



Peace, Reconciliation, and Resilience in Korea

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Different Levels of Peace



- The ultimate peace is based on inner peace.
- “Being Peace” : to be at peace within oneself.
- Real peace can be actualized in the world by individuals being at peace and by their achieving inner peace.
- The Korean Buddhist, Won Buddhist, and Christian have tried to build external and psychological peace through spiritual peace.

Teaching for Inner Peace



- The great Korean Buddhist Master, Seongcheol preached the importance of inner peace through realizing, non-possession, focusing on the present, self-reflection, and practicing the Middle Way. He emphasized that true peace and happiness can only be achieved through the transformation and practice of one's own mind, not through external conditions.
- “The roots of all wars, great and small—from households to nations—lie in the turmoil of our minds; quelling that inner war is the supreme art of peace.”
(Sotaesan, Won Buddhism's founder)

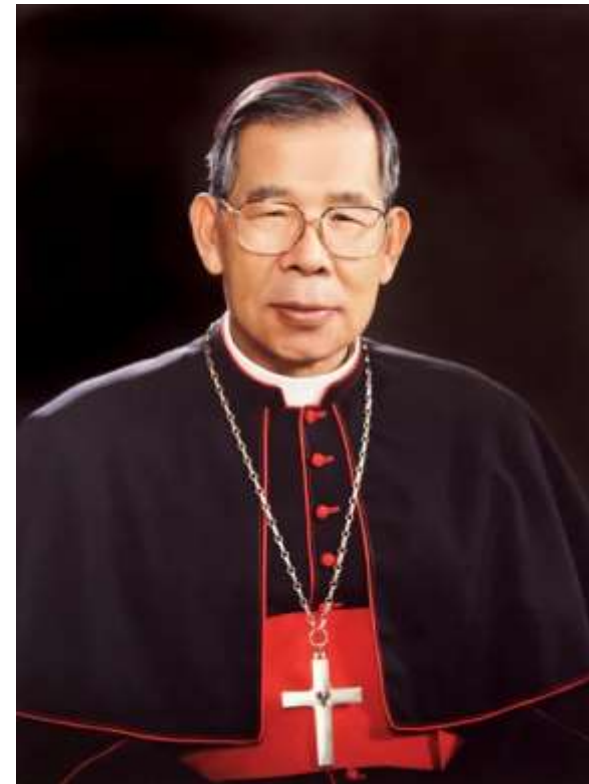


Teaching for the Inner Peace



Cardinal kim sou-hwan preached that “the country we live in today is burdened with the history of countless conflicts in the past and is about to create new pains of conflict... The only way to overcome today’s crisis is **reconciliation**... Let us **repent** our own mistakes and return to our Father’s house, God’s house. That is the only way to save all of us, our people, and our country from the vicious cycle of conflict that this people are facing.”

He also emphasized that “if we want true unification, we must first ‘train’ ourselves to extend a helping hand to our struggling neighbors,” and that abandoning selfishness and **practicing inner peace is the foundation of social peace.**



An Awakened Being and Being Peace

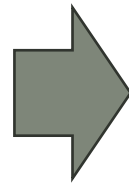


God's Grace (Christianity)



Spiritual Practice:

- meditation,
- self-emptying,
- letting go
- Middle Way



Awakened Being:

- detachment
- Selflessness
- Mindfulness
- true inner peace



True peace in the world

- reconciliation
- psychological healing
- recovering broken relationships or a state of non-peace.

Interconnection, interdependence:

individual well-being or suffering – all creatures' well-being or suffering

Religious Cooperation in Korea



- Won Buddhists, Buddhists, and Christians have cooperated with each other to overcome the state of confusion, division, and non-peace in Korea's modern history.
- In modern times, there have been relations of division and disconnection instead of peace within Korea.



External Factors of Non-peace



- The division and confrontation between South and North Korea,
- Conflicts between the democratization movement and authoritarian intervention,
- Political instability amidst continuous polarization and periodic crises,
- Economic instability such as low growth, population decline,
- Structural vulnerability due to rapid industrialization



External Factors of Non-peace



- Social instability due to persistent inequality and repeated protests over political and economic discontent
- The gap between the rich and the poor
- Relative deprivation
- Loss of family function and individualistic tendencies
- Increasing in psychological anxiety and mental illness.



The Efforts of the Religious Communities



- Early Modern Period: Korean religions initially tended to take a competitive attitude.
- After the Second Vatican Council (1962-65):
 - 1) some awakened religious pioneers began to accept and respect other religions as neighbors rather than as strangers
 - 2) Awareness of the need for cooperation in restoring essential relationships with neighboring religions and social solidarity among each religion



Cooperation of the Korean Religions



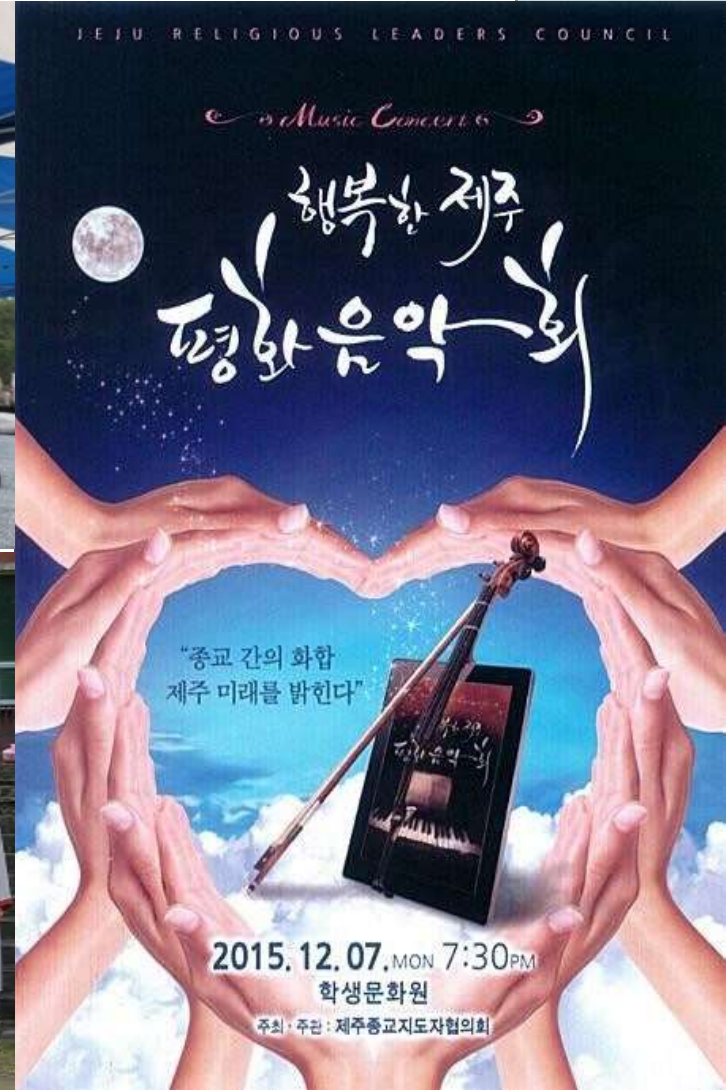
Korean Conference of Religions for Peace (KCRP)



to promote interreligious dialogue
and cooperation,



Peacebuilding and Reconciliation,



Social Justice and National Healing



탄핵 촉구 4대종단 시국



Humanitarian and Social Assistance,



Spiritual Values and Peace Education



For the Future



- Continually interreligious cooperation, peace-building, social justice, humanitarian assistance, and peace education.
- Crossing denominational and religious boundaries
- Engaging grassroots
- Promoting internal peace, reconciliation, and resilience
- Focusing more on “spiritualization” of human consciousness
- The leaders of each religious tradition must first awaken spiritually and become good examples of peace-building.



Thank you
so much!



“We are already one!”