

Open Letter on the Cheon Il Guk Constitution

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April 20, 2014
CIG Letter Editing Committee

To the National Advisory Council of the FFWPU:

We are writing to communicate our concern with the recently drafted document that has been described as the Constitution for the Cheon Il Guk. The signers below are long-time members and leaders within the Unification Church who love God and True Parents deeply and who have followed faithfully for roughly 40 years.

The letter below communicates concerns that we have with the document (the CIG-C) and that we would like to see these concerns discussed at a meeting of the National Advisory Council.

The scope of CIG-C causes unintended problems

As written, the CIG-C is positioned as a legal document for the establishment of an actual nation, not just as a charter for the operation of a voluntary association such as the Unification Church or Family Federation for World Peace and Unification.

The CIG-C is presented as the foundation for a government and system of law of a global nation. The CIG-C states “Cheon Il Guk is composed of sovereignty, people, and territory, the basic elements of a peaceful ideal world.” (Article 8.2) If the CIG-C is ever adopted in a nation, it will immediately gain the force of law, based on “sovereignty, people, and territory”. In the meantime, it signals the intent of our movement to establish a world government whose laws are defined by the CIG-C.

It is insufficient to state on the cover page of the CIG-C that this is “Religious Law.” Other nation states and politically astute people will see clearly that the movement started by True Parents has definite political ambitions and it will be dealt with accordingly. The potential for threat to the lives of those who live in authoritative national environments is real. Further, all religious efforts of the Unification Church and Family Federation will be seen as advancing a political agenda.

It is our view that most of the problems associated with this document could be addressed if it were stated clearly this is a constitution for the Family Federation for World Peace and Unification and **not** for a nation state.

The CIG-C demonstrates religious intolerance

Though a statement of rights for citizens is defined in Article 20, Section 1, in Article 23.1, it states that: “some or all of the rights of a Cheon Il Guk citizen shall be forfeited” if an individual living within the boundaries of the CIG nation commits:

- (1) An act disavowing God and True Parents.
- (2) An act disavowing the identity and ideology of Cheon Il Guk.
- (3) An act disavowing the Cheon Il Guk Constitution.
- (4) An act that hinders the substantial establishment and completion of Cheon Il Guk.

Generally “an act” includes the actions of speaking or writing. Based on the article above, a person’s citizenship rights are forfeited merely because of words spoken or written, which seems to contradict the basic rights of freedom as freedom of speech and press. In addition, Article 23.1.4 creates gives the CIG government the authority to revoke an individual’s citizenship based on any activity that is judged as hindering the CIG.

There is no assurance in the CIG-C for freedom of speech or free expression of faith as is currently enjoyed in the United States and many other countries. It seems to us, that the heavenly nation should be one of enlightened individuals who understand that those

who are less-enlightened should not be subjected to punishment for expressing themselves. Self-expression is one aspect of spiritual growth, and needs to be allowed in a mature national process.

Testimony of the Reverend Sun Myung Moon at the Hearing on Religious Freedom

June 26, 1984 - Washington, D.C.

"Without religious freedom, however, God cannot fulfill his ideal. The Pilgrim Fathers understood that if you do not have religious freedom, you have no freedom at all. They risked their very lives to secure freedom of worship."

The CIG-C establishes a "Chairman" with absolute power without checks and balances

The second major problem with the CIG-C is a granting of absolute legal power to one individual (the Chairperson and World President), appointed from the lineage of one family (expressed in many articles throughout the CIG-C).

*See the list of the Chairman's powers at the end of this letter.**

As creative children of God, whose attributes are vast and complex, we should expect that we will disagree about many things, including aspects of the Cheon Il Guk Constitution and the government. Yet, as written, the Cheon Il Guk Government will be a government with no freedom to dissent, effectively ruled by one person.

In a church, rather than a nation, people are free to leave, with no loss of citizenship rights. However, In the Cheon Il Guk nation, their dissent would initiate loss of citizenship and whatever that might entail.

In addition to the sweeping powers of the Chairman and World President, the constitution allows for summary dismissal of citizen rights in Article 20:9:

"In cases where it is required, the rights of Cheon Il Guk citizens may be constrained by law for the sake of the firm establishment and completion of Cheon Il Guk."

Whatever "rights" CIG citizens may enjoy can be revoked at anytime the powers that be decide they need to be "constrained" to advance the CIG. Unlike the Bill of Rights in the US Constitution, there is nothing to prevent a future CIG government from subverting the rights of its citizens whenever it so decides.

This centralization of power is perhaps the most serious flaw in the proposed Constitution. As members, we were inspired by the love and vision of our True Parents. However, we have witnessed in the examples of some leaders and even among the True Children, significant flaws and moral lapses in their attempts to represent a principled course. What is to prevent someone in the future who inherits the role of the World Chairman from having serious character or leadership weaknesses?

Counterproposal: An Enlightened Republic

With the heart of the Cheon Il Guk Constitution rooted in the belief that God speaks through True Parents, what alternative form of government should be adopted?

The Divine Principle itself has given the followers of True Parents a projection of the type of government they could expect. It would be one of divided powers for an Executive, Legislative, and Judicial branches of government.

"The three branches of government in the ideal world-the legislative, judicial and executive branches-will interact in harmonious and principled relationships when they follow God's guidance as conveyed through Christ

A divided government allows one part of government to exercise a balancing authority over the excesses of another part.

We believe that any future government must honor the sacred rights of the individual who is created to reflect the nature of God. The best model to date has been that of a democratic republic, where all individuals are citizens with the right to vote, hold office, and pursue their versions of happiness, no matter what they believe. Democratic republics have checks and balances to guard against tyranny.

The Cheon Il Guk Constitution has no checks and balances, and thus creates the political and ideological environment where a Chairperson could act in a tyrannical fashion. We cannot guarantee that a descendent of the Cheon Il Guk Founders will not become a tyrant. We thus suggest that the CIG-C be rewritten in such a way as to provide for a government based on the model of an enlightened Republic.

We suggest looking at the First Amendment of the US Constitution:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

The nation of “Cheon Il Guk” must uphold the absolute truth of the Godly dignity of every individual and allow citizens the right of self-expression.

The goal of the CIG-C should be to create a government that will find inspiration from the teachings of True Parents so it can create a world of lasting peace. The goal should not be to create a government run by their appointees with absolute control over who can participate in citizen activities.

It is our sincere hope that the CIG Constitution will be revised, and will adopt the principles of Godly equality and freedom outlined above.

List of Signers

*** List of Chairman’s power and authority:**

- Article 6.1 states, “True Parents have final decision-making authority over the management of Cheon Il Guk.”
- Article 30 states, “The Chairperson shall be appointed by True Parents from among True Parents’ family members, and shall concurrently serve as the World President of the Cheon Jeong Won (Cheon Il Guk Government).
- Article 36 on “Vicarious Exercise of Powers” passes that absolute authority to a dynasty of Chairpersons (World Presidents), by stating, “Centered on the Chairperson, the Cheon Il Guk Supreme Council shall vicariously exercise True Parents’ authority as prescribed by the Constitution and law, in the event of True Parents’ death, complete incapacity, or transfer of authority.”

To “vicariously exercise True Parents’ authority” means that after both founders pass to the spirit world, the dynasty of Chairpersons will exercise “True Parents’ authority” with all the power that was given to True Parents. The Supreme Ruler of the Cheon Il Guk Global Government will be the Chairperson.

- The Chairman (World President) has unlimited terms and may thus rule for life. (Article 43.1)
- The power of the Chairperson is an absolute power, as defined by the CIG-C. In Article 28, it states, “The supreme decision-making organ of Cheon Il Guk shall be the Cheon Il Guk Supreme Council.”

- The Chairman has the Absolute Power to Appoint and Dismiss Leaders Even though the CIG-C creates a National Assembly with what looks like a democratic process, in articles throughout the CIG-C, it clearly states that the Chairperson will appoint and dismiss all major leaders in the CIG Government, including:

The Vice-Chairperson and all the members of the Supreme Council (Article 30.2 and 31.1-4)

The members of the Supreme Council, appointed and dismissed by the Chairman, include:

- The Speaker of the National Assembly
 - The Chief Justice of the Cheon Il Guk Court (the Supreme Court)
 - The Chairperson of the Cheon Il Guk Foundation (the Financial Branch of the Cheon Il Guk Government)
 - The Chairperson of the Cheon Il Guk Media Committee (the Fifth Branch of the Cheon Il Guk Government).
- The Chairperson also has absolute power to appoint and dismiss:
 - * The Heads of Providential Organizations (Article 45.1-2)
 - * The additional 8 Supreme Court Judges (Article 61.2-4)
 - * The additional 8 members of the Cheon Il Guk Foundation (the Financial Branch) (Article 66.3-4)
 - * The additional 8 committee members of the Cheon Il Guk Media Committee (Article 71.3-4)
 - * Continental and National Leaders (Articles 74.1-2, 79.1), “National Messiahs” (Article 78.1-2)
 - The Chairman has Power Over All Governmental Decisions, Laws, Marriage and Family Life
 - The Supreme Council members have no real power, as Article 35.1 states, “Matters decided by a vote of the Cheon Il Guk Supreme Council shall be implemented only after True Parents’ approval is obtained.” (Remember, the Chairperson has the “Vicarious Power” of True Parents.) All legislative bills, budgets and business plans passed by the National Assembly shall be confirmed by the Chairman. (Article 54.2, 55.2)
 - The Cheon Il Guk Court (the Supreme Court) has no real power to change the law, even though Article 63.2 states, “The judges shall rule independently according to their conscience and in conformity with God’s true love, True Parents’ teachings, the Constitution, and the law.”
 - Disposal of the public assets of Cheon Il Guk must be approved by the Chairman. (Article 68.4)
 - All amendments to the Cheon Il Guk Constitution must be approved by the Chairman. (Article 87.3)
 - Article 7 states that True Parents (and thus subsequently the Chairpersons) have sole authority for Blessed Marriage. Articles 21, 26 and 27 place into law matters regarding marriage and family life. While perhaps appropriate as bylaws of a religion, it is invasive to codify these matters into law for citizens.