

THE LIGHT OF PEACE

Churches in Solidarity with
the Korean Peninsula



World Council
of Churches

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Contents

Preface by Rev. Prof. Dr Sang Chang	7
Introduction by Rev. Prof. Dr Ioan Sauca	9
The Light of Peace Series	11
Chapter 1: From Division to Reconciliation	15
Reflection: My Father’s Pain Still Lives in Me	16
A Prophetic Calling for Peace, Motivated by the Unfolding History of the Korean Peninsula	17
Prayer	22
Chapter 2: A Pawn of World War II	24
Reflection: Examples of Peacemaking	25
The 1945 Division of Korea and Its Lasting Aftermath	27
Prayer	33
Chapter 3: Tragedy – The Korean War	35
Reflection: No Gun Ri	36
US Veterans Work for Peace on the Divided Korean Peninsula	37
War, Peace, and Future	40
The Korean War Is Still the Original “Forever War”	42
Prayer	46
Chapter 4: The Separation of People	48
Reflection: Ten Million People Separated from Their Families	49
The Korean Red Cross Facilitating Inter-Korean Family Reunions	50
Love Overcomes Hate	53

Testimony of Separated Families	55
Prayer	57
Chapter 5: Women as Peace Builders	58
Reflection: The Wise Woman	59
Why Women Must Lead at All Levels of the Peace Process	61
Prayer	65
Chapter 6: A Spiritual Dimension of Creating Peace	66
Reflection: Reconciling Boldly	67
WCC's Work for Peace Receives Highest Korean Honour	68
Prayer	72
Chapter 7: Common Prayers since 1988	73
Reflection: Work Together for the Vision of Peace	74
Joint South-North/North-South Prayer for Peace and Reunification on the Korean Peninsula	76
Prayer	79
Chapter 8: International Ecumenical Peace Work	81
Reflection: Foolish Wisdom	82
Faith and Fierce Patience: Standing in Solidarity with Partners Seeking Justice and Peace in Korea	84
Called to Remember the Pain of the Still Divided Korean People: Churches and Missions in Germany	88
Prayer	92
Chapter 9: The Global Prayer Campaign	93
Reflection: Peace Built Upon Justice for the People of Korea	94
Prayers Are Key to Peace	96
Prayer	100
Chapter 10: Challenges to the Churches in Korea	102
Reflection: A Truthful Anguish Heard by God	103
The Reconciliation of People: Challenge to the Korean Churches in the Conflict Situation	105

88 Declaration: Reflection on the 1988 Declaration of Churches in Korea on Peace and Reunification	109
Prayer	112
Chapter 11: The Impact on Ordinary Koreans	114
Reflection: Maximum Engagement	115
Humanitarian Impact of Division and Sanctions	117
Prayer	121
Chapter 12: The Churches Remember	123
Reflection: A Long Journey toward Peace with Justice	124
Love Engenders Hope: The Spirit of Tozanso	125
Prayer	129
Chapter 13: Tozanso – Towards Global Solidarity for Korea	130
Reflection: Global Solidarity	131
Global Solidarity in the Peace Process	133
Prayer	138
Chapter 14: Peace and Unity – An Elusive Goal	140
Reflection: True Peace	141
Peace and Unity are Elusive	143
Committed to Peace	148
Prayer	151
Chapter 15: Time to Take Action	154
Reflection: Is Unity in Korea Possible?	155
Finding the Best Way Forward	157
Prayer	164
Afterword: Ending the War, Building Peace	167
Joint Ecumenical Peace Message on the Occasion of the 70th Anniversary of the Start of the Korean War: 25 June 2020	170
한(조선)반도 전쟁 70 주년 세계교회 공동 평화선언문 2020 년 6 월 25 일	175
Joint Easter Prayer in English and Korean	179

Preface



**Rev. Prof. Dr Sang Chang,
WCC president for Asia**

The year 2020 marks the 70th anniversary of the start of the Korean War. It means that Koreans in the north and south have lived in the 70-year-long separation, hostility, and confrontation since then, and a formal peace treaty was never made. A duration of “70 years” takes on a special meaning biblically; it is a sign of God’s coming blessings after a long period of strife.

Now is the time for us to leave behind the pains of 70 years, to overcome the chasm created by the division and the Cold War, and for the Korean Peninsula to embrace the life of reconciliation and unification.

In this year of 2020, as an ecumenical expression of both lament and hope, the World Council of Churches (WCC) launched the Global Prayer Campaign: “We Pray, Peace Now, End the War.” It is an important point in our ecumenical Pilgrimage of Justice and Peace as we invite all Christians to deepen our relationship with God and each other by joining in prayer for the formal end to the Korean War and the replacement of the Armistice Agreement with a permanent peace treaty. We do this because we believe God will listen to our prayer to stop the 70-year-long hostility and confrontation and help us to realize the dream of peace and reunification on the Korean Peninsula.

This book traces the 70 years of modern Korean history, offering historical and geopolitical background on the division of Korea, as well as the spiritual and theological meanings of the global ecumenical initiatives for the peace and reunification on the Korean Peninsula. Each chapter will foster an awareness of the pain and suffering caused by the 70 years of Korean War, enlivened by personal stories, interviews, and prayers, beginning with a spiritual reflection that serves as a theological introduction to the chapter.

This book will remind us of the footsteps of the pilgrimage for peace and justice for the Korean Peninsula and urge us to seek God’s guidance

more earnestly. It represents our vision, hope, aspiration, and dedication, not just for peace on the Korean Peninsula, but for peace for the whole world. The Pilgrimage of Justice and Peace continues.

Contributors to the book are clergy, lay people, young people, scholars, veterans, and victims of the Korean War, including members of the Ecumenical Forum for Peace, Reunification and Cooperation on the Korean Peninsula (EFK). It offers constructive visions and ways in which the churches in Korea, together with other ecumenical constituencies work and witness together for peace and reunification on the Korean Peninsula.

I hope that this book will inspire churches, mission organizations, and ecumenical partners to renew and strengthen their support and commitment to ecumenical efforts for peace, reconciliation, and reunification of the divided Korean people.

I would like to express my appreciation and gratitude to the global pilgrims who stayed on the path of pilgrimage for the past 70 years, and I would like to remember the 70 that the Lord sent (see Luke 10:1–2). I pray that more will join in our pilgrimage for peace and reunification.

Rev. Prof. Dr Sang Chang is the WCC president for Asia. Rev. Prof. Dr Sang Chang is the former prime minister of South Korea and has served on various committees for reconciliation and reunification of the Korean Peninsula, particularly as the senior advisor to the Reunification Committee of the ROK government. She has served on the executive committee of the World Alliance of Reformed Churches (WARC) for two terms.

Introduction

**Rev. Prof. Dr Ioan Sauca,
interim general secretary WCC**

This year, 2020, is the 70th anniversary of the start of the Korean War. This conflict has destroyed millions of lives, left the entire country in ruins, and created divisions among people that are not just political, but based on terrible personal pain, suffering, and loss.

There is a very serious deterioration in the situation on the Korean Peninsula today. This is the result of the lack of progress in the diplomatic processes that began so optimistically in 2018, and of the provocative actions of some who cannot let go of their hostilities or restrain their antagonistic impulses. The opportunities for peace created by the initiatives of 2018 are being squandered, and we seem to be descending into another period of confrontation and renewed threat of catastrophic conflict. It is a bitter disappointment and a dangerous escalation.

There have been many such fluctuations between hope and despair during the more than 30 years of ecumenical engagement for peace on the Korean Peninsula. However, our faith is our source of hope and steadfast commitment for peace, because our God “is a God not of disorder but of peace” (1 Cor. 14:33).

It is exactly in a moment such as this, that as Christians we are called to take bold new steps for peace. And so, we come together, from many countries around the world, to say that after 70 years, it is time to bring an end to the war that has lain always in the background of inter-Korean relations since that terrible conflict took place.

It is time to find ways of taking real practical steps toward removing the permanent threat of war, toward peaceful coexistence on the Korean Peninsula, and ultimately toward reunification of the long-divided Korean people.

And when we fall into fear and despair, we do well to recall the words of St Paul to the Ephesians of his time: “But now in Christ Jesus you who

once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Eph. 2:13–14).

Rev. Prof. Dr Ioan Sauca is interim general secretary of the World Council of Churches (WCC). He is from the Orthodox Church in Romania and has served as Professor of Missiology and Ecumenical Theology at Bossey since 1998 and as its director since 2001.

The Light of Peace Series

This publication, the second in a series, aims to provide WCC member churches with resources for recognizing 70 years of unresolved conflict on the Korean Peninsula during 2020. The content is drawn from a variety of contributors, each with their own experience of, or expertise in, the Korean journey.

The first publication, *The Light of Peace: The Churches and the Korean Peninsula*, was launched in June 2020 and is available on the WCC website.

The Light of Peace: Churches in Solidarity with the Korean Peninsula builds and expands upon the first publication. Emphasizing the importance of the spiritual response, every chapter again starts with a spiritual reflection, followed by a text, and ends with a prayer.

Audience

The publication will serve as an educational, spiritual, and formation resource and encourage churches and individuals to pray for peace, reunification, and an end to the war and division on the Korean Peninsula. It could be used in Bible study or for Korea interest- and other groups; however, it should be viewed as a resource rather than a curriculum piece.

The reader or church leader can use chapters in any order, and learn something about Korea, share it with others, and offer resources for engagement and solidarity within their church and community.

Historical Background

In the introduction, the reader is provided with a brief history of the Korean people. It leads us to the next chapter, about the division of Korea in 1945, and how the Cold War has formed people's identities and continues to do so today.

The division of Korea was followed by the Korean War. Some of the soldiers who served are still alive. We will meet a few of them and hear

their stories. We also touch upon the tragedy of the diaspora, separated families, the impact today on ordinary Koreans, and the longing for unification. The shock of the war cemented the tone for subsequent relations between the two Koreas, each driven to suspicion and hatred of one another following the geopolitical divisions of the Cold War. Walls were built, fields were mined, and families were separated.

Women as Peace Builders, and Local-to-Global Ecumenical Activism for Peace

The book highlights women as important stakeholders in building peace and reconciliation and highlights how women have worked for peace on the ground in Korea for a long time.

The vital importance of the local churches and Christian communities in building peace, as well as the peace work that WCC has accomplished in the region and internationally, is also highlighted. The accompaniment of the global ecumenical community has had a significant impact on the process toward reconciliation and dialogue between North and South Korea.

Praying as a Method for Peace

WCC has invited all member churches to pray together annually on 15 August: a day celebrated as Liberation Day. Churches and Christian communities in South and North Korea developed praying as a method for peace. Two chapters of the publication will cover this journey—highlighting the vital role of Korean churches in the peace processes as well as the 1988 Declaration.

The Tozanso Process

Following an ecumenical consultation initiated by the WCC in Tozanso, Japan, in 1984, the ecumenical movement has played an important role through prayer, cooperation for reconciliation, dialogue, and peaceful reunification.

The Tozanso process is celebrated as leading to more than 30 years of ecumenical efforts to bring Koreans together through their shared Christian identity. Koreans from both sides of the divide share communion, faith, and hope, but the steps are fragile and fraught with challenges.

The Peace Process Going Forward

The Korean Peninsula has experienced 70 years in a state of war, and now it is time for action to end it. The Ecumenical Forum for Peace, Reunification and Cooperation on the Korean Peninsula (EFK) seeks a new way forward, guided by righteousness, faith, love and peace. Wisdom and experience of reconciliation, dialogue and peace is shared, to help answer the question: How can we build trust and cooperation in Korea today?

Editorial Team: *Anne Casparsson, Marianne Ejdersten, Rev. Dr Jin Yang Kim, Ivars Kupcis, Peter Prove, Rev. Seung-Min Shin and Lyn van Rooyen.*

Chapter 1

From Division to Reconciliation



My Father's Pain Still Lives in Me

Rev. James Chongho Kim

Genesis 33:3–4 shows Jacob and Esau embracing after decades of separation. This scene always makes my heart ache, reminding me of the two Koreas. My father escaped to South Korea from the North when he was only 16 years old. His diaries begin in the 1950s, with the hope of reuniting with his family. By the 70s, he was resigned to the hope of knowing when his parents passed so that he could hold a proper memorial service. I grew up seeing people like my father holding communal memorial services at places as near to North Korea as they could get. Dividing Korea at the 38th parallel not only divided the land but also loved ones. I have witnessed too many of their tears for too long.

After my father passed, I was able to locate his sisters in North Korea. When I met one of my aunts, I found it difficult to connect and suspected a case of a false identity. I did not attribute her silence to fear of retaliation for meeting an American nephew or being unaware that her youngest brother had escaped and survived to live in the USA. As our conversation stalled, she turned her face and I saw proof of my father in her profile. With a believing heart, I re-engaged, and she shared memories that could only come from my father's family.

My father's pain still lives in me. There were ten million families separated after the Korean War. After 70 years, these generations are now passing. I still pray for the peace and the reunification of Korea, trusting that God still hears our prayer.

Prayer

God who made Jacob and Esau finally come together and reconcile, God who made the Israelites return to their homeland to rebuild, I beseech your blessing to bring peace and reunification to the Korean people and nation.

Rev. James Chongho Kim is a senior pastor of the First United Methodist Church in Flushing, New York, USA. He is a member of the EFK and has led the ecumenical movement for peace and reunification on the Korean Peninsula as the president of the Peace Committee of the United Methodist Church.

A Prophetic Calling for Peace, Motivated by the Unfolding History of the Korean Peninsula

Rev. Dr Hong-Jung Lee

Since the high tide of the imperialism in the 19th century, the Korean people have been destined to suffer in the hegemonic struggle among imperial superpowers, with a series of foreign invasions and colonial dominations which have eventually led the Korean people into the tragic national division.

In the aftermath of Japan's victory in the Russo-Japanese War, the Taft-Katsura Agreement signed on 29 July 1905 created a basis agreement on the positions of the two nations in East Asian affairs, especially regarding the status of Korea and Philippines. The Japanese Prime Minister Katsura Tarō stated Japan's reasons for making a protectorate of Korea and the USA had acquired the Philippines following its victory over Spain in the Spanish-American War of 1898. As a result of the Japanese and USA involvement in its foreign affairs, Korea became a nominal protectorate of Japan in 1905 and was completely annexed by Japan in 1910. It opened 36 years of forceful Japanese occupation, which lasted until the end of the World War II in 1945.

Franklin Roosevelt, Winston Churchill, and Chiang Kai-shek met at the Cairo Conference from 22 to 26 November 1943, and agreed that Japan should lose all the territories it had conquered by force. Being mindful of the enslavement of the Korean people, the three superpowers determined that Korea should become free and independent in due course. At the Yalta Conference from 4 to 11 February 1945, Roosevelt raised the idea of a trusteeship over Korea with Joseph Stalin. Stalin did not disagree but advocated that the period of trusteeship should be short.

On 8 August 1945, two days after the atomic bomb was dropped on Hiroshima, the Soviet Union declared war on Japan. Soviet troops advanced rapidly, and the USA became anxious that they would occupy

the whole of Korea. On 10 August 1945, two young officers, Dean Rusk and Charles Bonesteel, were assigned to define an American occupation zone. Working on extremely short notice, and completely unprepared, they used a map from the *National Geographic* to decide on the 38th parallel. They chose it because it divided the country approximately in half but would place the capital, Seoul, under American control. They might have been aware that Japan once negotiated with Russia about sharing Korea along the same parallel. The USA and the Soviet Union occupied two parts of the country, placing 16 million Koreans in the American zone and nine million in the Soviet zone.

On 10 May 1948, UN-supervised elections were held in the US-occupied South only. The anti-communist, Syngman Rhee, won the election, while Kim Il-sung was appointed as the leader of North Korea by Joseph Stalin. This led to the establishment of the Republic of Korea (ROK) in the South on 15 August, which was promptly followed by the establishment of the Democratic People's Republic of Korea (DPRK) in the North on 9 September.

Seeing the division of Korea as controversial and temporary, the armed forces of each side engaged in a series of bloody conflicts along the border. These conflicts escalated dramatically when North Korean forces invaded South Korea on 25 June 1950, triggering the Korean War. The UN intervened to protect the South, sending a US-led force.

The Panmunjom System

Soon after the signing of the Korean Armistice Agreement, the Mutual Defense Treaty between the USA and the ROK was signed on 1 October 1953. The treaty commits the two nations to provide mutual aid if either faces external armed attack and allows US military stations to be based in South Korea. The treaty states that the ROK grants, and the USA accepts, the right to dispose US land, air, and sea forces in and around the territory of the ROK.

The Armistice Agreement, along with the Mutual Defense Treaty, is said to mark the beginning of the so-called Panmunjom System. During the Korean War, the San Francisco Peace Treaty was signed mostly between Japan and the Allied Powers, making post-war Japan the economic beneficiary. The treaty came into force on 28 April 1952, officially ending the American-led Allied occupation of Japan. Immediately following the

signing of the San Francisco Peace Treaty, the Treaty of Mutual Cooperation and Security was signed between the USA and Japan.

The San Francisco-Panmunjom Regime, as a “negative” peace system, institutionalized various types of structural violence on each side of the Cold War system. It escalated inter-Korean tensions for the sake of their own hegemony and violated people’s life security. In the Cold War division, the North and South Korean state governments not only failed to fulfil their security obligations to the people, but also became the principal perpetrators of violence against their own people, using the protection of their system as a pretext.

People in the North and South have become antagonistic strangers toward each other, deeply distorted by a Cold War consciousness and culture. As result the Korean Peninsula has now been sunk into the quagmire of the global military industrial complex of mass destruction on an apocalyptic scale.

Chairman Kim Jong-Un has declared North Korea a nuclear missile-powered normalized state ready to use nuclear-armed missiles to protect its sovereignty.

China and Russia, as border-sharing neighbours, do not want the collapse of the North Korean government, an influx of refugees over the border, or meddling from the USA in the region. Worrying about North Korea’s repeated nuclear tests and missile launches, they consistently speak up for the denuclearization and the protection of the peace and stability of the Korean Peninsula, insisting that the relevant issues be resolved through dialogue and cooperation. Reacting against the North Korean government, however, the USA has developed an apocalyptic scenario on the Korean Peninsula, including a possible nuclear war. A peaceful solution to exclude such a negative scenario could be found on the basis of cosmopolitan common sense, peaceful pragmatism, and an instinct for self-preservation. The USA should not use any military might against the North and should seek a peaceful solution on the basis of the Panmunjom, Singapore, and Pyongyang Declarations in 2018.

The denuclearization of North Korea is a means, not an end. To hold the potential for peace and stability in North-East Asia hostage while demanding a non-nuclear North Korean regime is nonsensical. Instead of denuclearization, real progress must come from closer relations between the two Koreas, and this requires lifting sanctions. People do not want

war but peace, and people know no other way than peace. Peace must come before denuclearization. Denuclearizing North Korea can wait, but what cannot wait is peace on the Korean Peninsula, right now. Peace building is the only way to denuclearize the Korean Peninsula and to cultivate a Nuclear-Free North-East Asian community in a post-Fukushima apocalyptic context, joining the emerging international consensus for a humanitarian ban on nuclear weapons.

The division of the Korean Peninsula was the most reckless compromise between the USA and the Soviet Union, based on a short-term tactical expediency rather than a long-term strategic vision for the suffering people under the forceful Japanese occupation. It embodies the most painful remnant of the ignominious ideological political turbulence of the Cold War era. This division and the Korean War are paradigmatic reactions in violation of the divine covenant. They are a structural sin against God, humanity and nature; and they are in contradiction to God's will for the fullness of life for all.

Theological Perspective

If we see the history of the Korean people from the perspective of the whole story of God's salvific action in the world and of what God want for the world, the division of the Korean Peninsula is not the end of the history of the Korean people. The death of Jesus was not the end of the story, but a key transition to allow the story to come to its genuine fulfilment: resurrection. So too, the division of the Korean Peninsula is a human-induced wilderness which we will, with God's grace, eventually transform so that we can realize the fulfilment of the exodus, the liberation and the jubilee.

From a theological perspective, the division of the Korean Peninsula is an omega point toward achieving renewal and transformation, in which God's people are called to engage in healing and reconciliation, justice and peace, and life-abundant peaceful coexistence of the Korean nation. It is in such a faith setting that the cup of suffering caused by the division and war can be transformed into the cup of hope for the fulfilment of liberation of the Korean Peninsula

We, the people of God, cannot compromise our faith in Jesus Christ by any attempt to make any kind of war, particularly nuclear war, which totally destroys God's face as seen in the faces of people and nature. We,

the people of God living in the Korean Peninsula, desperately implore global religious civil societies' compassionate eucharistic solidarity in accompanying us in a prophetic witness to the truth and light in Korea, which will break the chains of Cold War division.

We, the healing and reconciling faith community, may strengthen our role and capacity as peace mediators, and offer our eucharistic solidarity based on mutual trust, willingly taking the risk of believing in one another. By developing positive peace in our daily lives, by enhancing people's life security, and by breaking the chains of Cold War division, we can renew and transform the people of North and South Korea from victims of division and war into the new creation of jubilee in which the truth reigns.

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Rev. Dr Hong-Jung Lee is the general secretary of the National Council of Churches in Korea. He is based in Seoul, South Korea, and is a member of the steering committee of the EFK.

Prayer

God of life,

We bring before you the people in Korea, from Unggi in the North-East to Seogwipo on Jeju Island in the South. You know them by name. You know of their suffering over centuries, their longing for freedom and for self-determination. You know their journey since 1950 when the war began—a war that did not end since then.

We stand in solidarity with your people on the Korean Peninsula and we pray for peace and justice, for an end to the threats of nuclear weapons and all kinds of military actions, for the right of self-determination for the people in Korea and for a future of hope.

Jesus, redeemer of the world,

We bring before you the people in Korea, from Unggi in the North-East to Seogwipo on Jeju Island in the South. You know them by name. You know of their hurts because of all the injustices and divisions they have been facing. Families divided, not knowing of one another's joys and pains. Prejudices are bearing bitter fruits of fear of the others.

We stand in solidarity with your people on the Korean Peninsula and pray for an end to this division, for ways to get to know one another and to recognize the brother and sister, for reconciliation and for healing.

Holy Spirit, source of new beginnings,

We bring before you the people in Korea, from Unggi in the North-East to Seogwipo on Jeju Island in the South. You know them by name in their longing for life in abundance and for restored relationships. And you know of the suffering of the earth because of the military presence and the exploitation of natural resources.

We stand in solidarity with your people on the Korean Peninsula and we pray for healing, not only of the souls, but also of nature, and for new ways of living in harmony with one another and with mother earth.

Triune God, God of mercy, justice, and peace, hear our prayer.

***Bishop Rosemarie Wenner** is the Geneva secretary of the World Methodist Council. Bishop Wenner is based in Germany and works as a liaison of the World Methodist Council to the World Council of Churches.*

Chapter 2

A Pawn of World War II



Examples of Peacemaking

Thomas Kemper

Blessed are the peacemakers, for they will be called children of God.

—**Matt. 5:9**

*The beatitude on peacemaking comes alive in the examples of men and women who work for reconciliation in real times and places. I have been blessed to know peacemakers grounded in Jesus' calling and devoted to peace and reunification in Korea. They have taught me about the dedication and, from the German expression for perseverance, *langer Atem*, or 평화와 통일을 향한 긴 호흡, required of agents of transformation.*

Bishop Hee Soo Jung, born in South Korea and now the United Methodist resident bishop in Wisconsin USA and president of the General Board of Global Ministries, has been a bridge builder since his teen years as a Christian in a Buddhist/Neo-Confucian family. While excelling in church leadership, he always has time for peace initiatives in Korea and for serving as guide and teacher on matters related to the peninsula, especially on the importance of achieving a formal peace treaty to the war launched 70 years ago.

The Rev. Dr James T. Laney was in Korea with the US military as a Methodist missionary and educator, and, from 1993-1996, as US ambassador to South Korea. He also served as a seminary dean and president of Emory University in Atlanta, Georgia. Dr. Laney and his wife Berta always put their time in Korea high on their list of life's blessings, and they have been active across decades in Korean peace efforts. Dr Laney received the 2019 Peace Award of the World Methodist Council. One of the Laney's great contributions to peace in Korea has been recognizing the need to appreciate the culture, language, and values of the Korean people.

Prayer

Thank you, God, for peacemakers such as Bishop Jung and Berta and Jim Laney. May we learn from them the attitudes and skills needed to become reconcilers and transformers. In Jesus' name.

Amen.

Thomas Kemper is based in Atlanta, Georgia, USA. Kemper is a member of the Commission on World Mission and Evangelism. He is the general secretary for the General Board of Global Ministries of the United Methodist Church and a member of the EFK.

The 1945 Division of Korea and Its Lasting Aftermath

Alexander Ilitchev

Korea has a long history with glorious, as well as turbulent and sometimes tragic pages. For centuries, however, the Korean nation stayed united.

Korea was under Japanese colonial rule from 1910 to 1945. By early September 1945, the Soviet army had defeated the Japanese forces stationed in Manchuria and in the North of the Korean Peninsula.

Contrary to the expectations of Koreans, who hoped to see their country regaining independence, the liberation of Korea was accompanied by the division of Korea along the 38th parallel, pursuant to an agreement between the war allies. The United States occupied the zone to the south of that line, and the Soviet Union the zone to its north. No public records indicate that the USA and USSR consulted any Korean party regarding their decision to divide Korea. Nor have they provided any rational explanation for their action.

The idea of “trusteeship”, later transformed into occupation of Korea, originated with and had been promoted by the USA, with the reluctant acquiescence of the Soviet Union.

To date, 75 years since the end of the World War II, the Korean Peninsula remains divided into two separate and ideologically antagonistic states, known as the Democratic People’s Republic of Korea (DPRK) in the north and the Republic of Korea (ROK) in the south.

After the Moscow conference in December 1945, the USSR and USA established a joint commission consisting of representatives of the USA command in southern Korea and the Soviet command in northern Korea “to assist the formation of a provisional Korean government and with a view to the preliminary elaboration of the appropriate measures” (including trusteeship). It was agreed that, “in preparing their proposals the Commission shall consult with the Korean democratic parties and social

organizations.” The Commission turned out unable to solve the issues envisaged for it in the Moscow Agreement. The main sticking point was the inability of the two sides to agree on the definition of “democratic parties and social organizations.”¹

In September 1947, secretary of State Marshall stated in his address to the UN General Assembly: “It appears evident that further attempts to solve the Korean problem by means of bilateral negotiations will only serve to delay the establishment of an independent, united Korea. It is therefore the intention of the USA Government to present the problem of Korean independence to this session of the General Assembly.”

Creation of Two Korean States

On 14 November 1947, the UN General Assembly adopted the USA-sponsored resolution.²

The resolution decided to establish a UN Temporary Commission on Korea and recommended that the elections of representatives of Korean people, “constituting a National Assembly, which may establish a National Government of Korea”³, be held not later than 31 March 1948, under the observation of the Commission.

Importantly, the resolution stipulated that “the number of representatives from each voting area or zone shall be proportionate to the population.”⁴ This ensured that the deputies elected in South Korea would automatically outnumber the number of representatives elected in the North. The Soviet delegation argued against the resolution, pointing out that the UN had no jurisdiction over Korea and that foreign troops must withdraw before creation of a unified Korean government. It insisted that

1. Byrnes, James F, et al. “A Decade of American Foreign Policy 1941-1949 Interim Meeting of Foreign Ministers, Moscow.” *Avalon Project - A Decade of American Foreign Policy 1941-1949 - Interim Meeting of Foreign Ministers, Moscow*, 27 Dec. 1945, avalon.law.yale.edu/20th_century/decade19.asp.

2. Charles Krauss, “Failed Diplomacy: Soviet-American Relations and the Division of Korea,” May 18, 2020, para. 14. <https://www.wilsoncenter.org/blog-post/failed-diplomacy-soviet-american-relations-and-division-korea>

3. General Assembly resolution 112(II), The Problem of the Independence of Korea, /RES/112(II) (13 November 1947), available from [https://undocs.org/en/A/RES/112\(II\)](https://undocs.org/en/A/RES/112(II))

4. *ibid*

their proposal to withdraw foreign troops from Korea should be considered in the United Nations General Assembly before any discussion of an UN-organized elections. Furthermore, it insisted that the entire debate should come to a stop until Korean representatives were invited to the UN to participate. The Soviet delegation also refused to take part in the UN Commission.

Elections, accompanied by widespread violence and massive irregularities, took place in South Korea on 10 May 1948. The North Koreans did not participate in the elections, nor did they recognize the results of the elections. The UN commission, barred from North Korea, pronounced the results to be valid.

The new National Assembly of the Republic of Korea convened for the first time on 31 May 1948 and elected 73-year-old Syngman Rhee as its chairman. After considerable debate, the assembly produced a constitution in July 1948 and elected Rhee president of the republic. On 15 August 1948, General MacArthur proclaimed the Republic of Korea (ROK) in Seoul. As Rhee was formally inaugurated as president, the governmental authority of the USA armed forces in Korea came to an end⁵. In December 1948, the UN General Assembly declared that the ROK was the only lawful government in Korea.

On 18 November 1947, the Supreme People's Assembly of North Korea set up a committee to draft a constitution. The committee adopted the new constitution in April 1948, and on 25 August, elections to the Supreme People's Assembly were held with a single list of candidates. The constitution was ratified on 3 September at the first meeting of the Supreme People's Assembly. Kim Il Sung was appointed premier, and on 9 September the Democratic People's Republic of Korea (DPRK) was proclaimed, with the capital in Pyongyang. On 12 October, the USSR recognized the DPRK as the only lawful government in Korea.

On 19 September 1948, the USSR notified the USA that all Soviet forces in Korea, most of which were withdrawn by mid-1946, would depart by the end of the year and expressed the hope that US troops

5. "The House Divided The Americans Occupy South Korea." *Policy and Direction: the First Year*, by James F. Schnabel, Office of the Chief of Military History, United States Army, 1972.

would do likewise. The USA formally recognized the Republic of Korea on 1 January 1949 and withdrew its troops from the country by the end of June that year.

Formal Division of Korea

The creation of two Korean states finalized and formalized the division of Korea. The DPRK set course toward a “people’s democratic state” along the Soviet political model. The ROK declared course toward an American political and economic system. Each of the Korean states considered itself the only lawful representative of the Korean people, containing such a provision in their respective constitutions.

The Korean War began as a civil war, rooted in the division of Korea and the inability of the USA and the Soviet Union to find a diplomatic solution to the problem they helped create. The Korean War is a product of the Cold War.⁶

Another factor of critical importance is that Korea, liberated by outsiders, did not have domestic forces that were influential and capable enough to consolidate the nation. The former elites were largely discredited by their collaboration with the Japanese colonial administration. The patriotic individuals had to emigrate to China, USA, Russia and other countries. The liberated Korea witnessed the rapid birth of multiple political parties and movements, but they were unable to overcome the deep ideological and political differences among themselves and, therefore, to undertake an all-Korean mission.

Not to mention that neither Washington nor Moscow had in mind the establishment of national democratic parties or movements. Initially the Soviet Union did undertake efforts to reconcile various Korean political forces and opponents, but did not succeed. The USA supported pro-American right-wing nationalists. Pyongyang, with Moscow’s support, focused on strengthening the monopoly of left-wing forces and their sympathizers.

It was the irreconcilable political and ideological confrontation between Moscow and Washington that prevented the World War II allies,

6. Charles Krauss, “Failed Diplomacy: Soviet-American Relations and the Division of Korea,” May 18, 2020, para. 17. <https://www.wilsoncenter.org/blog-post/failed-diplomacy-soviet-american-relations-and-division-korea>

despite their declared positions, from helping Koreans to unite, overcome their divisions, and create a common Korean government.

Obviously, the breakdown in Soviet-American diplomacy between 1945-1947, followed by the policies to patronize their respective parts of Korea, perpetuated the division of Korea and contributed greatly to the start of the war in 1950.

Unification and Independence

Today the USA provides South Korea with security protection, including the so-called nuclear umbrella, and stations about 28,000 troops in the country. It continues to enjoy considerable, sometimes decisive, influence on South Korea's relations with the North. The paramount priority for the USA is dismantling the nuclear weapons program pursued by the DPRK. The paramount priority for the DPRK is making the USA abandon its "hostile policy" towards the country.

The DPRK, on the other hand, had gradually adopted a policy of distance from the Soviet Union and China since Stalin's death in 1953. While enjoying their economic and, until North Korea's first nuclear test in 2006, military assistance, Pyongyang has introduced the ideology of "*juche*," with self-reliance as one of its core elements.

In a joint statement on 4 July 1972⁷, the North and South proclaimed that "The reunification must be achieved with no reliance on external forces or interference. It must be achieved internally. Second, the reunification must be achieved peacefully without the use of military forces against the other side. Third, both parties must promote national unity as a united people over any differences of our ideological and political systems."⁸ Since then, Pyongyang has made "By our nation itself" its guiding principle in relation to inter-Korean affairs.

Vowing to deter attack against the country, first and foremost by the USA, as well as not to depend on others for its security, North Korea has been pursuing nuclear weapons for the last two decades. Russia and China, while opposing nuclear weapons on the Korean Peninsula, are determined to see the DPRK-USA standoff and the related nuclear issue

7. The July 4 South-North Joint Communiqué. 4 July 1972. <https://peacemaker.un.org/korea-4july-communicue72>

8. Ibid.

resolved through diplomacy. They also support inter-Korean engagement, although the latter is heavily dependent on the state of relations between Pyongyang and Washington.

In April 2018, leaders of the two Koreas declared their intention to bring forward “the future of co-prosperity and independent reunification led by Koreans” in the Panmunjom Declaration⁹.

Hopefully, that will be the case.

Alexander Ilitchev is a senior fellow at The Mansfield Foundation and a senior adviser for Center for Energy and Security Studies (CENESS). He has been involved in various activities related to peace and security on the Korean Peninsula for the last 20 years.

9. Panmunjom Declaration on Peace, Prosperity and Reunification of the Korean Peninsula. <https://www.mofa.go.kr>

Prayer

We pray to you, thinking of Koreans who have been hurt by long division and fear of war. Divided reality has given people unbelief and pains too long.

This reality is ongoing suffering and it causes our pain and struggles in the communion of the global church.

Lord, peace on the Korean Peninsula is not just theirs. The peace of the world can be made closer through peace on the Korean Peninsula.

Now, we join a campaign to remember the 70th year of the Korean War and to engage the world churches for the support of the peace treaty and reconciliation of North and South Korea. Bless this historic moment as the Korean church and the world church are joining again for this significant liberation and freedom.

Do you remember the many people who have lived a scissored life every day? How long, Lord?

Tears shed so long, and shed all over the world, as we struggle and miss our separated family and friends.

We thanked the Lord to see the leaders of South and North Korea stopping the cold war and talk and exchange with such vision. We thrilled to see the Lord grant the initial step toward the peace to the Korean Peninsula after seeing the leaders of North Korea and the United States meet and share a dream of reconciliation.

Lord, may you be a mediator. And create a relationship of reconciliation, not a tragedy and confrontation anymore.

Use your cross as a sign of the end of division and help us to begin to love one another. Help the Christians scattered around the world to share in the 2020 year for building peace and reconciliation.

We pray earnestly in the name of the Lord.

Amen.

Bishop Hee-Soo Jung is the resident bishop in the Wisconsin Annual Conference of the United Methodist Church and president of the General Board of Global Ministries. He is a member of the WCC Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula.

Chapter 3

Tragedy – The Korean War



No Gun Ri

Tom Kennedy

I came to the infamous site where 400 South Korean civilians were massacred by US troops from 26 to 29 July 1950, early in the Korean War. I was one of five delegates of the Veterans for Peace, USA, sent to Korea to support efforts to prevent the peasants from being kicked out of their land to expand the US base in South Korea.

Our delegation and the hosts, including a retired South Korean general, stood in a circle looking down at the entrance to the tunnel that trains take across to the village of No Gun Ri. We saw that there were bullets in the tunnel entrance. We wondered what happened there.

A small altar of flowers and pictures commemorated some of the children and mothers who died here 60 years ago.

In a small group of about ten people, a woman was weeping alone. As a 9-year-old girl, she watched in horror as everyone around her was shot down. From machine guns and planes, bullets attacking the village entrance and train tunnels were poured.

She spoke softly and appealingly as we struggled to understand this terrifying event. In the noise and screams of death, her parents and siblings died. She got up and looked at her dead family, but her left eye came out and was in her hand.

Now, 60 years later, I hold this 9-year-old girl in my arms as if expressing an apology.

Tom Kennedy is an American veteran who served in the Korean War. He is a member of Veterans for Peace, USA.

US Veterans Work for Peace on the Divided Korean Peninsula

Rev. Paul Jeffrey

Seventy years after the beginning of the Korean War, many surviving US veterans of that conflict are working hard for peace on the Korean Peninsula.

“For the first 50 years, I didn’t speak much about the war. I don’t remember telling anybody about it,” said Stan Levin, a veteran in San Diego, California. “But now I’m over that hump and I won’t stop talking about it. I’m vehemently anti-war.”

Veterans are joining church leaders and peace activists around the world in an appeal for reconciliation on the Korean Peninsula.

Levin, who, like most Korean War vets, is in his 90s, admits that the enthusiasm for war he once felt has disappeared over time.

“I really believed that what we did in Korea was the right thing to do. It was under the United Nations, which I do believe in. But now, I question everything,” he said. “There were no good times in Korea. Korea was really bad. A lot of people died for nothing.”

During the last decade, Levin has participated in a local chapter of Veterans for Peace. The group protests at military air shows and other events, holding anti-war banners and distributing leaflets in support of peace. “We raise as much hell as we can,” he said.

Levin also returned with other veterans to South Korea, participating in the blockade of a US military base under construction on Jeju Island, off that country’s southern coast. The base was finally opened in 2016, despite more than a decade of protests by environmentalists and anti-war activists. Levin and the other veterans spent a week on Jeju; yet not only did they fail to stop construction of the naval base; in recent years the South Korean government has moved to begin construction of a new air base. “Damn them for that,” Levin said.

Post-Traumatic Stress

The San Diego Veterans for Peace chapter distributes sleeping bags to homeless people in what is has dubbed “Operation Compassion.” Jack Doxey, another Korean War veteran in San Diego, says the people they help include an inordinate number of veterans, many of whom landed on the streets as a consequence of post-traumatic stress disorder experienced in the wake of military service.

Doxey says the group has distributed more than 4000 sleeping bags so far, just in the city’s downtown. “And we’re not running out of customers. The situation is getting even more serious,” he said.

Doxey says the homeless veterans were used by the government to fight wars, then abandoned when they came home. It’s a lesson he says he learned early on in Korea: “It was the monsoon season, and I set my rifle down in the trench. A sergeant told me that if I damaged the weapon, he would court-martial me. ‘We can replace you. You’re a dime a dozen, we can replace you in a heartbeat,’ he told me. The weapon was more important.” “When I went (to Korea) as a young kid, I had the American flag between my teeth. With that statement, I opened my mouth and let the flag drop into the trench, never to take it up again.”

Obligation to Work for Peace

Pete McCloskey was wounded twice as a Marine second lieutenant in Korea, and he has the medals to show for it. But he came home and eventually became a peace activist. A former member of the US Congress from California, he ran for the Republican nomination for president in 1972 and 1988, anchoring his campaigns on opposition to US involvement in foreign wars.

“There’s no glory in war. It’s just a bunch of scared guys trying not to let other scared guys see how scared you are,” he said.

McCloskey led six bayonet charges while fighting in Korea, but says he came home feeling an obligation to work for peace.

“If you’ve had the privilege of being scared to death in a war, and you’ve seen what happens when bombs land and tear people apart, burn them to death and cause terrible casualties, you have the privilege, maybe the duty, to oppose war during your lifetime. Because you’ve seen it and these people who want to go to war have never seen it,” he said. “There’s

nothing worse than a war wimp, or a chicken hawk, who wants to go to war, but who in their youth was afraid to subject themselves to that risk.”

McCloskey, who today lives on a small farm in northern California, says the 70th anniversary of the war offers a unique opportunity to build peace and reconciliation on the Korean Peninsula, but only if ordinary people take control of the discussion.

“I believe very strongly that there are huge numbers of people in both North and South Korea who want to see Korea united as a single people. They’ve got 4000 years of history. They fought against the Chinese. They fought against the Japanese. They have the same pride in themselves that we saw in the Vietnamese, who under Ho Chi Minh fought to reunite their country,” he said. “How do we get peace in Korea? We get it by the people taking over from the generals. Same as in my country, the United States.”

Rev. Paul Jeffrey is a United Methodist photojournalist based in Oregon, USA. A founder of Life on Earth Pictures, he has reported frequently from the Korean Peninsula, including a recent article about elderly Korean women who laboured as sex workers at US military bases in the 1950s.

War, Peace, and Future

Jung In-cheul

I am a veteran of the Korean War. In my early 20s, I joined the US military, based in Okcheon, Chungcheongbuk-do Province, Korea. Captain Henry trained me how to fire the gun. There were intermittent battles in Youngdong, Sunsan, and Gumi. We retreated from Okcheon to Waegwan, where we could no longer step back. Around 5:00 p.m. on 16 August 1950, we diligently climbed the mountain with some water, food, and ammunition for a week. We advanced about 50 meters on Hill 303 by about 4:00 a.m. the next day, but a division of the Korean People's Army was already in the highlands, so we were completely surrounded by them.

The hill changed hands many times after repeated attacks and counterattacks. We ran out of a week's worth of ammunition. Eventually, hand-to-hand combat broke out, and we were forced to retreat down the mountain due to lack of power. In the process of retreat, I fell into a steep valley. Captain Henry reached out to save me, but unfortunately, he was shot and died immediately.

I couldn't carry him back. This painful experience has been a traumatic memory through my whole life. I will never forget the day, the 17 August 1950, when Captain Henry saved my life. I've lived my entire life in regret that I didn't bring him back with me.

Koreans suffered dreadfully during the Korean War and lost about 2.5 million lives. Both North and South Korea suffered massive damage to their economies and infrastructure. The Korean Army was very weak when the Korean War broke out. Many young men and women were drafted into the army, and were forced to give up on their dreams. They sacrificed their lives to ensure South Korea's survival.

There is nothing I can compare with my experience of the Korean War, but I'm sure that there must be so many people who live with these terrible memories. It has been a long time since the armistice agreement was signed on 27 July 1953, but still I cannot escape the sad memories of the terrible Korean War. I felt as if I was in hell where I saw my fellow

comrades die from the bullets on the battlefield. I think that the foes who were targeting me were also young soldiers, who were pushed into the battlefield to protect their families.

Wars take away many precious lives, all of which are gifts from God. It cannot be justified by keeping the ideology of the Cold War. Some people say that peace comes from military forces. However, these words are not valid and used by those who do not understand the devastation of war.

Keeping peace through armed forces only creates another armed conflict. In order to keep true peace, we need to learn from past mistakes and teach the next generation about our errors so that they do not repeat them. As Winston Churchill said: “A nation that forgets its past has no future.” We need to teach our descendants about the painful past, so that they can build a more peaceful future.

(Originally written in Korean)

***Jung In-cheul** is a Korean veteran who served in the first Cavalry Division of the US Army in the Korean War.*

Dr Bruce Cumings: The Korean War Is Still the Original “Forever War”

Susan Kim

During a 2020 webinar attended by more than 500 people from across the world, Prof. Dr Bruce Cumings spoke candidly about the history of the Korean War and the role of the USA in the failure to find lasting peace. Cumings, a preeminent historian, teaches modern Korean history, international history, and East Asian political economy at the University of Chicago. The webinar was organized by the Korea Peace Network, Korea Peace Now! Grassroots Network, Peace Treaty Now, and Re’Generation Movement.

The event was purposely held on 25 June, considered by many to be the date on which the Korean War began 70 years ago. Three days earlier, members of the World Council of Churches (WCC) fellowship and national councils of churches gathered online, pledging to walk beside their sisters and brothers on the Korean Peninsula in their quest for peace.

While releasing an ecumenical message, they prayed and hoped that, on the 70th anniversary of the start of the Korean War, the path to peace will at last be realized.

The path is still fraught with obstacles. “Still, there is no peace agreement and the war endures, along with its traumas and aftermath,” said Jongdae Kim, co-founder of Re’Generation, as he called for a moment of silence. “It took the lives of approximately two million civilians and troops, and separated countless families along the border.”

Cumings has a special term for the 70 years of conflict on the Korean Peninsula: “a forever war.” He said: “Americans have started to talk about ‘forever wars’—like the war in Afghanistan, the war in Iraq—as if they’re something new, but the original ‘forever war’ is the war in Korea, and even though the peace has generally been held by an armistice since 1953, the war is not over and it could resume almost at any time.”

Cumings also emphasizes that the actual start to the Korean War may be 75 years ago, not 70. In fact, historians and advocates alike are debat-

ing the commonly named starting date of 25 June 1950. “The US sent 25,000 troops to Korea in September of 1945,” he said. “They set up a three-year military government. They left a military advisory group up until the war, and most people don’t even know about it.”

Unknown Occupation

People may know about the occupation of Japan or Germany, but they don’t know about the occupation of Korea, Cumings argues; and “yet the US had a very central role in shaping much of South Korean history ever since by the people they chose to work with.” He added: “The American military occupation is just unknown or, if it’s known—it’s forgotten.”

Naming the starting date of the Korean War comes down to a political judgement, Cumings argues. “It’s the official story of the United States and the United Nations,” he said. “Always those official stories need to be challenged. All historians should be revising existing literature when they publish. As to June 25, anybody with any fairness in mind and justice in mind can go to the 1949 volume of the foreign relations of the US, which is put out 35 years after that fact, full of top-secret documents and you see all of this about the border fighting and a very near war that came in August 1949.”

In the mid-1940s, the US Department of State disagreed with then-president Franklin Roosevelt’s policy on Korea. “Roosevelt wanted a trusteeship,” said Cumings. “But the state department wanted a preponderant role in Korea, and they felt the only way they could do that was with a military occupation.”

After Roosevelt died in February 1945, the USA proceeded with a military occupation. Why? “The primary reason was the state department thought Korean guerrillas—which they put as high as 30,000—would come back from World War II and Manchuria and easily take over Korea,” said Cumings. “This is just a colossal strategic failure when it comes to American policy toward North Korea.”

His interpretation of history shows us how easy it is to get onto a war—and how desperately hard it is to get out of one. “We are still locked in a very dangerous embrace with the North Koreans,” he said. “What we do to them—and have done since 1949, before the Korean War—is to slap on embargoes and sanctions.”

North Korea May Be the Most Sanctioned Country in the World

The WCC has long been concerned by the counterproductive effects of stringent sanctions against North Korea because of the obstacles it poses to diaconal cooperation and humanitarian support in times of natural disaster, and because of the negative impact on the political environment for dialogue and peacebuilding.

Cumings estimates that North Korea may be the most sanctioned country in the world currently, and certainly is the most sanctioned country over the last 71 years. “I don’t know any positive result that’s come from that,” he said. “A great deal of hostility has emanated from these policies, but they don’t work.”

Cumings listed five major wars in which the USA has been involved since 1945, with the Persian Gulf War the only one considered a victory by his measure. “You have a stalemate in Korea, a defeat in Vietnam, a probable defeat in Afghanistan—the Taliban is stronger than they were when we invaded Afghanistan—and civil wars in Iraq that still are not solved,” he said. “In all these cases, the central problem was political.”

He added: “One thing I’ve tried to get across to a lot of people—I think to no avail—is that Korea belongs to the Koreans,” said Cumings. “For the North Koreans, who are laser-focused on this history, they haven’t settled things with Japan or South Korea or the United States—and here we are in 2020.”

The Korean War Remains One of the Most Violent Wars in History

The Korean War remains one of the most violent wars in history. “Not just the soldiers facing up to each other and dying but hundreds of thousands of civilians who were killed in political massacres, primarily by the south, either by the government or by right-wing youth groups,” he said. “I just think there was no way the North Koreans were ever going to allow all of this to go on in the south as their leftist friends were slaughtered. South Korean forces started slaughtering leftists willy-nilly.”

Civil war is the essence of the Korean conflict, Cumings argued. “The US involved itself for reasons having very little to do with Korea—mainly to keep a front-yard defence for Japan,” he said. “They couldn’t care less about saving South Korea, really.”

For Catherine Killough, advocacy and leadership coordinator of Women Cross DMZ, the history of the Korean War is tied into her own family. “The Korean War is a deeply under-appreciated event in US history,” she said. “As someone who grew up in the US, I have been on a long journey to understand my own Korean family’s history and in many respects to unlearn the distorted conventional narrative on Korea that those of us growing up in the US have had to do.”

Killough said that US policy is obviously principally concerned with North Korea’s nuclear weapons program, which began in earnest in the 1990s. “But many people may be surprised that—and in fact many US lawmakers are loath to acknowledge—that the US first introduced nuclear weapons to the Korean Peninsula in 1958, which was an obvious violation of the armistice agreement,” she said. “Even though the US has since removed nuclear weapons from South Korea, it still maintains nuclear assets in the region, and South Korea is technically under the US nuclear umbrella—and the Trump Administration is actively working today to modernize and expand our nuclear arsenal.”

Cummings urged students to use first-hand sources to interpret history for themselves as they work toward a peaceful future on the Korean Peninsula. While hope for peace has been rising and falling during the last decade, he believes that currently there is little being officially done by the USA to encourage peace. “[US president] Donald Trump seems to have washed his hands entirely of this whole issue,” said Cummings. “There’s much that could be done.”

Susan Weller Kim is a freelance journalist, based in Laurel, Maryland (US). She often writes and edits news related to peace and justice for WCC Communications.

Prayer

Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you” (John 20:21).

O Lord Jesus, God incarnate,
who died on the cross to show us the true hope of
resurrection!

O Lord of Hope,
who gave us a new land of peace in a gloomy Japanese colonial era,
as you liberated the people of Israel from the bondage
of slavery!

O Lord of Peace,
who reached out first to the disciples who hid themselves in fear
in the upper room!

You have given us love and hope as your amazing gifts rather than
our own merit.

We have turned away from you by following the paths of
greed and our desires.

We have been suffering from the division as we trust in foreign powers
rather than you.

As this year 2020 marks the 70th anniversary of the start of Korean War, we look back to the past.

We tried to prove ourselves through exclusion, discrimination, and superiority, and those vain acts perpetuate the division as the ancient people built the Tower of Babel.

We have learned that the peace of God is always possible by denying ourselves, but we never achieve your peace by practicing the exclusion.

As we become one with your peace, may the North and the South become one in your peace.

Lord, help us to faithfully respond to your calling to be peacemakers in this divided land and make us the instruments of your peace.

We pray in the name of Jesus Christ, the Lord of peace, who sows peace and harvests justice.

Amen.

Rev. Peter Jun Gi Choi is based Seoul, South Korea. He is the general secretary of the Anglican Church of Korea and a member of the EFK, representing the Anglican Church of Korea.

Chapter 4

The Separation of People



Ten Million People Separated from Their Families

Rev. Hunsam Lee

How good and pleasant it is when kindred dwell in unity!

—Psalm 133:1

When we love someone, we want to see them as often as we can—that is the nature of love.

The Korean War had resulted not only in the loss of four million lives but also in ten million people separated from their families on the other side of the border. For decades, they have lived with buried memories of their separated families. The hope of seeing their families once again while alive seems more and more remote, and the time is running out. The writer of this psalm, who also experienced the agony of families being separated, is very appreciative of kindred living together in unity. Let us help bring this heartfelt moment of appreciation to the Korean Peninsula too.

Prayer

Lord, there are none sadder than people not being able to see their loved ones for so long. Lord, may the dream of this psalm very soon become a reality in the Korean Peninsula!

Rev. Hunsam Lee is the chairperson of the Peace and Reunification Committee in the Presbyterian Church in the Republic of Korea (PROK), based in Seoul, South Korea. He is a member of the EFK and the Reconciliation and Reunification Committee in the NCKK.

The Korean Red Cross Facilitating Inter-Korean Family Reunions

Dr Kyung-seo Park

The second anniversary of the 2018 Panmunjom Declaration for Peace, Prosperity, and Reunification of the Korean Peninsula was observed on 27 April 2020. The two sides of Korea agreed to resolve the humanitarian issues and to convene the inter-Korean Red Cross talks, including the reunion of separated families and relatives. Following the Panmunjom Declaration, the two Koreas held the inter-Korean Red Cross talks on 22 June 2018 at Mount Kumgang in order to organize the reunion of separated families and relatives.

Following this, a reunion of 833 separated family members was held in August 2018 in the North's scenic Mount Kumgang resort. It was the first such meeting since inter-Korean relations worsened in 2015.

Contrary to our wishes, inter-Korean relations have stalled due to the issue of denuclearization and the US-led economic sanctions against North Korea. On the occasion of the second anniversary of the historic Panmunjom Summit, the government of the Republic of Korea is seeking the most realistic and practical ways for North-South cooperation. In this regard, we hope that the reunion of separated families may resume as soon as possible.

The issue of separated families in North and South Korea has been the most prominent humanitarian issue on the Korean Peninsula since the division. But time is running out for the divided families. The average age of South Korean divided family members is 80 years old. More than 65.6 percent of the 133,382 applicants who applied to the Red Cross for family reunions have already passed away. Only 51,837 elderly people are still alive.

In 1956, the Korean Red Cross conducted a survey on the separated families and made a list of 7034 separated people. The Korean Red Cross requested a confirmation of who was still alive in North Korea through

the International Committee of the Red Cross. The North Korean Red Cross reported a list of 337 survivors in 1957.

Until the 1970s, the key achievement in the process of reuniting separated family members were the 56 preliminary meetings of the North-South Red Cross. The six essential activities were exchanges of address, life and death verifications, visits, reunions, exchanges of correspondence, reunification, and other humanitarian cooperation.

In the 1980s, significant progress was made in the reunion of separated families in three meetings of the North-South Red Cross. In 1985, in accordance with the agreement between the North and South Korean Red Cross, 51 families from South Korea and 41 families from North Korea visited their hometowns, accompanied by art performance groups.

After the repatriation of Lee In-Mo to North Korea in 1993, the Korean Red Cross has continued to urge the resumption of the reunion of separated families. In addition, the Korean Red Cross has embraced the policy of engagement with North Korea to promote the reunion of separated families as a top priority.

The government-level exchange between the North and the South resumed in 2000, following the 15 June North-South Joint Declaration. In the context of the first inter-Korean Red Cross talks, 20 face-to-face reunions, and seven virtual video reunions were held up from 2000 to 2015. The total number of people involved in the face-to-face reunions is 20,604 (4,290 families), and 3,748 (557 families) in the video reunion.

The efforts of the Korean Red Cross to reunite separated families and relatives have taken place on the international level with the International Red Cross adopting resolutions on separated families in Toronto in 1952, the 19th Red Cross Conference in New Delhi in 1957, the 20th International Red Cross Conference in Vienna in 1965, and the 33rd International Red Cross Conference in Geneva in 2019.

Reunions of separated families have been slowing down recently; it is a time of waiting for a bigger step in the process of peace on the Korean Peninsula. We will continue to work for the reunion of separated families and to uncover the cultural and historical meanings of the exchange of separated families. The South and the North are one nation. It is the mission for all of us today to transform the pain of separation into the driving force of peacebuilding on the Korean Peninsula.

Even today, the Korean Red Cross is working in every possible way for the separated families to meet their family members. All preparations for face-to-face and virtual reunions are ready. I sincerely hope to resume reunions of separated families again as soon as possible.

(Originally written in Korean)

Dr Kyung-seo Park is the president of the South Korean Red Cross and has served as the South Korean ambassador-at-large for human rights. Dr Kyung-seo Park was previously WCC Asia secretary and is one of the founding members of the EFK.

Love Overcomes Hate

Rev. Choon Shik Lim

Darkness cannot drive out darkness, only light can do that.

Hate cannot drive out hate, only love can do that.

—Martin Luther King Jr.

Due to the Korean War, I hated my father, and I hated North Korea for starting the war. I was born into a very conservative Christian family in Nampo, North Korea, and during the Korean War my mother, elder brother, and I moved without my father to Ilsan, near Seoul, South Korea. I was less than two years old, and my brother was two years older than me. My mother carried me on her back all the way to Ilsan.

The Korean War gave us hardship and suffering, not only during the war, but also after the war when we lived in both South Korea and the USA. My father promised to meet us at my relative's house in Seoul, but he never came. I have not seen him since leaving North Korea, and don't remember him at all. Every time I see my mother, who has struggled in her daily life in South Korea and in the USA, it pains and angers me.

Is it God's providence that these things happened to me? In 2012, I became regional liaison for East Asia, which covers Taiwan, Hong Kong, China, Japan, North Korea, and South Korea. Although the Presbyterian World Mission has had a strong relationship with the Korean Christian Federation (KCF) in Pyongyang, North Korea, since 1978, there had been no PC(USA) mission co-worker to North Korea.

I was fortunate to be invited to assume a mediating role between the PC(USA) and the KCF and began visiting North Korea two or three times a year.

Now We Know Why

In 1994, my brother's company was building a light-water reactor in North Korea. My brother often visited North Korea to supervise the project. One day, he asked an official of North Korea about our father's whereabouts. On my brother's next trip, the official told him that he

had found our younger cousin. In 2000, my brother met the cousin and learned what happened to our father. Now we knew why my father decided not to come to Seoul.

A witness living in Nampo told my father that the boat we took from the Nampo harbour was bombed by US military aircraft, and that there were no survivors. My father remarried, and he died in 1992. I learned that we have three younger brothers and two younger sisters who live in North Korea. When my mother heard this, she was shocked, and later asked me to help them. I visited Nampo to see my siblings in 2004. With unconditional love, I have met my siblings many times since then, and now they have become a part of my family. As Martin Luther King Jr. said, hate cannot drive out hate; only love can do that.

On 12 August 2018, I attended the 2018 North-South Joint Prayer for Peaceful Reunification on the Korean Peninsula at Ahyun Salvation Army Church in Seoul. Every year, the KCF and South Korean (NCCCK) churches gather to prepare the prayer text and share it with all churches in North and South Korea and around the world so they can pray together for a peaceful reunification on the Korean Peninsula. Every year the text is used on the Sunday before August 15, the national anniversary of Korea's liberation from Japanese rule and Korea's division.

Rev. Choon Shik Lim is the regional liaison for East Asia in the World Mission of PC (US), based in Seoul, South Korea. He works with KCF and NCCCK and is a member of the EFK. He is the founder of the Forum for Peace and Reconciliation.

Testimony of Separated Families

Rev. Seungbae Paik

The Korean War broke out when I was ten years old. I left North Korea with my father during the Korean War, leaving behind in North Korea the rest of my family members: my mother, three sisters, an aunt, and my grandparents. I fled to Gyodong, Ganghwa-gun, in South Korea. It was in my third year at high school, when, dreaming of entering college, that I lost my father in a sudden accident.

After I graduated from Drew Theological School in the United States, I began to engage with people who worked for the reunification of Korea while serving in a church in the Los Angeles.

Meeting My Siblings

As a member of the delegation for the pan-ethnicity reunification musical concert, which was held in North Korea in 1990, I was finally able to visit my hometown. When the delegation arrived in Pyongyang, North Korea, on 12 October 12 1990, we participated in reunification concerts. We sang the reunification song, “Our Wish Is Reunification,” everywhere we visited villages in North Korea.

Our team also visited Mount Kumgang and had a worship service at the Mount Kumgang Hotel. On 24 October we finally headed to Jaereong, where my sister lives. I met my sister, brother-in-law, and my nephews for the first time in my life. In Baecheon I met two other sisters. I also had the opportunity to visit my mother’s grave and took a time of prayer for the first time.

Being a Peacemaker

I want you to imagine being in my place. My grandparents had already passed away. I had been separated from my mother for over 40 years. The visit to my hometown in 1990 gave me a new perspective on the reunification movement. It was an opportunity to awake to the fact that “I’ve been tricked for over 40 years.” On my way back, I made a firm

commitment in my mind that *I would not be afraid of being a peacemaker, even if I was accused of being a communist or being an agent of imperialism.*

Since returning to the United States, I have been actively involved in the reunification movement. I had to leave the Korean immigrant parish ministry due to the internal division on this issue of the reunification movement. Then, in July 2000, I was appointed to an English-speaking congregation.

Due to the 2017 ban on US citizens travelling to North Korea, I have not been able to visit my family in my hometown again. This year marks the 75th Anniversary of the national liberation from the Japanese imperial rule and the 70th anniversary of the start of the Korean War. But the war and division have not yet ended. Koreans are living in a sense of incomplete liberation. We must achieve the peace and reunification on the Korean Peninsula, not only for all Koreans but for peace and prosperity of all around the world.”

(Originally written in Korean)

Rev. Seungbae Paik is a retired pastor of the United Methodist Church, based in California, USA.

Prayer

God of life!

We are desperately longing for this vision! You promise peace—and our sisters and brothers on the Korean Peninsula have already been facing 70 years of no peace. This means three generations who are used to a constant state of division, pain, and grief.

We pray for peace, so that the older generation may renew their hope for reunification.

We pray that the young people learn to love peace more than continued war.

We pray for a reunited Korea, that includes prosperity and equity for all.

God of life!

We are facing a pandemic with conditions we are not prepared for.

Our brothers and sisters on the Korean Peninsula have to deal with this crisis under very different conditions. What can be done, when health systems collapse? When people suffer from isolation or xenophobia?

We pray for help and wisdom.

We pray for signs of humanity in these troubled times.

We pray that the current situation does not distract attention from all the efforts for a peace treaty.

God of life!

We are longing for the comfort of your caring arms. As the prophet Isaiah says, you want to care for us like a loving mother with her all-embracing sight. Our hearts shall be glad again and our bones shall get new strength. Let this mercy be seen by your beloved children of Korea.

In Jesus name we pray.

Amen.

Judith Königsdörfer is a PhD candidate in European Ethnology, based in Germany. She is a member of the WCC Central Committee and the EFK.

Chapter 5

Women as Peace Builders



The Wise Woman

Rev. Claudia Ostarek

Do you know the wise woman of Abel-beth-maacah? She has no name, but she is described as a very brave woman, a peacemaker. You can read about her in 2 Samuel 20:14-22. In the Kingdom of David, a man, who has raised a revolt, has entrenched himself with his men in her city, Abel-beth-maacah. Joab, David's commander, has pursued him and is beginning to threaten the city where the insurgents have barricaded themselves. Joab has already built a siege ramp to destroy the city. At that moment, the woman without a name appears:

'Then a wise woman stood on the rampart and called from the city, 'Listen, listen! Tell Joab to come here and let me speak with him.' When he came forward the woman said, 'Are you Joab?' He answered, 'I am'. 'Listen to what I have to say, sir,' she said. 'I am listening,' he replied. 'In the old days,' she went on, 'there was a saying, "Go to Abel for the answer," and that settled the matter. My town is known to be one of the most peaceable and loyal in Israel, and you are seeking to kill her. Would you destroy the Lord's own possession?' Joab answered, 'God forbid, far be it from me to ruin or destroy! ...' 2 Samuel 20: 16-20

The woman without a name manages to save her city from destruction by Joab's troops. How does she change Joab's mind?

First, she shouts and makes her action public 'Listen, listen!' The people in the city are to be witnesses of what is happening. Then, she calls on the aggressor for dialogue. Very personally she addresses him, by his name. 'Are you Joab?' She not only sees him in his function as a commander, no, she makes it clear to him: He is a person with an own identity, and a person with a name, in this case a very special name, because etymologically it is a confessional name and means 'Jabve is father'. Her speech works, Joab answers her. 'I am.' Then she brings herself into it. 'Listen to what I have to say.' Now it is clear: they are talking face to face.

Her argumentation is exciting: she tells Joab about the people in the city he wants to conquer. They are peaceful people, loyal to the country they belong to. 'My town

is known to be one of the most peaceable and loyal in Israel'. And then she turns his gaze to the common ground of them both, the relationship with God. 'Would you destroy the Lord's own possession?'

That argument works on Joab. 'God forbid, far be it from me to ruin or destroy!'

Although the story ends violently, the city of Abel-beth-maacah and all its inhabitants are saved.

The woman without a name, called the Wise Woman, is courageous like so many women today who are committed to peace in the world. These women are wise and strong in debate. Those in power should listen to such women. In the book of Ecclesiastes, it is written: "Wisdom is better than weapons of war" (Eccles. 9:18).

Prayer

Merciful God,

You encourage us again and again to walk as a worldwide community on the pilgrimage of justice and peace toward your great vision of a comprehensive Shalom. Give us wisdom that is stronger than weapons of war and make us peacemakers. We pray for strength and blessings for the Korean women who are courageously working in so many ways for peace and reconciliation on the Korean Peninsula. Give them a hearing among the influential and powerful. Turn the hearts of all warmongers so that they can focus on human beings instead of placing power and influence at the centre of their actions. Strengthen solidarity among women and let us all become wise and prudent.

Amen.

Rev. Claudia Ostarek is based in Germany and is a member of the steering committee of EFK.

Why Women Must Lead at All Levels of the Peace Process

Christine Ahn

Eleven years ago, I dreamed that Korean families reunited in the Imjin River, which traverses the Korean Demilitarized Zone (DMZ), one of the most militarized borders in the world. As I tried to figure out how this happened, I came upon a circle of women. And that's when I woke up and declared, "Women will help end the Korean War."

Little did I know that six years later I would lead a team of 30 female peace builders from around the world to do just that. We did with our bodies what we hoped would be done politically: crossed boundaries for the purposes of a peace agreement to end the war, to reunite families, and to provide women's leadership in peace building. We walked with 10,000 women on both sides of the DMZ and held peace symposiums in Pyongyang and Seoul.

That was five years ago. It has now been 70 years since the Korean War started, and instead of a formal resolution to the conflict, the road to peace seems as hard as ever. While it will take our collective energy to pressure all parties to return to talks, the only way to ensure the signing of a durable peace agreement is to include women at all levels of the peace process.

Women on the Front Lines for Peace

Since the start of the Korean War, women on the peninsula and around the world have been calling for peace.

In May 1951, as bombs rained down on villages, a delegation of 21 women from 17 countries documented the devastation and called for an immediate end to the conflict.¹⁰

Korean women were also the first civilians to cross the DMZ. In 1989, Im Su-kyung, a South Korean college student, illegally crossed the DMZ

10. See Suzy Kim, "Beyond Cold War Women: The Peace versus Freedom Debate Revisited," *Social Justice* 46:1 (Spring 2020), 68.

to participate in the World Youth Festival in Pyongyang. Im was joined by Father Moon Kyu-im. Upon their return, they were immediately arrested and sentenced to five years in prison.

In the 1990s, North and South Korean women and their Japanese counterparts held a series of conversations about “Peace in East Asia and Women’s Role” in Tokyo, Seoul, and Pyongyang. As the famine devastated North Korea, South Korean women’s peace groups led campaigns to send food and medicine to North Korean women and children.

During the “sunshine era” between the two Koreas in the 2000s, women’s groups from the two Koreas held joint events, including a reunification rally at Mount Kumgang. Sadly, much of this civil society engagement was halted during the administrations of South Korean presidents Lee Myung-bak and Park Geun-hye, who maintained hard-line positions against North Korea.

But that did not stop us.

Building a Transnational Feminist Movement for Korean Peace

Our 2015 crossing of the DMZ continued in the spirit of prior civil society exchanges, which are important to underscore the human dimension of the ongoing conflict.

In Pyongyang, North Korean women told us how they survived brutal US air-bombing campaigns and how sanctions impacted their ability to access medicine. In South Korea, women described the impact of militarization on their country, including how US soldiers committed sexual violence against women working in “camp towns.” In exchange, members of our delegation—including Nobel peace laureates Mairead Maguire and Leymah Gbowee—recounted how they mobilized women in their countries to end wars.

At the end of our symposium in Pyongyang, we held a quilt (*jogak-bo*)-stitching ceremony to symbolize our role in helping to stitch Korea back together. As we sewed alongside each other, the North Korean women started singing, “Our Hope Is for Reunification.” Tears began to flow. It was a moment I’ll never forget.

Since our historic crossing, we have continued to bring together women from the Korean Peninsula. In 2016, we organized back-to-back meetings in Bali between international women and North Korean and

South Korean women (because President Park banned the South Korean women from meeting their sisters from the North). And in 2018, we brought together women from North Korea, South Korea, the USA, China, Russia, Japan, and Canada for a Northeast Asia Women, Peace, and Security Roundtable in Beijing. These meetings are invaluable because we glean new perspectives from engagement, which are essential to building trust and understanding.

Korea Peace Now! Women Mobilizing to End the War

In March 2019, four women’s peace organizations—Women Cross DMZ, the Nobel Women’s Initiative, Women’s International League for Peace and Freedom, and the Korean Women’s Movement for Peace (a coalition of women’s peace organizations in South Korea)—launched the global campaign Korea Peace Now! Women Mobilizing to End War. Our goal is to create the political space for peace in the USA, at the UN, and around the world.

In October 2019, our campaign commissioned a report on “The Human Costs and Gendered Impact of Sanctions on North Korea,” which showed that, counter to the narrative that sanctions are a nonviolent alternative to war, sanctions are having harmful impacts on ordinary people. After sending him our report, Tomás Ojea Quintana, UN Special Rapporteur on the situation of human rights in the DPRK, stated that peace is beneficial to human rights and that there should be a peace declaration regardless of denuclearization. He also cited Women Cross DMZ and Korea Peace Now!, noting our “commitment to peace-making” and calling on governments to “hear the message from this movement.”

Our campaign has also provided substantial input on a US Congressional resolution calling for an end to the Korean War. House Resolution 152 has 45 cosponsors so far, thanks to campaigning by members of our grassroots network, which consists of 11 chapters across the USA.

A key part of our advocacy work has been engaging with government officials. We are now in regular contact with Moon Chung-in, President Moon’s top advisor on North Korea, senior diplomats at the DPRK Mission to the UN, and Stephen Biegun, the US Special Representative for North Korea, who is now Deputy Secretary of State. In Canada, our campaign has close relations with the first Women, Peace, and Security Ambassador, Jacqui O’Neill. In South Korea, our campaign helped

secure the appointment of Young-suk Cho, South Korea's first Gender Equality Ambassador.

Why Women Should Have a Seat at the Table

It has been well-documented that war disproportionately harms women, but studies also show that when women are involved in peace processes, the resulting agreements are more successful and durable.

That's why both the UN and the USA have passed resolutions calling for women to play active roles in conflict prevention, management, and resolution. Yet there are very few women involved in the official Korean peace process.

It's time to change that. As feminist peace builders, we believe that true human security comes when we dismantle structures of oppression, injustice, and militarism. Conflict must be resolved through negotiation and cooperation, and true human security will be achieved only when everyone has access to clean air, water, food, homes, healthcare, and dignified livelihoods.

Unless women act—from taking to the streets to advocating in front of our elected leaders; from meeting with North Korean women to crossing the DMZ—there will be no lasting, durable peace.

***Christine Ahn** is the executive director for Women Cross DMZ, based in Honolulu. She is a long-time ally in the global movement to support peace and reunification of Korea.*

Prayer

God of life,

We give you thanks for your love; that you have given yourself on the cross. May the love of Christ overflow our lives! Have mercy on us who are blocked by the walls of division and unable to care for each other's pain.

God of mercy,

In the midst of economic sanctions and natural disasters, may you comfort the children and women who are doubly burdened. May our hearts and hands reach them!

God of peace,

May the North and South Korean children walk shoulder to shoulder and women join hands with joy. Help us to open up a world of life and peace.

In the name of Jesus Christ, who came to us with perfect love, we pray.
Amen.

Young Soo Han is the president of the National YWCA of Korea.

Chapter 6

A Spiritual Dimension of Creating Peace



Reconciling Boldly

Bishop Hee-Soo Jung

“For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation”
—Romans 5:10–11

We need to live a life filled with reconciliation rather than living in conflict, division, discrimination, resentment, and hatred. We boldly claim it because God’s initiative of reconciliation transforms enemies into friends. It came from God, who through Christ reconciled us to himself, and gave us the ministry of reconciliation.

How does reconciliation happen? Reconciliation is not simply determined by agreement; it is a process and an ongoing journey. It requires many initiatives of communities and individuals. Grassroots movements have been mobilizing churches around the world to promote peace and reconciliation on the Korean Peninsula, making efforts to build solidarity at the national and international levels.

Reconciliation is impossible without God’s grace. We need gifts to engage well in this journey.

We are called to be stewards of the manifold gifts and mysteries of God’s grace. God’s grace empowers us to continue witnessing to God’s love for people locally and globally. If reconciliation happens in Korea, it can happen in Israel-Palestine, Syria, Afghanistan, Yemen, South Sudan, and anywhere in the world. Let us approach God’s reconciliation with boldness, so that we may receive grace to help in time of need!

Prayer

God of reconciliation,

We give you thanks for calling us to share in the reconciling mission of our Lord, Jesus Christ, in this age and wherever we are.

Amen.

WCC's Work for Peace Receives Highest Korean Honour

Anne Casparsson

For many decades, the World Council of Churches (WCC) has worked to promote peace on the Korean Peninsula. From bringing together people from both sides of the divided country—in particular from the Korean Christian Federation (KCF) of North Korea and the National Council of Churches of South Korea (NCCCK)—to building an international ecumenical network to support them, the WCC has a history of formulating and promoting a vision for peace.

An early encounter and reconciliation process between North and South Korea was launched by the WCC at the Tozanso Consultation in Japan in 1984. Since then, the WCC and its member churches have continuously supported the churches and Christian communities of North and South Korea in promoting peace and reconciliation.

This unique role hinges on relationships that have been built up over time in a region that has suffered not only from conflict but also from a long history of division, mutual suspicion, and distrust. This has affected not only the people of the Korean Peninsula but the entire world.

On 5 May 2020, the former WCC general secretary, The Most Rev. Dr Olav Fykse Tveit, received the Dongbaeg Medal, an Order of Civil Merit, during a ceremony at the Embassy of the Republic of Korea in Oslo, Norway. The award was presented on behalf of Moon Jae-in, president of South Korea, as well as prime minister Chung Sye-kyun.

Tveit served as WCC general secretary for a decade, beginning in 2010. He reflects on his experiences, particularly of ecumenical efforts for peace on the Korean Peninsula, from that time of service.

Could you describe how the 10th Assembly of the WCC, held in Busan, South Korea, in 2013, re-energized churches' initiatives for peace on the Korean Peninsula?

The Most Rev. Dr Olav Fykse Tveit: Several thousand participants, representing member churches and ecumenical partners from all around the world, attended the assembly in Busan. It was an occasion for all of these people, and their churches and organizations, to renew their awareness and engagement regarding the continuing division of the Korean people, the unresolved Korean War, the urgent need for dialogue instead of confrontation, and the significance of the ecumenical role in seeking a just peace in this context. It was my duty as WCC general secretary to support and identify how I could help revitalize the dialogue for peace on the Korean Peninsula, which during this time was not very active. The assembly gave us a very strong mandate to do this. I promised our counterparts in both the National Council of Churches in the Republic of Korea and the Korean Christian Federation in the DPRK that I would do what I could. And during the period since then, we have worked together intensively, through a period of some of the most dangerous geopolitical tensions, and some of the highest hopes for peaceful transformation.

Describe the process and the work with the Ecumenical Forum for Korea (EFK).

The Most Rev. Dr Olav Fykse Tveit: Yes, the Ecumenical Forum for Korea—or to give it its original full name, the Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula—has been a very important instrument in this process. The EFK was created in 2006, building upon the experience of churches and ecumenical partners engaged in the humanitarian response to the North Korean famine in the 1990s. Since the Busan Assembly, we have been widening the circle of ecumenical partners engaged in this forum. One of the significant initiatives undertaken through this instrument in October 2015 was the visit by a 12-person international ecumenical delegation—comprised of EFK members and observers—to the DPRK. During the visit, a formal EFK meeting was convened in Pyongyang on

28 October 2015. This was the first time an international ecumenical gathering was able to meet anywhere on Korean soil—North or South—with the official participation of both the KCF and the NCCCK.

Then you met with Moon Jae-In, the president of South Korea, shortly after he was elected in 2017.

The Most Rev. Dr Olav Fykse Tveit: Yes. The president confirmed the vision and role of the WCC as something he wanted to support. He encouraged us to continue the work and saw great value in the churches' involvement in initiatives for peace in the region. We were honoured to have been received by him so soon after his inauguration as president.

How do you feel about receiving this award?

The Most Rev. Dr Olav Fykse Tveit: It has been a special privilege to have been involved in this work as the general secretary of the WCC. I am very honoured to have received this affirmation of my role in this regard. The award is primarily a recognition of the work of the WCC and all the people who have been involved in the process during these years, and during the preceding decades. I also think that the award inspires us to recognize the important contribution of churches in the peace process.

How is the WCC's role unique?

The Most Rev. Dr Olav Fykse Tveit: Working for peace is the WCC's calling; it is what the WCC has to do. It is also a call from Jesus Christ to the church, and from people's own longing for peace. All people are affected by this unresolved conflict on the Korean Peninsula. It is therefore very important for the ecumenical movement to continue to give this priority, to take new initiatives and continue to be a faithful partner for peace. The WCC has potential that goes beyond what others can do for promoting peace in the region, because of the nature and source of its calling. Peace is possible, but it will take all the skills, both of diplomacy and of political creativity. Another thing I have learned is that the exceptional and unprecedented sanctions, even if approved by the UN,

are making things worse rather than better. They do not lead to positive change but bring a lot of suffering to ordinary North Koreans. How can you motivate people to work for peace with all the suffering and division caused by sanctions and confrontation? It makes a huge difference and I think it is part of the conflict rather than part of the solution.

Over your decade as WCC general secretary, is there progress for which you are grateful?

The Most Rev. Dr Olav Fykse Tveit: It has really been a blessing to work with the Korean partners and to understand both their deepest wishes and prayers for peace, and that they don't give up. They also inspire us not to give up. I am deeply grateful for this experience. The support of others is extremely important during times of war and conflict. The deepest way of supporting is by praying. Both North and South Koreans need the spiritual support of others, and the support by churches all over the world is important. It is our task to believe in peace and cultivate a deep commitment nurtured by hope.

The Most Rev. Dr Olav Fykse Tveit, presiding bishop of the Church of Norway, served as WCC general secretary from 2010–2020. He holds a doctorate in theology and has worked in national and international ecumenical settings. On 5 May 2020, he received the Dongbaek Medal of the Order of Civil Merit for his work to promote peace on the Korean Peninsula.

Anne Casparsson is a freelance journalist and editor with a focus on peace and justice. She has a master's degree in applied ethics and is based in Stockholm, Sweden.

Prayer

Together we pray
that God of life will strengthen our hope,
to see and believe what is not seen yet,
to go beyond the alternatives of pessimism or optimism,
to continue a powerful and demanding commitment to peace.
May this moment be an inspiration
to continue to do what is needed and what is possible,
to support nuclear disarmament in the Korean Peninsula and the entire
world,
to keep the vision for the peoples to meet, to live, and to love—together.
May God of life bless the people of Korea, in the North and the South,
and give us all peace.
Amen.

The Most Rev. Dr Olav Fykse Tveit

생명의 하나님께서 우리의 희망을 더욱 견고하게 하시어
보이지 않는 것을 보게 하시는 믿음을 주시고,
일시적인 비관이나 낙관에 치우치지 않고,
평화를 이루는 날까지 우리 모두 끊임없이 헌신하게 하옵소서.
지금 이 순간의 감격이 한(조선)반도와 전 세계 핵무기 폐기로 이어지게 하시어,
주님의 사랑으로 인해 사람과 사람의 만남으로 이어지게 하옵소서.
생명의 하나님께서 한(조선)반도의 백성들을 축복하셔서,
영원한 평화를 허락하여 주시기를 주님의 이름으로 기도합니다. 아멘!

올라프 픽스 트베이트 의장주교
세계교회협의회 전 총무
노르웨이교회 의장 주교, 2020년 5월 10일

Chapter 7

Common Prayers Since 1988



Work Together for the Vision of Peace

Jim Winkler

In the midst of the wreckage of Donald Trump's presidency, an unexpected moment occurred during which it appeared that peace between the United States and the Democratic People's Republic of Korea (DPRK) was possible. Unlikely hope blossomed as even many of us who were shocked by Trump's racism and xenophobia cheered the prospect of a new era of good relations between the enemy nations.

Alas, it was not to be. Ancient enmities reasserted themselves and Trump's US allies and opponents joined together to denounce Trump and the DPRK. Trump's lack of preparation and seriousness undermined his diplomacy and Kim Jong Un's own challenges thwarted a true breakthrough.

Many wars are described in the book of Joshua. We read, "Joshua made war a long time with all those kings" (Josh. 11:18). Those many biblical wars were rooted in struggles for primacy, land, and control. Today, we are in the midst of a long war on the Korean Peninsula.

The cause of peace has been set back, but it is not extinguished. No matter how long it takes to end the long war between the DPRK and the USA, Christians all over the world will work together to cast a vision of peace, reconciliation and reunification.

However, in order to attain our goal, we must confront demonic forces represented by a vast military-industrial complex that benefits from war, hatred, and despair. Paul tells us "Indeed, we live as human beings, but we do not wage war according to human standards for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds" (2 Cor. 10:3-4).

That is why we pray, demonstrate, confer, plead, write, and work for peace. We know that peace cannot be achieved by stirring up bitterness, hatred, and animosity, but only by love, rapprochement, and compromise.

Prayer

O God, please hear our cries for peace and reconciliation. You know our hearts are pure and our cause is just. Be with us, we pray, as we struggle against the cosmic forces of this present darkness.

Amen.

Jim Winkler is the general secretary and president of the National Council of Christ in the USA. He represents the NCCCUSA on the EFK.

Joint South-North/North-South Prayer for Peace and Reunification on the Korean Peninsula

Rev. Dr Jong Hwa Park

Whether at home or abroad, joint prayer has been lifted up as a necessary process in every worship and prayer service gathering for peace and reunification on the Korean Peninsula.

However, this particular Joint Prayer for Peace and Reunification on the Korean Peninsula, which was officially adopted and used in public worship services, has a remarkable meaning in the process of peace and in the history of the church.

The driving force for the peace and reunification movement of the Korean church was the Tozanso Process, with the theme, “Ecumenical Contribution to the Struggle for Peace and Justice in North-East Asia.” It was convened by the Commission of the Churches in International Affairs of the World Council of Churches from 19 October to 2 November 1984 in Tozanso, Japan.

The Tozanso Consultation was the first attempt by the WCC to bring Christians from a wide spectrum of member churches worldwide together with Christians from Korea. Even the terms *peace* and *reunification* were prohibited in church at that time.

It was the first step for the National Council of Churches in Korea (NCCCK) to attempt this ecumenical peace process in cooperation with the WCC. The joint prayer of Christians in South and North Korea was a necessary procedure.

Then, the WCC convened the Glion Consultation on 2 to 5 September 1986 in Switzerland. It was the first gathering of Christians from both North and South Korea joining in prayer and celebration of the

Eucharist. It was a powerful experience of Christian unity in the midst of division.

The first public expression of the joint prayer and solidarity between inter-Korean churches and churches around the world was expressed in the historical statement issued by the NCKK, “Declaration of the Churches of Korea on National Reunification and Peace (88 Declaration) on 29 February 1988.

This 88 Declaration was soon accepted at the World Christian Peace Council on the Korean Peninsula, convened by the WCC in Songdo, Incheon, in April 1988. Adopting the 88 Declaration meant that the WCC supported the joint prayer issued by the South and North Korean churches. It was decided to promote the ecumenical efforts for peace and reunification on the Korean Peninsula. The establishment of the Joint Prayer, the Prayer Week for Peace and Reunification, and the Jubilee for the Reunification were linked together.

The WCC Central Committee, meeting in Hanover, Germany, from 10 to 20 August 1988, observed a Sunday of Prayer for the Peaceful Reunification of the Korean Peninsula. They decided to propose a comprehensive resolution at the next Central Committee meeting: to combine the ecumenical efforts of the Year of Jubilee for Peace and Reunification in 1995 and the Reunification Movement of the Christian Women Association for the next ten years, proposed by the Korean Association of Women on April 1988.

In the second Glion Conference, 23 to 25 November 1988, the churches of North and South Korea declared 1995 as the jubilee of reunification and decided to observe a prayer Sunday for peace and reunification on the Korean Peninsula on the Sunday before 15 August every year, prepared by the National Council of Churches in Korea (South), and the Korean Christian Federation (North).

In response to the series of requests for peace and reunification on the Korean Peninsula from Korean churches, the WCC Central Committee adopted a historical statement, “Central Committee Policy Statement on Peace and Reunification of Korea,” in Moscow, in July 1989. Churches around the world recognized participating in the ecumenical efforts for peace and reunification on the Korean Peninsula as a milestone in the ecumenical movement.

The 88 Declaration by the NCCCK, and the Central Committee Policy Statement on Peace and Reunification of Korea by the WCC, are the most significant documents presenting issues of peace and reunification on the Korean Peninsula from the Christian point of view.

The WCC Central Committee made the following resolution regarding the joint prayer and other related events at the Moscow meeting: “By reaffirming the Glion Declaration on Peace and the Reunification of Korea, the WCC supports the decision of churches in both North and South Korea to observe 1995 as the Year of Jubilee for Unification and recommends that all WCC member churches and associate ecumenical councils and conferences join in prayer with the Korean churches by observing the Common Day of Prayer.”

A similar resolution was also made by the World Reformed Church Federation General Assembly, gathered in the same year. As a result, the joint prayer has become the ecumenical joint prayer of the churches of the North and South and the members of the WCC around the world. The prayers are usually adopted in advance each year by the churches of the North and South. The strong desire and determination for peace and reunification are condensed in the prayers.

This joint prayer was lifted up at the first ecumenical prayer Sunday service on peace and reunification on 14 August 1988 at Jung Dong Methodist Church in Seoul. Churches in Korea and around the world will continue to pray until the day we have true peace and reunification on the Korean Peninsula.

(Originally written in Korean)

Rev. Dr Jong-wha Park is the president of the Kukmin Culture Foundation, and former chairperson of the international committee of the National Council of Churches in Korea. He was a member of the Korean Host Committee for the WCC Busan assembly and is a member of the draft committee of the 88 Declaration.

Prayer

God of peace,

Give us peace on the Korean Peninsula where we live. Seventy years ago, this land was smudged with blood. Countless young people in 21 countries sacrificed their lives. The internal war sparked an international war, and many young people in the world who have been involved in the war are buried in this land and did not return to their home countries.

The Korean Armistice Agreement brought about a complete cessation of hostilities of the Korean War, but the two Koreas are technically still at war, engaged in a frozen conflict. In the DMZ area, the symbol of division, the bodies of soldiers who were fighting with their guns, are lying with their bones completely entangled. The division system has kept many young people unable to return home and buried in a foreign country.

Lord,

We ask you grant peace on the Korean Peninsula, as you restored the people of Israel from the captivity of Babylon. Help us to realize how foolish it is to fight each other. We should take into consideration the broader implications and impact of tensions on the Korean Peninsula for North East Asia and other parts of the world.

God of justice,

May we overcome the division and achieve a permanent peace so that the soldiers buried in this land may return to their families. May the flower of peace bloom in the place of pain where we bled and fought bitterly.

May we now go beyond the wall of division and create a win-win community where the North and the South can live together. May the peace of the Korean Peninsula be a wave of peace that gives hope to conflicts and pain around the world. May the Lord of peace awaken us so that we may move beyond the security framework to the path of peace.

In the name of the Lord Jesus Christ, who came as King of Peace.

Amen.

Rev. Haek-jib Na is based in Seoul and is one of the co-representatives of the Korean Church's Coalition for North-South Exchange.

Chapter 8

International Ecumenical Peace Work



Foolish Wisdom

Rev. We Hyun Chang

The word of the Lord came to me: Mortal, take a stick and write on it, 'For Judah, and the Israelites associated with it'; then take another stick and write on it, "For Joseph (the stick of Ephraim) and all the house of Israel associated with it"; and join them together into one stick, so that they may become one in your hand. And when your people say to you, "Will you not show us what you mean by these?" say to them, Thus says the Lord God: I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with it; and I will put the stick of Judah upon it, and make them one stick, in order that they may be one in my hand. When the sticks on which you write are in your hand before their eyes, then say to them, Thus says the Lord God: I will take the people of Israel from the nations among which they have gone, and will gather them from every quarter, and bring them to their own land. I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms.

—Ezekiel 37:15–22

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. . . . Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God" —1 Corinthians 1:18, 22–24

Praying and working for the peace and reunification of two Koreas has been seen as both sensible and foolish, as God's command to Ezekiel was. Desiring and demanding to bring divided people and separated families back together as one, should be as sensible as taking two sticks and joining them into one in our hands. However, in the face of the powers of division and domination around the Korean Peninsula, praying and working for the peace and reunification of two Koreas

seems as foolish and naïve as playing with two sticks in our small and powerless hands. Ezekiel might have felt sensible, yet also very foolish, when he heard this command. However, God was not and is not asking Ezekiel or us to make the divided nation and people into one. God was and still is asking us to simply hold the divided nation and people in our hands.

It is God, neither us nor the powers of the world, who was, and still is, making them one. God calls us to hold the broken hearts of divided people in our hands and never let go, no matter how foolish and powerless it may seem. Our task is simply to hold in our active prayers and prayerful actions whatever is divided and suffering, not only in the land of Korea but in all land. Our task is to foolishly yet resiliently hold whatever is trying to divide people in fear and hatred in the hands and hearts of peace and reconciliation.

We follow Jesus whose death has joined two sticks, used by the powers of fear and division, into one. We and the history know what God has done and is still doing through that cross, once two divided sticks.

Prayer

Grant us enough foolishness to reach out and hold the divided hands and hearts of two Koreas and never let them be separated again.

O God, hold our hands, joined together for prayer and let us work for peace and reunification of two Koreas, and lead them on your journey toward reconciliation and peace.

Amen.

Rev. We Hyun Chang works as district superintendent of the Commonwealth East District, New England Conference of the UMC and is based in Lexington, Massachusetts, USA. He is an observer to the Ecumenical Forum for Korea (EFK) and chairperson for the Peace Committee of the Korean Association of the UMC.

Faith and Fierce Patience: Standing in Solidarity with Partners Seeking Justice and Peace in Korea

Patti Talbot

The United Church of Canada stands in solidarity with partners in Korea in their efforts to overcome the 70-year separation of the Korean people, and their vision to achieve a just, sustainable peace on the Korean Peninsula.

Inspired by our partners' faith that reconciliation in Korea *will* come, and their fierce patience in seeking justice and peace in the peninsula, the United Church commitment is characterized by two charisms: a commitment to amplifying partners' voices for peace—especially those of women—and continual engagement in the public arena, including pressing Canadian policymakers to constructive leadership for peace.

The United Church of Canada has been in relationship with the people of Korea for over 120 years, responding to the desire of Koreans for education and health, for independence from colonial rule, and for human rights and democracy.

Long Commitment

Through two of its founding churches (the Methodist Church, Canada, and the Presbyterian Church in Canada), the United Church's history with the people of Korea began in a formal way in 1898, when the Canadian Mission in Korea was established in Wonsan, on the northeast coast, in what is now North Korea (the DRPK). The Canadian Mission was known for its blended commitment to Christian evangelism and the well-being of Korean people, particularly the underprivileged. The priorities were health (clinics, hospitals), education (especially for girls and impoverished women), and leadership development and capacity building.

For over 30 years, since 1986, the United Church has been part of the ecumenical network facilitating meetings between Christians from North

Korea and South Korea. This ecumenical channel—although limited—has enabled visits, people-to-people encounters, dialogue, and cooperation. It remained open even through the periods of greatest tension in the region, when almost all other such channels were closed. Key learnings can be identified from this period. One is that it takes courage and a willingness to hang in together for the long term to build relationships of trust and respect across significant difference. Another is that people-to-people connections are essential for authentic dialogue.

The Role of Women

While there have been numerous meetings between Christians from North and South, opportunities for Korean Christian *women* to gather have been few. In 1991, at the international civil society Forum on Peace in Asia and the Role of Women held in Seoul, women of North and South Korea gathered on Korean soil for the first time since liberation. There were significant gaps in mutual understanding due to the decades of separation. That was no surprise. Women know that relationship and trust building take time. Despite the challenges, the 1991 Forum included discussions among women on patriarchal culture and women, women's role in reunification, and women and peacemaking.

More recently, the United Church of Canada has worked with North and South Korean women and global partners to host gatherings of women from North and South in 2001, 2004 and in 2017. Only once were plans successful. In 2001, women gathered in Toronto, Canada, under the theme “Women in Solidarity for Peace and the Reunification of Korea.” In 2004, at the very last moment, North Korean women were not able to travel, and that consultation was held without their presence, also in Toronto. In 2017, efforts ultimately foundered in the increasing tension between the American administration led by President Donald Trump and the DPRK leadership under Supreme Leader Kim Jong Un. Since 2001, there have been no other gatherings or exchanges involving North or South Korean Christian women.

The United Church of Canada stands in solidarity with sisters in North and South Korea and in the Korean diaspora who believe that, to achieve a true peace in the divided peninsula, North and South Korean women must have their own space for relationship building. Experience shows that when women's voices are involved, peace agreements are more likely

to be reached, and are more stable and more enduring. When women participate in peace processes, they think beyond “who wins.” Women think about the implications of violence, the effects on families, communities, social and physical infrastructure, and the economy. When authentic peace agreements are reached, women are effective in promoting and modelling reconciliation at community, regional, and national levels.

Today, the Canadian government’s avowed feminist foreign policy includes the priorities of promoting peace and disarmament, gender justice, development, humanitarianism, human security, and human rights. In 2018, Canada showed signs that it was seeking to re-establish its engagement for peace on the Korean Peninsula. How disappointing then when, instead of action toward reconciliation, Canadian political leaders gave vocal support to the American approach of “maximum pressure” and continued international sanctions against North Korea. This is a well-known and failed tactic of all sticks and no carrots.

The United Church of Canada’s commitment to partnership with the people of Korea lies at the root of the belief that now—70 years since the beginning of the Korean War—more than ever it is time for “maximum engagement” for peace and reconciliation. For the United Church of Canada, faithful discipleship involves action toward peace in Korea. We join with partners in Korea, and with the global ecumenical family, in continued commitment to promoting engagement and dialogue, challenging sanctions, and strengthening the global movement to build peace, not conflict. Canada must demonstrate its support of the efforts of Koreans—political leaders, and those from church and civil society and all walks of life—to end the state of war in the peninsula and begin the process toward a comprehensive peace treaty to replace the 1953 Armistice Agreement. The United Church of Canada pressures the Canadian government to live up to its feminist foreign policy agenda and to facilitate the involvement of women’s networks and broader civil society in the process toward peace—which must include women from both North and South Korea.

Responsibility to Keep Hope Alive

People of faith have a particular responsibility to keep hope alive when injustice seems intractable. Christians can draw from the parable Jesus told in Luke 18:1–5:

Then Jesus told them a parable about their need to pray always and not lose heart. He said, “In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’”

This story is about the *persistent* widow and the *unjust* judge: the parable makes clear it was the steadfast determination of widow, not the goodwill or benevolence of the judge that resulted in justice. Jesus’ point is that *persistence*—the unwillingness to give up—can bring forth transformation. As with the widow and the unjust judge, persistence brings forth transformation.

*May our hands be strengthened for the work to come,
May our hearts be fiercely patient,
May our eyes see the promise of justice,
our ears hear the invitation of rest and renewal,
And may our feet dance in the light of God.*

Patti Talbot is based in Toronto, Canada and is a member of the United Church of Canada. She is a representative of the UCC on the Steering Committee of the Ecumenical Forum for Peace, Reunification & Cooperation on the Korean Peninsula.

Called to Remember the Pain of the Still Divided Korean People: Churches and Missions in Germany

Lutz Drescher

It was during the *Kirchentag* in Berlin, in June 1989, that I met delegates of the Korean Christian Federation (KCF) for the first time. At that time, both Germany and Korea were divided countries. If somebody had told us that only six months later the Berlin Wall would fall and the way to reunification in Germany would be opened, we would have declared that person crazy. However, as we all know, that is exactly what happened. The Wall fell on 9 November 1989, following protests and peaceful demonstrations in East Germany in which Christians played an important role, and the German Democratic Republic (DDR) declared the border to be open.

For me, this is a vivid reminder that we cannot foretell the future. We have to be ready and prepared for whatever is going to happen. It might well be that unification on the Korean Peninsula too is going to take place in an unexpected way.

For the relationship between German churches and missions and Korea, one fact is crucial: both countries were separated. But the Germans have now been reunited for 30 years. We Germans, in a way, have a special call to remember the pain of the divided Korean people in the North and South, to pray for them and to accompany them in their journey toward peace.

In the first years of the German relationship with the Korean churches, from the late 1960s and onwards, the struggle against military dictatorship and for human rights was central. Reunification became an important topic in 1981 at the 4th Korean-German Church Consultation in Seoul. Following this consultation, the National Council of Churches in Korea (NCCCK) set up its Peace and Reunification Department.

When, in 1984, the World Council of Churches (WCC) organized a conference on justice and peace in North-East Asia in Tozanso, Japan, the churches and missions in Germany participated and supported it financially. They remain committed to the Tozanso Process today.

Changing Situations in Germany, North Korea, and South Korea

In November 1989, the Berlin Wall fell, and in October 1990, Germany was reunited. From then on, the German experiences of reunification and growing together were closely observed in Seoul and in Pyongyang. It soon became clear that the German model of absorption could not be a model for the Korean Peninsula.

Due to the collapse of the former Soviet Union, the economy in North Korea went into crises, and from 1995 a devastating famine took place. German *Diakonie* Emergency Aid played an important role in coordinating relief measures, development cooperation, and humanitarian assistance.

People in South Korea elected Kim Dae-Jung as their president in 1998. It is one of the inspiring stories of hope of the last century that a man who had been imprisoned because of his engagement for democracy, and was even sentenced to death, became president. It teaches us that change is possible.

Kim Dae-Jung wanted to overcome the Cold War mentality still prevailing on the Korean Peninsula. He started a policy of reconciliation and cooperation with the North, which became known as the “Sunshine Policy.” In 2001, Germany (re-)established the diplomatic relationship with the DPRK, and a joint delegation from the KCF and the NCCCK had the chance to meet with the German President, Johannes Rau, during their visit to the Frankfurt *Kirchentag*.

At the beginning of 2002 the KCF sent an invitation to the Evangelical Mission in Solidarity (EMS) in Stuttgart, inviting a German delegation to North Korea.

Visits to the Democratic People’s Republic

A first visit to the DPRK took place at the invitation of KCF in May 2002. The delegation included representatives of the church, missions, and the *diakonia*. Members of Korean congregations in Germany were

included. This was a very good decision, because their assessment of North Korean reality was often a revelation.

The next visit took place in 2005. In September 2009, commemorating the 20th anniversary of the fall of the Berlin Wall, a high-ranking delegation of German churches visited both North and South Korea. We visited the truce village, Panmunjom, twice: once from the northern side, and, a few days later, from the southern side. Although it would have been just a few steps to cross this border, we had to travel 3600 kilometres via Beijing. Through this journey, we Germans became aware again how much more severe and strict the division of the Korean Peninsula is compared to the earlier German division.

International Consultations in Germany

At the beginning of this century, the nature of visits by the KCF to Germany changed as well. Whereas in earlier visits, our motivation was to create space for North and South Korean Christians to meet, discuss, pray, and celebrate, we now began to take active part in these discussions and deliberations.

To that end, an international consultation took place in March 2004 in Arnoldshain, in which representatives of the NCKK as well as of the KCF participated. It stood, as we reaffirmed in the final declaration, in the tradition of the Tozanso process. At this consultation, the idea of an ecumenical forum was expressed for the first time.

Prior to the consultation, we visited the former East Germany and Berlin. At that time many people were predicting the collapse of the DPRK. It was difficult for our North Korean friends to stand in front of the ruins of the Palace of the Republic, the place where the East German parliament used to have its meetings.

A second important international consultation took place in 2008, again in Arnoldshain. The title was “Peace, Unification, and Social Development—Models of the Future on the Korean Peninsula.” At this conference, we were able to bring together people who were cooperating with the DPRK in different areas: in politics, in academics, and in development cooperation.

It was a revelation for all the Koreans and for most of the church-related participants from around the world to see what is possible and how many channels of cooperation were already open.

Involvement in the Ecumenical Forum

A meeting of the “Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula” (EFK), took place after the consultation. This forum was launched in Hong Kong in 2006, as an ecumenical consortium.

Since the North Koreans could not attend the initial launch, the 2008 meeting gave them the opportunity to be involved in finalizing the plans. It was fortunate as well that representatives of all the NCCCK member churches were present and gave their endorsement. We, as churches in Germany, were happy to provide a platform where the terms of reference for the Ecumenical Forum could be finalized. It was decided that the double focus of EFK should be advocacy for peace and reunification on the one hand, and development cooperation on the other. It became clear at that meeting that the first aspect was more important for the North Korean side.

Further meetings of the EFK have taken place since then, but it became much more difficult after 2008, when the conservative governments in South Korea made cooperation with North Korea nearly impossible.

Fortunately, in preparation for the WCC assembly in Busan, interest in the still unresolved questions of peace and reunification increased, and under the WCC’s leadership, the EFK became active again.

For me, it was a privilege to be involved in all these developments. This journey with the KCF started for me in Berlin in 1989. I took a photo of a poster at a joint North-South worship for reunification. This poster is very special: We see two people embracing. At the same time, we can discover the shape of the Korean Peninsula without the mark of division. Even today, when I pray the Lord’s prayer for the people in Korea, I do this in the ardent hope that the day will come when Koreans in North and South will embrace each other and recognize each other as sisters and brothers.

Lutz Drescher is based in Germany and has served as an Ecumenical co-worker in Korea and was the East-Asia Liaison secretary of the Evangelical Mission in Solidarity, Stuttgart, Germany. He is currently the chairperson of the German East Asia Mission.

Prayer

Lord,

It has been 70 years since the division of the Korean Peninsula.

The division is much older than the ages of my parents.

I hope now the North and the South become one.

God,

I ask you to forgive us our sins of dividing this land that you made one.

May we become one Korean nation as brothers and sisters!

Help us to forgive and reconcile one another to realize the peace you give!

I do not have much to do as I am young, but I ask you to provide us with

love and peace that

make everyone happy.

Lord,

May the day come soon when the North and the South are peacefully

united!

We pray in Jesus' name,

Amen.

***Yebin Park** is a child contributor to the global prayer campaign, from Daelim Elementary School, Seoul, South Korea.*

Chapter 9

The Global Prayer Campaign



Peace Built Upon Justice for the People of Korea

Rev. David Grosch-Miller

*“ . . . and after the earthquake a fire, but the Lord was not in the fire;
and after the fire a sound of sheer silence.”*

—1 Kings 19:12

This well-known verse from the story of Elijah is less about how God speaks to us than about how we struggle with faith in testing times. Elijah feels abandoned by God and runs away to escape the threats of the powerful forces ranged against him. It isn't easy to trust in God when we feel alone and when hope is continually frustrated.

It is in the wilderness of disappointment, fear, and loss that Elijah connects again with the God who had never left him. The discipline of prayer includes the need to speak of our fears and to know that God is close.

Much is made of the “sound of sheer silence” and the contrast to wind, earthquake, and fire, but the significance of silence is that it demands we pay attention and not miss the moment. In a noisy world we can easily be distracted. In prayer what matters is the connection to God and to each other.

In the silence we hear the whisper of sisters and brothers across the world who join with us and who sustain us. Together we respond to God's call to speak to the powerful and demand peace built upon justice for the people of Korea.

Prayer

*Gracious God, when the path to peace is littered with disappointments,
help us to know that we are not alone and that you are with us.*

*When words fail and anxiety threatens to overwhelm us,
let the silence speak of the love that is shared and the hope that unites.*

Amen.

Rev. David Grosch-Miller is the past moderator of the general assembly of the United Reformed Church and is based in Morpeth, Northumberland. He represents the United Reformed Church in the EFK.

Prayers Are Key to Peace

Marianne Ejdersten

We believe that the global prayer campaign for the Korean Peninsula will be a key of peace to open the gate to cultivating forgiveness and reconciliation: a fountain of peace to revitalize a global ecumenical solidarity, and a milestone of peace to end the war on the Korean Peninsula after 70 years.

Communication from the World Council of Churches (WCC) invites participation and transparency to build community by working, walking, and praying together. Communication is vital for the WCC's credibility. Communication, deriving from the Latin *communicare*, literally means "to make common," that is, to share or impart. This is the clear mission of the WCC. The WCC's communication work seeks to make common cause, share, and work together for a just world at peace.

We want to pray, work, and walk together with our member churches and ecumenical partners. This vision guides the communication activities and the prophetic voice of the WCC.

We want to pray for and with others. The power of prayer carries across church boundaries and national borders. Prayer must have a clear place in communication activities.

We want to work with colleagues, member churches, and partners worldwide. We are local and global teams, regardless of church boundaries and national borders. Modern technology blurs such limits and creates a whole, for work and inspiration.

We want to walk together and share life, learning and sharing stories with one another. Walking together for a while, listening and learning from others, comprises an important part of communication activity. It entails vivid portrayals of church visits, solidarity visits, and visits by the general secretary, providing a glimpse of church life at each location. This is part of the joint learning process: learning from and inspiring one another, while respecting differences. It means creating conditions

in which the prophetic voice can thrive: communication for everyone, minorities and marginalized, locally and globally.

Strongest Platforms for Bringing about Change and Bringing Hope

Communication should reflect the soul and activities of the fellowship. For communication to be credible, activities and communication must go hand in hand and provide adequate support to the core operation.

A leading official at the UN once said to me that the WCC has one of the strongest platforms in the world for bringing about hope and change to the world. This is probably true, as we represent 350 member churches from 120 countries—more than 580 million Christians. That is a huge platform. With its networks and the trust it has gained, the WCC can work via its member churches, local churches, and pastors to make a difference and bring about change. This involves coordination, planning, and timing. It involves using all the good forces that exist to promote collaboration.

Advocacy work and prayer are two components that go very well together. This is demonstrated by recent initiatives, which generated interest among hundreds of churches and partners around the world. A few years ago, we reached almost 70 million people in social media through the prayer campaign to end famine.

The global prayer campaign is a request from the National Council of Churches in Korea (NCCCK), which held its 68th General Assembly at Jeongdong First Methodist Church in Seoul on 18 November 2019. The assembly decided to proclaim 2020 as a “jubilee year,” marking 70 years since the start of the Korean War. The NCCCK also vowed to continue its efforts for a permanent and solid peace regime and reunification—to declare a formal end to the Korean War, and replace the Armistice Agreement with a peace treaty. The year will also celebrate the Korean Peninsula as a place of peace, prosperity, and reunification.

Since the 10th Assembly of the WCC in Busan in 2013, the WCC has renewed and strengthened its support for and commitment to increased ecumenical efforts for peace, reconciliation, and reunification of the divided Korean people.

During the campaign, from 1 March to 15 August 2020, hundreds of thousands of people worldwide said: “We Pray, Peace Now, End the War!”

The global prayer campaign began with a live-streamed event on 6 February 2020, hosted by the WCC in Geneva, with corresponding events on the same day in Washington, DC, and in Seoul.

Representatives from the Korean Christian Federation (KCF) of the Democratic People's Republic of Korea and from the NCCCK were invited to reflect on the significance of 70 years and share their hope for the future. The campaign also issued a clarion call for a nuclear-free Korean Peninsula as part of a nuclear-free world.

A toolkit of resource materials, including prayers and Bible studies, is available to bring a global dimension to the activities of the peace process, including advocacy material for social media plus this book, "The Light of Peace, Churches in Solidarity with the Korean Peninsula.

During this period of prayer, churches around the world heard the heartbreaking stories of those who have gone through the suffering caused by the division. They also heard about the people who have already lived out lives of reconciliation and peace beyond the division.

Objectives of the Global Prayer Campaign

- **To pray**, lifting up the power of prayers for just peace on the Korean Peninsula.
- **To encourage** churches all over the world to pray for peace, justice, and hope on the Korean Peninsula.
- **To learn about** peace, healing, and reconciliation of Korea, and its connectedness to global peace issues.
- **To raise attention** to the wounds of the victims of the Korean War and the division system.
- **To develop** a "peace sensitivity" and search for ways to enhance global ecumenical solidarity among the churches worldwide.
- **To end the war** on the Korean Peninsula.

Each year, since 1984, the WCC has been inviting Christians to witness together, and to join in a prayer for peace and reunification of the Korean Peninsula. The KCF Central Committee and the NCCCK compose an annual joint prayer for peaceful reunification of the Korean Peninsula. The prayer is traditionally used on the Sunday before 15 August every year.

Communication as a Nonviolent Approach

Communication is multifaceted. For the WCC, communication is a key part of its peacemaking work. It is a nonviolent method of fostering trust and confidence between different groups. Communication for change is an important method and strategy. This imposes demands on the communicators. Let us remind ourselves that the ecumenical movement is a movement of love, which means that its communication is to be characterized by love, care, and thought: relationships are more important than everything else. Communication builds trust. The core of the work involves participation, and, most of all, hope. Our task is to ignite hope for a better world where human dignity prevails.

It was with a humble heart I accepted the request from Rev. Dr Hong-Jung Lee, general secretary of the NCCCK, to coordinate the global prayer campaign with my colleagues on Korean Peninsula.

I have a passion for peace, justice, and communication. I believe that we are all able to make a difference in the world and I believe in the power of prayers and communication.

I believe in peace on the Korean Peninsula. I believe that we are able to come to an end of the 70-year long war. We Pray, Peace Now, End the War!

*Blessed are the peacemakers,
for they will be called children of God.
Matthew 5:9*

Marianne Ejdersten has served as WCC Director of Communication since 2014. A Swedish national and a journalist by profession, she has programmatic responsibility for WCC's activities in the fields of communication, publications, language service and archives. She is also a member of the WCC Staff Leadership Group.

Prayer

O Spirit of Life, we gather today to pray for the end of war and a bright new era of peace and reconciliation on the Korean Peninsula. We are millions of Koreans living in our homeland and millions of Koreans around the world whose hearts and souls are, and always will be, Korean. And we are millions more friends and allies in the world who join us in this fervent prayer for peace in Korea.

We realize that to have peace in the world, we must begin with the spirit within ourselves. Help us nurture peace and reverence for life. Let us proclaim our vision of a world without guns and fences, without the terrors of war that scorch our bodies and our homes. Give us the wisdom to persuade our leaders to resolve conflicts with mutual understanding, empathy, and patience; to lift each other up with kindness and compassion; and to respect and care for one another . . . because our very humanity depends on it. Help us stamp out the greed, arrogance, and deception in our midst. Help us embrace each other as members of one universal family, for which each of us has but one finite, precious time on this earth.

Please guide us to protect and share the abundant beauty and blessings of nature; help us stem the coronavirus pandemic that is ravaging us, and heal our deep suffering.

Let us light up the universe with messages of love, life, and peace. And give us the strength and resilience to reach across borders and boundaries to work together to right the many wrongs that tear us apart.

Spirit of Life, we pray that we may find the courage and clarity to continue lighting the path to reconciliation, unity, and lasting peace in Korea. In honour of the many brave sisters and brothers in this struggle who came before us, bless us as we reaffirm our commitment to fulfil their hopes and dreams, so that Korea can once again become the promised land of the morning calm.

Spirit of Life hear our prayers.

Amen.

***Aiyoung Choi** is a board member for Women Cross DMZ, and Chair Emerita for Korean American Family Service Center. She lives in New York City, USA.*

Chapter 10

Challenges to the Churches in Korea



A Truthful Anguish Heard by God

Nam Boo-Won

I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race.

—Romans 9:2–3, NIV

The collective anguish deep-seated in the hearts of the Christian leaders of South Korea in 1980s might have closely resembled the unceasing anguish in the heart of the apostle Paul as expressed above. How on earth is it possible for the apostle to wish himself to be cut off from Christ for the sake of his race? Is it right or, at least, reasonable to give up his connection to Christ's love for the salvation of his race?

God, however, heard the truthful yearning of the Christians in South Korea, similar to that of Paul, towards reconciling with the divided half of their race. God called the WCC to be the instrument in creating a space called the Tozanso Process, through which Christian leaders from the divided Koreas were invited to enter into a common journey towards reconciliation, peace building, and reunification, accompanied by like-minded Christian leaders of the world through the coordination of the WCC Commission of the Churches in International Affairs (CCLA). We witness and praise God's faithful work bearing fruits as the Tozanso Process led to the Glion meeting in 1986, as well as the historic Declaration of the Churches of Korea on National Reunification and Peace (88 Declaration) in 1988.

Prayer

God of peace and reconciliation,

We thank you for your calling of the Christians in Korea and the world for the ministry of reconciliation, peace building, and reunification of the divided nation. Bless and guide us as we continue this historic journey in your mission.

Amen!

Nam Boo-Won is the general secretary for Asia and Pacific Alliance of YMCAs (APAY), based in Hong Kong. He is a member of EFK. Boo Won Nam has been actively engaged in peace work on the Korean Peninsula.

The Reconciliation of People: Challenge to the Korean Churches in the Conflict Situation

Rev. Prof. Dr Jooseop Keum

Historians have already written the Cold War into the past tense. The collapse of communist regimes in Eastern Europe, the reunification of Germany, and the dissolution of the Soviet Union is already far in the past of our memory. It seems that the bipolar world of the last century has come to an end. However, in one corner of the globe, the anachronism of division persists unabated, a stark reminder that the old ideological conflict of the last century continues to persecute its victims.

The insanity of the divided world we have lived in for seventy-five years is nowhere more apparent than at the thin line that runs through the middle of four pale-blue barracks in a place called Panmunjom. Almost invisible, this line continues to be the world's most impenetrable. It separates two systems, two ideologies, and two world views. It fortifies two governments and justifies two of the world's largest military machines. It divides a people who have shared the same culture, language, and history for thousands of years.

Few have crossed this line in either direction and lived to tell the tale. One of the most dramatic was the crossing of South Korean President Moon Jae-In and North Korean Supreme Leader Kim Jong-Un two years ago. After the two summit meetings at Panmunjom and Pyongyang, the two Koreas agreed on a general scheme toward reunification. The separated families were expected to meet again, and the broken railways to be reconnected soon. The Christians were also able to worship together. The mutual trust for reconciliation was increasing, and people began to dare to dream of the reunification of Korean Peninsula.

However, these signs of hope were broken down at the beginning of last year. US President Donald Trump walked away from the agreement of the 2019 North Korea-United States Hanoi Summit. That created a

new crisis, and tension and fear have been rapidly spreading in all parts of Korean Peninsula.

I would say that the notion of “axis of evil” and economic sanctions against North Korea is totally irrelevant for the Korean reconciliation. For South Korean people, it was an unbelievable shock, because we had achieved the progress of reunification talk through the inter-Korean efforts, but it has been single-handedly destroyed.

Reunification

The Korean churches, both in the North and South, have made remarkable contributions to peace and reconciliation in the Korean Peninsula. The Korean Christian Federation (KCF) in North Korea encouraged their government to continue the journey in spite of the disturbance of foreign superpowers. In the South, a letter from the National Council of Churches in Korea (NCCCK) informed President Trump that the onsite termination of the summit demonstrated extreme selfishness on the part of the USA, ignoring the ardent wish of the Korean nation for the peaceful reunification of South and North through dialogue and exchange. Both Korean churches declared, “We will continue to play a constructive role in order to dismantle the Cold War system in the Korean Peninsula.” The WCC openly supported the position of the Korean churches, and the Commission of the Churches on International Affairs has continued to mediate and support close cooperation between the North and South Korean churches toward reunification.

Justification of the Korean War

This approach, of the Korean churches and the WCC, was a result of expensive learning through their experience during the Korean War. It is important to note that at the time of the Korean War, both the North and South Korean churches justified it theologically.

They considered the war, which resulted in six million casualties and ten million separated family members, a just war. The WCC also supported the US military intervention in the war in the “Statement on the Korean Situation and World Order” (July 1950), ignoring the voice of mediation.

However, during the 1980s, all of the above confessed that it had been a sin for churches to justify the fratricidal war as a divine war. A

1988 Declaration of the Churches of Korea on National Reunification and Peace stated:

We confess before God and our people that we have sinned; we have long harboured a deep hatred and hostility toward the other side within the structure of division. We have been guilty of the sin of violating God's commandment, "You shall love your neighbour as yourself." Because of the division of our homeland, we have hated, deceived and murdered our blood compatriots, and have compounded this sin through political and ideological justification. Division has led to war, yet we Christians have committed the sin of endorsing the reinforcement of troops and further rearmament with the newest and most powerful weapons in the name of preventing another war.

Since this confession, the Korean churches have committed to the reconciliation and reunification of the Korean Peninsula. Many Christians have suffered through the National Security Law, which prohibits any civil contacts with North Koreans, as well as any discussion of the issue of reunification. However, the government was not able to stop the Christian march for peace because the Korean Christians understood the division as a context of *status confessionis*. Finally, a democratic government was established, and the new government accepted the Christian idea of reconciliation into the North Korean policy.

Confidence in Our Journey

However, I remember that this journey of reconciliation was not achieved only by the Korean churches, but also by the world churches. When we were not able to meet the North Korean Christians, our partner churches invited us together and provided opportunities to understand each other. They visited North Korea instead of us, and facilitated the exchange of our prayers and liturgies. They helped us to have confidence in our journey.

A couple of years ago, when I was working as director of the WCC Commission on World Mission and Evangelism, I participated in an ecumenical meeting in Glasgow, Scotland. When I travelled to a small village near Loch Lomond, I was surprised to find that the small Scottish church in that village, which probably did not have any contact with Korean

churches, prayed for the reunification of Korea on the occasion of the World Day of Prayer for Korean Reunification. Personally, this wonderful memory has encouraged me to situate my theology on the Demilitarized Zone, the partition line of the Korean Peninsula.

In conclusion, the ministry of reconciliation is the mission of God in the Korean context. We have learnt this mission through the experience of *metanoia*, the radical conversion in relation to the issue of Korean division. However, the journey of reconciliation has not always been comfortable. It requires critical conversion of the churches. I believe that the ministry of reconciliation is not an ambiguous theological term; it is rather a concrete imperative in the Korean context, as we commemorate the 70th anniversary of the Korean War on 25 June 2020.

Rev. Prof. Dr Jooseop Keum is a professor at the Presbyterian University and Theological Seminary (PUTS), Seoul, South Korea. He is the former director of the Commission on World Mission and Ecumenism and has been committed to the Korean democratization and reunification movement since his ecumenical youth movement days.

88 Declaration: Reflection on the 1988 Declaration of Churches in Korea on Peace and Reunification

Rev. Prof. Dr David Kwang-sun Suh

As a result of the democratization movement and the abolition of martial law, South Koreans forced the ruling government to hold elections and to institute democratic reforms, which led to the establishment of a direct presidential election.

In 1987, President Noh became the first elected president. The National Council of Churches in Korea (NCCCK) held its 37th General Assembly at Youndong Presbyterian Church in Jongno-gu, Seoul, on 29 February 1988.

Rev. Hyung-Tae Kim, the senior pastor of Youndong Presbyterian Church, was the chairperson of the NCCCK Committee on Peace and Unification. When Rev. Kim finished his reading of the declaration, he received a standing ovation from delegates, and some cried. It was a historical moment for the churches in Korea and for Korean society as well.

On 18 May 1980, the Gwangju democratic movement ended in tragedy, and many people were put in prison by the military regime. Under the dictatorship, churches and numerous intellectuals had to remain silent. Many students were expelled from schools and numerous colleague professors were dismissed.

No Peace and Reunification without Democratization

Despite the difficult situation, Christians in Korea realized that there could be no peace and reunification on the Korean Peninsula without democratization. Christian leaders in the ecumenical leadership gathered to produce a comprehensive declaration for peace and reunification of the NCCCK.

The committee secretly met for more than a year, and the draft of the declaration was submitted to the NCCCK general assembly on 29 Febru-

ary 1988. This is the faith confession of the Declaration of the Churches of Korea on National Reunification and Peace: the “88 Declaration.”

The declaration consists of three main parts:

- The first part describes the missional goals of churches in Korea
- The second part deals with the political aspects for the governments of two Koreas
- The third part describes how churches in Korea will participate in the reunification movement.

Called to Work for Peace

The overall message of the 88 Declaration is that all Christians in Korea are called to work for peace and reunification on the Korean Peninsula, in order to overcome the division and conflict between South and North Korea.

What is the mission of the churches in Korea as they mark the 75th anniversary of division? While the March 1st Movement was an independence movement, it was also a peace movement in Korea and Northeast Asia.¹¹ The key lesson that we learned from the March 1st Movement is that a mission of the churches in Korea is to serve as an instrument for peacebuilding.

In the 88 Declaration, churches in Korea confessed the division of the nation as sin, produced by the political structure and ideological conflict of the Cold War. Christians in Korea confessed that they have hated, deceived, and murdered their brothers and sisters under the division. The confession adds that the churches of Korea have not only remained silent and ignored the ongoing stream of movement for the reunification, but they have also committed a sin by justifying the division. The Christians of both the North and South have made idols of the ideologies enforced by their respective systems.

Five Key Principles

The second part of the 88 Declaration recounts the five key principles in the process of peace and reunification on the Korean Peninsula. The

11. Also known as the 3.2 Movement, the March 1st Movement was a public protest against Japanese imperial rule.

National Council of Churches in Korea (NCCCK) recognizes the three broad principles articulated in the first North-South Joint Communiqué of 4 July 1972: independence, peace, and great national unity, transcending the differences in ideas, ideologies, and systems. It should provide the guiding spirit for our nation's reconciliation and reunification.

In addition to these three principles, the NCCCK proposed two additional principles that should be honoured in all dialogue, negotiation, and action for reunification: democratic unification by people's participation, and North-South relations based on a humanitarian approach.

The 88 Declaration demands an immediate peace treaty in order to prevent war and reduce tensions on the Korean Peninsula. It also requires that US troops be withdrawn when a verifiable state of mutual trust is restored between North and South Korea and peace is guaranteed by the international community. It demands that military expenditures be cut, and all nuclear weapons removed from the Korean Peninsula. However, none of the actions proposed by the NCCCK in the 88 Declaration has been achieved as we commemorate the 70th Anniversary of the Korean War today.

The third part of the 88 Declaration proclaims the missional tasks of the churches in Korea for peace and reunification. The NCCCK proclaimed the year 1995 as the Year of Jubilee for Peace and Reunification. The jubilee year calls for the overcoming of all the social and economic conflicts caused by the repressive and absolutist political powers, internal and external: the enslaved are liberated; the indebted have their debts forgiven; sold land is returned to its original tillers; and seized houses are returned to their original inhabitants (see Lev. 25:11–55).

It has been 32 years since the 88 Declaration, and we are very disappointed and frustrated by the fact that none of the principles it outlines have been implemented. However, we believe that God will surely help us achieve peace and reunification on the Korean Peninsula.

(Originally written in Korean)

Rev. Prof. Dr David Kwang-sun Suh was the dean of the College of Liberal Arts and Sciences at Ewha Woman's University of Seoul, South Korea, president of the World Alliance of YMCAs and one of the drafters of the NCCCK's 88 Declaration.

Prayer

God who created and governs the heavens and the earth,

as we pray for peace on the Korean Peninsula,

we, the Japanese, confess that we have a responsibility to help make that happen.

In 1910, the Japanese government colonized the peninsula by forcible annexation. Since then, Japan implemented imperial policies that placed the Emperor's absolute power at its core. For 36 years, the Japanese government persecuted, exploited, and discriminated against people of the Korea in the fields of politics, economy, culture, and religion. As a result of becoming a Japanese colony, the Korean Peninsula got involved in World War II, then was divided into two countries at the end of that war. There are no "ifs" in history, but we have to ask, "What if the Korean Peninsula had not become a Japanese colony . . .?" And the answer is obvious. We, the Japanese, have a heavy responsibility to realize peace on the peninsula.

We, the Japanese Christians, face this history and repent in front of our Lord. Japanese churches did not raise their voices against the invasion, persecution, and unlawful occupation of the Korean Peninsula by the Japanese government when it was happening. Rather, we proactively collaborated with the Japanese government's war effort.

Lord, we ask your forgiveness. Lead us not to repeat those mistakes.

It is time for us to actively participate in peacemaking on the peninsula, in solidarity with Koreans who seek peace. In particular, peaceful reunification is the most important issue. Let us make this a subject of common prayer for Christians in North Korea, South Korea, and Japan. Lord, bring the Korean Christian Federation, the National Council of Churches in Korea, and the National Christian Council in Japan to the same table so we may work together for peace.

Our Creator and Governor of this world,

We ask you bring us peace on the Korean Peninsula. Let us, the Christians in Korea and Japan, collaborate in our common mission to address such issues as poverty, discrimination, and persecution, in the hope that we may complete "the ministry of reconciliation" (2 Cor. 5:18) by following the gospel of reconciliation of our Lord, Jesus Christ.

Amen.

Rev. Ilzuka Takuya is the chairperson of the Committee on Reconciliation and Peace in Northeast Asia, NCCJ.

Chapter 11

The Impact on Ordinary Koreans



Maximum Engagement

Rev. Dr Jin Yang Kim

Depart from evil, and do good; seek peace, and pursue it.”

—Psalm 34:14

A new report finds that the “maximum pressure campaign” of economic sanctions imposed on the DPRK (North Korea) is failing to advance the denuclearization process on the Korean Peninsula, while causing massive suffering to the ordinary people, especially the most vulnerable people, including women and children.

Unlike this inhumane and evil policy, the global prayer campaign for peace on the Korean Peninsula maximizes our engagement in reducing military tensions, promoting people-to-people encounter, and enabling humanitarian and sustainable cooperation efforts.

Psalm 34 has the general characteristics of wisdom poetry, using the comparison between good and evil. The imperative to do good is supplemented by an imperative enjoining the pursuit of peace. The extent of human suffering is activated by evil action; conversely, peace is the condition that must be sought and pursued. As the psalmist invites us to the life of holiness and righteousness, we are called to resist the evil powers of this world and to joyfully engage in making disciples of Jesus Christ for the transformation of the world.

Prayer

God of peace,

Help us to choose what is good in your sight!

Make us pilgrims together on the way to faithful engagement in seeking justice and peace, and strengthen us together in mission to your world, through Jesus Christ, our Lord.

Amen

Rev. Dr Jin Yang Kim has been engaged in the ecumenical efforts for peace and reunification as a member of the Peace Committee in the United Methodist Church. He serves as the associated coordinator of the EFK, and is the coordinator of the Pilgrimage of Justice and Peace in the WCC, based in Geneva, Switzerland.

Humanitarian Impact of Division and Sanctions

Dr Bo-hyuk Suh

The Korean War entrenched the Cold War not only in East Asia but also around the world. The war caused a lot of damage to Korea. It resulted in over two million deaths¹², millions of people injured, and hundreds of thousands of orphans and widows. 1.2 million South Koreans were killed or went missing. In North Korea the number was one million.¹³

The term *dispersed family* describes a family separated due to the Korean War and the division of the Korean Peninsula. This includes abductees to North Korea, defectors to North Korea, defectors to South Korea, prisoners of war, North Korean political prisoners, foreign diaspora, and North Korean defectors.

Dispersed families are estimated to include 4.5 to 6 million people. This is as much as 15 to 20 percent of the total population of 30 million Korean people at that time. An estimated 80,000 prisoners of war and their families who did not return to North Korea, and 19,000 prisoners of war who did not return to South Korea, are included in this broadly defined separated family category.

The Separated Families Will Die Away within 20 Years

Separated families are composed of those who returned to South Korea and those who returned to North Korea. They have suffered the most since the division of the Korean Peninsula. The separated families will die away within 20 years.

Since the ceasefire, there have been endless conflicts on the West Sea between North and South Korea because the ceasefire line was only

12. Allen R. Millet. *Korean War 1950–1953*. 20 July 2020, www.britannica.com/.

13. Ibid.

demarcated on land.¹⁴ However, many fishermen from South Korea who made their living in the sea trespassed into the northern part of the sea by mistake. These fishermen, who were kidnapped to North Korea, were suspected of being spies by the South. They became representative victims of the anti-communism law. In the process of investigation, the fishermen and their families were tortured, denied the opportunity to go to school or workplaces due to the “scarlet letter,” and some families were dispersed.

Although there were 103 fishermen kidnapped to North Korea and charged with being spies, only ten incidents were investigated in five years of investigation by the Truth and Reconciliation Committee in South Korea. The group encouraging division manipulated the spying incidents to justify the authoritarian rule by the military regime in the South and suppress the movement for democratization and unification.

North Korean Defectors

Although it was not war, the system of division has caused more separations in families, called North Korean defectors. Although North Korean defectors began fleeing the territory of North Korea temporarily to ease the food shortage, they have diverse motivations, such as searching for a better life or illegal trading on the black market in North Korea. The number of North Korean defectors has diminished since the massive North Korean defections due the serious food crisis in the late 1990s, but the motivation is now more diverse, and the defections from North Korea have continued.

By June 2020, more than 33,000 North Korean defectors had come to South Korea, 72 percent of them women. On the advice of brokers, North Korean defectors have also fled to western countries.

14. Article 11 of the Agreement on Reconciliation, Nonaggression, and Exchanges and Cooperation between the South and the North, adopted 13 December 1991, is as follows: “The South-North demarcation line and areas for non-aggression shall be identical with the Military Demarcation Line specified in the Military Armistice Agreement on July 27 1953 and the areas that have been under the jurisdiction of each side until the present time.”

Humanitarian Impact of Sanctions on Ordinary People

While North Korea has been facing a series of international sanctions due to its consecutive nuclear and long-range missile tests, the country has faced US-led sanctions from the beginning of the Cold War. Even after the system was dismantled, North Korea was not exempt from sanctions. Adding to the serious food shortage, the sanction regime caused deterioration of the humanitarian condition of people in North Korea.

In 2006, following North Korea's first nuclear test, and based on the UN Security Council's resolution 1718, the 1718 Sanctions Committee was established with the mandate of carrying out the sanctions policy. Although the committee established a humanitarian exemption mechanism in order to facilitate the delivery of humanitarian assistance to DPRK, it is reportedly not only severely limited, but has a negative impact on the humanitarian condition.

Empirical research reports show that more than 50 percent of sanctions have failed in their intended goals due to being off target or because of resistance from the target group¹⁵. There are negative effects, including humanitarian consequences. North Korea is a typical case.

According to a report¹⁶ of an NGO, Korea Peace Now!, it is estimated that 11 million men, women, and children have insufficient nutritious food, clean water, or access to basic services like health and sanitation, affecting over 40 percent of the population. UN professional agencies recently concluded that about ten million people in North Korea are exposed to food shortages and lack of medical treatment.

The list of banned items required for humanitarian needs includes sterilizers, UV lamps for disinfection, ambulances, mobility and orthopaedic appliances for disabled persons, medical appliances such as ultra-

15. Thomas Biersteker, Peter A.G. Van Bergeijk, Sara Bazoobandi, Richard Connolly, Francesco Giumelli, Clara Portela, Stanislav Secieru, and Peter Seeberg. *On Target?: EU Sanctions as Security Policy Tools*. Report. Edited by Dreyer Iana and Luenigo-Cabrera José. European Union Institute for Security Studies (EUISS), 2015. 17-28. www.jstor.org/stable/resrep07074.6.

16. "The Human Costs and Gendered Impact of Sanctions on North Korea." Korea Peace Now!, Oct. 2019, koreapeacenow.org.

sound and cardiograph machines, syringes, needles, catheters, X-ray machines, and machines for purifying water.

Current sanctions have the greatest impact not on the powerful elites who are the intended targets, but on the most vulnerable North Koreans: working people, particularly children and seniors living in remote areas with restricted access to medical supplies, food, and fuel for basic activities.

This inhumane situation cannot continue, and the government and international community need to cooperate to improve the humanitarian situation.

***Dr Bo-hyuk Suh** is a research fellow of the Korea Institute for National Unification (KINU) and a member of the Committee of Reconciliation and Reunification in NCC Korea. He has been engaged in the work for peace on the Korean Peninsula through policy study and has been an advisor to the South Korean government and civil groups.*

Prayer

God of all creation,
You have made all things good,
yet we have hurt Mother Earth.
Many people are dying of COVID-19.
We hear the lament and see the tears everywhere.
May this time be an opportunity for us to learn
that the weapons produced by world's military powers are useless
in the threat of the COVID-19 pandemic.
Forgive our greed and evil doings.
We live in a time of war and great suffering throughout the world,
all because of our selfishness and arrogance.
Help us to turn away from the wrongdoing,
Change our way of life to the path of life you lead.
God of wonder,
Comfort those who have been suffering from the division by
the foreign powers over 70 years.
We ask you to restore the broken Korean Peninsula.
Help us to use the wisdom that we have learned from the conflict
and division for the peace of the whole world.

Help us to realize that all human beings are one and equal before you,
O Lord!

Help us to recognize the fact that the weak and the strong are sisters and
brothers in the house of earth.

May this time be an opportunity for all of us to be united to overcome
the pandemic.

May the Korean Peninsula be a sign of hope.

We pray this in the name of Jesus Christ with your children all over the
world.

Amen.

*Dr Un Sunn Lee is a member of the Committee of Reconciliation and Reunification,
NCCK.*

Chapter 12

The Churches Remember



A Long Journey toward Peace with Justice

Bishop Rosemarie Wenner

Peace is a journey, not a static condition. Christians connected through the World Council of Churches are on a long pilgrimage for peace on the Korean Peninsula. One important milestone was the conference on Peace and Justice in Northeast Asia in Tozanso, Japan, in 1984. After intensive conversations and prayers, the participants agreed to cooperate in working for peace. In 1986 Christians from both North and South Korea and ecumenical partners met for the first time in Glion, Switzerland. Since then the Tozanso process stands for listening to the voices of Korean people, for face-to-face conversations, for visits to North and South Korea, for prayer, advocacy, humanitarian aid, and for adhering to the vision that peace with justice and nuclear disarmament will be realized.

As a German I have personal experiences of the impact of Christian fellowship in a divided country. But I do not dare to assert that I can totally empathize with the difficulties and pains of Korean sisters and brothers.

Seventy years after the beginning of the Korean War in 1950, there is still only a ceasefire, no peace treaty. Families are separated. Militarization has increased. North Korean people suffer many hardships.

Yet the legacy of the Tozanso Process is alive. Both the National Council of Churches in Korea (South) and the Christian Federation of Korea (North) continue to pray and work together and the ecumenical accompaniment from around the globe is well organized and lively.

Because of the COVID-19 pandemic we cannot physically meet at important commemoration dates this year, but we follow the lead of our Korean siblings in praying and acting together.

Love Engenders Hope: The Spirit of Tozanso

Erich Weingartner

The Tozanso YMCA Conference Centre in Japan was the venue of a 1984 World Council of Churches Commission of the Churches on International Affairs (CCIA) consultation that reached an unexpectedly courageous conclusion. During a time of military dictatorship, South Korean church leaders requested that the WCC do for them what their government would not permit them to do: make contact with Christians in North Korea on their behalf. The (North) Korean Christian Federation (KCF) responded positively. The resulting inter-Korean encounters, accompanied by the international ecumenical community, became known as the Tozanso Process.

The first task in this process was to create opportunities for Christians of North and South to meet directly—face-to-face—beginning with a series of encounters in Glion, Switzerland, convened by the CCIA. During the first of these, in 1986, we witnessed the emotional impact that such direct contact generated after so many years of division. A meeting that started with enormous prejudice, distrust, and suspicion on each side, ended with tearful embraces during the concluding eucharist. When individual delegates spoke the words “Peace be with you” to one another, the walls of division seemed to dissolve in the flowing tears. That experience gave us a glimpse of what the power of the Holy Spirit can accomplish.

The meeting in Glion was followed by an impressive series of activities by churches worldwide. Conferences in numerous parts of the world began to invite both KCF and NCKK delegates. Church delegations began to visit both sides of Korea, carrying messages back and forth. Churches and ecumenical councils advocated for Korean peace with their own respective governments. They produced educational materials, they educated the media, they spread the news, not only about the tragedy of Korean division, but also ideas about how to move forward, highlighting opportunities for peace and reconciliation.

The second aspect to emphasize about the Tozanso Process is that it acknowledges a *shared responsibility*. Korean division is the unresolved scandal of the Second World War. Korean division is the leftover scandal of the Cold War. And Korean division is the *continuing* scandal of geopolitical competition among today's great powers that surround the Korean Peninsula. This means that Korean division is not only a problem for *Koreans* to solve, but a problem that the world community has a responsibility to solve.

That is why the idea of “accompaniment” is of primary importance to the Tozanso Process. Our shared responsibility moves us to confess our shared sin of division: division among ourselves, division on the Korean Peninsula, and the division of humanity throughout this planet. Not only have we divided people from each other, we have also caused an unequal division of the resources that God gave to us to share on this earth. The Korean “problem” is a regional and global problem.

The third key principle of the Tozanso Process is the need to discuss reunification with both sides of the divide at the same time. It is easy to agree how to achieve justice, peace and unification if you are talking only to one side of the divide. The hard part is finding agreement when both sides are present, face-to-face, at the same time.

There have been Christian churches and individuals who have decided to relate only to the North. There are others who have decided to relate only to the South. But at Tozanso, the ecumenical community committed itself to relate to both sides *at the same time*. They committed themselves to keep lines of communication open between North and South, no matter how cumbersome or politically inconvenient.

In this year that marks the 70th anniversary of the beginning of the Korean war, I believe that today the lessons learned from the Tozanso Process are as relevant as ever:

1. The Tozanso consultation of 1984 took place at the halfway point between the division of Korea and today. During the past 70 years, the struggle for reunification has produced many martyrs. Division continues to cause instability and tremendous suffering to this day.
2. The struggle for peace and the struggle for justice are one. In the same sense, the struggle for human rights and democracy, and the

struggle for reunification are one. Neither can succeed alone. Each reinforces the other. The enemies of both are the same.

3. The principal actors in the struggle for reunification are the Koreans themselves. No one else will, can, or should do it for them. No one can rush the process any faster than the Koreans themselves want it. On the other hand, outside forces have repeatedly obstructed Korean moves toward *rapprochement*.
4. Support for Korean efforts in the struggle for justice and peace requires that churches in the ecumenical family establish and maintain contact with churches and Christians in both parts of Korea, whenever this is possible.
5. Christians will achieve neither global unity nor national unity unless they deal with their own divisions. The ecumenical community can contribute to the unity of the *oikos* (the whole inhabited earth) by combining their efforts with likeminded partners, including people of other faiths. Jesus pushed us even further when he admonished us to love our enemies.
6. Christian mission will be accomplished neither through Christian expansionism nor through denominational chauvinism, but only in the context of the struggle for justice and peace.
7. Christian efforts for peace must be ecumenical in the broadest sense. This is not only a moral imperative: the objective of Christian mission is union with God and therefore the unity of all creation. It is also the only effective course of action from a political point of view. Divided efforts can most easily be exploited by malignant political forces over which we have little or no control.
8. Ecumenical action begins within us, with God's gift of conversion. An effective contribution toward peace with justice has to begin with self-appraisal, self-criticism, and changes within ourselves and in our social context.
9. Given the fact that general knowledge about the Korean situation continues to be skewed in the direction of demonization, it is

more urgent than ever for churches and Christians to revise negative attitudes toward Korea.

10. Church agencies need to continue their work of providing humanitarian and development aid to the people of North Korea, and to press their own governments to lift sanctions that disrupt such aid.

Many who committed themselves to the Tozanso Process in the past hoped that by 1995 we could usher in a Year of Jubilee for Peace and Reunification, 50 years after the division of Korea. That obviously did not happen. Inter-Korean relations have had numerous ups and downs since then, with hopes raised and dashed repeatedly. There are many who believe the task of peace and justice through dialogue and persuasion is simply impossible. They hold that only force and coercive pressure can solve intractable problems.

The road to reconciliation is difficult to travel. It takes determination; it takes endurance; it takes discipline. And that is exactly the word we used. We called it the “Tozanso discipline.” Disciples who carry the cross of Christ are not afraid of discipline. They believe that discipline is an expression of love. And it is love alone that engenders hope.

Erich Weingartner, a former executive secretary of the CCLIA, was the organizer of the Tozanso Consultation on Peace and Justice in North-East Asia in 1984 and three Glion meetings of North-South Korean Christian delegations. He is also the founding head of the Food Aid Liaison Unit (FALU), the founding general secretary of the Canada-DPR Korea Association, and founder and editor-in-chief of CanKor Information Service.

Prayer

God of love,
We confess
that we have been unable to love our enemies,
as you have commanded.

We confess
that we have been more efficient in waging war
than in negotiating peace.

We confess
that we have lost our trust in your guidance
as the Lord of history.

Grant us faith
that peace is possible on the Korean Peninsula
even after 70 years of war.

Grant us hope
that our feeble efforts to promote peace with justice
will bear abundant fruit.

Grant us love
that encourages us to overcome suspicion and hatred
with open hearts
and minds.

Prince of Peace,
help us to discover the truth in ourselves so that we can
become agents of reconciliation; pour your mercy upon
Korea, and likewise on the rest of this troubled world.

Amen.

Erich Weingartner

Chapter 13

Tozanso – Towards Global Solidarity for Korea



Global Solidarity

Rev. Prof. Dr Hyunju Bae

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation.

—2 Corinthians 5:17–18

Commemorating the 70th anniversary of the Korean War that broke out during the Cold War, we find ourselves now standing in the advent of the New Cold War on the global political landscape. In the present “World Disorder,” global solidarity becomes all the more indispensable for peace and reunification in the Korean Peninsula. A global movement to enforce the Treaty on the Prohibition of Nuclear Weapons in reality could contribute to the breaking of a nuclear stalemate in this zone.

The global solidarity that the Tozanso process initiated in 1984 has been a prophetic act of resistance against the powers and principalities perpetuating the pain of the separated families and the division fatigue that wears out Koreans. Now the situation is again in a deadlock. Where can we find a fresh energy to continue our global solidarity?

According to Paul, participation in God’s new creation in Christ is the answer. God’s pre-emptive love in Christ is the ultimate fountain of empowerment that enables those in the ministry of reconciliation to continue in global solidarity.

Prayer

*God of life and peace,
we wait for you.*

*Give us faith to hope against hope,
and to continue our action in waiting
as sisters and brothers in global solidarity.*

Amen.

Rev. Prof. Dr Hyunju Bae is a vice director of the Research Center in the Presbyterian Church of Korea, a Central Committee member of the World Council of Churches (WCC), chairperson of the international committee of the Network for Peace and Unification, and an advisor for the Korean Christian Network for a Nuclear-Free World.

Global Solidarity in the Peace Process

Rev. Seung-Min Shin

The National Council of Churches in Korea (NCCCK), together with the Presbyterian Church in the Republic of Korea (PROK), hosted the International Ecumenical Consultation for Peace in Northeast Asia, from 2 to 4 May 2006, inviting the World Council of Churches (WCC), Christian Conference of Asia (CCA), and other ecumenical partners.

By sharing their strong commitment to peace and reunification, that had been expressed in the Tozanso process since 1984, the participants proposed that the WCC should create an international consortium to assist the development cooperation in North Korea (hereafter the consortium). Based on this proposal, the leaders of WCC member churches and ecumenical partners along with Erich Weingartner and Dr Kyung Seo Park—who was involved in the Tozanso process—gathered together in December 2006 in Hong Kong to launch the consortium.

The two key objectives of the consortium were to solidify the ecumenical solidarity in the process of peace and reunification and to promote the mutual development cooperation on the Korean Peninsula.

The consortium was launched in 2006 as a network of churches of North and South Korea and mission organizations, convened and moderated by the WCC in order to implement these two objectives. Even though the delegation of the Korean Christian Federation (KCF) couldn't attend the consortium due to the first nuclear test conducted by the DPRK on 9 October 2006, the KCF sent a letter of support for the launch of the consortium.

The ecumenical consortium for peace building and social development on the Korean Peninsula took place two years later in 2008 at the Protestant Academy of Arnoldshain, Frankfurt, Germany, with delegations from the KCF and NCCCK, and representatives from ecumenical partners.

Promote Ecumenical Cooperation for Peace and Unification

The KCF insisted that the priority objective of the consortium was to promote ecumenical cooperation for peace and reunification on the Korean Peninsula, and that ecumenical cooperation for social and economic development should be secondary. In response to this request from the KCF, the name of the meeting was changed to the Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula (EFK).

Since 2008, the EFK has been the key ecumenical platform which serves as a cooperative endeavour of churches, national councils of churches, mission organizations, and church-related development agencies for peace and reunification on the Korean Peninsula. Some key aspects of the EFK may be summarized in the following ways:

1. The EFK continues to hold the spirit of the Tozanso process of peace and reunification on the Korean Peninsula. A special EFK meeting took place on the occasion of the 25th anniversary of the Tozanso process in Hong Kong on 21 to 23 October 2009, which included 140 church leaders from 30 countries.
2. The EFK is surely an ecumenical channel for the inter-Korean cooperation even in the midst of conflict. Following the sinking of South Korea's Cheonan naval vessel in 2010, South Korea imposed sanctions against North Korea, known as the May 24 Measures, while North Korea denied that it was responsible for the sinking. The EFK played a significant role for reconciliation and trust through mutual cooperation even in the midst of crisis of inter-Korean relations.
3. The EFK is a symbolic place where Christians between North and South Korea practice reconciliation and reunification. The historic EFK meeting, convened in Pyongyang on 28 October 2015, was the first international ecumenical gathering that was able to meet on Korean soil with the official participation of both the KCF and NCKK. The members of EFK issued the Pyongyang Appeal, which urges all churches, church-related organiza-

tions, and people of good will around the world to join the call for reunification with renewed and strengthened solidarity and advocacy. The appeal also called for an end to all joint military exercises in the vicinity of the Korean Peninsula directed against the DPRK; lifting the economic sanctions against the DPRK; resisting the confrontational misuse of human rights; replacing the current Armistice Agreement of 1953 with a peace treaty; and supporting a respectful, patient and persistent dialogue between the two Koreas.

4. The EFK plays a role of mediator on the Korean Peninsula.
5. An EFK meeting took place in 2016 in Hong Kong to revisit the 2013 WCC 10th Assembly's statement on peace and reunification of the Korean Peninsula, and reaffirmed the recommendations of the statements:
 - Promoting dialogue and creative peace-building processes
 - Organizing ecumenical solidarity visits to churches in North and South Korea
 - Widening ecumenical platforms for encounters between North and South Koreans, and especially for young people from both sides of the border
 - Halting all military exercises on or in the vicinity of the Korean peninsula that target the DPRK
 - Lifting the economic and financial sanctions imposed on the DPRK
 - Eliminating all nuclear weapons and power plants in the world.
6. The EFK is a model for ecumenical efforts for peace in the ecumenical movement. On the occasion of the WCC's 70th anniversary, the members of EFK, together with North and South Koreans, met at the Ecumenical Centre in Geneva from 22 to 23 June 2018, the day after Pope Francis visited the council. The members of EFK affirmed the Panmunjom Declaration as a transformational expression of inter-Korean leadership for peace,

prosperity, and reunification of the divided Korean people. The members committed themselves to the Panmunjom Process as a new phase in the history of ecumenical engagement for peace and reunification on the Korean Peninsula, taking the heritage of the Tozanso Process and building on it using the framework of the Panmunjom Declaration.

Mutual Trust and Solidarity

Dialogue and cooperation cannot take place without mutual trust. The EFK has continued to promote dialogue and cooperation since its launch in 2008, and it has been providing a forum for dialogue and cooperation between the churches in North and South Korea and the churches around the world. The Cold War mentality has continued to dominate the mindset of Koreans who live in political, social, economic, and cultural differences. The story of the tower of Babel in Genesis 11 reminds us of the fact that difference is God's intention for the world, providing us with constructive resources for embracing difference today.¹⁷

Christians from North and South Korea have learned that accepting each other's differences is the starting point for liberating each other from the division mindset, and achieving peace and reconciliation.

The WCC affirms that "there is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom, which is God's promise to the poor of the earth."¹⁸ In this regard, the WCC always emphasizes the importance of "sharing" in the mutual cooperation.¹⁹ The EFK is also based on this understanding of sharing and *Koinonia*.

Dr Wesley Ariarajah, former deputy general secretary of the WCC, said that reconciliation is a long journey that leads us to repentance,

17. See Emmanuel Y. Lartey, *Postcolonializing God: An African Practical Theology* (London: SCM Press, 2013), 1–4.

18. Jacques Matthey, ed., *"You Are the Light of the World": Statements on Mission by the World Council of Churches, 1980-2005* (Geneva: WCC Publications, 2005), 23.

19. Michael Kinnamon, ed., *The Ecumenical Movement: An Anthology of Key Texts and Voices* (Geneva: WCC Publications, 2016), 206.

forgiveness, and healing.²⁰ The EFK has already begun this long journey of peace and reconciliation with the churches in North and South Korea and churches around the world, and will continue to move forward by encouraging and trusting each other despite the great challenges that face us today.

Rev. Seung-Min Shin is the director of the international Affairs and the Reconciliation and Reunification Committee of the National Council of Churches in Korea (NCCCK).

20. S. Wesley Ariarajah, *Axis of Peace: Christian Faith in Times of Violence and War* (Geneva: WCC Publications, 2004), 131.

Prayer

Gracious God,

Lead us to peace and reunification! Our nation was one country for more than a thousand years during the Koryo and Joseon dynasties. However, foreign forces divided North and South Korea at the end of the Japanese occupation of Korea. Our nation is not just divided into two; it went to war as if it displayed the pattern of the Cold War. The Korean War has deeply damaged both the North and the South, and we are not able to make progress toward peace and reunification because of the deep wounds. **Lord, heal our deep wounds!**

God of peace,

In the course of more than 70 years of division, there have been many efforts in the peace process. In 1972, we established the three principles of reunification, 1) independence, 2) peace, and 3) nationwide unity in the 7 · 4 South and North Korea Joint Statement.

In December 1991, we also signed the Agreement on Reconciliation, Nonaggression, and Exchanges and Cooperation. In June 2000, the historic inter-Korean summit was held in Pyongyang, and the 6.15 Joint Declaration was made. In 2007, the 10.4 Inter-Korean Joint Declaration was adopted. Eventually, due to the atmosphere of reconciliation after the 2018 Pyongchang Olympics, the leaders of North and South Korea adopted the 4.27 Panmunjom Declaration. Nevertheless, the path of peace that we expected was more difficult than we thought. **Lord, have mercy on us!**

God of salvation,

The foundation of all the South-North joint declarations has been the principle of national independence, which determines our own destiny. We still confess that we are the masters of this land and we have to work together for our self-reunification. Sadly, we see foreign forces on our path to reunification, just as the foreign powers divided us. Within the framework of UN sanctions, the attempts of the government of the Republic of Korea (South Korea) to break through the inter-Korean relations, including the inter-Korean railroad projects and inter-Korean exchange cooperation have been interfered with by the foreign forces.

God! Guide the neighbouring powers to seek the interests of the Korean people above their own interests! Above all, may the South and the North take courageous steps toward peace and reunification with deep trust and patience in each other in spite of any foreign interference.

May the churches of Korea carry the cross of peace, becoming a bridge of peace that fills the deep gaps of the South-North conflict because of the wounds of division! **Lord, lead us to peace and reunification!**

Amen.

Rev. Soon Jung Youg is the president of the Presbyterian Church in the Republic of Korea.

Chapter 14

Peace and Unity – An Elusive Goal



True Peace

Rev. Paul S. Tché

*Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky*
—Psalm 85:10–11

This psalm is a declaration of God’s people for unity. It is a Christian manifesto of solidarity as we walk with God’s people who have been in conflicts in many corners of the globe. Christians who believe in unity as God’s gift to humanity do not pursue unity for the sake of unity. We do not force people to simply forget the injustice done to one another in order to achieve unity. This kind of unity is “cheap” unity, which can be discarded at little cost. Peace without righteousness is merely disguised conflict. So, Christians understand how hard it is to manifest God-given unity among ourselves, and sometimes we are impatient. We easily give up believing that we will see streets where love and faithfulness meet, and righteousness and peace kiss each other. But God continues to invite us to be part of God’s dream for humanity. We have an opportunity to dream a dream together with God, in which we harvest faithfulness from the ground in the rain of righteousness.

It is not our vision but God’s. As we are frustrated with little progress for unity, God refreshes God’s vision for unity for all humanity through this song of beautiful unity. Once we hear a song of harmony of which notes are tuned perfectly with love, faithfulness, righteousness, and peace, isn’t it our turn to sing to every people of God? This is the role of global Christian communities for the people in the Korean Peninsula. As we accompany Koreans with the dream of God-given unity for all humanity, we know for sure that they will dream the same vision and share it among all peoples on earth one day.

Prayer

O God of people, one day, let us see righteousness and peace kiss each other at every corner of the streets in the Korean Peninsula and on earth.

Amen.

Rev. Paul S. Tché is the general secretary of Disciples of Christ World Communion. He is based in the USA and is a member of the Ecumenical Forum for Peace, Reunification and Cooperation on the Korean Peninsula (EFK).

Peace and Unity are Elusive

Dr Youngmi Cho

When I was young, I loved the *mandu* (Korean dumplings) and *sundae* (Korean sausage) my grandmother would make. The North Korean-style *mandu* and *sundae* enriched the table for family gatherings. My grandmother would cook a lot, so the whole family made food together from dawn to evening and was happy sharing this with neighbours.

The story of her hometown in North Korea, which she would tell us while making *mandu*, remains as a special memory for me. The story of my grandmother who left her family in the North began with happy and trivial memories, but ended with tears as the pain of war and the longing for her family grew.

They were tears of longing and love, regardless of ideology or conflict. Despite the tears, my grandmother eventually passed away without having been able to meet her family members who were left behind in the North. I am sure she must be free to travel to and from her hometown and meet her family in heaven.

I am part of the generation whose hometown is in North Korea where my grandmother lived but I never experienced war. The way in which the two Koreas are perceived as divided, and how this is emotionally felt, is different from generation to generation. Nevertheless, creating a power of national sentiment and harmony toward peace is also our task in the present.

In this regard, 2020 has a special meaning to us. 2020 marks the 75th anniversary of the division of Korea and the 70th anniversary of the outbreak of the Korean War.

It is also the 20th anniversary of the first inter-Korean summit, which took place on 15 June 2000. However, even after seventy years, we are still in an armistice. Foreign troops are stationed to manage this armistice and the military demarcation line is under the control of the UN command. The Korean Peninsula is our land, but there are many mountains that must yet be crossed between the two Koreas. Peace seemed to have come a long way with the meeting of the leaders of the two Koreas that

surprised the world in 2018, but now there are military tensions, and residents tremble in fear and anxiety. We live a life where these things are constantly repeated, as if we are riding a roller coaster on the Korean Peninsula.

Wars through History

In Korea, where the scars and division of the war still persist, the month of June represents a month of memorials for patriots and veterans. June is the time to soothe the pains and sorrows suffered as a result of the wars throughout history, and the lost family and life. During this month, we are reminded that the pain left by the Korean War still exists in this land, even after 70 years.

The changes in life, caused by the war, still have a great impact on politics, the economy, education, and various aspects of social order. While the war may be a historical fact and a tragedy, at the same time it has completely changed all narratives about families, individuals, and communities. In this process, with the destruction of economic and material foundations, human damage and political chaos, the separation of individuals and families, and psychological pain continue to affect generations even to this day.

In particular, in the history of wars focuses on male-centred sacrifices and narratives, and the suffering of war experienced by civilians, including especially women, is underrepresented. However, there is a history of using women's bodies as a strategy of war and using women as a means to boost combat power and morale.

The issue of Japanese and US military sexual slavery is still unresolved. The war extends beyond the individual trauma to social trauma, and even after 70 years, the wounds remain intact throughout our society.

Nevertheless, attempts and efforts have been made for peace and reconciliation beyond antagonism and conflict in the historical process. In December 1991, the two Koreas agreed to adopt the historic Agreement on Reconciliation, Non-Aggression, and Exchanges and Cooperation between South and North Korea and recognize each other's political entities. This laid the foundation for turning hostile relations into cooperative coexistence. On 15 June 2000, it was a historic moment when the leaders of the two Koreas first met and joined hands to achieve peace and reunification through the initiatives of the Korean people themselves.

Creation of Peace

The June 15th North-South Joint Declaration is a precious part of our history, with its goal of ending hostile relations with foundations of peace, reconciliation, and cooperation, and creating a new starting point for practical peace. The 10.4 South-North Summit Declaration of 2007 subsequently developed this in more detail. The Panmunjom Declaration of 27 April 2018; and Pyongyang Joint Declaration of 19 September 2018 are very practical, and provide connectivity, continuity, and historical context for peace and reconciliation on the Korean Peninsula. At the same time, however, the history of promoting tensions and the arms race under the system of division, has failed to promise sustainable peace.

When we talk about peace, we want a peace that is not passive, but active, in which poverty, conflict, freedom, welfare, human rights, and justice are implemented without direct, structural, and cultural violence. This can be met when everyone continues their efforts to improve human rights, establish social justice, and change the various conditions or structures in which war can take place. In particular, we see that creating peace through transforming the divided regime and patriarchal social structures and realizing human security by overcoming the culture of militarism, are the calling not only of the previous generation but also of the present, younger generation.

However, we still live in a society that positions all social issues into ideological frameworks. What is different from me, the *other*, triggers an ideological fight rather than a situation in which this difference can be recognized. All problems in our society are positioned as being related to North Korea, put into ideological frameworks, and brought into dispute.

To Reach Sustainable Peace

Historical and social traumas from the experience of war and violence are still manifest in groups and society. Christians need space to heal the psychological trauma that continues to exist throughout our society and to understand each other. As Proverbs 4:23 says, “Keep your heart with all vigilance, for from it flow the springs of life.” We must be the ones who heal each other with a heart of understanding and empathy.

At the Gyeonggi DMZ Forum in 2019, US feminist leader Gloria Steinem said that trees grow from bottom to top, not from top to bot-

tom. Sustainable peace will be created not only through the handshakes and agreements by leaders, but in the minds of the citizens.

Peace is crossing boundaries. As well as passing over physical boundaries, we need efforts to go beyond the boundaries of the mind. Peace will be near when we are able to meet each other by breaking down the walls of thoughts, values, races, differences, cultures, and systems, and when we finally value and respect these differences.

The National Council of Churches of South Korea (NCCCK) and many Christians have lived by practicing God's word to live as people who practice peace while always reflecting on the values and meanings of the life God has given them. The women's peace movement also started through the dedication and exchange of many churches and Christians. Although it was not necessarily a strong network, it was made possible through strong, sustainable connections. I have also lived in it, sharing the truth that love frees people. We should not close our imagination to possibilities, but walk silently on the path of peace and reconciliation. And we must walk in solidarity, wearing a band of forgiveness, reconciliation, love, and peace.

The WCC has historically been making efforts for peace on the Korean Peninsula, declaring 2020 as a jubilee. Churches around the world are launching prayer campaigns to end Korea's war and establish peace on the Korean Peninsula. The NCCCK also selects a national reconciliation period every year and conducts worship and prayer campaigns to pray for peace and co-prosperity.

Peace can only be reached through peaceful means, not through war. And now we need to take one step further from merely keeping the peace to actively making peace, and by showing peaceful coexistence in the form of Christians building peace. This is our confession of faith and should be life.

This is as sung in Psalm 85:8–13:

Let me hear what God the Lord will speak,
for he will speak peace to his people,
to his faithful, to those who turn to him in their hearts.
Surely his salvation is at hand for those who fear him,
that his glory may dwell in our land.

Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky.
The Lord will give what is good,
and our land will yield its increase.
Righteousness will go before him,
and will make a path for his steps.

We who proclaim the happiness of those who work for peace must go beyond kissing justice and peace, and loving peace. We must build peace through prayer and practice with a time and historical mission.

Peace in the true sense is possible when young people's aspirations and efforts for peace appear in the peaceful lives and actions of Christians, just as a grain of wheat falls to the ground and changes life.

Peace between people, peace between nations, reconciliation and peace with animals and nature—the world of creation—is the ultimate liberation and history of salvation for all of us.

“For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Eph. 2:14). Churches and Christians should strive to realize God's righteousness in pursuing the common good through peace, which goes beyond the conflicts of people, the old roots of a long history.

As Christians who act with our talents given by the Lord, we must all do whatever we can where we are to end the Korean War and to build peace in Northeast Asia by means of multidimensional, multi-track communication and relations. This includes prayers, cooperation in church, humanitarian aid activities, advocacy activities, civic movements, public diplomacy, and solidarity. We must not forget that all of us, and particularly the youth are at the centre of our efforts to end the hostile relations and create peace on the Korean Peninsula.

Dr Youngmi Cho is the executive Director for the Korean Women's Movement for Peace. She is based in Korea and participates in the International Campaign, Korea Peace Now!, and Women Mobilizing to End the Korean War.

Committed to Peace

Anne Casparsson

From an early age, Mimi Han decided that she wanted to work for peace and unification in Korea. She grew up in a family with peace activists; her mother was originally from North Korea and was a strong women's rights advocate during the sixties. Her father has worked for unification and peace his whole life.

For several years Mimi has served as the vice president of the World YWCA (Young Women's Christian Association). It is an organization based in Geneva, working for the empowerment, leadership, and rights of women, young women, and girls in more than hundred countries.

Mimi is also an executive board member of the National YMCA of Korea, and a board member of the World Council of Churches (WCC) in Asia.

Unification and One Korean Country

Mimi says, "There are many steps that have been taken toward peace building and reconciliation in the region. Some steps have led us forward others have led backward. But even if a lot of efforts have been made, it is still not enough. We need to do more to create a sustainable peace."

Mimi describes how her parents' generation had a very strong longing for achieving unification. That was their primary goal. Today the situation is different. A recent survey shows that 40 percent of young people in South Korea think North Korea is another country.

"Today the goal in Korea is more peace-oriented, rather than focusing on unification. The younger generation never went through the war, the occupation or even the democracy movement in the 80s. Economic issues have been their conflict. They are less attached to our identity as one Korean people."

Like in many other parts of the world, COVID-19 has been a huge challenge in Korea on many levels. Those already vulnerable have become even more vulnerable. But despite all the tragedy that the coronavirus has caused, Mimi also sees that the crisis has started to wake people up.

“The young generation is focusing more on peace and human security, which is the fundamental ground for true peace building. And more and more people start questioning the enormous amount of military spending in the country.”

Mimi believes there is a unique opportunity right now, 70 years after the war started, to send a message to the world, through the ecumenical partners, to promote dialogue and peace.

“The sanctions need to stop; they are killing the most vulnerable. We also need to stop the enormous amounts of money that South Korea is spending in military expenses to protect us. Instead, dialogue is the solution. It is time to stop the Korean War. In the end it is about human security and global security. If we miss the opportunity now, we might need to wait many decades. We need to bring all our resources, all our community, and our ecumenical partners into this work in order to effectively make a true change and advocate for peace,” Mimi states.

Women as Peace Builders

“When women participate in decision making for peace processes, the peace agreement will last longer,” Mimi says, and quotes the American feminist Gloria Steinem: ‘As human beings, we are linked, not ranked.’

Mimi thinks that women view peace building in a more holistic way as more than just an absence of weapons and that, in general, women’s leadership is more sustainable.

“Women are the biggest victims in war and conflict and know how important a sustainable peace is. We know it through our bodies, in our efforts to make our children safe. We do not see war as a power game we need to win. Many women believe in a more horizontal leadership where we are sharing power.”

Last year Mimi visited Washington, DC, and Capitol Hill, with other peace activists, and met with different politicians in the USA. She thinks the ecumenical community is very important in promoting more dialogue on different levels, in the United States and around the world. The key to peace, Mimi believes, is an attitude and a mindset that starts from within.

“It is all about our values. It is not just about you and me, it is about all of us. We need to work together and be true peacemakers. That is our challenge and calling as Christians.”

Mimi explains how her family background has guided her toward a career in peace building. But it has also been a calling from God, to work for reunification and peace. While praying ten years ago, Mimi had a

vision where she saw five R-letters and realized that each R had a meaning for her and other Christians in their work for peace and unification in Korea.

“I saw R as in a need to repent, R as in reconciliation, R as in restore, R as in reunification, and R as in revival. Since then I decided to go deeper and stronger into the work for peace and unification. The ecumenical voices are influential. We need to use our voices in a good way and be more strategic in our work toward peace. Because we still have a long way to go.”

Prayer

God of freedom and liberation!

Facing the 93rd anniversary of the 1919 Independence Movement, we remember our ancestors, who believed in the God of the Exodus and courageously rose up toward a future of life.

With the sincere faith of conscience, and the hope of a joyful life for future generations, they declared this nation's right to life, freedom, and independence, and they prayed for true peace in North-East Asia and the world.

But now at the start of the 21st century we witness, with worried and fearful hearts, that this beautiful peninsula is covered by the dark cloud of nuclear weapons and power plants.

In this land where Rachel's lamenting over historical pains has not ceased, and where the scars of suffering and wrongful death have not healed, once again, we see the shadow of death hanging over us.

On the current world historical stage, North Korea has chosen nuclear weapons and South Korea has clung to nuclear energy.

The Korean Peninsula and Northeast Asia have become the world's most dangerous nuclear minefield, surrounded by nuclear weapons and nuclear power plants.

O God, hear our prayers of lament and repentance!

We lament the foolishness of humanity,
which despite the experience of two world wars in the 20th century,
is still caught in the vicious cycle of increasing wars and weaponry.

We repent that human greed and selfishness has led us
to pour astronomical amounts of money and resources into the arms race,
even as countless children are starving to death in our global village.

Awaken us to realize
that our true security lies not in nuclear weapons
but in trusting you and respecting our neighbours.

O God, who watches the empires rise and fall!

Grant wisdom to our governments and corporations,
that they may turn away from their worship of the idol of unlimited
economic growth,
which makes the strong prey on the weak.
May they instead choose the way of cosmic truth:
the life of conviviality with all living beings, humans, and nature.

As we confess and repent of our sins of greed and consumerism
in pursuit of nuclear power,
grant us humble hearts and simple lives.

Awaken us to know
that true wealth is found not in the accumulation of material goods
but in a creative, sharing life.

Guide us to learn that nuclear weapons and nuclear energy are not
compatible with peace.

Lead us to be free from nuclear preoccupation.

Awaken us to know that our true strength is not in nuclear power
but in love and justice.

O God, hear our prayers!

Grant us the courage to go through the narrow gate that leads to life,
not the wide gate that leads to destruction (Matt. 7:13–14).
May we leave to our children not a painful and terrible heritage,
but a life that uses natural energy from your created sun, wind, and water.

O God, have mercy upon us!

Lead us not to export nuclear power plants,
an act that is contrary to your command of justice and love,
but to live as your apostles of peace, teaching your life and peace.

Remembering that on the cross our Lord shared the suffering of
the nuclear radiation victims,
and hoping that a new heaven and new earth of life and peace may
be realized
from Mount Halla in the south to Mount Paekdu in the north,
throughout Northeast Asia and all the earth,
we pray in the name of Christ Jesus.

Amen.

Rev. Prof. Dr Hyunju Bae

This prayer was written for the 1 March 2012 inaugural worship of the Korean Christian Network for a Nuclear-Free World, also known as the Korean Network for a World Free of Nuclear Power and Weapons, to commemorate the 93rd anniversary of the 1919 Independence Movement against Japanese occupation and the first anniversary of the Fukushima nuclear reactor disaster. The original Korean version was translated into English by Ms Maryon Kim, and modified by the author.

Chapter 15

Time to Take Action



Is Unity in Korea Possible?

Bishop Dr. Munib A. Younan

It was a great honour for me to visit Korea several times, in various capacities. As an Arab Palestinian Christian visiting that beautiful country, each time I found myself asking again: “Why do world leaders offer lip service to the concepts of peace and justice, but never rise to the challenge of implementing actual peace, justice, and unity?”

Korea has a long and rich history. It has been called the “hermit kingdom” and the “land of the morning calm.” Although they share one language, one culture, and one history, today the Korean people are divided, without any kind of peace treaty or path to peace. Many families have not seen one another since the Korean War. Tensions have remained on high alert for 70 years, and in recent weeks we have seen a rise in cross-border hostility. The “land of the morning calm” has become a political flashpoint.

A significant part of the Korean population is Christian. This is a result of the influence of Protestant and Catholic missionaries, but also of the fervour with which the Korean people embraced the gospel. This has very seldom been seen in other parts of the world.

The two Koreas are a legacy of the Cold War and the brutal struggle between democracy and communism, which affected many nations. In spite of many gestures toward unity, aggressive rhetoric has not abated. Therefore, just as in Israel and Palestine, if we want to do more than pay lip service to change, there will need to be coordinated efforts from the major superpowers and other world leaders toward justice, peace, and unity. Civil society and faith-based organizations will need to take action. It seems a huge task, but there is no other way forward for the people of the Korean Peninsula except to be finally unified under one flag and one leadership, as one Korea.

Koreans deserve to be liberated from their long struggle. They, along with every people of every nation, deserve a future of unity, peace, and justice. If there is a will, there is a way.

Please pray for the unity of Korea.

May the peace of God which passes all understanding keep your hearts and minds in Christ Jesus.

Amen.

Bishop Dr Munib A. Younan is based in Jerusalem, Palestine. He is the bishop emeritus for the Evangelical Lutheran Church in Jordan and the Holy Land, a former president for the Lutheran World Federation and the honorary president of Religions for Peace.

Finding the Best Way Forward

Anne Casparsson

Rev. Frank Chikane is known worldwide as a peacemaker, pastor, general secretary of the South African Council of Churches (SACC), and former politician in the African National Congress (ANC) and the United Democratic Front (UDF) in South Africa. He worked against apartheid, serving as deputy secretary of the Cabinet during President Nelson Mandela's presidency and as the director general in the office of President Thabo Mbeki, who succeeded Mandela. Today he is the moderator of the World Council of Churches (WCC) Commission of the Churches on International Affairs (CCIA), with extensive experience working with conflict resolution, peace building, and reconciliation in different parts of the world.

Tell us about your background.

Rev. Chikane: I was born into a conservative Pentecostal church. Early on, I joined the Christian student movement and became a pastor. But because of the brutality and racist nature of the apartheid system which undermined our humanity, we had to reread the Bible from within this context, reinterpret it in the light of our experience, and reassert the fact that we were made in the image of God, which could not be undermined or negated. We needed to liberate the Bible and our faith from the oppressor, especially because the people who oppressed us claimed to be Christians and believed they were doing it in the name of God.

When resisting the apartheid system, of course you end up being restricted, detained, and tortured. Because of my political involvement, I got suspended as a pastor from my church and started to work as a general secretary for the SACC, which exposed me to the rest of the ecumenical world. At some point the SACC became the only voice of the people in the country. We had to act with the leaders on the ground, and deal with different conflicts generated by the apartheid system. I got involved with the liberation movement and its underground operations. Toward the end I became part of the leadership of the United Democratic Front which took on the apartheid regime frontally in a non-violent way.

I was reinstated by my church as a pastor with an apology from the church, and I became the leader of the black section of the church in 1993, which united with the white section in 1996. After the 1994 democratic elections, I was called to serve in government. As part of the government, first with president Mandela and then with president Mbeki, we became involved in peace making in several countries on the African continent.

We also got involved in facilitating dialogue between Israelis and Palestinians who were brought to South Africa for the sessions. Wherever there is conflict and violence, it became our worry, all around the world. This included even Northern Ireland and Haiti.

You worked with Nelson Mandela. What did a leader like Nelson Mandela mean for the peace in South Africa?

Rev. Chikane: Yes, I was the deputy secretary in the cabinet during the time that Mandela was president. I met him before he became president, when he invited me to visit him in prison before he was released. We talked about what needs to be done with this country. When he was released, I was part of the reception group that fetched him from prison. There is a famous picture from this event, and I was hiding at the back, because it was too political for me to be in the picture, as a general secretary of the SACC.

Mandela was an extraordinary person. Not only him, the whole generation of leaders that went with him to Robben Island. He was a professional, with the opportunity to make it in life, ahead of many black people. He could have enjoyed his life despite the apartheid system. But instead he decided to live amongst the people, even when he was better off. He, together with his colleagues, sacrificed everything, including their family. When he went to jail his daughter was a baby. Mama Mandela had to raise the kids alone. Nelson Mandela has said himself that what pains him, is that he never could be a father to his children, as he spent 27 years in prison.

What is unique with these leaders, like Nelson Mandela, is how their sacrificial acts emptied them of themselves. Once you empty yourself you are more open to be what God wants you to be. Because justice is justice—and you are ready to die for it. We are unlikely to produce leaders like that, because of the price they had to pay. When you really empty

yourself from all your own needs and focus on the issue of justice, you are bound to be radically transformed.

These people were extraordinary human beings. On their return from prison they did not come out as bitter people who wanted revenge. Instead they were to make peace and work for reconciliation between warring parties in the country. They talked with their enemies, even with people who were out to destroy their lives. And I think we have learned a lot from that experience. That's why he became such a figure. He is even recognized by the United Nations, with a Mandela Day. The UN General Assembly declared the 18th July "Nelson Mandela International Day" in recognition of Mandela's values and his dedication to the service of humanity.

I come from the second generation that followed. I was not able to be a father to my children fully as well. Apartheid made us live an abnormal life and we were forced to sacrifice a lot. We made compromises that people should hardly be expected to make. The irony about this is that most countries that claimed to be Christian globally, supported the apartheid system because of their racist perspectives. The exceptions, among others, were the Nordic countries, Russia, China, and countries on the African continent.

With the apartheid system supported by most of the major western countries on the one hand, and Russia and China on our side, we could have chosen to destroy this country and each other. But instead we decided: We are not going to allow this country to be destroyed. And we reached an agreement, even if it was a huge compromise. Politically we succeeded, but economically we have not succeeded. One thing sure is that we needed Mandela to cross the bridge—from the risk of self-destruction to peace. And Mandela assisted us to do that.

The war in Korea has been ongoing for 70 years. Now is a crucial time to end it. From your rich experience: What would be the best way forward in promoting peace for the Korean Peninsula?

Rev. Chikane: It is important to recognize that places like the Korean Peninsula are victims of history, of the geopolitics of the world and different interests that have nothing to do with the interests of Koreans both in the North and South. The War never ended in the Korean

Peninsula. They signed an armistice but not a peace agreement to end the war. The Cold War that followed just worsened the situation. If the global players continue to pursue their interests at the expense of the Koreans in the peninsula, we must support the Koreans to agree on their own peace agreement, ending the war between them. We, together with them, should then press the international community, including interested superpowers, to recognise this agreement and allow Koreans to pursue a peace-building programme of their own with the support of the world.

There are many separated families in North and South Korea, and they do not see themselves as enemies. They have been made enemies because of the world and the battles they were fighting during the Cold War. But they want peace and they want to open the borders and be one country again, starting with two federal systems as one country. I was surprised when I was there—in North Korea and South Korea—that all of them don't even want to have nuclear weapons: they both want a nuclear-free peninsula. If the Koreans could be left alone, we could have peace tomorrow. The world must support the Koreans to have the peace they want, because none of them want war. None of them want conflict. None of them want the borders to remain closed. None of them want nuclear weapons. We must liberate them from the world and let them decide about their future.

How can the ecumenical community be true peace builders in Korea in this challenging time? What is the role of the churches in creating peace?

Rev. Chikane: I think the WCC has been very helpful, to bring together the leadership of the churches on both sides, both outside the two Koreas and within them. The work that has been done in Korea by the former general secretary, The Most Rev. Dr Olav Fykse Tveit, and the director responsible for the CCIA of the WCC, is commendable and a good foundation to work toward a lasting peace for the Peninsula.

The WCC has brought the two sides together and has enabled us to visit both North and South.

The solidarity groups globally that are supporting the Koreans is a huge achievement as well. They are working for change together with the churches in the Korean Peninsula.

Now it is critical for the ecumenical movement to deal with the holders of power in the EU and USA. The agreement that was reached between the two Korean leaders, when they met the last time in Pyongyang²¹ is the pointer on what can be done. And we can take the agreement and go to the world and say: They have reached an agreement, why are we not allowing them to implement it without interference from external powers who are pursuing their own interests rather than the interests of the Koreans? Why can't they be left alone to do it and just support them? I am convinced that without dictation from the outside, they would have peace tomorrow. That is very critical, and this is what the role of the ecumenical movement should be. We also need to bring the Vatican into this; they also have an important role to play. We need the whole body of Christ, to be able to make a difference. The WCC and the Vatican together could be able to make such a difference.

What would peace in Korea mean to the global community? Why is the conflict crucial in a global perspective?

Rev. Chikane: If you take the case of South Africa, it had a huge impact! It told the world that what you thought was impossible was possible. And, it happened outside the superpowers. Peace in the Korean Peninsula will send a clear message that nothing is impossible if the parties affected are willing and committed to peace. It would be significant in this regard. We must move away from power play or “power games” and pursue the cause of justice which does not depend on power. The only way to end the conflict is to create justice. The idea of using power to reach a solution does not lead to peace. The North Koreans have been into this for 70 years and are not going to surrender by any threats. Those of us who visited them and talked to them directly, we know that they need to be offered a just solution: justice between the two Koreans in the peninsula. When you create justice, you don't say: “One must end nuclear weapons, and the other should not.” Both of them are ready to end nuclear weapons or to create a nuclear-free Korean Peninsula. Indeed, the global dynamic is part of the conflict. We should

21. This meeting resulted in the Pyongyang Joint Declaration of September 2018.

work hard to make Korea independent, including independence from these global powers.

What can we learn from the work in South Africa, when it comes to reconciliation and forgiveness?

Rev. Chikane: You cannot do much about history. War and separated families, that is now history.

What is required from people is to go beyond that. Go beyond the pain of that history. As we said in South Africa: Do not allow the past to destroy our future. The past is bad news; the future must be good news!

When we were at one of the heritage sites in North Korea that is on the main road to South Korea, we heard North Koreans say, “We can’t wait until this road is opened for us and our brothers and sisters in South Korea to be reunited again.” It was clear to us that they are ready to make peace. They are ready to be reconciled and come back together as one family again.

The churches in North Korea are longing to be part of the rest of the family, and those in South Korea want the same. Even if there will be challenges, of course.

You cannot fight history, but you can find the best solution forward. The South Koreans are prepared to “share with our brothers and sisters in North Korea,” and the North Koreans say, “your way of living is strange for us, but we are prepared to learn from each other.” I tested, and I found that they are ready—they are where we were in South Africa.

What is required from us, if we want to change the destructive cycle in the world? How can we be inspired by Nelson Mandela’s spiritual power today, in our work for peace?

Rev. Chikane: What we learned in South Africa is this: It is not the numbers that matter. Even a democracy can give you the wrong leaders, there is no guarantee. You don’t start with numbers; you start with people who are committed to find peace and justice.

When we went to Iraq, where Christians are in a small minority, it was a very extraordinary meeting. One young woman said to us: “We do not ask you to help us leave this place and go to Europe or the USA. We are

asking you to support us to be able to remain here and be the light in this country.” It is not the numbers, it is the light in your hand, that will shine in the darkness, that counts. When we were fighting apartheid, it was the anti-apartheid prophetic voices in the churches that started to raise the issue. Some of the churches pushed for change for a long time whilst others were doing a “push back.” It was the people in different countries who first supported us, not the leaders, particularly not governments from many countries. We have to accept that; we need prophetic voices.

It is the same with other areas, like Palestine for instance. It is important to take a position. The church needs to be that voice. It cannot be ignored. What we need is a church that will take a stand. And work with other faiths as well in this regard. They want peace as well.

We need a church that is able to take a risk for the sake of the gospel and dare to take unpopular positions. That is what Jesus died for. If we are not ready to die for a cause, then we are not following Jesus. We are just one of the earthly institutions or organizations. Like I said before, the church, as the disciples of Christ, must empty themselves, first of themselves, and then empty themselves of their historical influences, the politics and of their lives, and those of their own countries and situations. Jesus could not have died if he conformed to the world that surrounded him or succumbed to the traditions of the time. But he came to transform the world by the “renewing of their minds,” to know what the good, pleasing, and perfect will of God is. And that is what the church should be about. When one part of the world suffers, all suffers. When we understand what the gospel is about, we should not have problems about our own problems and challenges. We need to empty ourselves; only then can you be what Christ wants you to be, and create real justice. A just peace.

Prayer

Oh Lord, I visited South Korea three times and felt the pain of many people who have lost family members due to the Korean War and political conflict, and who have relatives in the northern part of the peninsula. They have the full right to live with hope and build peace for their children and the generation to come, away from war and sufferings.

Lord, hear our prayer.

Oh God, despite the human suffering and political instability, we know that with your help and intervention, war, hate, and the state of separation can be ended and people can live in peace and see that they are all your children and created in your image. We pray for the people of Korea in the North and South to be filled with hope and act for a better future for their own people, where peace and reconciliation prevail.

Lord, hear our prayer.

We also pray for the regional and global powers who have always played a bad role in the Korean Peninsula to take their hand off and leave the people to find their own way for reconciliation, live in peace and build a better future and live life abundantly.

Lord, hear our prayer.

We pray for the leaders of North and South Korea to be granted wisdom and love, oh Lord, to see the beauty of peace and reconciliation and its impact on the Korean people.

Lord, hear our prayer.

We pray for the youth and children on the Korean Peninsula to see the light of love and mercy in their future and work accordingly. We ask you, Lord, to fill their hearts with hope and commitment to be involved in building a better future, where human dignity, integrity, love, and justice prevail.

Lord, hear our prayer.

From Palestine, the birthplace and the resurrection place of our Lord Jesus Christ, the birthplace of the first Church, where war, violence, and oppression still prevail, we believers feel committed to work for global peace and justice. We believe that the Korean case is ours. Lord, grant us the power and dedication to be good peacemakers for the Korean people and for the whole humanity. In the name of the Father, Son, and the Holy Spirit we pray.

Amen.

Bana Abu Zuluf & Nidal Abu Zuluf

***Nidal Abu Zuluf** is the manager of the Joint YMCA/YWCA Advocacy Initiative (JAI) that targets the end of the Israeli occupation and colonization of Palestine, founder of the Palestinian Student Christian Movement and a co-founder of the National Coalition of Christian Organizations in Palestine. He is a co-author of the Palestinian Kairos Document and a member of the Core Group of the WCC Palestine-Israel Ecumenical Forum. Bana Abu Zuluf is his daughter.*

Afterword

Ending the War, Building Peace

Peter Prove

The search for peace and an end to division on the Korean Peninsula is a bumpy road indeed. Events and reconfigurations in the wider world—in particular the invention of the “Axis of Evil”—brought a premature end to the “Sunshine Policy” of President Kim Dae-Jung’s administration, and the burgeoning ecumenical encounters and dialogue engendered by the Tozanso process wilted in the chillier geopolitical climate. At the WCC 10th Assembly in Busan, the ecumenical movement sought to re-engage in the search for answers to the unresolved conflict and division in Korea, against a background of deteriorating political circumstances that led inexorably to the point of deepest crisis, when catastrophic nuclear conflict on the peninsula seemed an imminent possibility. From that nadir, we bounced once more to a new apogee of hope, with the Pyeongchang Olympic peace moment and the succession of high-level summits that suddenly made peace seem miraculously imminent. But now, that euphoric optimism is crashing once again into a slough of disappointment and disillusionment.

One cannot travel this road without sturdy shock absorbers filled with stout hope.

This is a moment in which to hold on to the vision that so recently seemed so close—though now receding into the distance—with a determined and patient hope. In the view and experience of the ecumenical movement, the prescription for this persistent and recurrent crisis is a simple one: dialogue and encounter, in which people are enabled to meet each other as fellow human beings, including as fellow Christians, and to build relationships and mutual understanding. It is the most powerful and effective antidote to the enemy images and mutual suspicions that otherwise infect relations in the region. The alternative, of confrontation

and maximum pressure, has not only proved over many years to have been ineffective but also, especially in this context replete with nuclear weaponry, carries an inherent and unconscionable risk of conflict with truly catastrophic consequences.

For the sake of peace, demonization has to end. In the history of division and conflict on the Korean Peninsula, there is more than enough blame and guilt to go around. No one comes to this table with clean hands. But it is primarily the Korean people who have been the victims, in terms of lives lost, profligate destruction, division of nation and families, and futures clouded by insecurity and the constant threat of devastating conflict.

As deeply as we may regret the development of nuclear weapons and missiles by the DPRK, we cannot wilfully ignore the historical background of the deployment between 1958 and 1991 of hundreds of American nuclear weapons in South Korea, in violation of the terms of the Armistice Agreement. Nor can we see the elimination of North Korean nuclear weapons as a sufficient condition for the “denuclearization of the Korean Peninsula,” or for a world free from the threat of nuclear weapons.

Contributors to this publication provided important information on the division of Korea and the causes and consequences of the Korean War—essential background for understanding the current situation, for responding to it, and for rebuilding hope for the future. It is also essential background for understanding the critical and urgent necessity of ending the 70-year-old Korean War *now* and replacing the 1953 Armistice Agreement with a peace treaty.

As the Joint Ecumenical Peace Message issued for this anniversary occasion declares, “it is time to acknowledge that [the Korean War] ended long ago. New challenges to peace and stability in the region have arisen in the meantime, but we do not believe that the resolution of those challenges will be facilitated by keeping that 70-year-old conflict open. On the contrary, we believe that the conditions for pragmatic dialogue and negotiation on current realities on the Peninsula could be greatly enhanced by recognizing the end of the war. We expect that this long overdue recognition of historical reality, and a peace treaty to document it, would be a pivotal contribution to reducing tensions and hostility in the region, and to restoring a conducive environment for resumption of the stalled process of the Panmunjom and Singapore summit outcomes.”

I hope that through this publication, you may be encouraged and empowered to amplify and strengthen this appeal, and to join in renewing hope for peace on the Korean Peninsula and throughout the world.

***Peter Prove** has served as Director of the WCC's Commission of the Churches in International Affairs (CCIA) since 2014. An Australian national, and a lawyer by profession, he has programmatic responsibility for WCC's activities in the fields of peacebuilding, disarmament, and human rights advocacy.*

Joint Ecumenical Peace Message on the Occasion of the 70th Anniversary of the Start of the Korean War

25 June 2020

This Message was issued by the World Council of Churches with the endorsement of the churches, councils of churches and church leaders listed below.

Seventy years ago, a conflict began that was to cost the lives of approximately three million people—the majority of them civilians, result in the destruction of virtually all of the major cities on the Korean Peninsula, separate many families, and leave a lasting legacy of bitterness, fear and division among people who share the same language, traditional culture, and ancient history.

The foundations for this catastrophic conflict were laid by the post-World War II division of the Korean Peninsula by the USA and the Soviet Union, which—in a bitterly cruel turn of events—followed almost immediately the liberation of Korean people from 36 years of Japanese imperial domination. The division into North and South became entrenched during the ensuing Cold War, which provided the context and impulses for the war that began on 25 June 1950, and of which the Korean people were overwhelmingly the victims.

After three years of appallingly destructive conflict, an Armistice Agreement was signed on 27 July 1953, establishing a ceasefire and creating a Demilitarized Zone separating North and South Korea. However, no peace treaty was ever concluded, and so the parties remain, technically, at war up to the present date.

On this sombre 70th anniversary occasion, we, as churches and councils of churches from countries that played a role in the division and conflict on the Korean Peninsula, join in calling for:

- An immediate formal declaration of the end of the Korean War, and
- Swift steps toward the adoption of a peace treaty to replace the 1953 Armistice Agreement, as a starting point for further progress toward the realization of a permanent peace regime on the Korean Peninsula.

Seven decades after this war began, it is time to acknowledge that it ended long ago. New challenges to peace and stability in the region have arisen in the meantime, but we do not believe that the resolution of those challenges will be facilitated by keeping that 70-year-old conflict open. On the contrary, we believe that the conditions for pragmatic dialogue and negotiation on current realities on the Peninsula could be greatly enhanced by recognizing the end of the war.

We expect that this long overdue recognition of historical reality, and a peace treaty to document it, would be a pivotal contribution to reducing tensions and hostility in the region, and to restoring a conducive environment for resumption of the stalled process of the Panmunjom and Singapore summit outcomes. To further restore that environment, we also call for:

- Suspension and cancellation of any further military exercises in the region
- Resumption of dialogue between the Republic of Korea and the Democratic People’s Republic of Korea, and between the USA and the DPRK, with the encouragement and support of other states who were involved in the Korean War and
- The normalization of diplomatic relations between the DPRK and the USA.

We appeal for the fulfilment of the letter and spirit of all the agreements that had given so much hope of progress toward peace on the Korean Peninsula—in particular the Panmunjom Declaration of April 2018, the Pyongyang Joint Declaration of September 2018, and the Singapore Joint Statement of June 2018. We pray for the realization of the vision of the Korean Peninsula as a nuclear-free zone, and a world completely free from the threat of nuclear weapons.

The history of the Korean War has taught us that the reunification of Korea cannot be pursued by armed force and coercive means, given the

tragic consequences of that conflict. It can only be achieved by peaceful means, through dialogue and cooperation.

We pray that through dialogue and cooperation the long-divided Korean people may heal the wounds of division and conflict, find again their common identity and shared future, and provide leadership and inspiration for peace in the north-east Asian region and throughout the world.

Endorsements from Countries That Participated in the Korean War

South Korea

National Council of Churches in Korea
Presbyterian Church of Korea
Korean Methodist Church
Presbyterian Church in the Republic of Korea
Anglican Church of Korea

United States of America

National Council of the Churches of Christ in the USA
United Methodist Church (USA)
Presbyterian Church (USA)
United Church of Christ (USA)
Christian Church (Disciples of Christ) in the United States and Canada
African Methodist Episcopal Church
Mennonite Central Committee US
The Evangelical Lutheran Church in America

Australia

National Council of Churches in Australia
Uniting Church in Australia
The Religious Society of Friends (Quakers) in Australia

United Kingdom

Churches Together in Britain and Ireland
United Reformed Church
The Rt Rev. Stephen Cottrell, Bishop of Chelmsford
The Church of Scotland

Thailand

Church of Christ in Thailand

Canada

United Church of Canada

Anglican Church of Canada

Canadian Association of Baptist Freedoms

Canadian Baptists of Ontario and Quebec

Canadian Yearly Meeting of the Religious Society of Friends

Christian Reformed Church in North America

Ethiopian Orthodox Tewahedo Church in Canada

Evangelical Lutheran Church in Canada

Presbyterian Church in Canada

Salvation Army Canada and Bermuda Territory

Ukrainian Catholic Church in Canada

Mennonite Central Committee Canada

Philippines

National Council of Churches in the Philippines

New Zealand

Presbyterian Church of Aotearoa New Zealand

Ethiopia

Ethiopian Orthodox Tewahedo Church

Ethiopian Evangelical Church Mekane Yesus

France

United Protestant Church of France (*l'Eglise protestante unie de France*)

South Africa

South African Council of Churches

The Netherlands

Kees Nieuwerth, Vice-President, Council of Churches in
the Netherlands

Other Endorsements

International

Ecumenical Patriarchate
World Communion of Reformed Churches
World Methodist Council
World Alliance of YMCAs
Asia and Pacific Alliance of YMCAs

Germany

Protestant Church in Hesse and Nassau (Evangelische Kirche
in Hessen und Nassau)
Bishop Petra Bosse-Huber, Protestant Church in Germany
(Evangelische Kirche in Deutschland)
Evangelical Mission in Solidarity (EMS) and the German
East Asia Mission (DOAM)

Japan

National Christian Council in Japan
The Korean Christian Church in Japan

Norway

Church of Norway

Russia

Russian Orthodox Church (Moscow Patriarchate)

한(조선)반도 전쟁 70 주년 세계교회 공동 평화선언문

2020년 6월 25일

70년전 한(조선)반도에서 벌어진 전쟁은 약 삼백만 명의 소중한 목숨을 앗아갔고, 주요 도시가 파괴되었으며, 수많은 이산가족을 양산했고, 동일한 언어, 역사, 문화를 공유하는 사람들 사이에 분열과 혐오를 초래했다.

한(조선)반도 갈등의 근본적인 토대는 36년의 일본제국 지배에서 해방직후 세계 2차대전 이후 미합중국과 구소련에 의해 남북으로 나누어서 신탁통치를 당하며 분단은 냉전시대에 더욱 견고하게 되었고, 결국 1950년 6월 25일 전쟁으로 이어지며 한(조선)반도에 수많은 희생자들을 양산했다.

그 후 1953년까지 3년간의 끔찍한 전쟁을 치룬 후 휴전협정을 체결하고 남북을 분리하는 비무장 지대가 만들어지면서 분단은 더욱 고착화되었다. 현재 까지도 공식적인 평화협정은 체결되지 않았고 사실상 한(조선)반도의 전쟁은 아직 끝나지 않은 것이다.

70주년을 맞이하는 이번 행사에서 우리는 한(조선)반도 전쟁 참전국의 교회로서 다음과 같은 요구에 동참하고자 한다:

- 우리는 한(조선)반도의 즉각적인 종전선언을 촉구하며,
- 영구적인 평화체제의 실현을 향한 출발점으로 1953년 체결된 정전협정을 평화협정으로 조속히 전환하기를 촉구한다.

전쟁이 시작된 지 70년이 지난 지금, 전쟁은 이미 오래전에 끝이 났다는 것을 서로 인정할 때이다. 오랜 한(조선)반도의 분단과 갈등은 동북아 지역의 평화와 안정을 위협하며 새로운 도전들 또한 제기되었고, 계속하여 분단과 갈등이 지속되어 진다면 이러한 위협에서 자유로울 수 없다. 오히려, 우리는 전쟁 종식의 인식을 적극적으로 수용함으로써 한(조선)반도의 평화를 향한 현실적 대화와 협상의 조건을 크게 향상시킬 수 있다고 믿는다.

오랫동안 지체해 온 역사적 인식과 더불어 평화조약이 문서화되어 동북아 지역의 긴장과 적대감을 완화하고 정체된 판문점과 싱가포르 정상회담의 결과를 이행할 것을 촉구하며 다음과 같이 요구한다:

- 한(조선)반도와 동북아 지역의 모든 군사훈련을 잠정 중단 혹은 즉각 취소하고,
- 대한민국과 조선민주주의인민공화국 사이와 미합중국과 조선민주주의인민공화국 사이의 대화를 즉각 재개하며,
- 조선민주주의인민공화국과 미합중국사이의 외교관계를 속히 정상화하기를

요구한다.

2018년 4월 판문점 선언, 9월 평양선언, 6월 싱가포르 선언에서 결의한 한(조선)반도 평화를 향한 희망이 이루어 지기를 염원한다. 우리는 한(조선)반도를 핵 위협에서 평화의 터전으로 만들고자 하는 꿈이 현실화 되기를 함께 기도한다. 또한 온 세상이 핵 무기의 위협으로부터 벗어나 자유로운 세상이 실현되기를 기도한다.

한(조선)반도 전쟁의 역사는 통일이 그 어떤 무력이나 강압적인 수단으로 이루어 낼 수 없다는 교훈을 가르쳐 준다. 그러므로, 통일은 오직 대화와 협력을 통해 평화로운 방법으로만 이루어 질 것이다.

우리는 오랫동안 분단된 한(조선)반도 백성들이 분열과 갈등을 극복하고 상처를 치유하며 대화와 협력을 통해 공통된 정체성과 미래를 공유하며, 동북아시아 지역을 비롯 전 세계 평화를 위해 영향력과 영감을 나눌 수 있게 되기를 함께 기도한다.

참전국 (Endorsements from Countries That Participated in the Korean War)

한국 (South Korea)

한국 기독교 교회협의회
대한예수교장로회 (통합)
기독교대한감리회 (기감)
한국기독교장로회 (기장)
대한성공회 (성공회)

미국 (USA)

미국 기독교 교회협의회
연합감리교회 (미국)
미국 장로교회
미국 연합그리스도의 교회
그리스도 제자교회 (미국)
아프리카 감리교회 (미국)
메노나이트 중앙위원회 (미국)
미국 복음주의 루터교회

호주 (Australia)

호주 기독교 교회협의회
호주 연합교회
호주 종교친우회 (Quaker)

영국 (United Kingdom)

영국연합개혁교회
영국 및 아일랜드 교회협의회
The Rt Rev. Stephen Cottrell, Bishop of Chelmsford
스코틀랜드 교회

태국 (Thailand)

태국 그리스도교회

캐나다 (Canada)

캐나다 연합교회
캐나다 성공회
캐나다 온타리오 퀘벡 침례교회
북미 기독교 개혁교회
캐나다 에디오피아 정교회
캐나다 루터교회
캐나다 장로교회
캐나다 구세군
캐나다 우크라인 카톨릭 교회
메노나이트 중앙위원회 (캐나다)

필리핀 (Philippines)

필리핀 기독교 교회협의회

뉴질랜드 (New Zealand)

뉴질랜드 아오테아로아 장로교회

에디오피아 (Ethiopia)

에디오피아 정교회

에디오피아 루터교회

프랑스 (France)

프랑스 연합 개신교

남아프리카 공화국 (South Africa)

남아프리카 공화국 기독교 교회협의회

네덜란드 (The Netherlands)

네덜란드 교회협의회, Kees Nieuwerth, Vice-President

기타 서명 (Other Endorsements)

세계 총 대주교청

세계개혁교회협의회

세계감리교회협의회

YMCA 아시아 태평양 연맹

독일 (Germany)

독일 동아시아 선교회

Bishop Petra Bosse-Huber, Protestant Church in Germany
(Evangelische Kirche in Deutschland)

독일 복음선교연대

독일 동아시아 선교회

일본 (Japan)

일본 기독교교회 협의회

재일대한기독교회

노르웨이 (Norway)

노르웨이 교회

러시아 (Russia)

모스크바 총 대주교청-러시아 정교회

Joint 2020 Easter Prayer of North-South Korea

God of life,

We give you thanks for giving us the good news of resurrection.
As you have prepared for the spring during a long winter season,
we ask you to grant us a new era of peace on the Korean Peninsula.
As the suffering of the cross concludes with the glory of resurrection,
we ask you to transform the Korean Peninsula from a place of
conflict to a place of peace.

God of mercy,

We live in a world filled with pain and all the tears.
The pain is aggravated by a mixture of natural and man-made disasters,
including wars, hunger, climate change, and epidemics.
As we confess that our sins against you and our neighbour caused
all the disasters,
we ask for your forgiveness, seeking to hear your voice.

God of peace,

It has been 70 years since the Korean War broke out.
As we experienced the wounds of the terrible war,
we ask you to bring an official end to the Korean War.
May the site of conflict become the ground of peace by declaring
an end to the Korean War and signing a peace treaty!

God of justice,

This year marks the 20th anniversary of the June 15th North-South Joint Declaration.

Help us to implement the grand principle of the June 15th North-South Joint Declaration that the North and the South agreed to resolve the question of reunification independently and through the joint efforts of the Korean people!

God of wisdom,

We ask you to restore the inter-Korean relations.

Kindle within us the fire of your peace, advanced by the 4.27 Panmunjom Declaration!

Grant us your comfort in our troubled hearts and sombre spirits and instil your peace on the Korean Peninsula!

God of reconciliation,

Help us to resume the Kaesong Industrial Complex, which has been closed for too long, and

allow us to revisit the scenic beauty of Mt. Kumgang.

Unify the divided families so that their tears of joy may filled the whole land.

Transform the Demilitarized Zone into a zone of peace, removing all weapons at borders and strengthening the peace process on the Korean Peninsula.

God of healing,

In the midst of the COVID-19 outbreak all over the world, strengthen the mutual cooperation for safety and health. Grant your healing to those who are infected, and to all of us who are also affected by the COVID-19 so that we may find joy and gratitude in our ordinary life.

God of resurrection,

We confess that the mystery of Christ's death and resurrection was for those who died for justice and peace. Fill us with your Spirit so that pilgrims in the North and the South may walk the holy and triumphal jubilee march, holding hands in unity!

We pray in the name of Jesus Christ, who has overcome death and claimed the ultimate victory over death.

Amen.

12 April 2020

The National Council of Churches in Korea

2020년 부활절 남북(북남) 공동기도문

생명의 하나님,

우리에게 부활의 복음을 주셔서 감사합니다.

긴 겨울 속에서도 새봄을 준비하듯이 우리에게도 새 시대를 허락해 주시기를 구합니다. 십자가 고난이 부활의 영광을 담고 있는 것처럼 한(조선)반도의 역경 속에서도 새 역사를 열게 하소서.

세계 곳곳에서 울음소리가 그치지 않습니다. 전쟁과 기아, 기후변화와 전염병 등 천재와 인재가 뒤섞여 고통이 가중되고 있습니다. 이 모든 불행의 뿌리에 인간의 죄악이 자리 잡고 있음을 고백하오니 모두가 행복한 새로운 세상을 만들기 위해 주님의 음성에 귀 기울이게 하소서.

한(조선)반도에 전쟁이 일어난 지 70년이 되었습니다. 동족끼리 총을 겨눈 결과가 얼마나 끔찍한지 경험했으니 다시는 싸우지 않기 위해 이제는 공식적으로 전쟁을 끝내게 하소서. 종전 선언과 평화 조약 체결로 이 땅에서 전쟁의 기운을 몰아내고 평화의 기운이 되살아 나게 하소서.

올해로 6·15 선언이 20주년을 맞이합니다. 이 위대한 선언을 단지 추억하는 것이 아니라 우리 함께 살아내게 하소서. '남과 북은 나라의 통일 문제를 그 주인인 우리민족끼리 서로 힘을 합쳐 자주적으로 해결해 나가기로 하였다'라는 불가역적 대원칙을 실제로 적용하고 실천하게 하소서.

한(조선)반도의 남북(북남) 관계가 다시 살아나기를 소원합니다. 4·27 판문점 선언으로 한껏 부풀었던 희망의 불씨가 꺼지지 않고 들불처럼 타오르도록 우리를 다시 일으켜 세워 주소서. 좌절의 침울한 기운을 걷어내고 신선한 새 공기를 한(조선)반도에 불어 넣어 주소서.

개성공단에 다시금 공장의 불빛이 타오르게 하시고, 인적 끊긴 금강산 골짜기마다 화해의 걸음을 다시 내딛게 하소서. 이산가족의 평생 소원을 들어주셔서 감격의 눈물로 이 땅을 적시게 하소서. 비무장지대에서 군사와 무기를 철수하는 평화의 걸음이 이어지고 확산되게 하소서. 정치와 사회 각 분야의 끊어진 교류를 회생 시켜 주소서.

코로나19 바이러스가 온 세계를 위협하고 있는 상황에서 남과 북이 생명의 안전을 위해 협력하게 하소서. 이로 인해 고통 당하는 모든 이들이 속히 회복되므로 우리 모두가 일상의 평온을 찾을 수 있도록 인도하여 주소서.

부활은 생명·정의·평화의 하나님 나라를 위해 죽임당한 자의 부활임을 고백합니다. 남과 북의 그리스도인들이 두 손을 맞잡고 지금 여기에서부터 한(조선)반도 희년을 향한 부활의 거룩한 행진을 시작할 수 있도록 주님의 영을 충만하게 내려주소서.

이 세상 모든 죽음을 이기시고 부활하신 예수 그리스도 이름으로 기도합니다.

아멘.

2020년 4월 12일
한국기독교교회협의회



World Council of Churches

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Religion/Peace

