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**A Study of the Common Features of Kairos Documents  
and a Comparative Analysis of  
Kairos Korea and Kairos Palestine**

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## Abstract

The fundamental aim of this research was to examine how the church can contribute to overcoming social and political crises in modern society, and to examine the nature of contemporary peace mission. Kairos documents were chosen as a model and focus of this research, to investigate if they can provide a way forward for churches to contribute to facilitating peace in society today. Kairos documents already offer signposts for how modern churches can deal with and participate in social and political issues and crises in their respective countries from a faith perspective. Furthermore, these documents offer more practical methods for peace today than what can be learned from the traditions of the Peace Church in the pre-modern era.

In order to gain a solid understanding of the common features and characteristics of Kairos documents, the articles of several researchers, professionals, and a resource book, were reviewed and analysed; in particular, work by John W de Gruchy, Allan Boesak, Rifat Odeh Kassis, Naim Stifan Ateek, and Mark Braverman. The Bible citations in five selected Kairos documents were also statistically and qualitatively analysed, to gain an understanding of how the Kairos documents use the Bible to support their positions. The introduction of fourteen existing Kairos documents also helped to define the general features of Kairos documents by acknowledging the existence and voices of various Kairos documents. The literature review confirmed that there is a collection of church documents that can be categorized as Kairos documents, which can be studied as a group rather than focusing on any one specific Kairos document.

To investigate Kairos documents in more detail, a comparative analysis of two specific Kairos documents, Kairos Korea (“Declaration of the Churches of Korea on National Reunification and Peace”, 1988) and Kairos Palestine (“A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering”, 2009) was undertaken. This comparison supported the idea of understanding Kairos documents as a group of documents according to their distilled general characteristics. It also demonstrated how these documents are comprised of both confession and practical action and are documents of faith.

A comparison of both documents covered five areas as follows:

- Specific theology including a confession of repentance;
- Petitions and appeals to church and society;
- Theological tendencies;
- Programs for advocacy and campaigns; and
- Their effect on the church and society.

This thesis is foundational research for ultimately studying how the church could confirm principles and actions for peace and justice in a confessional manner.

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## **Abbreviations**

- KD Kairos Document
- KK Kairos Korea (Original Title: “Declaration of the Churches of Korea on National Reunification and Peace”)
- KP Kairos Palestine (Original Title: “A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering”)
- NCK National Council of Churches in Korea
- WCC World Council of Churches

# Chapter 1 - Introduction

## 1.1 Background and purpose of the study

The fundamental aim of this research is to examine how the church can contribute to peace through overcoming social and political crises in modern society. Kairos documents were chosen as a model and focus of this research, to investigate if they can provide a way forward for the peace mission of the church. Kairos documents offer signposts for how modern churches can deal with and participate in social and political issues and crises from a faith perspective. In the 20th century, several Kairos documents were promulgated, providing a wealth of information on how the church can take an action-based approach, based in faith, to contemporary social mission to deal with issues arising from social and political crises on a pathway to peace.

This thesis will investigate specific declarations and confessions of the church in order to analyse the contemporary peace and justice issues raised by the Kairos documents. Investigating the theological and ecclesiastical basis for a peace agenda strengthens the practical and contemporary guidelines of a church for dealing with social crises. It is essential to examine the church's role as an existential reality of the power of peace. In other words, studying the Kairos documents is a way to renew and revitalize contemporary church identity and to respond to churches' petitions and peace issues regarding conflicts, war, and violence within the church and society.

Kairos documents are based on Christian faith and teachings and focus on seeking justice and the restoration of peace in situations of ongoing conflict. The origins of these documents can be traced back to the Barmen Declaration (1934) in Germany where Christians came together to resist the Nazi government,<sup>1</sup> followed by the Kairos South Africa document (1985) opposing the apartheid policies of the South African government, and more recently, the Kairos Palestine document (2009) addressing the issue of racial discrimination policies by the Israeli government. A similar document was also published in the Republic of Korea in 1988 around the same time as Kairos South Africa. However, it was not called a Kairos document.

Another aim of this research, therefore, is to newly include some existing church documents in the category of Kairos documents. This will be achieved by analysing the general characteristics of Kairos documents in order to understand them as a group of documents according to their distilled general characteristics, rather than focusing on any one specific Kairos document. This process will also highlight the essential values which the church needs to practise peace.

Until now there has been little research carried out on Kairos documents in general. Any document that would help further the proliferation of the doctrine of peace, and the church's peace-making efforts in general, will be classified as a Kairos document. For example, the Declaration of the Churches of Korea on National Reunification and Peace is expected to be

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<sup>1</sup> Nicholas Lossky, *Dictionary of the Ecumenical Movement*, ed. Jose Miguez Bonino et al. (Grand Rapids, Mich: Eerdmans, 1991), 214.

classified as Kairos Korea.

As a confession or declaration of the church, the Kairos documents mainly address peace and justice issues centred on current socio-political conflicts and crises through the perspective of prophetic peace and justice. This includes Jesus' peace message on the Cross more than inner peace and the church itself. In order to understand more fully the Christian concepts of peace and justice, the Kairos documents will be analysed in depth including examining the writing process, their theological and biblical foundations, and their impact upon both the church and the world.

## **1.2 Scope and research methods**

Through analysing specific declarations and confessions of the church, this thesis will investigate the contemporary peace issues raised by the Kairos documents.

In chapter two the term *kairos* will be examined in detail and the common characteristics of Kairos documents will be identified through a literature review of five Kairos experts. It will include an overview of the key features and significance of Kairos documents. This will expand the scope of what can be classified as a Kairos document. There are about sixteen documents of confession and declaration which could be considered to be a Kairos document in the modern church. A brief summary of fourteen of these Kairos documents<sup>2</sup> will be provided.

The Bible citations in five selected Kairos documents will also be statistically and qualitatively analysed with particular reference to the biblical understanding of peace and peace issues highlighted by the Kairos documents. The following five documents will be analysed in more detail with regards to their Bible citations: the Barmen Declaration; the Belhar Declaration; the South African Kairos document; the "Declaration of the Churches of Korea on National Reunification and Peace" (Kairos Korea); and "A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering" (Kairos Palestine).

In chapter three a comparative analysis of Kairos Korea and Kairos Palestine will be undertaken, especially focusing on current justice and peace issues outlined in the documents and the practical action recommended by them. This will support the authenticity of their voice and deepen understanding of Kairos documents.

These two documents were selected for comparison because they both have common ground in their foundation and contents. The division of each country was due to apartheid and/or by more powerful countries. Both have ideological conflicts. Both declarations are based on peace and liberation theological motifs and have people-centred declarations with self-repentance. They were both supported in the documentation process by an ecumenical organization like the World Council of Churches (WCC). Finally, the solutions to the two countries' conflicts are also influenced greatly by the position of the USA.

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<sup>2</sup> Two of the sixteen documents, 'Kairos South Africa (the revised edition of 1986)' and 'American Kairos' are excluded. The first due to its similarity with the original edition and the second because of difficulty in sourcing the text.

Five areas will be investigated in detail with regards to both of these documents as follows:

- Specific theology including a confession of repentance;
- Petitions and appeals to church and society;
- Theological tendencies;
- Programs for advocacy and campaigns; and
- Their effect on the church and society.

The two declarations will be compared with regards to their construction, background, authors, and theological features in relation to Jubilee theology and liberation theology with confession of repentance. In addition, the core contents of the documents in relation to principles, calls for peace and justice, practical programs and the impact on the church and society will be compared. By highlighting these elements, the principles and fundamental issues about peace and justice in the two documents will be clarified. Through this process, a greater understanding of the features and praxis around justice and peace will be gained.

## Chapter 2 - Understanding Kairos Documents

### 2.1 Introduction

Kairos documents are practical guides, which present the voices of the church on peace. Therefore, they could be more helpful than general doctrinal resources in understanding and approaching the peace agenda because today's peace issues urgently need solutions.

In this chapter the term *kairos* will be examined in detail to show the overall theological direction of these documents. Then the common characteristics of these documents will be confirmed through a literature review which will expand the scope of what can be classified as a Kairos document, and to highlight the essential values which are needed to practise peace. It is essential to establish the conditions under which Kairos documents can be generalized beyond specific documents. Biblical citations in the Kairos documents will also be examined in section 2.4, with particular reference to the biblical understanding of peace and peace issues highlighted by the Kairos documents. A brief summary of fourteen Kairos documents<sup>3</sup> will be included in section 2.5.

This process ultimately contributes to expanding and advancing the scope of Kairos documents. A Kairos document reflects on the context of the contemporary church, politics and society. It appeals to the church and the world to listen to its voice and confession towards peace and justice. Its understanding and requests for peace could be considered one of the representative voices of the church regardless of their particulars and locality.

### 2.2 The meaning of *kairos*

The word *kairos* in the term 'Kairos document' is etymologically derived from the Greek word *καῖρός*. This means 'the right or supreme moment in crisis and opportunity', and 'a unique time decided by God's providence in history.'<sup>4</sup> "In this way, *kairos* refers not to chronological order as physical measurement, but to a moment when something significant occurs, which is impossible to measure in chronological time. Biblically, *kairos* speaks to the qualitative rather than the sequential, form of time."<sup>5</sup>

For example, in the New Testament, Jesus requests that people repent and believe the Gospel because it is the time when the kingdom of God comes (Mk 1:15).<sup>6</sup> It is not *ὥρα* or

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<sup>3</sup> Two of the sixteen documents, 'Kairos South Africa (the revised edition of 1986)' and 'American Kairos' are excluded. The first due to its similarity with the original edition and the second because of difficulty in sourcing the text.

<sup>4</sup> Gerhard Kittel, Gerhard Friedrich, and G W Bromiley, *Theological Dictionary of the New Testament Volume: Abridged in One Volume* (Grand Rapids, Mich.: W.B. Eerdmans, 1985), 344-45.

<sup>5</sup> Rifat Odeh Kassis, *Kairos for Palestine* (Palestine: Badayl Alternatives, 2011), 83.

<sup>6</sup> "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!" (Mk 1:15).

ἡμέρα as a simple meaning of time and date. It means an excellent time for action and God's given opportunity in the eschatological God's judgment as "the appointed time in the purpose of God's moment in which God acts".<sup>7</sup>

In the Old Testament, it is used in God's judgment and in the last days when he calls upon the right decision and action of His people in God's salvation (Gen 6:13, Eze 17:12, Wis 4:20). The term *kairos* implies some sign and moment for urgent and decisive situations including those which involve some risks in the outer world and the biblical world. Kairos is the opportunity for people of faith to see and understand. Kairos consciousness evoked by a Kairos document facilitates readiness for the arrival of a Kairos moment and awareness of people's reflection and embracement as well as "humanity."<sup>8</sup>

The term *kairos*, as a theological term, was probably first used in modern theology by Paul Tillich to describe the situation facing Germany after the First World War.<sup>9</sup> In his work "The Kingdom of God and History" (1938), the concepts of Kairos and the demonic is explained as "signs of the times" in the historical events of European society at the time.<sup>10</sup>

Furthermore, a critical category of New Testament interpretation of history is *kairos*. It designates the fulfilment of the period of expectation or preparation and the beginning of the period of reception or fragmentary actualization. The Greek word *kairos* initially only meant without discrimination the "right time". Now it is used in a prophetic interpretation of the history of the right time, in which all time gains its meaning and qualification.<sup>11</sup>

The time of *kairos*, in its beginning and ending, is not determined from the perspective of "physical time". It means victory against the "anti-divine powers", devilish things, which appear in human history, or "the Reign of Christ". Tillich's understanding that the beginning of the redemptive history of *kairos* begins within history makes us realize the existence-oriented tendency of *kairos*.

On the other hand, among the Kairos documents, Kairos South Africa (1985) etymologically describes the term *kairos*, which tends to be generally cited by other Kairos documents after Kairos South Africa. According to Kairos South Africa, "*Kairos* is the Greek word used in the Bible to designate a special moment when God visits his people to offer them a unique opportunity for repentance and conversion, for change and decisive action. It is

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<sup>7</sup> Lossky, *Dictionary of the Ecumenical Movement*, 565.

<sup>8</sup> Allan Aubrey Boesak, *Kairos, Crisis, and Global Apartheid: The Challenge to Prophetic Resistance* (Palgrave Macmillan, 2015), 10.

<sup>9</sup> John De Gruchy, "Kairos Moments and Prophetic Witness: Towards a Prophetic Ecclesiology," *HTS Theologiese Studies / Theological Studies* 72, no. 4 (May 2016), p. 3, accessed September 8, 2019, <https://doi.org/10.4102/hts.v72i4.3414>.

<sup>10</sup> Paul Tillich, "The Kingdom of God and History," in *Theology of Peace*, ed. Ronald H. Stone (Louisville: Westminster/John Knox Press, 1990), 44-56.

<sup>11</sup> Tillich, "The Kingdom of God and History," 37.

a time of judgment. It is a moment of truth, a crisis.”<sup>12</sup> Moreover, they understand it as the moment of grace and opportunity for a challenge to decisive action citing the word Luke 19:44, “and all because you did not recognize your opportunity (*kairos*) when God offered it.”<sup>13</sup>

### **2.3 Common features of Kairos documents based on a literature review of five Kairos experts**

The term ‘Kairos Document’ is often used as a proper noun to refer to the South African Church's Confession document first published in 1985 and revised in 1986. However, since this document was first declared, multiple church documents with similar characteristics have been produced across the world. Furthermore, other similar documents were created prior to 1985, such as the Barmen Declaration in 1934. More recently the phrase ‘Kairos document’ often refers mainly to Kairos Palestine.

Nevertheless, there are about fourteen documents of a similar nature. The term ‘Kairos document’ could be defined as any document with similar characteristics involving a church's confession and declaration, but the term is often mistakenly only used to refer to specific documents.<sup>14</sup>

This section outlines the findings of several precedent studies by five Kairos document experts. Their research does not examine only general information about Kairos documents, but also focuses on specific Kairos documents such as Kairos South Africa and Kairos Palestine. According to the report on Kairos documents compiled by the Ujamaa Center for Biblical and Theological Community Development and Research at the University of KwaZulu-Natal, in the period from 1985 to 2010, thirteen Kairos documents have been declared.<sup>15</sup> In order to gain a solid understanding of the common features and characteristics of Kairos documents, the articles of several researchers, professionals, and a resource book, will be reviewed and analysed; in particular, work by John W de Gruchy, Allan Boesak, Rifat Odeh Kassis, Naim Stifan Ateek, and Mark Braverman.

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<sup>12</sup> Gary S D Leonard, “The Kairos Documents Compiled and Edited,” (Ujamaa Centre for Biblical and Theological Community Development and Research University of KwaZulu-Natal, 2010), p. 77, accessed April 28, 2020, [http://ujamaa.ukzn.ac.za/Libraries/manuals/The\\_Kairos\\_Documents.sflb.ashx](http://ujamaa.ukzn.ac.za/Libraries/manuals/The_Kairos_Documents.sflb.ashx).

<sup>13</sup> Leonard, “The Kairos Documents,” 7.

<sup>14</sup> Kassis, *Kairos for Palestine*, 83, 122.

<sup>15</sup> Leonard, “The Kairos Documents,” iii.

### 2.3.1 'Prophetic tradition' and 'prophetic theology'

A major foundation of a Kairos document is that its theological and biblical character is that of a 'prophetic tradition'. John W de Gruchy, a South African theologian who was against the apartheid policy in South Africa and an Emeritus Professor at the University of Cape Town, emphasized this. He defined a 'prophetic tradition' as one which follows the stream of prophets committed to justice from Old Testament times to Jesus Christ. In particular, De Gruchy bases his work on an analysis by Bruggeman,<sup>16</sup> who suggests that the eighth century BCE pre-exilic prophets, Amos, Isaiah, Jeremiah, Micah, and Hosea, were more mainstream than the later post-exilic prophets, Zechariah, Nahum, and Haggai.<sup>17</sup> According to Dietrich Bonhoeffer, prophets are people who 'saw things from below'.<sup>18</sup> This means to listen to the life of the people at the bottom of society and to observe how the spiritual and political situation affected them. It is a process of doing theology (prophetic theology) 'from below', 'among' and 'with' 'the people'.<sup>19</sup> If there is oppression and injustice against those who suffer, this can be the soil on which the Kairos document's prophetic spirituality works to protest against oppression and injustice for God's justice and norms.

De Gruchy asserts that 'a prophetic theology' was a crucial element for identifying a Kairos document, like that of the Kairos South Africa document. 'Prophetic theology' has a solid theological element in social analysis and ecclesial praxis ("seeing, judging and acting") as its methodology and aligns with the Bible's prophetic tradition. He pointed out that prophetic theology had the intention of rejecting 'a state theology' and 'a church theology'. These are the three kinds of theology mentioned in the original text of the Kairos South Africa document (1985). The document states that, "In doing so, they rejected 'State Theology', which gave legitimacy to apartheid, and 'Church Theology', which promoted reconciliation without justice as its pre-requisite."<sup>20</sup> In addition, the Kairos South Africa document clarifies understanding of 'State Theology' as follows: "'State Theology' is simply the theological justification of the status quo with its racism, capitalism, and totalitarianism. It blesses injustice, canonizes the will of the powerful, and reduces the poor to passivity, obedience, and apathy."<sup>21</sup> In contrast, "Church theology" is about "church power" and the

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<sup>16</sup> Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, Minn.: Fortress Press, 1997), 299-306.

<sup>17</sup> De Gruchy, "Kairos Moments and Prophetic Witness," 1.

<sup>18</sup> De Gruchy, "Kairos Moments and Prophetic Witness," 3.

<sup>19</sup> Gerald West, "Tracing the 'Kairos' Trajectory from South Africa (1985) to Palestine (2009)," *Journal of Theology for Southern Africa* 143 (July 2012), p. 22, accessed June 13 2022, [https://www.academia.edu/8143188/Tracing\\_the\\_Kairos\\_Trajectory\\_from\\_South\\_Africa\\_1985\\_to\\_Palестine\\_2009\\_Discerning\\_Continuities\\_and\\_Differences](https://www.academia.edu/8143188/Tracing_the_Kairos_Trajectory_from_South_Africa_1985_to_Palестine_2009_Discerning_Continuities_and_Differences).

<sup>20</sup> De Gruchy, "Kairos Moments and Prophetic Witness," 2.

<sup>21</sup> Kairos Theologians, *The Kairos Document: A Theological Comment on the Political Crisis in South Africa*, Second Revised Edition (South Africa: Skotaville Publisher, 2017), 3.

church which maintains the vested rights of social and political order in peace and reconciliation but with a lack of justice.<sup>22</sup>

“In a limited, guarded, and cautious way, this theology is critical of apartheid. Its criticism, however, is superficial and counter-productive because instead of engaging in an in-depth analysis of the signs of our times, it relies upon a few stock ideas derived from Christian tradition and then uncritically and repeatedly applies them to our situation. The stock ideas used by almost all these Church leaders that we would like to examine here are: reconciliation, justice, and non-violence.”<sup>23</sup>

Although the Kairos document could be classified as a kind of liberation theology characterized by a resistance disposition which uses social analysis, De Gruchy emphasizes the uniqueness and characteristics of prophetic theology as ‘people’s theology’ rather than liberation theology.

### 2.3.2 ‘Confession’ and ‘prophetic ecclesiology’

De Gruchy also highlighted the need for a ‘prophetic ecclesiology’ that could respond to contemporary ‘*kairos* moments’ as moments in which the church not only has to confess its “faith anew (*status confessionis*)” but, in doing so, to confront new expressions of ‘state’ and ‘church’ theologies.<sup>24</sup> From a confrontational perspective, by analyzing the power of politics, church and prophets according to the three theologies (State, Prophetic, Church) of the South African Kairos document, De Gruchy gave a critical perspective focusing on ‘confession and prophetic ecclesiology’ for integration and expansion of the impact of a Kairos document. This was demonstrated well in his understanding of the Belhar and the Barmen Declarations, which he considered to be other Kairos documents. In fact, from a Reformed point of view, prophetic ecclesiology is a mark of the ‘true church’. However, the church as a prophet is not generally part of ecclesial consciousness, and its prophets are often disregarded or rejected. Prophetic ecclesiology focuses attention on chaotic and sinful world affairs and engages other methods of inquiry such as historical, sociological, and cultural analysis. This could be considered alien and burdensome to a local church.<sup>25</sup>

De Gruchy includes the Belhar and the Barmen Declarations as Kairos documents based on their practical meaning. Although the Barmen Declaration by Barth is classified as ‘Church theology’, it is no different from a Kairos document in its resistance against political

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<sup>22</sup> Vuyani S. Vellem, “Prophetic Theology in Black Theology, with special reference to the *Kairos Document*,” *HTS Teologiese Studies/ Theological Studies* 66, no.1 (February 2010): 2, accessed October 24 2019, DOI: 10.4102/hts.v66i1.800.

<sup>23</sup> Kairos Theologians, *The Kairos Document*, 9.

<sup>24</sup> De Gruchy, “*Kairos* moments and prophetic witness,” 4.

<sup>25</sup> Nicholas M. Healy, *Church, World and the Christian Life: Practical-Prophetic Ecclesiology* (Cambridge: Cambridge University Press, 2000), 154-55.

power as an idol replacing God's sovereignty when it states that, "If someone understands reconciliation as having to do with individual-level concerning God and Neighbor, it could be shown as the church theology's border having tried to make it from 'status quo' to status quo of confession."

Debating prophetic ecclesiology, along with prophetic theology, is De Gruchy's outstanding contribution to analysing and defining Kairos documents. When a Kairos document and the prophets are a voice from the bottom of society, the bottom of society is where the church must be. Therefore, a Kairos document can be the confessional document of the church.

### **2.3.3 Prophecy, confession, and community**

Another three fundamental aspects or qualities of a Kairos document are prophecy, confession, and community, as highlighted by Mark Braverman, an American theologian and executive secretary of Kairos USA.<sup>26</sup> He was one of fifteen writers who drafted the Kairos Palestine document. As a Palestinian Jew, Braverman worked for Friends of Tent of Nations North America and the Holy Land Peace Project. He served on the advisory board of Friends of 'Sabeel North America and the Board of the Israeli Committee Against House Demolitions-USA'. He is the author of "Fatal Embrace: Christians, Jews, and the Search for Peace in the Holy Land."

Firstly, Braverman asserted that a Kairos document has the intention of prophecy, which is a theme that is upheld throughout the Old Testament and even into the New Testament. Prophecy was undertaken by the Prophets and Jesus, and is a "God-given ethical and spiritual tradition" in an urgent and "horrific socio-political situation" which is as ancient as "the appearance of a prophetic witness." Kairos requests us to discern the signs of the times in the process of seeing injustice and being "God's hands and speaking as God's voice". That is also the prophet's duty.

Jesus thought that this prophetic tradition had to be restored. Jesus also knew that the challenge of historical circumstances required a return to the essential truths of that tradition which had been betrayed by the political and religious systems in power in Jerusalem, working of course for the Roman occupier.<sup>27</sup> In this, Braverman insists, "Kairos is prophecy based in the theology grounded in Matthew 25: What you do for those among you who are in need, you do for me."<sup>28</sup> He understands that a Kairos document articulates a prophetic theology as a challenge and confrontation of the status quo and the normative social and political order.

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<sup>26</sup> Mark Braverman, "What is a Kairos Document?" June 7, 2012, accessed May 11, 2020, <http://markbraverman.org/writing/what-is-a-kairos-document/>.

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

“The Prophet's voice never stands back from confrontation with the injustice articulated in the Kairos document. Some methods like dialogue, reconciliation, balance, and dual narratives should be supported to ensure that they are on the road of the prophetic, not for any convenience or lies. This is the calling of the church.”<sup>29</sup>

Secondly, confession is another distinguishing feature of a Kairos document. Confession of sin is repentance. It means looking into ourselves through the eyes of faith, confessing our sins against ourselves, our neighbours, and God, and then repenting. Furthermore, it recognises injustice and evil in the society or community of which we are a part and collaborating or sympathizing with it. It could be a way to avoid the trap of false prophecies, the seduction of ambivalence in reform and dialogue, and the heresy of flourishing in complicity.

Braverman highlights that with prophecy and seeing clearly, there must also come confession, which could be at the level of an individual experience or a conversion like Saul on the road.<sup>30</sup> It is self-critical confession directed inward. In addition, there is collective confession rooted in society, in the institutions, or as the South African Kairos states it, a social analysis of the evil.<sup>31</sup> Action should be accompanied by confession.

“Action is conditional on confession. The process of confession is the function of the Kairos document. The Barmen Declaration is the prototypical 20<sup>th</sup>-century example of this.”<sup>32</sup> Confession allows us to recognize evil and the necessity of getting out of it, and ultimately creating a new way by stepping outside of evil and the system.

The third characteristic emphasized by Braverman, as a crucial component of a Kairos document, is community. He asserts that the communal nature of the Kairos document is like good soil in the parable of the sower (Lk. 8:4-8). It has good conditions for nurturing the seeds of the kingdom of God of justice and peace. It is like the early church in the apostolic era. The early church grew into an “outpost” of the gospel of the “grassroots people” in the harsh Roman Empire era. Love, diaconal service for the poor and the alienated, longing for the kingdom of God of peace and justice, and the gospel made it possible. The message and praxis of a Kairos document provide a home-like space to work with all those who practice justice alone or in each other’s denomination. That place is regarded as a blessed community within the church. Ecumenical cooperation in this community means the work of faith united as one whole body of Christ, not just the “United Nations of the church”.<sup>33</sup>

South Africa's Pentecostal denomination’s Kairos document, A Relevant Pentecostal Witness, which was published in 1988, is an example of how renewal and the search for a

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<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

faithful Church revitalized the church and enabled participation in this genuine unity. When the church undergoes a fundamental and broader radical change, it could be the “Second Reformation”, which will call to convert those who have strayed from “the truth of faith and commitment of Christianity” and renew the main church trapped in a structure of compromise and oppression. The purpose of a Kairos document is to continuously rediscover and reveal the authenticity of the Christian faith, inspiring the church to establish a transformative "moment of truth" as a unified body, bearing witness against injustice.<sup>34</sup>

#### **2.3.4 ‘Just-peace’ and ‘Inclusiveness’: Justice, peace, security, and love**

Naim Stifan Ateek, a retired Anglican minister who is a Palestinian citizen of Israel, suggests that Kairos documents are based on justice, peace, security, and love. He was one of the drafters of the Kairos Palestine and the founder of the Sabeel Ecumenical Liberation Theology Center, and is a leader in Palestinian liberation theology.

Firstly, justice is a key theme of Kairos documents because the realization of justice is the unanimous goal pursued by all Kairos documents. Ateek’s understanding of justice is not significantly different from biblical prophetic justice and other Kairos theologians. In particular, Ateek focuses on Israel's political injustice towards Palestinian Christians and Muslims. Throughout his long pastoral life, as he experienced the pain of discrimination and violence against his fellow citizens, his motivation and aspiration for justice grew along with the expectation of peace.

However, Ateek also emphasizes the intention of liberation in Kairos documents. De Gruchy or Boesak call the theological characteristics of a Kairos document, liberation theology. In particular, by reinterpreting the biblical basis for the Holy Land that Israel justifies its occupation with, he tries to bring awareness to Semitism that rationalizes the occupation of and discrimination against Palestine, just as the white regime in South Africa abused the words in Romans 13 which called for obedience to all authority.

With regards to peace, security and love, Ateek studies and calls for a reinterpretation of the land and the concept of the Promised Land. He warns that the words of peace and security he hears every day are the language of oppressors and rulers that are meaningless without justice.<sup>35</sup> Peace is understood as the final aim to which Kairos documents point and the Kairos movement forges ahead with security and love.

The peace pursued by a Kairos document is ‘just-peace’. To Palestine, it is peace with the problem of illegal occupation being resolved and justice realized in politics, the economy, and religion. Any form of violence is rejected on the road to that ‘just-peace’. In Kairos

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<sup>34</sup> Ibid.

<sup>35</sup> The Christian Century, “The Palestinian Story: An Interview with Naim Ateek,” *The Christian Century* 115, no. 18 (June 1998), accessed April 10, 2020, <https://www.christiancentury.org/article/2012-05/palestinian-story>.

Palestine it states that, “Only non-violence and actions for real change are the miracle of peace”. For action, Ateek founded an ecumenical liberation theology center called “Sabeel (the way and a spring of life-giving water)”. At the Sabeel, Palestinian Christians and their supporters learn and practice peace-making with the “prophetic critical function of the church”, reconciliation and forgiveness. A Kairos document could also be called a ‘just-peace’ document.

Of particular note is that Kairos documents consider both the oppressor and the oppressed from the perspective of restoration of genuine humanity and safety. This will be possible in God's love and inclusiveness.<sup>36</sup> Embracing and co-existing with each other is another goal of ‘just-peace’. It could be a new hope towards the kingdom of God. “He embodied a nonviolent imitation of Christ in his pursuit of justice. The peace-making imperative, to some extent, is the practical side of the prophetic imperative, for it is a small-scale prophetic embodiment of the longed-for larger-scale justice.”<sup>37</sup> To fully enact this dual imperative, Ateek calls the churches of Palestine to come together in ecumenical action to show that reconciliation is possible.<sup>38</sup>

This path of ‘just-peace’, inclusiveness, and co-existence is God’s categorical imperative and the church’s mission. Boesak also highlights inclusiveness as a crucial Kairos consciousness of a Kairos document. In the wider spectrum, he argues that inclusiveness means not only the inclusion of enemies as a counterpart, but also the inclusion of the diversity of issues such as LGBTI.<sup>39</sup>

Ateek confirms this principle of co-existence through the Old Testament prophets and the New Testament. He uses the example of Jonah, the first liberation theologian. Jonah was extraordinarily nationalistic and exclusive and ran away from God’s inclusive will to save. However eventually, he was pushed by God and went to the Assyrian Nineveh, an enemy country, to cry out for repentance and salvation. God responds to that repentance with his love, and the possibility of co-existence with the enemy is granted. Ateek adds the motif of the prophets and the universal salvation of the Bible to this co-existence and the universal salvation of an inclusive God. They are the motif of Jeremiah (a new covenantal relationship with God), Ezekiel (land reform involving Jews and aliens alike), and Isaiah (Messiah as “God's anointed,” the Hebrews as “a light to the nations” and the suffering servant material) from the Old Testament. In the New Testament, the way of Jesus, who lived under and was executed by an occupying army, and the opening of the early church to the gentiles is

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<sup>36</sup> Naim Stifan Ateek, *A Palestinian Theology of Liberation: The Bible, Justice, and the Palestine-Israel Conflict* (Maryknoll, New York: Orbis Books, 2017), chap. 9, Kindle.

<sup>37</sup> Christopher D. Friesen “*Naim Ateek: The Methodology of Liberation*” (MA diss., Villanova University, 2010), 66.

<sup>38</sup> *Ibid.*

<sup>39</sup> Allan Aubrey Boesak, *Kairos, Crisis, and Global Apartheid: The Challenge to Prophetic Resistance* (Palgrave Macmillan, 2015.), 97-100.

<http://ebookcentral.proquest.com/lib/ed/detail.action?docID=4001892>.

presented.<sup>40</sup>

Ateek contrasts the “Davidic model (monarchy and violence)” with that of the suffering servant of Isaiah, whose liberation issues from an embrace of the suffering of others. Next, he contrasts the Maccabees with the prophet Daniel and the kingship with the suffering servant. Moreover, Ateek embraces the way of Jesus in continuity with growing inclusiveness and nonviolence. It is this nonviolent Jesus, who rejects zealotry, collaboration, escapism and religiosity, which Ateek sees as crucial to the shaping of Palestinians' response to Israeli oppression.<sup>41</sup> In this journey of ‘just-peace’ and inclusiveness, most Palestine Christians, and Muslim Palestinians as well, reject actions like suicide bombing for both biblical and pragmatic reasons.<sup>42</sup> The land is God’s gift to all people – Palestinians as well as Israelis. It is a Jubilee’s motive of ‘just-peace’ and inclusiveness in his liberation theology. Even though the year of Jubilee for Palestine was not realized in 1998, it should be achieved in the world as a precious value of a Kairos document.

Miroslav Volf, a proponent of the “theology of embrace”, argues that the ultimate goal of liberation and freedom should be love, not freedom itself. As moral weapons of the Kairos documents, he questions the automated categorization or schematization of good and evil, oppression and liberation and whether it can give continuity to peace and reconciliation. He supports the argument from Gutierrez<sup>43</sup> and Moltmann<sup>44</sup>, and questions whether justice can be achieved in the liberation process if the ultimate goal of liberty and liberation is not reconciliation. Therefore, Volf says that a project of freedom and liberation that puts love first requires two things.<sup>45</sup>

The first is that making “oppressed/oppressor” the overarching schema by which to align social engagement must be resisted. Another is, as a consequence, “freedom” as the ultimate social goal needs to be rejected. To insist on the primacy of love over freedom means to transform the project of liberation, to liberate it from the tendency to ideologize relations of social actors and perpetuate their antagonisms. This needs further in-depth analysis of whether

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<sup>40</sup> LeRoy Friesen, “A Palestinian Christian Cry for Reconciliation by Naim Ateek,” *Christian Century* 127, no. 4 (February 2010): 51.

<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.*

<sup>43</sup> The father of Latin American Liberation Theology, Gustavo Gutiérrez, was right to insist that love, not freedom is ultimate. The “deepest root of all servitude,” he stressed in the “Introduction” to the revised edition of his *Theology of Liberation*, “is the breaking of friendship with God and with other human beings, and therefore cannot be eradicated except by the unmerited redemptive love of the Lord whom we receive by faith and in communion with one another”. (*Exclusion & Embrace*, 105).

<sup>44</sup> The grandfather of all liberation theologies, Jürgen Moltmann, suggests that the ultimate goal of human beings is not the “kingdom of freedom.” Rather, the kingdom of freedom is a process toward the kingdom of God, which is the kingdom of love. (*Exclusion & Embrace*, 105).

<sup>45</sup> Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, Tn: Abingdon, 2019), 104-05, Kindle.

inclusiveness and love as used in the Kairos documents according to Ateek, Boesak, and Kassis could be harmonized with what Volf is proposing.

### 2.3.5 'Kairos consciousness' and 'Kairos theology'

Kairos consciousness and Kairos theology is another key feature of Kairos documents. Allan A. Boesak, a South American liberation theologian, and one of the drafters and proponents of the Belhar document (1986), suggests that a Kairos document is a challenge to the church in crisis through prophetic theology, as well as the injustice of society and imperial regime power with state theology and church theology.<sup>46</sup> He proposes that Kairos documents are characterized by "Kairos consciousness and the Kairos theology", and argues that there is a Kairos consciousness of the 21<sup>st</sup> century, with Kairos Palestine influencing the global Kairos movement in the United States and elsewhere, just as 20<sup>th</sup> century Kairos South Africa influenced it.<sup>47</sup>

Kairos consciousness raised by a Kairos document supports inspiring prophetic awareness and alertness for "humanity" and is stirring and embracing. Boesak states that, "I would say that a Kairos consciousness is, therefore, a critical, self-critical, and engaging consciousness. It is also liberating, empowering, evocative, and humanizing consciousness."<sup>48</sup> In that consciousness, people discover the truth: about the situation with which they are faced, about themselves and the other; about the realities of pain and suffering, about the demands of love and justice, and the God-given possibilities for real and fundamental change.<sup>49</sup> Furthermore, Kairos consciousness is seeing and judging the world from Jesus' perspective. "A Kairos consciousness will observe, experience, and judge the world as seen through the eyes of the suffering, the poor, and the marginalized, in so doing seeing the world through the eyes of Jesus."<sup>50</sup>

The Kairos ritual helps humans face the spirituality of God and see themselves honestly, leading people to transform in His Grace. The Kairos consciousness reveals the truth about ourselves, strips us of all pseudo-innocence, and as such it offers a challenge of discernment, repentance, conversion, and commitment. Moreover, when we respond to God's call to justice and recognize it as His grace, Kairos consciousness becomes "hope-filled and life-giving".<sup>51</sup> "Therefore, Kairos consciousness is not naturally possessed by humans. Rather it is caused by the awakening of the Holy Spirit and the promise of God. It is for the glory of God and the suffering and vulnerable like God's wounds, and the healing of such wounds is what works

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<sup>46</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 15.

<sup>47</sup> *Ibid.*

<sup>48</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 25.

<sup>49</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 15.

<sup>50</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 18.

<sup>51</sup> *Ibid.*

for the redemption of humanity.”<sup>52</sup>

Kairos South Africa is subtitled, “A Theological Comment on the Political Crisis in South Africa”. Although it is a document of the church, it goes beyond doctrine or norms within a Church to show that it is a theological critique document on social and political issues. The theological characteristic of other Kairos documents is clear even without direct reference to it in their titles.

Public theology, prophetic theology, and liberation theology have all been identified in Kairos documents. However, Boesak refers to a Kairos document’s theological characteristics as Kairos theology. Nevertheless, Boesak himself is a prominent liberation theologian, and Kairos documents have a strong liberation motif. It is unusual to characterize the theological feature of Kairos documents as Kairos theology instead of liberation theology, as claimed by theologians such as De Gruchy. In that respect, what other meaning is there, then, in Boesak’s use of the term Kairos theology? Boesak takes note of Le Bruyn’s arguments. The struggle for liberation against white Apartheid, proposed by Kairos South Africa of 1985, has been achieved and is now not needed, at least in South Africa. Therefore, Le Bruyn argued for the creation and renewal of Kairos theology into a more public theology in “prophetic praxis” that leads citizens to take responsibility and participate in addressing current social problems.<sup>53</sup> Le Bruyn outlines the various expressions and changes of liberation theology over the last forty years by referencing Vuyani Vellem of Pretoria University, who states that “Black Theology in South Africa, Kairos Theology, Black Theology in America, Latin America Liberation Theology, Minjung, Dalit, Feminist Theology, African Theology, Contextual Theology, and Womanist Theology- all use the category of liberation to define their task purpose and methodology. All of them, originating from different contexts, symbolize a global, ‘worldly’ expression of the liberation motif for another possible world.”<sup>54</sup>

Therefore, Boesak recognizes the necessity of such a renewal but argues that such a changed theology will only have an identity and effectiveness as a Kairos theology when the prophetic tradition and liberation theological elements of the Kairos document are kept well. “True to its prophetic nature, it has facilitated prophetic praxis to different spheres of public life-politics, economic, civil society and public opinion formation.”<sup>55</sup> It should never become like the theologies of various socio-political subjects that appear and disappear, but should become pertinent. Like all liberation theologies, Kairos theology is not about a ‘theme’ or a ‘cause’ that is transient and random, that fades as soon as that cause is reckoned by some to be over, or when it is no longer fashionable or usable.<sup>56</sup>

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<sup>52</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 19.

<sup>53</sup> Clint Le Bruyns, “The Rebirth of Kairos Theology and Its Implications for Public Theology and Citizenship in South Africa,” *Missionalia* 43, no. 3 (2015): 464-67, <https://doi.org/10.7832/43-3-131>.

<sup>54</sup> Le Bruyns, “The Rebirth of Kairos Theology,” 460.

<sup>55</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 19.

<sup>56</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 33.

Letty M. Russel, a feminist theologian, argues that it is like recognizing that women's theology is theology about God rather than a theology dealing with women.<sup>57</sup> It should be a theology that contains God who existed at the root of the times and circumstances. Nevertheless, Boesak is critical of public theology that presents only a theological perspective or critique on an issue without engaging in actions and policy practices to address the problem. In that case, the renewed Kairos theology should not take such a form. He urges that Kairos theology will have to find its rightful place in the "post-apartheid and post-liberation" era, valuing the prophetic tradition of liberation theology.<sup>58</sup>

### **2.3.6 Clarity of expression and action praxis in the oppressed context**

Another key element of Kairos documents is clarity of expression and action praxis. Palestinian Rifat Odeh Kassis, Director of rehabilitation programs in the West Bank, Executive Director of the East Jerusalem YMCA (2000-2004), and the coordinator of the writing of Kairos Palestine, argues that Kairos documents must use clear direct language for the expression of truth, rather than diplomatic soft language.<sup>59</sup> Kassis stressed the sin of present injustice and the silent complicity of the churches, and repentance about injustice. These are all common features of other Kairos documents. Also, he particularly emphasizes action praxis of Kairos documents and places importance on the implementation of specific action programs such as Boycott, Divestment, Sanctions (BDS) so that it transforms unjust circumstances, institutions, and people. Christians are requested to participate in advocating action or upholding and encouraging action.<sup>60</sup> The problems of "oppression, injustice, inequality, and human rights" are the common background of Kairos documents.<sup>61</sup> Understanding these problems and their solutions may differ, but the response to them appears in the documents.

Kassis highlights "the boldness of the document" which refers to the clarity and directness of the words used to express truth and to facilitate action with practical programs like boycott, divestment, sanction (BDS) for socio-political transformation. It is a general trend can be found in other Kairos documents as well. BDS programs were also suggested in other Kairos documents, such as Kairos South Africa. He states that a "Kairos document addresses not just theological matters, but also political, social, economic, and educational ones, many of which are controversial."<sup>62</sup> A Kairos document is a prophetic understanding of

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<sup>57</sup> Letty M Russell, *Human Liberation in a Feminist Perspective: A Theology* (Philadelphia, Penn.: The Westminster Press, 1977), 58.

<sup>58</sup> Boesak, *Kairos, Crisis, and Global Apartheid*, 33.

<sup>59</sup> Kassis, *Kairos for Palestine*, 102.

<sup>60</sup> Kassis, *Kairos for Palestine*, 102-03.

<sup>61</sup> Kassis, *Kairos for Palestine*, 83.

<sup>62</sup> Kassis, *Kairos for Palestine*, 102.

reality and a progressive cry for the change it must undergo in the context of oppression, injustice, and the denial equality and human rights. This can also be applied to other Kairos documents. Even though the Kairos document is the confessional document of churches based on the Christian faith, it is distinguished in that, like many confessions and covenants, it is not limited to matters within the church. However, the Kairos Palestine document records faithful confessions of issues and principles for more than half of the document. This is part of the basic understanding and characteristics of Kairos documents.

Of note is that Kassis's understanding of Kairos documents is more centred on Kairos Palestine. Boesak and Naim also focus on the Kairos documents of their own nations. In their writing, they refer to specific Kairos documents as a general Kairos document, which could cause confusion. Their understanding of the characteristics of a Kairos document could therefore be limited by this narrow approach. In addition, few researchers have studied Kairos documents in general, so it is meaningful to study the general characteristics of these documents. For example, when Kassis outlines features and issues of particular significance of Kairos documents he is mainly referring to Kairos Palestine. The co-authors all contributed to a shared struggle for justice, have gained deep respect and influence within their community, and have an ecumenical background. Furthermore, the acceptance of Kairos Palestine by sixty respected Christian organizations internally and by international ecumenical bodies like the World Council of Churches (WCC) does not apply to other Kairos documents.<sup>63</sup> Nevertheless, Kassis' summary of the expression and action of Kairos documents could be considered as standard features of Kairos documents.

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<sup>63</sup> Kassis, *Kairos for Palestine*, 103.

## 2.4 Biblical citations in Kairos documents

The biblical foundation of Kairos documents is a key to understanding them more deeply. This is because a Kairos document is a church document and it is implemented in the church with some differences according to various circumstances and perspectives. In order to analyse and classify biblical usage in the Kairos documents, five Kairos documents were selected for this research. The documents used for this analysis were: Kairos South Africa (Revised Second Edition 1986), Kairos Palestine, Kairos Korea<sup>64</sup>, Kairos Belhar<sup>65</sup>, and Kairos Barmen<sup>66</sup>. The text of Kairos South Africa and Kairos Palestine were sourced from the work of Gary S D Leonard. The text of Kairos Korea is from a resource book by the National Council of Churches in Korea (NCCCK), Kairos Barmen from Evangelische Kirche in Deutschland (EKD), and Kairos Belhar from the Book of Confession by the Presbyterian Church (U.S.A.).

In these five Kairos documents, the New Testament is cited 124 times, and the Old Testament is cited 47 times. For the New Testament, Kairos Belhar had 44 citations, Kairos South Africa 36, Kairos Barmen 8, Kairos Korea 24, and Kairos Palestine 12. For the Old Testament Kairos South Africa had 33 citations, Kairos Korea 8, Kairos Belhar 4, and Kairos Palestine 2. Kairos Barmen had no citations from the Old Testament.<sup>67</sup>

In the New Testament, the most cited books are Luke which was cited 22 times, followed by Matthew 15 times, John 14 times, Romans 11 times, and 1 Corinthians 9 times. The most cited books of the Old Testament are The Psalms which was cited 18 times, with Isaiah 6 times, Micah and Exodus 4 times each, and Amos, Deuteronomy, and Jeremiah 3 times each.

The results of this analysis were collated for the Old Testament in Table 2-1. and Figure 2-1, and for the New Testament in Table 2-2, and Figure 2-2.

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<sup>64</sup> Presbyterian Church (U.S.A.), "Declaration of the Churches of Korea on National Reunification and Peace(1988)," Presbyterian Mission Agency, April 25, 2018, accessed October 30, 2018, <https://www.presbyterianmission.org/resource/declaration-of-the-churches-of-korea-on-national-reunification-and-peace/>.

<sup>65</sup> The Office of the General Assembly Presbyterian Church (U.S.A.), "The Confession of Belhar," in *the Constitution of the Presbyterian Church (U.S.A.) Part I Book of Confessions* (Louisville: PCUSA, 2016), 300-05, accessed November 6, 2018, [https://www.pcusa.org/site\\_media/media/uploads/oga/pdf/boc2016.pdf](https://www.pcusa.org/site_media/media/uploads/oga/pdf/boc2016.pdf).

<sup>66</sup> Evangelische Kirche in Deutschland, "The Barmen Declaration," [www.ekd.de](http://www.ekd.de), accessed September 18, 2019, <https://www.ekd.de/en/The-Barmen-Declaration-303.htm>.

<sup>67</sup> See the Appendix on pages 84-88 for a comprehensive table of key concepts in the Bible citations in the five selected Kairos documents.

### 2.4.1 Citations in the Old Testament

Table 2-1: Old Testament citations in the five selected Kairos documents

Old Testament	Kairos Belhar	Kairos South Africa	Kairos Barmen	Kairos Korea	Kairos Palestine	Total citations by book
Am	1	2				3
Dt	1	2				3
Ex		3		1		4
Ezek		1				1
Gen				1		1
Is	1	3		1	1	6
Jer		2		1		3
Jud		1				1
Lev				2		2
Mic		4				4
Ps	1	14		2	1	18
Zeph		1				1
<b>Total citations</b>	<b>4</b>	<b>33</b>	<b>0</b>	<b>8</b>	<b>2</b>	<b>47</b>

Figure 2-1: Old Testament citations in the five selected Kairos documents

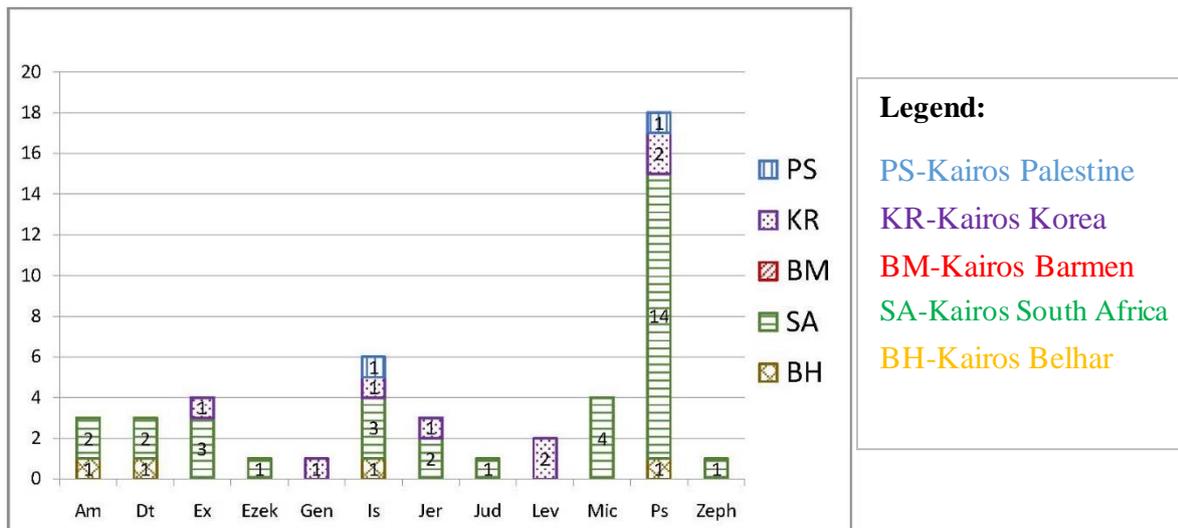


Table 2-1 and Figure 2-1 above give an overall view of the Old Testament citations in the five selected Kairos documents. Amos is cited three times in the book of prophets, each in a different chapter (Am. 3:91; 5; 6:3). Through Amos, Kairos South Africa urges repentance from idolatry and the time of judgment of evil. Belhar uses Amos to address the idea that God wishes to teach the church to do what is good and to seek the right.

Through Ezekiel (13:10), there is reproach about false prophets. In Kairos South Africa the ‘State theology’ and the ‘Court Theology’ of Israel’s king are compared, and the false prophets of South Africa and the ‘Court prophets’ of Israel are also compared. The Book of Isaiah (1:16-17; 2:2-5; 3:15; 11:6; 32:17; 59:8) focuses on God's justice (תְּדֵקָה *tzedek*) against

an oppressor of the poor, consolation to the poor, and the theme of peace (שְׁלוֹמִים *shalom*). This philosophy is applied in Kairos Palestine, which mentions the importance for coexistence and peace for Jerusalem. In Kairos South Africa Isaiah is used to stand against the violence of oppressors and advocates nonviolence. In Jeremiah (22:13-17; 50:33; 6:13-14), the people of Israel are asked to struggle to get to know God better through the reality of a false peace, and the authorities and the false prophets are called to turn away from injustice and the suffering of the people and deceiving others. In Kairos Korea, the fact that there is “no peace without national independence or human liberty” during the period by Japanese Imperial rule is supported.

Micah is used four times with citations from chapter 2:2; 3:1-3; 3:4; and 6:12, which accuse leaders and false prophets of exploiting and suppressing the people and emphasizes the fact that the prayers of the wicked are turned away from God. Through Micah, in Kairos South Africa, it stresses “condemnation of any use of physical force in any circumstance.” Zephaniah 3:1 warns about the future of Jerusalem being corrupted by authorities. Kairos South Africa (second edition 1986) encourages the idea that “true peace and true reconciliation are not only desirable, but they are also assured and guaranteed” using a citation from the book of Zephaniah.

Exodus (1:11; 20:2-5; and 3:7) gives a warning about idolatry, and a liberation motive from the oppressor, Pharaoh, as well as God’s acceptance of the petition on Israel’s suffering. Through these verses, God hears the suffering of South Africans, and Kairos Africa testifies to the belief that God is with them. Meanwhile, Kairos Korea warns against the idolized ideology among Christians in North and South Korea through the Ten Commandments of the Exodus. It ultimately emphasizes that it is a betrayal of the ultimate sovereignty of God. The wholeness of God and the suffering in Egypt are shown in Deuteronomy (26:6; 28:33) and 32:4. Through these passages, Kairos South Africa, matches the suffering of South Africans with those of enslaved Israelis in Egypt.

Leviticus (23:3; 25:8-55) asks the people on the road to Exodus to remember the covenant of Jubilee, Sabbath day, the Israeli life community, the hope of liberty and to make a social unity of Israel. These verses are cited as the Biblical foundation for Kairos Korea declaring 1995, the 50th anniversary of the division of South and North Korea, as the year of jubilee for peace and reunification of the Korean peninsula. Genesis 1:1 declares that the creator and sovereign of the world is God, not men. The oppressor is accused. The providence of God in the world history is inspired by the people in their suffering with Judges 4:3 in Kairos South Africa (1986). Genesis 1:1 is cited as the first line of Confession of Faith in Kairos Korea; “We trust in one God, the Creator of the heavens and the earth.”

Finally, The Psalms has several citations related to petitioning mortal enemies, suffering people, sovereignty of God and justice, and trust through chapters 9; 10:18; 12:5; 17:9-12; 24:1; 33:16-20; 44; 72; 74; and 94. This confirms that the Psalms are a powerful message for the petition and liberation from suffering rather than poetic romanticism. In general, the people and rulers of the Old Testament in the Kairos documents are compared to the people and rulers of each of the Kairos countries. Different passages of the Psalms are quoted as the basis for opposition to military build-up between the two Koreas in Kairos Korea, and as the

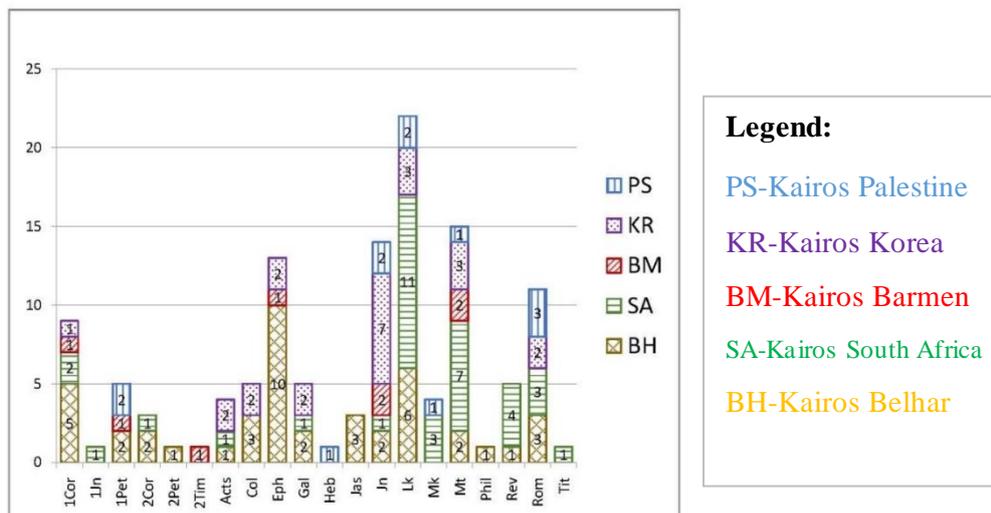
biblical experience of their oppression and suffering in Kairos South Africa. Moreover, Kairos Palestine uses it as grounds for the reality of God's Kingdom fulfilled with peace and love, where Judaism, Christianity, and Islam coexist in Israel and Palestinian territory.

#### 2.4.2 Citations in the New Testament

Table 2-2: New Testament citations in the five selected Kairos documents

New Testament	Kairos Belhar	Kairos South Africa	Kairos Barmen	Kairos Korea	Kairos Palestine	Total citations by book
1Cor	5	2	1	1		9
1Jn		1				1
1Pet	2		1		2	5
2Cor	2	1				3
2Pet	1					1
2Tim			1			1
Acts	1	1		2		4
Col	3			2		5
Eph	10		1	2		13
Gal	2	1		2		5
Heb					1	1
Jas	3					3
Jn	2	1	2	7	2	14
Lk	6	11		3	2	22
Mk		3			1	4
Mt	2	7	2	3	1	15
Phil	1					1
Rev	1	4				5
Rom	3	3		2	3	11
Tit		1				1
<b>Total citations</b>	<b>44</b>	<b>36</b>	<b>8</b>	<b>24</b>	<b>12</b>	<b>124</b>

Figure 2-2: New Testament citations in the five selected Kairos documents



The New Testament is quoted 124 times in the five selected Kairos documents. The four Gospels of Matthew, Mark, Luke, and John are cited in every document. Among them, Luke is cited the most at 22 times, followed by Matthew 15 times, John 14 times and Mark 4 times. In the Kairos South Africa document, Matthew is cited 7 times and Luke 11 times.

All of the five Kairos documents use Matthew. The Sermon on the Mount in chapters five and six of Matthew provides practical values for the Kairos documents as follows:

- peacemaker for Kairos Belhar and Kairos Korea;
- human love for God and human love for money (Mammonism), loving one's enemy, salt and light for Kairos South Africa;
- voluntary dedication to neighbours for Kairos Palestine;
- the lesson of servant and ruler in Spiritual Diakonia through Matthew 20:25-26, as well as teaching and obedience in Matthew 28:20 for Kairos Barmen;
- Kairos South Africa highlights the teaching practice of the word for the discipleship of Jesus from Matthew 25:44-45; and in addition,
- a new command is taken by Kairos Korea with Matthew 22:37-40.

In contrast, the Gospel of John was cited seven times and most frequently in the Kairos Korea document, especially chapters 13 and 14. Kairos Korea emphasizes diakonia (service) and unity through the Gospel of John. John 14:27, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." is commonly quoted in Kairos Korea, Kairos South Africa, and Kairos Belhar. It addresses the peace that Christ gives. Kairos Barmen emphasizes Christology of life and truth through "I am the way and the truth and the life" in John 14:6.

Kairos Palestine quotes the dialog between Pilate and Jesus in John 18:36; "My kingdom is not of this world" as a counterargument that the kingdom of God does not belong to an unjust secular regime. Their assertion shows that the kingdom of God is in the attributes of justice and peace through Romans 14:17 of Paul's epistle, "For the kingdom of God is not a matter of eating and drinking, but righteousness, peace, and joy in the Holy Spirit,". Here, the word righteousness means the righteousness of God or 'δικαιοσύνη' in Greek, which means atonement and reconciliation through the crucifixion of Christ and giving freedom from sin and fear of punishment in His justification. It means a relationship<sup>68</sup> with God, obedience to God's will, God's love and mercy, and ultimately justification given through forgiveness in Christ.<sup>69</sup> Does righteousness also then mean the political and social justice pursued by Kairos Palestine? If so, it is debatable whether this quote is appropriate as political and social justice could be closer to the justice of the prophets in the Old Testament.

The Greek word *kairos* is cited five times in Kairos South African through Mark 16:3; Luke 19:44; Mark 1:15; 13:33; and 2 Corinthians 6:2. In these passages it is referring to the day of salvation and the grace of God in the transformation of the world.

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<sup>68</sup> Kittel, *Theological Dictionary*, 186, 207.

<sup>69</sup> Kittel, *Theological Dictionary*, 154-55.

Citations from Paul's Epistles, Romans, Galatians, Corinthians, Philippians, Ephesians, Timothy, and Titus are also included in the documents. Among these books, the most cited are Romans at 7 times and Ephesians at 13. The book of Romans is cited in all of the Kairos documents which were analysed except for the Barmen document, while Ephesians is mentioned in Kairos Belhar, Kairos Barmen, and Kairos Korea.

Chapter 6 of Romans which is cited in Kairos Belhar demonstrates liberation from sin and obedience to God through Jesus giving life (the point of soteriology). Chapter 8 is cited in Kairos Korea, Kairos South Africa, and Kairos Palestine. Kairos Korea cites Romans 8:14-17 to give the message of God's renewed people in the Spirit and suffering. Romans 8:18-24 in Kairos South Africa encourages people in their hope and belief in God and the coming of Jesus. The heritage of Israel from Romans 9:3 is presented in Kairos Korea. Kairos Palestine emphasizes the kingdom of God in Romans 14:17, and right and good against evil in verse 12:17. Romans 12:3-8 refers to unity in God's grace and gifts, which is quoted in the Belhar document. Kairos South Africa introduces acceptance to Governor's power restricted in justice of law on earth and God's sovereignty in verses 13:1-7 of Romans. Unfortunately, "Paul does not say anything at all about what Christians should do when the state becomes unjust and oppressive. He simply says 'We must obey God rather than man' (Acts 5:29)."<sup>70</sup> Also, in Romans 13:11-13, there is an emphasis on awakening. Verses 13:1-7 of Romans is a misused example of the use by state theology to advocate for oppressive political power, which is discussed from page nine to eleven of the Kairos South Africa document (1985).

"Many authors have drawn attention to the fact that in the rest of the Bible, God does not demand obedience to oppressive rulers. Examples can be given ranging from Pharaoh to Pilate and through into apostolic times. God allowed them to rule for a while but he did not approve of what they did."<sup>71</sup>

Misuse of this issue has been pointed out by numerous biblical scholars such as Ernst Kasemann<sup>72</sup> and Oscar Cullmann.<sup>73</sup> The submission to the power in the world, they argue, is valid when that power is following God's justice and will. The wrong interpretation of these verses is rejected as an expression that fundamentally blocks resistance to unjust power. Understanding of the Bible requires the consideration of context and time. Therefore, Romans always encourages people to be alert.

Ephesians offers lessons for reconciliation and unity in Christ with Ephesians 2:13-19 used by Kairos Korea and Kairos Belhar as well as Ephesians 4:15-16 by Kairos Barmen and Kairos Belhar. The spiritual armament of Ephesians 6:1-23 is supported in Kairos Belhar.

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<sup>70</sup> Bonganjalo Goba, "The Use of Scripture in the Kairos Document- a Biblical Ethical Perspective," *Journal of Theology for Southern Africa* 56 (September 1986): 62-63.

<sup>71</sup> Leonard, "The Kairos Documents," 10.

<sup>72</sup> Ernst Käsemann, *Commentary on Romans Trans G Bromley* (SCM-Canterbury Press Ltd, 1980), 354-57.

<sup>73</sup> Oscar Cullmann, *The State in the New Testament* (SCM, 1957), 55-57.

The Belhar document quotes most evenly from across the whole of the New Testament, and 1 Corinthians is quoted five times, focusing on the Holy Spirit and unity in diversity of 1 Corinthians 12. Citations regarding unity are found in Kairos South Africa (1 Cor.1:13), and Kairos Korea (1 Cor.12:12-26). There is an appeal to overcome internal divisions and mobilize power amid resistance. The Barmen Declaration concentrates on Jesus' salvation by citing 1 Corinthians 1:30. "It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption."

In the Kairos documents when interpreting the authorities in Romans as an unjust power, it is complicated to adequately define the degree and criteria of imagination and injustice beyond the literalism that demands submission to power. Romans chapter 13 will inevitably bring about an unavoidable argument with state theology, which actively strives to rationalize unrighteous power. If unrighteous state power is dealt with in the dimension of idolatry, it is clear that resistance is possible as overthrowing idolatry is explicitly stated in the Ten Commandments. The themes of idolatry, peace in Christ, prayer, and Christian virtues such as gentleness, patience, and forgiveness are reported in Colossians 3:1-4:6 and Colossians 1:9-14 of Kairos Belhar. Moreover, blaming the attitude of hypocrisy occurs in Kairos South Africa by citing Galatians 2:11-14. Kairos Belhar also emphasizes unity and equality by baptism in Christ through Galatians 3:27-28.

Finally, the book of Revelation is also used in Kairos South Africa and Kairos Belhar to encourage faithful people with the coming of Jesus, the kingdom of God, and apocalyptic judgment. Through Acts 4 to 5, the way of God and Jesus in obedience is stressed in Kairos Korea, South Africa, and Belhar. In addition, there is the good news of peace from Acts 10:36-40 in Kairos Korea. Kairos Barmen shares values about suffering and the word in 2 Timothy 2:9. The teaching of Christology, Soteriology, eschatology, and love is chosen by Kairos South Africa, Kairos Barmen, Kairos Belhar, and Kairos Palestine through 1 Peter 1-3.

## **2.5 Examples of Kairos documents**

The objective of this section is to recognize multiple Kairos documents found across different continents covering the period from 1934 to 2009. Eleven of these documents are referred to in the publication "The Kairos documents" edited by Gary S D Leonard.<sup>74</sup> Leonard's compilation provides most of the source material for this section. Three additional documents have been included: the Barmen Declaration (1934); the Belhar Confession (1982); and the Declaration of the Churches of Korea on National Reunification and Peace (1988). These three documents have key features in common with the Kairos documents which were outlined in section 2.3. In order to facilitate greater understanding of what a Kairos document is, the background, core messages, practical programs and impact of each of these fourteen Kairos documents will be presented in this section. Two of the documents are

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<sup>74</sup> Gary S D Leonard, "The Kairos Documents Compiled and Edited," (Ujamaa Centre for Biblical and Theological Community Development and Research University of KwaZulu-Natal, 2010), accessed April 28, 2020, [http://ujamaa.ukzn.ac.za/Libraries/manuals/The\\_Kairos\\_Documents.sflb.ashx](http://ujamaa.ukzn.ac.za/Libraries/manuals/The_Kairos_Documents.sflb.ashx).

from Europe, seven are from Africa, three are from Asia, two are from the Americas, and one is transnational.

### **2.5.1 The Barmen Declaration (1934)**

The German National Church elected Ludwig Muller, who supported Hitler and his anti-Semitic policies, as a bishop in 1933. At the time, the Third Reich of Germany was pursuing a policy of National Socialism that combined nationalism and Christianity.

In response to this troubling combination and orientation of politics and church leaders, a number of pastors, led by Niemöller and Karl Barth, formed a “confessional community”<sup>75</sup> as an emergency alliance, with members of the Lutheran, Reformed, and United Churches. They opposed the Nazi regime and the German National Church. From May 29th to 31st, 1934, the leaders of the Confessional Synod of the German Evangelical Church gathered in Barmen, Germany and announced the Barmen Declaration which contained six evangelical truths, and pointed out the errors of the German state church and the Nazi regime.

The theological declaration concerned the present situation of the German Evangelical Church, and confessed Evangelical truths and rejected six false doctrines. The crucial two confessions in the Barmen Declaration were that only the Holy Script is the word of God, as well as confessing that only Jesus Christ is the way of truth, life and salvation.

The following six false doctrines were outlined in the Declaration:

1. Refusal of the revelation of God except through Jesus Christ and the Bible (Barmen 1);
2. Rejection of other masters besides Jesus in our lives (Barmen 2);
3. Refusal by the church of non-Bible, politically and ideologically oriented policies (Barmen 3);
4. Refusal of the church to serve certain powerful leaders (Barmen 4);
5. Refusal by the church to be a state institution (Barmen 5); and
6. Refusal by the church to use the Word and pastoral ministry for human desires and purposes (Barmen 6).<sup>76</sup>

The meaning and influence of the Barmen Declaration was, above all, to raise alarm about human idolatry and heretical actions that take the place of God. The Barmen Declaration was at the centre of anti-Nazism in Germany, as well as having an impact on anti-dictatorship confessions and struggles in the developing world after the Second World War. This is why the Barmen Declaration is also defined as the archetype of Kairos documents of the church, and is so much more than a simple confession of faith in the 20th century.

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<sup>75</sup> Lossky, *Dictionary of the Ecumenical Movement*, 214.

<sup>76</sup> Evangelische Kirche in Deutschland, “The Barmen Declaration,” [www.ekd.de](http://www.ekd.de), accessed September 18, 2019, <https://www.ekd.de/en/The-Barmen-Declaration-303.htm>.

### 2.5.2 Kairos South Africa (1985)<sup>77</sup>

This document is the first Kairos document to use the word Kairos in its title. In the 1980's, when many people who resisted the racist regime in South Africa were being killed, there was a movement concerned about and committed to dealing with this crisis situation, centring on some South African churches and theologians. The first discussions were held in Soweto in July 1985, and after two or three meetings they published *Kairos South Africa* in Johannesburg on September 25, 1985.

It is composed of six parts:

1. The moment of truth;
2. Critique of 'state theology';
3. Critique of 'Church theology';
4. Towards a prophetic theology;
5. A challenge to action; and the
6. Conclusion

It defines theology as being of three different kinds: pro-government state theology; pro-church church theology; and anti-government and church-critical prophetic theology. The document criticizes oppressive social phenomenon and oppressors trying to justify and maintain a racial discrimination policy in South Africa, stressing church and theological engagement for overcoming it.

Traditional church theology argues that missionary work centred on the upper class is beneficial for social change from the top, but this document suggests that real justice and change are possible only from the bottom and through people of faith.<sup>78</sup> This document highlights justice, reconciliation, and non-violence as the principles of resistance and criticism, and presents a social scientific analysis of oppressive social phenomena. Furthermore, details on special campaigns, civil disobedience movements and moral principles are suggested as concrete action plans for change and struggle.

This document was revised in 1986.<sup>79</sup> It emphasizes the contribution of awareness-raising as a method of doing theology in line with the Kairos document, which applies to various situations in different countries.<sup>80</sup>

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<sup>77</sup> Leonard, "The Kairos Documents," 1-36.

<sup>78</sup> Leonard, "The Kairos Documents," 18.

<sup>79</sup> Leonard, "The Kairos Documents," 63-66.

<sup>80</sup> West, "*Tracing the 'Kairos'*," 7.

### 2.5.3 Belhar Confession (1986)<sup>81</sup>

The Belhar Confession was based on a movement against racism from 1948 to 1994 in South African culture and churches. These “cries of faith” or “calls for faithfulness and repentance” were drafted in 1982 by the Dutch Reformed Mission Church (DRMC) under the leadership of Alan Boseok, and publicly adopted as the Belhar Confession in 1986. The DRMC was trying to declare that the truth of the gospel is greatly damaged by racial discrimination policy which is fixated on class discrimination. It has now become the “standard of unity” for the new United Reformed Church of South Africa (URCSA) which was formed by the amalgamation of the DRMC and the Dutch Reformed Church in Africa in 1994.<sup>82</sup>

The Belhar Confession raises twenty-two issues regarding belief, such as viewing the global Reformed family as a gift, believing that the themes of unity, reconciliation, and justice are especially for the oppressed, and that bread should be given to the hungry. It affirms that God calls the whole church toward holy action, transformation, and life.

In contrast, it rejects five doctrines and one ideology. For example, it rejects any doctrine which breaks the unity of the church by forced separation of people based on race, or any other human or social factor, which in turn obstructs and weakens the ministry and experience of one’s reconciliation in Christ. The Belhar Confession also rejects any ideology which legitimates injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.<sup>83</sup>

The theological challenge of the sin of racism in the Belhar Confession made it possible for reconciliation among the Reformed churches in South Africa, and contributed to sparking a reconciliation movement in South Africa. The value of the Belhar Confession is not only limited to South Africa. It presents three important concerns for all churches. These are the unity of the church and all mankind, reconciliation of the church and society, and the justice of God.<sup>84</sup>

### 2.5.4 Evangelical Witness in South Africa (1986)

This document was published in July 1986 and is sub-titled “South African Evangelicals Critique their own Theology and Practice”. The South African Evangelical Church did not sign Kairos South Africa (1985). This document is the response of South African

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<sup>81</sup> The Office of the General Assembly Presbyterian Church (U.S.A.), “The Confession of Belhar,” in *the Constitution of the Presbyterian Church (U.S.A.) Part I Book of Confessions* (Louisville: PCUSA, 2016), 300-05, accessed November 6, 2018, [https://www.pcusa.org/site\\_media/media/uploads/oga/pdf/boc2016.pdf](https://www.pcusa.org/site_media/media/uploads/oga/pdf/boc2016.pdf).

<sup>82</sup> The Office of the General Assembly Presbyterian Church (U.S.A.), “The Confession of Belhar,” 301.

<sup>83</sup> The Office of the General Assembly Presbyterian Church (U.S.A.), “The Confession of Belhar,” 300-05.

<sup>84</sup> *Ibid.*

evangelicals to the Kairos South Africa document, and presents the Evangelical Church of South Africa's position and theological perspective on the social crisis brought about by racial discrimination policy. Of note, is that this demonstrates social engagement from the conservative evangelical church. This document consists of the following eight sections:

1. Crisis;
2. An overview of theological problems in evangelism;
3. Theology of the status quo;
4. Evangelism and structural conformity;
5. Evangelism and conservatism;
6. Evangelism and ecumenism;
7. Evangelistic groups and mission theology; and
8. Radicalism and evangelism.

They clarified seven broad areas of concern through these eight sections. Their agendas contain basic doctrinal issues such as peace and dualism, the theology of the status quo, oppressive structures of evangelical churches, and the lack of ecumenism. Moreover, it covers conservative tendencies across all the churches in South Africa, the mission motives and theology of evangelistic groups, and the radical demands of the gospel.<sup>85</sup>

This document highlights the failure of the evangelical denomination to play a prophetic role in the political crisis in South Africa. "Our frustration was that our own churches, groups or organizations were almost lost and could not provide prophetic light in the situation"<sup>86</sup>

In particular, this document treats South Africa's segregation constitution as blasphemous. It could also mean theological heresy. This document, although there is a difference from ecumenism in the priority of the church's social responsibility, also states that it is said that individual salvation and social salvation are never separated, and that God saves man and society as a whole. They also have an explicit position about peace not being separated from Kingdom of God. "There can be no peace without justice. Stopping people from fighting is not the solution to the problem, but facing the question of justice and injustice is the only way to produce real peace. It must therefore be our mission to work for justice to be able to produce peace in this our land."<sup>87</sup>

They summarize their position and mission well at the end of the document in the hope of realizing the kingdom of God.

"We call upon all committed evangelicals in South Africa to come out boldly to be witnesses of the gospel of salvation, justice and peace in this country without fear..."<sup>88</sup>

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<sup>85</sup> Leonard, "The Kairos Documents," 90.

<sup>86</sup> Leonard, "The Kairos Documents," 86.

<sup>87</sup> Leonard, "The Kairos Documents," 98.

<sup>88</sup> Leonard, "The Kairos Documents," 119-20.

### **2.5.5 Kairos Korea (1988) - Declaration of the Churches of Korea on National Reunification and Peace<sup>89</sup>**

Korean society in the 1980's was a period of tyrannical rule by a military dictatorship. With territory division into communism in North Korea and capitalism in South Korea in 1945, and the subsequent Korean War in the early 1950's, the threat of communism has always been used as a mechanism to rationalize and defend dictatorship. Anti-dictatorship resistance at the national level continued in the 1980's in South Korea, centred on university students and labour workers, especially in Gwangju, where a tragic massacre occurred in 1980. Many citizens protesting the dictatorship were killed by the military army. Nevertheless, the military dictatorship stayed in power using military, police, and intelligence power.

The Declaration of the Churches of Korea on National Reunification and Peace is the Kairos document of Korean Christians who resisted such anti-democracy and the dictatorship. This document was adopted at the 37th General Assembly of the National Council of Churches in Korea (NCCK) on February 29, 1988 as a resolution of the General Assembly.

This document contains the following six themes, starting with a Confession of Faith:

1. The mission tradition of the Korean Churches for justice and peace;
2. The reality of people in the divided Korea;
3. Confession of the sins of division and hatred;
4. The basic principles of the churches of Korea for national reunification;
5. The proposals of the churches of Korea to the governments of South and North; and
6. The task of the churches of Korea for peace and reunification

### **2.5.6 A Relevant Pentecostal Witness (1988)**

This document was issued by the Pentecostal denomination in South Africa in 1988, and is a Kairos document from another conservative denomination. The South African Pentecostal Church repented about having tolerated the racist policies of South Africa. This document has the following sections:

1. Preface;
2. Introduction (The call of the gospel, the South African situation, the silence of Pentecostals);
3. Pentecostal theology as a conservative status quo theology (Salvation and repentance, baptism in the Spirit, the gifts of the Spirit);
4. The Rationale behind a conservative theology (the Pentecostal message did not

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<sup>89</sup> Presbyterian Church (U.S.A.), "Declaration of the Churches of Korea on National Reunification and Peace(1988)," Presbyterian Mission Agency, April 25, 2018, accessed October 30, 2018, <https://www.presbyterianmission.org/resource/declaration-of-the-churches-of-korea-on-national-reunification-and-peace/>.

take its roots locally, the Pentecostal message was highly spiritual, the Pentecostal pre-occupation with heaven); and

5. A relevant Pentecostal witness, plan of action.

This document is also valuable as a document that shows a conservative denomination's position and how they participate in society. This is because evangelical and conservative Christian denominations are usually passive with regards to social salvation, especially about political change, or advocating for vested interests. Throughout this document, their conservative theology emphasizes the distinctive spirituality of Pentecostalism. Nevertheless, their position on racism is as clear as if they were in support of prophetic spirituality. "We stand committed to work against apartheid in all its forms."<sup>90</sup>

They emphasize the need to actively study, educate, and preach the contents of this document and share their efforts with other Pentecostals, pastors and laity, and in Sunday schools and Bible studies. "We need to link up and unite with other Pentecostals who are involved in a relevant witness; We need to preach a relevant witness from our pulpits, incorporate it into youth programmes, the Sunday school syllabus, bible studies and the women's groups;"<sup>91</sup>

Although it does not engage in sanctions or direct political struggle, this could be considered to be a practical action plan that can facilitate transformation and participation from the bottom with members of local churches.

### **2.5.7 Kairos Centromericanano (1988)**

This Kairos document was declared by one hundred pastors, theologians and lay people of Central America on the 3<sup>rd</sup> of April, 1988, in Nicaragua.<sup>92</sup> "It is clear that the document followed the same kind of process as South Africa's Kairos Document."<sup>93</sup> In it they make an appeal about the contradiction of civil war and intervention by the USA to the peoples of Central America and the USA who are more directly involved in the struggles.

The document consists of 124 clauses with sections covering such areas as the reality of our living life, looking at this historic moment of Central America from faith, and taking action right now.<sup>94</sup> It includes a three-part challenge which is summarized with the words "See, Judge, and Act."<sup>95</sup> First to 'see' is work which involves examining "the historical antecedents, geopolitical context and present reality of life in Central America with the

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<sup>90</sup> Leonard, "The Kairos Documents," 135.

<sup>91</sup> Leonard, "The Kairos Documents," 137.

<sup>92</sup> Kassis, *Kairos for Palestine*, 93.

<sup>93</sup> West, "Tracing the 'Kairos'," 9.

<sup>94</sup> Leonard, "The Kairos Documents," 139-66.

<sup>95</sup> Kassis, *Kairos for Palestine*, 93.

situation of Christians in the present resistance.”<sup>96</sup> Next, ‘judge’ means “an opportunity to confess the sins of the past and return to the Living God in this historic moment by the light of faith”.<sup>97</sup> Finally, to ‘act’ is the physical practice of supporting the poor, feeding peoples’ hope, empowering Christian service for the kingdom of God, and urging regional collaboration among Christians. Furthermore, it calls for ecumenical solidarity, making demands of international bodies, and penitence from churches in colonial countries for “500 years of oppression.”<sup>98</sup> The Kairos Centromerico document argues for peace with justice and dignity, self-determination, not simple peace, as well as challenging neo-colonialism, interventionism, and unjust economic systems.<sup>99</sup>

### **2.5.8 The Road to Damascus: Kairos and Conversion (1989)**

The Road to Damascus, unlike other Kairos documents, is not a document made by a single country. The document is the result of collaboration from several nations around world such as the Philippines, South Korea, Namibia, South Africa, El Salvador, Nicaragua and Guatemala. These countries all have had the experience of being ruled by colonialism and imperialism. Furthermore, theologically they all have antagonistic forms of Christianity established in their countries.<sup>100</sup>

Through the eighty-seven clauses of the document, they cover four major themes as follows:

1. “The historical and political roots of the conflict”;
2. “The faith of the poor and the oppressed Christians”;
3. “The sins of those who oppress, exploit, persecute and kill people”; and
4. “Call to conversation those who have strayed from the truth of Christian faith and commitment.”<sup>101</sup>

This is the only Kairos document which refers directly to colonialism and imperialism. It asserts that the imperialism of the United States, Europe and Japan are root causes of suffering in conflict, inequality, and poverty, in politics, in the economy, and in religious issues.

It outlines five prophetic missions which are both explicit and faithful.<sup>102</sup> The first is the sin of idolatry which means serving “the heart of the imperialism of money”, or mammon like the golden calf and Baals. The second sin is heresy, which is distorted choice like the

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<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

<sup>99</sup> *Ibid.*

<sup>100</sup> Leonard, “The Kairos Documents,” 171.

<sup>101</sup> *Ibid.*

<sup>102</sup> Leonard, “The Kairos Documents,” 187-89.

“justification of apartheid in South African”. The third is apostasy. The fourth sin is hypocrisy, which is the use of double standards. Finally, blasphemy is “the sin against the second commandment”. Through these prophetic missions, the document hopes to call people and leaders who are heading the wrong way, to be able to find the way to conversion.<sup>103</sup>

#### **2.5.9 Violence: The New Kairos (1990)**

From 1985 to 1990, in South Africa, many people who engaged in writing and supporting the First Kairos South Africa of 1985 were killed, injured, and maimed, including some pastors, theologians, and church workers who were appalled by the iron fist of the police. There was also violence conspired and disguised as tribal conflict and political rivalry between Zulus, ANC, and Inkata. That situation is the background of a new Kairos in South Africa.<sup>104</sup>

The New Kairos covers content such as the challenge of a New Kairos, conditions for violence, patterns of violence, conspiracy and a challenge to the churches. Violence is a core issue of this document. The police were implicated with inciting violence between tribal groups. It suggests that a prophetic spirituality is required to reform the conditions of violence and conspiracy.

“A prophetic word would also have to show how this violence and the conspirators behind it expose the false prophecies of a new South Africa, of an end to the season of violence, of an end to white domination and control. They expose that Apartheid, racism, oppression, and violence are still very much part of the system and rule our lives—despite all the promises of a different future. The Church must continue to take action, inside and outside of the Church itself, against any form of racism, discrimination, or injustice, and find ways and means of healing and repairing the damage that has been done to all the people of South Africa by apartheid.” The justice is more urgent than peace as a task of the Church at that moment if peace has no justice. Because unless justice is done and seen to be done, there is no hope of peace in the near future.<sup>105</sup>

#### **2.5.10 Kairos Kenya (1991)**

Kairos Kenya was released on 13th March 1991, and is the result of research by the National Council of Churches of Kenya (NCCCK) on the report by the KANU Review Committee (KRC). The NCCCK studied the report by KRC of the Kenya Africa National Union (KANU) from December 1990 to February 1991. The KRC report of October 1990 dealt with issues of KANU nomination rules, election rules, and code of discipline including the reflection of a national agenda set by the people of Kenya.<sup>106</sup> Kairos Kenya deals with the

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<sup>103</sup> Leonard, “The Kairos Documents,” 191.

<sup>104</sup> Leonard, “The Kairos Documents,” 199.

<sup>105</sup> *Ibid.*

<sup>106</sup> Leonard, “The Kairos Documents,” 214-15.

affiliation of organizations to Kanu, corruption, Africanization of the economy, equal distribution of national resources, separation of powers, and the relationship between the church and the state.<sup>107</sup>

The NCCCK's position on this document is valuable because its recommendations are proposed from a pastoral concern beyond just church politics or Christian social movements. It deals with these issues with the eyes of faith rather than for political motives, while it still deals with socio-economic and political issues.

In particular, they urge that the relationship between the state and religion must be clearly distinguished from its authority and role, but at the same time, it exists independently as a compatible and tense relationship like both sides of the coin.<sup>108</sup> In the Appendix's conclusion, the following is notable:

The NCCCK is deeply committed to development, peace, justice, and participatory democracy, social justice and the equitable distribution of wealth for all Kenyans are as much a part of the Gospel we are called upon to declare as is the message of salvation to every individual soul. The methods to participate in transformation must be adjusted to the new conditions that will confront the new rights that they will be called upon to carry.<sup>109</sup>

#### **2.5.11 Zimbabwean Kairos Document (1998)**

The Zimbabwean Kairos document was released in November, 1998 in Harare and was influenced by Kairos South Africa (1986). It is "A call to prophetic action! Towards the Jubilee Year 2000, For a Socially Just, Democratic and Prosperous Zimbabwe". At the end of 1996, fifty Christian men and women, both lay people and pastors, worried about Zimbabwe's national plan and had a prayer meeting, which instigated the initiative, Kairos Zimbabwe. This meeting shared analysis and discussion about Zimbabwe's real crisis, especially from a biblical and theological perspective, which included their impoverished situation, ill-health, lousy governance, corruption, fear, and the despair of the people. Furthermore, this document sought to find some influential new church and theological alternatives to this crisis. At its heart, the prophetic practice was placed as a mandate for peace and justice.<sup>110</sup>

It outlines thirty-seven concerns in three categories of governance and civil society, socio-economic policies, and gender and youth. The Zimbabwean Kairos Document concludes with a statement about the provisional nature of the document. In particular, that

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<sup>107</sup> Leonard, "The Kairos Documents," 211.

<sup>108</sup> Leonard, "The Kairos Documents," 228.

<sup>109</sup> Leonard, "The Kairos Documents," 238.

<sup>110</sup> Leonard, "The Kairos Documents," 284.

new change will come not only from the government but from all who support and challenge the leaders of the new Kairos Zimbabwe. In particular, the document designates the year 2000, the start of a new millennium, as a Jubilee year. The church's spiritual strengthening and pastors' support for the vision and principles are essential along with long patience to reach the Jubilee year 2000.<sup>111</sup>

“We must be clear. There is nothing final about this document. It is not something with which we will all agree. Our hope is that it will stimulate discussion, debate, reflection and prayer, but above all that it will lead to action. We invite all committed Christians to take the matters we have raised further, to do more research, to develop the themes we have presented here or critique them and return to the Bible, as we have tried to do with the questions raised by the crisis of our times.”<sup>112</sup>

#### **2.5.12 European Kairos Document (1998)**

Except for the Barmen Declaration (1934), this is the only Kairos document in Europe. This document was created in May 1998 by Kairos Europa, a European grassroots network of self-help organisations, against a culture and society of unlimited competition in European society brought about by the economic globalization of neo-liberalism.

It calls for social, political, and economic changes to establish genuine democracy, justice, and sustainable life in European society. It addresses various societal groups, including those in debt, insecure employment, young people facing hopelessness, women subjected to cultural violence, individuals from central and Eastern Europe, and the middle class. It draws inspiration from impactful documents such as the South African Kairos (1986), Central Americano Kairos (1988), and The Road to Damascus (1989), highlighting the role of imperialism, colonialism, apartheid, poverty, and the Messianic community in advocating for peace and justice.

It focused on analysing and addressing key points such as global concentration of economic power, socio-economic and military causes of migration, deregulation and neoliberal policies of democracy erosion, remilitarization of foreign policy, making the home economy invisible, and consumption, our own greed for wealth and power.<sup>113</sup>

To address exclusion and discrimination in a competitive society, Kairos Europa advocates for fundamental changes in economic, political, and value systems. They suggest four steps to enhance coalition-building capacity, both within European civil society and on a global scale. Successful dialogue and coalition processes are exemplified through various cases, including the cooperation of Christian base communities, the church asylum

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<sup>111</sup> Leonard, “The Kairos Documents,” 329.

<sup>112</sup> Leonard, “The Kairos Documents,” 328.

<sup>113</sup> Leonard, “The Kairos Documents,” 258-61.

("sanctuary") movement, and the Euromarch movement combating unemployment.<sup>114</sup>

With regards to a faith community, the document is an example of self-critical theological reflection of the history and present situation of the churches in the context of contemporary society. This is in contrast to the evangelical Kairos, a Relevant Pentecostal Witness (1988) in that, practices like Christian prayer meetings, as faithful and powerful acts, are not explicitly mentioned in the church's practice program.

### **2.5.13 Kairos India Document (2000)**

Between the 1st and 3rd August, 2000, a consultative conference called "Kairos India 2000: A process of Reflection for Social Activists" was held at Ahmednagar in Maharashtra with the participation of some forty social activists, academics and community leaders. The conference created a draft research document entitled "Indian Kairos Document: A theological Comment on the Socio-Political Crisis in India" and was edited by Habil James Massey, a member of the National Commission for Minorities, Government of India. It was published by the Community Contextual Communication Centre, New Delhi.

The document was addressed to the Indian Christian church, tribal groups, Dalits and other alienated people in Indian society. Its purpose was to develop an alternative biblical and theological model to assist the Indian church and Christian community to respond to the crisis in Indian political life as well as to restructure India's socio-cultural and political life for keeping a vast majority of the population. Massey pointed out the three major challenges from India's Kairos for social, historical and theological reflection were the socio-cultural system of India, the phenomenon of globalization, and the demand of social justice.

The document appeals to social activist groups and the India church for urgent decision making and action. The process of reflection on such concerns was expected to point towards a new prophetic spirituality.

It always calls for repentance, conversion and change. It is confrontational in nature and it enables person to confront the evil and injustice. It always brings hope for the victims or oppressed by denouncing the oppression and announcing the good news of salvation.<sup>115</sup>

The document confirms that the final call of *kairos* is aimed at social activists and the churches who should move from 'ambulance ministry' to a 'ministry of involvement and participation in the struggle of the Dalit-Bahujan for their liberation so that a 'just society' may be established, in which peace will reign with justice, and all will live with fuller redeemed dignity and recovered humanity.<sup>116</sup>

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<sup>114</sup> Leonard, "The Kairos Documents," 265-66.

<sup>115</sup> Leonard, "The Kairos Documents," 334.

<sup>116</sup> *Ibid.*

#### **2.5.14 Kairos Palestine (2009)**

The Kairos Palestine document, supported by thirteen Patriarchs and Heads of Churches in Jerusalem on December 15th, 2009, addresses the escalating crisis and suffering in Palestine. Ghettos formed in Gaza, a Palestinian territory in Israel, and the construction of the separation wall on Palestinian land by Israel have intensified the situation. These actions have turned towns and villages into prisons, dividing families and neighbors. Since December 2008, Gaza has been under a permanent blockade, subjecting its inhabitants to inhumane conditions and isolation from other Palestinian territories.<sup>117</sup> In response, fifteen interdenominational Palestinian Christian leaders, including pastors, scholars, and civil activists, drew inspiration from the South African struggle to create the Kairos Palestine document, hoping for a similar impact as the Kairos South Africa document.<sup>118</sup>

They proclaimed the Kairos Palestine document based on their Christian faith and sense of Palestinian belonging, to change the crying and the suffering of Palestinians under the Israeli occupation into a cry of hope and a transformation of justice, peace and love. They also urged the international community to join them by asking questions in the document like: “What is the international community doing? What are the political leaders in Palestine, in Israel and in the Arab world doing? What is the Church doing?” They appealed to their brothers and sisters, to members of their Churches, Palestinian society, Israeli society, the international community and the Churches around the world.<sup>119</sup>

Through the peace process and this document, they are calling for the resolution of issues such as isolation in Gaza and segregation of relatives by the Separation Wall around the West Bank, illegal settlement of Israelis, humiliation and oppressive behaviour at Israeli military checkpoints at workplaces, schools and hospitals, and freedom of religion. In addition, there have been approximately 726,000 Palestinian refugees since 1948 war, prisoners of conscience, and other immigration problems.

The document draws attention to the incongruity between the Christian values of love and resistance. It confesses that resistance to evil is inevitable and affirms the sincerity of love. “Resistance to the evil of occupation is integrated, then, within this Christian love that refuses evil and corrects it.”<sup>120</sup>

## **2.6 Conclusion**

The purpose of this chapter was to define a Kairos document as a general document with common characteristics, rather than be limited to discourse around specific Kairos documents.

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<sup>117</sup> Leonard, “The Kairos Documents,” 347.

<sup>118</sup> Kassis, *Kairos for Palestine*, 98-99.

<sup>119</sup> Leonard, “The Kairos Documents,” 345.

<sup>120</sup> Leonard, “The Kairos Documents,” 364.

The term *kairos* and its theological use was examined. The notion of urgency is a fundamental and pervasive characteristic of Kairos documents, as indicated by the inherent meaning of the term *kairos*. Through citations from both the Old and New Testaments, the Kairos documents are widely cited not only for their symbolic images involving justice and prophetic subjects, but also for various subjects of faith.

By analysing studies about specific documents by five experts in the field, six key elements and features shared across these Kairos documents were selected and defined as general characteristics of Kairos documents. They have or focus on:

1. Prophetic elements;
2. Confession;
3. Community;
4. Just-Peace;
5. Kairos Consciousness and Kairos theology; and
6. Clarity of expression and action praxis.

Prophetic action is based on the dual function of envisioning a future and critiquing the religious, social, and political situation, both of which are grounded in the role of being a recipient of God's word as a prophet, that is, a spokesperson of the divine message recorded in the Bible. In today's context, it would mean obeying the prophecies and messages of God as recorded in the Scriptures. Confession involves reflecting on ourselves, our neighbours, God, and the injustice and evil in our society or community.

Another key characteristic of Kairos documents is the development of a community, where people can share their awareness about and encouragement on the Kairos issue and practice together in solidarity with everyone, and not only as isolated individuals or groups. Community and inclusiveness are achieved through clarity of expression and action praxis. Kairos documents reinforce the idea that Christians must take action. However, justice is inseparable from peace. Justice means removing the unjust elements of social and political discrimination and oppression to achieve just-peace. Finally, Kairos consciousness allows current political and social situations to be critically appraised and acted upon from a faith perspective.

The identification of these characteristics facilitated the inclusion of three new documents as Kairos documents; namely the Belhar Confession, the Declaration of the Churches of Korea on National Reunification and Peace, and the Barman Declaration. Fourteen Kairos documents were summarized providing an outline of the history and development of Kairos documents. The background and denunciation of the socio-political conflicts and crises faced by each country, the appeals to church and society, and the principles and programs for action were presented.

This research is concerned with the values of inclusiveness, forgiveness, peace and justice in the Kairos documents. These documents can be a practical way forward for a Peace Confessing Church that the 21<sup>st</sup> century church needs. These expectations were confirmed in part through this literature review. The documents make appeals to society and to the church, thus raising awareness about conflict and peace issues. Relatively speaking, the documents

have been effective in making their content a general issue, both locally and globally. The church has a strong responsibility to respond to Kairos document petitions even if most churches are not directly challenged in the documents apart from several world ecumenical organizations and specific churches. A practically oriented model is required to empower the Church's efforts for peace<sup>121</sup> in today's society and reinforce the peace tradition of the church.

In the next chapter an in-depth comparative analysis of Kairos Korea and Kairos Palestine will be undertaken.

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<sup>121</sup> Alan and Eleanor Kreider, *Becoming a Peace Church* (Oxford: HHSC Christian Press, 2003), 2.

## **Chapter 3 - Comparison of Kairos Korea and Kairos Palestine**

### **3.1 Introduction**

In this chapter, the Kairos documents which were produced in Palestine and Korea will be comparatively analysed to broaden understanding of Kairos documents in general and to examine how values of justice and peace are practically applied. This will provide insights into how the church can address peace and justice issues and contribute to their resolution through specific positions and engagement. This comparison focuses on the structure and core values of Kairos Palestine and Kairos Korea, their main programs of action, and their influence on the church and society.

Section 3.2 will compare the documents' structure. Sections 3.3 to 3.5 will focus on context, background and the authors, as well as the cooperation process. Core content will be addressed in Section 3.6 including core values such as confession of repentance, concepts and principles of peace and justice, petitions for peace, and theological positions. These are all directly related to current peace issues, causes of conflict and their solutions. The theological aspect focuses on both documents' positions on peace, liberation theology and confession of repentance. It will require examination of theological adequacy and character, as well as highlight differences in Bible usage to support the Kairos theology of peace and justice. Section 3.7 will compare the recommended practical application of the declarations, such as advocacy and campaigns. Finally, Section 3.8 will compare the impact of Kairos Korea and Kairos Palestine on society and the church. In addition, the common features of Kairos documents identified in chapter two will be checked against the two documents.

The document from Palestine is titled "A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering" and is also often referred to as the Kairos Palestine document. The document from Korea is titled "The Declaration of the Churches of Korea on National Reunification and Peace", and it has the general characteristics of a Kairos document. Throughout this chapter, the two documents will be referred to as Kairos Palestine (KP) and Kairos Korea (KK) respectively.

### 3.2 Structure

Table 3-1 below gives an overall summary of the contents of KK and KP.

**Table 3-1: Summary of the contents of KK and KP**

<b>Kairos Korea (KK)</b>	<b>Kairos Palestine (KP)</b>
<b>Title:</b> Declaration of the Churches of Korea on National Reunification and Peace	<b>Title:</b> A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering
1) Confession of faith 2) Missionary tradition of the Korean church for justice and peace 3) Reality of a divided people 4) Confession of the sin of division and hatred 5) Basic principles of the churches of Korea for national reunification 6) Proposals of the churches of Korea to the Governments of South and North Korea 7) Task of the church of Korea for peace and reunification	1) Preface (by Patriarchs and heads of churches in Jerusalem, Kairos Palestine) 2) Introduction 3) Reality on the ground 4) Word of faith (Our land has a universal mission) 5) Hope (Signs of hope, the mission of the church) 6) Love (The commandment of love, Resistance) 7) Our word to our brothers and sisters 8) Our word to the Churches of the world 9) Our word to the international community 10) Jewish and Muslim religious leaders 11) A call to our Palestine people and to the Israelis 12) Hope and faith in God

Kairos Korea is composed of four main parts.<sup>122</sup> The first part presents a confession of faith and the theological basis for this declaration. It follows the tradition of the Gospel for peace and justice in the church history of Korea. Next is the historical reality of the Korean division and confession of the sin of acting towards one another with mutual hatred. In other words, The Korean Christian churches confessed its sins against the felony of division that no one had been willing to acknowledge prior to this. This confession of sin clearly showed that this declaration differed from other declarations about unification in Korea on a Christian theological basis. The third part articulates the principle of unification and suggests five actions for the South and North Korean governments to implement this. Finally, the fourth part outlines the tasks of the Korean church for peace and reunification and the role of the National Council of Churches in Korea (NCCCK).

In contrast, Kairos Palestine has five main parts. The preface and introduction contain support and encouragement by thirteen Patriarchs and Heads of Churches in Jerusalem, and

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<sup>122</sup> The texts of the original documents were accessed online from the websites of Kairos Palestine and PCUSA, respectively. <http://kairospalestine.ps/sites/default/files/English.pdf>, <https://www.presbyterianmission.org/resource/declaration-of-the-churches-of-korea-on-national-reunification-and-peace/>.

an appeal by the fifteen authors of the document on the Palestinian situation. It also outlines the document's purpose. The second part outlines the reality of the political and theological injustice and suffering of the Palestinians. The third part is a confession of faith, which states that God's sovereignty and justice lead to liberation. The fourth part is a message of hope and love. Hope is, in fact, action and solidarity for justice, and holding the spirit of love of one's enemies as the ultimate attitude against the oppressor in achieving liberation. The fifth part makes an appeal to national and international brothers and sisters and other religions. In addition, it contains a call to act by both Palestinians and Israelis.

The confession of faith and sin is found at the beginning of KK whereas KP apologizes for the faith of the Palestinian Church in an extensive manner in the middle part of the document. Furthermore, church leaders and authors show their clear support for KP within the document but this is not emphasized in KK. Both documents are part of their church's justice and peace records, but KK explicitly emphasizes the Korean church's historical tradition of peace and justice. KK focuses on peace and Jubilee theology. On the other hand, Kairos Palestine highlights the biblical prophetic tradition and theological necessity of liberation. Both documents contain practical principles and programs for peace and liberation.

### 3.3 Context

#### 3.3.1 Background information contained in the documents

KK and KP both contain the background of the Kairos crisis and a declaration of a solution for the two countries in their document's main text. Table 3-2 gives a summary of the background information contained in the documents about politics and the church.

**Table 3-2: Background information about politics and the church**

<b>Kairos Korea</b>	<b>Kairos Palestine</b>
<p>The mission tradition of the Korean churches for justice and peace.<sup>123</sup></p> <ul style="list-style-type: none"> <li>• March First Independence Movement of 1919: Peaceful resistance to oppression<sup>124</sup></li> <li>• Division of Korea and liberation from Japanese imperial rule in 1945</li> <li>• Korean War which started on June 25, 1950, resulted in 2,500,000 soldiers' deaths, three million refugees, and ten million separated family members.</li> <li>• Fixed military and ideological confrontations and conflicts between South and North.</li> <li>• Prolongation of the division and violations of human rights under both socio-political systems in the name of security and ideology.</li> <li>• Korean churches' resistance to oppression through faith in justice and peace.</li> </ul>	<p>Illegal occupation by Israel and discriminatory policies:</p> <ul style="list-style-type: none"> <li>• Separation wall on Palestinian territory and the separation of members of the same family</li> <li>• Daily humiliation and oppression of liberty</li> <li>• Refugees, emigration, political prisoners.</li> <li>• Internal conflict among Palestinians.</li> </ul> <p>The land as a universal mission:</p> <ul style="list-style-type: none"> <li>• Rejection of the misuse of the Bible to legitimize or support political options and positions that are based upon injustice.</li> <li>• Rejection of the misuse of the Bible to transform religion into human ideology and strip the Word of God of its holiness, its universality, and truth.</li> <li>• Israeli occupation of Palestinian land is a sin against God and humanity because it deprives the Palestinians of their basic human rights bestowed by God.</li> </ul>

<sup>123</sup> Kyeong-suh Park, *Ecumenical Memoir on 70's Struggle for Korean Democratization* (Seoul: Jisik, 2010), 295. The 1st of March movement in 1919 was a Korean independence movement resisting Japanese colonial rule. It was based on the principle of non-violence, and was led by thirty-three national representatives, among which sixteen people were Christian representatives. Christianity played a central role.

<sup>124</sup> Yong-bock Kim, *Minjung Hermeneutics of March First Independence Movement* (Seoul: The whole Peace, 2021), 508-16. Kim is a well-respected theologian who viewed the March First Independence Movement as a peace tradition of the Korean church.

### 3.3.2 Socio-political and church contexts

Korean society's political and social situation, outlined in Kairos Korea, have their roots in the colonial rule of Japanese imperialism. However, the direct cause of the crisis in modern Korean history is the division of Korea by the USA and the Soviet Union. "The division of the Korean peninsula is the sinful fruit of the present world political structure and existing ideological systems. (2.)"<sup>125</sup> Korea was liberated from Japanese colonial rule due to Japan's defeat in 1945 and national sovereignty was restored. However, South Korea chose capitalism under the trusteeship of the United States and the Soviet Union. In contrast, North Korea chose a communist system, providing a structure of national division and confrontation. Korea effectively became a divided country. This tragedy of division led to the Korean War between the South and the North in 1950.

KK points to this ethnic division and confrontation as a fundamental factor that caused the crisis on the Korean Peninsula. "The prolongation of the division has led to violations of human rights under both systems, in the name of security and ideology. (2.)"<sup>126</sup> The United States was an ally for South Korea in supporting Korea's liberation from Japanese colonial rule and in the Korean War. However, it used South Korea as an outpost for ideological confrontation with the communist camp in Asia. This forced power play resulted in another imperialist experience for Korea in the 20th century. Although the relationship between South Korea and the USA has had benefits in terms of security and the economy, the nation's division was abused as a rationalization mechanism for anti-communism for the military dictatorship that began in 1961 until the civil revolution in 1989 in Korea. This served as a justification for suppressing human rights and democracy.

"As the division became a fixed reality, dictatorial military regimes emerged to repress human rights in the name of security and to oppress labourers and farmers under the logic of economic growth; but the churches of Korea mounted resistance to such oppression through a faith which sought justice and peace."<sup>127</sup>

The imperialist military and economic power of the United States, national division, and the ideological conflict between the capitalist and communist systems and the dictatorship are significant factors in the crisis facing Korean society.

In comparison, Kairos Palestine points out that the Israeli military operation in the Gaza Strip from 2008 to early 2009 was a major factor in Palestinian society's extreme political and military crisis. Israel's atrocities through military force in the Gaza Strip and the division and discrimination policy for the Palestinian nation through the segregation policy were factors that increased the suffering of Palestinian society.

"The separation wall erected on Palestinian territory, ... Gaza, especially

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<sup>125</sup> "Kairos Korea Document" (1988).

<sup>126</sup> *Ibid.*

<sup>127</sup> *Ibid.*

after the cruel war Israel launched against it during December 2008 and January 2009, continues to live in inhuman conditions, under permanent blockade and cut off from the other Palestinian territories. (1.1.1)”<sup>128</sup>

The Nakba (catastrophe), as the first war with Israel in Palestine, is said to be the root cause of the present suffering of the Palestinians. The Nakba of 1948 resulted in the loss of 78% of Palestine territory and transformed more than three-quarters of all Palestinians into refugees or internally displaced persons.<sup>129</sup> The KP document does not directly mention this but instead refers to the Israeli military operation on the Gaza Strip in 2008 as a matter related to the present suffering. The separation wall which was built by this operation has forced the real division of Palestinians.<sup>130</sup> Of course, the roots of Palestine’s national suffering are linked to the establishment of the Israeli State based on Israel's Zionism, which was accomplished with the end of World War II in modern history. At the root of the national crisis of Palestine lies the support of Israel by the post-World War II policy of division of the world by the United States and Britain, Israel’s discrimination policy, and the abuse of terrorism. Israel justifies its actions as self-defence, including occupation, collective punishment, and all other forms of reprisals against the Palestinians.<sup>131</sup>

At the root of the political and social crisis of the two countries according to both KK and KP, is the policy of division forced by the United States, the Soviet Union, and Britain, particularly as the post-World War II powerhouses; in other words the sacrifice of a weak country by the coercive force of another’s imperialism. In addition, as a common characteristic of all Kairos documents, the problems of “oppression, injustice, inequality, and human rights” are portrayed in these two documents<sup>132</sup>, even though the subjects of the oppressor are different. The military regime is the oppressor in KK and it is the Israeli government in KP. The crises are different in intensity, but except for the issue regarding formal democratization in Korea, the threat of war caused by the division of the nation and all issues of Kairos in Palestine are still valid.

The religious background of KK and KP is supported by world ecumenical organizations such as the World Council of Churches (WCC). For Kairos Korea, the Tozanso Conference in Japan, the first meeting between the North and South Korean churches for the unification of the Korean Peninsula, and the capabilities of Korean staff from world organizations such as the WCC and the Christian Conference of Asia (CCA) were instrumental in organizing and supporting these gatherings<sup>133</sup>. Kairos Palestine, was also influenced from the start, by the

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<sup>128</sup> “Kairos Palestine Document” (2009).

<sup>129</sup> Yong-min An, “Palestine: Intifata for Democracy and Survival,” in *The Challenge for Peace in Asia* by Eu-hong Park et al. (Paju: Nanam, 2008), 262-63.

<sup>130</sup> “Kairos Palestine Document” (2009).

<sup>131</sup> Ibid.

<sup>132</sup> Kassis, *Kairos for Palestine*, 83.

<sup>133</sup> Jae-sik Oh, *The Working Field That Came to Me as a Flower: A Memoir* (Seoul: The Christian

support programs for the World Ecumenical Organization's Kairos Document and the establishment of an independent Palestinian state.<sup>134</sup> In Korea, sympathizing with the abuse of division by the dictatorship, there was a WCC program that supported the meeting of churches between North and South Korea based on the desire for unification from some local churches. In contrast to KK, for KP there was some delay in action and the taking up of responsibility by political and religious decision-makers to respond to the political-socio crisis of Palestine and the support of the world ecumenical organization for this.

While accepting the importance of the contribution of the support of the world ecumenical organizations for the development of KK and KP, there is also some criticism about relying on such forms of support from world organizations. It raises the question as to whether it is a top-down administrative program separated from the local church at the organizational level. Can such acts and praxis of faith suggested by church-based organizations encourage and mobilize the local church's actions? Kairos documents should be based on the beliefs, emotions, and necessities of the local church when such support and programs are carried out at the level of the church's confession of faith. However, countering this potential weakness, it should be noted that during the drafting process of KK and KP, several conciliar meetings were held for hearing responses from local churches and experts. In the process, KP seems to have communicated with local churches more actively through the circulation of draft copies, than what occurred for KK when it was delivered to local churches in Korea.<sup>135</sup>

### **3.4 The development of Kairos Korea and Kairos Palestine**

#### **3.4.1 Development of Kairos Korea**

The origin of the Korean Kairos document is connected to the Institute for Unification Studies, established in 1982 as an affiliated organization of the National Council of Churches in Korea (NCCCK).<sup>136</sup> This institute earnestly promoted discussions on Korean unification in Korean Christianity. In particular, on February 2nd, 1985, the Steering Committee of the Institute for Unification was established. After that, the Unification Issues Council was organized under the supervision of the Institute, and five meetings on the peaceful reunification of the Korean Peninsula were held between May 1985 and January 1988. In particular, the fifth Council deliberated on the first draft of Kairos Korea. Then on February 29, 1988, at the 37th NCCCK General Assembly at YeonDong Church, the Kairos Korea document titled the "Declaration of the Churches of Korea on National Reunification and

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Literature Society of Korea, 2012), 265.

<sup>134</sup> Sabine Levi, "A Critical Analysis of the Kairos Palestine Document and Its Significance in Relation to Contemporary Christian Approaches to the Israel/Palestine Conflict" (PhD diss., University of Birmingham, 2016), 99, 387.

<sup>135</sup> Levi, "A Critical Analysis of the Kairos Palestine Document," 100.

<sup>136</sup> Jae-sik Oh, *A Memoir*, 258-59.

Peace” was formally adopted by the Church.<sup>137</sup>

During this period, overseas ecumenical organizations and churches (in particular, the WCC and the German church) made great efforts to discuss Korean unification and to promote Kairos Korea. At that time, as the military regime of Chun Doo-hwan tried to interfere with and control the discussion of unification on the Korean Peninsula and the meetings of the churches between the two Koreas, the cooperation of overseas ecumenical organizations acted as a shield from the suppression of the military regime.<sup>138</sup>

Meanwhile, the WCC made continuous efforts to support peaceful conditions in the Korean peninsula and meetings between churches of the two Koreas.<sup>139</sup> Four key meetings were:

1. October 20, 1984: Tozanso Conference - Northeast Asia Peace Conference hosted by WCC International Committee in Tozanso, Japan.
2. September 2-5, 1985: Reporting Conference of WCC Visit to North Korea.
3. 1986: the 1st Glion Conference, Switzerland, hosted by WCC in which nine countries, including South Korea and the Korean Christian Federation (KCF) of North Korea, participated.
4. November 9-17, 1987: WCC’s 2nd Visit to North Korea and report to South Korea.

In addition, the Korea-German Christian Conferences and the Korea-Japanese Christian Conferences also supported the meetings of the North and South Korean churches and discussion about Korean reunification. On April 30, 1986, the US National Council of Churches delegation visited North Korea and South Korea to support discussion about Korean reunification. The German church had cooperated with the Korean church through the Korea-German Christian Conferences for a long time. In particular, on June 10, 1981, the 4th Korea-German Christian Conference discussed establishing an organization to study reunification issues. It issued a joint statement that supported the establishment of the Unification Research Institute. The Japanese church also supported and hosted the Tozanso conference.<sup>140</sup>

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<sup>137</sup> Yu-na Lee, “The Unification Movement of the Korea National Council of Churches (KNCC) Before and After the Period of the ‘88 Declaration’, and the unification movement of several forces,” *Korea Christianity and Church*, no. 32 (March 2010), 269-70.

<sup>138</sup> The National Council of Churches in Korea, “Handbook of the International Conference in Celebration of the 30th Anniversary of the 88 Declaration of the NCCK - Cultivating Peace, Proclaiming Hope” (NCCK, July 2, 2019), p. 9-10, accessed 18 October 2020, <http://www.kncc.or.kr/data/knc/image/2018/04/13/knc201804130003.pdf> (accessed 18 October 2020).

<sup>139</sup> Yu-na Lee, “The Unification Movement of the KNCC,” 269-70.

<sup>140</sup> Jae-sik Oh, *A Memoir*, 269.

### 3.4.2 Development of Kairos Palestine

Kairos Palestine was declared publicly on December 11, 2009, after two years of meetings, debates, and drafts.<sup>141</sup> The idea to create the document was first raised at the WCC peace conference with the theme of “Churches together for peace” at Amman, Jordan, in June 2007. The Amman conference organized “the Palestine-Israel Ecumenical Forum (PIEF)” and issued “the Amman Call” addressing the ending of “60 years without a unified Christian voice speaking about the Israeli occupation of Palestine.”<sup>142</sup> As a result of the Amman working group having researched theological issues, economic measures, and Palestinian Christianity, the WCC held the Bern Conference in Switzerland, focusing on theological topics, and released the Bern document in 2008. The Bern document facilitated the Palestine working group for the draft of the Kairos Palestine.<sup>143</sup> The drafting process proceeded secretly and was coordinated by Rifat Kassis, one of the co-authors of the KP document. The co-authors had many meetings working on the drafting document and sent the various drafts to other Palestinian Christians for feedback. In addition, it was discussed by diverse groups with participation by humanitarians, theologians, and local pastors. There were “a hundred edits of the document” and disagreement between the co-authors while completing the draft.<sup>144</sup> There was concern about human rights and misuse of the Bible as well as church congregations by pastors. Several authors like Sabbah, and Ateek, as citizens of Israel, had difficulty joining the meeting at West Bank. The co-authors worked on different sections and later had group discussions for feedback. Draft materials were given to Sabbah, and “Nora Carmi, a long-time member of Sabeel,” who sometimes helped to present the drafts.<sup>145</sup> The Kairos Palestine office in Jerusalem and Sabeel, a Palestine institute, were the hubs for working on KP documentation. Early in the process, Naim Ateek gave the draft its theological perspective.<sup>146</sup>

### 3.5 Authors

This section briefly introduces the authors of KK and KP. Knowledge of the authors’ theological ideology and social activities is helpful for understanding the nature of each Kairos document. Although Kairos documents are created through a conciliar process of relevant committees, the authors’ disposition and professionalism undoubtedly influence the writing and character of the Kairos documents. Therefore, an examination of the authors of both KK and KP is essential for understanding the two Kairos documents. Table 3-3 lists the authors of the two papers. Among the authors are pastors, theologians, civil activists, and educators (professors). A brief summary of each author is given on pages 50-51 for KK and on pages 52-55 for KP.

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<sup>141</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 98.

<sup>142</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 99.

<sup>143</sup> *Ibid.*

<sup>144</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 100.

<sup>145</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 101.

<sup>146</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 102.

**Table 3-3: Authors of KK and KP**

<b>Occupation</b>	<b>Kairos Korea</b>	<b>Kairos Palestine</b>
Pastor	Rev. Dr Hong, Geun-su	His Grace Bishop Dr. Munib Younan His Beatitude Patriarch Michel Sabbah His Eminence Archbishop Atallah Hanna
Theologian	Rev. Prof. Dr. Kim, Yong-bock Rev. Prof. Dr Suh, Kwang-sun Rev. Prof. Dr Noh, Jung-sun Rev. Prof. Dr Kim, Chang-rak Rev. Prof. Dr Min, Young-jin	Rev. Dr. Jamal Khader Rev. Dr. Rafiq Houry Rev. Dr. Naim Ateek Rev. Fadi Diab Rev. Dr. Mitri Raheb
Civil activist	Dr Oh, Jae-sik Dr Kang, Mun-Kyu	Ms. Cedar Duaybis Ms. Nora Kort Ms. Luch Thaljieh Mr. Nidal Abu El Zuluf Mr. Yousef Daher Mr. Rifat Kassis
Educator	Prof. Dr. Lee, Sam-yeol	Dr Jiries Houry

### 3.5.1 Authors of Kairos Korea

As seen in Table 3.3. nine experts<sup>147</sup> were commissioned by the NCKK Committee of the Reunification in 1986 in order to draft the Kairos Korea. They had already worked on a draft of the Kairos Korea document for fourteen months.<sup>148</sup> Around 1982, Dr Oh Jae-sik, the Director of the NCKK Mission Education Center, suggested making a document about reunification and started discussions on the reunification of Christianity in Korea.<sup>149</sup> The nine authors had been heavily involved in and committed to the Korean church and social democratization and unification movements in the 1970's and 1980's. They were chosen for their academic expertise and participation in and commitment to social reform. Some of them were even sent to jail as conscientious political prisoners for the democratization and reunification movements. During the drafting process of KK, the authors sometimes had intense disagreements and discussions regarding their positions on theology, church and social realities. This dynamic process ultimately resulted in thorough cross-checks of the issues and opinions laid out in KK by various members using related sources and references. The drafters of KK included experts in the ecumenical movement of the Korean church, the reunification movement, and Minjung theology. They included theologians, scholars of the Old and New Testaments, ministry experience in world ecumenical organizations, political scientists, and social service experts in the 1970's and 80's.

<sup>147</sup> Jae-sik Oh, *A Memoir*, 271.

<sup>148</sup> Jae-sik Oh, *A Memoir*, 275.

<sup>149</sup> Kwang-sun Suh, *A Behind - Story to the 88 Declaration of the Korean Church*, accessed May 13, 2022, <https://m.kmib.co.kr/view.asp?arcid=0004300058>.

During the KK drafting process, the authors had conflict over the draft such as the matter of whether understanding hatred and enmity due to the division of nation was original sin or structural evil,<sup>150</sup> but ultimately, they came to an agreement. However, not many of them had pastoral experience in local churches. It is unclear whether theologians and pastors had different perspectives and missionary goals in their debate. A key issue was whether KK was directed towards ministry in pastoral care or whether it was written in a way that members of local churches could participate in and accept. This could be a point of contention because it was unclear how straightforward it would be for the Kairos Korea document to be accepted by local churches and acted upon by local congregations. This was the driving force in the preparation of KK in the Korean church and the global church. In the end the approach of KK was to confirm that human rights issues such as overcoming division and democratization are crises in Korean society. Such discernment was based on field experience, liberation and peace theology, history and the volunteer civic movement, professional views and the political and social principles of the Old and New Testaments. These were all discussed and confirmed in the conciliar process of the draft.

The KK Drafting Committee was divided into three teams focusing on theology, socio-politics, and church renewal respectively.<sup>151</sup> Three people were appointed as heads of each team, and the writing process was carried out. The heads were Kim Yong-bock, Suh Kwang-sun, and Lee Sam-yeol. Suh Kwang-sun stated that the three teams were responsible for theological reflection, politics and principles of peace, and the tasks of Korean churches for peace and reunification.<sup>152</sup> Suh Kwang-sun was the overall coordinator, and he also took the lead in suggesting the agenda for a confession of guilt from a theological perspective on division.<sup>153</sup> Lee Sam-yeol was responsible for the political and social policies for peaceful reunification. Finally, the church's responsibility for church renewal was carried out under the leadership of Kim Yong-bock. In particular, Kim Yong-bock suggested and led specific programs for the Jubilee Proclamation and Jubilee theology, which are key agendas of the KK document. This included Diaconia as the responsibility of the church, the peace tradition of the March 1st Movement, peace education and research, and measures for the reunification movement in Korea peninsula.<sup>154</sup> Oh Jae-sik also played a key role as coordinator and facilitator of the consultation schedule for the “Declaration of the Churches of Korea on National Reunification and Peace” (the Kairos Korea document).

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<sup>150</sup> Kwang-sun Suh, *Were You There, Then?: A History of Political Struggle of Korean Christians* (Paju: HanulMPlus, 2018), 291.

<sup>151</sup> Jae-sik Oh, *A Memoir*, 272.

<sup>152</sup> Kwang-sun Suh, *Were You There?*, 285.

<sup>153</sup> Jae-sik Oh, *A Memoir*, 270.

<sup>154</sup> Sam-yeol Lee, the video recording of condolence words at funeral of late Kim Yong-bock, April 9, 2022.

1) Rev. Prof. Dr Kim, Yong-bock (1938 ~ 2022)

Kim completed his Doctor of Philosophy at Princeton Theological Seminary. Kim devoted himself to the democratization of Korea in the 1970's and 80's and was jailed by the military dictatorship. He dedicated himself to the development of Korean theology as a first-generation Minjung theologian and life peace theologian in the 2000's. Significantly, he also played a crucial role in organizing the WCC convocation on "Justice, Peace, and the Integrity of Creation" in 1990 in Seoul.<sup>155</sup>

2) Rev. Prof. Dr Suh, Kwang-sun (1931 ~ 2022)

Suh served as a theology professor at Ewha University for his whole career except for when he was dismissed by the military dictatorship. He also worked as president of the World YMCA and was an Executive Committee member of the WCC and the Theological Education Committee, and was the president of the Korea Dialogue Academy. He has also been listed among the first-generation Minjung theologians.<sup>156</sup>

3) Prof. Dr. Lee, Sam-yeol (1941 ~)

Lee has been a professor in the Department of Philosophy at Soongsil University since 1982, lecturing on social and historical philosophy. In the 1970's, he served as a cooperative secretary of the Urban and Rural Missions Department of the WCC, was a member of the WCC Central Committee, and a member of the NCKK Reunification Committee.<sup>157</sup> Recently, he published a new book, "Toward a Peace Regime: Peaceful Reunification of the Korea Peninsula and Mission of Christianity".

4) Dr Oh, Jae-sik (1933 ~ 2013)

From 1970 to 1980, Oh worked for the Asian Christian Council-Urban Industry Mission (CCA-URM) and the Mission Training Center of the National Council of Christian Churches in Korea (NCKK). He was the Director of the Institute for National Reunification. In particular, he made a significant contribution to the success of the Tozanso Conference (1984), which opened the door on the issue of the reunification movement, and the Gllion Conference, where Christian representatives from North and South Korea and WCC officials met for the first time.<sup>158</sup>

5) Rev. Prof. Dr Noh, Jung-sun (1945 ~)

Noh taught theology and politics as a professor at Yonsei University for many years. He served as the chairperson of the YMCA Korea Unification Committee, and the reunification

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<sup>155</sup> Yong-bock Kim, *Minjung and Life: Thesis Collection for Dr. Yong-bock Kim's 80th Anniversary* (Seoul: Dongyeon, 2018), profile of the author.

<sup>156</sup> Kwang-sun Suh, *Were You There, Then?: A History of Political Struggle of Korean Christians* (Paju: HanulMPlus, 2018), profile of the author.

<sup>157</sup> Sam-yeol Lee, *Toward a Peace Regime: Peace Unification of Korean Peninsula and Mission of Christianity* (Seoul: Dongyeon, 2019), profile of the author.

<sup>158</sup> Jae-sik Oh, *The Working Field That Came to Me as a Flower: A Memoir* (Seoul: The Christian Literature Society of Korea, 2012), profile of the author.

chairperson of the National Council of Churches Korea. He is currently campaigning to send chestnut trees to North Korea. His latest book is “Sustainable Peace and Reunification Strategy: Policy on North and Peace in Korea from a Reunification Theological Perspective (2016)”.<sup>159</sup>

6) Dr Kang, Mun-kyu (1930 ~ 2013)

Kang is a prominent leader in Korea’s democratization and the ecumenical movement. He made an outstanding contribution to bringing North Korea to the international ecumenical arena through the ‘Tozanso Conference (1984)’. From 1974 to 1995, he devoted himself as a civil activist in his role as the general secretary of the YMCA Korea Federation, the President of the Global Village Sharing Movement, and the Association of North Korea Support Organization. He also served as President of the WCC.<sup>160</sup>

7) Rev. Dr Hong, Geun-su (1937 ~)

As a pastor, he is a representative activist for peace and reunification in Korea. Since 1972, Hong has served as a pastor at the Hyang Rin church and others. He has been involved in Korea’s unification of civil groups, including being the founding and standing co-chair of People Who Open Peace and Unification (Pyeongtongsa) and the standing co-chair of the National Reconciliation and Self-Reunification Council (Jatonghyup).<sup>161</sup>

8) Rev. Prof. Dr Kim, Chang-rak (1936 ~)

Kim served as a professor of theology at Hanshin University Theological Seminary in Korea, as Director of Peace Studies at Hanshin University, and President of the Korean New Testament Society and Korean Minjung Theology. He is a New Testament scholar and Minjung theologian. He is currently an Emeritus Professor at Hanshin University.<sup>162</sup>

9) Rev. Prof. Dr Min, Young-jin (1940 ~)

Min is a Korean Old Testament Scholar. He studied at the Hebrew Graduate School of Jerusalem (Ph. D.). He taught for many years at the Korean Methodist Theological Seminary. He is a former secretary of the Korean Bible Society and a current translation advisor for the Korean Bible Society.<sup>163</sup>

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<sup>159</sup> Jung-sun Noh, *Sustainable Peace and Reunification Strategy: Policy on North and Peace in Korea from the Reunification Theological Perspective* (Paju: HanulMPlus, 2016), profile of the author.

<sup>160</sup> Mun-kyu Kang, *Half a Century of My Ecumenical Movement, Its Unfinished Journey: A Memoir* (Seoul: The Christian Literature Society of Korea, 2010), profile of the author.

<sup>161</sup> Geun-su Hong, *Jesus and Korean Ethnic: Footsteps of My Life* (Seoul: Handeul, 2004), profile of the author.

<sup>162</sup> “Databases on people,” JoongAng Ilbo, accessed July 12, 2022, <https://people.joins.com/search/profile.aspx?pn=55496>.

<sup>163</sup> “Databases on people,” JoongAng Ilbo, accessed July 12, 2022, <https://people.joins.com/search/profile.aspx?pn=4437>.

### 3.5.2 Authors of Kairos Palestine

The authors of Kairos Palestine are listed in Table 3-3 on page 48. The fifteen specialists of KP include three ecclesiastic experts, five pastors and theologians, four civil activists, and one educator. In comparison to the authors of KK, the KP authors are younger and the participation rate of women is higher. KK has no female authors.<sup>164</sup> KP authors have similar backgrounds to KK authors. Some of them have been imprisoned for resisting Israel, and others have lost family members due to political and social conflict.

In a similar way to KK authors, KP authors had intense discussions on economic, political, and ecclesiastical aspects of the drafting process. The final document was produced through the coordination and consensus of various viewpoints. One of the authors, Ateek regretted that the theological problems of the draft were not entirely resolved. Jerusalem Patriarch, Emeritus Michel Sabbah, was a mentor and inspiration for the co-authors' group and provided stability in the Kairos Palestine drafting process.<sup>165</sup>

#### 1) His Beatitude Patriarch Michel Sabbah (1933 ~)

Sabbah was appointed as the Latin Roman Catholic Patriarch of Jerusalem by Pope Paul II, the first native-born Palestinian in Nazareth to hold the position. He was the Patriarch from 1987 until his retirement in 2008 at 75. Since 1999, Sabbah has been the international President of Pax Christi (Peace of Christ), a Catholic human rights organization. In 2006, he was part of the committee that produced the Jerusalem Declaration on Christian Zionism.<sup>166</sup>

#### 2) His Eminence Archbishop Atallah Hanna (1965 ~)

Hana, born in the Galilee region, is the Archbishop of the Orthodox Patriarchate of Jerusalem and a priest in the Church of the Holy Sepulcher in Jerusalem, as well as the spokesman of the Orthodox Church in Jerusalem and the Holy Land. He is an outspoken political activist, a critic of both Christian and Political Zionism. His political activities have led to his arrest and detention by Israeli authorities on charges of incitement.<sup>167</sup>

#### 3) Rev. Dr Jamal Khader (1966 ~)

Khader is a theologian and professor. Khader has worked to improve Christian religious education throughout Israel/Palestine. He earned a doctorate in Dogmatic Theology from the Pontifical Gregorian University in Rome and lectures at the Latin Seminary in Beit Jala, where he is the rector. Khader is the Chairperson of the Department of Religious Studies and

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<sup>164</sup> Instead, young people and women's representatives were invited to attend and discuss the document-making process. Jae-sik Oh, *A Memoir*, 272.

<sup>165</sup> Levi, "A Critical Analysis of the Kairos Palestine Document," 101.

<sup>166</sup> "Michael Sabbah," Latin Patriarchate Jerusalem, accessed April 8, 2022, <https://www.lpj.org/curia/patriarch-michel-sabbah.html>.

<sup>167</sup> Ramzy Baroud, "Who Is Archbishop Atallah Hanna, and Why Does Israel Hate Him?," *Middle East Monitor*, December 31, 2019, accessed April 8, 2022, <https://www.middleeastmonitor.com/20191231-who-is-archbishop-atallah-hanna-and-why-israel-hates-him>.

the Dean of Arts at Bethlehem University.<sup>168</sup>

4) Rev. Dr Rafiq Khoury (1943 ~)

Khoury is a theologian, professor of the Department of Religious Studies at Bethlehem University, vica Patriarchate of Jerusalem, and an author. He lives at the Latin Patriarch in Jerusalem's Old City.<sup>169</sup>

5) Rev. Dr Mitri Raheb (1962 ~)

Raheb has been the pastor of the Evangelical Lutheran Church in Jordan and the Holy Land since 1988. He is also the founder and President of the Dar Al-Kalima College, the Diyar Consortium, and the International Centre of Bethlehem (Dar Al Nadwa), where Kairos Palestine launched. He is the “most widely published Palestinian theologian to date.”<sup>170</sup>

6) Rev. Dr. Naim Ateek (1937 ~)

Ateek is a retired Anglican priest and a theologian. Until 2014, he was the President and Director of Sabeel, which he founded in 1989. Sabeel is an ecumenical theological centre in Jerusalem dedicated to working for the liberation of Palestinians. He was the first to articulate a Palestinian theology of liberation in his book “Justice and only Justice: A Palestinian Theology of Liberation (1989)”. A controversial voice, he is perhaps the most internationally known of the Kairos Palestine authors.<sup>171</sup>

7) Rev. Fadi Diab

Diab is a priest and a theologian. He completed his theological training at the Near East School for Theology in Beirut, Lebanon. He is currently the rector of the Episcopal Church in Ramallah. He has also served pastorates in Amman, Jordan, and Zabadeh in the northern West Bank. He is the founder of the Youth Connection for Peace Program and a member of the Palestinian-Israel Forum.<sup>172</sup>

8) Dr Jiries Khoury (1952 ~ 2016)

Khoury is an educator, an author, the dean of the Theological Department at Mar Elias Educational institutions, and the Director of the Al-Liqa Center for Religious and Heritage Studies in the Holy Land (Jerusalem), which he founded in 1982.<sup>173</sup>

9) Ms. Cedar Duaybis (1935 ~)

Duaybis is a civil activist. She is colleague of Naim Ateek, Duaybis is a founding member of the Sabeel Ecumenical Liberation Theological Center in Jerusalem and served on

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<sup>168</sup> “Jamal Khader,” Latin Patriarchate Jerusalem, accessed April 8, 2022, <https://www.lpj.org/curia/fr-jamal-khader.html>.

<sup>169</sup> “Rafiq Khoury,” Latin Patriarchate Jerusalem, accessed August 14, 2022,

<sup>170</sup> “Mitri Raheb Short Bio,” Mitri Raheb, accessed August 14, 2022, <https://www.mitri Raheb.org/en/page/short-bio>.

<sup>171</sup> Ateek, *Kairos Palestinian Liberation Theology*, accessed June 23, 2022, [engaging-theology-in-cumbria.org/resources/the-revd-dr-naim-ateek-reconciliation-between-israelis-and-palestinians/](http://engaging-theology-in-cumbria.org/resources/the-revd-dr-naim-ateek-reconciliation-between-israelis-and-palestinians/).

<sup>172</sup> “Diab Fadi,” Sewanee, accessed July 18, 2022, <http://musings.sewanee.edu/post/story/fadi-diab-living-stones>.

<sup>173</sup> “Jiries Khoury,” Al-liqa' Center, accessed July 18, 2022, [al-liqacenter.org.ps](http://al-liqacenter.org.ps).

its Executive Committee as secretary until 2011. Originally from Haifa, her family became refugees due to the 1948 war and settled in Nazareth.<sup>174</sup>

10) Ms. Nora Kort (1954 ~)

Kort is a civil activist. Kort is a community development consultant. She has established and managed several different NGOs and charities in Jerusalem, the West Bank, and the Gaza Strip. Kort is an activist working for Palestinian women's rights, children with disabilities, and the elderly. She resides in Jerusalem.<sup>175</sup>

11) Ms. Luch Thaljieh (1976 ~)

Thaljieh is the youngest of the co-authors and is a civil activist. She is a specialist in human rights and democracy and works as a Project Coordinator with Wi'am-Palestinian Conflict Resolution Center, an organization empowering Palestinian women through training and education.<sup>176</sup> Of her suffering for activity, during an Israeli operation to arrest her two brothers, she lost her father by an IDF soldier's striking.

12) Mr. Nidal Abu El Zuluf (1958 ~)

Zuluf is a civil activist, and the manager of the Joint Advocacy Initiative (JAI) of the East Jerusalem YMCA. He regularly participates in inter-faith initiatives and works as a volunteer for the Palestine Israel Ecumenical Forum (PIEF) and the Ecumenical Accompaniment Program in Palestine Israel (EAPPI) of the WCC.<sup>177</sup> He has been a prominent supporter of non-violent resistance measures, particularly boycotts, since the 1980s and spent four years in Israeli prisons.

13) Mr. Yousef Daher (1966 ~)

Daher is a civil activist, particularly the Executive Secretary of the Jerusalem Inter-Church Center of the Heads of Churches of Jerusalem in association with the WCC and the Middle East Council of Churches. He is the author of many papers on Palestinian Christian and Jerusalem.<sup>178</sup>

14) Mr. Rifat Kassis (1958 ~)

Kassis is a pastor and a civil activist born in Beit Sahour near Bethlehem. He has been arrested on several occasions by Israeli authorities. Kassis has worked with numerous organizations, such as the Occupied Palestine and Golan Heights Advocacy Initiative, etc., as well as the Project Manager of the EAPPI and the Special Advisor on the Middle East (2007-2009) in the WCC. In 2014, he started working as project coordinator of Kairos Palestine and as the Lutheran World Federation coordinating relief efforts among Syrian refugees.<sup>179</sup>

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<sup>174</sup> "Cedar Duaybis," Sabeel, accessed March 6, 2022, [sabeel.org/palestinian-liberation-theology-jerusalem/](http://sabeel.org/palestinian-liberation-theology-jerusalem/).

<sup>175</sup> "Nora Kort," Westminsterpresbyterianwooster, accessed March 6, 2022, [www.westminsterpresbyterianwooster.org/calendar/2012/09/23/nora-kort](http://www.westminsterpresbyterianwooster.org/calendar/2012/09/23/nora-kort).

<sup>176</sup> "Luch Thaljieh," Alaslah, accessed March 6, 2022, [www.alaslah.org](http://www.alaslah.org).

<sup>177</sup> "Nidal Abu El Zuluf," United Church of Christ, accessed May 10, 2022, [www.ucc.org/event/resisting-apartheid-promoting-justice-and-planting-olive-trees/](http://www.ucc.org/event/resisting-apartheid-promoting-justice-and-planting-olive-trees/).

<sup>178</sup> "Yousef Daher," This Week in Palestine, accessed May 10, 2022, [thisweekinpalestine.com](http://thisweekinpalestine.com).

<sup>179</sup> Kassis, *Kairos Palestine*, profile of the author.

15) His Grace Bishop Dr. Munib Younan (1950 ~)

Younan is an Evangelical Lutheran Church Bishop of Palestine and Jordan. After completing his theological education, he served pastorates in Beit Jala, Ramallah, and at the Church of the Redeemer in Jerusalem. He has been an active member of the Middle East Council of Churches since and is a founding member of the EAPPI. In 2010, he was elected President of the Lutheran World Federation.<sup>180</sup>

### 3.6 Core content

#### 3.6.1 Confession of faith and repentance<sup>181</sup>

These two documents are the church's declaration of a crisis, but at the same time have the character of a confession of faith. Their core confessions on God are not different from traditional confessions of the church, such as the Apostle's Creed, the Heidelberg Catechism and The Westminster Confession of Faith, despite the Kairos group's progressive and liberal tendencies. The confession of faith is summarised into five main themes in Table 3-4 below.

**Table 3-4: Summary of confession of faith and repentance**

Kairos Korea	Kairos Palestine
<ul style="list-style-type: none"> <li>• One God as the Creator. (Preface)</li> <li>• Salvation by Jesus Christ's suffered, died upon the Cross and His resurrection. (Preface)</li> <li>• Sovereign of God in the history and his kingdom. (Preface)</li> <li>• Calling for apostles of peace. (Preface)</li> <li>• Repentance of sin of division as a structure evil. (3.2)<sup>182</sup></li> </ul>	<ul style="list-style-type: none"> <li>• One God as the Creator. (2.1)</li> <li>• Salvation by Jesus Christ's suffered, died upon the Cross and His resurrection. (2.1.1)</li> <li>• Sovereign of God in the history and his kingdom. (2)</li> <li>• The Word of God is a living Word as good news for us and for all. (2.2.2)</li> <li>• Repentance of silence, indifference, lack of communion and prophetic voice. (5.2)</li> </ul>

Confession means a communal confession. As Braverman stated, the issues in the two documents are social issues, not individual ones, so it is difficult for individuals to identify with them, so a collective confession is necessary because the issues require collective recognition. A confession of repentance is related to examining and supplementing inner reflection, which is ignored in such a communal confession. Therefore, it is significant that a confession of sin precedes confession of faith. A confession of sin builds a relationship of

<sup>180</sup> "Munib Younan," Religions for Peace, accessed May 16, 2022, [www.rfp.org/leadership\\_member/bishop-dr-munib-younan/](http://www.rfp.org/leadership_member/bishop-dr-munib-younan/).

<sup>181</sup> Jae-sik Oh, *A Memoir*, 270. The framework for confession of repentance in KK was initiated at the meeting of the Korean-North American Church Council in Hawaii in 1986.

<sup>182</sup> For convenience, the numbering of the KK text follows the numbering that Sam-yeol Lee used in his book, *Toward a Peace Regime*, 537-57.

forgiveness, reconciliation, and peace with intention and sincerity before God and people.

The key quotes from KK and KP supporting the five themes identified in Table 3-4 are outlined below:

➤ **One God as the Creator**

KK: “We trust in one God, the Creator of the heavens and the earth (Genesis 1:1).” (Preface)

KP: “We believe in God, one God, Creator of the universe and of humanity. We believe in a good and just God, who loves each one of his creatures.” (2.1)

➤ **Salvation by Jesus Christ and His resurrection**

KK: “To reconcile humanity to God, to overcome divisions and conflicts, and to liberate all people and make us one, Jesus Christ suffered, died upon the Cross, was buried and rose again in the Resurrection (Acts 10:36-40).” (Preface)

KP: “We also believe in God’s eternal Word, His only Son, our Lord Jesus Christ, whom God sent as the Saviour of the world.” (2.1.1)

➤ **Sovereign God**

KK: “We believe that the Holy Spirit will reveal to us the eschatological future of history, will unite us, and will make us partners in God’s mission (John 14:18-21. 16:13-14, 17:11).” (Preface)

KP: “We believe in the Holy Spirit, who accompanies the Church and all humanity on its journey. It is the Spirit that helps us to understand Holy Scripture, both Old and New Testaments, showing their unity, here and now. The Spirit makes manifest the revelation of God to humanity, past, present and future.” (2.)

➤ **Calling for apostles of peace (KK) and The Bible of Living God (KP)**

KK: “We the churches of Korea believe that all Christians have now been called to work as apostles of peace (Colossians 3:15); that we are commanded by God to overcome today’s reality of confrontation between our divided people.” (Preface)

KP: “We believe that the Word of God is a living Word, casting a particular light on each period of history, manifesting to Christian believers what God is saying to us here and now...” (2.2.2). “‘the good news’ remains what it is, ‘good news’ for us and for all. In face of those who use the Bible to threaten our existence as Christian and Muslim Palestinians...” (2.3.4).

Unlike Israel’s Jewish understanding of the Bible, KP’s understanding of the Bible is based on a Christian understanding. The Word of God, as the gospel, emphasizes the universality of the good news for all mankind, not just one nation or the Jewish people. In that sense, stressing the biblical basis for Israel’s illegal occupation of Palestine is based on the universality of the gospel. The Promised Land of the Bible, as the land of coexistence, emphasizes that it should be the Promised Land to the children of God in faith, and not just

for Jewish people but for all mankind.<sup>183</sup>

➤ **Confession of Sins**

KK: “We confess that the Christians of the south especially have sinned by turning the anti-communist ideology into a virtual religious idol, and have thus not been content to treat just the communist regime in the north as the enemy, but have further damned our northern compatriots and others whose ideologies differ from our own (John 13:14-15; 4:20-21). This is not only a violation of the commandments, but is also a sin of indifference toward our neighbors who have suffered and continue to suffer under the national division; it is, moreover, a sin of failure to ameliorate their suffering through the love of Christ (John 13:17).” (3.2)

KP: “We also declare that the Israeli occupation of Palestinian land is a sin against God and humanity because it deprives the Palestinians of their basic human rights, bestowed by God... (2.5). Perhaps, as individuals or as heads of Churches, we were silent when we should have raised our voices to condemn the injustice and share in the suffering. This is a time of repentance for our silence, indifference, lack of communion, ...thus silencing the prophetic voice given by the Spirit to the Churches (5.2)”

Of particular note is that KK confesses sins and repentance about the nation’s division first at the individual and national level in South Korea rather than asking North Korea. It sees division as a structural evil on the Korean Peninsula, “calling for apostles of peace,” and it acknowledges compromise and neglect of the status quo of the divided nation as sins. This confession and repentance are at the centre of the confession of faith. KK positions Korea as a nation coming before God and confessing their sins. It then highlights the teachings of the Bible to call for reconciliation and peace in the face of crisis. In contrast, KP’s confession of sins is relatively later in the document, and it also stipulates Israel’s illegal occupation of Palestine as a sin. “Confession” and “prophetic ecclesiology” are one of the general characteristics of a Kairos document as emphasized by De Gruchy and Braverman.

Through the confession of sin, KK and KP are typical of a confessional document of the church community. Additionally, when a church becomes involved in a political issue, it cannot fight for political reasons, but by accepting the socio-political problem as a matter of confession of faith, it naturally crosses the boundaries of political participation and facilitates participation in politics in reality.<sup>184</sup>

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<sup>183</sup> Naim Stifan Ateek, *A Palestinian Christian Cry for Reconciliation* (New York: Oribis Books, 2008), chap. 4, Kindle.

<sup>184</sup> Eberhard Jungel, *Christ, Justice and Peace Toward a Theology of the State* (Edinburgh: T. & T. Clark, 1992), 76.

### 3.6.2 Peace and Justice

Peace and justice are important values in the Bible. Both justice (צדק *tzedek*) and peace (שלום *shalom*) are of inseparable value. The two values must meet each other (Psalm 85:11), and the result of justice is peace (Isaiah 32:17) or just peace.<sup>185</sup> Furthermore, the Christian peace tradition is rooted in peace with God rather than peace through physical or military power. Through God's protection, all are safe and well, or at peace, and it originates from God's love. It also means "reconstitution of God's image" (Imago Dei) in people.<sup>186</sup> Justice, as urged by the prophets, is justice arising from judgment and punishment for evil and disobedience to God. This definition is redefined in the peace of "self-giving" shown by Jesus in the New Testament,<sup>187</sup> and reveals renewal of the prophetic spirit and peace in the restoration of the jubilee and voluntary repentance.

Peace and justice are critical values of Kairos documents<sup>188</sup>, and they are part of the churches' mission in both KK and KP. Both documents stress the meaning and conditions of peace and justice in the current situation of their countries, based on such peace traditions and biblical understandings. Moreover, peace also means resistance to evil. In the Christian faith, evil must be overcome and removed. Compromise with evil is unacceptable. The two documents define division and illegal occupation as structural evils or sin and stress that they must be resisted.<sup>189</sup> KK and KP also express this element as one of their core values. However, their approach to and principles of peace and justice are slightly different. To overcome division as a structural evil and bring peace to the nation and society, KK understands overcoming division and pursuing peace as matters of faith, and so focuses on the practice of the Gospel of peace. It suggests specific socio-political rules for a peaceful solution. On the other hand, KP also emphasizes the spirit of resistance to the structural evil of Israeli occupation but emphasizes that the spirit of resistance must be an act rooted in Christ's new commandment of love. Peace approaches a just peace through the principle of love that corrects evil.

The main themes about peace and justice are summarised in Table 3-5 on the following page.

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<sup>185</sup> Sara Gehlin, "Prospects for Theology in Peacebuilding: A Theological Analysis of the Just Peace Concept in the Textual Process Towards an International Ecumenical Peace Declaration, World Council of Churches 2008-2011" (PhD diss., Lund University 2016), 145-46.

<sup>186</sup> Kittel, *Theological Dictionary*, 208-210.

<sup>187</sup> Volf, *Exclusion and Embrace*, 24-25, 153-55, 295.

<sup>188</sup> See Section 2.3.4 of this thesis (page 11).

<sup>189</sup> See Chapter 3.2 of KK document and the Chapter 5.2 of KP document

**Table 3-5: Peace and Justice**

Kairos Korea	Kairos Palestine
<ul style="list-style-type: none"> <li>• Concern and efforts for unification and peace as an issue of faith and mission. (4.)</li> <li>• Overcoming the structural evil of division. (3.1)</li> <li>• Five principles for peace and unification. (4.)<sup>190</sup> <ul style="list-style-type: none"> <li>○ Independence from outside powers<sup>191</sup></li> <li>○ Peace prior to regime security<sup>192</sup></li> <li>○ National unity transcending the differences in ideas, ideologies and systems</li> <li>○ Promotion of the people’s genuine participation as well as government institutions <sup>193</sup></li> <li>○ Humanitarian concerns and measures</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Mission as the proclaiming of the Kingdom of God, a kingdom of justice, peace, and dignity. (3.4.2)</li> <li>• Resistance to the evil of Israeli’s illegal occupation. (4.2.1)</li> <li>• Creative resistance as an action of love for peace. (4.3)</li> <li>• Critical principles for peace. (4.3) <ul style="list-style-type: none"> <li>○ Non-violence and anti-terrorism</li> <li>○ Civil disobedience</li> </ul> </li> </ul>

In the following discussion on the themes of peace and justice outlined in Table 3-5 relevant quotes from the documents will be highlighted.

➤ **Peace as an issue of faith and creative resistance**

KK: “We recognize that our concern and efforts for unification are an issue of faith ...reunification becomes the path leading us from conflict and confrontation to reconciliation and coexistence, and finally to one peaceful national community... So that God’s Kingdom of justice and peace may come, we Christians must practice the Gospel of peace and reconciliation (Ephesians 2:14-17) by sharing in the life of suffering of our own people...(4.). Jesus Christ came to this land as the “Servant of Peace”, proclaiming God’s kingdom of peace, reconciliation and liberation to a world torn by division, conflict and oppression (Luke 4:18; John 14:27). Jesus blessed the peace makers, declaring their acceptance as children of God (Matthew 5:9) .... We the churches of Korea believe that all Christians have now been called to work as apostles of peace (Colossians 3:15) ...” (Preface)

KP: “The mission of the Church is to proclaim the Kingdom of God, a kingdom of justice, peace and dignity... (3.4.2). Christ our Lord said: “Just as I have loved you, you also

<sup>190</sup> These proposals were mainly directed at the governments of the two Koreas.

<sup>191</sup> Sam-yeol Lee, *Toward a Peace Regime*, 92.

<sup>192</sup> Ibid.

<sup>193</sup> Sam-yeol Lee, *Toward a Peace Regime*, 95.

should love one another” (Jn 13:34) ... (4.1). Love is seeing the face of God in every human being. Every person is my brother or my sister. However, seeing the face of God in everyone does not mean accepting evil or aggression on their part. Rather, this love seeks to correct the evil and stop the aggression... (4.2.1). Resistance is a right and a duty for the Christian. But it is resistance with love as its logic. It is thus a creative resistance for it must find human ways that engage the humanity of the enemy... (4.2.3)”

KK emphasizes the call to be apostles of peace, to teach the Gospel of peace. On the other hand, KP emphasizes the fullness and priority of love, which is the most crucial tool for peace as those who are healed and reconciled with God through their faith, experience the reality of peace. Both documents emphasize the peace and justice of the Old Testament prophets, but at a practical level for action, rather than like the Old Testament prophets, they emphasize the peace of the kingdom of God taught by Jesus and Paul’s epistles in the New Testament. Moreover, emphasizing Jesus’ love for enemies is different from the preconceived notion that KP will simply focus on prophetic justice and peace. Both documents put special emphasis on the prophetic tradition of the Old Testament in relation to the peace of the kingdom of God proclaimed by Jesus in the New Testament.

#### ➤ **Division and illegal occupation as evil**

KK: “The division of the Korean people is the result of the structural evil reflected in the world’s superpower sin...” (3.1).

KP: “The aggression against the Palestinian people which is the Israeli occupation, is an evil that must be resisted. It is an evil and a sin that must be resisted and removed” (4.2.1).

While KK specifies the nation’s division as a structural evil, KP simply describes the illegal occupation of Israel as evil, but it is unclear whether that means an existential evil. Reunification is a realistic factor for peace on the Korean peninsula. For peace in Palestine, liberation from military occupation by Israel is a key factor.

#### ➤ **Critical principles for peace**

KK: “1) independence, 2) peace, and 3) great national unity transcending the differences in ideas, ideologies and systems should provide the guiding spirit for our nation’s reconciliation and reunification” (4.) ... “Primary consideration must always be given to humanitarian concerns and measures, which must never be withheld for any reason” (4.1) ... “Most importantly, participation must be guaranteed for the minjung (common people)” (4.2) ...

KP: “These must be removed if there be a sincere intention to remove ‘terrorism’. We call on the people of Israel to be our partners in peace and not in the cycle of interminable violence. Let us resist evil together, the evil of occupation and the infernal cycle of violence...We can resist through civil disobedience. We do not resist with death but rather through respect of life” (4.3).

The five principles for peace between the two Koreas outlined in KK are peace,

independence, unity, humanitarian and minjung (the people)'s participation. KP also emphasizes anti-terrorism and civil disobedience as critical principles for peace in order to resolve the conflict caused by illegal occupation.

### **3.6.3 Petition for peace and liberation**

Both KK and KP call for specific programs for peace and liberation by the churches, their own societies, and the global community. These are outlined in Table 3-6 on the following page. The emphasis on peace education and the solidarity of the world church is common to both documents. KP asserts that education is important in the realization of peace to promote love, peace, and genuine human security, as Paul Tillich emphasized in his theology of peace.<sup>194</sup>

KK proposes proclaiming 1995 as a Jubilee year and several related programs to the Korean church and society including North Korea. KK's Jubilee program is focused on peace and restoration for covenant community of peace and a revitalized faith in the sovereignty of God between the South and the North, who share the same ethnic background.

On the other hand, KP repents about their responsibility for the current Palestinian situation and their passivity in the face of their situation. They also suggest several principles and measures for the liberation of Palestine targeting the Palestinian people, Muslims and Jews, politicians and religious leaders, the world church, and the international community. KP is more focused on liberation from the illegal occupation of Israel, which has a different ethnic background. KP encourages solid and sustained participation, action, resistance and sacrifice for a better future.

With regards to racism, KP rejects any form of religious racism, including both anti-Semitism and Islamophobia. In addition, it condemns the international community's double standards on Palestinian issues and the theological efforts to justify the unjust occupation of Israel. KP demands that the religious leaders of both countries act beyond their political positions. It also calls on the peoples of both countries to share a common vision of equality and sharing. It emphasizes the end of division within Palestine and the preservation of Jerusalem as a city of co-existence.

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<sup>194</sup> Paul Tillich, "The World Situation," in *Theology of Peace*, ed. Ronald H. Stone (Louisville: Westminster/John Knox Press, 1990), 126.

**Table 3-6: Petition for peace and liberation**

<b>Kairos Korea (KK)</b>	<b>Kairos Palestine (KP)</b>
<ul style="list-style-type: none"> <li>• The Korean churches’ Proclamation of 1995 as a Jubilee Year for restoration of the covenant community of peace on the Korean peninsula (6.1)</li> <li>• Great March toward the Jubilee Year and vigorous church renewal movement aimed toward peace and reunification (6.2)</li> <li>• Carrying out a broad program of education and research for peace and reunification (6.3)</li> <li>• Jubilee Year festival and liturgy: “Sunday of Prayer for Peace and Reunification” with a confession of the sin of division, proclamation of the Word (proclaiming the Jubilee Year), hymns and poetry, and a sacrament for peace and reconciliation (6.4)</li> <li>• Solidarity movement for peace and reunification (6.5.)</li> </ul>	<ul style="list-style-type: none"> <li>• Participation and action with patience, steadfastness, resistance and sacrifice for a better future. (5.1,5.3)</li> <li>• Repentance of our sin. (5.2)</li> <li>• To Muslims: Rejection of fanaticism and extremism, peace talks and dialogue (5.4.1)</li> <li>• To Jews: Follow the logic of love and its power, end the occupation and establish justice. (5.4.2)</li> <li>• To politicians: Culture of love for accepting the other. (5.4.3)</li> <li>• To the churches of the world: Do not offer a theological cover-up for the injustice we suffer due to the sin of occupation (6.1)             <ul style="list-style-type: none"> <li>○ Come and see the truth of reality (6.2)</li> <li>○ Condemn all forms of religious and ethnic racism, including anti-Semitism and Islamophobia (6.3)</li> <li>○ Boycott and disinvestment as tools of non-violence for justice, peace and security for all (6.3)</li> </ul> </li> <li>• To the international community: Stop “double standards” regarding the Palestinian problem (7)</li> <li>• To Jewish and Muslim religious leaders: Together rise up above the political positions of failure (8)</li> <li>• To Palestinian people and to the Israelis: Common vision for equality and sharing, and not on superiority, negation, and aggression (9.1)             <ul style="list-style-type: none"> <li>○ A new education for love, peace, and security (9.2)</li> <li>○ End the internal division of Palestine (9.4)</li> <li>○ Be concerned with the totality of Jerusalem (9.5)</li> </ul> </li> </ul>

➤ **Relevant passages from KK on the Jubilee Spirit**

“The jubilee year is the overcoming of all the social and economic conflicts caused by the repressive and absolutist political powers, internal and external... to proclaim the restoration of the covenant community of peace; and to declare our resolution to achieve this restoration in the history of the Korean peninsula today, As we march forward with high aspirations toward the Year of Jubilee, we should experience a revitalized faith in the sovereignty of God, who works within our people’s history, and renewed commitment to the calling of God’s mission” (1.) ... “The Korean churches will carry out a vigorous church renewal movement aimed toward peace and reunification” (2.) ... “The Korean churches must overcome their self-centeredness and their preoccupation with ecclesiastical power” (2.1) ... “In order to bring about economic and social justice in our society, the churches of Korea must continue to perform a prophetic role” (2.3).

➤ **Relevant passages from KP on the logic of love and its power**

“We place our hope in God, who will grant us relief in His own time. At the same time, we continue to act in concord with God and God’s will, building, resisting evil and bringing closer the day of justice and peace” (5.1) ... “We are able to love and live together. We can organize our political life, with all its complexity, according to the logic of this love and its power, after ending the occupation and establishing justice” (5.4.2).

KK’s plan of action for peace focuses on the Korean church achieving church renewal through the Jubilee campaign. It proposes that a liturgy and prayer manual for the Korean church be created as a kind of peace ministry and reconciliation. The spirit of the Jubilee is about reconciliation, liberation, restoration, and peace. On the other hand, KP emphasizes the logic and power of love as the core of peace education, enabling an inclusive culture of love, which rejects fanaticism and terrorism.<sup>195</sup> Kassis, one of the co-authors of KP, emphasised clarity of expression and action praxis in the oppressed context as a key characteristic of a Kairos document (See Section 2.2.6). Ateek, another co-author, highlighted the characteristic of Just-peace based on ‘inclusiveness’ (See Section 2.2.4). Such clarity of expression and the principle of inclusiveness are well expressed in KP’s petition for justice and peace in pursuit of liberation.

### **3.6.4 Jubilee theology and Liberation theology**

Although the terms Jubilee theology or liberation theology are not directly referred to in KK and KP respectively, this is how the theological characteristics of these two documents have subsequently been described. In the case of KK, Jubilee theology was defined and developed later from the Jubilee spirit of KK and not as a framework of Jubilee theology

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<sup>195</sup> Kassis, *Kairos for Palestine*, 106.

first.<sup>196</sup> Jubilee theology is about restoring broken relations and lost rights for individuals and for society as a whole through the confession of sins and voluntary sacrifices of those who have vested rights and not by revolution and extinction.<sup>197</sup> Confession is a virtue and prerequisite for forgiveness and reconciliation. Reconciliation and restoration for peace between those with a common ethnic background and heritage is considered as the appropriate way to achieve reconciliation for the inter-Korean confrontation on the Korean Peninsula. Jubilee theology and liberation theology aim for prophetic justice and liberation as part of their theological motifs, but in the citation of the Bible, Jubilee theology is based on the jubilee spirit of Leviticus rather than the prophets, that is, the spirit of restoration rather than resistance. KP's liberation theology emphasizes a new covenant reinterpreted in the universality of the New Testament, along with the spirit of resistance of the prophets in the Old Testament. It is noteworthy that liberation unfolds by focusing more on Jesus' love for all, even enemies, and the responsible love of the Gospel of the New Testament.

Table 3-7 summarises the path to peace through jubilee theology and liberation theology. The motives, concepts, pursuits, and methodologies of each of these theologies has three dimensions: From what? For what? And, finally, how to realize it.

**Table 3-7: Jubilee theology and liberation theology**

<b>Kairos Korea (KK)</b>	<b>Kairos Palestine (KP)</b>
Jubilee theology	Liberation theology
<ul style="list-style-type: none"> <li>• From what? National division by foreign powers. Hatred and hostility between the same ethnic group</li> <li>• Toward what? Reconciliation, Reunification, Restoration, Peace</li> <li>• How? Dialogue, Independence, Providence of God, Solidarity between North and South Korea, Global solidarity</li> </ul>	<ul style="list-style-type: none"> <li>• From what? Occupation Apartheid discrimination and oppression</li> <li>• Toward what? Freedom, Equality, Dignity, Liberation, Peace</li> <li>• How? Dialogue, Resistance and civil obedience Boycotts, divestment, sanctions (BDS) and 'Come and See Call' campaign, Logic of love, Global Solidarity</li> </ul>

Jubilee theology's central concept is about restoration rather than annihilating the opponent (6.1), whereas liberation theology focuses on freedom and liberation (4.2.6), not revenge. The motivation and concepts behind Jubilee theology is restoration and reconciliation from confrontation and hatred between the same ethnic people, division as structural evil, which causes the pain of separation and security threats. Liberation theology

<sup>196</sup> Su-il Chae, "Jubilee Movement of Korea Churches and Possibility of Jubilee Theology," in *Study on Jubilee Theology*, ed. Theological Research Committee of NCKK (Seoul: NCKK, 1997), 81.

<sup>197</sup> Su-il Chae, "Jubilee Movement of Korea Churches," 84.

refers to occupation as a sin, apartheid discrimination, human rights violations caused by illegal military occupation, the pain of family separation, movement rights, and economic difficulties.

Secondly, Jubilee theology aims at reconciliation, reunification, restoration, and peace (6.4).<sup>198</sup> Based on Leviticus' Jubilee, they are characterized by the pursuit of restoration and reconciliation as mutual peaceful coexistence, rather than extinction and destruction. On the other hand, freedom, equality, dignity, liberation, and peace are the aims of liberation theology (5.4.1, 5.4.2, 5.4.3). It pursues simultaneous liberation of the oppressor and the oppressed (4.2.6).

Lastly, these two theologies are premised on achieving their aims through dialogue and nonviolence. Jubilee theology emphasizes practice through solidarity with confession, service, independence, providence of God, solidarity between North and South Korea, and global solidarity. The call for self-renewal of the church and society demonstrates KK's community nature, a characteristic of Kairos documents. The universality of the Jubilee Year for all nations was proclaimed by Isaiah and Jesus from the Jewish National Jubilee as a symbol of the Kingdom of God.<sup>199</sup>

Liberation theology is realized through dialogue, resistance, civil obedience, boycotts, divestment, sanctions (BDS) and Come and See call campaigns, the logic of love, and global solidarity. It is a responsible act of love to resist evil. It is creative resistance, the resistance of love (4.2.3) not revenge, and to practise socioeconomic justice for the poor and alienated people (4.2.1).

The communal feature of Kairos documents is that the confession and declaration are not at the individual level, but at the collective level of the church and society. It means that discussion and consensus on Kairos issues and beliefs in the group is presupposed and represents the "community" characteristic of Kairos documents (See Section 2.2.3). Therefore, internal renewal and recovery is at the community level rather than the individual level.<sup>200</sup> This is especially clear in the demand for restoration and renewal of Jubilee theology, but is also evident in KP.

KP urges creative resistance as a responsible act against evil as its liberating motive, and resistance through love. In addition, it emphasizes the simultaneous liberation that liberates not only the oppressed from unjust occupation and discrimination as the object of liberation, but also the oppressor, the perpetrator of the violence and injustice. The issue of oppression and liberation from illegally occupied land have also great significance in that the land has universality for all nations rather than exceptionalism as only Palestine or Israel.<sup>201</sup>

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<sup>198</sup> It is recognized as People theology, Doing theology, and Reunification theology. Jung-sun Noh, *Sustainable Peace and Reunification Strategy*, 77-8.

<sup>199</sup> Su-il Chae, "Jubilee Movement of Korean Churches," 84.

<sup>200</sup> Su-il Chae, "Jubilee Movement of Korean Churches," 85.

<sup>201</sup> Kassis, *Kairos for Palestine*, 112.

The spirit of restoration and reconciliation of KK's Jubilee theology can be characterized by Kairos consciousness, another characteristic of Kairos documents (See Section 2.2.5). Also, Jubilee theology could be a public theology that emphasizes public-ness rather than liberation theology as a public theology meant by Boesak.

On the other hand, KP demonstrates liberation theological characteristics of Kairos document emphasized by De Gruchy (See Section 2.2.1). There is a need for a clear confrontational structure and a motive for freedom. Furthermore, the logic of love is based on the motivation and practice of liberation, and the logic and consciousness of love can be called the Kairos consciousness (See Section 2.2.5). The liberation theology expressed in KP is also closer to liberation theology argued by De Gruchy and Ateek but it also demonstrates liberation theology as a Kairos theology. The spirit of reconciliation and restoration and the logic of love is based on the inspiration for prophetic awareness, alertness for "humanity", and love like Jesus for seeing, judging the matters at the centre, which is the Kairos consciousness emphasized by Boesak in Section 2.2.5.

### **3.7 Practical programs**

#### **3.7.1 KP's Peace campaigns: "Boycotts, divestment, sanctions" (BDS), and "Come and See" program**

The BDS and "Come and See" programs are practical programs to resist the illegal occupation of Israel specified in KP. KP clearly states that BDS is a way of bringing peace and security to both countries, and not as revenge against Israel.

KP: "the beginning of a system of economic sanctions and boycott to be applied against Israel. We repeat once again that this is not revenge but rather a serious action in order to reach a just and definitive peace..." (7.).

The BDS policy is based on the premise that as long as Palestinians continue to fund Israeli companies, purchase products from the Israeli settlement, or perform concerts in Israeli halls, inequality and discrimination in the colonial occupation by Israel cannot be changed.<sup>202</sup>

KP: "Palestinian civil organizations, as well as international organizations, NGOs and certain religious institutions call on individuals, companies and states to engage in divestment and in an economic and commercial boycott of everything produced by the occupation. We understand this to integrate the logic of peaceful resistance." (4.2.6)

The BDS against Israel was not first proposed in KP in 2009. Already in 2002, the General Synod of the Church of England expressed this position on Israel, and it was a policy suggested in "Sabeel's Call for Morality Responsible Investment: A nonviolent Response to Occupation"<sup>203</sup> in 2005.<sup>204</sup> KP adopted that policy as part of KP's resistance

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<sup>202</sup> Kassis, *Kairos for Palestine*, 130

<sup>203</sup> An ecumenical theological centre for liberation of Palestine established by Naim Ateek as one of KP co-authors.

action program in 2009. After the adoption of KP, support and participation of BDS in Christian denominations worldwide have spread. Levi’s research table (reproduced below in Table 3-8) clearly shows the participation and concrete implementation of Christian global BDS.

**Table 3-8 Global BDS Campaign Summary (as of June 2015) by Levi<sup>205</sup>**

<b>Church Denomination</b>	<b>Boycott of Israel</b>	<b>Boycott of Settlements</b>	<b>Divestment from Select Companies</b>
PC(USA)	x	✓	✓
United Methodist Church (UMC)	x	✓	x
US Quakers	x	✓	✓
UK Quakers	x	✓	x
US United Church of Christ	x	✓	✓
US Mennonite Central Committee	x	✓	✓
United Church of Canada	x	✓	x
Anglican Church of Canada (ACC)	x	✓	x
Methodist Church of Britain	x	✓	x
Church of England	x	x	✓
Church of Scotland	x	Pending	Pending

This table shows that BDS to Israel was selectively carried out by subdividing the BDS into boycotts, divestment, and sanctions according to the agreed position of the denominations rather than uniformly participating in BDS. A boycott against the Israeli government was rejected by all participating denominations, but most participated in a boycott against illegally occupied Israeli settlements. However, there was no information on the levels of sanction. In addition, there was only selective participation in divestment from select companies. UMC rejected divestment at the Methodist General Council level, but UMC’s Pension Fund had divested from select companies. The ACC did not entirely approve of the boycott against Israel but supported KP and educated the local church on the BDS issue. It is not known how much pressure and damages the BDS movement caused economically to the Israeli government, but it is worth evaluating that BDS spread to all denominations around the world, and local churches in each denomination were educated about BDS issues to spread awareness among the congregation so that they could consistently participate in this issue.<sup>206</sup> This is an example of peace education for the churches supporting BDS within a “Global Kairos” network,<sup>207</sup> including Germany, Brazil,

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<sup>204</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 367-68.

<sup>205</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 366.

<sup>206</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 372, 377.

<sup>207</sup> “Global Kairos,” Kairospalestine, accessed September 18, 2022, <https://kairospalestine.ps/index.php/about-kairos/global-kairos>.

India, Netherlands, Nigeria, South Africa, Sri Lanka, Sweden, Switzerland, United Kingdom, and the United States of America.

KP also calls for people across the world to come and see Palestine's situation directly, to visit Palestine to share the cultural, historical, and religious riches of Palestine, distorted by the Zionists behind the separation wall and of Jerusalem, beyond the standardized and commercialized pilgrimage to the Holy Land.<sup>208</sup>

KP: "In order to understand our reality, we say to the Churches: Come and see... receiving you as pilgrims coming to us to pray, carrying a message of peace, love and reconciliation. You will know the facts and the people of this land, Palestinians and Israelis alike." (6.2)

To this end, a group of Palestinian activists established the Alternative Tourism Group (ATG) in 1995 to run an alternative pilgrimage program.<sup>209</sup> Through ATG, they provided travellers with accommodation in the Palestinian region, and to experience the voices, stories and lives of individuals and communities in Palestine in hospitality, and connect with truth and solidarity. ATG expect travellers to get to know the colonial realities of Palestine, the culture and identity of Palestine, especially Arab Christians. This time of pilgrimage is aimed at practical and truthful information about Palestine rather than what is offered by the commercial, travel industry. In May 2010, the WCC held a theological conference on the "Come and See" call. Then in 2013, the WCC Busan General Assembly adopted "An Invitation to the Pilgrimage of Justice and Peace" and participated in the "Come and See" call.<sup>210</sup>

There are two resource materials for the "Come and See" call campaign. The first are some guidelines for "Christians Contemplating a Pilgrimage to the Holy Land" and the second is the "Code of Conduct Coordinated by the Alternative Tourism Group (ATG)." These resources were published for individual travellers and church groups visiting the Holy Land. The Code of Conduct offers information about travel preparation, attitudes, ethical norms, work after returning home, the Palestinian travel area, protection of the sacred environment, reasonable travel consumption, and fair expenses.<sup>211</sup> The guideline booklet, issued as the result of 2010 WCC conference, contains information about spiritual elements of an authentic pilgrimage, Biblical insights, understanding of Christian peace issues and it explains occupation as a sin.<sup>212</sup> The "Come and See" call continues, as Kenneth Cragg, an American Methodist visitor, stated, "lest the aura of the Holy Land leads us to think of a spiritual museum rather than of living, dying people in the throes of a deep struggle for

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<sup>208</sup> Kassis, *Kairos for Palestine*, 143.

<sup>209</sup> See the programs in detail at ATG online: <http://atg.ps/programs>.

<sup>210</sup> "An Invitation to the Pilgrimage of Justice and Peace," Central Committee of World Council of Churches, accessed October 3, 2022, <https://www.oikoumene.org/resources/documents/an-invitation-to-the-pilgrimage-of-justice-and-peace>.

<sup>211</sup> Kassis, *Kairos for Palestine*, 159-64.

<sup>212</sup> Kassis, *Kairos for Palestine*, 165-76. <http://atg.ps/guidebook>.

survival and fulfilment.”<sup>213</sup> The ATG and the guidebook provide visitors with an opportunity to understand and be educated about peace, justice, and universal salvation.

### **3.7.2 KK’s peace campaigns: Jubilee 95, peace education and training**

#### **➤ Jubilee 95**

The Jubilee year of 1995 is at the centre of KK’s peace campaign. The Jubilee year of 1995 embodies the hope that the Korean church will be restored as a covenant community of peace in which the two Koreas are unified in 1995, the 50th year of liberation from Japanese colonial rule. Based on the Jubilee Law of Leviticus 25:11-55, Korean churches believe in God’s sovereignty and historical presence over human history, and renew our faith toward the Jubilee of Reconciliation and Restoration on the Korean Peninsula. Marching towards the Jubilee year of 1995 is a decision to respond to the call of *Missio Dei*.

KK: “The Korean churches proclaim 1995, the fiftieth year after Liberation, as a Jubilee Year, to express our belief in the historical presence of God, who has ruled over those fifty years of history-indeed, over all of human history; to proclaim the restoration of the covenant community of peace; and to declare our resolution to achieve this restoration in the history of the Korean peninsula today...” (6.1).

Jubilee 95 mainly pursues the renewal and unity of the Korean church for the missional vocation of peace and reunification on the Korean Peninsula, peace and unification education and research for the faith community on peace and reconciliation, and cooperation between the North and South Korean churches. In particular, the Korean church made efforts for the Jubilee event of the North and South Korean churches for peace and reunification.<sup>214</sup>

KK: The churches of Korea will establish a “Sunday of Prayer for Peace and Reunification” on August 15<sup>th</sup> to mark the Year of Jubilee, and will develop a form of worship for this purpose, which will include prayers for reunification, confession of the sin of division, recognition of calling... (6.4.1). Until the time when communication between the churches of north and south becomes possible, we will seek the cooperation of the world churches to enable the joint proclamation in both north and south of the Jubilee Year for Peace and Reunification, and will promote the common observance of the “Sunday of Prayer for peace and Reunification” and the joint preparation and use of “prayers for peace and reunification” ... (6.4.2).

At the 2nd Swiss Glion Conference in November 1988, representatives of the Korean Christian Federation in North Korea and representatives of the Korean churches in South Korea jointly proclaimed the Jubilee Year of Peace and Reunification in 1995. It was decided that the “Sunday of Prayer for Peace and Reunification” be held together on the Sunday immediately preceding August 15 of the anniversary of liberation (from Japanese

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<sup>213</sup> Kassis, *Kairos for Palestine*, 143.

<sup>214</sup> Sam-yeol Lee, *Toward a Peace Regime*, 269-72.

colonial rule) as the Joint Prayer for Peace and Reunification of South and North Korea.<sup>215</sup> The inter-Korean churches continued their discussions preparing for the “Sunday of Prayer for Peace and Reunification” in Berlin in June 1989, in Moscow in July 1989, in Kyoto in September 1990, and in Canberra in February 1991. At the 3rd Glion Meeting in December 1990, it was decided to promote the five-year plan for the Jubilee Year Joint Project.<sup>216</sup> However, the planned Joint Jubilee service of two Koreas on August 15, 1995, was not held due to the non-cooperation of the authorities of South Korea. However, since 1988, the NCKK, the governing body of KK, and other North and South Korean churches have been observing a “Sunday of Prayer for peace and reunification” every year on August 15<sup>th</sup> since 1995. Furthermore, at the world church level, the 10th WCC Busan General Assembly in 2013 adopted the “Declaration on Peace and Unification of the Korean Peninsula” and affirmed that the world church would observe the “Sunday of Prayer for peace and reunification” for the Korean Peninsula.<sup>217</sup>

### ➤ **Peace education and training**

The declaration of KK was an opportunity to actively promote peace education and research in Korean society and the church as one of its Jubilee projects.

KK: “The churches of Korea will widely disseminate Biblical and theological peace studies and peace education materials” (6.3.1)...”... the Korean churches will promote unification education which will foster recognition of the historical, social and theological validity of national reunification through an understanding of the structure and history of the division, as well as through a deeper theological understanding of the problem” (6.3.2) ... “... the Korean churches will seek a broader scientific understanding of the communist ideology and will promote research and education on ideology as needed for substantial dialogue” (6.3.3).

After the KK Declaration, the Korean church began to develop and implement peace education at local member denominations, and it also influenced Sunday School teaching materials. In addition, many mission agencies were established for the purpose of mission and service to North Korea. It was an opportunity to establish departments in charge of North Korean missions at each denomination level, such as the Inter-Korean Reunification Committee of the Presbyterian Church of Korea (PCK) and the Presbyterian Church in the Republic of Korea (PCRK).<sup>218</sup> Such North Korean mission and volunteer groups provided substantial food aid to North Korea, including during North Korea's famine in the 1990s. This was an opportunity to revitalize exchanges with the North Korean church and to increase trust. The necessity for peace theology and unification theology became much

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<sup>215</sup> Reunification Committee of NCKK, *Resource Book of Peace and Reunification Movement of Korean Churches in 1980's to 2000* (Seoul: NCKK, 2000), 410.

<sup>216</sup> Sam-yeol Lee, *Toward a Peace Regime*, 275.

<sup>217</sup> Kwang-sun Suh, *Were You There?*, 355.

<sup>218</sup> Reunification Committee of NCKK, *Resource book*, 489-93, 505-10.

clearer.<sup>219</sup> In response to such demand, related research groups were established. For the unification of the two Koreas and especially for cooperation between the churches of the two Koreas, a theological framework was needed to analyse theologically the meaning and possibility of Christianity under communism with the Bible and to have dialogue with the North Korean church. It was treated with caution, as a mission and theological subject, in an atmosphere that is not yet ideologically free.<sup>220</sup>

### 3.8 Impact on society and the church

KK and KP have had a considerable influence on the societies and churches of each country, both domestically and globally as summarised in Table 3-9.

**Table 3-9: Impact on society and the church**

<b>Kairos Korea (KK)</b>	<b>Kairos Palestine (KP)</b>
<ul style="list-style-type: none"> <li>• Initiated discussions on peaceful reunification between the two Koreas by people’s participation.</li> <li>• Direct impact on the South Korean government's policy of reconciliation and unification with North Korea.</li> <li>• The first-time proposal for discussion on the denuclearization of the Korean Peninsula. (5.4.4)</li> <li>• Having the first meeting between the North and South Korean churches.</li> <li>• Implementation of practical support (Diakonia) and cooperation between North and South Korean churches.</li> <li>• Suggestions of agendas of peace, reconciliation, and Jubilee as the church's mission and theology. (4.)</li> <li>• Activation of peace education and research at the level of church education.</li> </ul>	<ul style="list-style-type: none"> <li>• New hermeneutics on the Promised Land as the Holy land.</li> <li>• New practical application of the relationship between the Old and New Testaments.</li> <li>• Development of liberation theology centring on the New Testament.</li> <li>• Confirmation on non-violence of Palestine Christians.</li> <li>• Worldwide reception of KP by church denominations.</li> <li>• The global expansion of the Christian BDS movement against Israel.</li> </ul>

#### 3.8.1 KK’s impact

KK sparked and revitalized discussions in society and government on peaceful reunification of the two Koreas, which had been taboo on the Korean Peninsula. According to Sam-yeol Lee, it promoted the participation of civil society in what was a government

<sup>219</sup> Reunification Committee of NCKK, *Resource Book*, 490.

<sup>220</sup> Sam-yeol Lee, *Toward a Peace Regime*, 148-51.

monopoly based on government security in the unification debate.

It influenced changes to the ‘National Conference for Unification’ under the Roh Tae-woo government (one of the organizers of the military coup in 1979), and was renamed the ‘Peaceful Unification Advisory Council.’<sup>221</sup> KK has directly impacted the South Korean government's policy on reconciliation and unification toward North Korea since 1989. The agenda and plans for the peaceful reunification of the two Koreas raised by KK sparked internal discussions by government and were partly adopted. As a result, on July 7, 1988, in the declaration of the Roh Tae-woo government (the President’s Special Declaration for National Self-esteem, Unification and Prosperity), humanitarianism was emphasized rather than ideology,<sup>222</sup> and North Korea was designated as a unification partner instead of as an enemy. Kwang-sun Suh suggests that this change led to the simultaneous accession of the two Koreas to the UN at the 46th UN General Assembly in 1991.<sup>223</sup> Furthermore, the denuclearization of the Korean Peninsula was also proposed for the very first time, and it influenced the subsequent discussions and policies of denuclearization between the two Koreas.

At the level of the churches, for the first time since the Korean War, meetings between the North and South Korean churches took place, a joint prayer for peace on the Korean Peninsula was written, and the North and South Korean churches prayed together.<sup>224</sup>

KK promoted practical support (Diakonia) and cooperation from the North and South churches.<sup>225</sup> KK and meetings between the North-South churches inspired progressive groups and churches in Korean society to become more involved in unification policy and the Jubilee Movement in the 1990s. Relatively conservative groups focused on humanitarian principles and had more influence on relief efforts in North Korea.<sup>226</sup> Meanwhile, missions to North Korea were diversified by supporting illegal underground churches in North Korea and rebuilding North Korean churches which existed before division. In addition, the Korea Church Federation (KCF) was persuaded to participate in international social peace movement and seminars. The KCF joined ecumenical activities of the world church until the 2000s.<sup>227</sup> Sam-yeol Lee points out that in the context of such cooperation between the North and South churches, when the North Korean constitution was amended in 2009, the North Korean government changed its position from a rigid stance on religious freedom to a more flexible freedom which allowed for the building churches and freedom to hold worship

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<sup>221</sup> Sam-yeol Lee, *Toward a Peace Regime*, 92, 95.

<sup>222</sup> Sam-yeol Lee, *Toward a Peace Regime*, 124.

<sup>223</sup> Kwang-sun Suh, *Were You There?*, 301.

<sup>224</sup> Sam-yeol Lee, *Toward a Peace Regime*, 151-54, 269-70.

<sup>225</sup> Sam-yeol Lee, *Toward a Peace Regime*, 151,180.

<sup>226</sup> Kwang-sun Suh, *Were You There?*, 313.

<sup>227</sup> Kwang-sun Suh, *Were You There?*, 317.

services.<sup>228</sup>

KK raised the issue of social peace and reconciliation in South Korean society as an issue of the church's mission and theology, and for researching and promoting peace theology, peace diakonia mission, and reunification mission. In addition, peace education and research at the level of church education spread to NCKK member denominations.<sup>229</sup> It raised a theology of unification that pursues reconciliation and reunification of the nation instead of a theology of division that takes profit from the division.<sup>230</sup> It is based on the forgiveness and reconciliation of Jesus on the cross. Also, Kwang-sun Suh maintains that for Jubilee 95, the North Korean leader Kim Il-sung expressed his will to agree.<sup>231</sup> Through the WCC, the “Joint prayer of the world churches for peace on the Korean Peninsula” was adopted and a “policy on peace and reunification on the Korean Peninsula” was decided upon at the central committee of the WCC, in Moscow in 1989.<sup>232</sup>

### 3.8.2 KP's impact

KP is supported by various Christian groups on its proposals for justice and peace.<sup>233</sup>

“Internationally positive reactions have poured in from all over the globe representing numerous Christian organizations and denominations, Muslim and Jewish leaders, politicians, activists, human rights organizations and in academic scholarship where the impact and importance of KP is increasingly being recognized and studies in South Africa, the United Kingdom, the United States, Germany, the Netherlands, and South Korea.”<sup>234</sup>

According to Levi, Jewish organizations such as the International Council of Christians and Jews (ICAJ), has recognised and shared KP's authenticity towards non-violence.<sup>235</sup> The content of KP has facilitated important conversations regarding Christian positions in relation to Israel in new places and pushed forward these debates in others. KP's religious voice has echoed through the public space with a tremendous impact. The call of Palestinian Christians has been received positively by countless peoples even spurring some to take action.<sup>236</sup> At the

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<sup>228</sup> Sam-yeol Lee, *Toward a Peace Regime*, 191.

<sup>229</sup> Reunification Committee of NCKK, *Resource Book*, 487-521.

<sup>230</sup> Sam-yeol Lee, *Toward a Peace Regime*, 85.

<sup>231</sup> Kwang-sun Suh, *Were You There?*, 299.

<sup>232</sup> Reunification Committee of NCKK, *Resource Book*, 492.

<sup>233</sup> In particular, the activities of the Global Kairos Network (<https://kairospalestine.ps/index.php/about-kairos/global-kairos>) and Sabeel (<https://sabeel.org/>) are making significant contributions to expanding global support and participation in KP.

<sup>234</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 277.

<sup>235</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 272.

<sup>236</sup> “Kairos Palestine 10th Anniversary Conference Statement & Call to the Church,” Kairos Palestine, November 19, 2019, accessed October 9, 2022,

mass level, their stories are reported through influential media worldwide, for example, the American television network CBS, Israel's two leading newspapers, the right-leaning Jerusalem Post and the left-leaning Ha'aretz. KP has been evaluated as having a universalistic and inclusive language.<sup>237</sup>

KP inspired a new interpretation of the Holy Land spanning Israel and Palestine, the land of Canaan promised to Abraham. It was interpreted as the promised land of all for those who have faith through the universality of the gospel and Jesus' salvation, instead of just a promised land limited to the Jews (2.3). This is an example of the practical application of biblical understanding that the Old Testament must be viewed through the New Testament. KP takes a biblical typology in hermeneutics: It is the study of analogical correspondences among revealed truths about persons, events, institutions, and other things within the historical framework of God's special revelation, which, from a retrospective view, are of a prophetic nature.<sup>238</sup>

It is the view that every promise of the Old Testament must be understood anew through the fulfilment of the New Testament. In the New Testament, the land has been "Christified". In the events of Jesus' cross and resurrection, the prophecies and promises of the Old Testament Messiah were fulfilled, so the Old Testament must also be understood through the Gospel. KP argues that Jesus' ministry was one of fulfilment and indeed "fulfilment" language fills the pages of the New Testament, particularly in the Gospel. "... Good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus" (Acts 13:32). In this respect, it can be said that KP shows the condition of continuity along with the disconnection between the New Testament and the Old Testament. For this reason, KP has sparked related academic gatherings and research.<sup>239</sup>

KP highlighted a new aspect of liberation theology by establishing a Palestinian liberation theology based on the New Testament beyond the tradition of the prophets of the Old Testament. In other words, it emphasized the kingdom and love of God through Christ fulfilled in the New Testament from the style of a prophet who received the oracle of Jehovah to criticize the king and people and foretell God's righteous punishment. It is a liberation theology that fights against the evil that violates the justice and peace of the kingdom of God with the love of God. It implements creative and responsible love<sup>240</sup> in which the oppressor and the oppressed are both freed from evil and set free. "Jesus Christ came in order to fulfil the Law and the Prophets" and that it is "in his light his and with the guidance of the Holy

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<https://kairospalestine.ps/index.php/resources/statements/kairos-palestine-10th-anniversary-conference-statement-call-to-the-church>.

<sup>237</sup> Levi, "A Critical Analysis of the Kairos Palestine Document," 274.

<sup>238</sup> Levi, "A Critical Analysis of the Kairos Palestine Document," 317.

<sup>239</sup> Levi, "A Critical Analysis of the Kairos Palestine Document," 312-13.

<sup>240</sup> Paul Tillich, "Christian Basis of a Just and Durable Peace," in *Theology of Peace*, ed. Ronald H. Stone (Louisville: Westminster/John Knox Press, 1990), 77-78.

Spirit, we read the Holy Scriptures” (2.2.1). According to KP, Jesus’ central message was that “the Kingdom of God was near” (2.2.2).

Regarding the misunderstanding of the acceptance of violence in KP, KP clearly and resolutely rejected violence and advocated non-violence. Katancho, one of the co-authors, states that KP contains “a very strong and clear position against Hamas.”<sup>241</sup> Ateek, another co-author, argued that “Hamas needs to change and to adopt non-violent resistance.” In this way, the boundary between armed gangs and the KP has been clarified. It clearly demonstrated the will of Palestinian Christians for peaceful resistance and gained room for Palestinian Christians in the Palestinian liberation movement.

There has been a global expansion of the Christian BDS movement against Israel with a marked increase in Christian support for economic action against perceived injustices in Israel/Palestine in recent years as shown in Table 3-8: Global BDS Campaign Summary. While the Christian BDS initiatives did not originate with KP there can be no doubt that the cry of Palestinian Christians has galvanized the movement. Some churches such as the Church of England’s General Synod, PCUSA, Anglican Church of Canada, also initiated discussions regarding BDS prior to the release of KP. The churches that have adopted aspects of BDS are the same ones who embraced KP, commended it for congregational study, distributed it widely and cite from it in church policy papers and resolutions. Further, the people who have pushed these issues forward in their churches are those who were most inspired by KP’s call. Ultimately, churches will be moved to action by the cry of fellow Christians. KP made that cry audible to Western churches. For the churches the boycott is not directed at people but at policy. The BDS movement should not be understood as an existential threat to Israel.<sup>242</sup> At least for the churches it is the behaviour of the State that is in question not its existence.<sup>243</sup>

### **3.9 Conclusion**

In this chapter, KK and KP were chosen for a comparative analysis to investigate the similarities and differences between the two documents, and at the same time, to examine whether they correspond to the six general characteristics of Kairos documents. This process highlighted the practical and contemporary guidelines that churches can use can address social crises related to peace and justice.

Each country has experienced territorial division and the issues raised are still relevant and on-going. Both KK and KP contain practical principles and programs for liberation and peace for churches and for wider society. They address issues of division forced by world order reorganisation by Russia, the United States and Britain after World War II and the

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<sup>241</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 299.

<sup>242</sup> “BDS has zero impact on Israeli business,” Globes, accessed Act 28, 2022, <https://en.globes.co.il/en/article-bds-has-zero-impact-on-israeli-businesses-1001255776>.

<sup>243</sup> Levi, “A Critical Analysis of the Kairos Palestine Document,” 367, 371-72, 375.

establishment of the Zionist government in Israel.<sup>244</sup> For KK, the division and ideological confrontation that has continued after the Korean War is key, whereas for KP illegal occupation and division of territory was a key background issue. The analysis compared the structure, background, drafting process, co-authors, core values, action programs, and their influence on the church and society.

The writing process for both documents was supported at varying levels by the World Council of Churches and the authors consist of activists, pastors, and experts in theology and general studies. KP included authors who are women and some younger members but KK did not. Some authors have experienced oppression by their respective regimes and were imprisoned as political prisoners. The respective writing groups had intense debate before reaching a consensus on each issue, and the drafts were repeatedly reviewed and revised. The core content and values and the impact of practical programs and the documents to society and churches were also compared.

The comparative analysis highlighted that both KK and KP are confessional church documents which can be used to address *kairos* situations, and can provide practical guides for action by the church with regards to conflict and crisis in society. The documents are underpinned by values of peace and justice for the recovery and healing of the world hurt and torn by conflict and oppression. Just-peace is implemented by means of love through humanitarianism, people-centeredness, and even civil disobedience. Christians, society and governments all have a role to play in restoring peace through practical programs such as peace education and economic sanctions. These key findings will be outlined in more detail in the final chapter.

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<sup>244</sup> Yong-min An, "Palestine: Intifata for Democracy and Survival," 262-63.

## **Chapter 4 - Conclusion**

### **4.1 Research aims**

The fundamental aim of this research was to find a way for the church to contribute to overcoming crises and creating peace in modern society; to define what peace mission, a peace confessing faith and peace diakonia of the church can be. Kairos documents were chosen as a model and focus of this research, to investigate if they can provide a way forward for churches to contribute to facilitating peace in modern society. Kairos documents already offer signposts for how modern churches can deal with and participate in social and political issues and crises in their respective countries from a faith perspective. Moreover, these documents provide many practical strategies for promoting peace that surpass the limited scope of traditional peace church practices of simplistic pacifism prevalent in the pre-modern era. Importantly, these Kairos documents establish a direct link between their theological insights and pressing contemporary issues, ensuring their relevance and applicability in the present context.

Understanding Kairos documents from only the perspective of the specific country in which they were written limits the potential power they have to provide pathways to peace that can be implemented anywhere. This reveals a lack of understanding of Kairos documents, and, particularly, of the common characteristics of Kairos documents. The other main aim of this research, therefore, was to identify the general characteristics of Kairos documents. This also enabled similar peace-making documents to be classified as Kairos documents.

### **4.2 Key findings**

#### **4.2.1 General characteristics of Kairos documents**

Through a literature review of five Kairos experts, including John W de Gruchy (South African theologian), Mark Braverman (Jewish American theologian), Naim Stifan Ateek (Israeli Palestinian theologian), Allan A. Boesak (South African theologian), and Rifat Odeh Kassis (Palestinian pastor), six general characteristics of Kairos documents were distilled as follows:

- 'prophetic tradition' for justice;
- 'prophetic ecclesiology' for prophetic pastoral concern;
- 'confession' for issues in the perspective of faith and mission;
- 'community' for wholeness, 'inclusiveness' for reconciliation and peace, and 'clarity' for awareness and action';
- 'Kairos theology' for public participation and liberation; and
- 'Kairos consciousness' for criticism.

Firstly, the prophetic element of Kairos documents is rooted in prophetic spirit and tradition. It is a "God-given ethical and spiritual tradition" in an urgent and "horrific socio-political situation" and requires discernment of the signs of the times. Secondly, prophetic

ecclesiology makes a connection to the church as the field of practice of the Kairos document.

A third key characteristic of Kairos documents is confession, which refers to reflecting on ourselves, our neighbours, God, and the injustice and evil in our society or community. It is a confession of guilt for indifference to suffering and for not being actively engaged. Furthermore, it contains a confession about the sovereignty of God, and not the oppressor. Fundamentally, Kairos documents have the character of a confession of faith in God. It is a clear component of the fourteen different Kairos documents identified in this research.

The fourth key characteristic is community. Kairos documents provide a home-like space where people can share their awareness and encouragement on the Kairos issue and practice together in solidarity with everyone, not only as isolated individuals or groups. In addition, in the Kairos documents, justice is inseparable from peace. Justice means removing the unjust elements of social and political discrimination and oppression to achieve just-peace. Peace without justice is the language of the oppressor. The Kairos document seeks the liberation and coexistence of the oppressed and the oppressor through just-peace in repentance and forgiveness. It contains the values of inclusion and co-existence. It ultimately means God's universal salvation and love. The contradictory and conflicting elements between justice and inclusion are incorporated into the principle of non-violence and divine providence.

Community and inclusiveness are achieved through clarity of expression and action praxis, which was highlighted by Kassis. He asserts that directness and clarity of expression for truth, accusation, and resistance is essential, rather than taking a diplomatic and soft approach. This is evident in the examined Kairos documents. Kassis also emphasizes the action praxis of Kairos documents and the necessity of implementing specific action programs such as Boycott, Divestment, Sanctions (BDS) in order to transform unjust circumstances, institutions, and people. Christians are asked to advocate and take direct action on issues raised.

Finally, Boesak introduces the idea of "Kairos consciousness and the Kairos theology" which incorporates seeing and judging the world from the point of view of Jesus. Boesak calls for a more public theological change to the liberation theological tendencies of Kairos documents. He argues that Kairos consciousness and theology needs to find its rightful place in the "post-apartheid and post-liberation" era and continuity of the prophetic tradition of liberation theology. Kairos consciousness allows current political and social situations to be critically appraised and acted upon from a faith perspective.

The identification of these characteristics facilitated the inclusion of three new documents as Kairos documents; namely the Belhar Confession, the Declaration of the Churches of Korea on National Reunification and Peace, and the Barman Declaration. Fourteen Kairos documents were summarised focusing on the background and denunciation of the socio-political conflicts and crises faced by each country, the appeals to church and society, and the underlying principles and programs for action. Although each of them differs in their emphasis on socioeconomic liberation, exploitation, corruption of power, liberation from discrimination, prophetic roles, religious freedom, idolatry and heresy they share the common features of Kairos documents presented in Chapter 2.

#### **4.2.2 Statistical analysis of biblical foundations**

Since Kairos documents are fundamentally documents of the church and faith, it was also necessary to understand how the Bible was used in these documents to support and motivate the arguments outlined in the documents. Five Kairos documents were selected for statistical analysis: Kairos South Africa, Kairos Palestine, Barmen Declaration, Belhar Confession, and Kairos Korea. 171 biblical citations from the five selected Kairos documents were analysed in Chapter 2. The assumption that a Kairos document, which values the spirit and tradition of the prophets, will make more references to the Old Testament, including the Prophets, than the New Testament was not validated. Citations of the Gospel of Jesus and Paul's pastoral epistles in the New Testament were greater than citations of the prophets of the 8th century in the Old Testament. Biblical citations were used not only for their symbolic images involving justice and prophetic subjects, but also for various subjects of faith. In this regard, the citation data shows commonality and singularity among the five documents.

#### **4.2.3 Comparative analysis of Kairos Korea and Kairos Palestine**

A comparative analysis of Kairos Korea (KK) and Kairos Palestine (KP) was undertaken in chapter three, investigating the similarities and differences between the two papers, and at the same time, examining whether they correspond to the six general characteristics of Kairos documents. KK deals with the division of Korea and the resulting social crisis from a faith perspective. In contrast, KP deals with the territorial dispute with Israel in Palestine and discrimination due to apartheid from the perspective of faith and mission. The Kairos issues the two documents raise are still on-going for both countries. The analysis compared the structure, background, drafting process, co-authors, core values, action programs, and their influence on the church and society. There are a number of key findings.

First, both documents take a unique view of the Old Testament and New Testament and apply it to their issues. In particular, Kairos Palestine reinterprets the Promised Land, the core of the conflict with Israel, as a land for all mankind having faith. It is based on the universality of salvation through Jesus; that is, salvation is not exclusive, but inclusive, and interpreting this promise through Christianity, not Judaism.<sup>245</sup> Such new hermeneutics are practically applied to the most controversial issue between Palestine and Israel, that of territorial disputes. This is also reflected in Kairos Korea's understanding of the Jubilee. The Jubilee year is also understood as a Jubilee year for all peoples re-proclaimed by Jesus, not a Jubilee year for the Jewish people only, and is applied as “the Jubilee year 95” for the reunification of the two Koreas.

Secondly, in this newly interpreted understanding of the Jubilee and the Promised Land in the two documents, there is a spirit that goes beyond resistance and confrontation. In KK's

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<sup>245</sup> Naim Stifan Ateek, *A Palestinian Christian Cry for Reconciliation* (New York: Oribis Books, 2008), chap. 4, Kindle.

Jubilee year, it is the Jubilee spirit that seeks reconciliation and restoration, and in KP's Promised Land, it is the logic of love. As a renewal of the covenant, KP's call for resistance and confrontation is inevitable in order to enter the Promised Land, but the spirit of resistance is governed by the logic of self-giving love, taught and demonstrated by Jesus as creative and responsible love. Ultimately both documents reflect the spirit which will enable the realization of the peace of God's kingdom. This spirit clearly shows that these documents are characterised by values of peace and justice, or a just-peace.

The documents emphasise justice and peace as the means to overcome division and illegal occupation and achieve national unity between the two Koreas and recover Palestinian territory and coexistence with Israel. For them, that peace is not a mere social negotiation process or a product of resistance, but an issue of faith and mission. It is a mission of peace and justice. Justice cannot compromise and coexist with evil. Peace should be just peace. Both claim the recovery and healing of the world hurt and torn by division, conflict, and oppression. It must be reconciled and liberated in the spirit of love and peace newly interpreted through the proclamation of the Kingdom of God in Jesus Christ based on the spirit of resistance, justice, criticism, and liberation of the Old Testament prophetic tradition. 'The prophetic tradition' is a common feature of the Kairos documents. It will be a peace implemented by means of love. For this purpose, several principles of peace are proposed. KK specifies humanitarianism, people (Minjung)-centeredness, peaceful dialogue, and autonomy as very specific inter-Korean peace principles, and KP presents anti-terrorism and civil disobedience as principles for peace.

As for the issues of division and illegal occupation, which are the key peace issues of the two documents, the US position is still the key to resolving them. The issue of division between the two Koreas is the decision of the United States on the signing of an end-of-war agreement and a peace treaty between North Korea and the United States.<sup>246</sup> For Palestine, the U.S.A recognition of Jerusalem as the capital of Israel, the double standard and the connivance of *de facto* apartheid are obstacles to the solution of the illegal occupation and conflicts between Palestine and Israel.<sup>247</sup> The influence of the United States is evident both in the cause of the peace conflicts and their resolution in the two documents.

Third, KK and KP both make demands and appeals, including a specific program calling on Christians, society and governments for peace and justice (liberation). KK designated 1995 as the Jubilee Year for Korea's unification and national restoration and proposed several action agendas for its realization. Their agendas focused on liturgy, peace education and research training. The Jubilee spirit will restore the Korean Peninsula as a covenant community of peace through reconciliation and liberation, restoration, and peace. For practical implement for justice and peace, KP petitions Palestinian Muslims, Christians and political leaders and Jews. It calls for participation and sacrificial action supporting resistance to illegal occupation and discrimination by Israel but fundamentally, it is based in human

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<sup>246</sup> NCCK, "Cultivating Peace, Proclaiming Hope", 97-104.

<sup>247</sup> "Kairos Palestine 10th Anniversary Conference Statement".

security, love, and peace. Simultaneously it rejects Islamophobia and anti-Semitism as well as the pro-Semitic double standard of the international community. The principle and power of love is the foundation of these petitions and the Palestinian resistance movement. It is the pursuit of peace through the love of Jesus not by military power, dismantling the separation barrier, restoring Palestine territory before Israel military operation of 2008 in Gaza, and achieving fair sharing of the Holy Land and coexistence with Israel. KP also emphasizes the importance of peace education.

In such efforts, the characteristics of inclusivity and clarity of action of Kairos documents is well demonstrated. Therefore, both documents have practical programs for peace education and training, and through them, they created an opportunity to make known Christian peace issues in society and the church. This confirms that a Kairos document, which at first glance appears to be a document of resistance, is a document of peace that seeks to carry out the church's role for peace.

Both documents showed the crucial role of the church's missionary participation in conflict and crisis in society and how to take action. The motive for publishing KP was influenced by the Kairos South African document. KK and KP can also serve as an authority for confession of faith and missionary motives for churches in the Kairos situation of the 21st century. KK provided an opportunity to set up a forum for national reunification of Korean society, which had become rigid due to division and ideological confrontation. At the church level, peace and reconciliation were recognized as issues of faith and mission, and a climate was created to study and educate based on a theology of peace and unification. It paved the way for practical cooperation and joint projects between the North and South Korean governments and churches to be activated through support and discussion. In particular, 1995 was designated as the Jubilee Year on the Korean Peninsula. The two Koreas worked together for national reunification and renewal of the church and expanded the spirit of the Jubilee of the Bible and the peace mission in the church and society. It had an outstanding impact on the church and society.

KP also contributed greatly to sharing worldwide issues about the conflict between Palestine and Israel through "The Christian BDS movement", "The come and see campaign" and theological discussions. At the church level, the practical hermeneutics of biblical theology and liberation theology was presented by the re-lighting of theological discourse on the prophecies of the Old Testament and the tradition of covenants reinterpreted theologically through the New Testament. An interpretation of the universality of the land with regards to the Promised Land, which is a key issue with Israel's Semitism, is a great contribution of KP to the world church as well as to Palestine. Socially, urging non-violence and anti-terrorism positions has contributed to ensuring the legitimacy of the Palestinian Christian Church in the resistance movement and to obtaining solidarity and cooperation from other religions and various powers at home and abroad.

Fourth, the two documents are confessions of faith, in which they first confess their guilt for their sins. This shows the essential premise of the Kairos document to ultimately pursue reconciliation and peace. KK defines the division of their country as a structural evil and repents over conniving hatred and confrontation between ethnic groups caused by that

structural evil. On the other hand, KP clearly defines the occupation of Israel as a sin against God and confesses the sin of being silent and not undertaking prophetic resistance to that evil. In confrontation and conflicts, first confessing and examining one's sins can be a bridge toward peace. Characteristic of confessional documents, KK began with a confession of faith and sins, whereas this was in the middle of KP. KP began with a statement of support by the leaders of the Palestinian Church and introduces the KP authors, while KK makes no mention of its authors. KK emphasizes the peace missionary tradition of the Korean church from the beginning, and KP highlights the biblical prophet and liberation tradition.

Finally, the two documents both exhibited at some level all of the general characteristics of Kairos documents identified in chapter two of this thesis. This affirms the classification of KK as a Kairos document in line with KP, which is already known and classified as a Kairos document.

### **4.3 Limitations and future research**

This study has identified six general characteristics of Kairos documents. It will be important to use these findings as a basis to study Kairos documents and the Kairos movement further, so it can provide a foundation for future Kairos documents in places of conflict and division. Kairos documents can be a model and provide a clear action process based in faith for contemporary Protestant social missions that deal with social crises and peace issues.

Through the examination of the influence of Kairos Korea and Kairos Palestine, it was confirmed that the two documents significantly influenced each society and their churches in working towards resolving crises and building peace. However, it was impossible to verify whether such influence could be accommodated in the local churches in each country and have change and support from the ground up of the church.<sup>248</sup> In order to achieve faith-level communion and cooperation with the local church, efforts should be made to consider the local church, such as a prophetic ecclesiology, which accepts and applies the issues of peace and justice at the pastoral level. From this point of view, the position of the Kairos movement and ecclesiology suggested by De Gruchy's prophetic ecclesiology, the pastoral interest of Kairos Kenya, and Boesak's public theological transformation of Kairos' liberation theology should be considered further.

The Catholic Church has doctrinal principles relating to social mission which it follows,<sup>249</sup> so it implements a consistent and unified voice and action on social issues at the missionary level. Protestant churches (reformed churches) also have a variety of documents, institutions, and experts with theology, mission, and pastoral positions on social mission. A Kairos document could be used as an authoritative reference for how to implement the church's

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<sup>248</sup> Sam-yeol Lee, *Toward a Peace Regime*, 145.

<sup>249</sup> From 1891 to 1991 there are the fifteen doctrinal documents of Popes, including "Pacem in Terris Peace on Earth," by John XXIII. *Church documents on Social Doctrine* (Seoul: Catholic Conference of Korea, 1994).

large-scale social mission that is more widely verified and practical for these various Protestant social missions. In other words, through this analysis and understanding of existing resources on peace and justice, it was possible to get a basic understanding of the essential values of the church practising peace. For example, Kairos Palestine integrated the relationship of justice and love into creative love or the responsibility of love. For Kairos Korea the logic of peace was centred on mutual restoration and reconciliation through the spirit of jubilee beyond mutual confrontation. The elements of peace must be applied in terms of pastoral care. Peace incorporates the values or elements of justice, peace, love, forgiveness, reconciliation, restoration, healing, and equality. To this end, it is expected that the relationship and nature of such values will be understood, and the principles of caring for pastors and missionary work for peace is assumed.<sup>250</sup>

It is important that the efforts to make peace through justice and liberation be not only aimed at and consider only the interests of human beings, who are the subjects and beneficiaries of justice and liberation. In a similar vein to Letty M. Russell's assertion that feminist theology must be fundamentally a theology of God beyond women's issues, likewise, this must be so for justice, liberation, and peace theology. These endeavours should be ultimately aimed at a confession of faith and devotion for the glory of God to achieve them, like the common confession of all Christians.

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<sup>250</sup> Efforts to strengthen the church's ministry for peace and justice were made from 1989 to 2000 by the World Council of Reformed Churches (WARC, now WCRC), centering on the European church. However these efforts were not accepted as part of faith in daily life in the pastoral ministry for local churches. They focused too narrowly on campaign-centred issues and have lacked more concrete principles about the concepts and relationships between the various values of Christian peace. Reports on these efforts are well covered in two volumes of WARC's reports. World Alliance of Reformed Churches, *Covenanting for Peace and Justice* (Geneva: World Alliance of Reformed Churches, 1989), Martina Wasserloos-Strunk, ed., *Europe Covenanting for Justice* (Germany/USA: Brecklumer, 2010).

## Appendix: Table of Bible citations in the five selected Kairos documents<sup>251</sup>

No.	Bible	Kairos document	Key concepts	OT/NT
1	1 Cor. 1:10-13	Belhar	Unity	NT
2	1 Cor. 1:13	South Africa KD N	Unity	NT
3	1 Cor. 1:30	Barmen KD	Salvation through Jesus	NT
4	1 Cor. 10:16-17	Belhar	Salvation through Jesus	NT
5	1 Cor. 11:17-34	Belhar	Unity and sharing in Agape meal, Lord's Supper, sacrament	NT
6	1 Cor. 12:1-11	Belhar	Holy Spirit, unity, gifts	NT
7	1 Cor. 12:12-26	Korea KD	Unity and diversity in the body, working together	NT
8	1 Cor. 12:4-31	Belhar	Unity, different gifts	NT
9	1 Cor. 7:29	South Africa KD N	Eschatology	NT
10	1 Jn. 1:8-9	South Africa KD N	Forgiveness	NT
11	1 Pet. 2:17	Barmen KD	Love	NT
12	1 Pet. 2:18-25	Belhar	Jesus, suffering, atonement	NT
13	1 Pet. 3:15	Palestine KD	Christology	NT
14	1 Pet. 3:15-18	Belhar	Soteriology	NT
15	1 Pet. 3:9	Palestine KD	Reconciliation, forgiveness, love	NT
16	2 Cor. 1:3-4	Belhar	Comforter	NT
17	2 Cor. 5:17-21	Belhar	Reconciliation to God and the world, sin, justification	NT
18	2 Cor. 6:2	South Africa KD N	Time of God	NT
19	2 Pet. 3:13	Belhar	Kingdom of God	NT
20	2 Tim. 2:9	Barmen KD	Suffering and God's word	NT
21	Acts. 10:36-40	Korea KD	Good news of peace, witness	NT
22	Acts. 4:19	Korea KD	Obedience to God	NT
23	Acts. 5:29	South Africa KD	Obedience to God	NT
24	Acts. 5:29-33	Belhar	Way of God, Jesus, obedience	NT
25	Col. 1:9-14	Belhar	Prayer, endurance, patience, kingdom of the Son and light	NT
26	Col. 3:1-4:6	Belhar	Idolatry, sexual immorality, impurity, lust, evil desires, greed, anger, rage, malice, slander, filthy language. Unity in virtue, compassion, kindness, humility, gentleness and patience, forgiveness, peace of Christ	NT
27	Col. 4:1-6	Belhar	Counter ethics, spreading wisdom	NT
28	Col. 1:20	Korea KD	Reconciliation, cross, peace	NT
29	Col. 3:15	Korea KD	The peace of Christ, rule	NT
30	Eph. 6:1-23	Belhar	Order, spiritual armor	NT
31	Eph. 2:11-12	Belhar	Unity	NT
32	Eph. 2:13-19	Korea KD	Reconciliation, peace of the Gospel, new humanity, Unity in Jesus, both Jews and foreigners	NT
33	Eph. 2:14	Belhar	Reconciliation, peace of Christ, unity	NT
34	Eph. 2:14-17	Korea KD	Reconciliation, peace of Christ, unity	NT
35	Eph. 3:14-20	Belhar	Prayer for peace and unity	NT
36	Eph. 4:1-16	Belhar	Unity in Christ, details of unity	NT

<sup>251</sup> South Africa KD N means the revised version of 1986.

No.	Bible	Kairos document	Key concepts	OT/NT
37	Eph. 4:15-16	Barmen KD	Unity in Christ, body of Christ	NT
38	Eph. 4:15-16	Belhar	Unity in Christ, body of Christ	NT
39	Eph. 4:1-6	Belhar	Unity and Koinonia in Christ	NT
40	Eph. 4:7-13	Belhar	Diversity of gifts in Christ	NT
41	Eph. 4:7-32	Belhar	Diversity, new life, new humanity in new commandments and covenant	NT
42	Eph. 5:1-33	Belhar	Family life, walking in the way of love, avoiding evil	NT
43	Gal. 2:11-14	South Africa KD N	Hypocrisy, Peter and Paul, Jews and Gentiles	NT
44	Gal. 3:26	Korea KD	Children of faith in Christ	NT
45	Gal. 3:27-28	Belhar	Unity and equality in Christ through baptism	NT
46	Gal. 4:7	Korea KD	No longer a slave, God's heir	NT
47	Gal. 6:2	Belhar	Sharing burdens, fulfillment of Christ's Law	NT
48	Heb. 1:1-2	Palestine KD	Jesus, agent, prophet	NT
49	Jas. 1:27	Belhar	Religion of God	NT
50	Jas. 2:1-13	Belhar	Favoritism, discrimination, poor and rich in faith, judgement without mercy, law and freedom, poverty	NT
51	Jas. 5:1-6	Belhar	The rich, injustice, luxury, self-indulgence	NT
52	Jn. 10:1,9	Barmen KD	Gate, sheep pen, pastoral care, Kingdom of God	NT
53	Jn. 13:1-17	Belhar	Diakonia, unity	NT
54	Jn. 13:14-15	Korea KD	Diakonia, practice servanthood	NT
55	Jn. 13:17	Korea KD	Diakonia, servant, blessing	NT
56	Jn. 13:34	Palestine KD	A new command and love	NT
57	Jn. 14:18-21	Korea KD	Living in Christ, sharing love	NT
58	Jn. 14:27	Belhar	Peace benediction, do not be afraid	NT
59	Jn. 14:27	Korea KD	Peace benediction, do not be afraid	NT
60	Jn. 14:27	South Africa KD	Peace benediction, do not be afraid	NT
61	Jn. 14:6	Barmen KD	Jesus is the way, truth, and life to God	NT
62	Jn. 16:13-14	Korea KD	Truth, spirit	NT
63	Jn. 17:11	Korea KD	One with the Father, Jesus, disciples as family, divine unity	NT
64	Jn. 18:36	Palestine KD	Kingdom of God, Kingdom of world	NT
65	Jn. 4:20-21	Korea KD	New worship place	NT
66	Lk. 1:46-55	Belhar	Mary's song lifting the humble and scattering the proud, feeding the hungry and sending away the rich, bringing down rulers	NT
67	Lk. 1:51-52	South Africa KD	Lifting the humble and scattering the proud, bringing down rulers	NT
68	Lk. 12:51	South Africa KD	Peace and division for peace	NT
69	Lk. 12:56	South Africa KD	Hypocrites, interpreting present time	NT
70	Lk. 13:32	South Africa KD	Driving out demons and healing people	NT
71	Lk. 16:19-31	Belhar	Judgement of rich man and Lazarus, value of life, taking action in life	NT
72	Lk. 17:21	Palestine KD	Kingdom of God in people's midst	NT
73	Lk. 19:44	South Africa KD	Time of God's coming in judgment	NT
74	Lk. 2:14	Belhar	Glory (success) to God in heaven and peace to God's people	NT
75	Lk. 23:24	South Africa KD N	Pilate grants peoples' demand	NT
76	Lk. 24:27	Palestine KD	Concerning Jesus in all the Scriptures	NT

No.	Bible	Kairos document	Key concepts	OT/NT
77	Lk. 3:7-14	South Africa KD N	John's warning of God's judgment. Exhortation to share food and clothing without exploitation and oppression	NT
78	Lk. 4:16-19	Belhar	Jesus' declaration about his public life quoting Isaiah's good news to the poor, freedom for prisoners, recovery of sight for the blind, liberation of the oppressed	NT
79	Lk. 4:18	Korea KD	(New mind, new thought) Spirit of the Lord for liberation to alienated people, God's kingdom of peace, reconciliation and liberation	NT
80	Lk. 4:18-19	Korea KD	(New mind, new thought) Spirit of the Lord for liberation to alienated people, declaration of Jubilee	NT
81	Lk. 4:18-19	Korea KD	(New mind, new thought) Spirit of the Lord for liberation to alienated people, gospel to the poor	NT
82	Lk. 4:18-19	South Africa KD	(New mind, new thought) Spirit of the Lord for liberation to alienated people	NT
83	Lk. 6:20-26	Belhar	Blessed are the hungry, weeping, excluded people, woe to the rich, well-fed, and laughing, false prophets	NT
84	Lk. 6:24-26	South Africa KD	Woe to the rich, well-fed, and laughing, false prophets	NT
85	Lk. 7:22	Belhar	Jesus and John in the miracle of healing of the sick, good news for the poor.	NT
86	Lk. 8:13	South Africa KD N	Shallow belief	NT
87	Lk. 19:44	South Africa KD N	God's coming and judgment	NT
88	Mk. 1:15	South Africa KD N	Kingdom of God, call for repentance and belief	NT
89	Mk. 1:27	Palestine KD	New teaching and authority	NT
90	Mk. 13:33	South Africa KD N	Be alert, the time is coming	NT
91	Mk. 2:27	South Africa KD	Renewed spirit, reason for Sabbath	NT
92	Mt. 11:28	South Africa KD	Rest and comfort by Jesus	NT
93	Mt. 12:25	South Africa KD N	Jesus' wisdom	NT
94	Mt. 16:3	South Africa KD	Recognizing the signs of history	NT
95	Mt. 20:25-26	Barmen KD	Servant and ruler in spirit of Diakonia	NT
96	Mt. 22:37-40	Korea KD	New commandment: Love God and love your neighbour	NT
97	Mt. 23	South Africa KD	Hypocrisy of the Pharisees: double action-duplicity, stiffness, formalism, no service, jealousy, exclusiveness on truth and word	NT
98	Mt. 25:44-45	South Africa KD	Putting faith into action: feeding the hungry, visiting the sick and the prisoners.	NT
99	Mt. 28:20	Barmen KD	Teaching and obeying God's commandments, God is ever-present	NT
100	Mt. 5:13-16	Belhar	Salt and Light: doing good deeds and therefore showing God's glory	NT
101	Mt. 5:23-24	Korea KD	Worship and reconciliation	NT
102	Mt. 5:44	South Africa KD	Love your enemies	NT
103	Mt. 5:45-47	Palestine KD	Inclusiveness: Love your enemies and strangers	NT
104	Mt. 5:9	Belhar	Peace maker	NT
105	Mt. 5:9	Korea KD	Peace maker	NT
106	Mt. 6:24	South Africa KD	Can only serve God or money, not both	NT
107	Phil. 2:1-5	Belhar	Value others above yourself, care about others	NT
108	Rev. 1:3	South Africa KD N	Sharing and acting on prophecy.	NT
109	Rev. 12:4	South Africa KD	Coming of Jesus as savior. Devouring dragons.	NT
110	Rev. 21:21-22	Belhar	Kingdom of God	NT

No.	Bible	Kairos document	Key concepts	OT/NT
111	Rev. 22:10	South Africa KD N	Prophecy and Judgement	NT
112	Rev. 7:17	South Africa KD	God's care	NT
113	Rom. 12:17	Palestine KD	Always acting in the right way. Don't repay evil for evil.	NT
114	Rom. 12:3-8	Belhar	Unity in God's grace and gifts	NT
115	Rom. 13:11-13	South Africa KD N	Be alert. Behave morally.	NT
116	Rom. 13:1-7	South Africa KD	Acceptance of Governor' power is restricted as justice of law on earth and God's sovereignty	NT
117	Rom. 14:17	Palestine KD	Kingdom of God	NT
118	Rom. 6	Belhar	Liberation from sin and obedience to God through Jesus giving his life (soteriology)	NT
119	Rom. 6:13-16	Belhar	Righteousness vs wickedness, obedience, grace and forgiveness.	NT
120	Rom. 8:14-17	Korea KD	Spirit of God, children of God, sharing of suffering and glory	NT
121	Rom. 8:18-24	South Africa KD	Liberation from suffering, salvation, freedom and glory for children of God	NT
122	Rom. 8:31; 35; 36; 39	Palestine KD	Nothing separates us from the love of God and Christ Jesus our Lord	NT
123	Rom. 9:3	Korea KD	Consanguinity, heritage of Israel	NT
124	Tit. 1:3	South Africa KD N	Commitment of Apostles between truth and lies, in faith of God's elect and their knowledge of the truth that leads to godliness in the hope of eternal life	NT
125	Am. 3:9-10	South Africa KD	Judge, prophet	OT
126	Am. 5	Belhar	Repentance, idolatry, justice, good and evil	OT
127	Am. 6:3	South Africa KD	Time of judgement	OT
128	Deut. 32:4	Belhar	Wholeness of God	OT
129	Dt. 26:6	South Africa KD	Oppression	OT
130	Dt. 28:33	South Africa KD	Oppression	OT
131	Ex. 1:11	South Africa KD	Liberation, oppression	OT
132	Ex. 20:3-5	Korea KD	Idolatry	OT
133	Ex. 3:7	South Africa KD	Petition, suffering, concern	OT
134	Ezek. 13:10;14	South Africa KD	False prophet, false peace	OT
135	Gen. 1:1	Korea KD	Creator, sovereignty	OT
136	Is. 11:6	South Africa KD	Peace kingdom	OT
137	Is. 2:2-5	Palestine KD	Peace, God, disputes, settling, war	OT
138	Is. 3:15	South Africa KD	God's rebuke about treatment of the poor and God's people	OT
139	Isa. 1:16-17	Belhar	Stop evil, do right, seek justice, defend the oppressed	OT
140	Isa. 32:17	Korea KD	Fruit of righteousness: peace, quietness, confidence	OT
141	Isa. 59:1-8	South Africa KD	Sin, God, justice, salvation, way of peace	OT
142	Jer. 22:13-17	South Africa KD	Woe, king authority, knowing God	OT
143	Jer. 50:33	South Africa KD	Judgement, suffering	OT
144	Jer. 6:13-14	Korea KD	All practice deceit. They declare peace when there is no peace.	OT
145	Jud. 4:3	South Africa KD	Ungodly people, immorality, denying Jesus	OT
146	Lev. 25:11-55	Korea KD	Jubilee, covenant, renewed law, the poor, Levites' rights, life community, absolute property, social unity	OT
147	Lev. 25:8-10	Korea KD	Sabbath, consecration, liberty, land	OT

No.	Bible	Kairos document	Key concepts	OT/NT
148	Mic. 2:2	South Africa KD	Coveting, defrauding, robbing	OT
149	Mic. 3:1-3	South Africa KD	Justice, leaders and prophets who hate good and love evil	OT
150	Mic. 3:3	South Africa KD	Justice, leaders and prophets who hate good and love evil	OT
151	Mic. 3:4	South Africa KD	Evil and God's answer	OT
152	Mic. 6:12	South Africa KD	Sin of the rich, violence, lies	OT
153	Ps. 10:18	South Africa KD	Defending the weak: the fatherless and oppressed	OT
154	Ps. 103:6	South Africa KD	Righteousness and justice for the oppressed by God	OT
155	Ps. 12:5	South Africa KD	The poor and God	OT
156	Ps. 146	Belhar	God upholds the oppressed, gives food to the hungry, sets prisoners free, the blind gain sight, loving the righteous.	OT
157	Ps. 17:9-12	South Africa KD	Petition against mortal enemies	OT
158	Ps. 24:1	Palestine KD	Sovereignty of God	OT
159	Ps. 33:16-20	Korea KD	Justice of God	OT
160	Ps. 44:22	South Africa KD	Petition to God	OT
161	Ps. 44:25	South Africa KD	Petition to God	OT
162	Ps. 44:6-7	Korea KD	Trust in God	OT
163	Ps. 6:3; 6-10	South Africa KD	Hope in God	OT
164	Ps. 72:12-14	South Africa KD	Calling for the King to follow God's justice	OT
165	Ps. 74:14	South Africa KD	Power of God	OT
166	Ps. 9:18	South Africa KD	God remembers the needy, hope of the poor.	OT
167	Ps. 9:3	South Africa KD	People in crisis, God upholds the righteous	OT
168	Ps. 9:4	South Africa KD	People in crisis, God as a righteous judge	OT
169	Ps. 94:5	South Africa KD	People in crisis, call to God to intervene	OT
170	Ps. 94:5-6	South Africa KD	People in crisis, call to God to intervene	OT
171	Zeph. 3:1	South Africa KD	Future of corrupted city Jerusalem by authorities	OT

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