 (元老)

苑

원불교 (圓佛教)

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