

## My time in Korea so far - Attending conferences and presenting a paper

Frank Kaufmann  
February 16, 2019

Hello

I have two remaining days here in Korea.

My purpose and attendance here are meant to be 4 fold:

1. Attend the 25th International Conference on the Unity of the Sciences, "Environmental Health and the Quality of Human Life"
  1. This was a good and effective meeting. Day 1 was on soil and agriculture, the evening had a paper on air, and day two was on water. Please write me if there is anything more you'd like to know about this meeting. I give it good grades
2. Attend the New Paradigm Science Conference.
  1. This meeting addressed what is called "frontier science" by many, called pseudo-science by "the empire." Presenters challenge the limits of science, addressing the physics of absolute vacuum, torsion field inquiry, quantum mechanics, and much more. --The meeting was wild and woolly, but dramatic and interesting
3. I presented my 18 page, scholarly paper at the Hyo Jeong Academy of Arts and Sciences International Academic Symposium
  1. My paper addressed the doctrine of "co-righteousness" and its impact on the pursuit of interreligious harmony.
  2. You can see that paper, as well as the PowerPoint presentation (which covers some matters distinct from the paper) here: [drive.google.com/drive/folders/15j3kMLSaq45TT1dq6SyWR2ujWAhNO7Ji?usp=sharing](https://drive.google.com/drive/folders/15j3kMLSaq45TT1dq6SyWR2ujWAhNO7Ji?usp=sharing) if you like
4. The ever dangling promise of meeting TM to receive clear mission direction



In the next two days before returning home I am due to attend a religious celebration (Foundation Day), and a closing, luncheon banquet which wraps up 2 weeks of 35 dent international meetings and conferences

(I attach a pdf of the conference at which I presented)

Thanks

Blessings

Frank K

# 2019 孝情



천지인참부모님 성탄 및 기원절 6주년 기념

효정학술원 국제학술심포지엄

세계평화교수협의회 · 천일국학술원

Commemoration True Parents Birthday and the 6<sup>th</sup> Anniversary of Foundation Day  
Hyo Jeong Academy of Arts&Sciences International Academic Symposium  
PWPA International·Cheon Il Guk Academy of Arts&Sciences

- 일시: 2019년 2월 16일(토) 오전 10시
- 장소: 선학유피대학원대학교 국제회의실 (본관 3층)
- TIME : 10 AM, Saturday, 16 February 2019
- VENUE : SunHak UP Graduate University, International Conference Room (Main Building 3F)



효정학술원  
Hyo Jeong Academy of  
Arts and Sciences



세계평화교수협의회  
The Professors World Peace Academy

천일국학술원  
The Cheon Il Guk Academy  
of Arts & Sciences

Hyo Jeong Academy of Arts & Sciences  
International Academic Symposium

**Frank Kaufmann**

**PWPA-USA**

# The Doctrine of Co-Righteousness (공의) and Efforts to Realize Interreligious Harmony

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### Abstract.

This essay affirms value in the doctrine of Co-Righteousness (공의) for interreligious harmony efforts. Unification, interreligious efforts are just one in an immense field of international organizations dedicated to interreligious harmony. Unification efforts stand out in this enterprise as pioneering and at one time greater in range and investment than all others. Further they boast of rare levels of success and influence. But both realities are unimportant compared to the fact that Unification efforts are both distinct, and informed by an unrivaled philosophy and design for undertaking and implementing interreligious efforts. This philosophy and design are introduced cursorily in this essay. The place in this larger theological edifice of the doctrine of Co-Righteousness (공의) is introduced, and the implications of this particular doctrine as relates to interreligious efforts are explained.

## The Doctrine of Co-Righteousness (공의) and Efforts to Realize Interreligious Harmony

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**Abstract.** This essay affirms value in the doctrine of Co-Righteousness (공의) for interreligious harmony efforts. Unification, interreligious efforts are just one in an immense field of international organizations dedicated to interreligious harmony. Unification efforts stand out in this enterprise as pioneering and at one time greater in range and investment than all others. Further they boast of rare levels of success and influence. But both realities are unimportant compared to the fact that Unification efforts are both distinct, and informed by an unrivaled philosophy and design for undertaking and implementing interreligious efforts. This philosophy and design are introduced cursorily in this essay. The place in this larger theological edifice of the doctrine of Co-Righteousness (공의) is introduced, and the implications of this particular doctrine as relates to interreligious efforts are explained.

**Keywords.** Unification Thought, Divine Principle. Sun Myung Moon. Hak Ja Han Moon, interfaith, interreligious, ethics, values.

### Introduction

The doctrine Co-Righteousness (공의) captures an important breakthrough in the history of thought, which gives it power as an inner light, and a prolepsis for the realization of interfaith ideals. But to understand the doctrine as preeminent from among Unification resources in this area seriously misunderstands Unification based interreligious pursuits in light of the *Principle*. The doctrine of co-righteousness as interpreted and explained by Dr. Lee is only a part of the whole Unification edifice in this area, an oblique part at that.

Dr. Lee rightfully is canonized for his historical accomplishments, which pioneered the intellectual and philosophical legacy of Sun Myung Moon. But his explanation of the doctrine of Co-Righteousness (공의) in *New Essentials of Unification Thought* touches only cursorily and superficially on matters pertaining to world religions. It is not central from among Unification resources required to inform and guide sound and successful efforts at interreligious harmony.

Even though religions are mentioned (in simplistic caricatures) in two parts of the discussion on Co-Righteousness (공의), it is crucial to note that the doctrine in fact is clearly and expressly **post-religious** in its vision. Everywhere and anywhere readers make effort to grasp the concept of Co-Righteousness (공의) we find the plain and clear insistence that circumstances and environments where Co-Righteousness (공의) obtains always are realities in which **religion has expired**, and is **no longer needed in human affairs**. This same post religious era also characterizes the fleeting mention of Co-Righteousness (공의) where it is found in the *Divine Principle*.

The *Divine Principle* is the original place from whence Dr. Lee derives his orientation and understanding of the doctrine of Co-Righteousness (공의). There the doctrine is translated as *universally shared values*. In the *Principle*, just as in *Essentials* Co-Righteousness (공의) is not presented as a dynamic designed to enhance the advance of interreligious harmony. Rather in each text the doctrine is presented as something that manifests as characterizing post-religious eschatons. Here is the passage on *universally shared values* in the *Divine Principle*:

A socialistic society on Heaven's side ... [is characterized by] the ideals of interdependence, mutual prosperity and universally shared values. The world in which these ideals will finally be realized is none other than **the Kingdom of Heaven on earth, under the leadership of the returning Christ**. [*Exposition of the Divine Principle*, p. 273]

The Kingdom of Heaven on earth, under the leadership of the returning Christ, is *not* a place of interreligious harmony. It is a place of no religion at all.

In *Essentials* the same fact also is very clearly stated:

In the future ideal society, **religion will not be necessary**, since the purpose of religion will have been completely realized. [*Essentials* 522]

Therefore, the purpose of Christianity will be achieved when the ideal world of creation is realized by receiving the Second Advent of the Messiah; the purpose of Confucianism will be accomplished when the world of universal brotherhood is realized; the purpose of Buddhism will be accomplished when the Realm of the Lotus-store is realized; and the purpose of Islam will be realized when the theocracy centering on the sovereignty of Allah is realized.

**The world in which the purpose of all religions has been accomplished** is the society of mutual existence, mutual prosperity and mutual righteousness, namely, the society centered on the Second Advent of the Messiah. The teachings of the Second Advent of the Messiah embrace the core teachings of Christianity, Confucianism, Buddhism, and Islam. **Therefore, there is no further need for any religion to persist.** [*Essentials* 522]

The implicit message of all these passages is simply, if people would follow Sun Myung Moon's teachings, religions will go away. They no longer are needed. The doctrine that considers and presents the doctrine of Co-Righteousness (공의) does not say, if people of different religions follow the teachings of Dr. Moon, they will learn how to get along better and develop the skills and abilities to attain greater harmony with religions and believers

different from their own. It says rather, if people follow the teachings of Dr. Moon, their religions will become obsolete and disappear.

Anyone who is willing and able to deal honestly with the texts under consideration, and *still* hopes that the doctrine of Co-Righteousness (공의) can in any way support the pursuit of greater interreligious harmony, must pursue that interest and hope responsibly, and inquire into a number of serious questions raised by the passages cited here above. Such people must invest diligently and painstakingly to extract from these passages both in the *Divine Principle*, and in *Unification Thought* what in the doctrine might contribute to Interreligious harmony, especially when, on its face, a respectful vision of extant religions, and the interest to support them in healthy relations among themselves is all but denied and contradicted.

## Questions

Once we admit that Unification ideals and aspirations seem to desire and pursue the end of religion, “a society centered on the Second Advent of the Messiah,” we must ask openly, are Unification founders Dr. Sun Myung Moon, and Dr. Hak Ja Han Moon really interested in interreligious harmony? Or are they interested rather in “In the future ideal society, religion will not be necessary”? In “the society centered on the Second Advent of the Messiah. [Faithful to] the teachings of the Second Advent of the Messiah”?

In the writings of Dr. Lee, Co-righteousness (공의) is never mentioned as containing guidelines for bringing religions together in greater harmony. He only speaks of Co-righteousness (공의) in the context of creating or describing “a society centered on the Second Advent of the Messiah. [Faithful to] the teachings of the Second Advent of the Messiah.”

It is axiomatic among *Unification Thought* scholars that Dr. Lee never claimed nor sought to invent nor present any views of his own. The entire exercise of *Unification Thought* is labor in pious devotion to strive in all



humility to render the *Divine Principle*, and Dr. Moon's teachings faithfully and without error. For this reason it is necessary to ask the real intentions of Unification Founders, Dr. Moon and Dr. Hak Ja Han Moon regarding matters of interfaith.

Are Unification Founders, Dr. Moon and Dr. Hak Ja Han Moon genuinely interested in promoting interreligious harmony? If so why? And, if yes, are there parts of their teachings that are particularly helpful or even vital, necessary, and indispensable to the successful realization of that goal? Is Co-righteousness (공의) one of those parts? The main part? An important part? A central part? If so how?

**Do Unification Founders, Dr. Moon and Dr. Hak Ja Han Moon support efforts to increase harmony among religions and religious believers?**

The answer to this question is yes. Unification Founders invested more in the effort to increase interreligious harmony than any human being in the history of the world.

Sun Myung Moon explained on many occasions:

From the earliest days of the Unification movement I devoted the greatest portion of our resources to serving other religions. In the 1950s, when many Unification families did not have enough to eat, I devoted funds to the cause of interreligious harmony. I suffered for their hardships and begged for their patience for the sake of mankind's future. [needs citation]

The magnitude, persistence, and consistency of their selfless, and sacrificial devotion to serve other religions is mind boggling. This work in the West began at a time when religion itself was in serious decline.

Sun Myung Moon first introduced his radical and pioneering efforts in the arena of international interfaith, by founding the Unification Theological

Seminary in Barrytown, NY in 1975. At this time there were approximately 4 only modestly active, international, interfaith organizations.

Since this time this work has burgeoned.

KAIICID's [International Dialogue Centre's](https://www.kaiciid.org) [<https://www.kaiciid.org>], [Peace Mapping Programme](http://peacemap.kaiciid.org) [<http://peacemap.kaiciid.org>] identifies close to 500 major, international interfaith/interreligious organizational headquarters on its world map. It still seeks urgently to improve this map, finding those organization that have yet have submit their data and details for inclusion in the program's database. This listing is *just* of international headquarters. Many of these organizations have significant branches in 10s of nations. Absent from this list are the 10s of thousands of regional, state, and local level interfaith groups that cover the globe. Further absent from this list are the 100s of major interfaith initiatives that are parts of larger organizations, and do not claim identity distinct from their parent organization, Diana Eck's Pluralism Project of Harvard University, the Pope's interfaith summits in Assisi, the abundance of peace studies departments in world universities, and the lists go on and on.

Not only did the pioneering interfaith work and investment of Unification Founders spawn a massive worldwide, interfaith movement that grew exponentially from four or so moribund interfaith bodies to 1000s, but further the depth and range of influence of Dr. Moon's interreligious efforts on individuals and world affairs equally testifies to his and Dr. Hak Ja Han Moon's dedication in this field.

The impact, and global transformation of Sun Myung Moon's influence on the religious world is largely unsung. The current director of KAIICID is a graduate of Sun Myung Moon's visionary youth pilgrimage, Youth Seminar on the World's Religions (YSWR). (KAIICID's [International Dialogue Centre](https://www.kaiciid.org) [<https://www.kaiciid.org>] located in Vienna, is likely the strongest, best funded, most sophisticated, and most committed interfaith, interreligious organization in existence today.

The founders of the second largest known interfaith work in the world, The Chicago Parliament for the World's Religions did their initial work to launch their project at IRFWP conferences, soon after Dr. Moon's 1985 Assembly of the World's Religions in McAfee, NJ.

Dr. Moon's interreligious work and voice, prevented the spread of global jihad in 1991 at the time of the Gulf War, and again following the 9/11 attacks on the US homeland in 2001. This list could go on, and would likely shock readers (including from among Dr. Moon's own followers) who never familiarized themselves with the range and results of Dr. Moon's influence in the field of religion and interfaith, nor with the principles that guided precisely each step of this work.

Pointing even cursorily to Dr. Moon's interfaith impact might be seen as digressing for an essay dedicated to philosophical considerations, but it is done so to uphold Dr. Sang Hun Lee's own account of the purpose of philosophy:

In short, philosophy should be a "system of truth as a science, and at the same time a thought system that can solve real problems.  
[[http://unification.net/misc/lee\\_ut.html](http://unification.net/misc/lee_ut.html)].

Therefore, the application of Sun Myung Moon's thought, teachings, and philosophy to interfaith concerns should yield a record of success, which it has.

### **Why have Unification Founders, Dr. Moon and Dr. Hak Ja Han Moon invested so extremely in the pursuit of Interreligious Harmony?**

The efforts of Unification Founders to bring to pass interreligious reconciliation, harmony, and cooperation are multiform, but arise most centrally from Dr. Moon's core and express passion to reunite God with God's children in intimate, boundless, parent-child love.

The sole institution in human life with the mission to mediate the relationship between us and God are the religions of the world. There may be many institutions responsible to increase our abilities to be good, loving, moral, caring, and every other desirable trait. But only one reflects, and is responsible to nurture the relationship between God and us. That is religion.

In our current day, this institution (religion) is in severe crisis, perhaps greater than any time in recorded history.

The dedication of Unification Founders to interfaith stems solely from their love for God and for us. That only. Unification Founders spare no measure to rescue not just the “religious world” generically, to rescue each and all religions in particular.

Religion in the present day suffers from two catastrophic cancers:

### **Cancer 1: Corruption**

The post-Enlightenment West has been on a slippery slope of hostility to religion since Voltaire. This hostility continues apace in the present time, even though pockets of conscientious, religious believers faithfully try to hold the fort, and try courageously to uphold the invaluable and urgent need for religion in human life. Religion is needed for personal growth and development, for social stability, social welfare and prosperity, and for nurturing environmental sensibilities and responsibility.

Post-Enlightenment critiques of religion effectively removed religion as a basis for moral behavior. It is now commonly and widely held without argument that religious life is wholly unnecessary, and unrelated to the likelihood of moral behavior in any individual. In the first world, and in modern societies virtually all (even religious believers) hold that atheists are equally as likely to behave morally and in ethical ways as believers. This view and assumption becomes ever more widespread throughout the world, as advances in tech and communications bring post-modern Western

influences to people everywhere. The ease with which despisers of religion are free to separate religious life from moral behavior is the result of widespread, egregious corruption, sickening immorality, and and secrecy and cover-ups found everywhere in the religious world.

## **Cancer 2: Disunity and Conflict**

The second malady that fuels the unyielding decline of religion in post-Enlightenment societies is the persistence of constant, often extreme conflict among religions and religious believers. Sun Myung Moon considered this reality so tragic that it ascended to the pinnacle of his concern. He identified interreligious conflict as one of **the** three headaches of God!

([http://www.reverendsunmyungmoon.org/teach\\_faq\\_christian.html](http://www.reverendsunmyungmoon.org/teach_faq_christian.html))

Dr. Moon wrote:

How about God's headache--the division and disunity within Christianity and between the world religions? For God, religious people are the conscience of the world. Religious people have the tradition, values and practical power to overcome evil and educate the world about the true way of life. From the earliest days of the Unification movement I devoted the greatest portion of our resources to serving other religions. In the 1950s, when many Unification families did not have enough to eat, I devoted funds to the cause of interreligious harmony. I suffered for their hardships and begged for their patience for the sake of mankind's future.  
(needs citation)

This means that Unification Founders placed interreligious discord as a problem **as important as Communism**, (which came within a hair's breadth of torturing True Father to death), and **the rampant spread of sexual immorality among 20th century youth**, (a problem rooted in the the lodestone of Dr. Moon's core revelation at the Second Advent, directly

related to the Fall and lineage). How towering then must the problem of interreligious conflict be that it ranks on equal footing with the central most of all Unification missions.

To address this problem, Unification Founders offered sacrifice, devotion, dedication, and passion as they sought to challenge the intractable and complex behemoth of interreligious discord and conflict. **But much more than just sacrifice and hard work are needed. There must be a clear path to show the way and the means by which this challenge can successfully be taken on.**

**Which Unification Teachings are uniquely needed for success in realizing Interreligious Harmony? Is The Doctrine of Co-Righteousness (공의) one of those teachings?**

A world in which religions live in harmony is not the end goal of Unification Founders? Dr. Moon and Dr. Hak Ja Han Moon do not strive to realize a world which religions live in harmony. They seek to establish “an ideal society [in which] **religion will not be necessary**, since the purpose of religion will have been completely realized.” [Essentials 522]

Yet, though interreligious harmony is not their goal nor purpose, still they invest so excessively in pursuing it that they had people go hungry for its sake!

Why would someone give so boundlessly to a mere interim goal, that in the end is meant to be fully and entirely eradicated and undone?

Understanding that interreligious pursuits are passing and transient, is absolutely necessary if we are to know where to look in Unification teachings for the proper and accurate truths and insights needed when engaging in interfaith efforts. Without a clear understanding of this, confusion will ensue, and Unification people involving themselves in interfaith efforts will produce careless, shoddy work, which may be fun and

entertaining, and may produce feelings of doing good, but ultimately will yield passing illusions of progress at best, even harm at worst. All the while costing 10s of millions of Unification dollars, and even human lives in a careless or misguided pursuit.

If real interreligious accomplishments, attained via a careful application of the *Principle* are intended to be dissolved and annulled at the soonest possible moment, in favor of the true goals of Unification, namely:

**The world in which the purpose of all religions has been accomplished** is the society of mutual existence, mutual prosperity and mutual righteousness, namely, the society centered on the Second Advent of the Messiah

then it is crucial to understand precisely what role realizing the interim goal has in trying to realize the ultimate goal. Unification Founders surely would not cause people to go hungry if the realization of interreligious harmony were not an absolute necessity in realizing their true and long term purposes.

The *Principle* and *Unification Thought* should explain or contain sufficient insights for Unification practitioners to grasp the relationship between interim goals and the ultimate goal. They should explain how the realization of one is contingent on the realization of the other (in step wise order), and should give clear guidelines how to realize each purpose and goal respectively.

Is the Unification based interfaith work distinct from the 1000s of similar and related groups in the world because we have a better idea about how to accomplish interreligious harmony? Does the *Principle* and/or *Unification Thought* have insights into the realization of this task that others have not considered, or are not aware of? Does the doctrine of Co-Righteousness (공의) contain secrets to this work, even though it expressly describes its task as oriented to something other than seeking interreligious harmony?

What is distinct about Unification interfaith efforts such that there is an important reason that they exist? I posit that people involved in Unification interfaith efforts should be able to provide a clear answer to so simple a question.

What is distinct about Unification interfaith, such that it distinguishes itself wholly, completely, and entirely from the 1000s upon 1000s of other nearly identical efforts, and related organizations? Is it the case that success in Unification interfaith efforts will hasten the post-religious

world in which the purpose of all religions has been accomplished [in a] society of mutual existence, mutual prosperity and mutual righteousness, ... centered on the Second Advent of the Messiah

I personally have yet to meet a Unification person who admits, or even ponders this clear separation. Yet 100s of members do this work, and millions of dollars are spent in the name of seeking interreligious harmony. Work with no clear understanding cannot succeed in an area as complex as seeking to manipulate and alter relations among world religions.

But, if we can come to learn what we are doing and why, we can begin to go about the accomplishment of our purposes thoughtfully and intelligently, and begin at last to know where to look in Unification resources for secrets and keys to success and accomplishment.

In the interest of time, and with the explicit purpose to define clear parameters for this paper, I offer here clear guidelines for how Unification people can and should design and implement their interfaith activity, but only in introductory and cursory form. More full exposition can come in later submissions and presentations. At the end of this forthcoming section I explain precisely what aspects of the doctrine of Co-Righteousness (공의) can be helpful to the pursuit of interreligious harmony in particular.



## **What in Unification Teachings Relates to and Helps the Pursuit of Interreligious Harmony**

1. Principle of Creation
  1. The oneness of God, and the function of Origin Division Union action in the nature of creation.
    1. Religions to the extent that they reflect their origins in God possess an ur-oneness, and an inherent destiny and impulse toward an eventual manifestation of that oneness
  2. The laws of give and take action
    1. The pursuit of harmony must abide faithfully and rigorously by the laws of give and take action. GTA is the principle by which divided things move toward oneness
  3. The three stages of growth
    1. Efforts at dialogue, reconciliation, and cooperation must traverse step wise and systematic application of the *Principle* to realize the desired outcome (of harmony, whether between two religions, or in the community of religions)
    2. There can be no shortcuts, steps skipped, or magical mind frame or behavior when pursuing to true, genuine, and enduring outcomes
2. The Fall
  1. All interreligious partners should come to be aware of the influence of Satanic forces, the impact of Fallen Nature, and the precise ways each affects efforts for harmony and goodness in human relations, at all levels including between and among religions
  2. The top of the growth stage, the spiritual growth limit attainable from classical and conventional religious practice, the completion stage, the practice of attendance, and the Completed Testament Era.
3. The Doctrine of Resurrection
  1. How does returning resurrection impact earthly players involved in efforts to resolve interreligious discord and conflict which reflect and continue histories and historical relations among these religions presently in their current efforts to solve differences (almost always entirely ignorant of the reality of returning resurrection)

4. The doctrine of Predestination and God's Will
  1. From this interfaith practitioners can understand the relationship between human responsibility and God's Will, an important relationship to understand when seeking outcomes related to spiritual realities and institutions
5. The Principle of Restoration
  1. The nature and origin of conflict
  2. The Foundation of Faith (the establishment of the Abel position), the responsibility of Abel
  3. The Foundation of Substance
  4. Jacob's course and the resolution of conflict
  5. The Foundation to receive the Messiah
  6. All interfaith harmony is the result of successful Cain Abel unity, which is achieved by the practice of Jacob's course by the religion in the Abel position

Interreligious harmony comes about when conscientious, sacrificial Unification activists oversee, orchestrate, organize, and bring to pass the successful unfolding of these clear principles for unity and the end of conflict.

A more full explanation of this requires extensive writing and/or education

### **The Doctrine of Co-Righteousness (공의) and the Pursuit of Interreligious Harmony**

The idea to eviscerate the fullness and function of religion in the lives of believers, and replace that with a reductionist structure of "shared ethics" is common in the interfaith world.

If this *were* recommended in *Unification Thought* sections on Co-Righteousness (공의), it would represent nothing unique, uncommon, nor outstanding. Many, many interfaith groups and efforts imagine that religions can transcend division by means of ignoring all that religion provides in the life of believers, and of believing communities (religions) by

replacing it “joint ethics, ... in which everyone observes and practices [the same] morality and ethics.” [*Essentials* 521] .

Much of interfaith work in the world tries to overcome division and achieve harmony in this way. Unfortunately, it never works, and in fact **is an offense to people with real faith, and love and gratitude for their religions, their founders, scriptures, and the unique abundance of love and belonging they experience in their respective communities.**

Fortunately *Unification Thought* is **not** guilty of perpetrating this misguided and offensive agenda and design for pursuing interfaith peace. The doctrine (Co-Righteousness (공의)) is presented clearly as expressive of “the Kingdom of Heaven on earth, under the leadership of the returning Christ” (**not** as a recommended means to repair entrenched disorder).

But, even though the doctrine of Co-Righteousness (공의) is related to a post-religious, Kingdom of God, it nevertheless contains a most valuable element and aspect that **can indeed contribute significantly to the pursuit of greater interreligious harmony.**

This aspect has to do with the efforts of Dr. Lee to do two things: 1. Explain and delineate the “the principle of mutual righteousness (joint ethics),” and 2. To find in various world religions concepts and core doctrines that share some common base with the the essential genius of the *Unification Thought* doctrine of Co-Righteousness (공의).

Dr. Lee explains that Co-Righteousness (공의) manifests as

The practice of the three great subjects thought, and the essence of the three great subjects thought is the principle of the ideal family. In sum, the future society will be ... managed under the principle of mutual righteousness; concretely, it will be managed by the three great subjects thought whose essence is the principle of the ideal family.” [Essentials: 534]

In this above passage Co-Righteousness (공의) traverses three links of conflation: mutual righteousness → three great subjects thought → the principle of ideal family.

Later in this same passage, Dr. Lee goes on to extend and extrapolate this notion of ethics as “a new value perspective” grounded in “the Four Great Realms of Heart and the Three Great Kingships.” [*Essentials* 435]

The four great hearts refer to the four kinds of hearts: heart of parents, heart of husband and wife, heart of brothers and sisters, and heart of children. ... the four great hearts are the same as the four great loves: parents’ love, husband and wife’s love, brothers and sisters’ love, and children’s love. Vertical Love, Horizontal Love, and Family Love. [*Essentials* 435 - 6]

This new precision, and visionary, geometric overlay onto the hitherto, vague, indistinct, and unknown truth about nature of God’s intimate and creative love is news. It reveals the full, manifest design of love as seen in the structure and purpose of creation. This teaching is truly a gift of “the last days,” which opens all doors, and in fact *does* allow ethics to don the fullness of God’s intimate and loving presence, which is what traditional ethics misses.

For this reason, Dr. Lee, and the doctrine of Co-Righteousness (공의), successfully avert the pitfalls of classical efforts to reduce religion and interreligious pursuits into a box of “shared values,” and “common ethics.”

Once “ethics” becomes inextricably tied to “God’s purpose of creation,” and the practice of “love” takes on the structure and design in which God’s presence abounds in human affairs, **then a look to an “ethics” in interreligious harmony-seeking efforts becomes legitimate.**

It seems that Dr. Lee intuited that an ethics, sufficiently “divinized” by manifesting God’s own “scientific” design for love and harmony in human affairs. And armed with an ethics filled with God, Dr. Lee then sets out to

look for resonance and common touch points found in the essential, most core doctrines of the world's religions. This impulse was correct.

He wrote:

Mercy in Buddhism, jenin Confucianism, compassion in Islam, and love in Christianity all originate from the true love of God, and they are precisely the various expressions of the love of the three great subjects ....

The same thing can be said about the virtues of Buddhism, the virtues of Islam and the virtues of Christianity. All the teachings of the saints and sages, about love, are also included, without exception, in this category of the love of the three great subjects.

The reason why traditional values have been declining is that people do not realize that mercy in Buddhism, jenin Confucianism, compassion in Islam, and love in Christianity all originate from the true love of God, and they are precisely the various expressions of the love of the three great subjects. To put it in another way, when it becomes clear that the origin of all these traditional religious virtues is the true love of God and, therefore, based on the love of the three great subjects, then all the traditional virtues will be revitalized, and they will recover the ability to guide and empower the minds of humankind today. [*Essentials* 434]

In this, Dr Lee imagines and recommends that religious leaders and believers are able to ignore their histories, their land, their sacred objects, their saints and founders, and their sacred narratives in favor of identifying only with the love-teachings at their core.

It is the contention of this writer, that this tender vision of Dr. Lee, grounded in his living bond of love for his teacher, and for the *Divine Principle* can in fact function like the caesium-133 oscillator at the core of an atomic clock, informing, pulling, defining, and ultimately pushing to successfully

realizing the ideal of attaining interreligious harmony, and even bringing religions beyond mere harmony to the end in which the very enterprise of religion can at last retire with honor.

Co-Righteousness (공의) indeed is a force for the realization of interreligious harmony, but it must be integrated into the full net of *Principle* genius needed to bring religions forward, first to the resolution of historical difference and conflict, and eventually to work in solidarity and shared effort to realize God's Kingdom. This work requires clear knowledge and understanding, diligent practice, delicate care, and the grace of humility.

### Sources

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Published by Kogensha

37~18 Udagawa-cho, Shibuya-ku, Tokyo, Japan

First Published 2006

ISBN 4-87656-829-4 C0010

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*Exposition of the Divine Principle.*

The Holy Spirit Association for the Unification of World Christianity

4 West 43rd Street, New York, NY 10036

First Printing 1996

ISBN 0-910621-80-2

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# The Doctrine of Co-Righteousness (공의) and Efforts at Interreligious Harmony

By Frank Kaufmann



Co-Righteousness (공의), is clearly  
and expressly **post-religious** in its  
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- Co-Righteousness (공의) describes realities in which **religion has expired**, and is **no longer needed in human affairs**.

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- Co-Righteousness (공의) describes realities in which **religion has expired**, and is no longer needed in **human affairs**.
- The world in which these ideals will finally be realized is none other than **the Kingdom of Heaven on earth**, **under the leadership of the returning Christ**. [*Exposition of the Divine Principle*, p. 273]

The teachings of the Second Advent of the Messiah embrace the core teachings of Christianity, Confucianism, Buddhism, and Islam. **Therefore, there is no further need for any religion to persist. [Essentials 522]**

Nowhere is the doctrine of  
Co-Righteousness (공의) presented  
as carefully related to the challenge of  
improving interreligious relations

Is there a place then in Unification  
thought and practice for  
Co-Righteousness (공의) to  
contribute to this core of obsession of  
Unification founders' life and  
investment? (i.e., Interreligious  
Harmony)

The *answer* to this question lies in  
having a sound grasp of the whole  
Unification interfaith paradigm

All interfaith activity reflects a  
theology of religion, and by extension  
a “theology of interfaith”

- All interfaith activity reflects a theology of religion, and by extension a “theology of interfaith”
- Unification interfaith activity of the past 27 years has proceeded without careful inquiry into these two specific elements of Unification theology and thought [which are brilliant and world saving]



- All interfaith activity reflects a theology of religion, and by extension a “theology of interfaith”
- Unification interfaith activity of the past 27 years has proceeded without careful inquiry into these two specific elements of Unification theology and thought [which are brilliant and world saving]
- Interfaith activity that does not proceed on clear understanding and rigorous application of such theologies, is fun, feels good, but is careless, and minimally useful at best

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Unification Theology and Thought as  
Relates to the Pursuit of Interreligious  
Harmony

# Unification Theology and Thought

As Relates to the Pursuit of  
Interreligious Harmony

- 4 Unificationisms
  - 3 progressive works of the LSA
  - The status, nature and mission of religion (theology of religion) in each phase
-

# 4 Unificationisms

As Relates to the Pursuit of  
Interreligious Harmony

- Christianity receives the LSA (failed)
  - Recreation of 1952 level of human restoration
  - Completed Testament Era
  - Era After the Coming of Heaven
-

# Interfaith Summary

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## Christianity receives the LSA

Restored Christianity leads world religions to unite based on the *Divine Principle*, and Jacob's course.

## Recreation of 1952 level of human restoration

Unification Founders 1. From and lead an OT and then a NT era religion. 2 Restores Christianity, 3. Leads interfaith from *DP* and Jacob's course

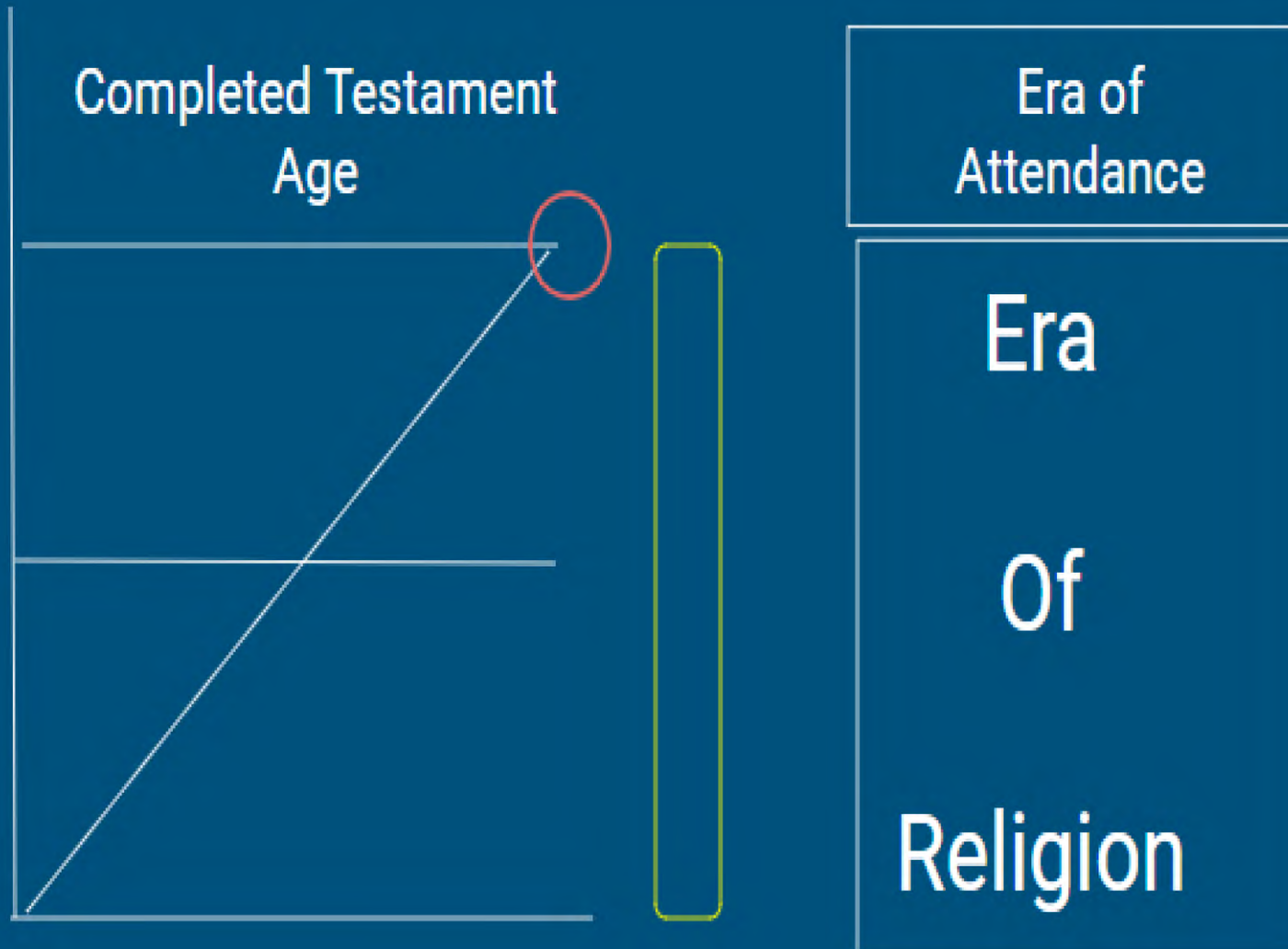
## Completed Testament Era

1. Religions unite and simultaneously lay Found. Rec. Messiah, 2. Religions cooperate to lead CTE attendance (New Piety)

## Era After the Coming of Heaven

Religion dissolved. God lives with us

# Kingdom of God - God with us



The Exceptional Potential of the  
doctrine of Co-Righteousness  
(공의) to support the pursuit of  
Interreligious Harmony

## What is the doctrine of Co-Righteousness (공의) ?

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Three great subjects thought whose essence is the principle of the **ideal family**.” [Essentials: 534]

“[The] new value perspective” [is] grounded in “the **Four Great Realms of Heart and the Three Great Kingships**.” [Essentials 435]



# What is the doctrine of Co-Righteousness (공의) ?

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The four great hearts refer to the four kinds of hearts: heart of parents, heart of husband and wife, heart of brothers and sisters, and heart of children. ... the four great hearts are the same as the four great loves: parents' love, husband and wife's love, brothers and sisters' love, and children's love. Vertical Love, Horizontal Love, and Family Love. [Essentials 435 - 6]

# The doctrine of Co-Righteousness (공의) is the Greatest Secret to Harmony in World History

By this fact the doctrine of Co-Righteousness (공의) MUST be a great contributor to the pursuit of interreligious harmony

But it is unrelated to the necessary theology of religion, unrelated to the reality of restoration, in the 3 eras of religion (which have different (additional) secrets of harmony (like Jacob's course for example))

Interreligious harmony cannot be realized with partial and incomplete grasp of Unification truths

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THANK YOU

