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While I was working on this paper, ^{at Rome} the word came of the assassination of Aquino of the Philippines. The shock of this had barely begun to subside when word came of the tragedy of the Korean airline, flight 007 with 269 people on board. In such a context I felt helpless. What can bring justice and peace to a world where such dreadful tragedies can occur.

In the midst of these thoughts I was reminded once again that Christ deliberately chose the weak and helpless and used them to bring about his purposes.

In I Corinthians 1:27 we read:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

Although all of human kind share in the task to bring peace and justice to our world, at this moment we want to focus on the role of women, especially as that role relates to the Korean context. In order to do this adequately, some background about Korean women and their position in society will be helpful.

First let us focus on the position of women before Christianity came to Korea. Korea under the Confucian ethic, is strictly male dominated and authoritarian in political structure.

not have the opportunity to live her own life but it was simply an appendage of some man's life.

The home was the whole of a woman's world. The stronger a woman is bound to tradition, with its morals and ethics, the less a woman is able to develop her own capabilities. Therefore the only way women can free themselves from men and rulers is by breaking with these ethics and traditions. As a matter of fact women who belonged to the ^{poorer} servant or lower classes, and those alienated from the general ethics, were accordingly much more free to use their talents and express their capabilities. They accomplished astonishing things in history. For example, the entertaining women, medical women, dancing girls, or court women - all who were despised by the upper classes, broke with this ghetto mentality and many were able to influence men in high government positions. They have contributed as well to literature, poetry to be specific, and to the arts and to politics as well.

world was not confined to the home because they had to go out to work and as a result they had to develop and use their own abilities.

There is another except that should be mentioned, that is, the positions of mothers which was not bound by ethics. The influence exerted on their sons in government positions was great and they were able to make real contributions from behind. They possessed more authority than ^{mothers} women today.

Christianity opened up a new world to Korean women. It was the time to break with Confucian ethics. Christianity permitted Korean women, for the first time in history, to have other relationships than only those with their blood relatives. *It also brought women to Western education and Westernized life.*

During the feudal Lee Dynasty women's life was most difficult. For example, the religion brought pressure from the threats of many different gods, the home-life, with in-laws, caused extreme suffering because of the unfair treatment women received; the economic situation of the family was often in a desperate state; the national life was under the constant threat from Japan to succumb to their ruler. This increased the peoples longing for liberation and some signs of hope. Because Christianity arrived in Korea at that precise time, the hearts and minds of the people were open to welcome it. This was true of the women in particular. There was joy because women finally became more free from the bondage of Confucian ethics and tradition. Because of this joy, the women were able to make many contributions and they took an active role in helping to build up the church. They organized revival meetings, evangelized fervently, raised mission funds, and even helped to build church buildings. In actuality the women contributed more than the men. They even built a Bible school for women, before men established their own Bible school. Society was surprised because none had ever thought that women could achieve so much.

At this point some of the errors made by the church should be mentioned. Women again were forced into an inferior position by teaching that women were formed from Adam's rib. But not only that, they also were handicapped by Paul's words about women; - - that women should be quiet in church and that they should obey their husbands. *(There are two creation stories in Genesis: as we all know)* The "P" documents teach the equality of male and female, but the "J" documents teach the predomance of men over women.

The reformers in Europe brought new freedom to men, pointing to their relationship to God, but women's relationship was only thought of in terms with men. This only reenforced the age-old patriarchial system in the name of God. Whereas women gained a certain freedom through the coming of Christianity, at the same time, the old patriarchial system of Confucianism entered into the church as well. Gradually as church life became an extension of the home the church came to recognize the need of democratization.

To prepare for the celebration of 100 years of Christianity in Korea, ^{in next year} women have examined our history, and discovered that, ~~that~~ history written by men has scarcely recorded womens' work. Ough this experience of examining our history and discovering that women's activities were cast aside through men's prejudice, we have come to understand how it could be that even the Bible could be written in such a way that the place of women is obscured, and womens' participation is absent.

There is no evidence that Jesus discriminated against women in the least, yet, in today's church, women are kept from fully participating in the church. We are forced to ask whether our church believes in Jesus or in Paul.

In the more liberal churches, women are now accepted as ministers and elders. Feminist theology has come to our part of the world. A new interpretation of scripture has brought new joy, hope and freedom to women. We have a long way to go, but we have begun to chip away at the high and thick wall.

What does it mean to endeavour to bring ^{peace and} justice? Is it not making an effort to get rid of injustice. ^{for,}

Injustice is refusing to give what should be given. This does not only refer to material things, but also includes legal, political, social and cultural things. In a just society rights are distributed equally. This is the kind of society we are endeavouring to build.

There can be no peace without justice.

Some one said at the women's conference, Peace and justice are two!

Leaving the discrimination between men and women, between old and young, in the home and declaring there is peace in the home, or for those who have their rights, trying to maintain the status quo by saying the world is at peace since there is no war, are unacceptable attitudes.

There are peace movements all over the world today, because people feel threatened. In fact, war is being fought in various parts of the world, and there is danger of war starting in others. We need only to think of Aquino's assassination and the shooting down of the KAL jetliner to recognize that terrorism exists. There is no way to avoid the task of working for peace and justice in a world where the strength of any country is measured by the amount of its armaments, and wealth is made by trade in armaments. ^{and} The produced dreadful nuclear arms are must be place of somewhere in the world.

Not only does war destroy peace, but the population explosion inappropriate material development, which brings pollution of the environment, ^{automation of the industries deprives human (unemployment)} the gap between the rich and the poor, power in the hands of the few, all threaten life. It is in this situation that the peace movement is being fueled by those who care for life and who are sensitive to humanity.

We must decide how to tackle these serious problems. How honestly do we pray about these issues? Our prayers must not be only with our lips, but must also be with our lives. Prayers without devoting our whole life to the accomplishment of that for which we pray is useless.

I have very much impressed on what you are doing for peace and justice such as "Walking to Life", "Peace Parade Making Human Chain", "Street Campaign", "Prayer meetings and so on." I was very lucky last Monday in Heiberg because I was able to observe the Peace demonstration. I could feel how much you are anxious to have the liberation of women and to get rid of the nuclear arms.

It is true that in Korea at present, women are severely discriminated by the legally, traditionally, socially, politically, or economically. But if I give you a general idea of situations in Korea as follows:

In the family there is no equality but rather the ruler and the ruled. Orders given are expected to be obeyed. This makes life burdensome not only for the wife, but also for the young people. This situation which exists in the family carries over into the church and society so that little evidence of democracy exists. The cry of peace and justice is loudly, but realization is far off.

The excuse given for maintaining the dictatorship is the necessity for national security. In order to maintain national security, the country must be strong, and in order for it to be strong, social order must be maintained. This means, according to those in power, that freedom of speech or press and all other

(5)

/freedoms, must be set aside. / In such an atmosphere
there is no room for the weak to cry out for their rights. /

In the Third World, modernisation has taken place and the GNP has gone up greatly, but the gap between the rich and the poor has increased. / In Korea with the stoppage of union activities, the only possible channel for the protection of workers rights has been effectively blocked. / Low wages have brought wealth to the rich, the tyranny of monopolies and the exploitation of workers by multinational cooperations, all of which has resulted in irrationalities and injustices. / If we say that the whole world is in the same boat, this means that we all share in the evils and that we all share in the responsibility to correct these evils. / International problems, such as the gap between the rich and poor, or the strong and the weak, are the symptoms of the times, internationally felt, and which require action. /

Let us look at an example from Korea. / The division of the country has brought many of the social evils under which we labour today. / Yet this situation was not of our own making but *you can imagine the situation 45% of the national budget put aside for defense* brought about by the superpowers. / Our people are suffering, yet not a word is said by the superpowers about this situation which has continued to exist for almost 40 years. / We have a beautiful relationship with the allied nations around the world! But in fact, what is the real situation of that relationship? The reality is that the strong and rich countries use the small and weak countries, with which they have this "close" relationship, for their marketing field and as a bargaining object. /

In our own experience, the head of a powerful nation, coming to sell a nuclear reactor in spite of the objections to a visit from their own people because it is construed a support for a dictatorial regime which does not protect human rights, is willing to risk criticism. / This is a danger to peace, not only because of its potentially destructive force, but also because the placing of it on our soil is a provocative act. /

Let's think about some of the problems facing the Third World. / The Third World is ruled by dictators who are kept in place by the superpowers. In that situation, the people are unable to join the peace movement. / Women and other peace loving people must struggle for peace, but in the Third World countries, women have no power or rights and thus it is impossible for them to have much effect. / We are acutely aware of how impossible it is to have peace without justice. Korea is no exception. /

In such a circumstances, the work for Peace and justice not ^⑥ easy to carry on because of the Presence of the Government. /
In the Present Political situation of our country, only Christian groups which is really committed to the faith of Christ, have only Possibility of hope of endeavouring for Peace and justice in doing ^{such as} human rights movement. /

Church women are helping the atomic bomb victims which was practically unknown and not cared because of the Political reason. /

And young women workers, who in their struggle for their rights have lost their jobs, have been helped with their lively-head, in order to continue their struggle. /

Church Women also supported and encouraged families of Political Prisoners. / which is ^{the} an organization

- At present the UIM is the most active group in working for the rights and protection of workers. / But with the excuse that security is the most important issue, and claiming that the efforts of the UIM lead away from social order, the government brands the UIM as pro-communist. / The majority of the church people also think that the UIM is a dangerous organisation. Recently some

of the churches which is used to support of this movement are dropped out. They are afraid of being checked their work by the government authority. /

The Church in Korea is known throughout the world for its rapid growth. / But in this large and growing Church, concern for peace is almost non-existent. / In this divided land the most important national concern is anti-communism. / This is being used as an excuse to extend the power of the dictatorship. / The Church, too, has no quarrel with this premise. / The Church claims to be for peace and reconciliation, yet this concern does not reach out beyond the church. / ^{5/12/74}

leaders of Church Women in Wald Shind and there I have had the different experience from mine at home. /
There was an excitement ^{to hear the} reports about the success of the "Walking to the life" Programme and We all were happy and joyfull. /

The difference I found was that when our women of any group took an action on such ^{Programme}, always we bring the reports of how many members being taken by Police and what would happen next. / ^{But we also are joyful} But the joyful ^{it never brings us} ^{discuss}

For instance, when a group of peace loving people had a demonstration front of the Philippine Embassy in Seoul to protest against the murder of Aquino, nine people were taken by police and detained for some days in prison.

There was a young minister who was the director of the UIM. One day he was detained and house was searched thoroughly by the Police, just because he was helping the workers in their struggle. Month later he was sent to prison. During the time of his detention, he was tortured severely and treated inhumanly by the authorities.

In his witness which was given at the thanksgiving Prayer meeting of his release, he said that he could not believe the presence of God then. In such a situation there was no room for Him.

The minister said, he screamed like a mad: Where is God? Is He sleeping or out of the world? he became almost out of his mind.

But he added in his witness that when he suddenly became to realize that Christ was there beside him at that very place he was and suffered with him together, he could not stop the tears falling down to his laps.

It was not the first or last suffering for him, he has been in and out of prison from time to time.

Some one might ask him why he chose such a life. Becoming a Christian is to love Christ and to endeavour to live as he live. If we love some one, we want to do what that person wants.

The above is a partial picture of the situation with regard to peace and justice. It is a dark picture, but if we become discouraged to the point of giving up, or of setting aside our efforts to bring peace and justice, it will be like giving up living itself. We must not give up.

I believe that the real peace movement will be carried out by women, especially Christian women, and by the Third World. I hope not you to misinterpretation of me, I am not minimizing what you are doing. Unfortunately, at present, the peace movement is mainly operating

→ I am just to point out that what the strong are doing wrong.

(8)

in so-called developed countries. Among Asian countries Japan alone is a participant. As such the peace movement, carried out by those who have, may well be in order to protect their wealth. Therefore, the Third World, ^{or a weak groups as women} is suspicious and reluctant to join in. For example, this movement, carried on in this way, must be criticized in that there is the fear that it may be mainly an effort to keep nuclear arms from the territory of those groups. As far as Europe is concerned we sense that the movement against nuclear arms is in order to protect their own territory. They do not want weapons on their ground, but if weapons are not stored there, where will they be stored?

minority 3/17/53
I believe that the disarmament & anti-nuclear campaign must be done by a joint adventure internationally.

There is no need to explain that the effecting of the power of nuclear arms. ~~President Eisenhower would distract so time of the~~
To bring peace and justice into today's context is to change the trend of history. We have been taught that the values to treasure are winning, dominating, having power, authority and wealth. We must work and struggle to turn the values around, to the way Jesus taught.

At the present moment the world seems to think that more and better armaments will prevent war. In the Orient, too, we have a saying that "to be prepared is to prevent troubles". Today every country is trying to prepare for this purpose, and each develops more and more weapons for the destruction of people by overusing human and natural resources. I had always affirmed the teaching, "To be prepared is to prevent trouble", but now I question this statement.

We have become slaves to the idea of bigger, better, richer, more powerful and more convenient. *In this point, I would like to draw our attention to ourselves to distinguish better goodness or convenience and usefulness or neediness.*

Since in our country the aspiration to endeavour to bring peace and justice included the anti-nuclear or disarmament ^{prohibited} ~~one~~ women are tackling our problem in a different angle such as running a campaign of new style life based on new value which counts life as the most precious.

The concret contents are:

- 1) Minimize using the energy and maximize the human power
- 2) Use for neighbour the savings from the waste.
- 3) Denise the taking ^{extra vacant} gifts to the in-laws from bride
- 4) Use the natural detergent instead of using Chemical one. *no on*

Leading trends of history in today's world is expansion, winning, invading, which has brought human to the dead end of the desperation / aggression / Brutality

Such values came from a male culture - - not male centered but masculine. In this situation, I believe that the trend of feminism, which has been to escape from femininity, is dangerous because today our world needs feminine characteristics and feminine values. We must restore some femininity to the values of history. Male culture must be changed into a culture with femininity, which has some of the characteristics of mothers. This femininity, which we count as a new and needed value, has been built up through suffering and this is a product of our history. As we look at the past we become angry over the oppression, but now we realize that what has been gained from that suffering, is something precious, in the same way as the oyster manufactures a pearl from the thing that is causing it pain.

For example, women's life has always been one of waiting. From this they have learned the precious quality of living not for themselves, but for others. Women have never had the right to decide for themselves. Through this they have been trained to obey the Lord's command. In femininity we can see the very life Jesus lived. In Christianity, the cross is central. We have to understand the cross in the historical context of long suffering. The way Christ died is the way women lived. Not striking others, taking from them, oppressing them with one's strength, but rather yielding, accepting suffering, giving up personal desires, putting self last, torn, despised, rejected, and finally giving up life itself. This is an example of winning through losing.

The femininity I have been talking about is just this, - - the example shown us by Jesus Christ. Philippians Chapter 2 shows us what Christ's strength is;

he always had the nature of God, but he did not think that by force he should try to become equal with God. Instead of this, of his own free will Christ gave up all he had, and took the nature of a servant and became like men. He was humble and walked the path of obedience even unto death, - - his death on the cross.

Instead of showing us this picture of Jesus, European Christianity showed Christ as the king of glory, victor, ruler, judge and projected a masculine image of him.

From this concept came the theory of invasion of the world and also came the crusades, and later colonialism by the super-powers. Christ was put in the frontline, as a man with desire

to invade. From the distant past this kind of image has controlled and brainwashed us. We have been brainwashed to the extent that we remember David as a great and wise king, who won great victories for his country. But we don't remember how he took the wife of Uriah and make her his wife and eventually killed Uriah. We remember Jephtha as a victorious general but how often do we think about the sacrifice of his daughter as thanksgiving for his victory.

In the struggle to bring peace and justice, it is necessary to look again at history and change the direction it has come. We must use the precious heritage received through our long time of suffering, in order to bring these changes and see ourselves as subjects. Our precious heritage must be activated in order to change the male culture which could destroy our humanity to a feminine culture which counts life more precious. We believe that the salvation of the world must come through ~~women~~ ^{those who have a new value} because we learn from scripture that there is no salvation in ruling and exploiting. I believe that renewal of culture must be done by the strength of persons who have feminine qualities. At the present time, those who have more of these qualities than others are women's groups.

The exodus of the people of Israel from Egypt was prepared by women. We cannot think of Israel without exodus, nor can we think of the exodus without Moses. Behind Moses there was the care of women: Hebrew midwives, Mose's mother, the princess of Egypt and Moses's sister. God used women to bring about the salvation of Israel. We must remember it was women who were the midwives for Israel.

Next year the Korean Church will celebrate its centennial anniversary. To celebrate this anniversary conservative churches also have joined with the ecumenical churches in planning many programs and projects, which have already been announced. These plans include a memorial building, memorial towers, mammoth conferences, mammoth parties and other plans. To meet the financial demands, committees are very busy raising money. Here again can be seen the same mistake that the world is making. These memorial programmes show what is wrong, mammonism, with everything based on that level with every penny raised, spent for themselves. All the programmes are run by the big churches and those who have the power in their hands. These are the ministers, elders and those who danated much money.

(11)

Facing the realities mentioned ahead, church women's concern and main interest will be in the following: / challenge mammonism and mammothism, dismiss the church-individualism, achieve democratization of the church, try to create a new life-style, ^{simple life} and extend church womens activities to the people in need in our society. /

one's general womens organization, its activities are more concentrated in the consumer's protection, raising the status of women, revising the family law, and so on
church women
Through my own experience participating in both ^{church} women's movements I came to several new realizations. / Perhaps most feminists of the sixties and seventies would not agree with me. /

1) I do not believe peace or humanization is possible without selfsacrifice. / 2) I do not believe that women's liberation involves escaping from the state of being women. / 3) I do not believe women are liberated by putting women in men's positions without a change in values. / 4) I do not believe that merely changing the legal status of women will bring equality of men and women. / Taking away the rights that others already have is not the way to bring peace and justice. / We are aware that for a few women to become members of the National Assembly, or ministers with portfolio, or a number of women to become elders or ministers, will not solve all the problems of women or bring about the democratization of the church or nation. /

It is rather difficult for a person like me, who for the past 20 years has viewed the family as a hinderance to the liberation of women. I believe now that the family ethos must be revived. It is true that feminists of the past 20 years have seen the family as the number one hinderance to women's liberation, and have urged the demise of the family as constiuted. / They have insisted that motherhood keeps women in the home away from social participation and makes their life miserable. / As such, it was seen as an evil by feminists. / Women who wish to be free, to enjoy their individual life, must do away with family and family life.

I believe, however, that there is a need to see the positive side of the family. / At this point in time, in many places women have no place other than the family, and if this is taken away, women will have no base of activity. / It is important for society to become democratic, and for this to happen, individualism must not be made the most important factor. / First, there must be democracy in the home. / The mother can influence the family, especially in the education of her children. / As a wife, a woman wields a certain influence over her husband. /

12
Of course,

a woman's influence in society must not stop with her home and family. But it is a present reality that the base for a woman's participation in society is her home. The struggle for human rights starts in the home. I have seen this happen often, that when a woman's ^{family members or relatives are} husband or child is sent to prison in their struggle for human rights, she first becomes awakened to the needs and becomes involved. In her pain and suffering she becomes sensitized to the pain of others who are suffering from oppression. It is then that she becomes motivated to do what she can to alleviate the suffering.

It seems to me, that in becoming a disciple of Jesus, I must forget about working for my own freedoms. Rather than working for my own freedom, I must give up my own rights for the freedom of others. Christ said "You must deny yourself and follow me".

"Moving forward together" ^{was} is the theme of this ^{our women's conference} consultation. I understand this as doing something together for the society with respect to peace and justice. As I mentioned before the problems we are facing, the problems of human kind, is not the result of a mistake made by an individual. At the same time it cannot be restrained by an individual. In that sense the theme "Moving forward together" is very appropriate, ^{for our}

tagung here too.

I would be very happy if we could find some way to bring Peace and justice in where we and our children live.

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Through our experience, we became to learn that to share suffering or to be courageous obeying to the Lord's command, those are from not by ourselves but given by God. Christians are full of the power of the life in the midst of suffering through Koinonia which all are sharing in our Christian Partnerships.