

The New Geopolitical Order in East Asia and The Transformation of Christianity

새로운 동아시아 질서와 기독교의 변혁

Time | Friday, 7 Dec 2018, 10:00-17:00

Location | University Church

Ewha Womans University

Hosted by_ Ewha Institute for Women's Theological Studies,

Department of Christian Studies, Ewha Graduate School of Theology

주 최_ 이화여성신학연구소, 기독교학과, 신학대학원



이화여자대학교
EWA WOMANS UNIVERSITY



이화여자대학교 루체테인문학사업단
대학인문학팀 감화사업(CORE)

*본 학술대회는 교육부 CORE사업 지원을 받아 주최함

●●PROGRAMME

* 괄호 안은 강연실 번호입니다

* Simultaneous interpretation : WooJung Kim (Ewha Womans Univ.)

10:00~ 12:00

Keynote Session(301) Moderator : Park, Hee-Kyu Heidi / Ewha Womans Univ. (ROK)

Welcoming Address

Paik, Eun Mi / Director of Ewha Institute for Women's Theological Studies (ROK)

In Search of the New Order in East Asia:

Beyond the Empire, State Violence, and Developmentalism

Kim, Dong-Choon / Sungkonghoe Univ. (ROK)

Christian/Imperial Desires, Dispossession and Militarism:

Transpacific Affective Life of the Unending War

Wonhee Anne Joh / Garrett-Evangelical Theological Seminary (USA)

12:00~14:00

Lunch Break(B102)

14:00~17:00

Panel Session

Panel 1 (201)

The Transformation of Christianity in East Asia

Moderator : Suh, Myung Sahm / Ewha Womans Univ. (ROK)

**Christian Networks, International Partnerships, and
Korean Reunification in 1980s East Asia**

Paul Cha / Hong Kong Univ. (China)

**Japanese Christians' Awareness of Geopolitical
Challenges in East Asia: An Analysis of Public
Statements Issued by Churches and Christian
Umbrella Organizations**

Mira Sonntag / Rikkyo Univ. (Japan)

**Christianity and the New Geopolitical Order in East
Asia: The Case of Vietnam**

Nguyen Quang Hung / Vietnam National Univ. (Vietnam)

**Penance and Peace: Anthropological Thoughts on
Christian Conversion in East Asia**

Jung, Jin-Heon / Freie Universität Berlin (Germany)

Panel 2 (B102)

The Transformation of Christianity in the Korean Peninsula

Moderator : Jang, Jung Eun / Ewha Womans Univ. (ROK)

**Ham, Seok-heon's Historical Philosophy for Korean
Unification**

Yang, Hyunhye / Ewha Womans Univ. (ROK)

**A Reflection on the Inter-Korean Relationship for
Peace, Development and Integration**

Yoon, Hwan Cheol / Future Foundation of Korea (ROK)

From Hate Speech to Peacebuilding:

A Theology of Love for Korean Christians

Chang, Yoon-Jae / Ewha Womans Univ. (ROK)

**The De-Imperialization of the Korean Peninsula and
Isaiah's Vision of Peace**

Park, Hye Kyung / Chang Jung Christian Univ. (Taiwan)

Japanese Christians' Awareness of Geopolitical Challenges in East Asia: An Analysis of Public Statements Issued by Churches and Christian Umbrella Organizations

Mira Sonntag

Rikkyo Univ. (Japan)

Introduction

Before I begin with my presentation I would like to thank you for being invited to this conference! Today I will introduce you to some of the latest public statements issued by churches and Christian umbrella organizations in Japan. I will use them to analyze Japanese Christians' awareness of current geopolitical challenges in East Asia. To be honest, when I decided on this topic for my presentation, I was rather skeptical that such awareness could be found. Thus the question about unacknowledged issues and overlooked challenges was part of my inquiry from the very beginning. But let's first look at the facts.

Public statements of NCCJ and UCCJ during the last 5 years

Within the distributed material (handout) you will find a list of public statements made by the National Christian Council in Japan (NCCJ) and its largest member church, the United Church of Christ in Japan (UCCJ; also abbreviated as Kyodan) during the last 5 years. The list indicates the date, title, issuing party and length of the statements. It further contains details on whether they deal with domestic or international issues and if these issues actually have influence on the geopolitical order (and its perception) in East Asia and whether the statements express awareness of this influence. It should be added that this list is not comprehensive, since I

used only data that was available online, and NCCJ seems to have some trouble organizing its website these days. (Most of the listed documents cannot be found there.)

This list shows that out of 26 statements (UCCJ: 12; NCCJ: 14) 18 deal with issues that have a clear impact on East Asia. This impact is clearly acknowledged (○) in 13 statements (UCCJ: 6/8; NCCJ: 7/10) and hinted at (△) in 3 more statements (UCCJ: 1; NCCJ: 2). Obviously, public statements of the two organizations are predominantly used to deal with international issues or domestic issues holding importance for the East Asian and larger international community.

Furthermore in the case of UCCJ we see that the majority of statements has “seasonal” character: The “Joint Message of Peace” delivered every year in August since 1992 based on a partnership agreement between UCCJ and the Korean Christian Church in Japan (KCCJ) comprises almost 42 % (5/12) of all public statements. In so far as the remembrance of the end of the Asia-Pacific War relates to the same date the “Praying for peace 70 years after the war” should be included in the “seasonal” statements as well. (The newest “Statement on the activities in connection with the emperor’s abdication and the new emperor’s enthronement” could be called “seasonal”, too, since it addresses an issue that presents itself repeatedly and was addressed already on the last occasion in 1989.) The “Joint Messages of Peace” repeat some phrases and ideas every year while adjusting the text with regard to pressing issues at hand. In this sense, they are highly ritualized. Yet it is possible to trace internal discourses by paying close attention to variations in the choice of words. Unfortunately, I do not have enough time today to demonstrate it to you.

And a new circle of “seasonal” statements (2 so far) has been started by the nuclear disaster in Fukushima following the earthquake and tsunami in Eastern Japan, the so-called triple disaster. You may oppose the term “seasonal statement,” but this term actually just emphasizes the fact, that most of the public statements of Japanese churches—perhaps of all churches around the world—are about “remembering” traumatic events and “reflecting” on “sin” as human contribution to history. It should also be stressed here that these “seasonal statements” rely on the partnership of UCCJ with KCCJ. That is, statements with the respective content may not have been issued as regularly, or at all, without this partnership.

In the case of NCCJ “seasonal” statements comprise a much smaller share. Most statements relate to contemporary political developments, such as the passing of new bills, the discourse and behavior of political leaders (especially Prime Minister Abe’s visits to Yasukuni Shrine and attempts to re-introduce the Imperial Rescript on Education to schools), developments in international diplomacy (especially concerning the fate of North Korea), and religious conflicts around the world (e.g. the bombing of churches in Indonesia). Only 2 of the 14 statements were issued as joint declarations with a partner organization from abroad. Among the latest legal developments the following are addressed: the passing of the Bills Relating to National Security (i.e. the approval of Japan’s right of “collective self-defense”), of the Law for the Resolution of Hate Speech (focusing on “legal foreigners” in Japan), and the revision of the Act for Punishment of Organized Crimes (seeking judgement on “conspiracy” charges; related statements only issued by UCCJ).

So what are the issues relating to the geopolitical order in East Asia that Japanese Christians are aware of and how do they interpret the challenges?

Challenges for the geopolitical order in East Asia mentioned in statements

Let me now introduce some statements in more detail and start with the “Statement from the National Christian Council in Japan Regarding the Recent Summit Meetings at Panmunjom and Singapore” issued on June 21 of this year.

In it NCCJ expresses an idea that has been stressed also in other public statements of NCCJ and UCCJ¹⁾, namely the importance of the “will of the people” and the need of politicians to respond to it in political action. The statement stresses that the USA-DPRK Summit Meeting is the result of the “citizens’ will” in the sense that it was the “Candlelight Revolution” of the winter of 2016/17 which brought Moon Jae-In to power and allowed for a revival of the “Sunshine Policy” of former president Kim Dae-Joong. At the same time the statement also recalls how the National Christian Council in Korea (NCCCK) pushed democratization already in the 1970/80s and issued the “Declaration for Peace & Reunification on the Korean Peninsula” 30 years ago. Thus declaring NCCCK (and itself as supporting partner) as the advocate of the people’s will, NCCJ continues to emphasize that the “meetings at Panmunjom and Singapore are “merely a starting point for the denuclearization of Northeast Asia or resolution of the Japanese abductee issue” and hopes that the taken steps shall not be reversed. While I find it interesting that the “abductee issue” is brought up here, the statement contains another important idea when it concludes that “these peaceful diplomatic dialogues happening in the Korean Peninsula are an embodiment of the very spirit of Article 9 of the Japanese Constitution.” Here, as in earlier international conferences of religious leaders defending Article 9 that acknowledged it as world heritage, NCCJ postulates it as the universal spirit of diplomacy, which is today practiced outside of Japan rather than inside. The statement closes with NCCJ’s pledge to continue to “proclaim the ‘preciousness of peace’ in and out of this country” against all divisive and anachronistic trends, since “this is the prophetic role of the ‘watchman’ stated in the Bible (Ezekiel 3.17).”

NCCJ’s statement “Praying for Peace” from August 15 of this year, too, refers to the meetings in Singapore and states that the meetings “clearly showed the way of peaceful diplomacy, not reliance on weapons, by which the Korean Peninsula is heading towards the unification of North and South.” Here NCCJ pledges to “share among NCCJ’s member churches and organizations the service of peacebuilding (平和を作り出す奉仕) and hopes that Article 9 of the current Constitution and constitutional democracy shall be kept until the very end.”

Of course it is no news to you that the defense of Article 9 and the open support for the re-unification

1) See UCCJ’s “Joint message of peace” from 2016-2017 and statements from June 15, 2017, March 11, 2016, October 20, 2015 and July 14, 2015; for NCCJ see statements from October 5, 2018, June 21, 2018 and August 7, 2015.

process on the Korean Peninsula have been central themes in Japanese-Korean Christian relations. These two were already ranked as most important tasks (out of 10) in the Final Statement of the 9th Consultation of NCCJ and NCKK (and its appendix “Tasks for joint action”) issued on October 17, 2015. This consultation directly addressed the topic of “Peace in Northeast Asia: The role of churches in Japan and Korea.” The Final Statement includes a passage from the previous consultation in 2004 which identified internal enemies of peacebuilding, namely the “trends of fundamentalism and neo-conservatism.” As the statement argues, these trends have impacted churches from inside: “In the embrace of rightist tendencies, the focusing of our interests on the preservation of doctrines and the extension of membership and in our understanding of belief as individual, inner/spiritual salvation the trend to lock ourselves inside churches and ignore the suffering and pain inflicted upon people by the rule of power is getting stronger.”

This Final Statement is special among the public statements of NCCJ in so far as it includes a detailed plan for joint action. It also pays close attention to the human activity of remembering and appropriates a feminist interpretation of the term, stressing that “the struggle with memory” means to “re-build (re-member) the present by reflecting the past.” Perhaps, this appropriation was possible because the consultation focused not only on “justice” and “peace”, but also on “women and youth” in its group discussions. Furthermore, in contrast to other public statements that focus on the Japanese government’s dealing of apology and reparation issues, this Final Statement also spells out the contemporary meaning of the “comfort women” issue. In it NCCJ and NCKK explicitly commit to “work together in solidarity to protect the human rights of women and children in conflict zones across Northeast Asia who even today suffer from sexual violence and human trafficking in smaller or larger conflicts.”

So far I have introduced public statements from NCCJ. Let us also have a closer look at UCCJ’s public statements. First, I would like to emphasize that UCCJ’s position on the latest domestic legal and political developments are usually included in the yearly “Joint Message of Peace” issued by UCCJ and KCCJ. In these statements UCCJ’s position closely resembles the position of NCCJ. While NCCJ has not yet addressed the emperor’s approaching abdication and the enthronement of the new emperor, UCCJ has already commented on it in its latest “Joint Message of Peace.” It also issued a separate statement on the topic.

We will have a look at this statement in just a minute, but first I would like to stress that “markers of UCCJ’s identity” as it was pronounced in “The Confession on Responsibility of the UCCJ during World War II” in 1967 are now re-appearing in its public statements. This contradicts the conservative movement inside of UCCJ that discredited the developments during the 40 years after the “Confession” as “wandering in wilderness.” The “Joint Message of Peace 2017” explicitly confirms UCCJ’s and KCCJ’s calling to be and act as the “light of the world,” the “salt of the earth,” and as “watchman.” The “Joint Message of Peace 2018” re-introduces the calling to be a “prophetic voice” when it states: “If we come to the decision that the political path of the state contradicts the path of peace pointed out in the Bible, we cannot stay silent, but must raise our warning voice with the heart of the prophet.” I would suggest that the re-introduction of these markers of

identity were influenced by the lately again intensifying partnership with Korean churches. However, , as a keyword search inside UCCJ's website easily reveals, these markers do usually not appear in the internal discourse of UCCJ. Thus we are left to question the meaning of this recurrence of identity markers in public statements.

A similarly puzzling phenomenon is UCCJ's ample reference to Okinawa²⁾. UCCJ statements refer more than twice as often to it as do statements of NCCJ (9/4). It is puzzling because UCCJ's administration is still struggling to reconcile with the church district of Okinawa which has ignored all inquiries since 2003 and did not send its delegates to any of the assembly meetings during the last 15 years. Thus it would be no exaggeration to call the "Okinawa issue" UCCJ's greatest "domestic geopolitical challenge." The newest development on this front was the attendance of UCCJ's moderator and general secretary at the latest church district meeting, or "General Assembly of Okinawa United Church of Christ," in May of this year. The initiative of the two leaders from Tokyo resulted in a "historical handshake" between the assembly chairman of Okinawa UCC and the moderator of UCCJ on the second day of the assembly. Yet, Okinawa declared to further keep its distance from UCCJ.

Now let us finally come to UCCJ's "Statement on the activities in connection with the emperor's abdication and the new emperor's enthronement" issued on July 7 of this year. As you can see, I analyzed the statement in the list as addressing domestic issues that exert influence on East Asia's geopolitical order. However, the statement does not express any awareness of this influence. So what is the statement about? Without any comment on how the Japanese government's involvement in the rituals of the emperor's abdication and the new emperor's enthronement might be received by Japan's neighbors, and also without any comment on the problematic past of the imperial system, the UCCJ statement declares to oppose plans of the government to involve itself and Japanese taxpayers' money in the activities surrounding this event, especially the state's involvement in the enthronement ceremony (大嘗祭) on the following 3 grounds:

- 1) The various ceremonies relating to the abdication and enthronement are private religious rituals of the imperial household. By conducting them as public ceremonies the state infuses the people with the idea that the emperor is of special importance and thus pushes his deification.
- 2) The state's involvement in religious rituals contradicts the principles of freedom of religion and separation of religion and state guaranteed by the Japanese constitution.
- 3) Whatever name shall be given to the expense, the appropriation of state money for the enthronement ceremony contradicts the rule of separation of state and religion.

Then the statement insists that as Christians "who live the teaching of the Bible that does not allow to have

2) References are made to: the neglect of people from Okinawa as target of discrimination in the Law for the Resolution of Hate Speech, the heavy burden of American military bases, the latest case of a Okinawa girl killed by an American soldier, the neglect of the anger of Okinawa residents towards the new Bills Relating to National Security, the immense loss of human lives in Okinawa at the end of the war, and the Japanese governments deliberate use of Okinawa as protection shield for mainland Japan.

any gods beside God” they strongly oppose the involvement of the state in the above rituals. I am very much looking forward to your response to this statement.

Awareness of geopolitical challenges in other church organs (e.g. *KNL*)

I will soon have to come to an end, but let me give you a short glimpse at how these statements reverberate in or connect to interests of Japanese churches, especially UCCJ’s interests in their neighboring countries that are expressed in other public media, such as the *Kyodan Newsletter (KNL)*, i.e. the English communication organ of UCCJ with churches around the world. The most vexing element here is, that the above mentioned public statements on domestic and international policy are not reported in *KNL*. Even though *KNL* also includes numerous reports on activities of the NCCJ, these reports, too, are not related to the public statements that I analyzed above. This also means that most statements are not translated from Japanese into other languages³⁾.

The challenges focused on in *KNL* are demographic changes brought about by the aging of the population and by migration⁴⁾. Both trends have a very imminent impact on the finances of UCCJ, and in extension of NCCJ. UCCJ recognizes these challenges as common challenges of all Northeast Asian countries. Looking at the activities that are reported in *KNL*, we can say UCCJ seeks to learn from churches abroad (especially from Taiwan and Korea) how to become not just a church *of* the elderly, but a “church *for* the elderly”⁵⁾ as well as how to relate to sexual minorities (LGBT)⁶⁾ and that it hopes to welcome more missionaries from abroad (especially Korea and Indonesia) in order to serve migrant communities in Japan, but also to attract new converts from the Japanese population. Furthermore already in 2016, nationwide 13 percent of UCCJ’s churches—in some districts up to 35 percent—were left without a minister. For this end UCCJ revives older partnerships, such as with PCK, PROK and KMC⁷⁾, and it extends its ecumenical network signing up new partners, such as the Christian Evangelical Church in Indonesia. It explicitly calls for missionaries and promises to work out approval routines for qualifications. Thus UCCJ seems to finally have come to see itself as dependent on other Asian churches.

3) The “Comment on the Incident of Multiple Knife Attacks at the Care Facility for Disabled Persons in Sagami-hara” is an exception; see *KNL* 391.

4) *KNL* No. 398.

5) *KNL* Nos. 398, 392.

6) *KNL* No. 392.

7) *KNL* No. 393.

UCCJ's greatest challenges: structural reform, sustainable financing, and revival of evangelism

What are the greatest challenges UCCJ faces today? How does it seek to address them? A look at the agenda of its general assemblies during the past few years enlightens us on this point. The challenges are: structural reform, sustainable financing, and revival of evangelism. UCCJ has experienced considerable losses of membership over the last years. About 63 percent of its members are over 60 years old and simulations predict that in 2030 two thirds of its membership will be over 75 years old. This is to say, that two thirds have reached the average age from which their daily live starts to be restricted by physical impairment. The loss in membership results in financial difficulties. Now UCCJ is trying to save in the yearly budget a certain amount that could be retained in a contingency fund. But the losses expected in the future (approx. 5 Mio Yen per year) can be accommodated only through a structural reform. Therefore, UCCJ will cut down the number of commissions, the number of delegates to the general assembly (from 400 to 200) in order to be able to use the “cheaper” church facilities for the assembly meeting, and also personnel costs by a third. In this way UCCJ hopes to achieve a sustainable budget over the next ten years⁸⁾.

Parallel to these efforts UCCJ continues the discussion of a “Revised Basic Mission Plan” that began already in 2010-12. Drafts for “Basic policies on the promotion of evangelism in the UCCJ” stress the importance of universal priesthood, that is, the need for every lay believer to engage in active mission and not leave the task to ministers. However, many discussants still bemoans that “there is no clear vision of we are trying to reach”⁹⁾.

Conclusions

Let me draw some conclusion. First of all, I would say that existing partnerships with churches in Asia are the main stimulus that urges Japanese Christians to voice their opinions on political developments in and outside of Japan in public statements. However, public statements are merely “speech acts” which aim to change the world, but in most cases it takes more than words to realize the wished-for change. To engage more than words one needs financial means and personnel resources, but this is where Japanese churches are increasingly experiencing shortages.

The reason for these shortages are changes of less obviously political nature. They present the more pressing challenge for Japanese churches, especially the UCCJ. They are demographic changes brought about by the aging of the population and migration. They have very imminent impact on the finances of UCCJ, and in extension of NCCJ. Whereas NCCJ predominantly concerns itself with responding to various political

8) *KNL* No. 397.

9) *KNL* No. 396.

developments in and outside of Japan, UCCJ and, perhaps, other denominations which I did not mention today, also have to secure their base of operation and recognize the demographic challenges as a challenge faced by all Northeast Asian countries.

Thank you for your attention!

Japanese Christians' Awareness of Geopolitical Challenges in East Asia: An Analysis of Public Statements Issued by Churches and Christian Umbrella Organizations

동아시아 문제에 대한 일본 기독교인들의 인식 : 기독교 단체 성명서 분석을 통하여

Mira Sonntag / Rikkyo Univ. (Japan)

번역요약: 이주아 / 이화여대 기독교학과 강사

Introduction

들어가는 글

본인은 독일인이지만 동아시아 국가인 일본에서 20년 이상 거주하면서 한반도를 비롯한 동아시아 지역의 역사와 미래 전망에 대한 관심을 가지고 있다. 이 자리에서는 일본 기독교 단체들의 최근 성명서들을 통해 현재의 동아시아 문제에 대한 일본 기독교인들의 인식을 분석하고자 한다. 물론 본 분석은 여러 한계를 포함할 수 있다는 점을 미리 밝혀두고자 한다.

Public statements of NCCJ and UCCJ during the last 5 years

최근 5년 간의 NCCJ와 UCCJ 공개 성명서

본 논문의 가장 뒷부분에 첨부된 자료는 지난 5년간 일본기독교교회협의회(National Christian Council of Japan: NCCJ)와 일본기독교단(United Church of Christ in Japan: UCCJ)이 작성한 성명서들의 목록이다. 이 중 상당수가 인터넷 상에서 그 내용을 찾기 어렵다는 한계가 있으나, 이를 살펴보면 동아시아 상황에 영향을 줄 수 있는 국내외적 이슈들에 대한 정보를 얻을 수 있다.

두 단체의 공개 성명서들은 주로 동아시아와 국제 사회에 중요성을 끼친 국내외적인 주제들을 다루고 있다. UCCJ의 성명서의 대부분은 '계절적인 성격'("seasonal" character)을 가지고 있으며, 재일대한기독교교회(KCCJ)와 1992년부터 매년 8월에 내는 공동 "평화 메시지"가 공개 성명 중 42%(5/12)를 차지한다. 이는 아시아 태평양 전쟁의 종전을 기념하거나 새로운 천황의 즉위 등 매년 당면하게 되는 이슈들을 언급하면서 반복되는 구절들과 신념 등을 담고 있다는 점에서 매우 예견적이지만, 성명서에 나타나는 단어들의 선택에 관심을 기울인다면 그 내부 담론을 추적할 수는 있다. 유감스럽게도 오늘 이 자리에서는 이를 함께 할 충분한 시간은 없다. 또한 일본 동부 지진과 쓰나미에 뒤 이은 후쿠시마의 원자력 재난 즉 이른바 3중 재난에 의해 새로운 "계절적" 성명서(지금까지 2개)가 나오기 시작했다. "계절적 성명서"라는 용어에 이견이 있을 수 있지만 이 용어는 세계의 모든 교회와 일본 교회의 공개 성명서의 대다수가 비극적인 사건을 '기억하고' 이를 역사에 대한 '죄'로 반

성한다는 사실을 강조하는 것이다.

NCCJ의 경우 "계절적" 성명서는 훨씬 적은 비중을 차지한다. 대부분의 성명서는 그 당시의 정치적인 문제, 예를 들어 아베 총리의 야스쿠니 신사 참배나 새로운 법안의 통과, 국제 외교 (특히 북한과 관련된), 전 세계의 종교 갈등 등과 관련되어 있다. 최근에 다른 법률적 문제들에 대해서는 자위권 문제, 혐오 표현 금지법, 그리고 조직 범죄의 처벌에 관한 법률 개정 등이 있다.

Challenges for the geopolitical order in East Asia mentioned in statements

성명서에 나타난 동아시아의 과제들

몇 개의 성명서를 좀 더 자세히 살펴보기로 하자. 우선 2018년 6월에 발표된 판문점과 싱가포르 회담에 대한 성명서에서 NCCJ는 이른바 ‘국민의 의지’의 중요성과 이에 대한 정치인들의 응답이 필요함을 이야기한다. 이어 미국과 북한의 회담이 2016/17년 겨울 한국에서 일어난 “촛불혁명”에 나타났던 “시민의 의지”의 결과라고 강조하는 동시에 한국기독교교회협의회(NCCK)가 이미 1970년대와 1980년대에 민주화를 추진하고 30년 전에 “한반도 평화 통일 선언”을 발표했던 것을 상기시킨다. 그리고 NCCK를 국민의 의지의 대변자로 선언하면서 “판문점과 싱가포르 회담은 동북 아시아의 비핵화 또는 남북일본인 문제 해결의 출발점 일뿐”이라고 하면서 이러한 흐름이 지속되기를 희망했다. 성명서는 “한반도에서 일어난 평화로운 외교적 대화는 일본 헌법 제 9조 정신의 구체화”라고 하면서, 성서에 기록된 ‘파수꾼’의 예언자적 소명(에스겔 3.17)을 위해 “모든 분열적이고 시대착오적인 경향에 계속해서 대항할 것을 선언한다”.

2018년 8월 15일에 나온 NCCJ의 “평화를 위한 기도” 성명서 역시 싱가포르 회담이 “무력이 아닌 평화로운 외교에 의해 남북한이 통일을 향해 가고 있는 것을 명확하게 보여준다”고 언급하며, 다시 일본 헌법 제 9조의 정신과 평화 구축, 민주주의를 지킬 것을 강조한다. 일본 헌법 제 9조의 수호와 한반도의 통일 과정에 대한 지원은 한일 기독교 관계의 중심 주제로 기능해왔다. 2015년 10월 17일에 발행된 NCCJ 및 NCCK의 최종 성명서는 이 둘을 가장 중요한 과제로 선정하면서 “근본주의와 신 보수주의의 경향”에 담겨 있는 개인주의적인 신앙, 내적이고 영적인 구원, 교리 보전과 교세 확장에만 관심을 집중하는 것을 경계한다. 또한 여성주의 해석적 용어를 차용하여 “기억하고자 하는 투쟁”은 과거를 반영하여 현재를 재건하는 것을 의미한다고 강조한다. 특히 “위안부” 문제의 현대적 의미를 보다 명확하게 조명하면서 NCCJ와 NCCK는 “성폭력과 인간 매매 등으로 고통을 겪고 있는 동북아시아 전역의 여성과 어린이의 인권 보호를 위해 연대하여 함께 노력할 것을” 약속한다.

이제 UCCJ의 성명서를 살펴보자. UCCJ는 가장 최근의 “평화 공동 메시지”에서 천황의 퇴위와 새로운 천황의 즉위에 대한 입장을 표명하고 있는데, 1967년에 발표된 “2차 세계대전 동안의 UCCJ의 책임에 대한 고백”에 나타난 “UCCJ의 정체성”이 이 성명서에서 다시 보이고 있다. 이는 그 이후 40년 동안 있어왔던 UCCJ 내부의 보수주의 경향과는 모순된다. “평화의 공동 메시지 2017”은 UCCJ와 KCCJ의 소명을 “세상의 빛”, “소금”, “파수꾼”으로 확인한다. “평화 공동 메시지 2018”은 그 소명을 “예언자의 소리”로 다음과 같이 소개한다 : “일본의 정치적 방향이 성서에서 지적인 평화의 길과 모순된다는 결정에 이른다면 우리는 침묵할 수 없으며, 예언자의 심정으로 경고의 목소리를 높여야 한다”. 이처럼 UCCJ가 정체성을 재표명하는 것은 최근 한국 교회들과의 관계에서 영향을 받은 것으로 보인다. 그러나 이와 같은 정체성이 UCCJ의 웹사이트와 같은 내부 담론에서는 잘 나타나지 않는 것 또한 사실인 동시에 의아한 일이다.

마지막으로 올해 7월 7일에 나온 UCCJ의 "천황의 퇴위 및 새로운 천황 즉위와 관련된 활동에 대한 성명서"를 살펴보자. 나는 이 성명서를 동아시아 질서에 영향을 미치는 국내 문제에 관한 것으로 분석하였다. 그러나 이 성명서는 이러한 영향에 대한 어떤 인식을 나타내고 있지는 않다. 새 천황 즉위 의식에 대한 일본 정부의 관여가 주변국들에게 어떻게 받아들여졌는지도, 과거 제국주의 시대에 대한 언급도 없이 UCCJ는 이 일에 정부와 국가의 세금이 관여되는 것을 반대하며 특히 대관식과 관련하여 다음 3가지를 언급한다.

- 1) 천황의 퇴위 및 즉위는 왕가의 사적인 의식으로, 이를 공적인 행사로 하는 것은 천황이 특별한 중요성을 가진 존재라는 신격화를 주입시킨다.
- 2) 종교 의식에 국가가 개입하는 것은 일본 헌법에서 보장하는 종교의 자유와 국가-종교 분리의 원칙에 위배된다.
- 3) 어떤 명목이나 이름을 붙이더라도 즉위식에 국가의 예산을 쓰는 것은 국가와 종교의 분리의 원칙에 위배된다.

이후, 성명서는 "하나님(God) 외에 다른 신을 두지 않는 성서의 가르침에 따라 사는 그리스도인들"은 위의 의식에 대한 국가의 개입에 강력히 반대한다고 주장했다.

Awareness of geopolitical challenges in other church organs (e.g. KNL)

동아시아의 과제에 대한 다른 교회 기관(예: KNL)의 인식

이러한 성명서들이 일본의 교회들 사이에서 어떤 반향을 불러일으키는 지 살펴보자. 가장 문제는 위에서 언급한 성명서들이 KNL(교단 뉴스레터- UCCJ가 세계의 교회들과 소통하는 영어 기관)에 보도되지 않았다는 것이다. 대다수의 성명서가 영어 내지는 다른 언어로 번역되지 않고 있는 것이다.

KNL에서 중점적으로 제기하는 문제는 인구 고령화와 이주로 인한 인구 통계학적 변화이며, 둘 다 UCCJ의 재정과 NCCJ의 확장에 크게 영향을 미치는 시급한 문제이다. UCCJ는 이러한 문제점을 모든 동북아 국가의 공동 과제로 인지하고 있다. KNL에서 보고된 활동을 살펴보면 UCCJ는 해외 교회(특히 대만과 한국)에서 노인에 “의한” 교회가 아닌 노인“을 위한” 교회가 되는 법, 성소수자(LGBT)들을 어떻게 대해야 하는지를 배우고자 하며, 이민자 커뮤니티와 일본인 전도를 위해 해외(특히 한국과 인도네시아)에서 더 많은 선교사를 모셔오기 원한다. 더 나아가, UCCJ는 2016년에 회원 교회의 13% - 지역에 따라서는 35%-에 달하는 교회가 목회자가 없는 현 상황을 PCK, PROK 및 KMC와 같은 기존의 파트너십을 되살리고, 인도네시아의 복음주의 교회 등 새로운 네트워크를 확장하여 극복하고자 한다. UCCJ는 마침내 다른 아시아 교회들과의 상호의존성을 깨닫게 된 것 같다.

UCCJ's greatest challenges: structural reform, sustainable financing, and revival of evangelism

UCCJ의 가장 큰 과제 : 구조 개혁, 재정 확보, 복음주의의 부흥

UCCJ가 직면한 가장 큰 과제들은 바로 구조 개혁, 재정의 확보, 그리고 복음주의의 부흥이다. UCCJ는 지난 몇 년 동안 상당한 수의 회원이 감소하였다. 회원 중 약 63 %는 60 세 이상이며, 2030 년에는 2/3가 75세가 넘을 것으로 예측한다. 즉, 신체적 장애로 인해 일상 생활이 제한되기 시작하는 평균 연령에 도달한 사람이 2/3

인 것이다. 회원의 감소는 재정적 어려움으로 이어지고 있다. UCCJ는 연례 예산의 일정 금액을 비상대책기금으로 보전하려고 노력 중이며, 위원회의 수를 줄이고 보다 저렴한 장소에서 총회를 개최하는 동시에 인건비를 줄이는 등의 다각적인 구조 조정 노력을 하고 있다.

Conclusions

결론

몇 가지의 결론을 내어보자. 우선, 나는 아시아의 교회와의 동반자적 관계가 일본 기독교인들이 공개 성명서를 통해 국내외적 정치 문제에 의견을 표명하도록 촉구하는 주요한 자극제 역할을 하고 있다고 본다. 그러나 공개 성명서는 세상을 변화시키는 것을 목표로 하는 "발화행위"에 불과하며, 원하는 만큼의 변화를 실현하는 데는 말 뿐이 아닌 그 이상이 필요할 것이다. 이를 위해서는 재정과 인적 자원이 필요하지만, 일본 교회는 이들 모두 점점 더 부족한 상황에 직면해 있다.

이는 일본 교회들, 특히 UCCJ에 점점 심한 난관이 되고 있다. 인구 고령화와 이주로 인한 인구 통계학적 변화는 UCCJ의 재정 및 NCCJ의 확장에 매우 시급히 당면한 문제이다. NCCJ가 일본 내외의 다양한 정치 발전에 주로 관심을 기울였듯이, UCCJ 및 본 글에서 언급하지 않은 다른 교파 또한 그들의 운영 기반을 확보하고 인구 통계학적 과제를 모든 동북 아시아 국가들의 문제로 인지하였으면 한다.

organization	date of issue	title	issuing party	length (number of characters)	issues in focus		influence on the geopolitical order in East Asia	
					domestic	abroad	presence	awareness
United Church of Christ in Japan (UCCJ)	2018/7/9	Statement on the activities in connection with the emperor's abdication and the new emperor's enthronement	Moderator Ishibashi Hideo	452	○	×	○	×
	2018/8/1	Joint message of peace 2018	Moderator Ishibashi Hideo, Korean Christian Church in Japan Assembly Chairman Kim Jong-Hyun	2114	○	×	○	△
	2017/8/1	Joint message of peace 2017	Moderator Ishibashi Hideo, Korean Christian Church in Japan Assembly Chairman Kim Sung-Jae	1888	○	○	○	○
	2017/6/15	Statement against the revision of the Act for Punishment of Organized Crimes request for its abolition	Moderator Ishibashi Hideo	757	○	×	×	△
	2016/8/9	Comment on the Incident of Multiple Knife Attacks at the Care Facility for Disabled Persons in Sagami-hara	Head of the Committee on Social Concern Yoshizawa Shin	1225	○	×	×	×
	2016/8/1	Joint message of peace 2016	Moderator Ishibashi Hideo, Korean Christian Church in Japan Assembly Chairman Kim Sung-Jae	2351	○	×	○	○
	2016/3/11	Moderator's Statement five years after the accident in Fukushima Nuclear Power Plant No. 1	Moderator Ishibashi Hideo	1121	○	×	△	×

United Church of Christ in Japan (UCCJ)	2015/10/20	Moderator's statement on the approval of the Bills Relating to National Security	Moderator Ishibashi Hideo	817	○	○	○	○
	2015/8/8	Joint message of peace 2015	Moderator Ishibashi Hideo, Korean Christian Church in Japan Assembly Chairman Jo Jung-Rae	2201	○	○	○	○
	2015/7/14	Praying for peace 70 years after the war	Approved by the 3rd Executive Council meeting of the 39th synod	752	○	△	○	○
	2014/8/9	Joint message of peace 2014	Moderator Ishibashi Hideo, Korean Christian Church in Japan Assembly Chairman Jo Jung-Rae	1511	○	○	○	○
	2014/3/11 ~ 3/14	Declaration of the International Conference on the East Japan Disaster: "Resisting the Myth of Safe Nuclear Energy: The Fundamental Question from Fukushima"	Sponsored by UCCJ	4272	○	△	△	△
National Christian Council of Japan (NCCJ)	2018/10/5	Protest against statements made by the minister of culture, sports, science and technology Minister relating to the Imperial Rescript on Education	Head of Committee on Education Hiki Atsuko, Japan Church of the Nazarene Board Chairman Ishida Manabu	1162	○	×	○	×
	2018/8/15	Prayer for peace	Moderator Watanabe Makoto, General Secretary Kim Sung-Jae	1455	○	○	○	○

National Christian Council of Japan (NCCJ)	2018/7/4	Repeated statement against the establishment of ethics as "compulsory subject" in schools and request of its abolition	Council for the Study of Human Rights Education in Christian Schools in Japan, NCCJ Committee on Education	1046	○	△	○	○
	2018/7/4	Request concerning the selection of junior high school textbooks for "ethics"	Council for the Study of Human Rights Education in Christian Schools in Japan, NCCJ Committee on Education	1291	○	△	○	○
	2018/6/21	Statement from the National Christian Council in Japan Regarding the Recent Summit Meetings at Panmunjom and Singapore	Moderator Watanabe Makoto, General Secretary Kim Sung-Jae	1651	○	○	○	○
	2018/5/16	Statement of Protest Against an Act of Terror toward Christian Churches, and of Prayer for Victims and Their Families	NCCJ	950	×	○	×	×
	2016/9/27	Statement on the Sagami-hara Stabbings	Head of the Committee on "the Disabled" and the Church Hashimoto Katsuya	924	○	×	×	×
	2016/8/31	Discourse on Comfort Women issued by Rev. Koichi Kobashi, NCCJ Moderator: "The Wounds on the Girls' Lives will never Heal in this Way" 일본기독교협의회(NCCJ) 의장 담화 <소녀>가 입은 인생의 상처는 이것으로 치유되지 않는다	Moderator Kobashi Koichi	818	○	○	○	○

National Christian Council of Japan (NCCJ)	2016/6/7	Final resolution of the 7th German-Japanese Church Consultation (April 22-29) (Theme of the Consultation: Living the reformation today—Listening and walking together—)	Committee on German-Japanese Relations	3561	○	△	×	×
	2016/6/6	Statement on the passing of the Law for the Resolution of Hate Speech	Committee on the Human Rights of Foreigners in Japan	1820	○	△	△	△
	2015/10/17	Final Statement of the 9th Consultation of NCCJ and NCCK + Appendix ("Tasks for joint action")	Participants of the 9th Consultation of NCCJ and NCCK	4648	○	○	○	○
	2015/8/7	Discourse of the NCCJ Moderator "70 years after defeat"	Moderator Kobashi Koichi	3490	○	△	○	○
	2015/7/17	Request for withdrawal of the Bills Relating to National Security	Committee on Peace and Nuclear Weapons/Power	670	○	○	○	△
	2014/1/27	Moderator's letter to Prime Minister Abe on his visits to Yasukuni Shrine	Moderator Kobashi Koichi	?	○	△	○	△