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Korea Christian Church Council (NCCK) Theological Committee, Reconciliation and Reunification Committee, Justice and Peace Committee, Women's Committee

NCCK Theology Committee celebrates the 70th year of the Korean War. On June 12th, the Reconciliation and Reunification Committee, the Justice and Peace Committee, and the Women's Committee Theological Forum <70 Years of the Korean War, the Church's Task for National Reconciliation and Peace on the Korean Peninsula> Held.

The four committees that participated in the announcement of <70 Years of the Korean War, Korean Christian Church Peaceful Appeals> in hopes of solidarity with all those who are at home and abroad for peace on the Korean Peninsula, clarifying the will of the Korean Church toward peace and national reconciliation on the Korean Peninsula. The full text is below.

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70 Years of the Korean War: Korean Christian Church Peace Appeal

"Do your best to reach peace" (Psalm 34:14)

Starting

On June 25,1950, the war began, but it is still 70 years without confirmation of the end. The 70-year history of war, division, confrontation and hatred has left deep scars on every aspect of the individual and community, from political and economic institutions to social and cultural order, as well as people's memories and emotions. And the Korean church has also been a prisoner of war and division, and has lived for the past 70 years. No one is free from the order of confrontation and hatred caused by war and division on the Korean Peninsula. Therefore, the efforts of Korean society and the church to end the war and overcome the divisional order are not just related to the geopolitical international order This is a question of the full recovery of all life in the South and North. Every individual, every community is an effort to escape from the oppressive values and order brought by war and division, and to rediscover each other with the eyes of

reconciliation and forgiveness beyond memories of war, genocide, confrontation and hatred.

As the 70th year of the war, the Korean Church once again confirms that it is a missionary calling of the Korean Church that cannot stop or yield under any circumstances beyond the order of war and division and opening a new order of reconciliation and peace. We are well aware that there is now a wave of tensions and tensions surrounding the Korean Peninsula and between the great powers and between the two Koreas again and again. But wherever the powers that dominate the world order flow, there will be no change in our faith in reconciliation and peace. Our belief in not going back to 70 years ago and raising arms towards each other is firm. In this regard, we share our faith in the reconciliation and peace of the Korean Church toward all Christians in the world, countries that have participated in the process of war and division, governments of South and North, civil society, and the Church. Please pray and join together across the gender, race, region, and nation to end the war on the Korean Peninsula and to start a new peace order.

Appeals to the inter-Korean government

First, we share our faith in peace with the South and North governments. Both efforts to end the war and go to the path of peace can never stop or go back. The promise of September 19, 2018, "The South and the North have agreed to cease all hostilities against their opponents that are the source of military tension and conflict in all spaces, including the ground, sea, and air□ Has settled as a starting line that could never stand back.

We are aware of the existence of international interests that hinder the realization of our promises. However, despite all the challenges, the promise to stop any hostilities must be kept. The promise of June 15, 2000, despite the seriousness of international interests surrounding the Korean Peninsula, pledged that the two Koreas will work together to open more channels and spaces for reconciliation and peace among the nations. And Pyongyang reaffirmed this. In addition, efforts to expand humanitarian mutual sharing and exchange at the civilian level were aimed at practically guaranteeing the participation of the North and the South in creating a vision for overcoming the divisional order and reconciliation. Therefore, no matter how strong the international order and pressure, every effort should be made to expand efforts to secure independent and voluntary channels and spaces among ethnic groups.

In order for these peaceful endeavors to work, both sides of the world must first recognize each other as partners to create a new order of peace, not to compete for confrontation and conquest. Hostile devices and institutions that have been built for 70 years have blocked mutual recognition between the South and the North. It may not be easy to get rid of all of these obstacles at once, but it is an effort that must be taken in order not to return to the past of hatred and confrontation. Since the North Korean refugee group's application to North Korea, the relationship between North and South Korea has been deteriorating. The South-North Joint Contact Office has been demolished, and it is not known what further action will take place. No more helpless action should take

place. The South and the North have made constant progress between hot and cold baths. This crisis will also serve as a new opportunity for the independent coexistence of North and South Korea.

Appeal to allies (participating countries)

We sincerely express our appeal to the participating nations who participated in the war that began 70 years ago as allies of the two Koreas and the division order after that. The Korean Peninsula should never again be a showdown for international hegemony. We cannot repeat the history of the terrible violence that has pushed every living life on the Korean Peninsula into terrible suffering at the expense of millions of lives, including soldiers from the veterans. Now, the alliance is eager to become a solidarity for reconciliation and peace in the world, including the Korean Peninsula, not for international hegemony. I think thats the least atonement we can do for the bloody and dying veterans of the Korean Peninsula, the soldiers of the North and the South, and countless innocent civilian victims. I hope that the government and citizens of the two Koreas will be transformed into a solidarity of peace that protects and protects them so that they can talk to themselves and seek the path of peace without being bound by international interests.

The brutality and violence of war is revealed in that it allows stigmatization and removal of certain individuals or groups. There is no life that can be destroyed or life that can be killed. However, the hateful and stigmatization process often and easily eliminates life and kills life. The possibility of hate and violence is being created in this

way. We firmly deny the Cold War practices of stigmatization and hate framing towards either the South or the North. It is our belief that there is no life or a group to destroy either South or North Korea. For any force that defines someone as evil and promotes the possibility of war, we express a clear opposition in the name of Christ, the Lord of peace. I hope that the civil wars of the two Koreas will be united in peace for 70 years to end this barbaric and incomprehensible situation in war and build peace order.

Appeal to the world church

The World Council of Churches has played a decisive and important role not only in the war that broke out 70 years ago, but also in the post-war effort for peace on the Korean Peninsula. And I am convinced that the practice of prayer and solidarity with many churches in many countries has been a great help and comfort for Korean Christians working toward reconciliation and peace. We believe that this solidarity for reconciliation and peace contains valuable values for today's world suffering from the spread of epidemics. We are realizing that the epidemic crisis we are feeing and the other disasters that are to come are not the unpredictable exceptions, but the result of the long divisions and conflicts between man and man, man and creation. It is a natural result that the Bible has failed to listen to the message of reconciliation and has expanded division, hatred and hatred toward each other.

In addition, this disaster situation we are experiencing now teaches that isolationism is no longer possible with a

deep awareness of interdependence. It is a dear indication that solidarity and cooperation are the only way to live together, not competition for monopoly and privatization, between God and man, and between man and man, and even between man and all creation. Unfortunately, however, we are concerned about the possibility of a brutal rivalry for monopoly and privatization in the midst of this disaste. We are deeply concerned that such hegemony can be a serious and direct threat to reconciliation and peace on the Korean Peninsula. Solidarity and cooperation for reconciliation and peace beyond the borders of the nation or nation, and missionary action to restore the value of life rather than the commodity value of the market are more urgent than ever. In the 70th year of the Korean War, we sincerely hope that the world church can build a deeper solidarity with the Korean Church so that the end of the war will be officially declared and a new peace order will be opened on the Korean Peninsula.

Appeal to the Korean Church

The Korean church, which still celebrates 70 years of war in the truce, not in the end, has no way to avoid shame before God and history. The Korean Church confessed that our church was a party to war, division, hostility and hatred in 1988, through the Korean Christian Church Council's (NCCK) Declaration of the Korean Christian Society on National Unity and Peace. He did not work for peace and reconciliation, but confessed to guilt as a party that created and sustained conflict and division, hatred and hostility. This declaration marks a new milestone not

only for Korean Christianity, but also for the peaceful unification movement in Korean society. In the 70 years of the war, the Korean church must once again reflect on the meaning of this confession.

Wars and divisions were not limited to the front lines or frontiers where the two Koreas physically confronted each other. Based on the dichotomous good and evil logic, anti-communism, and militaristic hierarchical order, the dictatorship and the ruling class strengthened the power, oppressed the people, and strengthened patriarchy to strengthen sexual discrimination and exploitation. This was a war for the socially disadvantaged. The confession of the sins of division by the church and Christians is a pledge to never become a producer or producer of social resentment and hatred, hostility and conflict. It is a determination to go the way of the cross to become a healer and reconciler of conflict. It is not a subject of confrontation, but a promise to become a conciliator of self-sacrifice, and not a prisoner of division, but a deep repentance to become a pioneer of peace order.

However, we still know that we haven't turned enough on the road to peace and reconciliation. There are still many who find relief in hating, condemning, and disgusting, and so relieved by demonizing and excluding someone. Now it has to change. It is a time when the Bible really needs new believers and churches deeply rooted in reconciliation, peace and forgiveness. 'Democracy and Unification are One' The work for reconciliation and peace on the Korean Peninsula is to completely reestablish an individual's life, that is, to invite us into the peace of Christ, and at the same time make our society a new order of

solidarity and win-win. It is an effort to get one step closer to the country. It is our response to God's call to end the war, eliminate the possibility of violence, and open a new path to peace.

Biblical grounds

The Bible shows that, despite God's willingness to reconcile, all relationships between God and man, man and man, man and creation are constantly threatened by the pride and sin of man who rejects God's way. While speaking of God's initiative in reconciliation and forgiveness, we need to think about why we speak of relationships that constantly repeat breaking and recovery. To speak of reconciliation and forgiveness by the grace of God means to be free from the proud idea that we are righteous ourselves and open the way for reconciliation by ourselves. Everyone who lives on the Korean Peninsula is both a perpetrator and a victim. Therefore, no one can monopolize the path of reconciliation and peace. According to the church's understanding of sin, it is impossible to speak of an innocent person. However, saying that everyone is a sinner does not mean that you no longer need to be guilty, and that the offender's sin is never greater than the victim's. It means that everyone who participates in the process of reconciliation must be changed. This means that the perpetrators must be changed, and the victims must be changed to create new relationships and new encounters.

Reconciliation is not a process that ends once, but a process that is constantly repeated. Participating in the process of reconciliation requires a constant process of

conversion, and at the same time requires renewing a constant relationship. I hope the Korean church can restore the modest reconciliation. I hope that the power of reconciliation, peace, and the power of division and confrontation will be a catalyst for the people in and outside the church to gather together in solidarity for peace and reconciliation on this ever-changing Korean peninsula. I sincerely hope to be a disciple of Christ walking the path of reconciliation and forgiveness without shaking.

promise

The years of division and Cold War, which have continued for 70 years in the state of war, were due to our constant rebellion and foolishness toward the God of reconciliation. It was because of our unrepentant sins that made the pain of millions of sacrifices and healing the pain of the discrete, rather than healing. Now, reaffirming our commitment to peace and reconciliation, we reaffirm with all those who solidify for peace on the Korean Peninsula at home and abroad.

-The Panmunjom Declaration, the Pyongyang Declaration, and the military agreement between the two Koreas must be observed in that the possibility of all war actions must be eliminated on the Korean Peninsula.

-The end of the war should be declared as soon as possible in the current state of war, and a peace agreement should be established as a cornerstone to fully establish peace on the Korean Peninsula.

-Conversations between interested parties, especially between North America, should resume and relations

should be normalized.

-The South and the North must develop spaces for mutual trust, communication, exchange, and cooperation, regardless of any pressure from the international community and the outside world.

-The thing that makes people who live on the Korean Peninsula give way to their decisions about their lives should never happen again. As a Korean people, the international community must cooperate to independently open the way to peace, reconciliation and win-win.

-We must work together in solidarity to make the Korean church a worker of peace and reconciliation dedicated to overcoming the division order.

-I hope that the world church and the religious and civil society at home and abroad can solidify for peace on the Korean Peninsula and the world.

June 17,2020

Korean Christian Church Council

Theological Committee

Women's Committee

Justice and Peace Committee

Reconciliation and Unification Committee

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