

# Taiwan Ecumenical Forum 2018 November Meeting Handbook (2<sup>nd</sup> Edition)

ASIA PACIFIC KAIROS :

A prophetic call to journey together with the PCT in pursuit of  
justice and peace for the people of Taiwan and the Asia-Pacific.

PCT Presbyterian Bible College, Hsinchu, Taiwan  
November 27-30, 2018



Taiwan  
Ecumenical  
Forum

台灣普世論壇



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*“What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”*

*Micah 6:8*

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## Preface to Second Edition

The Presbyterian Church in Taiwan (PCT) is pleased to offer this second edition of the handbook distributed at the November 2018 First Meeting of the Taiwan Ecumenical Forum (TEF). This edition contains the full record of the meeting with the full texts of the presentations and the outcome document presented by the Listening and Discernment Group (LDG).

The LDG was chaired by Rev. John Proctor, General Secretary of the United Reformed Church, with 11 others as members. In his summary of the LDG report, presented to the Steering Group (SG) of the TEF, the Rev. Proctor noted that:

The Taiwan Ecumenical Forum exposes PCT to the insights of partner churches, and allows partner churches and agencies to learn from the experience of PCT. Much that we discussed has strong parallels in many other national contexts – the needs and rights of marginal communities, the pursuit of gender justice, the claims and impact of powerful empires, the task of truth and reconciliation.

This observation represents succinctly a major objective of the TEF: an accompaniment project of the ecumenical movement of the PCT pilgrimage for justice and peace.

The meeting presentations accomplished another main objective of the meeting held at the PCT Presbyterian College in Hsinchu. They clearly set the issue of Taiwan in a regional perspective, be it the Transitional Justice processes, the impact of the Empire, or Taiwan's increasing isolation, making a compelling case for accompaniment by the churches and ecumenical agencies around the world.

The PCT is deeply grateful to all the participants for their active engagement. The participants have contributed significantly to helping the PCT broaden its mission perspective and deepen its theological understanding of mission. More importantly, the PCT was comforted by the warm ecumenical solidarity of its partner churches and the ecumenical movement.

The PCT commends this publication for study, reflection, and appropriate action.

Victor Hsu  
Coordinator, PCT Task Force for TEF.

## Forward



### **Dear Participants,**

I greet you in the name of our common Lord Jesus Christ. On behalf of the Presbyterian Church in Taiwan (PCT), it is my great privilege and honor to welcome you to Taiwan.

This is a special occasion in the PCT to have you participate in an event that symbolizes an ecumenical accompaniment of the PCT and Taiwan as we meet the challenges facing our nation. We are undergoing two transitional justice processes that will fundamentally change Taiwan for the better. The ecumenical family has a very rich experience in dealing with the trauma of the martial law and the genocide of the indigenous peoples. We hope these experiences will shed light on the processes in Taiwan.

As we meet, Taiwan is experiencing the most severe isolation in its history. We are grateful to have this opportunity to update you.

We have been anticipating your visit with great expectations. We will do our best to make you feel at home. If you are visiting for the first time, we hope your visit will be memorable and that Taiwan and our church can count on you as a new friend.

Yours in Christ,

LYIM Hong-Tiong  
General Secretary

# PROGRAM

## ASIA PACIFIC KAIROS

A prophetic call to journey together with the PCT in pursuit of justice and peace for the people of Taiwan and the Asia-Pacific

*“What does the Lord require of you but to do justice, and to love kindness, and walk humbly with your God” Micah 6:8*

Date Time	November				December	
	27	28	29	30	1-2	
07:00-08:00	<b>TEF / Youth Pre-Meeting</b> <i>see Page 6</i>	Breakfast	Breakfast	Breakfast	<b>Departure</b>	
08:30-09:00		<b>08:30-10:00</b>	Morning Worship	Morning Worship		
09:00-10:30		Opening Worship	Contextual Bible Study with White Terror Era Testimonies	Contextual Bible Study: Deepening Analysis of Empire		
		Welcome Message	Ecumenical Response	East Asia Perspective		
		President's Greeting				
		*Appointment of Listening and Discernment Group				
		<b>10:00-10:30</b>				
		Expectations of Partner Churches				
10:30-11:00		Break	Break	Break		
11:00-12:30		Youth Panel	Role of Women in PJP	Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond		
				Ecumenical Response		
12:30-14:00		Lunch	Lunch	Lunch		
14:00-15:30		Contextual Bible Study with Indigenous Peoples' Testimonies	Taiwan's International Status	Signposts on the Way toward Journey Together for Justice and Peace-Report of the Listening and Discernment Group		<b>Individual program arranged by request</b>
		Ecumenical Response	Ecumenical Response			
15:30-16:00		Break	Break	Break		
16:00-17:30	Theological Reflection & Discernment		Closing Worship			
			Closing Formalities			
17:30-19:30	<b>Welcome Dinner/ Taiwan Culture Night</b>	<b>Taking Group Photos/ Dinner</b>	Dinner			
19:30-21:00	Listening and Discernment Group Meeting					



## CONCEPT NOTE

Meeting in Hsinchu, Taiwan  
27-30 November, 2018

### ASIA PACIFIC KAIROS

**A prophetic call to journey together with the Presbyterian Church in Taiwan (PCT) in pursuit of justice and peace for the people of Taiwan and the Asia-Pacific**

*“What does the Lord require of you but to do justice, and to love kindness, and walk humbly with your God?” Micah 6:8*

#### **Danger, Opportunity and Kairos**


The Taiwan Ecumenical Forum for Justice and Peace (TEF) was established in 2018 as a recommendation to the Presbyterian Church in Taiwan (PCT) by an “International Forum on the Mission of the Church in Taiwan Today.” Held in February 2017, the International Forum that included over fifty overseas participants heard stories about the life and witness of the PCT in identifying itself with the struggles of the people of Taiwan for justice and peace.

Today, 18 months later, the Taiwan story remains largely untold in the international media. Simmering political and diplomatic tensions involving Taiwan, unresolved denuclearization issues in the Korean peninsula, outright military brinkmanship and skirmishes in the sky and in the seas between China and Japan and the Philippines and between China and the USA, threaten regional security and present daunting challenges for world peace and people’s security. “Shalom” is indeed at stake in the Asia/Pacific. The November meeting is an invitation to the faith community to journey together with the people of Taiwan and the PCT.

Five years ago, China declared an East China Sea Air Defense Identification Zone (ADIZ) that covers most of the East China Sea with new air traffic restrictions. The Zone consists of the airspace that includes Japan controlled Senkaku Islands known as the Diaoyu Islands to Taiwan and China both of whom also claim sovereignty over these islands. About half of the area overlaps with a Japanese ADIZ, while also overlapping to a small extent with the South Korean and Taiwanese ADIZ. Since China’s introduction of its new ADIZ, its fighter planes and naval vessels have had several highly dangerous aerial confrontations with all its neighbours.

In the South Ch

ina Sea, China continues to defy the July 2016 findings of the International Court of Arbitration that China has no exclusive right to the Spratly Islands. It has built a naval fortress on the island and has engaged US



warplanes in skirmishes.

In early July 2018, two US warships sailed through the Taiwan Strait. US officials called the manoeuvre a "routine transit" through international waters. China urged the United States to avoid actions that endanger peace and stability in the Taiwan Strait. The ships' passage also followed a series of Chinese military drills around the island that have increased friction between Taipei and Beijing. China warned: "the Taiwan issue is related to Chinese sovereignty and territorial integrity. We urge the United States to at once scrupulously abide by the one-China principle...and avoid harming China-US relations and peace and stability in the Taiwan Strait."

Whether it likes or not, Taiwan is caught up in the dangerous militarization of East Asia where the arms race for ever more lethal weapons presents an extremely volatile diplomatic environment. A miscalculation of the other's intention, an accident, or a over-zealous reaction to military brinksmanship can be a tripwire to an instant unintended major military conflagration.

This crisis beckons the people of faith to rise to this prophetic call as participants in the "Kairos" mindful of the WCC 1983 Vancouver Assembly insight: "The ecumenical approach to peace and justice is based on the belief that without justice for all everywhere we shall never have peace anywhere."


### **Accompaniment and Solidarity with the People of Taiwan and the PCT**

The fellowship of churches is invited to stand anew in solidarity with the people of Taiwan and with the PCT as the latter pursues its profession of faith by serving as an agent of hope and renewal in Taiwan. Throughout Taiwan's martial law era between 1949 and 1987, the PCT was a lone prophetic voice that courageously challenged the Chiang Kai-Shek regime. In the wake of diplomatic abandonment by the United Nations in 1971, and by the USA in 1979, it called on the government to exercise the right to self-determination and establish a new and independent nation. This turned out to be "costly discipleship" as its pastors including General Secretary C. M. Kao were persecuted, arrested and imprisoned. The PCT was forced to withdraw from the World Council of Churches, its Taiwanese language Bibles and Hymnals were banished and the preaching of its pastors across the island was monitored and reported.

As Taiwan emerges as a vibrant democracy, the PCT today is once again playing a significant role in ensuring that the cries of the people are heeded and that justice is no longer delayed for the victims of both the martial law era and the genocide against the indigenous peoples of Taiwan. While the government has initiated a most welcome transitional justice process for them, enormous obstacles have to be overcome. For example, there is no precedent nor prior experience upon which to base a roadmap to justice, truth and reconciliation. Then, there are the entrenched unjust structures from the martial law era that have yet to be transformed, such as the lack of an independent judiciary.

Almost daily, people organize themselves to demonstrate for redress and for a just process in the two transitional justice processes. Some ask for the ill-gotten wealth to be confiscated and redistributed to the 20,000 plus victims and their families from the martial era. Others clamor for retributive justice for the generals and those administering the garrison command. Some Austronesians insist on nothing less than full sovereignty for their traditional lands as others question the official terms of reference for their transitional justice. Collectively, the anguish and the pain filled the airwaves and remind the nation of unfinished life and death issues.





But the longing of the people for justice is also related to the agony of Taiwan's international isolation, of being cut off from international institutions such as the UN and its Specialised Agencies (e.g. the World Health Organization and the International Labour Organization), the INTERPOL and the International Civil Aviation Organization, and of not being able to use its own name, Taiwan, in the Olympic Games and other international sporting and cultural events. Taiwan's place in the world has deteriorated, making the people of Taiwan more isolated than before. The exclusion of Taiwan denies the Taiwanese the protection and participation of international norms and standards.

Within Taiwan, new questions about the identity of Taiwan have arisen due to its history of colonialism and successive non-Taiwanese governments. The PCT continues to identify with this land, to share the aspirations of its people and to be in solidarity with them. Not surprisingly, the whole church has been debating what the role of the PCT should be. Should it continue to be the "lone" voice of the nation? How should it be the conscience of the country? How should it "walk the talk"? Underlying this ongoing national conversation is the PCT strategy for engaging its 1200 congregations in mission and evangelism in a new political era.

### **Implications and Challenges for the Ecumenical Movement**

TEF serves as a cooperative endeavour of the ecumenical movement in accompanying the PCT mission priority for justice and peace in Taiwan, and in Asia/Pacific region. It provides a much-needed platform to understand better Taiwan's context and realities and their relationship to the political and economic developments in the region and in the wider global context. The PCT's position as the 'lone voice in the wilderness' leads it call urgently for solidarity and support from the church community within Taiwan and China and from the wider ecumenical community.

TEF is launched in the spirit of the ecumenical pilgrimage for justice and peace, which has led the international ecumenical community to accompany and stand in solidarity with the Pacific Ecumenical Forum in the 1990's, the current Ecumenical Forum on Korea, the Israel/Palestine conflict and the Colombia peace process. Each of these crises was unique and presented unique opportunities for ecumenical solidarity. The challenge posed by Taiwan challenge is especially difficult to address because the churches in both Taiwan and China are immersed in a contested situation and in a structure of conflict rather than cooperation. Thus the PCT welcomes and values the compelling search for truth, justice and reconciliation, and information sharing about Taiwanese realities with the ecumenical movement. It recognises that the longstanding ecumenical quest for the unity of Christ's church must not be avoided however daunting the pathway. It welcomes the solidarity and accompaniment of its partners acutely aware that there is a cost to faithfulness. The PCT believes that the faith community cannot stay silent but is impelled to act in light of the dramatic developments in Taiwan and in Asia/Pacific. The PCT invites its partners and the ecumenical movement to join in this important pilgrimage of listening to the cry of the people of God and to discern God's will for Taiwan and the Asia Pacific.

The TEF Steering Group is composed of representatives from WCRC, CWM, Mission 21, WSCF, Berliner Missionswerk, Presbyterian Church in Canada (PCC), United Reformed Church (URC), the United Church in the Philippines, United Church of Christ in Japan (UCCJ), and other Korean and Philippine ecumenical partners.

# Agenda

## 2018 TEF Youth Pre-Meeting

November 27<sup>th</sup> (Tue)

07:30-08:30	<b>Breakfast</b>
09:00-09:30	<b>Opening Worship</b>
09:30-10:00	<b>Greetings/Introduction</b> <i>Moderators: Sunita Suna, Li Sin-Jin</i>
10:00-10:30	<b>Break</b>
10:30-11:45	<b>Keynote Speeches</b> <i>Moderator: Wang Yu-En</i> A. Taiwan's International Status <i>Speaker: Ljavakaw Tjaljimaraw</i> B. Taiwan Indigenous People's Transitional Justice <i>Speaker: Vavauni Ljaljegean</i> C. Transitional Justice of White Terror Era & 228 <i>Speaker: Cheng Chu-Mei</i>
11:45-12:00	<b>Q &amp; A</b>
12:00-12:30	<b>Ecumenical Response</b> <i>Moderator: Sunita Suna</i> <i>Response:</i> 1. Kenji Muramatsu 2. Rhee Hanbeet
12:30-14:00	<b>Lunch/Break</b>
14:00-15:30	<b>Discussion into 3 groups</b> 1. Taiwan's International Status <i>Moderator: Ljavakaw Tjaljimaraw</i> 2. Taiwan Indigenous People's Transitional Justice <i>Moderator: Vavauni Ljaljegean</i> 3. Transitional Justice of White Terror Era & 228 <i>Moderator: Cheng Chu-Mei</i>
15:30-16:00	<b>Break</b>
16:00-16:30	<b>Group Reports</b> <i>Moderator: Lu En-Hsuan</i>
16:30-18:00	<b>Preparation for TEF Youth Panel</b>
18:00-19:00	<b>Dinner</b>

# Greetings/Introduction

Nov. 27<sup>th</sup> (Tue) 09:30–10:00

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## Moderators

Ms Sunita Sumati Suna is the Regional Executive of the World Student Christian Federation (WSCF) for the Asia Pacific region. She is also the Program Leader of the Identity, Diversity, and Dialogue- a global program of the WSCF. Sunita is committed to the ecumenical youth leadership formation and youth empowerment for social transformation through the initiatives of the WSCF. She is actively involved in mobilizing young people in different parts of Asia and the Pacific to promote justice, peace, and inclusive community. Sunita hails from India but presently based in Hong Kong at the WSCF Asia Pacific Regional Office.



Ms Sunita Sumati Suna

Rev. Li Sin-Jin is the Program Secretary of the Youth Ministry Committee and Campus Ministry Committee in PCT. He was born in Kaohsiung, 1974. He gained his Master of Divinity from Tainan Theological College and Seminary. He served in Taiwan Church News during 2002-2012, as a journalist. He is Taiwan SCM member and is good at observing Social phenomenon and supporting Social movement.



Rev. Li Sin-Jin

## Keynote Speeches

Nov. 27<sup>th</sup> (Tue) 10:30–11:45

### Moderator

Born in Taichung, Taiwan in 1994 Mr. Wang Yu-En grew up in a middle class Christian family and was blessed to attend Sunday school, the youth fellowship and all other activities at a local Presbyterian Church congregation. Yu-Wen feels fortunate to have received ample education opportunities without the worry of college loans and payments. And by grace, was also able to study music a gift which gives him much personal pleasure (though most of the time he entertains himself with his music!) In addition he feels fortunate to have the freedom to explore his faith and beliefs as well as re-examine his understanding of Christianity and the boundaries of his own personal witness. Where he was once confident to share his faith in public Yu-En admits he is now less hesitant often choosing to reflect and stay silent. Regarding his ecumenical experience his journey began in 2012 when he participated in the PCT Ecumenical Youth Exchange Programme with the UCCJ. More recently he was selected as the PCT youth representative to the Global Youth Forum, South Africa (2017) and as one of the PCT delegates to CWM Asia Youth Initiative, Korea (2018). Currently Wang Yu-En works for the National Taiwan Symphony Orchestra as an assistant stage manager.



Mr. Wang Yu-En

### Speaker

#### A. Taiwan's International Status

Ljavakaw Tjaljimaraw, aka Ek-hong Ljavakaw Sia, is a Christian and a patriot of Formosa. Currently based in the Institute of Sociology, Academia Sinica, Taiwan as a doctoral fellowship receiver, Ljavakaw conducts his doctoral research on church-state relations and serves as a research fellow of European Research Center of Contemporary Taiwan (ERCCT) at the University of Tübingen, Germany. He has published some research articles on nationalism, church-state relations, environmental governance, and indigenous self-rule in academic journals like Asian Studies Review and Berliner China-Hefte - Chinese History and Society.

More information about Ljavakaw and his works are available here:

<https://uni-tuebingen.academia.edu/EkhongLjavakawSia>.

Contact: [ljavakaw0520@gmail.com](mailto:ljavakaw0520@gmail.com)



Mr. Ljavakaw Tjaljimaraw

## B. Taiwan Indigenous People's Transitional Justice

Vavauni Ljaljegean is a Paiwanese pastor from Mu-Lin church in Mu-Dan County, Pingtung. She has two diplomas, one is for theology (studied at Tainan Theological College and Seminary), another for anthropology. These colleges helped her learn theology and anthropology. Gradually, it seems to her that the cross-field study makes her more involved in Taiwan Indigenous People's Social Movement. On the one hand, by studying anthropology, she has an opportunity to participate in many local surveys, especially her own tribe; on the other hand, by studying theology, Ecumenical Movement has an influential effect on her following involvement of local social movement. She is also one of Task Force members of Taiwan Ecumenical Forum.



Evangelist  
Vavauni Ljaljegean

## C. Transitional Justice of White Terror Era & 228

Cheng Chu-Mei, born in 1980, is the daughter of one of the key fighters for freedom of speech, democracy, and Taiwan Independence who sacrificed himself by setting himself on fire during a protest against the repressive regime of Kuomintang (KMT). Chu-Mei studied sociology in Taiwan and the States. She in turn cares a lot for human rights, gender equality, etc. and has participated in the March 18th (318) Sunflower Student Movement. She lives now with her husband in Tainan. And her mother was just baptized this year in a PCT local church.



Ms Cheng Chu-Mei

## Taiwan's International Status

*Ljavakaw Tjaljimaraw*

Taiwan, as You Define as...

1. Taiwan as the Homeland of Austronesian Peoples
2. Taiwan as the Most Beautiful Pearl in the Crown
3. Taiwan as the Overseas Bulwark of the Empire
4. Taiwan as the Base of Southward Expansion of the Empire
5. Taiwan as the Last Fortress of Recovering the Mainland
6. Taiwan as the Unsinkable Aircraft Carrier in the West Pacific
7. Taiwan as the Holy, Inalienable Part of the Fatherland since Time Immemorial

What is your own definition? Why not...

Quo Vadis Taiwan?

Thank you for having me to join this event. I am happy and feel honored to be here, sharing you with some of my understandings on this topic. Some of you are the old friends of the PCT, and many of you may come to visit Taiwan for the first time in your life.

Old friends or new friends, it doesn't matter, you are all welcome. But I am afraid that I cannot satisfy your curiosity, your appetite for knowing all the stories about this country, Taiwan, with this very short speech. You definitively have more time and chance to know it in the following days to come.

### **A Historical Perspective**

In this section, we are going to talk about Taiwan's international status. Actually, I am a scholar of politics. Please don't worry. I will not make you bored, by bombarding you with a lot of dry knowledge and numbers from the perspective of international relations.

To treasure this valuable opportunity, I hope we can learn together the main theme of Taiwan's fate and its international status from a historical perspective. Looking through the history of Taiwan, you would be soon aware that the international status of Taiwan has changed for many times. The definition of Taiwan's role in the world has changed greatly over time, and conflicts do exist among these definitions. Today I am going to present you with seven most notable definitions that have been given to Taiwan.

In the discussion section in this afternoon, I love to hear from you about how you would define Taiwan

from your own perspective, and what you would suggest for Taiwan or Taiwanese, as you already have the basic ideas about Taiwan's international status from this section.

### **1. Taiwan as the Homeland of Austronesian Peoples**

The first definition concerning ancient Taiwan was given by a group of scholars over the last three decades. Based on the evidences from linguistic, biological, and archaeological studies, scholars from different academic fields have proposed a "out of Taiwan" hypothesis, which argues Taiwan was very likely the homeland of all Austronesian-speaking peoples. According to this hypothesis, Austronesian peoples departed from Taiwan via sea routes to disperse to the current vast Austronesian region. Geographically speaking, the Austronesian region of today includes Taiwan, the Philippines, Indonesia, Malaysia, Brunei, Madagascar, New Zealand, all Pacific Islands, and so on.

Due to lacking written records, we still know very little about the migration and dispersal of Austronesian peoples. Despite that, this definition of Taiwan might be the most romantic one, which contains some stories and imaginations about Taiwanese's ancestors to navigate by water and adventure to the unknown world.

### **2. Taiwan as the Most Beautiful Pearl in the Crown**

The second definition was given by an unknown official serving in the Dutch East India Company (Vereenigde Oostindische Compagnie; VOC), who called Taiwan the "most beautiful pearl in the crown" of the Dutch mercantilist overseas empire.

Under this seemingly flattering wording, we have to discern its meaning very carefully. What would be the most beautiful thing in the eyes of businessmen? Why could Taiwan be the most beautiful pearl in the Dutch crown?

In the seventeenth century, the Dutch VOC had taken part of the southern Taiwan as a colony and a trading port, from which the company exported sugar and sika deer's skin to Japan. At that time, Japan was in its Sengoku period (Age of Warring States) and the Japanese samurais were fascinated to use deerskin to decorate their armors, even with a very high price. The Company got the natural resources from Taiwan with a very low price backed by military force and sold them to Japanese samurais with a very high price. By trading with Japanese samurais, the Company gained a lot of Japanese silver money, then used this silver money to buy luxury goods, like silk fabric and porcelain, from Chinese merchants with a relatively low price, and sold those luxury goods in Europe with a very high price.

In the trading network of the Dutch empire, Taiwan played a fundamental role as a natural resource provider. This "double-profiteering" was actually made possible at the expense of Taiwanese aborigines' control of their lands, resources, lives, liberty, and their community coherence.

### **3. Taiwan as the Seawall of the Empire**

The third definition was given by an oriental emperor called Kangxi of the Qing Empire. In fact, at the beginning Kangxi hesitated to include Taiwan into the realm of the Empire, but he was eventually convinced by his officials to take Taiwan as the "seawall" of the Empire in the late 17th century. In other words, the role of Taiwan was assigned to resist some "bad influences" and "malicious forces", which at that time referred to the European companies and missionary groups.

Being a seawall for the Empire meant Taiwan was managed to serve the interests and security of the Empire, and therefore it was disposable and could be sacrificed if the Empire felt necessary.

And it indeed happened in the end of the 19th century. As the Qing Empire was defeated by the Empire of Japan in the First Sino-Japanese War, Taiwan was so easily to be ceded to Japan as a compensation, despite Taiwan had never been a battlefield during the War.

#### **4. Taiwan as the Base of Southward Expansion of the Empire**

From the very beginning, Japan acquired Taiwan as a war compensation for serving its ambition to expand Japanese presence, political and military, towards South China and Southeast Asia. In the 1930s, the Japanese authority thought the time was ripe, and therefore Taiwan was turned into the base of southward expansion of the Empire – this time, the Japanese Empire.

Being the base of southward expansion meant that countless Taiwan's resources and manpower should be transferred and appropriated to support what Japanese called the Greater East Asia War, or the Pacific War as American named it, in the Southeast Asia. Taiwanese men were sent far, far away to fight a fight that was not their own fight, and Taiwanese women and children had to tighten their belts at home front to save foods and resources for a war that was not their own war.

During the wartime period, all Taiwanese were forced to show their “unquestionable” loyalty to the Empire and the Japanese Emperor, but once Japan was defeated by the US, the Taiwanese subjects were forsaken so quickly by the emperor. The Japanese authority unconditionally renounced all right, title and claim to Taiwan, and at the same time it shirked all its obligations and responsibilities to Taiwan. This is part of the reason for the undetermined status of Taiwan in terms of international law since the end of WWII.

#### **5. Taiwan as the Unsinkable Aircraft Carrier in the West Pacific**

In the very short half of a century after the end of WWII, there are three definitions given to define Taiwan in the world, which are mutually conflicting with each other. The most dominant one was given by Douglas MacArthur, a five-star general of the US, who viewed Taiwan as an unsinkable aircraft carrier in the West Pacific.


In the view that defined Taiwan as an unsinkable aircraft carrier, Taiwan was arrayed as a link of the first island chain in the West Pacific, which was designed to contain the expansion of communism. In other words, Taiwan stood right in the forefront of Cold War.

To make Taiwan a Cold War soldier to fight in the forefront, the US propped up a foreign militarist authoritarian regime in Taiwan, the Chiang Kai-shek dictatorship, which was the origin of the suffering and hardship that the Taiwanese people had experienced after the WWII.

#### **6. Taiwan as the Last Fortress of Recovering the Mainland**

The Chinese Nationalist Party (aka Kuomintang, hereafter, KMT) got exiled in Taiwan in 1949 after its defeat to the Chinese Communist Party (CCP). Under the support of the US, this foreign regime, which was actually a Chinese government in exile in Taiwan, was consolidated to impose a very repressive rule on all inhabitants in Taiwan.





As a government in exile, the KMT advocated and forced all Taiwanese to follow its policy of retaking its motherland, that is, China. In this policy, Taiwan was defined as the last fortress of recovering the mainland China. Therefore, Taiwanese were forced to suffer for the dream that was not their own dream, to recover the motherland that was not their own motherland.

The government in exile imposed heavy taxes and compulsory conscription on Taiwanese, which were all illegal in terms of international law. The illegal taxes and conscription were used to reinforce the army for the dream of the government in exile to fight back to China. But the dream has never come true, and, the worse, the army had been used to suppress Taiwanese people. Taiwan had been put under the rule of the martial law for nearly four decades, during which tens of thousands were killed or imprisoned in the February 28 massacre and the following White Terror. Those are crimes against humanity that have been not prosecuted yet but should be in the future.

Until the democratization of Taiwan that started in the 1990s, those killing, suffering, abuse, violation of human right, and unjust economic exploitation and redistribution can be gradually stopped. Taiwanese people are retaking their voice in their future, but they still face a huge obstacle that comes from China.

### **7. Taiwan as the Holy, Inalienable Part of the Fatherland since Time Immemorial**

One of the biggest challenges Taiwanese have to face is that the rising China claims its sovereignty over Taiwan by asserting Taiwan is the holy, inalienable part of the fatherland, which means China, since time immemorial.

As we all know, the People's Republic of China was established in 1949, which is definitively not long ago and nothing can be said to be "since time immemorial," and the communist regime is by definition to profane everything and in that kind of regime nothing is to be held as "holy," except its supreme leader.

Regrettably, as a regime that understands only and believes firmly the principle of "might is right," the authoritarian communist China threatens to realize its claim over the democratic Taiwan by military force.

#### **Something in Common**

Do you find anything in common among the above-mentioned seven definitions of Taiwan? They have one thing in common that each of them is given by anyone but people who really live in Taiwan. Taiwanese seem to have no say in their fate, in the destiny of this island that Taiwanese call it home.

#### **A Fragment of/off Empires**

A Taiwanese scholar of comparative politics, Dr. Wu Rwei-ren, offers an explanation for the phenomenon why people who really live in Taiwan have always had no say in their fate. As he argues, since the 17th century, Taiwan has been seized in a geopolitical structure of multiple empires, becoming what he calls "a fragment of/off Empire." Because of its geopolitical importance, Taiwan was conquered by one power and became a fragment attached to the empire. Soon afterwards, another power came to take Taiwan, and striped Taiwan off from the former empire and reattach it to another empire. This similar story has repeated again and again, from the Dutch VOC, the Qing Empire, the Japanese Empire, to the KMT regime under the support of the superpower, the US, and here and now coming the communist China.

In spite of being under such a highly constrained situation, Taiwanese people has worked so hard for democratization and eventually can voice what they want and what they want to be in the world. But they still have worry and fear, because of the history they have experienced. They are afraid that their voice cannot be heard, or even though it is heard, it simply doesn't count in the game of throne among powers in the world.

### **Again, Taiwan at the Crossroad, or the Cross?**

Taiwan is once again approaching at the crossroad of its fate, and hoping this time it will be not once again crucified at the cross of the power game. Just last month, on October 4, Vice President of the US, Mike Pence remarked on the American policy toward China. This speech implied the US may adopt a tougher approach toward China, and, therefore, was seen as the portent of "New Cold War."

In his speech, Pence pointed out that China have benefited greatly from being accepted to join the global market over the last three decades and today becomes the second-largest economy in the world. But now China is employing a whole-of-government approach, using political, economic, and military tools, as well as propaganda, to change the international order in their favor.

He indicated that China did not make use of its economic development in a good way. China did not move toward greater freedom for its own people, but, on the contrary, it imposed tighter control and heavier oppression on its own people. The Chinese authority tore down crosses, burned bibles, and imprisoned Christians. More than 150 Tibetan Buddhist monks have lit themselves on fire to protest China's repression of their beliefs and their culture. One million Muslim Uyghurs has been imprisoned in brainwashing governmental camps.

The worse, China is expanding its negative influence abroad by economic, political, and military means. It is going to militarize and monopolize South and East China Seas, to intervene Hong Kong's democratic progress, to try every means to overthrow Taiwan's democracy, to create dependencies of smaller nations in Asia, Africa, Pacific region, and Latin America on China by manipulating huge amounts of debt and buying off local politicians. All in all, China is already a threat to the liberal-democratic world order, who defies private property, personal liberty, religious freedom, and any decent way to maintain human dignity.


### **Two Responses to Remarks by Vice President Pence**

Well, what I would respond to this speech is, "well said, Mr. Vice President. But I have only two simple questions:"

First, wouldn't you just know these things you mentioned by yesterday or by last month? We Taiwanese have already struggled against those malicious, aggressive actions taken by China ALONE for three decades. THREE DECADES! Mr. Vice President. Thank God, you Americans awake at last!

Second, as you said, and I quote here, that "America will always believe that Taiwan's embrace of democracy shows a better path for all the Chinese people," I am wondering, Mr. Vice President, why Taiwan should be always valued by its setting a good example to China. Why can't we just let Taiwan be Taiwan in its own right?

### **Good Country, Good Nation**



Then, what actually Taiwanese people want to be heard in the world? Does it matter? Do Taiwan's sufferings and cries mean anything for other peoples in the world?

Last month I met a Samoan pastor in a conference in Fiji. The Samoan pastor lamented for his country, saying "Samoa is such a small country so that we cannot quit relying on other bigger countries." I have a deep sympathy with his love to his country, so that I shared with him one saying that was articulated by a hero for Taiwanese people, Cheng Nan-jung, who is also the father of our third speaker, Cheng Chu-mei. His words inspire many Taiwanese from generation to generation. Until Today, his words guide us along the right path, and will continue to guide us in the future.

Cheng Nan-jung spoke to all Taiwanese, saying "We are small country and small nation, but we are good country and good nation." And, I want to add a few words to this appealing sentence to be the key message of this talk given to you, every young friend. "We are small country and small nation, but we are good country and good nation. We have to! We must be!"

My dear young friends, no matter you are from small or big countries, I share this message with you as I shared it with the Samoan pastor last month, and hope you can be inspired in some way.

Taiwan should be valued neither by the Chinese claim that Taiwan is a part of China nor by the American wish that Taiwan's democracy sets a good example for China. Taiwan's suffering and struggle for making itself a good country and a good nation mean something for all nations in the world. On the equal basis of just letting Taiwan be Taiwan in its own right, Taiwanese are most willing to share their Taiwan experiences – how we fail and how we succeed, how we endure and how we celebrate – with all nations, small and big, in the world.

# Taiwan Indigenous People's Transitional Justice

*Vavauni Ljaljegean*

## Summary

This paper is aiming to discuss about Transitional Justice of Taiwan Indigenous People from the perspective of an indigenous youth. From this point, it goes further explaining how Presbyterian Church in Taiwan (PCT) has involved herself into Taiwan Indigenous People social movement, and movement itself has influenced ongoing contemporary Indigenous youth awakening movement.

Through the past Taiwan history of liberating Taiwan Indigenous People and resisting inhumane colonization, PCT is not an oppressor. PCT is also the oppressed and suffered from the suffering of colonizing rulings. In the 1980s, Taiwan society had experienced lots of Western thoughts, such as Black American movement, American Women movement, and etc. PCT, who had been influenced by those thoughts, started to reflect herself and help those marginalized to cry their voices out, especially including Taiwan Indigenous People, who has been living in Taiwan over thousand years.

In 1984, no matter what tribe and group you are from, many Taiwan indigenous youth stood up against the injustice to Indigenous traditional lands and supported for their own rights. Most of advocates are PCT's indigenous youth. They actively participated in this social movement. This social movement, which occurs in 1984, is the first time that Taiwan Indigenous People make their voices out in the pursuit of Indigenous people's rights. By this social movement, PCT also plays an important role in the process of liberating Taiwan Indigenous People, and strongly resists the "colonizing" exploitation of government to Taiwan Indigenous lands.

In Contemporary Taiwan, even if Taiwan Indigenous movement has different developments, the importance of PCT cannot be ignored. The movement is very critically essential in the page of Taiwan Indigenous People History. Through the history of PCT and its theology, PCT is the driving force for Taiwan Indigenous. It gradually helps Taiwan Indigenous People to search for their lost cultures, languages, and identity.

However, it is extremely urgent for Taiwan Indigenous youth to re-gain their own identity in the culture-lost society. As Taiwan President Tsai In-Wen had apologized to Taiwan Indigenous People, "I believe, until now, there are some people thinking that we don't need to apologize. So that's why I come here as a national representative to apologize." Nowadays, there are so many indigenous youth, who don't know why President Tsai had to say sorry. It is probably that those young people don't know much about their own cultures; on the other side, the assimilation policy of KMT period has been perfectly practiced. These causes results in the different faces of Taiwan Indigenous Youth Awakening. In this paper, there are four stories and issues about the difficulties which indigenous youth has encountered in the pursuit of their own cultural identity. By these issues, I am going to make responses to Transitional Justice conducted by Taiwan government and PCT.

Key words: Taiwan Indigenous People, Transitional Justice, Youth, Social Movement

## 1.Prelude

This paper is aiming to discuss about Transitional Justice of Taiwan Indigenous People from the perspective of an indigenous youth. From this point, it goes further explaining how Presbyterian Church in Taiwan (PCT) has involved herself into Taiwan Indigenous People social movement, and movement itself has influenced ongoing contemporary Indigenous youth awakening movement.

“uri vaik a tjumaq”, it means that “I am going home” in my mother tongue, Paiwanese. It says when a tribal man is reluctantly pulled off from his homeland, he would like to find a way home. Nowadays, Taiwan Indigenous People are still finding its road to decolonization because some Taiwan indigenous people get lost in their identity. Until now, there are some constantly living under the “phantom” of colonization. That also influences our way of thinking and living now.

I am going to share today’s speech in three parts. First of all, I will mention “Taiwan indigenous people under rapid social changes. Secondly, I will tell you some stories about indigenous youth who experienced in this society. Furthermore, I will share how Presbyterian Church in Taiwan (PCT) is related with Taiwan indigenous people through past history. Finally, I will explain how this relation is going with Transitional Justice.

## 2.Taiwan Indigenous People under Rapid Social Changes and The Engagement of Presbyterian Church in Taiwan

First, in 1970s, lots of theological thinking arise, such as, political theology, black theology, feminist theology, and liberation theology. Those rising contextual theologies deeply affects Presbyterian Church in Taiwan (PCT). Those trigger theological colleges under PCT to develop a contextually-oriented theological confession. Not only developing a contextual confession, PCT also personally participates in the process of Taiwan democratization, delivering three important statements which influence PCT itself and Taiwan society.<sup>1</sup> PCT’s involvement of Taiwan democratization also becomes a strong force and support to upcoming Taiwan Indigenous Movement. By a series of indigenous social movement, the road to decolonization become clear than ever.

Through the past Taiwan history of liberating Taiwan Indigenous People and resisting inhumane colonization, PCT is not an oppressor. PCT is also the oppressed and suffered from the suffering of colonizing rulings. PCT, who had been influenced by those thoughts, started to reflect herself and help those marginalized to cry their voices out, especially including Taiwan Indigenous People, who has been living in Taiwan over thousand years.

In 1984, no matter what tribe and group you are from, many Taiwan indigenous youth stood up against the injustice to Indigenous traditional lands and supported for their own rights. Most of advocates are PCT’s indigenous youth. They actively participated in this social movement. This social movement, which occurs in 1984, is the first time that Taiwan Indigenous People make their voices out in the pursuit of Indigenous people’s rights.

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1 王崇堯著。〈台灣處境化神學 - 論 1970 年後台灣長老教會與台灣政治社會的互動〉《神學與教會》28 卷，2 期。台南：台南神學院，2003:361-370。

However, until now, there are so many indigenous youths who do not know why Transitional Justice is so important. In 2016, when President Tsai said her apology for Taiwan indigenous people, “I believe, until now, in Taiwan society, there are some people thinking that the apology is not necessary. For this, that’s why I, as a representative of Taiwan government, have to say my apology to Taiwan indigenous people.”

I am not sure what you feel when you listen to these words. In my tribe, there are so many youths who cannot understand the meaning of President’s apology. On the one hand, it shows that the assimilation policy is well done in Taiwan indigenous communities; on the other hand, many indigenous youths in Taiwan are not aware of the rapid loss of their own culture and identity. There, it is pretty urgent for youth to get themselves, as soon as possible.

To assimilation policy, language is one of policies which has been conducted radically. Language is sometimes regarded to be a tool for national ruling. Unilingual policy is used for enhancing and strengthening imperial colonization other than colloquial conversation.

For example, from 1895 to 1945, Japanese Empire had implemented uni-language policy that Japanese becomes a dominant language. It forced every single person in Taiwan to reluctantly speak Japanese. After WWII, when KMT government came, it still continued the language as the same as Japanese did; but, there is only one difference: the language is exchanged into Chinese for implanting China Ideology. In our education system in Taiwan, all we learned in school is mainly connected with China. There is nothing to do with our own indigenous culture and knowledge. From this point of view, to certain extend, how can we expect indigenous youth to recognize their own culture?

Even if there are some new language policies, they are not so effective at all. We can take a thought: a primary student, who speak Chinese as the first language, take one-hour to learn so called “mother language class”. Can we expect him or her to speak the mother language fluently? Sometimes, “mother language” language becomes additional credits for adding your test points; however, this policy just increases the crisis of losing our own languages.

Furthermore, most indigenous youth are usually discriminated and marginalized when they are grown up in Taiwan society. At the same times, even if there are some culture revival policies, they still feel got lost in their own culture because they cannot find out their own tribal identity and position in rapid social changes.

In my life, I often feel like that. I have experienced those experiences before. As a part of Taiwan indigenous people, I often feel not good to myself, mostly because I was born at an indigenous tribe. However, when I start to be aware of my culture, I truly see the value of Taiwan Indigenous People with my eyes. For example, to most Taiwanese people, Taitung (East of Taiwan) is a rural and not highly developed place; but in truth, Taitung is a hometown to many Taiwan indigenous tribes. If you read the article “Taiwan’s gift to the world” by Jiamed Diamond, you will be amazed at the beauty of Taiwan indigenous people. You will also be shocked by the truth, that is, Taitung is the trade intersection among Pacific countries.

As far as I am concerned, there is a group of Austronesian people across Pacific Ocean and across India Ocean. It is ranged from Taiwan to the north, New Zealand to the south, Madagarsgar to the west, and the Easter Island to the east. The ancestors of Austronesian are from Taiwan indigenous people. From the study of Robert Blust (linguist), Peter Bellwood (archeologist), and Ma-li Lin (genetist), Taiwan indigenous people are the origin of Austronesian. Therefore, as we look back to issue between “margin” and “center”, we must re-think “how our viewpoints are formed, by the capital city Taipei, Taiwan, or by Taitung,, the crossroad of Pacific Ocean? We also have to identify who has marginalized us? Who doesn’t know himself deeply?

### 3. My story

In 1983, I was born at the period when Taiwan indigenous movement started to bloom. However, in my birthplace, in my tribe, I have no passion about any Taiwan indigenous people's movement because we lived a stable life, and enjoyed many merits from social welfare by the government. Even if I lived in this situation, my parents told me that I would be treated unfairly after going out to the modern society. After grown up, I find out that Taiwan society has a strong but wrong stereotype to Taiwan indigenous people. When I was a student, I came to city for studying further, most of Taiwan indigenous youth were discriminated and marginalized by cursed words from Han people. To the most miserable thing, it is not only about discrimination and unexpected suffering, but also the loss of self-identity as Taiwan indigenous people. To many youths at that time, to recognize himself or herself as Taiwan indigenous people is a great shame. Those youths absolutely forget who they are.

In my past, I have a Chinese name, but when I studied at Tainan theological seminary, I changed my Chinese name into my original name, Vavauni Ljaljegean. As I began my speech and introduced my self: "Djavaidjavai a ku ngadan a ti Vavauni Ljaljegean". Frankly speaking, when I finished these words, I had spoken out what I am from, and what I represent. However, in my studying, Taiwan education system does not teach how beautiful and meaningful my name is. My original name introduced my gender, my family line, and the expectation of my family. More interestingly, if my name split up into two parts, the meaning of name becomes clearer. "Vava" means "the lung for breathing", and "auni" means "flower pistil". Therefore, when a flower has been given a life, it will blossom. My name can be interpreted as "a blossoming flower". My grandparents expects that I am girl full of the energetic life. When I started to step into the traditional knowledge which I have never learned, I see myself and my identity with positive eyes. In short, by understanding the meaning of my name, I get to know more of my relation with nature and the expectation of my vuvus.

### 4. The Involvement of Presbyterian Church in Taiwan-Paiwan Churches as An Example

I am from Paiwan tribes. Let's take a look at the history of Christianity in my tribe. In the earliest, Presbyterian Church and Catholic Church came to my tribe. When Taiwan was under Japanese colonization, Paiwan people were forced to worship at Japanese shrines (jinja). Japanese belief really destroyed the traditional society and belief of indigenous people dramatically. After WWII, Nationalist government didn't forbid people's freedom to belief. It's so amazing that the evangelically-oriented Christianity played an important role in humanitarian aid and medical rescue. The Christianity had solved their adversary so that Paiwan people started to believe in Christianity.

However, in 1955, the development of Christianity in Taiwan had ignored the mutual relation between church and society, but focusing on the quantity of church growth. This doing had deeply influenced Paiwan churches not to stand up against the structure of the social injustice for a long period of time. Paiwan churches were also dominated by the Nationalist government, so that there is no breakthrough to the human right of indigenous people among Paiwan churches. Moreover, the structure of Paiwan social community has experienced a severe change by government policies, such as "nationalized policy" or "currency policy". These policies make the social structure of Paiwan tribe "unrecoverable". Materialism also colonizes the Paiwan community severely. On the one side, Paiwan people lost their tradition and culture; on the other hand, they lost their lands because their lands are cheated and stolen by the government and Han people. The rights of indigenous people in Taiwan had been exploited by Taiwanese government, to the extent that my own tribe might be "extinguished."

In 1974, the government continued to persecute Presbyterian Church in Taiwan (PCT). Our Bibles, translated in our own languages, were forfeit by the government at that time. Moreover, some churches' lands (one of them is the church where I am pastoring now) were violently taken by government as military use. These churches were reluctantly moved from their own places to a marginalized place. The compensation from the government were little. General office of PCT had done its best; however, some churches decided to close.

Through constant political persecutions, in 1992, Paiwan Presbytery started to settle up a "culture group". In response to contextual theology, and story theology at that time, Paiwan presbytery had theological reflections on what they have misunderstood. One elder said, "Nowadays, our tribal people have to search for traditional belief in Christian church, finding their own tradition in modern society, and keeping our mother languages alive in Han people's language policy." On the contrary, Christianity in Taiwan supports the indigenous people to accommodate their livings under the pressure of social changes. Christianity in Paiwan tribe gradually receives some good credits from Paiwan people. This time, the meet between Christianity and Paiwan people creates a possibility of new understanding.

I think whether or not modern indigenous Christians can be liberated from the bondage of wrong biblical interpretations. For example, some missionaries and pastor mistakenly interpret our traditional tattoos as a mark of Satan. This kind of interpretation has also survived for a long period of time. Even our tribal people take pastors' opinion as their own opinion. That's why some tribal people deny their own cultures and regard them as the incarnate of Satan. PCT has some reflections on that issue. They admit that Christian church in Taiwan has ignored the awareness to the traditional knowledge of Taiwan indigenous people and apologized their misconducts. However, some denominations still hold their beliefs tightly and disgrace their own traditional cultures. Therefore, we have to know that not only PCT has participated in Transitional Justice, but also all Christian churches in Taiwan have to do its own Transitional Justice.

Different historical contexts will lead us to different biblical understandings. The history of Taiwan colonization also often touches the core experiences of Taiwan indigenous people, especially the separation from their own lands. Three elements, culture, history, and Christianity, help indigenous people in Taiwan to rethink their own context and a new approach to a possibly creative interpretation. This new interpretation expects to open up a gate for mutual relation between belief and culture. It also seeks a contextual understanding to God. In contemporary society, as a Christian, a contextual and cross-context study is a good approach to interpret a person's identity and his or her relationship with Christianity. Even if we are different from each other, we can enjoy the diversity which God has made in us in the pursuit of Truth.

#### **5. Conclusion: How Ecumenical Youth Get involved in Transitional Justice of Taiwan Indigenous People**

If we want to know how indigenous youth get involved into Transitional Justice, first of all, I recommend that "Go back home, and find your genealogy. It is helpful to find yourself back. When I started to write my genealogy, I experienced my vuvu's (grandparent) stories. I also discover the history of Taiwan social changes, political changes, and the lamentation of Taiwan indigenous people by my genealogy. I learn to be engaged into tribal affairs, breathing the breath of my culture, recognizing my identity, re-gaining our own beauty of culture that originally belongs to us.

In Contemporary Taiwan, even if Taiwan Indigenous movement has different developments, the importance of PCT cannot be ignored. The movement is very critically essential in the page of Taiwan Indigenous People History. Through the history of PCT and its theology, PCT is the driving force for Taiwan Indigenous. It gradually helps Taiwan Indigenous People to search for their lost cultures, languages, and identity.



## Transitional Justice of White Terror Era & 228

*Cheng Chu-Mei*

**We, in the present, how we remember the past, at the same time decide how we look and imagine our future.**

Today's topic is "transitional justice of authoritarian-era"

When was the authoritarian-era?

According to the Act on Promoting Transitional Justice ( 促進轉型正義條例 ) in Taiwan, the authoritarian-era refers to the period between August 15, 1945, when the

Japanese government announced it had surrendered in World War II, to November 6, 1992, when the Republic of China (ROC) government declared the Period of National Mobilization against Communist Rebellion ended and declared martial law ended in Kinmen and Matsu counties/islands.

The term "transitional justice" is "dealing with the past" and knowing "what really happened" in the not distant past. Transitional justice is not political revenge. However, the consensus to the history is related to the process of building political consensus.

"It happened, therefore it can happen again: this is the core of what we have to say."

These are the words of the Holocaust survivor, PRIMO LEVI.

Finding out what really happened in the past. Preventing what happened, those human rights violations caused by the state violence, from happening again in the future is the core of transitional justice.

Therefore, the first stage of transitional justice is to find out the files. The rulers of authoritarian-era tend to destroy or hide the evidence, so we need to find out, dig out the files in various individual government departments and branches. This is not easy. Someone even found file documents in a second-hand bookstore!

The second stage is to seek out and to clarify the truth by collecting and building the files of government. It is important to collect and build up the file documents. We need the government file documents as a base in order to see, to clarify what really happened in the past. We could learn from these files: under what crime or situation, who was charged, charged by who, where, how and why? Through studying the government files, documents as a base to clarify what really happened in the past.

Then, the following is the investigation and the accountability. Some countries have the trial procedures; and some countries do not.

Based on the United States Institute of Peace, there are five primary transitional justice mechanisms: trials, truth commissions, amnesties, reparations and lustration policies.

Now, I would like to share some my family story with you.

My paternal grandfather migrated alone from Fuzhou, China to Taiwan in 1934 and settled here. My father was born in the year of the 228 Incident, 1947. He was the son of a Chinese "mainlander" father and a Taiwanese mother from Keelung, Taiwan. He was a so-called "second generation mainlander" and the 228

Incident has tormented him throughout his life.

I was born in 1980. Martial Law came to an end in Taiwan in the year of 1987. I was 7 years old. When I was 9, my father, the founder and chief-editor of Freedom Era Weekly set himself on fire to defend 100% freedom of speech and his idea of Taiwan independence. Later my mother went into politics, from the office worker of an advertisement company she became a legislator.

Before 9 years old, my family was an ordinary family. In family education, Mom has responsibility for the parental discipline to daughter, and Dad has the unconditional gentleness towards his daughter. After my ninth year, my mother and I, as all other single-parent families, tried to adjust and fit in with our new life. After that, every year on April 7, the date my father passed away, we hold a service in memory of him. My Dad, who previously in my family was a father and husband, became a public figure. Furthermore in 2017, the government declared April 7 as the national “freedom of speech day”.

Today I can tell you my family story face to face this is something I could not do before. Because I was too close to it. The fact that I can share with you like this, is because the time has passed almost 30 years, and every year I practiced how to deal with his departure, and have in time learned to sort out my thoughts.


Before my university time, my father’s ashes were kept in his office, which became my mother’s legislator office. We did not move my father’s ashes until the Nylon Cheng Liberty Foundation was formed. We kept my father’s ashes nearby for almost ten years; our family has been keeping our dear departed one close in our mind. I believe it is the same for the families of the 228 Incident and White Terror they also have been keeping their lost ones in their mind.

Before my university years, my mother and I would not talk about my father at home. My mother, serving as a legislator at that time, needed to stay tough outside. And we were busy adapting to life then. In my university time, someone asked me about my father, I thought I could talk and I found out I could not.

Around my father’s 20th anniversary, some Taiwan young people started to remember him in their own way. About the time of 20th anniversary, I accidentally walked into an evening memorial music concert in Taipei in memory of Cheng Nan-Jung. Actually, I was looking for my mother and did not really know the concert was about my father. It was a very emotional night for me. On that night I started to think: many young people remember my father, but what about me? How do I, also a young person in Taiwan at that time, look and think at Cheng Nan-Jung? So, I started to sort out my thoughts. It took time to practice. Like my uncle said, sometimes you need to constantly open up yourself, sort out yourself and then close again. It is a slow, repetitive process. I find my feelings are different every April 7, in each year.

Now I can tell my story like this, it is because the time has passed almost 30 years, and I have practiced to sort out my thoughts. After my father died, my mother and I were cared for by many Taiwan people, including the Presbyterian Church in Taiwan (PCT). However, it is human that one does not want to face or think about the sad things. If someone like me, who when I was just 9 received the loving care of so many people at that critical time, still had difficulty to sort out my thoughts and feeling, to speak out the story, I wonder about others. It would be much more difficult for the victims of 228 Incident and White Terror and their families to speak out, let alone the offenders and their families. Some may never be able to speak out, and some may not even know what happened in the past in their family.

This made me have a better understanding of why my father held the “228 Peace Day Promotion



Association” with others in 1987. He was practicing transitional justice at that time when the 228 massacre was still a taboo in Taiwan. He called the public not to fear to remember the 228, not to fear to touch the taboo.

What happened to the victims of 228 Incident and White Terror is much more oppressive than what happened to my father. I cannot imagine or experience what their families went through: family member inexplicably disappeared, being discriminated against, could not find a job make the living and other things violating human rights. However, the stories and the social structure of the offenders, of the parties causing the injury to the victims, are still missing and not exposed even now.

Why we need to remember what happened in the past? Because we do not want those human rights violations happen again in the future.

In early 2014, the National Cheng Kung University Nan-Jung Square naming incident made me realize: Avoiding the politics, excluding the politics aspect in life, in history, is the most political expression.

History is not far from us. What happened to our parents, our grandparents, would in some way extend to us and influence our family. Turn back to dig out our own family history, open the family trees, we could see some parts of Taiwan history. Each individual’s family story on the island now, whether the stories of the victims or the stories of the offenders, would intertwine into Taiwan’s history.

We live on the same island. We need to understand each other better, so we can have a better future. Let us dig out our own history. Do not hide in the corner. Only if we find the truth and face the truth together, the offspring of the victims and the offenders will be free.

My father was a person who had respect for life, loved life and was enthusiastic about life. My father did not really leave any words for me but he had encouraged me to think independently.

Then, how do I look at my father now?

As to the freedom of speech, it is the first freedom which a democratic society needs. By having the freedom of speech, a society has the freedom, the space to discuss various issues. Let the people debate with each other, discuss with each other. We should not fear today’s opinion be out of date tomorrow.

My father reminds me the value of being human, compassion and empathy, these characteristic of humanity.

As the time goes by, the more I can feel my father’s love. When in remembering him, when in trying to interpret him, when in the moment as now I share his story with you, I feel my father’s love, his love for his daughter and for the following generations. The freedom of speech seeds which he left, would blossom into what flowers?

To close I would like to share a poem I wrote on my father’s 25th Anniversary with you.

**In Memory of 25th Anniversary**

*We should be grateful that we still have the tears to cry instead of no tears.*

*We should be grateful that we still have the words to say instead of no words.*

*We should be grateful that we still have the feeling to feel instead of no feeling.*

*Thus,*

*To do our utmost to have the tears;*

*To do our utmost to say the words;*

*To do our utmost to feel;*

*To do our utmost to act.*

*And then we will eventually have the peace.*

*And then we will eventually be free.*

# Ecumenical Response

Nov. 27<sup>th</sup> (Tue) 12:00–12:30

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## Moderator

Ms Sunita Sumati Suna is the Regional Executive of the World Student Christian Federation (WSCF) for the Asia Pacific region. She is also the Program Leader of the Identity, Diversity, and Dialogue- a global program of the WSCF. Sunita is committed to the ecumenical youth leadership formation and youth empowerment for social transformation through the initiatives of the WSCF. She is actively involved in mobilizing young people in different parts of Asia and the Pacific to promote justice, peace, and inclusive community. Sunita hails from India but presently based in Hong Kong at the WSCF Asia Pacific Regional Office.



Ms Sunita Sumati Suna

## Response

### Kenji Muramatsu (SCMP/ WSCF)

### Rhee Hanbeet (PCK)

Rhee Hanbeet is a young, female and lay member of Presbyterian Church of Korea (PCK). She is a member of ECHOS Commission, which is youth commission of the World Council of Churches, representing Asian region. She worked with PCK Youth organization as a director of ecumenical commission. She received bachelor's degree in Public Administration at Kyonggi University, and she is currently a candidate for Master of Systematic Theology at Ewha Womans University. She is interested in social justice and peace issue such as Human rights, Feminism, and peace in Korean Peninsula.



Ms Rhee Hanbeet

## Group Reports

Nov. 27<sup>th</sup> (Tue) 16:00–16:30

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### Moderator

Lu En-Hsuan is a member of the Presbyterian Church in Taiwan (PCT) and has attended several ecumenical meetings as a PCT youth delegate, including World Communion of Reformed Churches (WCRC) General Council and North East Asia Area Council (NEAAC). She gained her master's degree at the National Taiwan University (NTU) majoring in Occupational Medicine and Industrial Hygiene in the field of public health. Currently Lu En-Hsuan works as a legislative assistant in Taiwan's Legislative Yuan. Based on her academic background she gives much attention to environmental justice and is deeply concerned about the current Transitional Justice process in Taiwan. Furthermore, based on her ecumenical experiences, En-Hsuan is dedicated to live out her Christian belief in society.



Ms Lu En-Hsuan

# Agenda

## 2018 Taiwan Ecumenical Forum(TEF)

### Day 1 November 28<sup>th</sup> (Wed)

07:00-08:00	<b>Breakfast</b>
	<b>Opening Worship</b> <i>Preacher: Collin Cowan</i>
08:30-10:00	<b>Welcome Message</b> <i>Lyim Hong-Tiong</i>
	<b>President's Greeting</b> <i>Tsai Ing-Wen</i>
	<b>Appointment of Listening and Discernment Group</b>
	<b>Expectations of Partner Churches Panel</b> <i>Kato Makoto (UCCJ), Wong Ka-Fai (HKCCCC &amp; HKCC), Lee Jae-Cheon (PROK), Melzar Labuntog(UCCP)</i>
10:00-10:30	
10:30-11:00	<b>Break</b>
11:00-12:30	<b>Youth Panel</b> <i>Moderator: Sunita Suna</i>
12:30-14:00	<b>Lunch</b>
	<b>Contextual Bible Study with Indigenous Peoples' Testimonies</b> <i>Speaker: Omi Wilang</i> <i>Testimony 1: Pusin Tali</i>
14:00-15:30	<i>Testimony 2: Ljegean Tudalimaw</i>
	<b>Ecumenical Response</b> <i>Moderator: Yohani Isqaqavut</i> <i>Panel: Linda Patton-Cowie (Canada), Maungarongo Tito (Aotearoa New Zealand), Maureen Loste (Philippines)</i>
15:30-16:00	<b>Break</b>
16:00-17:30	<b>Theological Reflection &amp; Discernment</b> <i>Panel: Ng Pek-Ho (PCT), Patti Talbot (UCCanada), Roderick Hewitt (UCJCI)</i>
17:30-19:30	<b>Welcome Dinner (Taiwan Culture Night)</b>
19:30-21:00	<b>Listening and Discernment Group Meeting</b>

**Day 2 November 29<sup>th</sup> (Thu)**

07:00-08:00	<b>Breakfast</b>
08:30-09:00	<b>Morning Worship</b> <i>Chng Hau-Sheng</i>
09:00-10:30	<b>Contextual Bible Study with White Terror Era Testimonies</b> <i>Speaker: Cheng Yang-En</i> <i>Testimony 1: Si Sui-Hun</i> <i>Testimony 2: Albert J. F. Lin</i>
10:30-11:00	<b>Break</b>
11:00-12:30	<b>Role of Women in PJP</b> <i>Moderator: Nancy Lin</i> <i>Panel: HyeRan Kim-Cragg (UCCanada), Chiu Shu-Pin (PCT), Athena Peralta (WCC)</i>
12:30-14:00	<b>Lunch</b>
14:00-15:30	<b>Taiwan's International Status</b> <i>Speaker: Victor Hsu</i>
15:30-16:00	<b>Ecumenical Response</b> <i>Moderator: Glynis Williams</i> <i>Levi Bautista (President CONGO)</i>
16:00-17:30	<b>Theological Reflection &amp; Discernment</b> <i>Panel: Ng Pek-Ho (PCT), Patti Talbot (UCCanada), Roderick Hewitt (UCJCI)</i>
17:30-19:30	<b>Taking Group Photos/Dinner</b>
19:30-21:00	<b>Listening and Discernment Group Meeting</b>



## Day 3 November 30<sup>th</sup> (Fri)

07:00-08:00	<b>Breakfast</b>
08:30-09:00	<b>Morning Worship</b> <i>Necta Montes</i>
09:00-10:30	<b>Contextual Bible Study: Deepening Analysis of Empire</b> <i>Speaker: Darío Barolin</i>
	<b>East Asia Perspective</b> <i>Panel: Lo Kong-Hi (Taiwan), Yi Kiho (Korea), Yuki Takai-Heller (Japan), Reuel Marigza (Philippines)</i>
10:30-11:00	<b>Break</b>
11:00-12:30	<b>Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond</b> <i>Panel: Jijimon Alakkalam Joseph (SVD), Sudu Tada (PCT)</i> <i>Response: Chris Ferguson (WCRC, TEF co-convener)</i>
12:30-14:00	<b>Lunch</b>
14:00-15:30	<b>Signposts on the Way toward Journey Together for Justice and Peace-Report of the Listening and Discernment Group</b>
15:30-16:00	<b>Break</b>
16:00-17:30	<b>Closing Worship</b> <i>Preacher: Sandy Sneddon</i>
	<b>Closing Formalities</b>
17:30-18:30	<b>Dinner</b>

## Opening Worship

Nov. 28<sup>th</sup> (Wed) 08:30–10:00

**Sermon:** Walking with Jesus: a journey of justice and peace

### Preacher

Rev. Dr. Collin I. Cowan is an ordained minister of the United Church in Jamaica and the Cayman Islands (UCJCI), currently serving as General Secretary of CWM. He is passionate about the role of the pastoral ministry in nurturing resilient and life-affirming communities as places of refuge and healing which serve as living witnesses of God's presence and love on earth. CWM is a historic and unique international mission organization that works with 32 denominations across 41 countries.



Rev. Dr. Collin Cowan

### Worship Design Explanations

1. The ecumenical movement has long stressed the search for justice, peace and mercy. It is important for the sovereignty of God to prosper on earth as it is in heaven. People in the Asia-Pacific thirst for justice and peace. People want to enjoy life with dignity and fullness. Leaders of the ecumenical movement gather in Taiwan to participate in the Taiwan Ecumenical Forum. The Steering Group of the TEF has set the theme to be "Asia-Pacific Kairos: a prophetic call to journey together with the PCT in pursuit of justice and peace for the people of Taiwan and the Asia-Pacific."
2. Ecumenical churches see the PCT as a church that has long been seeking social justice and raising its prophetic voice and action. In the beginning of the third millennium, ecumenical churches do not leave the PCT alone while seeking transitional justice. It is no longer the problem of a single nation. The search for justice, peace and mercy is the common mission for the whole Asia-Pacific.
3. The opening worship begins with Taiwan Indigenous dance and song (call to worship). It is at the same time the call of this land and the peoples. It also symbolizes the respect of the subjectivity of the indigenous peoples by the Taiwanese churches and society. The suffering call for transitional justice is also one of the main themes of this forum.
4. All of the elements in the worship point to one spirit, ie. diverse ethnic groups and different churches are all part of Christ's body. The relationship between these groups should be that of justice, peace and mercy.



# WALKING WITH JESUS: A JOURNEY OF JUSTICE AND PEACE

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SERMON AT THE OPENING WORSHIP OF TAIWAN ECUMENICAL  
FORUM (TEF) FOR JUSTICE AND PEACE  
28 NOVEMBER 2018, HSINCHU, TAIWAN

ST JOHN 8: 1-11

As a way of seeking to give some justification for my use of text for this sermon today, I call on words from one of my spiritual mentors, advocate for social justice and Nobel peace prize laureate, Arch Bishop, Desmond Tutu. The words I am about to quote could easily have been mine and so I offer them to you with conviction:

I stand before you as one who professes to be a Christian. That is the starting point for everything that I am; it is the inspiration for all that I say and do. As a Christian, therefore, I place, as that which has my absolute loyalty and as having a first position in my life, the worship and services of God. I want to underline that my priority is to glorify and to praise God. I must have an authentic relationship first with God through prayer, through Bible reading, through meditation and using the sacraments of the church.... But that is not the end – it could not be the end. The authenticity of this vertical relationship, this spiritual relationship with God, is expressed for me and tested out by my relationship with my neighbour.... What I am saying is that I am not a politician. It is not my politics that causes me to be involved in the socio-political arena. No, it is my Christian belief. It is because I too think that I have had an encounter with Jesus Christ...” (God Is Not A Christian, Desmond Tutu, Rider Books, p. 128).

This speech by Desmond Tutu was prepared for a white audience in late 1978, two years after the national youth rebellion that was set off by the schoolchildren of Soweto. In this rather touching speech, Tutu called his South African audience to believe that it was possible for blacks and whites to live together. And he challenged his white sisters and brothers to consider that “Whites can have no real and lasting security based on military and police power as long as the vast majority of South African citizens see the good resources of the land of their birth distributed so unfairly”. He challenged his white sisters and brothers to consider that “there can be no real freedom for whites in this land until blacks are free....” And then, here comes the line, which I want you to hear: “As a Christian, I believe that God cares about justice, about righteousness, about right and wrong, about exploitation, (and) about oppression. And I know that the South African way of life, the present ordering of society is unjust and immoral” (Tutu, P. 132).

I have offered you this background as a segue into my reflections for today for two reasons:

1. Like Desmond Tutu, I am first and foremost a Christian, a disciple of Jesus Christ, skilfully disguised as CWM’s General Secretary and a minister of religion.
2. In the midst of an unjust society, where the powerful controls the discourse and coerce the powerless into submission, discipleship invites us to make a choice; and that choice must be informed and inspired by the One we are called to follow. In my case, that One is Jesus of Nazareth.

In our story for reflection:

1. The teachers of the law and the Pharisees brought a woman, caught in the act of committing adultery to Jesus in the temple where he was teaching.
2. They made her stand before the group; confronted Jesus with the law of Moses, which demands that we stone such women
3. They demanded that Jesus made a choice - What do you say?

In this encounter, two worlds are at play and it is for us to make sense of what is going on.  
In the first world, the teachers of the law are attempting to trap Jesus into a corner

1. A woman in her state of vulnerability is brought to stand before a crowd. To what end? It is an act of public shaming, meant to strip this woman of her dignity, to humiliate her and ultimately to destroy her. There is no one to protect her and to stand by her in this desperate moment; and the politics of empire is left to do its worst, irrespective of the harm it brings.
2. But this act of public shaming reveals more about the law-makers and Pharisees than it does the woman. They boldly declare that she is caught in the act, suggesting that someone else is also caught in the act; but he is not brought to stand, stripped or shamed. The other party, the man, is not called to account at all. This is a one-sided justice system that betrays patriarchy and misogyny in their naked form; but this blatant act of injustice is allowed.
3. The law demands that such women, any such woman be stoned – a one-sided law with no recourse. It is a law meant to protect and preserve patriarchy; to maintain the privilege of men at the expense of women's pride; and to disregard the circumstances under which such laws were both established and are being perpetuated.


In the second world, Jesus is confronted with the weight of choice; and anything he says or does can be held against him.

1. He remains silent despite the questions and demands for an answer
2. He appeals to the consciences of the accusers, simply to leverage grounds it seems
3. He refuses to condemn the woman, without having to answer the teachers of the law.

On the surface this appears like a neatly worked out diplomacy in which face is saved and no one loses. The woman goes away free; Jesus did not have to commit himself; and the teachers of the law were able to leave quietly without having to expose themselves.

What, however, remains at the centre of the story, is this penetrating question, which has been answered by Jesus, very decisively, but seemingly little observed. The question, which is at the centre of this discourse is: "What do you say?" In light of this outright violation of the law of Moses, 'what do you say'? Jesus' answer is unmistakably clear - I do not condemn this woman. Jesus, however, does not address those who posed the question directly; instead he addresses the woman, as if to restore her dignity and to give her a place of prominence in his presence. If they who pretended to be paragons of virtue are unable to cast the first stone, then maybe the question is not as straightforward as the teachers of the law and the Pharisees are making it out to be. Maybe the question is loaded with innuendoes and entrapments; maybe the woman is being used as a scapegoat to further their religious and political advantages; or maybe a moment is being sought to put an end to the disturbing ministry that is being exercised by Jesus.

The context of this shaming game is not about a woman caught in the act. It is not even about the law of Moses. Rather it is a ploy to get Jesus off guard and to trap him into compromise. I encourage you to



read chapter 7 of John's gospel to remind ourselves that the stakes are high for empire and its colluders, the religious community. Empire does what it does best; it divides and weakens in order to maintain control (: 43, 44; v. 3-5; 12-13; 25-44; 46-52). Look out for the trap my friends; it comes in subtle and seductive forms and it is intended to catch us unaware. Jesus knew what was going on and so, in his response, Jesus made a choice between the world of law and the world of justice. The law may dictate that this woman be stoned; but justice demands a different course of action. Justice demands that we look at the vulnerable, consider all the variables at play and act with conscience and courage. In other words, justice demands that we do that which is right to defend and protect the dignity, worth and rights of the marginalised, even if it means dispensing with a particular law or penal code.

To make my point, let me call your attention to a recent sweeping decision of the Caribbean Court of Justice that shook the entire Caribbean region. The CCJ ruled as “unconstitutional” a law within the context the Cooperative Republic of Guyana, that makes cross-dressing, in public, a criminal offence. And the CCJ further instructed the law-makers of Guyana to strike that Act from the laws of the country. The CCJ argued that that Offence Act, which was enacted in 1893 as part of the Vagrancy laws of the post-emancipation era, was from a different time and no longer served any legitimate purpose; that it was an infringement of basic human rights and, as such, it could not stand in law. The CCJ further stated that “law and society are dynamic, not static” (See Jamaica Observer. Of course, I concede that there may be differing views on this decision, as I am sure is the case with the decision of the top court of this country, which ruled in favour of same-sex marriage and gave parliament two years within which to “amend laws or pass new ones”. My point is simply that laws are not sacred cows. In the words of Jesus, “The Sabbath was made for man and not man for the Sabbath”.

In 2001 two distinct and very critical ministries of government were formed in my country, Jamaica - the ministry of National Security and the ministry of Justice. Hitherto these ministries were combined and functioned as the ministry of National Security and Justice. In 2001, Senator Carl Rattray was invited to take on this ministry and he refused, arguing that the one compromised the other. The ministries were then established and he became the first minister of Justice in Jamaica.

Jesus stood at the intersection of law and justice as the experts in law and the guardians of empire watched to see how he would decide. Jesus decided to part company with the giants who came in the name and on behalf of empire; and, instead, he joined hands with the vulnerable woman, healed her and freed her. His answer to the question (“What do you say?”) is a simple and straightforward one – Let justice prevail. Many years later Benjamin Kennedy echoed the sentiments of Jesus in the words: “Justice will not be served until those who are unaffected are as outraged as those who are”.

We are here today because we have made a choice for justice and peace; a choice to be part of the journey with the PCT in its quest and commitment to be the church, walking with Jesus amid the suffering and brokenness that defines its context and the wider world. We are here because we have chosen to take sides with the One who refused to condemn the fragile, vulnerable and helpless woman brought before him by the legal experts and the religious paragons of virtue of his time. In this regard, we are here because we believe in the dignity, the worth and the rights of every human being; and because we believe in the freedom that ought to be accorded to every geopolitical space to legislate and ensure that such basic human conditions are guaranteed and experienced by all. As a co-convenor of the steering group I thank you for allowing courage to prevail and I welcome you to this forum.

The Taiwan Ecumenical Forum is an invitation and an opportunity to become part of the discipleship journey, walking with Jesus for justice and peace, whether or not we are personally affected. This is not a nebulous, undefined, idealistic dream. The issues that define this journey are real and live; they spring from

the bowels of discontent of real people who carry the scars of a hostile past and suffer pain and indignity of empire in all its forms in the present age. In seeking to define the context of this journey the TEF steering group asserts that:

“the geo-political context of the upcoming TEF is the simmering political and diplomatic tensions involving Taiwan, unresolved denuclearization issues on the Korean peninsula, and military brinkmanship and skirmishes in the South China Sea that has the potential to threaten regional security and pose grave challenges for world peace and people’s security in the region”

The TEF steering group has also established as part of its objectives:

to strengthen and widen ecumenical participation in the pilgrimage for justice and peace in North East Asia with Taiwan as a case study in conflict management and resolution; to serve as a platform of common ecumenical action and advocacy in solidarity with the PCT, as it seeks national dignity, national sovereignty and a Taiwanese society built upon a solid foundation of love, justice and mercy; to mobilize and broaden ecumenical and Church support for the transitional justice process for the rights of indigenous peoples and victims in the context of the global ecumenical commitments; and to support PCT priorities for renewing relationships with the Chinese churches and the China Christian Council.

TEF is, therefore, a statement of defiance, a statement which asserts that we will stand up for that which is right at whatever cost, that we will not be cowered, controlled or coerced into compliance. TEF is a statement of courage, which asserts that we will not be tricked into alliances with the scribes and Pharisees of our time; and that we will not be seduced by the incentives and inducements of empire. TEF is a statement of solidarity, a statement which asserts that we will stand together for justice and peace, even if we are the minority; that we will pray and act in hope together as the followers of Jesus; and that we will do that which is right, despite the price; because Fredrick William Faber is right: “For right is right since God is God and right the day must win; to doubt would be disloyalty, to falter would be sin”.

In this way, we walk in the footsteps of Elijah, who confronted Ahab with the truth of his greed and corruption; Nathan who confronted David with the truth of his abuse of power; and Shiphrah and Puah, the Hebrew midwives, who stood up to the Pharaoh of Egypt in his evil plot to destroy Hebrew male babies. Indeed, this pilgrimage for justice and peace is a walk with Jesus of Nazareth, who very well knew the dangers that lay ahead, yet he turned his face towards Jerusalem, where the final test of his obedience to God would be on parade. So are we prepared to follow Jesus, to walk with him along the lonely and dangerous road in search of justice and peace?

I confess that I am not nearly as bold and courageous as I would like to be. I am often confronted with the cruelty of choice and the temptation is to yield. I take comfort, however, in the fact that Jesus was also tempted. He was tempted at the start of his public ministry, after the wilderness experience; he was tempted at several points during his ministry, including the case in today's text; and he was tempted at the point of his death, in the garden of Gethsemane, where giving up the cup seemed a real possibility – yet he prayed “Nevertheless, not my will but yours”. Jesus was tempted to yield to the powers of the Roman empire at several intersections of his ministry; but he stood his ground, paid the price and set an example for us to follow. My prayer is that God would grant me the courage, never to compromise in the face of threat or fear of loss of personal security, privilege or power. And I pray that this will be your prayer as well. Amen.

# Opening Worship

## ASIA PACIFIC KAIROS

**A prophetic call to journey together with the PCT in pursuit of justice and peace  
for the people of Taiwan and the Asia-Pacific**

8:30-9:30 Nov. 28, 2018

Presbyterian Bible College

Preacher: Rev. Collin Cowan, General Secretary of Council for World Mission, CWM

Worship Leader: Evangelist Vavauni Ljaljegean, Drakki Church, Paiwan Presbytery

Pianist: Chen Shu-Fen, Chair of Music Department of Taiwan Seminary

Song Leader: Dongi Kacaw, Chairperson of Liturgy and Music Committee

### Taiwan Ecumenical Forum Together We Worship Our Lord

Warriors' Calling

Tayal Ministers Fellowship

Call to worship

Worship Leader

Procession:

Worship Leader

Let us come and worship God, for his name is great,  
come ye into his courts with singing,  
for God's love is great his mercy never fails.  
Let us come and praise the Lord.  
Make a joyful noise unto God who is our salvation.  
King of kings and Lord of lords the only God.

Hymn:

**38 Praise to the Lord, the Almighty**

All

1. Praise to the Lord, the Almighty, the King of creation!  
O my soul, praise Him, for He is thy health and salvation!  
All ye who hear, now to His temple draw near; Praise Him in glad adoration.
2. Praise to the Lord, Who over all things so wondrously reigneth,  
Shelters thee under His wings, yea, so gently sustaineth!  
Hast thou not seen how thy desires ever have been Granted in what He ordaineth?
3. Praise to the Lord, Who doth prosper thy work and defend thee;  
Surely His goodness and mercy here daily attend thee.  
Ponder anew what the Almighty can do, If with His love He befriend thee.
4. Praise to the Lord, O let all that is in me adore Him!  
All that hath life and breath, come now with praises before Him.  
Let the Amen sound from His people again, Gladly for aye we adore Him.

Prayer: (Hakka)

Lai Tet-Chhin

創造宇宙萬物的上帝啊  
 祢疼惜萬物，照顧他們欣欣成長  
 你知道百姓的軟弱，我們的不足  
 你知道我們的心，我們的呼求  
 賞賜光明的上帝啊，你撈我們同在  
 因為祢聽見百姓迫切懇求的聲音  
 祢要將歡呼的朝晨頭賜分我們  
 萬國萬族要敬拜祢 沒有強權勢力高過於祢  
 在敵人面前，祢撈我們同坐同食，為我斟滿杯仔  
 恩典的力量充滿我們，在黑暗的時節 牽我們的手  
 天要大光 朝晨頭甘甜的露水要滋潤土地  
 我們一同享受上主的恩典，一同唱詩歌讚美上帝  
 因為我們的主憐恤我 為我們的面擦消憂傷  
 分我們展露希望的笑容  
 奉主耶穌基督的聖名求 阿們！

O, Lord of all creation  
 Your love nourish all creation to grow  
 You know our weakness, our needs  
 You feel our hearts, our calling  
 Lord, who gives the light, you are with us  
 You hear our voice for the pressing needs  
 You bless us by giving cheerful dawn  
 All lands and races worship you, no hegemony reign over you  
 Before our enemies, you walk to us, sit and have meal together, you fill our cup  
 Blissful strength fills us, in dark time, hold our hands  
 Days are shining, morning dew water the lands  
 We are blessed by Lord's grace, together we sing to praise our Lord  
 For our Lord gives mercy, wipes away our sorrow  
 Reveals hope through our smiling faces  
 In Jesus Name we pray, Amen.

Responsive Reading:

Worship Leader and all

Leader: Listen to me in silence, O coastlands; let the peoples renew their strength (Isaiah 41:1)

People: I, the Lord, am first, and will be with the last. (Isaiah 41:4)

Leader: "You are my servant, I have chosen you and not cast you off"(Isaiah 41:9)

People: You whom I took from the ends of the earth, and called from its farthest corners, (Isaiah 41:9)

Leader: For I, the Lord your God, hold your right hand; it is I who say to you, "Do not fear, I will help you."(Isaiah 41:13)

People: I the God of Israel will not forsake them (Isaiah 41:17)

Leader: Then you shall call, and the Lord will answer (Isaiah 58:9)

People: you shall cry for help, and he will say, Here I am (Isaiah 58:9)



Leader: Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? (Isaiah 58:6)

People: If you remove the yoke from among you, the pointing of the finger, the speaking of evil, (Isaiah 58:9)

Leader: if you offer your food to the hungry and satisfy the needs of the afflicted (Isaiah 58:10)

People: then your light shall rise in the darkness and your gloom be like the noonday.

(Isaiah 58:10)

Leader: The Lord will guide you continually, and satisfy your needs in parched places,

(Isaiah 58:11)

People: and you shall be like a watered garden, like a spring of water, whose waters never fail. (Isaiah 58:11)

All: the glory of the Lord shall be your rear guard, then you shall take delight in the Lord

(Isaiah 58:8,14)

Praise: *Hard Working Folk Song (Traditional Tayal Song)* Tayal Ministers Fellowship

### The Lord Saves the Afflicted People

Scripture Reading: *John 8:1-11* Worship Leader

1. but Jesus went to the Mount of Olives.
2. At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.
3. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group
4. and said to Jesus, "Teacher, this woman was caught in the act of adultery.
5. In the Law Moses commanded us to stone such women. Now what do you say?"
6. They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger.
7. When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her."
8. Again he stooped down and wrote on the ground.
9. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.
10. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"
11. "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

Paiwan

'Eleng Tjaljimaraw

8:1 Pai a marka caucau a mapuljat tjara vaivaik anga a tjumaq, qau ti Yisu pasa vaik a sema Gadu i Pu-ulivan.

8:2 Ka maljia, namedjama timadju a sematua Namasanparavac a Umaq; qau mangtjeza mapuljat a marka caucau a sema tjaimadju, pai qemiladj timadju, sa patagilj a temulu tjaiyamadju.

8:3 Manu azua papusususun katazua Varisai a caucau mangtjez a nakemacu tazua macidilj a vavayan; timadju djinameq ka sepasalisaliw tua kidraqa tua cekelj. Sa pakalingdjelji

timadju a pi vecekadan,

Taiwanese

Wang Yu-En

8:4 問耶穌講：「老師，此個查某人犯姦淫的時互人掠著。  
8:5 根據律法，摩西命令咱著用石頭批死此款查某人。你有什麼意見？」  
8:6 個按呢講是欲試探耶穌，通尋孔縫給伊告。耶穌踞落去，用指頭仔佇土腳寫字。

Japanese

Kato Makoto

8:7 けれども、彼らは引き下がりません。あくまで質問を続けてやめなかったので、イエスはゆっくり体を起こし、「わかりました。この女を石で打ち殺しなさい。ただし初に石を投げるのは、今まで一度も罪を犯したことがない者ですよ」と言われました。  
8:8 そして、すぐにまた体をかがめ、地面に何か書いておられました。  
8:9 すると、ユダヤ人の指導者もパリサイ人も、ばつが悪そうに、年長者から順に一人去り二人去りして、とうとうイエスと女だけが、群衆の前に取り残されました。

Hungarian

Diána Erdélyi

8:10 Mikor pedig Jézus felegyenesedett, és senkit sem látott az asszonyon kívül, így szólt hozzá: Asszony, hol vannak a vádlóid? Senki sem ítélte el téged?  
8:11 Ő így felelt: Senki, Uram. Jézus pedig ezt mondta neki: Én sem ítélek el téged, menj el, és mostantól fogva többé ne vétkezz!

Sermon

*Walking with Jesus: a journey of justice and peace*

Collin Cowan

Responsive Hymn

**60 The right hand of God**

All

- 1.The right hand of God is writing in our land, Writing with power and with love;  
Our conflicts and our fears, Our triumphs and our tears, Are recorded by the right hand of God.
- 2.The right hand of God is pointing in our land, Pointing the way we must go;  
So clouded is the way, So easily we stray, But we're guided by the right hand of God.
- 3.The right hand of God is striking in our land, Striking out at envy, hate and greed;  
Our selfishness and lust, Our pride and deeds unjust, Are destroyed by the right hand of God.
- 4.The right hand of God is lifting in our land, Lifting the fallen one by one;  
Each one is known by name, And lifted now from shame, By the lifting of the right hand of God.
- 5.The right hand of God is healing in our land, Healing broken bodies, minds and souls;  
So wondrous is its touch, With love that means so much, When we're healed by the right hand of God.
- 6.The right hand of God is planting in our land, Planting seeds of freedom, hope and love;  
In these many peopled lands, Let his children all join hands, And be one with the right hand of God.

Ready to Be Sent with Strength A Voice to the World

Prayers of Intercession

Worship Leader

1. Pray for the people and communities who are oppressed in the world, may justice and peace come
2. May People in Asia Pacific enjoy the Lord's Justice, Peace and Love
3. May Lord's Justice shine upon Taiwan, make Taiwan become the sign of Hope

After praying Dongi Kacaw solo Hymn 339 (Señor ten piedad de nosotros)

Have mercy on us. Mercy on us.  
O Lord have mercy on your children.  
O Lord, have mercy on your children.

Christ your mercy show.  
Christ your mercy show, Christ your mercy show.  
Have mercy on us. Mercy on us.  
O Lord have mercy on your children.  
O Lord, have mercy on your children.

Hymn

**67 In Great Thanksgiving**

All

1. In great thanksgiving, O love divine, who from our sorrow redeemed us all,  
cleansed of regretting, relieved of fear, we come rejoicing for new life here.
2. In celebration of power bestowed, we who were sinners are followers bold,  
forgiving enemies we sing your praise, with jubilation love's banner raise.
3. In dedication we give our lives, to heed your bidding to seek the lost,  
to all the hungry bring food for feasts, to fear bound people strength for life's tests.
4. In exaltation of Christ, our Lord, who for the faithful true life ensured.  
We laud him Savior, we teach his way of peace with justice, hope for today.

Benediction  
Postlude

Worship Leader  
Pianist

創造主上帝的榮耀：

38

讚美全能救主上帝

Praise to the Lord, the almighty

J=c.108  
1=F

1. 讚美全能救主上帝，創造的大君王！  
2. 讚美萬有之主上帝，治理的有條不紊！  
3. 當讚美主賜你力量，運籌帷幄幫助！  
4. 我要全力讚美天父，讚美祂大權能！

主以祂大能力拯救我，要讚美頌揚！  
祂保護你脫離災禍，扶助軟弱頌讚！  
上帝對眾人慈愛在面前，永獻上頌讚歌頌！  
世上眾人頌讚

聽見的人與我同心進主聖殿，  
你豈未見眾主若我人作榮耀，  
重唱阿們，救主若我人作榮耀，  
高唱阿們，救主若我人作榮耀，  
聖渴朋顯現，

歡欣共赴頌讚盛筵。  
上主能定意賞賜滿足。  
永遠聖讚美手一上主恩佑典。

詩 103, 150:1-2

詞：Joachim Neander, 德國 · 1680  
曲：Erneuerten Gesangbuch, Stralsund, 德國 · 1665;  
和：William Sterndale Bennett, and Otto Goldschmidt, 英國 · 1863

LOBE DEN HERREN  
1414478

# 60

## The right hand of God

Patrick Prescod, Saint Vincent

Noel Dexter, Jamaica, arr. Carlton R. Young

1 The right hand of God is writ - ing in our  
 2 The right hand of God is point - ing in our  
 3 The right hand of God is strik - ing in our  
 4 The right hand of God is lift - ing in our

land, writ - ing with pow - er and with love,  
 land, point - ing the way we must go.  
 land, strik - ing out en - vy, hate, and greed.  
 land, lift - ing the fall - ing one by one.

our con - flicts and our fears, our tri - umphs and our  
 So cloud - ed is the way, so eas - i - ly we  
 Our self - ish - ness and lust, our pride and deeds un -  
 Each one is known by name, and res - cued now from

tears are re - cord - ed by the right hand of God.  
 stray, but we're guid - ed by the right hand of God.  
 just are de - stroyed by the right hand of God.  
 shame by the lift - ing of the right hand of God.

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5 The right hand of God is healing in our land,  
healing broken bodies, minds, and souls.  
So wondrous is its touch with love that means so much,  
when we're healed by the right hand of God.

6 The right hand of God is planting in our land,  
planting seeds of freedom, hope, and love.  
In these Caribbean lands, let his people all join hands,  
and be one with the right hand of God.

普世子民的團契：

# 339

## 求主憐憫我

Señor ten piedad de nosotros

齊唱

$\text{♩} = \text{c.} 52-56$  Punto Lento (徐緩地)

3=D 3 | 6. 6 1̇ 6 | 4. 4 7 5 | 3. 3. | 3. 3 3 |

*mf*  
求 主 憐 憫 我， 主 憐 憫 我， 求  
西班牙語 Se - ñor ten pie-dad de no - so - tros, Se -

6. 6 1̇ 6 | 4. 4 7 5 | 1̇. 1̇. | 1̇. 1̇. 1̇ |

主 憐 憫 我， 主 憐 憫 我， 求  
ñor ten pie-dad de no - so - tros, Se -

3. 3 1̇ 6 | #4. 4 6 #5 | 6. 6. | 6. 6.

主 憐 憫 我， 主 憐 憫 我。  
ñor ten pie-dad de no - so - tros.

*f* 4 4 2 2 | 3. 3. | 4 4 2 2 | 3. 3.

基 督 憐 憫 我， 基 督 憐 憫 我，  
Cris - to ten pie-dad, Cris - to ten pie-dad,

教會禮拜：代禱祈求

*rit.* 7 7 7 7 | 3. 3. 3. | *a tempo* 6. 6. 1. 6. | 4. 4. 7. 5. |

基 督 憐 憫 我， 求 主 憐 憫 我， 主 憐  
 Cris - to ten pie - dad, Se - ñor ten pie - dad de no -

3. 3. | 3. 3. 3. | 6. 6. 1. 6. | 4. 4. 7. 5. | 1. 1.

憫 我， 求 主 憐 憫 我， 主 憐 憫 我，  
 so - tros, Se - ñor ten pie - dad de no - so - tros,

*poco rit.* 1. 1. 1. | 3. 3. 3. 3. | 3. 3. 3. 3. | 3. 3. | 3. 3.

求 主 憐 憫 我， 主 憐 憫 我。  
 Se - ñor ten pie - dad de no - so - tros.

路 18:13

拉丁美洲的音樂熱情、豪放，但因被殖民的歷史，在歡樂的背後同時隱藏著無數的悲訴。吟唱時不要被美麗的樂音誤導，因這是出自內心迫切的祈求。

詞：傳統禮儀禱文  
 曲：巴拿馬彌撒曲

SEÑOR TEN PIEDAD  
 Irregular



# In Great Thanksgiving

67

MALATE

MELCHIZEDEK M. SOLIS, 1966

MUTYA LOPEZ SOLIS, 1966

(♩ = c. 92)

1. In great thanks-giv - ing,	O Love Di - vine,	Who from our sor - row
2. In cel - e - bra - tion	of power be-stowed,	We who were sin - ners
3. In ded - i - ca - tion	we give our lives	To heed your bid - ding
4. In ex - al - ta - tion	of Christ our Lord,	Who for the faith - ful

re - deemed us all,	Cleansed of re - gret - ting,
are fol - l'wers bold,	For giv - ing en' - mies
to seek the lost,	To all the hun - gry
true life en - sured,	We laud him Sav - ior,

re - lieved of fear,	We come re - joic - ing	for new life here.
we sing your praise,	With ju - bi - la - tion	love's ban - ner raise.
bring food for feasts,	To fear - bound peo - ple	strength for life's tests.
we teach his way	Of peace with jus - tice,	hope for to - day.

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Romans 12:1

Filipino

CHRISTIAN MISSION AND CONCERN

## Welcome Message

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Rev. Lyim Hong-Tiong a native of southern Taiwan, gained his Bachelor of Engineering degree (1981) but this career was short lived as he felt the call to ministry and went to study theology! After graduating from Tainan Theological College and Seminary he pastored two congregations first as Evangelist and then as PCT ordained minister. Since 1998 Lyim Hong-Tiong has been serving at the PCT General Assembly office up to the present time! First appointment was as Programme Secretary for Campus Ministry and Youth Ministry. During this period he was instrumental in initiating PCT's the Ecumenical Youth Exchange Programme (EYEP) and the I Love Taiwan Mission (ILTM). During the period 2000-2013 he was also in charge of the PCT Faith and Order Committee. In 2005 Lyim Hong-Tiong was appointed to the post of Associate General Secretary of PCT- one of three; during his tenure as AGS he was also responsible for Evangelism and the Research and Development Centre. Having participated in the WCC Leadership Training Institute (LTI) 1989, Urban Rural Mission (URM) and Open Space Technology (OST) in 2002, and the Trainer Training Course of Third Party Neutral in Canada (2007) his passion for social action, justice and peace issues were further ignited and influenced the shaping of his ministry. During the years in PCT GA office Hong-Tiong was also heavily involved in the Disaster Prevention, Response and Reconstruction ministries of the PCT when Taiwan faced the devastating disasters of the 921 Earthquake and later the 88 Morakot Typhoon. In 2013 Lyim Hong-Tiong was elected to his current position as PCT General Secretary and was subsequently re-elected for a second term in 2017. He is married and a father of three adult sons.



Rev. Lyim Hong-Tiong



## Welcome Message

*Lyim Hong-Tiong*

Collin Cowan, President Tsai, Distinguished Guests and Participants,

I greet you in the name of our Lord Jesus Christ. On behalf of the Presbyterian Church in Taiwan (PCT), it is my great privilege and honor to welcome you to Taiwan and to this first meeting of the Taiwan Ecumenical Forum (TEF).

This is a special and happy occasion in the life of the PCT to have you honor us with your presence. This event symbolizes an ecumenical accompaniment of both our church and Taiwan as we meet the challenges facing our nation. In the next days, you will be briefed about these formidable issues. Taiwan is undergoing two transitional justice processes that will fundamentally change Taiwan for the better. We are indebted to President Tsai for making them a top priority of her presidency. The ecumenical family has a rich reservoir of experience and wisdom in dealing with the trauma of the martial law and the genocide of the indigenous peoples. In this meeting we will hear from a few of these experiences so that Taiwan can benefit from their insights and avoid potential pitfalls.

As we meet, Taiwan is experiencing the most severe isolation in its history. We are grateful to have this opportunity to update you. Last month, I was part of a Taiwan Delegation of Non-Governmental Organizations (NGO) that visited the U.S. Government officials and American church representatives in Washington DC and eight international NGOs in New York. I discovered that our situation is not well-known and that the voice of Taiwanese people has yet to be heard and heeded by the international community.

I am immensely grateful to the Steering Group of the TEF for its commitment to accompany the PCT and the people of Taiwan in our ongoing struggle for the right to self-determination and human dignity. In our PCT Confession, we vowed to identify ourselves with the suffering of our people and to be a sign of hope for our society while proclaiming the Good News.

We have been anticipating this meeting with great expectations. We will do our best to make you feel at home. If you are visiting for the first time, we hope your visit will be memorable and that Taiwan and our church can count on you as a new friend.

## President's Greeting

Born in 1956 in Taipei City, Tsai Ing-Wen traces her family roots to Fangshan Township of Pingtung County in southern Taiwan. Growing up at an auto repair shop run by her parents, her family background instilled her with the spirit of small and medium-sized enterprises—professional, dynamic, resilient, and hard working.

Dr. Tsai graduated from National Taiwan University with a Bachelor of Laws degree in 1978. She then studied in the US and the UK, obtaining a Master of Laws degree from Cornell University Law School in 1980 and a Ph.D. in Law from the London School of Economics and Political Science in 1984, specializing in international trade law and competition law.

After finishing her studies and returning to Taiwan, Dr. Tsai served as an associate professor and then a professor in the Department of Law at National Chengchi University (1984-1990), a professor at the Soochow University School of Law (1991-1993), and a professor in the Department of International Business at National Chengchi University (1993-2000).

Dr. Tsai began her tenure on Taiwan's trade negotiation delegation in the late 1980s. By 1990, Taiwan began working on the bid to join the General Agreement on Tariffs and Trade (GATT), eventually gaining admission to the World Trade Organization (WTO) in 2002. She was on the front lines of the process during key negotiations in her capacity as Chief Legal Advisor (1992-2000). She was thus a first-hand witness to this landmark event in the history of Taiwan's economic transformation. In the 1990s, Dr. Tsai also regularly attended Asia-Pacific Economic Cooperation (APEC) meetings, and chaired the Group on Services (GOS) of the Committee on Trade and Investment (CTI).

Beginning in the late 1990s, cross-strait relations experienced several changes. Dr. Tsai served successively as Senior Adviser to the Mainland Affairs Council (1994-1998), Senior Adviser to the National Security Council (1999-2000), and Chairperson of the Mainland Affairs Council (2000-2004), devoting her efforts to the development of cross-strait relations.

Dr. Tsai joined the Democratic Progressive Party (DPP) in 2004 and then became a successful DPP candidate for an at-large seat in the Legislative Yuan (2004-2006). She was appointed to serve as vice premier (2006-2007). After the DPP returned to the opposition, Dr. Tsai was elected DPP chairperson for two successive terms (2008-2010 and 2010-2012), the first woman to chair a major political party in Taiwan. She returned as DPP chairperson in 2014, and continues to serve.

Dr. Tsai represented the DPP in Taiwan's 13th-term presidential election in 2012, becoming Taiwan's first female presidential candidate. She ran again as the DPP candidate in 2016, and was elected as the nation's 14th-term president. The first female head of state in Taiwan's history, Tsai Ing-Wen is also the first female head of state in Asia who was not born into a political family.



President Tsai Ing-Wen



## Opening Remark of the Vice President of Taiwan

Thank you very much, and good morning everyone. First of all, I would like to offer my sincerely apology of being late to give this opening remark. Please accept my sincere apology. I want to thank everyone that has helped organizing this event, members of the Taiwan Ecumenical Forum, Rev. Lyim Hong-Tiong, and everyone from PCT. It is a blessing to be with so many friends and distinguished guests. We know that many of you have traveled a long way to join us. On behalf of our President, Tsai Ing-Wen, government and people of Taiwan, I would like to welcome you to Taiwan and join this very important forum. It is also a blessing in the midst of our hectic everyday lives to step back for a moment so that, together, we can reflect on the past of Taiwan, its place in the global community, and how we can achieve justice and peace for the people of Taiwan and our region.

I believe that many of us here today has witnessed the democratic transformation of Taiwan. Over the past decades, many reformers have devoted their lives for the pursuit of a just, open country. Many of them were driven purely by their belief in democratic values. In the face of indifferences, even resistance, they preserved. They took bold actions, and they never stopped believing in their values. Since taking office, Dr. Tsai Ing-Wen and her team have upheld the same spirit to ensure that our policies will make this country stronger and better.

As the Bible says, be doers of the world and not merely hearers. Our shared values can only find voice in the society if they are reflected in our policies. That is why we have established the Transitional Justice Commission to help us understand and reconcile with our past, bring people together, and unite as a country in an increasingly complex world. But to achieve unity, we must first achieve reconciliation. That's why we have been advocating transitional justice for the families of the victims of the White Terror and the indigenous people, hoping to promote reconciliation and heal wounds. We have also set up the Indigenous Historical Justice and Transitional Justice Committee to insure that indigenous languages and cultures are treated with the respect they deserve and can flourish once again.

Over the past two years, we have been a doer in the pursuit of a more just, inclusive, and transparent society. The challenges we face together as a country require that we all work harder at building consensus. In times like this, we will continue to be doers of the world and not merely hearers. So I want to reiterate that our government is determined to serve God, the democratic way of life, and the 23 million people of Taiwan, and the sustainable development of this country. Being an independent sovereign country, Taiwan has faced a great difficulty in participating international organizations such as the UN, WHO, ICAO, and UNFCCC due to external interference. As a responsible global citizen, Taiwan will continue to work with like-minded countries to safeguard the global co-values of democracy, freedom, human rights, humanitarian action in our open, free pacific region.

It is heartening to see so many of our brothers and sisters here from around the world, and I thank you for showing your support for a democratic Taiwan. As the Bible has encouraged us not to grow weary of doing good, I trust that this forum will harness our shared value and guide us to achieve justice and peace in Taiwan, in our region, and in our world. I wish you all a very successful forum. Let us be doers of the world and stand up for justice. And also my best wishes for your everyday be full of wonders, peace, love, hope, and joy from our Lord Jesus Christ. Thank you very much and God bless you.

## Expectations of Partner Churches

Nov. 28<sup>th</sup> (Wed) 10:00–10:30

### Panel

After studying law at the university, Rev. Kato Makoto graduated from Tokyo Bible Seminary in 1984. Rev. Kato ministers a local church with his wife who is a pastor too. They are parents to two sons and one daughter, they are independent. He has been serving United Church of Christ in Japan (Kyodan) as an Ecumenical Secretary for nine years.



Rev. Kato Makoto

Rev. Wong Ka-Fai is currently the Director of Pastoral Programme and School Chaplain of the Divinity School of Chung Chi College, The Chinese University of Hong Kong. He is also the minister-in-charge of Leung Faat Memorial Church, HKCCCC. Apart from engaging himself in theological education and pastoral ministries, he has taken an active role in ecumenical movement of Hong Kong Churches. He is the Vice-chairman of the executive committee of HKCCCC and the executive member of the Hong Kong Christian Council. At the same time, he is serving in the Board of Directors of Hong Kong Christian Times and Board of Governors of the Alice Ho Miu Ling Nethersole Hospital and the Alice Ho Miu Ling Nethersole Charity Foundation (which has a strong historical ties with CWM).



Rev. Wong Ka-Fai

Rev. Dr. Lee Jae-Cheon is from Korea and currently serves as the General Secretary of the Presbyterian Church in the Republic of Korea (PROK). His long years of experiences in the fields of ministry, special ministries and theological research have been enriched with various ecumenical experiences. As the General Secretary of the PROK, Dr. Lee is intensively engaged in founding new concepts of mission in partnership and the revival of the mainstream churches through theological movement, ministerial movement and youth movement.



Rev. Dr. Lee Jae-Cheon

Bishop Melzar Labuntog, a native of Mindanao, one of the main islands of the Philippines. Served as pastor in local churches for 16 years before being elected as conference minister of Central Mindanao annual conference and served for 6 years in that capacity. In 2010 elected as bishop and assigned to North West Mindanao Jurisdiction, one of the 7 jurisdictions of the UCCP. Last May elected as General Secretary of the UCCP to serve until 2022.



Bishop Melzar Labuntog

## Expectations of Partner Churches

### The expectation of UCCJ

*Makoto Kato*

Japan once occupied Taiwan for fifty years. The UCCJ was born under the presser of Religious Organization Law in 1941 during the World WarII. The government asked UCCJ to send missionaries not only to Taiwan but to each North East Asian country to support the Japanese forces. The UCCJ could not resist that order from the government and persecuted Asian people as a result. This is the black history of UCCJ.

The first consultation between PCT and UCCJ was held in 1984 in Tokyo. At the beginning, Vice Moderator, Kishimoto Yoichi confessed Japanese and UCCJ's sins committed to Taiwan and the Moderator announced forgiveness of past sins of Japan and UCCJ. This is how our consultation started.

This year, Japan had serious natural disasters such as typhoons, heavy rains and earthquakes. PCT encouraged us with prayer and donation. Especially, in Okayama, PCT send carpenters to fix the houses that suffered from heavy rains in cooperation with UCCJ. A village mayor said to me that God sent his angels from Taiwan to our village.

Two weeks ago, we had 16th consultation between PCT and UCCJ in Nagoya. We, Japanese participants had some lectures to learn Taiwan's history just before the consultation started. I realized that some of UCCJ's pastors are eager to learn the relationship between PCT and UCCJ. The UCCJ thanks our Lord for a warm and humane relationship with PCT.

This is what UCCJ is expecting for TEF. Through TEF, we will learn the situation of Taiwan seeking for a warm relationship. I believe this ecumenical forum gives us chances to learn the situation of another Asian countries and our relationship will be more enriched by the grace of Jesus Christ our Lord.



## Expectations of Partner Churches

*Wong Ka-Fai*

Dear Sisters & brothers in Christ,

I'm so glad and honor to extend the warmest greetings to you on behalf of both the Hong Kong Council of the Church of Christ in China and the Hong Kong Christian Council. May the Grace and Peace of God be with you!

The PCT and the HKCCCC have been established a "sister church" relationship for over forty years. Apart from inheriting the Presbyterian traditions, we share much of the characteristics of traditional Chinese Christian Churches. We emphasis much more on ethnic or clan relationships, rather to make effort in dealing with practical issues than theological constructions.

In spite of sharing much commonalities, there are still many different aspects that the HKCCCC and also the churches in HK can learn from PCT, such as the implementation of life education, creation care, gender justice and the making of inclusive church, etc.

As you may know, after more than a century of British colony, China resumed sovereignty over Hong Kong on 1st July, 1997. Over the past twenty years, Hong Kong is said to be continued her way of living under the "One Country, two systems" principle. However, the emphasis and priority are shifting from two systems to One Country obviously. The PRC Government had tighten the control over Hong Kong and the local Government officials and leaders are predominated by the pro-establishment side. As a Hong Kong citizen, I cannot exercise my will through a vote.

So far as I know, Taiwan is also facing the threats from the PRC Government in terms of military, economic and diplomatic influences. No matter we define it as authoritarian or totalitarian, the PRC Government is trying her very best to secure her power over Mainland China, Taiwan, Hong Kong and Macau. By using a huge amount of money to invest in Africa and Latin America, the influence is inevitable. The Belt and Road Initiative, also known as One Belt One Road, as proposed by Chairman Xi Jinping is an attempt to extend China's influences to Central and West Asia, as well as Eastern Europe.

The desire and will of the people should be respected. If the leaders are not acting according to the will of the people, he or she has to step down and be replaced. This is what we treasure in a democratic society. Taiwan has just finished the local elections few days ago and has nicely demonstrated again it is possible for Chinese society (ethnically speaking) to have democracy.

I am convinced that the PCT has played an important role in the process of making a democratic Chinese society possible. The experiences and reflections are very valuable for us to share and learn. Moreover, Taiwan, PCT and the churches in Taiwan are not walking alone. When we, as ecumenical partners, gather together, we can join the fellowship and walking side by side with each other.

The famous quote from *A tale of Two Cities* by Charles Dickens,

It was the best of times, it was the worst of times,  
it was the age of wisdom, it was the age of foolishness,

it was the epoch of belief, it was the epoch of incredulity,  
it was the season of light, it was the season of darkness,  
it was the spring of hope, it was the winter of despair,  
we had everything before us, we had nothing before us

Solidarity is the spirituality for our time! God has called us individually but also collectively. While Elijah was feeling alone and be abandoned by his God, the Lord told him, "I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed him." (1 Kings 19:18) So let us pray to the Lord, "Let a double portion of the spirit be upon me." (2 Kings 2:9) Amen!

## Expectations of Partner Churches

*Lee Jae-Cheon*

Good morning, I am Jae-Cheon Lee from the Presbyterian Church in the Republic of Korea. On behalf of my church, I will like to send my church members' greetings to you. My churches, are many presbyteries and local congregations, are deeply involved in our ecumenical endeavor with the Presbyterian Church in Taiwan, your church, for a long time. We really appreciated our common experiences and our journey together for the God's peace and justice.

The Taiwan Ecumenical Forum (TEF), has the title "Asia Pacific Kairos". And today, Rev. Collin Cowan, delivered the sermon "Walking with Jesus, a Journey of Justice and Peace". I believed that Jesus lives with us, from chaos to kairos. We are in the state of chaos and the future of our world, especially Asia Pacific region, is uncertain. Because justice is violated and peace is broken. Chaos in this world today comes from the big powers who claims the new global order which must be established and maintained by their own hands. So, we called today's world is approaching neo-empire's ear. Just you know that we, 21st century, you know, to the new empire's era. In this world, while the political powers are prevailing and dominating, we try to work together with Jesus for justice and peace.

Asia Pacific Kairos, this title, reminded me on the ecumenical gathering, a couple months ago, my church PROK and another church, held at Jeju Island in Korea. We had the title "Asia Pacific Peace Joint Ecumenical Consultation". At the time, we confirmed a couple of principles for settling down peace and justice in Asia Pacific region and one of them is our journey for peace and justice should start from the peaceful co-exists. Living together in peace should come first for living together in peace so that big powers have to withdraw their big hands from our region. So, living together in peace turn into working together for peace. We hope all our fellow churches and members work together for peace.

And people's solidarity and initiatives would go ahead the government's endeavors. People always come first. God's people who got mission for peace and justice. As disciples of Jesus Christ, we, hand-in-hand, all together, have to serve and work together for the peace and justice. It is a divine order given us in this region, at this moment.

I really appreciated your church, the Ecumenical Forum. It reminds us our primary concern given from God. I will be with you and my church always be with you. Thank you so much.

## Partnership in Mission (UCCP's View of Partnership)

*Bishop Melzar D. Labuntog*

Our story can be traced as far back as 1898 when the American missionaries came to our country. UCCP was formed on May 25, 1948 as a union of five denominational heritages: Presbyterian, Congregationalists, Church of Christ (Disciples), Evangelical United Brethren and Philippine Methodist.

Our Church adopted a Policy Statement on Ecumenical Relations which states: The UCCP is open to the spirit of new ecumenism which goes beyond the traditional denominational lines. This new ecumenism has come out of the Church's ministry in identity and solidarity with the people's struggle for justice, peace, and freedom. Its main objective is the restoration of the individual to full humanhood and the transformation of society to usher in the Kingdom of God. Given this reality partnership to us is mutuality in mission

Our partnership is characterized by what we Filipinos call Mag-kasama. We are all partners (mag-kasama) in God's saving and liberating acts of love, justice and peace in the world. Partners who are in solidarity with and in accompaniment with each other. Mag-kasama entails the value of the other one and a such "walang iwanan – no one is left behind or left in the air. Partnership as Mutuality in Mission.

The UCCP encourages partnership relationships because they promote unity through understanding and cooperation. Partnerships facilitate increased understanding of each partner's situation, needs and concerns.

Partnerships increase the capability of partners to pursue mission by bringing together God's resources. Partnership calls for the sharing of resources and faith-life experiences where partners minister to one another, listen to one another, critique one another and trust one another.


Partnership is based on mutual trust and the recognition of, and respect for, each other's identity. It takes into consideration the indigenous and cultural characteristics of the partner country and its people as well as the structural limitations that may impede the growth of partnership relations.

Partnership demands confession of, and repentance from, personal and ecclesial complicity with the powers of injustice. It implies a confrontation of those principalities and structures that hold back the full reign of God.

Partnership demands broader analysis that leads to shared understanding and perception of the personal and social roots of injustice. This allows for the naming of the power and structures that perpetuate economic injustice and deny basic human rights.

Partnership recognizes that the emergence of people's movements can be signs of a new spirituality active and oriented to the coming of God's reign of justice, righteousness and freedom. This recognition must evolve from experiences of solidarity with the poor and the oppressed.

Partnership should provide opportunities for people to tell their stories of suffering and hope in the context of struggle. It should create a network of committed Christians, linked together by a shared commitment for the evolution of new ministries within the cultural ethos of the poor.



It is in this spirit that we journey together with the PCT in their journey for peace based on justice. The UCCP itself is a product of partnership. It is in the core of its being, it is central in its core values. As long as there is UCCP, there will always be partnership, for we cannot turn back nor turn away from the very essence of our being as a Church.

## Youth Panel

Nov. 28<sup>th</sup> (Wed) 11:00–12:30

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### Structure:

1. Introduction about Youth Pre-meeting and greeting (5min)
2. Ice breaking (5min)
3. Interview—skit (20min)
4. Presentation and short movie about indigenous people's (20min)
5. Presentation and short movie about White Terror Era (20min)
6. Declaration (10min)
7. Sing a song “We are Marching” Leader—Cindy (5min)
8. Prayer (5min)

We invite people to engage in this activity. I am going to read and project out some experiences of different people and land. If you can relate yourself to what I read and project out, please stand up and if you are not able to relate, you may be seated.

1. For example, if you are ordained, please stand up. If you are men, please stand up. If you are women, please stand up.
2. Our people and our land have experienced exploitation, wars and marginalization under the colonial empires.
3. Our people and our land, currently experience being occupied by foreign powers.
4. We are indigenous people who have been neglected by the wider society and have gone through the period of negligence.
5. We are called to journey together with the PCT in pursuit of justice and peace for the people of Taiwan and the Asia-Pacific.
6. We transcend boundaries and geographical locations to attend Taiwan Ecumenical Forum and stand with their visions, actions, and missions.
7. We envision a world which will experience peace, love and justice where every human being will be equal in spite of different cultures and traditions.
8. We share and learn from each other about their particular observations, feelings, needs, and requests about life in Taiwan and Asia-Pacific encounter.
9. We build mutual trust, mutual recognition, mutual respect, and mutual love among one another.
10. We address common issues, problems and concerns among our brothers and sisters in this world including all the creatures, avoiding one-sided, offensive, and exclusive language, speeches, motives and actions.

Dear brothers and sisters, now we may feel that we are people who have experienced different experiences, feelings, needs, and requests in this world. However, we still have the same experiences in common – to do God's mission s together in the pursuit of love, peace and justice in this world.



## Prayer of commitment

Lift up our hearts  
To give thanks and praise,  
To respond to your call,  
To live out the Good News  
And to be salt and light in the world.

**All: So that together, we can say:**

**Hallowed be your name.**

Give us the courage  
To pursue peace,  
To act for justice,  
To work for freedom  
And to prepare the way of God.

**All: So that together, we can say:**

**Your kingdom come, Your will be done, on earth as in heaven.**

Challenge and inspire us  
To live simply,  
To share what we have,  
To offer hospitality  
And to welcome strangers.

**All: So that together, we can say:**

**Give us today our daily bread.**

Give us the wisdom  
To be open to questions,  
To recognise our failings and our gifts,  
To seek unity  
And to rejoice in your image in others.

**All: So that together, we can say:**

**Forgive us our sins**

**As we forgive those who sin against us.**

**Lead us not into temptation**

**But deliver us from evil.**

May we know the love of God,  
Grow in the likeness of Christ  
And be open to the Spirit.

**All: For yours is the Kingdom, the power and the glory**

**Now and forever more. Amen.**

## ECUMENICAL YOUTH'S DECLARATION

27 November 2018  
Hsinchu, Taiwan

On the 27th of November 2018, we, 40 young people from Asia, Pacific and Europe gathered together in PCT Presbyterian Bible College, Hsinchu, Taiwan to deliberate and reflect on the youth's perspective on the theme, "*Prophetic call to journey together with the PCT in pursuit of justice and peace for the people of Taiwan and the Asia-Pacific*".

During the youth pre-meeting, we learned about:

- (1) Taiwan's International Status
- (2) Taiwan Indigenous Peoples' Transitional Justice
- (3) Transitional Justice of White Terror Era and 228

We shared our diverse perspectives and tried to relate and connect with our own contexts. As a form of output and symbol of commitment towards the plight of the peoples of Taiwan, we crafted and affirmed an Ecumenical Youth's Declaration.

### **ECUMENICAL YOUTH'S DECLARATION IN RESPONSE TO THE PROPHETIC CALL TO JOURNEY WITH THE PCT IN PURSUIT OF JUSTICE AND PEACE FOR THE PEOPLE OF TAIWAN AND THE ASIA-PACIFIC**

**WHEREAS**, we recognize the socio-political and cultural issues that confront Taiwan regarding its international status;

**WHEREAS**, we sympathize with the Taiwanese peoples' desire to be recognized as Taiwanese people with their own national identity;

**WHEREAS**, we believe that the churches have a role to play in restoring and promoting justice and peace for the indigenous peoples of Taiwan;

**WHEREAS**, we see the similarities between the issues of our own countries and those of Taiwan;

**WHEREAS**, we believe that every story of the oppressed communities should be spoken out and be celebrated by every nation;


**WHEREAS**, we recognize that our history should be viewed through the eye of the marginalized, isolated, and neglected (the least, the last, and the lost);

**WHEREAS**, we recognize that there is a need for all the young people to collectively work and play a prophetic role in the pursuit for justice and peace;

### **NOW THEREFORE BE IT RESOLVED, AS IT IS HEREBY RESOLVED:**

**THAT**, we encourage the wider church community to speak out Taiwan is an independent country and share solidarity to the Taiwanese people and their suffering;





**THAT**, we call on the churches and ecumenical organizations to increase the number of opportunities for exchange programs and missions to raise awareness regarding the issues in Taiwan;

**THAT**, we encourage indigenous peoples of Taiwan to come together, to allow a stronger and more powerful impact in the transitional justice process;

**THAT**, we promote education to change every nation's perspective towards indigenous peoples and ways of life of indigenous communities;

**THAT**, we push for formations in various levels that are pursuing and advocating our prophetic call for transitional justice;

**THAT**, we advocate for safe spaces in churches, communities and societies for everyone to peacefully discuss issues concerning peace and justice;

**THAT**, we challenge the churches, including the PCT, to listen to and act upon the prophetic voices of young people with regard to their radical solidarity with the peoples facing racial, religious, socio-economic, sexual, and gender-based discrimination.

**BE IT FINALLY RESOLVED, AS IT IS HEREBY RESOLVED, THAT**, we encourage everyone in the Taiwan Ecumenical Forum to affirm and share this message so that this may reach the wider international community.

**AFFIRMED**

The delegates of the  
TEF Youth Pre-Meeting  
on 27 November 2018  
at Presbyterian Bible College, Hsinchu, Taiwan.

## Contextual Bible Study

Transitional Justice: Indigenous Peoples' Testimonies

Nov. 28<sup>th</sup> (Wed) 14:00–15:30

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### Speaker

Rev. Omi Wilang is a native of Taiwan and a son of the Tayal indigenous people; his hometown is in the indigenous village of Qara locatd near the Gogan river. Called to serve the Lord Omi Wilang went to study at Yushan Theological College and Seminary (YSTCS) in Hualien, a PCT institution that specializes in the training of indigenous ministers and church leaders. Following graduation Omi pastored three different Tayal congregations of PCT before being appointed to his current positions as PCT Programme Secretary for Indigenous Ministries. Deeply passionate about the current state and future of his own people as well as all the other indigenous tribes of Taiwan he became actively involved in Indigenous Rights both in and outside the church circles. Over the past almost two decades he has held positions such as Secretary General of the Indigenous Peoples Action Coalition of Taiwan (IPACT) and Atayal Tribe Council (ATC), Advisor to the Council of Indigenous Peoples (CIP), Director of the Defence Initiative of Smangus Giant Ancient Trees, and Tayal Tribe Sustainable Development Association so on; and he is a familiar face and voice on the mass media of Taiwan. An indication of his dedication and commitment Omi Wilang in 2016 was invited to be a member of the Taiwan Presidential Office Historical Justice and Transitional Justice Commission for the Indigenous People.



Rev. Omi Wilang

## Testimony 1

Pusin Tali, born in 1955 in Taoyuan, a son of Tayal tribe. In 1981, he graduated from Yu-Shan Theological Seminary and College with Bachelor degree in Theology. In 2008, he was given his Ph. D in Theology from the Association of Theological Schools in South East Asia, ATSSEA. Pusin has been a faculty member of Yu-Shan Theological Seminary and College since 1992. Since then, he has been involved in the seminary administration as well as academic development. He became the Principle of the seminary in 2002. He's also the moderator of PCT for the year from 2012 to 2013. Apart from his engagement with PCT, he is very active in promoting rights of indigenous people in Taiwan. Currently, he serves as the convener of committee promoting "Unite Nation Declaration on the Rights of Indigenous Peoples" as one of his commitment to improve rights for indigenous people in Taiwan.



Rev. Dr. Pusin Tali

## Testimony 2

Rev. Ljegean Tudalimaw belongs to Paiwan tribe. Her other half is Kualj Tjaljimaraw and they raised a daughter and a son, both are grown-up. Ljegean studied in Yushan Theological College and Seminary right after graduation from high school. She has been serving Paiwan churches since the age of 23. The Paiwan Presbytery responded to the call of the General Assembly to a stronger Women's Ministry in 1994 by calling her to be Secretary for Women's Ministry in the Presbytery--the first in all PCT presbyteries. She has since then devoted herself to empowering women in the indigenous tribes. And she has pursued further masters and doctoral studies to empower herself to serve more effectively as well. She has been elected as General Secretary of the Paiwan Presbytery since 2017.



Rev. Ljegean Tudalimaw

# The Meaning of the Loss and Recovery of Taiwan Indigenous People's Traditional Lands: The Practical Experiences of 400-Year Colonization and Transitional Justice for Taiwan Indigenous Decolonization

*Omi Wilang*

## Abstract

It is not like any empires and modern countries. Taiwan indigenous people has developed a regime which never takes over others' land and population. Even if Taiwan Indigenous People are formed and geographically connected by tribal communities, the formation and annexation of the national regimes have never happened in the Taiwan indigenous history. This pattern of history making process is the same as Austronesians. Austronesian people, who had travelled from Taiwan to Pacific islands, are finally rooted there and live in a way that the diversified modes of indigenous communities can exist. The indigenous living modes of social communities has never developed into a unified and imperial nation.

However, located in a major crossroad of critical intersection of East Asia countries, Taiwan, called "Formosa", has been controlled and dominated by those Western sea countries for East Asia commercial trades, such as the Netherlands, and Spain. Unfortunately, Taiwan gradually became a "prey" in the eyes of Japan and Western empires. In nineteenth century, after Japan had experienced "the Meiji Restoration", Japan became aggressive to invade Taiwan as the same as those Western empires in order to prove how Japanese Empire had been developed and innovated. By many cruel attacks, Japan had eliminated all the resistance from Taiwan Indigenous People, and finally took over the island.

The life style of Taiwan Indigenous Peoples is rooted and connected with this lands. Compared with the empires, which have a strong intention of doing exploitation over others', Taiwan indigenous people felt exploited, assimilated, and colonized. Under the ruling of capitalist countries, the oppression of Taiwan Indigenous People became an inward force to liberate the situation of the unfair colonization. The inward force doesn't become a power dominance; however, it becomes a liberation power over inequality among the oppressed and the marginalized. Due to the faith, Taiwan Indigenous Peoples believe in the idea that God made them in his image, and blessed them with distinguished languages and cultures, so that we can share the same dignity with other creation. We hope Taiwan, our country, can be restored by the righteousness, mercy, and love of the Kingdom of God.

Taiwan has experienced three phases of China's colonization. First of all, it is about Qing regime of China. Taiwan is blessed with the fertile production, such as corps, sugar, and camphor; therefore, after seventeenth century, the good condition of the agricultural industries attracts lots of immigrants from China to farm the island. Starting from eighteenth centuries, China started to effectively control and invade the lands of Taiwan indigenous people, which are ranged from the central mountain area of Taiwan to eastern parts of Taiwan. When it comes to the second phase, it's the period of Republic of China. To Taiwan indigenous people, the ruling of its regime is second colonization, then we have third phase: the obvious threats of the cross-strait country, People's Republic of China. Nowadays, China intends to merge Taiwan as their territory, and take Taiwan as a frontline in Asia Pacific area. China's imperial-like regime can be regarded to be a "re-colonizing" process in Taiwan. China intends to "swallow up" Taiwan and makes Taiwan to be a warning to the world in order to display how powerful it is in the global relation. Its political policy of unification and

mono-state critically oppresses human rights, and forbid the freedom of speech, religion, people's gathering and cultural expression. China regime itself is a great threat to Taiwan Indigenous People when those Indigenous people would like to transform their past marginalized and oppressed experiences into a driving force to recover the Kingdom of God.

As a country, with whom God is pleased, Taiwan is eager to build up a mutual relation with other countries, and share the common good in the world, searching for the peace, protecting the lands God has given to them. To us, the urgent work is to preserve democracy, freedom and human rights in the world for the stability of East Asia. It cannot be done by Taiwan itself. The accomplishment of the work will be achieved by the power of the social justice of the ecumenical world.

For healing the pains and removing the conflicts caused by the past regimes, Taiwan is actively seeking justice and reconciliation. Through expectation from Taiwanese people, President Tsai In-Wen launches the project of "Transitional Justice". The aim of Transitional Justice is to uncover the history repression under the former Kuomintang (KMT) regime. The project is not only for Taiwanese people, but also for Taiwan indigenous people. Over 400 years, how Taiwan indigenous people has been critically mistreated and colonized can be re-examined again and specially handled in order to seek for their own rights, which have been lost. The project of Transitional Justice is expected to heal and recover the broken relationship between nature and human beings, between peoples, and between God and human beings. The project is expected to be done not only in Taiwan, but also all over the world.

#### **A. Prelude**

(My name is Omi Wilang. My hometown is in Qara indigenous village, which is located in Gogan river area. Wilang Hayung is my father. K'Buta is the great ancestor of all Tayal generation.) The above is a short introduction that I shared in my mother tongue. If we start to get acquainted with a "tayal" (a person), we can understand that all generation of Tayal are connected with lands and nature.

In the late nineteenth centuries, my tribe, like many Taiwan indigenous people, were severely attacked by the military invasion of Qing Empire, China. Afterward, continuing attacks came from Japan Empire. My tribal people fought against Japanese invasion and sacrificed their lives. Unfortunately, even if Japan Empire retreated away from Taiwan, the following regime, Republic of "China", received Taiwan as their own territory in the name of "glorious recovery" and "father land"; however, ironically, when it came to Taiwan, Republic of China used military forces and threats to repress Taiwanese people and Taiwan indigenous people. At first, although Taiwanese people were willing to deal with this issue in peaceful way, the response turned out to be a bloody massacre. Taiwan indigenous elites also proposed their petition for "autonomy" and "land rights"; however, those elites are executed by the government. Finally, Taiwan indigenous people reluctantly accepted that "foreign" regime, but we never bow our knees to them.

After he proposed a petition for the residents of Bngciq village, Lisin Watan, a Tayal elite who was executed by "China" government, had said, "We have "glorious recovery" in Taiwan. Now, it is the time for our people, who was driven away by Japan Empire, to return back to our lands in the memory of our ancestor. Otherwise, what's the meaning of the glorious recovery?"

Every year, we celebrate "Taiwan Glorious Recovery Day" on 25th October, in Taiwan. However, to Taiwan indigenous people, our lands has not "gloriously" returned, and then it gets worse. Our lands are extremely exploited. Sadly, those indigenous elites, who were advocates for the indigenous rights, were cruelly killed by that foreign colonizing "immigrants". What they call "glorious recovery" is truly a "painful affliction".

Until now, our land rights are not “gloriously” returned. Invasion is continuing today. For those indigenous elites, before the justice for land rights are successfully fulfilled, “Taiwan Glorious Recovery Day” is still “Painful Affliction Day” to Taiwan indigenous people. Today, we have Tayal Ethnicity Council. It is an action for reminding people that we shall remember those who were willing to lose their lives and efforts on our rights. Moreover, we shall remember to call for land justice in the pursuit of the recovery of indigenous people’s lands. That’s the real “glorious recovery” to us.

When Taiwan Indigenous People encounter the oppression, they haven’t done the same things as the oppressors had done. All they want to do is to illuminate the inequality of power relation caused by colonization. In the past 100 years, Taiwan has experienced the process of modernization, Taiwan Indigenous People and Han Taiwanese people become a common community through colonization and immigration, simultaneously experiencing the authoritarian regime of KMT, rapid development of Taiwan economy, and the movement of democratization. After the ending of martial law regime, constitutionally reformed by Legislative Yuan, Taiwan, a newly- transformed sovereignty, can have its own presidential and parliament election by its own people. To Indigenous People, the name rectification and basic rights can be protected. However, in 1996, during the first direct presidential election, China had fired ballistic missiles to Taiwan, threatening us by its military power in order to “swallow up” Taiwan. No matter how good or bad, this vicious action of China made all Taiwan residents bound together as a “common community”. On 9th October, 1999, I participated in an event held in Lanyu (Orchid Island) where a Taiwan indigenous group co-signed “Agreement on New Partnership between Taiwan Indigenous People and Taiwan Government” with DPP presidential candidate Chen Shui-Bian. There are seven issues included inside the agreement:

1. Recognizing the nature of Taiwan Indigenous People’s Sovereignty
2. Promoting Taiwan Indigenous People’s autonomy
3. Concluding the land treaty with Taiwan Indigenous People
4. Rectifying the traditional names of Taiwan Indigenous tribes and mountains and rivers
5. Restoring tribal lands and traditional territories
6. Restoring the natural resource in development of ethnic autonomy
7. Electing indigenous members of Parliament not by democratic voting, but by ethnic assembly.

After his presidential inauguration, President Chen Shui-Bian actively promoted “Agreement on New Partnership” (“Agreement” mentioned below). In 2000, on the day of The Universal Declaration of Human Rights, Tayal people established their own ethnic assembly, reminding Tayal people not to forget the sacrifices and efforts made by their forerunners, who lost their life for the indigenous rights, and go forward on the road of the “new partnership”. In 2002, President Chen, as a representative of Taiwan government, started to re-confirm “Agreement” with Taiwan Indigenous People in traditional way, tribe by tribe. By this agreement, there were some practical plans offered. Furthermore, in 2005, according to “Agreement” and the draft of United Nations Declaration on the Rights of Indigenous Peoples, the Indigenous Peoples Basic Act were formulated. In 2016, after Tsai was elected as the President of Taiwan, on “Taiwan Indigenous People’s Day”, she, as the representative of Taiwan government, officially and publicly apologized for the wrongdoings and the injustice made by the past government. Even if Taiwan indigenous people face the narrow nationalism from China, and the continuing threats to Taiwan democracy, Taiwan indigenous people are always the advocates for Transitional Justice, the restoration of the ethnic dignity, rights, and position, the recognition of prior rights on traditional territories, and nature sovereignty of indigenous people, here and now. As the member of “qutux niqan” (common community), Taiwan Indigenous People are seeking for “Sbalay” (Truth) and reconciliation in association with Taiwan government for achieving Taiwan sovereignty, East Asia

regional peace and world justice.

## **B. Relationship between Indigenous People of Taiwan and the Land**

To indigenous peoples, to part with the land and its trees, plants, flowers, streams, mountains, and coasts, which are the sources of the indigenous culture, is to cut off their connection with Mother Nature. In this way, indigenous peoples can no longer be who they were. This is also why, in recent years, indigenous peoples all around the world have been standing up to defend and fight for their lands in all kinds of ways. And the process of defending and fighting brings moments of awakening and self identification. Jose R. Martinez Caobo, the Special Rapporteur of UN emphasized, “It is essential to know and understand the deeply spiritual special relationship between indigenous peoples and their land as basic to their existence as such and to all their beliefs, customs, traditions and culture . . . land is not merely a possession and a means of production . . . Their land is not a commodity which can be acquired, but a material element to be enjoyed freely”.

This is how theologian Walter Brueggemann defines the profound theological meaning of the land. “The land is more than space and domain. It is not just a stage for human history, it is also the place where we listen to the Word of God and where He made His covenant with us. It is a place for the misplaced souls to stop wandering, to be comforted and restored with strength so as to start pursuing their dreams.” From a biblical point of view, it is impossible to understand men without keeping the land in mind. Men cannot survive without the land. On the other and, the land is a place for stories, a gift from God. It shall not become possession of the greedy or be mistreated at will. Indigenous peoples often depend on myths and legends of people and their vivid, inseparable relationship with the Land to determine the ownership of a land, instead of cold, lifeless certificates.

In 1544, when Portuguese sailors sailed pass Taiwan, they shouted in wonder “Ilha Formosa! (The beautiful island!)” In the General History of Taiwan, the author Lian Heng wrote, “There were no history in Taiwan. The Dutch started it, Zheng regime built it, and the Qing dynasty enhanced it.” Su Beng, the famous pro-independence activist of Taiwan, once mentioned in his work, Taiwan’s 400 Year History, that the indigenous peoples of Taiwan has no written language; thus, they haven’t preserved a written history of the prehistoric age. It is ridiculous and ignorant to define the history of Taiwan and the indigenous peoples here from the viewpoint of colonizers. There have been inhabitants here since the Upper Paleolithic age (about 10-50 thousand years ago). Based on modern researches of linguistics, archeology and cultural anthropology, indigenous peoples of Taiwan has lived here for about 8000 years before the Han immigrants came in the 17th century. One way or another, the history of Taiwan and the span of time that the indigenous people has lived here are far more than 400 years.

## **C. A History of the Robbery of Land and the Defense of Indigenous Peoples**

### **1. The Qing Dynasty**

The Dutch used treaties to take the land from indigenous peoples. The Qing dynasty simply took terra nullius as their own. For the Land within their control, they took it as “the Emperor’s land”. As for the remote eastern and central mountain land they could not control, they called it and its residents barbarous. In the Botan Tribe Incident, the Japanese attacked an indigenous tribe in the South and signed a truce agreement directly with the indigenous people instead of the Qing dynasty. After 1857, Liu Mingchuan, used military force to suppress indigenous peoples to gain control of eastern Taiwan. Indigenous peoples fight with the price of blood. The first expansion failed. In 1878, Liu sent Qing navy to take the eastern coasts and slaughter the

Amis around the Harbor. He also set fires to eliminate the Sakizaya tribe. Since then, Han people swarmed into Cilai area. However, they did not gain full control of the indigenous territories east to the Central Mountain Range.

In 1895, Taiwan was given to Japan by the Qing dynasty. When the Qing dynasty negotiated with Japan, they mentioned that the land east of the Central Mountain Range was not in their control. Japanese dismissed their concern and said they will take care of it. At first, Japan used a policy of control through conciliation, while initiating surveys and detection of the indigenous land and peoples. After they gained control of Han people in the western plains, they used force to expand onto the east based on the territorial lines drawn by the Qing dynasty. There were two projects to “civilize the aboriginals” between 1905-1914. They were bloody invasions with brute force. Indigenous peoples fought bravely, but their land was eventually lost. However, the counter-attacks of indigenous peoples did not stop until the mid 1930’s.

During Japanese colonization, the indigenous traditional territories were included as the governmental land of Japan with little reserved for the indigenous peoples to farm. Japanese regime moved the tribal villages and the people out of their inherited land, while they did not prohibit hunting.

## 2. ROC Regime

After the ROC regime ruled by KMT received Taiwan from Japan, they did not return any land that was made “governmental”. As for private land, they asked for evidence from people who claimed ownership. The idea of private ownership has never existed in the indigenous culture. The indigenous territories were distributed to governmental agencies and state-run corporations. However, the local people defended their own land. They did not give up their traditional territories that they have inherited.

Following the petition mentioned in the prelude of the residents of Bngciq village, Lisin Watan, a Tayal elite, for the return of their land, the indigenous peoples of Taiwan started advocating for rectification of names, indigenous autonomy, and returning of the land. In the 1990s, we proposed the idea that indigenous peoples of Taiwan have natural sovereignty of the land. We demanded that the government establish a quasi state-to-state, new partnership with indigenous peoples that is equal and reciprocal. In December 10th, 2000, The Tayal established the Assembly of Tayal Nation and announced the Declaration of Land of Tayal People. They appealed that their land before colonization to be returned and reemphasized that they have never gave up on their land despite that it was taken from them. The four pillars of the Declaration are as follows:

#1: It is factual that Tayal people has establish autonomy on their land long ago and that they have never admitted any outside regime.

#2: The Qing dynasty and the Japanese regime both agreed that Tayal people were not their citizens and admitted the existence of “barbarous” land during the handover of Taiwan.

#3: After the Treaty of San Francisco came into effect, it is rightful that the land once occupied by the Japanese shall be returned to its original owner, Tayal people, immediately.

#4: The fact shall be acknowledged that the government has invaded the indigenous land and colonized the indigenous people.

After the ruling of several regimes, Tayal people has manifested their subjectivity. They did not yield to any outside regimes, nor did they give up their sovereign power of the traditional territories. Even now, they are still fighting in diverse ways to defend and guard their land.



### 3. People's Republic of China (PRC)

The indigenous movements have blossomed in Taiwan in the 1980s, emphasizing that the owners of Taiwan are indigenous peoples, not Chinese people. PRC falsely claimed that Taiwan has been part of China since ancient times and that people from both sides of the Strait are of the same ethnicity and culture. They try to use these narratives to claim rightful ownership of Taiwan. Note that these narratives bear a significant similarity with the narratives of the authoritarian KMT. KMT did not admit the subjectivity of indigenous peoples, but try to assimilate them as “fellow citizens”. Indigenous peoples did not have their name rectified and their rights and status restored until the 1990s when President Lee Teng-Hui initiated the democratic reform. This was when Taiwan was finally acknowledged as a country of cultural and ethnic pluralities and waved goodbye to monoculture and Han nationalism.

Both ROC and PRC hold Han nationalism that is parochial and self-centered as their core ideology. Just as the lyrics of the National Flag Anthem of ROC says, “Descendants of Yan and Huang (the mythical forefathers of Han people), to be the heroes of East Asia”, both regimes has tried to eliminate internal diversity and expand their ethnic territory. In recent years, the PRC has used its massive labor force, gigantic market, and the totalitarian control of capital as their leverage to trade with the U.S. led western countries. They have grown rapidly and become the second largest economic entity in the world. With their dream of reviving Chinese culture and establishing a chauvinistic Chinese great power, they have expanded their military, tried to eliminate the autonomy of Taiwan which has been a fact, and include the Southern Sea as their territorial water. With the last one, the PRC tried to challenge the international order as a beginning to expand and invade. Within its border, the PRC has harmed the freedom of its people by suppressing every single voice of disagreement.

After the democratic reform, the peoples in Taiwan has formed a community of shared future. Through admitting A New Partnership Between the Indigenous Peoples and the Government of Taiwan, our government has acknowledged the natural sovereignty of indigenous peoples. As a result, it has become the most vital task for the people of Taiwan to protect this island that is the legacy of the indigenous peoples.

#### D. Practical experiences and meanings of contemporary decolonization

“The indigenous people that we know was a group of people who was born before the birth of any modern nation. They had long history of interaction with the nature and accumulated tremendous amount of knowledge about environment and a very unique cultural feature was shaped. And yet, when a nation came, it began to plunder natural resources in this island, such as buckskins, tea and camphor. They nationalized those resources that used to be shared with each indigenous tribe, occupied forest areas, hunting fields, grazing lands, and lands for rotating cultivation. They even cast indigenous people away from their own land causing indigenous people gradually losing their living spaces.”

For indigenous people, 400 years of development in Taiwan, was the history of losing their livings spaces. What they have now are the lands that are located at the remote areas for development. Indigenous became marginalized people in the society for they lost their homeplace or, began to detach from their homeplace and themselves. The Indigenous Land Right Movement is a movement of regaining homeplace.

Indigenous traditional territory is a land space for living and survival. Therefore, while the territory was invaded by outsiders, we stood up and fought against it in order to protect our home. Although we were forced to be ruled by outsiders and yet, inside of our hearts, we did not surrender. We did not forget the value and

spiritual culture which was closely connected with our traditional territory.

For 400 years, indigenous people in Taiwan never stop trying their best to protect their lands, just like what the slogan in the 3rd Indigenous Land Movement that took place in 1993 described, “Against the invasion, struggling to survive and return my land.” It was until the end of 20th century, the appeal of restoring the rights of traditional territory began to be heard by the democratic government and then, to be officially acknowledged in the Indigenous Peoples Basic Law in 2005.

In the whole process, the indigenous people interacted with Christianity and to rethink the journey of realization for decolonization. Tayal tribe practiced space decolonization in their daily lives. They began the new constructing actions for subjectivity space and took the experience of interacting with Christianity as the foundation to present and interpret our views toward “decolonization”.

While we were trying to fight against colonized space and seeking for survival development, we also tried to carry forward knowledge and space of self-identity. Through recreating and practicing the traditional “Sbalay” (reconciliation) culture and rituals, we tried to turn the passive resistance to proactive invitation for reconciliation in order to interpret the contemporary meaning of colonization. In the ethnical relationship, we seek reconciliation and co-existence. In unequal power relationship in terms of running the country, we seek for the process of restoration and hope for a mutual equal benefit relationship in order to reach the transitional justice. In the aspect of ecumenical interactions, we hope to continue to interpret the meaning and values of our long-term struggles by having reflective dialogues from a wider scope of decolonization and substantial relationship between human and the nature.

When facing two evil powers, the communist regime and the Chinese imperialism, the indigenous reflects its colonized experience and hope to propose methods of how to build up a space to “share and co-own” Taiwan. This became the goal to be achieved for the indigenous movement. Such proposal is not only echoed with the proposal of “New Partnership between the Indigenous Peoples and Taiwanese Government” which indigenous peoples cited from the initiative of international indigenous rights, but also to create its authentic, creative, diversified cultural indigenous people and Taiwanese identities in the actions of continuing decolonized space.

The principle of liberating unequal power relationship among people and to share with each other shall extend to Taiwan and its neighboring countries, especially to the peace development in the region. Taiwan as being the major water channel for ancient Austronesian migration and trade, indigenous people strongly support the peace deals that Taiwan proposed with countries in the area of the China Sea and South China Sea. Cooperation replaced occupation and environmental sustainability replaced resources competition.

Lands that have been polluted by the arrogance of those who are privileged and oppressors will become the evil living hell. And yet, there’s God’s redemption and promises. God’s sacred creation is for all human being to share the nutrition came from the earth. There’s no difference of class and ethnic groups in God’s creation.

## **E. Conclusion**

“Taiwan” is part of God’s wonderful creation. When God was creating the world, as what the Bible described, “God saw it was good”. That means since God is perfect, what has been done in God’s hand would also be perfect. However, due to human’s sin, human being misused many gifts that God granted. Because of selfishness, greed and arrogance, Taiwan, this beautiful garden, suffered tremendous damage and yet,



experienced countless grace of renewal and liberation at the same time.

In the early time, Taiwan was called “Ilha Formosa”, the beautiful island. The modesty, kindness and diligent Taiwanese, was trying to restore the beautiful face of Taiwan that God created step by step. And yet, foreign colonial rulers took every means to secure their ruling powers and enjoyed what they grabbed wastefully which forced Taiwan fall into a sad period of history. While trying to restore the goodness that it used to have, Taiwan also facing challenges came from the old and new colonization.

God is just, merciful and compassionate. God understands our pains. God sees the oppressions that Taiwanese is facing, just like when Jesus saw sisters of Lazarus were weeping for Lazarus’ death, Jesus also cried for he also felt the pain from these two sisters. Jesus placed himself in the position of those who’re suffering and stood with them. We believe that Lord Jesus Christ is the maker of history and his love never changed. Out of his compassion, Jesus Christ embraced suffering indigenous and Taiwanese. He cried with us. He’s willing to join us in the process of restoring the dignity and the country that Taiwan should be.

Although Taiwan now is facing the threat of annexation from China and yet, it shall continue to hold the self-expectation to become a country with love, justice and compassion. It shall be a country to build up the relationship of mutual sharing with its neighbors and the world and to seek peace and be the guardian of God’s creation. The most important mission for this country is to stand firm and solid in protecting the universal value of human rights, democracy and liberty as well as to maintain the freedom and peace in the region of East Asia and the whole world. This mission can not be achieved by Taiwan itself. It can only be achieved by the power of international social justice that comes from working together with international communities.

# The Indigenous Paradise Lost

*Pusin Tali*

## 1. Our Land, Our Paradise

The indigenous peoples of Taiwan are cheerful and easily satisfied. As long as there is land to plow, land to grow cereals, millet, sweet potatoes, taros, and upland rice that can feed the family, we are contented. For different farm works, we created different rituals with religious meaning to show our gratitude for the land and contentment toward life. We created the Song of Plowing, the Song of Sowing, and the Harvest Ceremony, when an entire village of Amis people join together to celebrate harvest. For us, there lies great happiness.

Winter is the time for hunting, a time for men to prove their “manliness”. Every tribe and clan has their own hunting ground within their traditional territories. Trespassing on other’s territory often means war. War between two tribes. To the indigenous peoples of Taiwan, hunting is rather a group activity than an individual one. An outing usually takes about 10 days. When hunters return with fruitful results, they sing Malastapang, the Song of Exploits, when they come near the village. Upon hearing their voices, women, children, and the elderly in the village would respond gladly with the same song. The land that is our traditional territories provides us with physical abundance. Abundance brings contentment and happiness. Our tribes are located in the mountains, in the wood. This mountainous land is our paradise.

Indigenous peoples coexist with the land. More specifically, we coexist with the mountain and the sea. There is a Taiwanese saying that mountain tribes feed on the mountain, ocean tribes feed on the sea. As such, there is no survival for us without the land, the mountains, and the ocean. They mean the world to us. Our land is our world and our paradise.


For the indigenous people of Taiwan, no world is true without mountains. No world is good without the land. No world is beautiful without the water. They compose the paradise that bears life and they are the source that streams meaningfulness and enrichment.

## 2. Our Paradise Lost

For us, the definition of paradise is plain and simple. Living in the mountains or by the sea, on a land of our own, brings great satisfaction to our hearts. There is no denial that mountains, forests, and coastal lands are our traditional territories. They are the cradle of the resources that grow life. They are our paradise.

However, this paradise with thousands of years of history was lost. It was devastated under the governance of Japan since 1895, under the ROC regime after their retreat to Taiwan. After they lost China to the Chinese Communist Party, the ROC regime took over Taiwan along with all its political, economic, and physical resources and established their foundation here, in hope of retaking China one day. The needs and the survival of indigenous peoples have no place in their plan.

Without a single contract, without offering to purchase, without even a chance to bargain, our traditional territories were taken from us and became “National Parks” under Forestry Bureau, while we became confined within the Indigenous Reserved Land designated by the ROC regime itself. As for the tribal villages located in



the traditional territories, all of them were forced to relocate. Under the ROC regime, indigenous peoples lost their traditional territories, their land, their paradise.

In 1925, Japanese government conducted a land survey to map the living area of indigenous peoples during Japanese colonization. The acreage of our land was 1.66 million hectare according to the survey. And this number did not include remote mountain land where Japanese could not reach. The acreage of the Indigenous Reserved Land today is 240 thousand hectare. We have been robbed by the government.

As little as the Reserved Land already is, different groups have come and encroached upon it - the Ministry of National Defense, NTU experimental forest, mining companies, Taiwan Sugar Corporation, Taiwan Power Company, the Tourist Bureau. Indigenous peoples were robbed again of the Reserved Land. That was why we had to flock into the city to look for jobs in the past four, five decades. We had to survive.

Our paradise was lost long ago. It has been a recurring tragedy. In March, 6th, 1985, the Office of Xindian City announced their plan of razing an indigenous community in Xindian without any previous notice or proposed plan to relocate the residents. These words were the reply and protest of the indigenous residents: “We lost our homeland in the East. Back in Hualien and Taitung, not even remote mountain land was reserved for us. So we ended up here, on the urban fringe, as poorly-paid labour of the society. And today, we can’t even keep this new place that we built with our own hands, a place we can rest among daily toil and drudgery. We are the original inhabitants of Taiwan. Yet now, we are driven from one place to another, impoverished and restless. Is this fair?”

### **The Indigenous Land Rights Movement**

Our traditional territories were taken from us, chunk by chunk. The feeling of tragedy was overwhelmed by the rage against systematic deprivation. In July 11th, PCT Taiwan formalized the Indigenous Land Rights Movement Alliance. With Pastor Chung-Hsin Wang as the director, this Alliance launched the first Indigenous Land Rights Movement in August 17th, and the second one in September 27th, 1989 in Taipei.

In the Joint Statement of the Indigenous Land Rights Movement it was written, “The indigenous peoples of Taiwan have lived on this land as the first inhabitants. Our rights to this land is definite and prior. However, Han immigrants took our land with trickery. Different regimes took our land by force. They shall render...” This statement manifested the goal of the Indigenous Land Rights Movements, which is to take back what once belonged to indigenous peoples. Without the land, our souls were taken from within us. After all, earth is our mother, and our lives exist along with it.

More importantly, there is a final destination of the Indigenous Land Rights Movements: Indigenous autonomy, step-by-step fulfilled through the reclamation of our land and the benefits that will come with it. This lies in the core of why indigenous peoples of Taiwan have to defend their traditional territories. Universally, the act of defense bears the same ultimate expectation: Autonomy.

We are not able to say that the result of the first and the second Indigenous Land Rights Movement was satisfying. Merely 7 thousand hectare of land that was returned to us. This is why indigenous activists in Taiwan are always seeking opportunities to cooperate with the opposition party in hope to reclaim indigenous land and to boost indigenous autonomy from within the system. After the Tsai administration assumed office in 2016, President Tsai made promises on returning the land and on indigenous autonomy. However, the Transitional Justice Commission failed to propose any solid solutions in the past two years. It seems to us that

they have been juggling with the law.

It is a priority for us that the authorities concerned clarify the acreage of the land that shall be returned to indigenous peoples. Is it merely 300 thousand hectare, the number proposed by the Council of Indigenous Peoples? Or should it be 1.66 million hectare, the number from the survey of the Japanese regime? As far as we are concerned, this compensation would be a mere formality if the land returned is less than 2 million hectare. This is a number produced through the survey. We are waiting for the fulfillment of justice through people in power.

To conclude, losing traditional territories has changed the fate of indigenous peoples in Taiwan. With our paradise lost, what was left for us is a world of recurring tragedies. To end tragedies, we must unite and reclaim what was once ours. This way, indigenous peoples of Taiwan can eventually establish true and complete indigenous autonomy, and the spirit of the indigenous peoples can survive and finally thrive through a natural, undisturbed course.

# An Ongoing Journey: Indigenous Land Rights Movement

*Ljegean Tudalimaw*

## **My Story**

In 1988, when I was a 22 year-old seminary student, I stood in one of streets in Taipei along with other people from different indigenous tribes and yelled “For survival, return our lands.” Before that moment, I was educated under the ideology of KMT’s national basic education for 12 years and I strongly believed that under KMT’s governance, Taiwan would be prosperous. It was KMT government’s benevolent rules that “mountain people” (the word they used to call indigenous peoples) could speak Chinese, have lighting system and asphalt pavements and got extra bonus in each national examination. 4 years of studying theology in Yu-Shan Theological Seminary, a seminary with a beautiful nickname, “garden in the mountain”, changed my life. I went through the journey from ethnic identity to gender identity, from being loyal to the party to against it and from embracing what KMT did to against them, which was a journey of reshaping my new self-identity. Therefore, in 1988, when I joined other more than two thousand indigenous people, wearing our own traditional outfit and marching in the streets in Taipei, I was in tears. That was the first protest of “the Indigenous Land Rights Movements”.

After one year of pointless waiting and hoping, we marched again in the streets in Taipei in 1989 as the 2nd Indigenous Land Rights movement. At that time, I was a young evangelist based in a small church in the southern part of Taiwan, Mudang county. This time, tears were replaced by firm attitude.

After 4 years of waiting as well as organizational transformation of the movement, I continue to involve myself in the march of “anti-invasion, fight for survival, return my land” as the 3rd Indigenous Land Rights Movement took place on December 10th, 1998, which happened to be Human Rights Day. In the mid-90’s, the Indigenous movement began to harvest its fruits after it decided to implement its spirit in ordinary life and back in each tribe. The movement was flourishing everywhere, such as Anti-Maka (Makazayazaya) Water Dame Movement in 1994 and Anti Asia Cement Corporation Movement organized by Truku tribe. The “Indigenous Land Rights Movement” turned its direction to the dimension of restoring dignity with the style of new social movement, as such Amis people using the word of “Pangcah” as a name of movement organization instead of using the word “Amis” that Taiwanese were familiar with. Even though during this period of time, I was much concentrated on my ministry life and yet, the journey of being part of 3 Indigenous Land Right movements became very important memory of my life.

## **The appeals and results of Indigenous Land Rights Movement**

In August 25th, 1988, more than 2000 protesters came from 9 different indigenous tribes, under the leadership of “Alliance of Indigenous Land Rights Movement”, gathered in Taipei to participate the protest of “return my land” demonstration and send the petition to the Executive Yuan, Legislative Yuan, Kuomintang (KMT Party) and its party headquarter with 5 requests.

These 5 requests were: 1, To review and readjust indigenous reserve land and forest compartment, in order to return them to indigenous peoples. 2, Lands, rivers and polders that were taken by the government, shall return back to the indigenous peoples. 3, Properties that was taken from the indigenous people and yet, could

not be restored as the way they used to be, the government should compensate same sizes and values from the public lands. 4, Should legalized special laws to protect properties and lands that belong to the indigenous people. 5, Set up a specific unit within the central governmental structure to be in charge of indigenous affairs. After 3 massive demonstrations, we finally had the Council of Indigenous People (CIP), Taiwan Indigenous TV and other legislative protections to protect indigenous' rectifications of names, identities, languages as well as to protect their rights in jobs and incomes. The most important thing was to ensure the collective self-identities for indigenous people, given protections and rights of individual indigenous and officially established awareness and relationships between different ethnic groups in Taiwan.

### **Self-Limiting Policies**

In 2016, on Indigenous People's Day August 1, 2016, President Tsai Ing-Wen apologized on behalf of the government to Taiwan's indigenous peoples and announced plans to establish the Presidential Office Indigenous Historical Justice and Transitional Justice Committee. Hundred years of oppressions to indigenous peoples seemed to find a way out.

However, next year in 2017, after Tsai's government enact the "Demarcation Regulation on Taiwan Indigenous lands and Territories of Tribal Areas" forced indigenous peoples to protest in front of the presidential hall. They asked Tsai government to withdraw the "Demarcation Regulation on Taiwan Indigenous lands and Territories of Tribal Areas" and also request the minister of CIP to resign. Why after returning 8000km<sup>2</sup> land, Tsai's government still triggered such anger from the indigenous people? Why their situations remain the same 30 years later after the Indigenous Land Rights Movement?

The biggest problem about the "Demarcation Regulation on Taiwan Indigenous lands and Territories of Tribal Areas" was in Article 3, it limited the "traditional territory" in the area of public lands. That means tribes can only proclaim public lands as their traditional territories. If there were development projects with big scales, according to the Indigenous Basic Law, tribes that were affected could exercise "informed consent right" to get related information and act on whether they agree or disagree with those projects based on the consensus of affected tribes. Once it's limited to the traditional territory in the public lands area, the right of "informed consent" could only be exercised within limited areas. Which means, development projects in the private lands areas does not need to get any consensus from tribes that are affected.

The CIP was challenged by the people. The reason they raised to refute the challenge is that the implementation of the "Demarcation Regulation on Taiwan Indigenous Lands and Territories of Tribal Areas" has already increased to 8000km<sup>2</sup>. And to include private properties into one of traditional territories is to violate the property right that the Constitution protected. However, it was estimated there were more 18000km<sup>2</sup> of lands were indigenous' traditional territories. Once the "Demarcation Regulation on Taiwan Indigenous lands and Territories of Tribal Areas" is implemented, only 8000km<sup>2</sup> of lands could be negotiated among different tribes. And the worst thing is the difficulties of negotiating lands that were developed or going to be developed by corporations and consortiums.

### **Facts about Indigenous Lands**

Apart from the pain that government has not yet achieve the transitional justice, disasters happened to the indigenous land continue. In the early time, vuvu (grand parents) using stones or a tree as boundaries between lands in order to protect the ownership. And yet, when government implemented method of registration for ownership, lands located in plain areas with better qualities had been registered by those who, most of them



were elected representative or public officials who could access to related information earlier. These were acts of public stealing.

We also encountered situations of local people who took advantages that senior people in indigenous tribes could not read and could not understand governments' polices to steal reimbursements from central government into their own pockets.

Because of polices, land reclamation could not proceed anymore and fewer and fewer senior people of tribes went back to work in the mountain. On the contrary, there are more and more Taiwanese invaded into our traditional territory to build camping tents or sheet metal houses. They even proclaimed their ownership by setting up stone tablet.

Last year, a notice came from the county government terrified my mother. Someone report my mother build a sheet metal house illegally. My mother and I went to take a look and surprisingly found out 24 water tower, 4 dressing rooms and 2 toilets in our own land, just like a private garden. I was furious questioning those mountain climbers who build those facilities. I did not get answers that I wanted. I decided to post an official document with permission of tearing down those facilities and also a warning from myself to those mountain climbers asking them to restore how our lands used to look like. After that act, we got phone calls with concerns from local people, elected representatives or even government employees. Some of them with polite tones and some were harsh. At the end, my mother decided to give those mountain climbers 5 years to restore the look of our lands.

In early October this year, my mother got the notice from township office saying that there are several illegal sheet metal houses on our land in the mountain, again. My mother and I went to take a look. On the way to our land, there were trashes, camping tents and even sheet metal houses from mountain climbers scattered around. The clean, quiet and neat environment has been damaged. There were 5 to 10 climbers in each tent and yet, none of them admitted they were tents or sheet metal houses builders. They were not pleased with our visit. Some of them even accused us for stopping them having leisure life. Not using my own land is my choice and it does not mean anyone else can use it without asking. After all, I AM the landlord. Again, I posted same documents onsite and gave those climbers one month of time to tear down all facilities.

### **An Ongoing Movement: Indigenous Land Rights Movement**

Will such thing happen again in the future? Mountain climbers damaged and polluted the environment in the mountain for the sake of enjoying their leisure life. The public sectors do not execute public authority to those mountain climbers. We are the landowner who have landowner certificate, how about those corporations and consortiums who have greater power to invade indigenous' rights in relationship to traditional territories?

Looking back to the Indigenous Land Rights Movements, 1/3 of protesters were Presbyterian indigenous seminarians and pastors. We played the role of being leaders or important staff in the movement. Reasons that the PCT indigenous pastors like to participate in indigenous' rights movement was because the 3rd World Theology came from 1960 that we learned. Theologians from the 3rd World countries did have in-depth theological self-reflections and thinking when they examined the context that they stood in. They jump out the box of European and North American theological perspectives to ponder about when living in countries full of poverty, exploitations of economy and political turmoil, where is God. Theologians of Liberation Theology advocated actions with meditations. They emphasized church life is the center of theology. Church is neither a bureaucratic hierarchy nor the mysterious body that only distribute bread and wine. Church is the servant of the poor and the pioneer of economic justice.

In 1970's, PCT issued 3 statements to emphasize its position in politics and insisted that people have self-determination right and also, to secure human rights and dignity. Those positions became the core spirit of PCT. There lies a core value from the 3 statements and finally in the confession of faith of the PCT that it identifies with the sufferings of the Taiwanese people. In other words, those who suffered injustice or have been oppressed are those who PCT need to focus their mission on. For indigenous people, the meaning of PCT Confession of Faith is its content: how we can confess our faith, our relationship with God, the land, the country, people who live in this country, what's God's teachings and God's purpose under Taiwanese context? The Confession of Faith is about how and what I shall do to meet God's justice in relation to the culture, politics and education and other aspects of Taiwan.

In the Old Testament, the best example of God's actions of helping those who were weak and suffering lies in the Book of Psalm, Chapter 8 as it said that God hold judgments in the divine council. God's decisions made gods die like mortals because gods did not do what they should do as to rescue the needy and who are weak. From other prophets in the Old Testaments, we also found out that God is with justice and love. When we read the book of Amos, we found Amos blame openly about injustice and to defend of the rights of the poor.

The book of Luke has much more clear indications that Jesus set up his goal for those who were poor and oppressed by others. So that in his first sermon, he said that "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has send me to proclaim release to the captives and recovery of the sight to the blind, to let the oppressed go free, to proclaimed the year of Lord's favor." (Isaiah 61: 1-2, Luke 4: 18-19).

With the same reason, while we're glad that indigenous people believe in God, we need to ask ourselves whether Christianity is a kind of opium provide self-comfort for indigenous or, we can reinterpret the experience of sufferings among indigenous people from God's love and to assist indigenous people to face difficulties of life through lobbying, explanations and interpretations. At this moment, when the government is trying to demarcate indigenous traditional territories with lies, we should take the Bible as our solid base to do deeper faith reflection. While we're dealing with issue of indigenous lands, we should not just limit ourselves in loving each other among believers. I am hoping that when we are discussing about indigenous land right issues within church fellowships, we should listen more to voices from the indigenous people and to understand the bond between their ethical values and their lands. While trying to establish any laws and regulations relating to indigenous people, we shall plan, understand and proceed from indigenous context and culture. Obviously, there is still a long way to go to pursue transitional justice for indigenous land.

# Contextual Bible Study

## Transitional Justice: Indigenous Peoples' Testimonies Ecumenical Response

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### Moderator

Yohani Isqaqavut was born in Wang Hsiang Village, in central Taiwan, a Bunun indigenous person from the Takanuaz group. Following his graduation from Yushan Theological College, Yohani pursued further studies including Christian Social Services degree and his Master of Divinity both at the Tainan Theological College and Seminary; later he gained his Master's degree in Management of Non-profit Organizations from National Chi-Nan University. Although theologically trained Yohani did not pursue ordination but served the church in different capacities as Evangelist. These included Director of Taichung Aborigine Service Centre, Director of Taichung Aboriginal College Student Centre, and as Programme Secretary at the PCT General Assembly office. After he returned to his old school in Hualien – the Yushan Theological College where he held various positions, including Chief administrator, Director of Resource Development and as fulltime lecture in the YSTCS Department of Social work up to his recent retirement.



Evangelist Yohani Isqaqavut

### Panel

Rev. Linda Patton-Cowie serves God among the people of St. Mark's Presbyterian Church located in Orillia, Ontario, Canada. During her ministry she has served as a member of the Healing and Reconciliation Advisory Committee, (part of Justice Ministries of the PCC), for the last five years as the Convener. Linda is the Vice-Convenor of the Board of Governors of Knox College, and is actively involved in Canada Youth, as well as Stewardship conference planning team. In her spare time, Linda enjoys spending time with her two daughters and their families, beekeeping, playing the trumpet and spending time in nature.



Rev. Linda Patton-Cowie

Maungarongo Tito is a young tribal leader and Methodist church representative who has been heavily involved in governance in both church and tribe (Waikato-Tainui); and he has also been engaged in tribal political forums who collaborate with government agencies or Maori education and health providers. Recently he has taken a position with the Waikato District Health Board as a Pathways Co-ordinator for young Maori transitioning into tertiary education in the health sector. Maungarongo has been a staff member (Maori Programme Co-ordinator) for Trinity Theological College for many years engaging local students and international groups from Council for World Mission (including Training in Mission and A New Face) in Maori educational, cultural and social programmes.



Mr. Maungarongo Tito

#### Maori words and art

**“Nā tō rourou, Nā tāku rourou ka ora ait e Iwi”**

**“With my basket of knowledge, and your basket of knowledge we will prosper”**

Kō Pūtataka rāua kō Whakaterere ngā Maunga  
 Kō Waikato rāua kō Waimā ngā Awa  
 Kō Oraeroa rāua kō Tuhirangi ngā Marae  
 Kō Ngāti Tāhinga rāua kō Te Mahurehure ngā hapū  
 Kō Waikato-Tainui rāua ko Ngāpuhi ngā Iwi  
 Kō Maungarongo tēnei e mihi ana

- Trinity College Māori coordinator
- Rangatahi/Youth Activator
- Pathways coordinator for Waikato district health board
- Governor
- Māori Millennial

#Māori #Rangatahi #Youth #Millennial #Changingtheworld

Ngā mihi māhana, (Warm greetings)



Maureen Belen Loste, an indigenous person from Bontoc, Mountain Province in the Cordillera Region of Northern Luzon, Philippines, currently works with the secretariat of SANDIWA, the National Network of Advocates for National Minority Rights, an advocacy organization formed last year (2017) for the Indigenous and Moro Peoples in the Philippines. She is also the Chairperson of the Cordillera Women's Education, Action and Research Center in Baguio City.

Previously she was Program Coordinator of the Regional Ecumenical Council in the Cordillera (2004-2015); former Program Secretary of the Program Unit on Faith, Witness and Service of the National Council of Churches in the Philippines (1997-2003). Maureen Loste obtained her Master's in Education (Reading) (1993), Bachelor of Science in Education (1968) at the University of the Philippines, Diliman, Quezon City. For a decade she taught in public schools but following her release from detention during President Ferdinand Marcos' Martial Rule, she joined the Episcopal Commission on Tribal Filipinos of the Catholic Bishops Conference of the Philippines as its Literacy Program Coordinator (1978-1983). An Episcopalian by church affiliation who espouses ecumenism, Maureen attends Mass at the Catholic Church with her family.



Ms Maureen Belen Loste

## Contextual Bible Study

### Transitional Justice: Indigenous Peoples' Testimonies

### Ecumenical Response

*Linda Patton-Cowie*

Greetings to you in the name of Jesus Christ. It is an honour to be with you. I bring greetings from The Presbyterian Church in Canada, our moderator the Rev. Daniel Cho, from our National Native Ministries, and from my own congregation of St. Mark's in a little town called Orillia.

As I have been learning more about the history of the Indigenous people of Taiwan, I am struck by the many similarities of history, and experience that are shared with the Indigenous people of Canada.

In North America, or Turtle Island, Indigenous people have a long and rich history – they lived and thrived for literally thousands of years before the arrival of Europeans. Millions lived in communities that were deeply rooted in their relationship to the land. There were well developed economic and political ties between Indigenous nations.

Things changed dramatically in the 15<sup>th</sup> century with the creation of the Doctrine of Discovery and *terrae nullius*. These worldviews created a reality that allowed European Christians to “place its possessors at the top of a hierarchy of Creation, legitimating the subjugation of non-European peoples and lands through violent social, economic, and political structures and practices such as slavery, colonization, land theft, and exploitative resource extraction.”<sup>1</sup>

Essentially, what this meant in the North American context was that settlers were able to claim that Indigenous people had no right to their traditional territories. Because of the vastness of the land, the Settlers claimed that it was *empty, vacant unused, and thus unowned (terrae nullius)*.<sup>2</sup> The rationale for this was that if the lands were not put to “civilized use” – which in their mind meant widespread agriculture, then they could be considered unused and free to be claimed. This was based on John Locke’s assertion that only labour could prove ownership, so if lands were not cultivated, then ownership could not be claimed...<sup>3</sup> So the European colonizers exercised their perceived right to claim it for themselves.

Ironically, it is only because Indigenous people were willing to welcome the newcomers to Turtle Island, and share with them their wisdom on how to live on the land, that the Europeans even survived in their new surroundings.

It should be noted, however, that King George III issued a Royal Proclamation in 1763 that explicitly stated that “Indigenous people’s title had existed and continues to exist, and that all land would be considered Indigenous land until ceded by treaty. The Proclamation “forbade settlers from claiming land from the Indigenous occupants, unless it is first bought by the Crown and then sold to the settlers. ...only the Crown

1.The Canadian Council of Churches. Truth and Reconciliation and *the Doctrine of Discovery* 2017, p. 8.

2.Medina, Rev. Dr. Nestor. *On the Doctrine of Discovery* 2017, p. 15

3. *ibid*, p. 15



can buy land from First Nations.”<sup>4</sup>

This did not stop some British colonizers, using the “rule of law” who gave themselves the right to claim the lands of Indigenous peoples, and continued to create laws that empowered them to control and govern the lives, cultures and traditions of the Indigenous peoples.

Indigenous people were removed from their traditional lands, and re-settled in ‘reserves’ – often a great distance from their familiar land. This caused great pain and damage on many levels. The creation of the “Indian Act” which is still in existence further limited the rights of Indigenous people, and actively sought to assimilate them into Canadian Society.

The Residential School System developed by the Government of Canada and enabled by several Churches came, I believe, as a direct result of the worldview of the Doctrine of Discovery and the claims of sovereignty over Indigenous Peoples. This system, which began in 1880, was an attempt to assimilate Indigenous children into Euro-Canadian Culture – to ‘take the Indian out of the child’. This was done by removing children from their parents (often forcibly), forbidding the speaking of their traditional languages, any participation in traditional ceremonies, cutting of hair, removing traditional clothing, and even removal of traditional names, replacing them with Euro-Canadian names. The practice of Christianity was forced upon these children. Many children never saw their parents after they were taken to residential school.

There are many reports of abuse that took place in these institutions – physical, mental and sexual abuse at the hands of those in power.

According to the Truth and Reconciliation Commission (TRC), at least 3200 Indigenous children died in the overcrowded residential schools. Due to poor record-keeping by the churches and federal government, it is unlikely that we will ever know the total loss of life at residential schools. However, according to TRC Chair, Justice Murray Sinclair, the number may be more than 6000.

The last residential school in Canada closed in 1996 – just 22 years ago. In 2005 the federal government established a \$1.9-billion compensation package for the survivors of abuse at residential schools, and in 2007 the federal government and the churches that had operated the schools agreed to provide financial compensation to former students under the Residential Schools Settlement Agreement.

The devastating legacy of the Residential School System in Canada will continue for generations. As one of the churches that contributed to that system, our church, the PCC, is endeavoring to live up to the recommendations of the TRC, as well as the United Nations Declaration on the Rights of Indigenous Peoples, which Canada has endorsed. This includes continuing to educate about the Doctrine of Discovery, and Residential Schools, and lobbying elected officials to hold them to account, and to live up to the agreements they have made.

In Canada we are all treaty people, yet those treaties in many cases have been ignored or broken by the Settlers and their descendants. Today many Indigenous communities face obstacles that are unacceptable; they live with boil-water advisories, sub-standard education, tenuous food security, an ongoing child welfare crisis and a resulting mental health crisis that those conditions perpetuate. One of my colleagues who works in Justice Ministries at the PCC, Carragh Erhardt, comments:

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4. *ibid.* p. 17

*“As I’ve been thinking more about colonization and the Doctrine of Discovery, one of the ideas I’ve been pondering is this notion that “these systems are not broken; they were designed this way.” On that note, it seems to me that one of the living impacts of the Doctrine of Discovery is that as Canadians we are brought up to believe that all problems facing Indigenous communities are their fault.... It’s no wonder many settlers and newcomers are ignorant or apathetic (at best) and accusatory when asked to work alongside Indigenous people for sufficient and equitable services. These ideas of superiority, coupled with our anxieties about the idea of losing land to which we’ve developed an attachment/entitlement are significant barriers to truly seeking right relations and Indigenous sovereignty.”*

Currently in Canada, there is great debate about the development of some national resources, and how best to steward the land. Plans for pipeline development on our west coast have seen many First Nations take a stand against such development, given the damage it would inflict on the land. Recently, one such First Nation, the Lax Kw’alaams First Nation turned down an offer of \$1.5 billion to approve the construction of one of the country’s biggest fossil fuel developments: a pipeline to ship liquified natural gas (LNG) out of British Columbia. The development would have happened at the mouth of Canada’s second-largest salmon river, the Skeena River, on the traditional territory of the Lax Kw’alaams First Nation. The Skeena is one of the world’s longest un-dammed rivers, and the fish that thrive in it are relied on by surrounding wildlife — and by First Nations and an entire regional economy. By rejecting the monetary offer, these wise people have reminded us that in order to live in a good way we must love the natural world and local living economies more than mere money and profit.<sup>5</sup>

Scripture reminds us of this too: the prophet Jeremiah (6:16) tells us “This is what the Lord says: Stand at the crossroads and look; Ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls...”

Indigenous people in Canada are actively working to re-establish their traditional languages, their relationship to the land, and to ensure access to ancient knowledge and cultures. As Christians, as an act of reconciliation, it is incumbent on us to support these efforts not just in word, but also in deed.

The project of Transitional Justice that is happening here in Taiwan is encouraging to The Presbyterian Church in Canada as we too hope for the restoration of relations between nature and human beings, between all people, and between God and human beings. We too, hope it will become a reality all over the world.

God’s mission is incarnated in relationships with sisters and brothers across all borders, and together, when we support the work of Indigenous peoples from all lands, when we actively seek justice and reconciliation, we all will have moved a bit closer to the Kingdom of God.

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<sup>5</sup>WhiteWolfPack.com.



## Ecumenical Response

*Maungarongo Tito*

Hello, my name is Maungarongo Tito from Aotearoa, New Zealand. I wanna take you on the journey today, a small, small journey and life of our indigenous people of Aotearoa. I want you turn to page 71 of your handbook. I want to lead you to just above the point:

Putataka and Whakatera is my sacred mountain.

Waikato and Waima is my sacred waters.

Ooraeroa and Tuhirangi is my sacred meeting house.

Ngati Tahinga and Te Mahurehure is my sacred subtribe.

Waikato-Tainui and Ngapuhi is my sacred tribe.

That is me Maungarongo.

I am my geneology, my geneology is me.

Thank you very much, Omi, for insightful engagement paper, the title:

The Meaning of the Loss and Recovery of Taiwan Indigenous People's Traditional Lands: The Practical Experiences of 400 Year Colonization and Transitional Justice for Taiwan Indigenous Deolonization. I appreciate the colonial history of indigenous people of Taiwan. I was also fortunate to be involved in pre-youth forum, Which is invaluable in my learning, about history of Taiwan, of young person, I thank my fellow youth, it has been a formative, a lightening, all too familiar. While Maori county exists complex, and our colonial history is not as complex as that of Taiwan, we can identify with you and find affinity what oppression of people and the loss of our lands. The colonial history of Aotearoa has had concerned youth to have a significant application for contemporary Maori society and deep relationship to our lands. Particularly, as we negotiate, our claim troubled them with current government. I'll share with you today three examples of lands, reclamation, and the understanding of Aotearoa New Zealand.

First one, Waikato-Tainui history. Back to 1995, the government of the day setting land of all Iwi, all tribal lands across Aotearoa New Zealand. 1995, the tribe Waikato Tainui I belong to was third tribe to read historical treaty of New Zealand settlement with cry of injustice, we were back to war and land of 1860s. The great man was major land market of New Zealand, to develop treaties, and purchases. A historian later explains the story of Maori and State 2019. The settlement was from some 100 million dollars more than the government had been prepared to offer at least five years before. For me, 60 years before the signing affects they will know the plan of supremacy. 1940, signing the agreement. The agreement also included the former apology from the Crown. Queen Elizabeth signed that Act that make the agreement law during 1995. Tainui, the established commercial place to manage the troubled asset By 2040, Tainui can be part in some Waikato's asset for more than 1.5 million dollars. Waikato Tainui as a vision. I shall fashion my own house; the habitant shall be raised. How we fashion the house was the results that we had the time. We didn't have any flash, but we had what we had. I am going to move on, the national front march. A Maori woman takes her granddaughter as a peaceful march, and they, we will always remember. My third final point, Methodist Church in New Zealand, Halmiton confiscated the land of the church, so the church must decided to return the land to tribal people. Our interesting discussion of relationship with indigenous people to the land, and I wonder maybe we can built physical relationship between indigenous people and the land to the state. Maori believes that the land is the personification of mother earth. It gives us nutrition, sort of food, and fundamental need for human being to survive. Therefore, our relationship with the land is one of our survival, preservation, and

interest. Brothers and sisters from Taiwan, we feel what you feel, we hear what you hear. We stand here today in solidarity. Let us begin our journey between Aotearoa and indigenous people of Taiwan. We must take care of our children, take care of what they hear, take care of what they see, take care of what they feel, for they are the shape of Taiwan. Ladies and Gentlemen, as a young, 25 years old Maori from Aotearoa New Zealand, I am proud to say I am the fruit of these labours. I never experience what the generation had experienced. I am proud of my geneology. On my legs, as you can see, my geneology keeps me ground wherever I travel around the world. My people are with me. I am proud of blood, sweet, and tears.

Song:

We have come too far, not go through them.  
We have done too much, not to do.  
Let's foget about the past, just for our future.

## Ecumenical Response

*Maureen Loste*

The Philippines is an archipelagic country endowed with riches found in its mountains and down to the reefs in the sea, with its flora and fauna as environmentally diverse. Because of the rich mineral deposits, untapped fossil fuels, verdant forests, seas teeming with marine life, colonialists were lured to claim the archipelago. First the Spaniards came in the 16th century, then the Americans at the end of the 19th century and the Japanese during the Second World War. Our country, sad to say, is now a neocolony of the United States from the time it supposedly was granted independence in 1946. This was the year I was born.

Christianity was used as a means to colonize and subjugate our people. The Spaniards used the sword and the cross to divide us, thus the majority were hispanized while those who defended their lands became the minority who were discriminated against and were called pagans. Those who believed in Islam fought the Spaniards and Americans as well. They are called the Moro people from the southern island of Mindanao. The indigenous peoples and the Moro people are the national minorities in the Philippines who have defended their ancestral land and resources.

### The National Minorities in the Philippines\*

The national minorities in the Philippines are special sectors of society which face similar problems as the rest of the Filipino people— feudal inequalities, corrupt and repressive governance, and foreign domination— but distinctly suffer from national oppression. National minorities are the economically, politically, and socially marginalized ethnolinguistic groups in the Philippines. They comprise roughly 15-20% of total Philippine population. They comprise 153 ethnolinguistic groups nationwide, as broken down into the main regional groupings: the Moro people (13 ethnolinguistic groups) and Lumad people (18 ethnolinguistic groups) of Mindanao; the Cordillera peoples (7 major ethnolinguistic groups) and the Aggay, Ilongot and Bago groups of Northern Luzon; the Aeta of Central Luzon; Dumagat, Mangyan, and Palawan Hilltribes of Southern Luzon; and the Tumandok and Ati of the Panay region in the Visayas. Together with the Filipino people, they suffer from a pre-industrial and backward agrarian economy, abetted by the state's subservience to foreign domination and control of resources. Adding to their burden as national minorities is the oppression brought about by the policies of the national government that seek to plunder resources within their ancestral domain and violate their right to self-determination as manifested in:

- non-recognition and disregard of national minorities' right to ancestral domain and territories;
- plunder of natural resources within the ancestral domains and territories;
- political misrepresentation in the government;
- historical neglect and deprivation of social services;
- non-recognition of cultural identities;
- commercialization, vulgarization and misrepresentation of indigenous culture and identity;
- institutional discrimination and Christian and Malay chauvinism.

National Minorities: A Common Heritage and History of Struggle for Self-Determination and National Liberation

Historically, the Moro and indigenous peoples have fought Spanish and American colonialism in defense of

their land and territories. History is filled with the heroism of tribes who fought against invaders. At one point, the Moros and Lumads in Mindanao have fought side by side; some even reached blood pacts as a means to collectively defend their communities.

The United States, a powerful country that tries to gain control or influence over the economic, political and social life of weaker countries, has historically been the cause of the national oppression of national minorities. From the ‘scorched earth’ policy against the Kalagan and other Lumad tribes in Mindanao to the Bud Dajo and Bud Bagsak massacres against the people of the Moro province in the early 1900s to human rights violations committed by US military troops today, national minorities take note of these historical wrongs and are calling for an end to this oppression.

However, in the formation of the Filipino nation, the Moro and indigenous peoples were marginalized economically, politically, and socio-culturally. Institutional discrimination brought about by the formation of a department that segregates the Christian from the non-Christian tribes started under the American colonial government and was continued under the succeeding puppet Philippine governments.

In response to the intensifying oppression by the national government — plunder of the resources within their ancestral domain, fascist attacks against their resistance to grabbing of their lands, political misrepresentation and non-recognition of indigenous socio-political institutions and process, institutional discrimination, and the commercialization and vulgarization of indigenous culture — the Moro and indigenous peoples have waged movements of people’s resistance, both armed and unarmed.

Today, the Philippine state through its armed instrumentalities such as the Armed Forces of the Philippines has unleashed the most vicious attacks on national minorities leading to the displacement of hundreds of thousands, illegal arrests and extrajudicial killings of activists, harassment of student and teachers of community schools, military encampment in and the eventual closure of these schools. The Philippine government’s recent counter-insurgency program Oplan Bayanihan, which follows the United States’ Vietnam war-inspired Counter Insurgency Guide, seeks to legitimize landgrabbing and ethnocide and destroy the unity of indigenous peoples by subverting their beliefs and traditions. Oplan Bayanihan is an avowed ethnocentric and IP-centric internal security program that is responsible for the killings of indigenous peoples nationwide.

On the other hand, the Moro people are further discriminated and their beliefs demonized in the government’s implementation of the US “war on terror.” Several Moro civilians paid the price for the crimes committed by international and local terrorists such as the Abu Sayyaf Group (ASG), and in which civil and political rights of the Moro people were disregarded.

More than 200 civilians were arrested and detained for more than 15 years on trumped-up charges while Moro communities served as hunting ground of US and Filipino soldiers for their military exercises in pursuit of terrorists. (\*excerpts from the brochure of SANDUGO, the Movement of Moro and Indigenous Peoples for Self-determination)

I grew up in the Cordillera mountains in northern Luzon. I learned in-depth about the problems affecting my people when I joined the Catholic Bishops Conference of the Philippines new Episcopal Commission on Tribal Filipinos in 1978. Two major large-scale environmentally devastating projects were in the Marcos’s government pipeline to be built, the four Chico River Hydroelectric Dams in Mountain Province and Kalinga and the two hundred thousand hectares Cellophil Logging Company in Abra Province. Our tribal leaders used our indigenous systems to organize interprovincial gatherings for defense. The prevailing martial rule killed several of our leaders but our collective efforts as a people triumphed in the end. This we did by forging



solidarity with other indigenous peoples in other countries, with advocates among church people, the academe, youth and students, professionals and other sectors of society.

The challenges we now face as indigenous peoples and Moro people, in particular and as Filipinos in general, are worrisome. According to IBON Foundation, although the United States and Japan have the biggest foreign direct investments (FDI) in the Philippines, FDI inflows from China are coming in strong. China is now the main trading partner of the Rodrigo Duterte government. It has offered loans to fund big infrastructure government projects which will displace thousands of indigenous peoples and Moro people. Some megaprojects are the water and irrigation projects, namely the Chico River Pump Irrigation Project in the Cordillera mountains, the New Centennial Water Project Source - Kaliwa Dam in the Sierra Madre mountains; energy project such as the Agus-Pulangui Hydroelectric Power in Mindanao.

The strategic location of the Philippines in the Asia Pacific region as a major trading sea route, its mineral and marine wealth, and source of cheap labor, the United States and China compete to establish hegemony over the region. China in the last few years has committed blatant acts of aggression by imposing its baseless and arrogant claim over the entire South China Sea. It robbed the Philippines of fishing grounds and gravely damaged the marine environment. On the other hand, the United States has succeeded in paving the way for the re-establishment of its military bases in the Philippines. The casualty is our national sovereignty and territorial integrity.

#### Advocacy for National Minority Rights

A significant move took place in 2017 when a broad MetroManila-based network of organizations, institutions and individuals from different sectors and professions united and committed themselves to strengthen their advocacy and vigorously advance the right to self-determination of indigenous peoples and the Moro people in the face of tyrannical attacks on the national minorities. The network named SANDIWA is literally translated as 'one in spirit'. Church people, parishes and churches form a major bulk of the network as well as artists and other professionals.

Forging solidarity across borders is greatly encouraged to achieve a united stand against injustices, pursue peace, and build a stronger ecumenical network.

"You ask if we own the land and mock as saying, 'Where is your title?', When we ask the meaning of your words you answer with taunting arrogance, 'Where are the documents to prove that you own the land?' Titles? Documents? Proof of ownership. Such arrogance to speak of owning the land when we instead are owned by it. How can you own that which will outlive you? Only the race owns the land because the race lives forever."- Macli-ing Dulag.

"Land is life. It is sacred because it is nourished by the blood of our ancestors and protected by their spirits."

Maureen B. Loste  
Secretariat  
SANDIWA, Network of Advocates for National Minority Rights

## Theological Reflection & Discernment

Nov. 28<sup>th</sup> (Wed) and 29<sup>th</sup> (Thu) 16:00–17:30

### Panel

Huang Po-Ho is currently professor of Theology and vice president of Chang Jung Christian University in Taiwan. He is the founding chairperson of Formosa Christianity and Culture Research Center. He served as President of Tainan Theological College and Seminary, Associate General Secretary of the Presbyterian Church in Taiwan, the Moderator of Council for World Mission, Dean of Programme for Theology and Cultures in Asia, and Co-moderator of Congress of Asian Theologians (CATS VIII). He is now Convener of The Asian Forum for Theological Education (AFTE), Editorial committee member of International journal of CONCILIUM. Dr. Huang is deeply involved in contextual theological construction and ecumenical ministries. His numerous books include, A Theology of Self-determination; From Galilee to Tainan; No Longer a Stranger; Mission from the Underside and Embracing the Household of God.



Rev. Dr. Huang Po-Ho

Patti Talbot has served as national staff of The United Church of Canada for 25 years. She currently leads the United Church's Global Partnerships team with direct responsibility for United Church global partnerships in northeast Asia. Born in Japan of missionary parents who lived and worked among Korean residents, she has a lifelong commitment to a vision of peace with justice in northeast Asia. She lives in Toronto with her husband and their teenage son. The United Church of Canada came together in 1925 through a union of Methodist, Presbyterian, Congregational, and other Christian churches – one of the first ecumenical unions in the world to bring together major Christian denominations into one body.



Rev. Patti Talbot

Roderick Hewitt is a graduate of Kings College, University of London with MPhil and PhD in theology. He has served as the Academic Leader for Theology and Ethics and also for Research and Higher Degrees in the School of Religion Philosophy and Classics, University of Kwa Zulu Natal, South Africa. He is Professor in Systematic Theology and lectures in African Theologies in the Diaspora, Ecumenical Theology and Missiology. Since September 2018, he became visiting Fellow at New College, The University of Edinburgh. In addition to his peer reviewed journal articles and book chapters he has co-edited books including Postcolonial Mission (2011) the acclaimed 2016 WCC /Regnum Book, “Ecumenical Missiology- Changing Landscapes and New Conceptions of Mission” and the most recent, Who is an African, (2018). His seminal Book is the 2012 Cluster publication, Church and Culture. Professor Hewitt is a Jamaican, minister of the United Church in Jamaica and the Cayman Islands with global ecumenical experience, having served as an Executive staff with responsibilities for Education in Mission for the Council for World Mission and later for two terms as its Moderator. He currently serves the organization as Chairman for its Programme Reference Group and a consultant with the WCC Conference on World Mission and Evangelism and the World Communion of Reformed Churches.



Rev. Dr. Roderick Hewitt

## Theological Reflection & Discernment Day 1

### **Patti Talbot:**

We want to take conversational approach to this time among three of us, and invite you to the conversation with each other. As we consider the richness of this day, and the thoughts and reflections that has been shared. We want to keep our remarks to the minimum in order to invite you into the conversation with each other and us. We thought that we' ll do that by sparking some conversations if you allow us by reflecting on some of the elements of this day. I will begin that, and my brothers may add my comment, and we move down the table; but serveral points we would like in the place where you're sitting or we talk together to engage the conversation with us as we think about the missiological and theological applications of our thoughts, and reflections about the forum. So, I want to begin by reflecting on the worship this morning, Rev. Collin Cowan's words to us. He entitled his sermon, "Walking with Jesus: the Journey of Justice and Peace. As I listened to his reflections, I was thinking the objective of this forum, to strengthen and widen the ecumenical participation in the pilgrimage of justice and peace in North East Asia, and I was thinking about the invitation for accompaniment and solidarity from Presbyterian Church of Taiwan. To us, the partner churches, and indeed as Rev. Collin said, "faithfulness to the Gospel of Jesus Christ, leads us to the discipleship, and discipleship invites us to make choice." Jesus made choice. He consistantly chose justice and mercy overall. He consistantly chose justice and love over the obedience to a system of Empire, that was really about domination and control. As we consider here today, tomorrow, and next day, about how to witness and act in solidarity and accompaniment with Presbyteriean Church of Taiwan. I found myself, and asking myself: What prevents us from choosing justice overall? When we consider to the call to witness and action in solidarity with Presbyterian Church of Taiwan, how do we address obstacle? How do we name the obstacle, that prevent us from choosing justice overall?

### **Huang:**

Actually, I found that Collin's message was very powerful, particulaly you address and encourage us to side with the vulnerable people. Out of our experience last week, election and referedum, I will push a little bit to us and questionable of the wisdom which you indicate about Jesus' answer to the question, what about that? The wishable doing and wishable commitment, the methos, the question about how to implement, how to commit ourselves with our harmful aspect of other commitment, that is probably another assembly to consider, I will come to my point in the second run.

### **Hiewitt:**

I have to lift up twin applications arised Collin had challenged. Briefly, discipleship seems to suggest that neutrality is not an option. I think that there is something to lift up because neutrality is not an option in discipleship school of Jesus. Then, we need to ask ourselves: why then do we opt for compromise? Why the compromise seems to be ingrained in the mission of the pastoral of being in church? And we massage on the level of peace, those questions seem to be pushing us. And another point that arose of disturbance, that is troubling our watches that calling through justice this morning. If the discipleship is not the room for neutrality there, what is the cost, that is perferred? Because it is a costly discipleship. My final point on this, It reminds me of that WCRC

General Assembly in Leipzig, Germnay, where we define communion, no communion without justice, you cannot make oikonia, seperated from the pursuit of justice. That prepares me into some implications arised through Collin's presentation.

### **Patti:**



We stop here for a moment and invite you, just where you are sitting, meet a group of two or three. If you are not sitting beside someone, you need to stand up and move. We are here to invite you into the communion.

### -----Conversation-----

**Patti:**

It sounds like some conversations happening, but we ask you to draw the conversation to the close, at least, or pause them. We will give you chances to talk again. Should we ask for few comments back? There are couples of mic, three in the room, We listeners, will be eager to have ears to listen to your conversations, if you're willing to share any of your comments, or questions you may have. Anyone could go to the mic.

**Response A:**

One of our members in our group is talking about through church environment, she is going to get more concerned. She has more concerns about political and social issues. Neutrality means that you are to stay as an individual. Neutrality, in this word, we are forced to stay as an individual. That is Individualism in this word, that enforced us to be responsible for myself. That is an obstacle that we are to make an alliance, to take costly discipleship. That's what we have discussed.

**Response B from Indonesia:**

I will introduce myself first. My name is Lamous from Indonesia. The only one Indonesian people here. For me, the obstacle, the big obstacle, because so many Christians and so many pastors, living in luxury life, living in the luxury life. When we live in the luxury life, how come we want to become like Christ, Jesus Christ? We think only luxury car, the good clothes, good food, good church members, and so on. So, when we think only living like luxury life, living in the materialism world, so that is big obstacle for me, for us. Nevertheless, thank you.

**Patti:**

I think you got a good support of UCCP bishops. I see them supporting.

**Dario:**

Hallo, my name is Dario. I am from Argentina. I am known that I am the only one from Argentina. If I am the only one Spanish-speaking here, we are glad to hear, just we are talking about choices, but following Collin's sermon, I am worried about a question: I mean the fallacy we are trying to trap Jesus,. Today in Asia of Taiwan, many other issues, we are allowed very easily to empower to say the question to us, to say the options for us. I agree our trap because of that. I think we need to find, to put ourselves a new question, because that we open a new possibility. Thank you so much.

**Steve Chen:**

My name is Steve Chen, made in Taiwan. I am speaking on the behalf of Philip from India, and our honorable former minister of National Defense, Michael. Actually, we are silent observers. The point I want to mention is neutrality. We always have our own belief, our own value, our stereotype, so everybody questions "neutrality". This is unfortunate how to conquer this. A Canadian group of professor, church ministers, fathers, demonstrators, they sit together for dialogue for two years, after two years, they develop becoming a third party neutral. That's why exactly they develop how to be neutral and they define about 9 principles over 1988, now after thirty years, it is still working, and very strong, already spell over to Taiwan for the church minister. You have to take third party neutral, what conflict management, whatever the name you want to call it, so we back here for about ten years, so that the neutrality become a fashion, already thirty three country by 2013

came to Canada. I believe that Albert Lin, he is heavy connected, and know how to connect this together. He is going to present more details.

**Yu-En:**

Hi, everyone, I am youth from PCT, Yu-En. We youth have some ideas on church on neutrality. First of all, we come to the conclusion that church cannot stand as neutrality because as a disciple of Jesus Christ, so you have to choose minority and those marginalized, but in fact, we often that the church choose the right color, or right or left, often choose gender right, maybe the patriarchy world. It often lift out the voices of different genders, or different sexual identity. We come to our discussion on the safe base that we can all conclude all different opinions in church. It has long been discussed. If there is a safe space in church, that can be created, everyone, no matter who you are, extremist, activist, or pastores, you can come to church on the same table and share the same table with each other. It is a safe place. There are so many difficulties on creating that space; but it is a right way to do, and it is our discussion when we talk about neutrality and discipleship. Thanks.

**Sunita:**

Very briefly views discussed similar to our friend, Dario. I think we have been discussing very specifically about Taiwan. That hesitation is about standing against power, majorities, there are a lots of fears, there is a lot of fear that how can we stand against that power? That is one of hesitation, but also majoritiy and minority we are witnessing and experiencing, we always tend to be with the majorities. When we look back in Hindu, when we see powerful like President is more powerful than president Hin in terms of principle. It is founded aganist power. So it is time that empire coming to place. Empire tries to break up the silience. Today, what we see election in Taiwan, we know what's exactly happening. It breaks up the silence also. It is the memeber here, in what way we journey together with PCT wehther in political, we hope that we bring our solidarity also, thank you.

**Hewitt:**

As I listened to the last one we mentioned, it is a good connecting point of view because you lift up fear, our comtemporary era, the weaponizing of fear as a tool for powerful remaining power to disempower those who are seeking justice,so fear becomes in our time. As I've said, the weaponized tool, I want to wrap up by some my quotation, a reformed theologian, Newbiggin, who says "if proclamation could bring about transformation, church would wander world, Roman Empire would be defeated; but it was the blood of martyrs." If we translate the blood of martyrs into connectivity with Collin's message, it was costly discipleship. It is a scacrifice. There is cruciful, and there is sacrificial form of discipleship that can be brought from fundemental change. Whether or not the contemporary church will appear to travel on that mission or road in the community which we serve. That is what is supposed to each one of us.

-----**Conversation**-----

**Huang:**

Personally, I found the session today. It is very inspiring. I've learned a lot from those inputs, from groups, I just want to highlight the issues that I feel significant for the consideration theologically and missologically as well. The first one is more questions, the question about how to read the sign of time. It is about the impact of last week election and referedum that has taken place in Taiwan. How to read the result and outcome, what it is making an impact to our TEF task, How TEF join together with PCT for justice and peace for the people of Taiwan? If we see the result, it was a huge negative expression of referedums happened last week. This morning, the planning committee for this forum from the very beginning, expecting President Tsai to be

here, to bring her address of Transitional Justice, philosophy and policy implemented by her administration to provide us some background for further discussion; however, it turned out that she is not able to come. According to General Secretary, actually she was very struggling. She informed us that she couldn't come, but she wants to come; finally she was not able to come. My point here is not on who's come to greet us, but we look into this phenomenon, and to ask whether the election and referendum last week making impact to the issues which we are discussing here. I will pause a question rather than to give an answer: first one whether Taiwanese people has expressed the disagreement to the task of Transitional Justice through this election and referendum outputs? The second one, How do we read the outcome of election and referendum? Third one, How can we distinguish the concept of Transitional Justice and process of implementation of Transitional Justice? Our afternoon session from aboriginal witness, the Transitional Justice for Aborigines in Taiwan has clearly demonstrated how big is the gap between the concept and implementation. Even our aboriginal colleague, they still affirmed the concept of Transitional Justice. However, it doesn't seem to bring them a real assist and help. The last, has Taiwanese freely and honestly done the referendum to express preferences on 10 issues of referendum cases. This was concerned of me very much in the beginning. It is first time for Taiwan, Taiwanese people who are able to participate in this referendum; but it comes to 10 cases. If you are here in Taiwan last weekend, you will see that entering into voting place with some notes, prepared not by themselves, prepared by someone else for them to vote. Referendum is not just for voting. Referendum is for expression of people's willing, but now people are not really understanding the case, not really have the chance to debate. This causes that they are forced to vote. I don't think, it is not any significant, any meaningful referendum. But I formative, because it is the first time for Taiwanese people been given the chance to exercise their right. I hope after this, people are able to gain the chance to express themselves. This is first question. I would say this question, particularly PCT has to answer carefully, because you want to draw our partner church to joining with us for the people of Taiwan, then how to read the sign of this time? Second one is my theological reflection. Through our days, though all the families inspired by profound inputs; however, I also fear the lack of holistic elaboration of concept of justice and peace. My feeling is that our discourses on justice and peace are too much anthropocentric orientation. We seldom touch on the aspect of creation. Out of my theological understanding, our human oppression and exploitation are rooted in the mindset of dominance, almost all the different forms of hegemony and exploitation are derived from the mentality of human domination of creation. I strongly believe that unless we human being can be humble down in the front of God's creation, we will not able to find true peace and justice among our human species. Theologically speaking, we have to consider that we human being are created to join, no matter to dominate or to steward into the world, we have to reaffirm that human species are parts of God's creation. We are growing out of the world. I think theologically if we don't change, I pay lots of sympathy to our aboriginal colleague. They fear that we take their land as a possession, commodity rather than we give it to the subjective of God's creation. Thank you.

**Hewitt:**

Just to link up. There is for me there is one other element in terms of helping connect to the dot. Our theme issue to raise about Taiwan and recent election and referendum, I see the connectivity of this with what's happening on the global stage. We also need to put this in the backdrop of all these events happening in new era, information technology era, how democracy yesterday is no longer democracy of today, to greatest extent, we could say, democracy has been captured by forces of information technology, therefore, I don't know whether or not theology of churches, how we talk about, how we engage with people whether these are coming to our agenda because there are hidden forces at work shaping how we think, how we decide, how we journey life, biotech world, and infotech world, these are new forces of context we are living, whether or not they are featured in the micro place of how we carry out our discipleship. I think it is permanent issue for theological training, permanent issue for curriculum design in churches, it is a issue that occupy the discussion. My colleagues from different member churches this morning. I think we have some connecting thirst to

what you just mentioned. I want to begin with my colleague from Philippine, the last part of presentation. He define why he is here representing his church, and he uses the language of partnership. If we remember well in the punchline of the end, he says, partnership is very being of church. That remains with me, the essence he lifted up. Now if indeed, if we are clear about the partnership, carrying the essence of neutrality, reciprocity, independency. In the song, it says, I need you, you need me, we are parts of God's family. Partnership, it has been used for years within the churches, but I think it is one of words yet to be discovered, in rediscovered this time. The issues raised from Hong Kong. I heard the point we started our journey where we were one country, two systems, and then, it moves from one country to two systems imposed the opposite side. Now are we coming to one country one system, what are implication of that, a nation like Taiwan, and others, behind that? There is a hidden hand of Empire, Collin raises this morning. I don't think we have interrogated that because whether or not we like it, there are nutations of empire in this era. That is happening not only in Taiwan, and wider context of world. I think the linkage from different churches that share with us this morning. I found the common traist flowing that we need to discuss


**Lo Konghi:**

Good afternoon, Thank you for giving me this oppourtunity to say something about the election last week in Taiwan. My name Lo Konghi, Taiwanese. I am also very upset to the result of election last weekend; however, theologically, biblically, I do I have some thoughts. The key question is that the major people of Taiwan now favoring Chinese economic benefits. I don't think that is not key question theologically. Theologically, I think the key question is that, Shall we, the church surrender ourselves to Chinese imperialism, shall we TEF, surrender ourselves to Chinese imperialism? Shall we theologian our theology, can we put our theology to surrender to Chinese imperialism? If we surrender, what kind of church are we? What kind of theology that we do? That's the key question. But we don't blame the people. I think common people choose what they want, according to the story of Exodus in the Bible, even God brought the Israel out of Egypt by the hand of Moses, still in desert, the Israel people said, we want to return to Egypt for eating the meat there. Economic benefit is very good even I kept myself to be a slave. If I can have the meat to eat, it's fine. Don't blame the people because they need the food to eat. However, we the church, we TEF, is not common people. We are the modern Moses. If you are Moses, are you following people of Israel?

Or you follow God alone? If you follow God, the will of God, if you do the will of God, then you bring the people out of Egypt, imperialism, Now you know the problem is not just Taiwan, but also Philippine, Vietnam, Chinese navy is sailing in front of Philippine, Vietnam, even Singapore, Indonesia. And Chinese army is standing outside the door of Philippine, say, next time, I will get in after I conquer Taiwan, Philippine might be the second. Today, if we surrender to Chinese Imperialism, tomorrow, not just Taiwan, even Australia, Korea, Japan, to lose ourselves into the hand of China. The purpose is not let us surrender to China, our theological purpose must be to preach, Let the people of China do the will of God, to follow the truth of God. Don't produce imperialism to control other countries, to take over other countries' territories, don't use economic benefits to control others. If you really love one another, share the economic achievement, but don't use economic benefits to control others, to dominate others. If China keep do so, we the present Moses, we have to do something, think something differently. Thank you so much.

**Wati Longchar:**

I was chatting with my friend. We are lack of theology diversity. Theology diversity is very important in democratic country, and city. We demonized some cultures. We think our cultures are right, but we demonized certain culture in so press. I think unless we learn to celebrate diversity and accept lots of diversity of Aboriginal. We cannot prevent minority. Minority will be suppressed. So we need to think the timing is serious. Second, when these minority, who are fighting for their own justice and right, they always considered us anti-group, anti-journalist, misguide people. So, when indigenous people fight for their land, for the culture, for the



right, they are illuminated, they are killed, they are put to jail, different impressive force forced on them, the church never raise any voices against the group. I ask one church in Taiwan during land movement, right in Taiwan, have you supported? When he went back to churches, no. That's the voice. We have to take our arms, to protect our land and rights. Taiwan is much better condition. Many years, when they are put jailed, killed, suppressed, and the churches never raise, even a single word, that express the solidarity. So churches have to pay attention carefully, and take it seriously. Thank you.

**Adam from Myanmar:**

I hear so many stories of democratic process. I am from Myanmar. When we talk about the democratic process, during my experience might be dark for today. I must say that I have the same feeling with President of Taiwan because of election. For my example, I lost the last month overall, Our own indigenous party lose our own territory. Indigenous people are upset, we didn't look for people, they are there, fighting for next election 2020 again, like Taiwan. That's why we have same experiences. Brother and sisters from Taiwan, you are not alone. Myanmar is also with you. Because of this topic, We are here and ready to journey together with you. In here, I want to highlight, I want to give a reflection from an indigenous perspective. In Myanmar, you know that, six decade, they are fighting for their lands. We have 209 ethnic groups, but in Taiwan, No. I belong to Kachin. In Kachin, we have our own army. When it comes to this Asia Pacific level, we are talking about Myanmar, we only focus one issue, Rohingya issue, what do you read about the suffering of indigenous people in Myanmar? Maybe I am the first one to mention this. That's why in the beginning, I ask you to raise your hands up. It's not aspirin. It's reminding what we are doing. It doesn't mean that I don't support Rohingya issue. Yes, but Rohingya is not more than us. Since 1948, we suffer, we fighting with our own government. For us, with military threats, we suffer a lot, we hope when will be the end of suffering? Our democracy party win, they can bring us the transitional justice, transformation better than before. In this year, we have the same experience. Nothing special for our indigenous people. So that's why I ask you to raise your hands up. We cannot take care of one hand, and forget the left hand. It's twin brother, so might be in Taiwan also, when we talk about the democratic process, without reflecting indingenous issues, it never calls the justice. It is my reflection from Taiwan. Thank you.

**Liao:**

I am Liao. I just want to respond to the question that the defeat of election, the impact on us. Actually, I am quite of confidence of Taiwan's democracy because this time is a design fallacy. It made a long line that people cannot calculate how the accurate time to election, so it kept elderly to the front voting, maybe they are pro some sides. So lots of thing to reflect, but I think that, combine 10 referendum issues. This is one thing. They combine to the compaigne candidate to make too long time for people to vote. Also, in this society, people are not ready to choose because the debate is not mature. You know, the positive and negative sides they are not in our society where there is no mature debate. I think still the design fallacy must be improved. The governemtn now they can immediately improve because before that, in our election, two hours we can know the result. Actually, maybe it is one of best, our electronic system is good. I think still our democracy is facing the challenge of pan-knowledge because people can wash your facebook, or usually you have 200 or 300 emails, articles, but now they use robots from China, they can give you 15,000 articles immediately by using the robots to wash your page. I think it is also a challenge we need to face. But another thing is a that it is right to put human right issues in the referendum. Thank you.

## Morning Worship

Nov. 29<sup>th</sup> (Thu) 08:30–09:00

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Rev. Chng Hau-Sheng serves Tek-Tng Presbyterian Church with his wife, also an ordained Pastor, for 30 years. They help a “sleeping rural church” transform into a missional and thriving congregation. He graduated from Tainan Theological Seminary (M Div) and Louisville Presbyterian Theological Seminary (Th. M and D Min). Currently he is the chair-person of Evangelism Committee of PCT.



Rev. Dr. Chng Hau-Sheng

## Morning Worship

### Call to Worship (Psalm 95:1-3)

Come, let us sing for joy to the Lord;  
let us shout aloud to the Rock of our salvation.  
Let us come before him with thanksgiving  
and extol him with music and song.  
For the Lord is the great God,  
the great King above all gods.

### Hymn: Bless the Lord (Taize)

Bless the Lord, my soul  
And bless God's holy name  
Bless the Lord, my soul  
Who leads me into life

### Scripture Reading: Isaiah 9:1-2, 6-7

- 9:1 Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan—
- 9:2 The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. (NIV)
- 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
- 9:7 Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.

### Hymn: Christ be our light.

1. Longing for light, we wait in darkness.  
Longing for truth, we turn to you.  
Make us your own, your holy people,  
light for the world to see.
2. Longing for peace, our world is troubled.  
Longing for hope, many despair.  
Your word alone has pow'r to save us.  
Make us your living voice.
3. Longing for food, many are hungry.  
Longing for water, many still thirst.  
Make us your bread, broken for others,  
shared until all are fed.

4. Longing for shelter, many are homeless.  
Longing for warmth, many are cold.  
Make us your building, sheltering others,  
walls made of living stone.
5. Many the gifts, many the people,  
many the hearts that yearn to belong.  
Let us be servants to one another,  
making your kingdom come.

#### Refrain:

Christ, be our light! Shine in our hearts.  
Shine through the darkness.  
Christ, be our light!  
Shine in your church gathered today.

**Responsive Reading: Psalm 138 (Sisters/Brothers)**

(F) 138:1

I will praise you, Lord, with all my heart; before the “gods” I will sing your praise.

(M) 138:2

I will bow down toward your holy temple and will praise your name for your unfailing love and your faithfulness, for you have so exalted your solemn decree that it surpasses your fame.

(F) 138:3

When I called, you answered me; you greatly emboldened me.

(M) 138:4

May all the kings of the earth praise you, Lord, when they hear what you have decreed.

(F) 138:5

May they sing of the ways of the Lord, for the glory of the Lord is great.

(M) 138:6

Though the Lord is exalted, he looks kindly on the lowly; though lofty, he sees them from afar.

(F) 138:7

Though I walk in the midst of trouble, you preserve my life. You stretch out your hand against the anger of my foes; with your right hand you save me.

(M) 138:8

The Lord will vindicate me; your love, Lord, endures forever—do not abandon the works of your hands.

**Silent Prayer Psalm 138: (with “Here I am Lord”)**


- Our Lord is the Lord of all creations. He cares for the little ones and answers their prayer.
- Let us listen the heart of our Lord and the voice of the people. God has mercy on those who are in trouble and suffer.

**Prayer of Intercession (Together)**

Sheltering God,  
I hide myself in you.  
Head swathed and Bowed,  
I listen for still, small voice.  
Strengthening God,  
In time of tumult and terror,  
as the earth moves  
and the horizon shifts,  
you call me back,  
shelter and to strengthen.

I turn to you, good God,  
who plant the seeds of insight,  
who shape the heart for justice,  
who herald a renewed humanity  
and a redeemed earth  
Be my strength!





Renew courage!  
Restore my dignity among the people,  
that they may listen and believe  
that your purpose may be fulfilled.

Amen  
(by Carla A. Grosch-Miller)

**Hymn: WE are called**

1. Come! live in the light!  
Shine with the joy and the love of the Lord!  
We are called to be light for the kingdom,  
to live in the freedom of the city of God!

**Refrain:**

We are called to act with justice.  
We are called to love tenderly.  
We are called to serve one another,  
to walk humbly with God.

2. Come! Open your heart!  
Show your mercy to all those in fear!  
We are called to be hope for the hopeless,  
so all hatred and blindness will be no more!

3. Sing! Sing a new song!  
Sing of that great day when all will be one!  
God will reign and we'll walk with each other as sisters and brothers united in love!

**Benediction to Each other:**

13:14 May the grace of the Lord Jesus Christ, and the love of God,  
and the fellowship of the Holy Spirit be with you all.  
(2 Corinthians 13:14)

## Contextual Bible Study With White Terror Era Testimonies

Nov. 29<sup>th</sup> (Thu) 09:00–10:30

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### Speaker

Central Committee Member of the World Council of Churches (WCC).

Rev. Dr. Cheng Yang-En (Tin Giong-Un), an ordained minister of the Presbyterian Church in Taiwan (PCT), is a Professor of Church History, on the faculty of the Taiwan Theological College and Seminary. Rev. Cheng served for many years as a Member of Ecumenical Relation Committee and was the former Chairperson, Church History Committee, PCT General Assembly. In addition to his theological and academic pursuits and involvements, as lecturer, speaker and writer, Prof Cheng has extensive experience and knowledge of the ecumenical church on regional and global levels. Over the years he has represented the PCT as a delegate and speaker on various bodies such as the Christian Conference of Asia (CCA), the World Council of Churches (WCC), World Communion of Reformed Churches (WARC/WCRC), North-East Asia Regional Council of WCRC.



Rev. Dr. Cheng Yang-En

## Testimony 1

A native of Tainan, Taiwan Si Sui-Hun (Joyce Shih) was raised in a family predominantly followers of folk religions and Buddhism. She is a first generation Christian and a founding member of Gi-Kong Presbyterian Church. After high school she studied Chinese Literature at the Providence (Catholic) University in Taichung where she embraced Christianity and had her first taste of the ecumenical family and interfaith. Following graduation Sui-Hun worked briefly for the YMCA in Taichung before moving to Taipei to accept a position in the PCT General Assembly Office. Initially she was program assistant and later Secretary to the General Secretary and Ecumenical Relations as well as R&D. Except for a respite in the “KMT Garrison hotel” and further study periods at the former Selly Oak Colleges, Birmingham; the Bossey Institute, Geneva and short internship with PC(USA) Sui-Hun continued to serve the Lord and PCT faithfully until her retirement in 2017 - a total of 42 years! While in Geneva Sui-Hun had the opportunity to meet Pope John Paul II and later quietly commented she was one of the few people to make him look tall!!



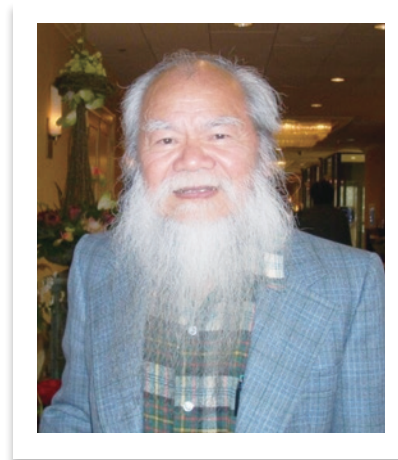
Ms Si Sui-Hun

## Testimony 2

Albert J. F. Lin, born in 1932.

Ph. D. in Nuclear Physics from University of Toronto, taught Physics & Mathematics at Ryerson University in Toronto. Served in the 3rd House as a Member of Legislative Yuan of Taiwan.

Social activist on human rights, with foci on empowerment of people, and non-violent action.



Prof. Dr. Albert J. F. Lin

## Contextual Bible Study With White Terror Era Testimonies

Until Justice Is Served...

Cheng Yang-En

*Justice will not be served until those who are unaffected are as outraged as those who are.*

– **Benjamin Franklin**

*O God, to those who have hunger give bread;*

*And to us who have bread*

*Give the hunger for justice.*

— **a Latin American prayer**

### Preface: Reading the Bible with New Eyes

This year marks the 20<sup>th</sup> anniversary of PCT's adoption and sponsoring of the "Reading the Bible with New Eyes" Project in 1998. As you may know, that project was initiated by the three program desks of Mission, Theology and Education of CCA, particularly with the strong leadership of the late Prof. Dhyanchand Carr, in 1996 and was well received and implemented in several Asian countries. Here I would like to quote some of James Muilenburg's scattered comments on reading the Bible to illustrate the basic idea of this intriguing project.<sup>1</sup>

In the recollection of Frederick Buechner, Muilenburg's student and renowned writer, this fascinating teacher often contended: "if there is a God who works at all, his work goes on still, of course, and at one and the same time the biblical past not only illumines the present but becomes itself part of that present, part of our own individual pasts. Until you can read the story of Adam and Eve, of Abraham and Sarah, of David and Bathsheba, as your own story... you have not really understood it. The Bible... is a book finally about ourselves, our own apostasies, our own battles and blessings."<sup>2</sup> Thus, for Muilenburg as well as Buechner, the Bible "is not essentially... a book of ethical principles, of moral exhortations, of cautionary tales about exemplary people, of uplifting thoughts—in fact, not a religious book at all... instead... [it is] a great, tattered compendium of writings, the underlying and unifying purpose of all of which is to show how God works through the Jacobs and Jabboks of history to make himself known to the world and to draw the world back to himself."<sup>3</sup>

To me, following the same line of thought, if we can read the story of Job as the story of our own time, as the story of the innocent victims of the White Terror Era in Taiwan, we may be able to enter into their mental worlds and understand a little better of their sufferings, agonies and spiritual struggles.

1. James Muilenburg is Professor of Hebrew and Cognate Languages at Union Theological Seminary from 1945 to 1963. He is most famous as an early leader in the development of Rhetorical Criticism and an exceptionally inspiring Bible teacher, constantly instilling original and provocative ideas in the minds of his students, such as Bernhard W. Anderson, Phyllis Tribble, Walter Brueggemann, Dan Beeby and C. S. Song, just to name a few.

2. *Listening to Your Life: Daily Meditations with Frederick Buechner*, compiled and edited by George Connor (New York: Harper One, 1992), pp. 35-36.

3. In the words of Buechner, Muilenburg "was a fool in the sense that he didn't or couldn't or wouldn't resolve, intellectualize, evade, the tensions of his faith but lived those tensions out, torn almost in two by them at time." *Listening to Your Life*, pp. 33-34.

## Rereading Job's Story with Taiwanese Eyes

In this Bible study I invite you to read Job's story anew. For convenience's sake I will divide Job's story into seven stages, following Gustavo Gutierrez's engaging analysis.<sup>4</sup> In each stage I will share a synopsis and cite some related passages (NRSV) and then end with a short appraisal.

(1) The initial stage was set for Satan to test the "disinterestedness (i.e. his lack of concern for a reward) of Job's service of God." Thus emerges the theme of "disinterested religion."<sup>5</sup> For this Job was severely afflicted with malignant diseases and, as a result, he became a sinner in the eyes of his contemporaries. His wife urged him to curse God: "*Do you still persist in your integrity? Curse God and die.*" (2.9) In response, Job "*did not sin with his lips.*" Here we see that Satan failed in his prediction ("*he will curse you to your face*" 2.4), yet the stage was set for the leitmotif of "suffering of the innocent people." Indeed, "the injustice of Job's suffering points to the possibility that other human beings may also suffer unjustly" and here lies "the potential universality of the figure of Job."<sup>6</sup>

(2) Second stage: In response to his three friends (Eliphaz, Bildad and Zophar) who came to console him and exhibit initial solidarity with him, Job began his monologue, focusing on the tragic irony of life and death.

*Let that day be darkness! May God above not seek it, or light shine on it. Let gloom and deep darkness claim it. Let clouds settle upon it; let the blackness of the day terrify it. That night—let thick darkness seize it...*

*Why did I not die at birth, come forth from the womb and expire? ...*

*Why is light given to one in misery, and life to the bitter in soul, who long for death, but it does not come, and dig for it more than for hidden treasures; who rejoice exceedingly, and are glad when they find the grave? Why is light given to one who cannot see the way, whom God has fenced in? (3.4-6, 11, 20-23)*

The call of justice, features so conspicuously in the Book of Job, is here ironically associated with death (in short, "it's better to die than live!"):

*There (i.e. in death) the wicked cease from troubling, and there the weary are at rest. There the prisoners are at ease together; they do not hear the voice of the taskmaster. The small and the great are there, and the slaves are free from their masters. (3.17-19)*

In short, for Job, the unexpected and undeserved sufferings represent an unsolved puzzle: "I am not at ease, nor am I quiet; I have no rest; but trouble comes." (3.26) Gutierrez points us to Jer. 20.14-18 for a similar cries of torment.

(3) Third stage: When Job and his friends engaged in debates, it focused on "how to speak of God amid unjust suffering." Throughout the work Job stubbornly insisted on his innocence (6.2-3, 8-10) and was in the end commended by God as "spoken of me what is right." (42.7-8) As Gutierrez puts it, "Job is not a patient

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4. Gustavo Gutierrez, *On Job: God-talk and the Suffering of the Innocent* (Maryknoll, N.Y.: Orbis, 1993). For Gutierrez, the key concerns arise from the Latin American context: "How are we to talk about a God who is revealed as love in a situation characterized by poverty and oppression?... How are we to acknowledge that God makes us a free gift of love and justice when we have before us the suffering of the innocent?" (p. xiv)

5. In the Satan's view, a religious attitude can be explained only by expectation of a reward, shortly after, we will learn that this is also the view of Job's friends. Gutierrez, *On Job*, p. 4.

6.

man... He is rather a rebellious believer. His rebellion is against the suffering of the innocent, against a theology that justifies it, and even against the depiction of God that such a theology conveys. But if human beings cannot be condemned in order to defend God, neither can God be condemned in order to defend human beings. Job learns this gradually.<sup>7</sup> Having the honesty and courage to seek and comprehend further, he boldly disputed against the hollow and “fossilized” theology of his friends:

*Look, my eye has seen all this, my ear has heard and understood it. What you know, I also know; I am not inferior to you. But I would speak to the Almighty, and I desire to argue my case with God. As for you, you whitewash with lies; all of you are worthless physicians. If you would only keep silent, that would be your wisdom! Hear now my reasoning, and listen to the pleadings of my lips. Will you speak falsely for God, and speak deceitfully for him? (13.1-7)*

In short, Job refused and rejected a way of theologizing that does not take account of concrete situations, of the sufferings and hopes of human beings, and thus also forgetting the gratuitous love and unbounded compassion of God.<sup>8</sup>

(4) Fourth stage: Job’s theologizing progressed as he recognized the unjust suffering of the poor and others in the world (24.2-14). His theological horizon and reflection was broadened. Over against Zophar’s theology of “temporal retribution,” Job was also deeply puzzled and agitated by the way of the wicked, how they continued to prosper and flourish (21.6-15, 17-18). While refuting Eliphaz’s allusion that he may be implicated in certain sins (such as neglecting the poor), Job now developed a new way of talking about God:

*As God lives, who has taken away my right, and the Almighty who has made my soul bitter, as long as my breath is in me and the spirit of God is in my nostrils, my lips will not speak falsehood, and my tongue will not utter deceit. Far be it from me to say that you are right; until I did I will not put away my integrity from me. I hold fast my righteousness, and will not let it go; my heart does not reproach me for any of my days. May my enemy be like the wicked and may my opponent be like the unrighteous. (27.2-7)*

We do not know who were the enemy and opponent Job was referring to here, but he was certainly fighting against a wrong theologizing on unjust suffering.

(5) Fifth stage: In this stage Job, in another monologue, reviewed his foregoing life and argued that he had always practiced “righteousness” (*sedaqah*) and “justice” (*mishapat*) and thus lived in solidarity with the poor and the helpless (29.12-17; 30.24-25; 31.13-22). He ended by crying out for a fair hearing: “*O that I had one to hear me! (Here is my signature! Let the Almighty answer me!) O that I had the indictment written by my adversary!*” (31.35) Additionally, his interchange with Elihu (whose main argument was “God is greater than any mortal.” 33.13) unveiled a new theological notion: suffering may be one of God’s different modes of self-manifestation and may open one’s heart for new insight. He was also keenly reminded of the prophetic tradition of Israel: real belief in God entails solidarity with the poor so as to ease

7.Gutierrez, On Job, p. 14. Gutierrez also points to two shifts of viewpoint which take place in Job’s way of speaking as he tormentedly rejects the doctrine of retribution in the light of his personal experience: first, he broadens his perspective and realizes the issue is not simply the suffering of one individual but the suffering and injustice that mark the lives of the poor; second, he understands that the world of injustice must be located in the within the broad but demanding horizon of freedom that is formed by the gratuitousness of God’s love. Gutierrez, On Job, p. 16.

8.Gutierrez, On Job, p. 29.

their undeserved suffering by establishing “uprightness and judgment.”<sup>9</sup>

- (6) Sixth stage: Job’s search for God and justice continued to frustrate him and engross him in a spiritual struggle. Scrupulously he confessed: “*Today also my complaint is bitter; his hand is heavy despite my groaning. O that I knew where I might find him, that I might come even to his dwelling!*” (23.2-3, see also 23.8-12) In truth, he knew too well the contest with God would be practically unattainable and absurd:

*Indeed I know that this is so; but how can a mortal be just before God? If one wished to contend with him, one could not answer him once in a thousand. He is wise in heart and mighty in strength—who has resisted him, and succeeded? ... For he is not a mortal, as I am, that I might answer him, that we should come to trial together. (9.1-4, 32; see also 9.15-24)*

**However, he persisted in the quest of an arbiter:**

*There is no umpire between us, who might lay his hand on us both. If he would take his rod away from me, and not let dread of him terrify me, then I would speak without fear of him, for I know I am not what I am thought to be. (9.33-35)*

*Only grant two things to me, then I will not hide myself from your face: withdraw your hand far from me, and do not let dread of you terrify me. Then call, I will answer; or let me speak, and you reply to me. How many are my iniquities and my sins? Make me know my transgression and my sin. Why do you hide your face, and count me as your enemy? (13.20-23)*

In addition, he sought and longed for a witness to the agonizing debates:

*O earth, do not cover my blood; let my outcry find no resting-place. Even now, in fact, my witness is in heaven, and he that vouches for me is on high. My friends scorn me; my eye pours out tears to God, that he would maintain the right of a mortal with God, as one does for a neighbor. (16.18-21)*

Intriguingly enough, in the midst of this spiritual struggle Job did not cease to hope in God. After appealing for an arbiter, he went further and made a profound statement:

*For I know that my Redeemer/Vindicator (Go’el) lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me! (19.25-27)*

In this famous passage Job called his potential arbiter or witness his go’el, his defender or avenger. Gutierrez contends that here the word go’el “acquires a religious meaning: God is the defender of all those who suffer injustice.”<sup>10</sup> For this reason “Job’s cry expresses an anguished but sure hope that comes to him from a profound insight—namely, that God is not to be pigeonholed in the theological categories of his friends” and it appears that Job “splits God in two and produces a God who is judge and a God who will defend him at that supreme moment; a God whom he experiences as almost an enemy but whom he knows at the same time to be

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9.Gutierrez, *On Job*, pp. 45-48.

10.Gutierrez emphasizes the linking between go’el and solidarity of family members and community, between go’el and covenant and divine justice. He adds, “The verb ga’al means to liberate, ransom, redeem. It signifies concretely the obligation the nearest relative has of helping a family member who is in danger of losing his possessions or his freedom or his life.” *Gutierrez, On Job*, pp. 64-65.

truly a friend.”<sup>11</sup> The result is an imagined yet long-overdue vindication:

*I would lay my case before him, and fill my mouth with arguments. I would learn what he would answer me, and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted for ever by my judge. (23. 4-7)*

(7) In the last stage, God finally appeared and answered Job out of the whirlwind (38.1; 40.6). The dialogue revealed to Job that “the entire work of creation bears the trademark of gratuitousness” and, instead of crushing Job with divine power, God spoke to him of his “creative freedom” (a “purely anthropocentric view of creation” was rejected) and his respect for human freedom.<sup>12</sup> Job also learnt that his demand for justice is legitimate and God is committed to justice. As a result, he was truly humbled and acknowledged his ignorance. For Gutierrez, this is a mysterious encounter between two freedoms, the freedom of God and the freedom of human beings. Job now realized that “the greatness of God is to be identified less with power than with freedom and gratuitous love—and with tenderness.”<sup>13</sup> Indeed, human freedom limited God’s power to implement and enforce justice in the world. Here the “weakness” or “vulnerability” of the all-powerful God is presented. “The mystery of divine freedom leads to the mystery of human freedom and to respect for it.” True, “Job’s freedom finds expression in his complaints and rebellion; God’s freedom finds expression in the gratuitousness of the divine love that refuses to be confined within a system of predictable rewards and punishment.”<sup>14</sup> Job’s story is a story of agony and suffering but also a story of hope and freedom. It’s beautiful faith story.

Our rereading and exploration of Job’s story ends here. To me, beautiful and significant as it may be in its entirety, the story of Job actually presents an alternative challenge to us. In the context of Taiwan, in view of the long-delayed realization of transitional justice and the persistence of vested and corrupted power structures, we have to sagaciously place us in the dynamic process of continuing struggle for justice. Truly, we may be still stuck in stage 3 or stage 4 or barely heading for stage 5... Indeed, until the justice is served... the battle remains... Let us continue to struggle and hope, until the justice is served, there may be hope, there may be gratuitous love, and there may be true freedom!

### Reflection on Justice and Just Peace

Present-day scholars agreed that the biblical concept of justice is “relational,” i.e. when all relations (between God, human beings and creation) are whole, shalom (peace) prevails (Isa. 32.17). As a result, when community relations were endangered or destroyed through the structures by which power is accumulated in highly advanced civilizations, God’s judging (shaphat) and judgment (mishpat) would mean “the restoration of justice and shalom – God in his mercy hears the cries of the oppressed and liberates them.... In the light of the sinful structures of unevenly distributed power, justice becomes a term implying struggle. If the oppressors do not repent, God’s justice becomes their punishment.”<sup>15</sup> The classical example of this paradigm is Yahweh’s liberation of the Hebrews from slavery in Egypt (Ex. 3-15).

11. Gutierrez, *On Job*, p. 65.

12. Gutierrez, *On Job*, p. 67. On God’s freedom, see pp. 72-75.

13. Gutierrez, *On Job*, pp. 68-69.

14. Gutierrez, *On Job*, pp. 77-80.

15. Ulrich Duchrow, “Justice,” *Dictionary of the Ecumenical Movement*, edited by Nicholas Lossky, Jose Miguez Bonino, John Pobee, Tom Stransky, Geoffrey Wainwright and Pauline Webb (Geneva: WCC Publications, 1991), p. 554.



After their liberation, however, God's people "were to act as God himself acts and create an alternative, just society." For the building of such an alternative, just society they were given ordinances (mishpatim, in Ex. 21.1-23.19 and 20.1-17) and the astonishing vision is revealed in the interpretation of the Torah in Deuteronomy: God's concrete requirement of the social praxis of his people lies in their concern and care for "the alien, the orphan, and the widow." (Deut. 24.19-22) and the defining measure is that "there will be no one in need among you." (Deut. 15.4-5) In contrast, prophets were sent calling for justice when such vision was violated. In short, helping the poor and the weak to obtain justice is identical with the knowledge of God (Jer. 22.16). And in the true biblical sense there is no contrast between God's justice and human justice. God's just action calls for the participation of God's creatures, i.e. "receiving in prayer is indissolubly bound up with co-operation in the struggle for justice."<sup>16</sup>

Truly, the Hebrew shalom designates "not only the reduction of conflict but rightness, wholeness – not only peace but justice." Interestingly, the same root is properly translated as "liberation" or "salvation" and it signifies "things as they should be or shall be in the divine purpose."<sup>17</sup>

We can infer from above that justice is not primarily an individualistic idea but always carries communal and structural implication. As Wolterstorff puts it, shalom is basically "the human beings dwelling at peace with all his or her relationships: with God, with self, with fellows, with nature. (Isa. 11.6-8)" Yet, shalom is not merely the absence of hostility but at its highest is "enjoyment in one's relationships."<sup>18</sup> As a result, justice as "the enjoyment of one's rights" is indispensable to shalom. This is because shalom is an ethical community: "If individuals are not granted what is due them, if their claim on others is not acknowledged by those others, if others do not carry out their obligations to them, then shalom is wounded... shalom is an ethical community that it is wounded when justice is absent."<sup>19</sup> In addition, if we believe that shalom also involves right relationships to God, to nature and to oneself, then it should be a responsible community in which God's law for the multifaceted existence of his creatures are obeyed.<sup>20</sup>

In a thought-provoking article entitled "The Wounds of God: Calvin's Theology of Social Injustice," Wolterstorff argues that in Calvin's works there is "a pattern of theological reflection that is rich, creative, provocative, and extraordinarily bold" and which "could help those in privileged corners of the world to genuinely hear the cries of the victims."<sup>21</sup> Citing Calvin's commentary on Genesis 9.5-6,

*Human beings are indeed unworthy of God's care, if respect be had only to themselves; but since they bear the image of God engrave on them, He deems himself violated in their person... This doctrine is to be carefully observed, that no one can be injurious to their brother or sister without wounding God himself. Were this doctrine deeply fixed in our minds, we should be more reluctant than we are to inflict injuries.*

Wolterstorff summarizes his understanding of Calvin's idea: "To inflict injury on a fellow human being is to

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16.Duchrow, "Justice," p. 554.

17.John H. Yoder, "Peace," Dictionary of the Ecumenical Movement, p. 786.

18.Nicholas Wolterstorff, *Until Justice & Peace Embrace* (Grand Rapids: Eerdmans, 1983), pp. 69-70.

19."That is so even if there are no feelings of hostility between them and the others. Shalom cannot be secured in an unjust situation by managing to get all concerned to feel content with their lot in life. Shalom would not have been present even if all the blacks in the United States had been content in their state of slavery; it would not be present in South Africa even if all the blacks there felt happy." Wolterstorff, *Until Justice & Peace Embrace*, p. 71.

20.Wolterstorff, *Until Justice & Peace Embrace*, pp. 71-72.

21.Wolterstorff called this pattern "Calvin's Theology of the Tears of the Social Victim." Nicholas Wolterstorff, "The Wounds of God," *The Reformed Journal* 37 (1987), pp. 14-15.

wound God himself; it is to cause God himself to suffer. Behind and beneath the social misery of our world is the suffering of God... To pursue justice is to relieve God's suffering." Dirkie Smit, a prominent South African theologian, called this "Calvin's Theology of the Pathos of the Triune God."<sup>22</sup>

Strikingly, as Wolterstorff points out, Calvin's view of the pathos of God is in stark contrast with the views of Augustine and other ancient Church Fathers, followed by the medieval theologians, who portrayed a "God of blissful apathy." He quotes again from Calvin's commentary, this time on Habakkuk 2.6,

*When people disturb the whole world by their ambition and avarice, or everywhere commit plunder, or oppress miserable nations—when they distress the innocent, all cry out, How long? And this cry, proceeding as it does from the feeling of nature and the dictate of justice is at length heard by the Lord. For how comes it that all, being touched with weariness, cry out, How long? Except that they know that this confusion of order and equity is not to be endured? And this feeling, is it not implanted in us by the Lord? It is then the same as though God heard himself, when he hears the cries and groaning of those who cannot bear injustice.*

To Wolterstorff, "Not only is the penetration of injustice against one's fellow human beings the infliction of suffering upon God. The cries of the victims are the very cry of God. The lament of the victims as they cry out 'How long?' is God's giving voice to his own lament." Thus, he argues, Calvin expected us to be capable of passion and compassion: "we are to let our wounds bleed, our eyes tear."<sup>23</sup> Wolterstorff also stresses the importance of Calvin's view of the divine image in humanity. Indeed, for Calvin, God willed that the Creator's own glory be seen in human beings as in a mirror (Institutes, II.7.6) and, as a consequence of that, we as human beings exist in profound unity with each other, since we all share in the image of God. It is worthwhile to quote Wolterstorff's conclusion:

*For Calvin, the demands of love and justice lie not first of all in the will of God which is what much of the Christian tradition would have said; nor do they lie first of all in the reason of God, which is what most of the rest of the tradition would have said. They lie in the sorrow and in the joy of God, in God's suffering and in God's delight. If I abuse something that you love, then at its deepest what has gone wrong is not that I have violated your command—though you may indeed have issued such a command. It lies first of all in the fact that I caused you sorrow. The demands of love and justice are rooted, so Calvin suggests, in what (may be called) the pathos of God. To treat unjustly one of these human earthlings in whom God delights is to bring sorrow to God. To wound his beloved is to wound him. The demands of justice are grounded in the vulnerability of God's love for us his icons. God is not apathe... These imposing words, the words of one who himself was an exile and himself suffered a good many indignities... find striking parallels today in the words of some... from Latin America, South Africa, and black North America. Perhaps, indeed only those who suffer the pain the injustice and poverty and indignity and exile far more intensely than most of us do, can adequately interpret them for us.<sup>24</sup>*


Let us conclude the Bible study by praying and hoping with the Psalmist:

*Love and Fidelity now meet,*

22. Dirkie Smit, "Views on Calvin's Ethics: Reading Calvin in the South African Context," *Reformed World*, Vol. 57 (4) (Geneva: World Alliance of Reformed Churches, September 2006), pp. 322-323.

23. Wolterstorff, "The wounds of God," pp. 17-18

24. Wolterstorff, "The wounds of God," pp. 20-22



*Justice and Peace now embrace;  
Fidelity reaches up from earth  
and Justice leans down from heaven. (Psalm 85.10)*

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## A journey that began through reading novels! Wat can a small potato do?

*Si Sui-Hun*

### **Children have ears but no mouths**

Usually a novel begins with an introduction perhaps I should follow that format and begin this story with an introduction to my family background and my country during my formative years. I come from an ordinary working class family. Like my mother before me, I am the eldest child of eight children consequently, there were many young siblings who needed the care and attention of my mother and I did my part to help. As often happens in a large household I soon learnt to be self-sufficient and independent in an attempt to give my parents one less concern! Our family primarily embraced temple worship and the folk religions of Taiwan although loyal to the ancestral religion my family is not extremely devout these days. Still I grew up in a home where burning of incense was normal and the ritual burning of temple money for our dead ancestors was important. As in many Asian and patriarchal cultures filial loyalty was also of major importance. On tomb sweeping day it is the custom to clean the family tomb and pay homage. In my very early years I took part in this ritual, I'm not clear when or why but later it became a tradition that only the male members of our family participated in tomb sweeping and the females stayed home. I mentioned I am the eldest child and in our culture as in several patriarchal cultures this was probably a disappointment to many simply because I am female! From my perspective I could say it worked to my advantage as the pressures and expectations were far less than had I been both the eldest child and eldest son!

Regarding my identity, my parents' generation had already experienced outside rulers from Japan. Just the time I was born the Japanese had left and Taiwan was strictly governed by the Kuo-Min-Tang (KMT) Chinese Nationalist Government under the leadership of the then President, Chiang Kai-Shek. My generation was raised under the strict regime of Martial Law. We were fortunate to already have excellent education provisions in Taiwan and I was given the opportunity to attend school and even to receive university education, indeed I felt blessed and thankful as the eldest daughter. The education system though was very rigid, exam orientated and limited to all things Chinese and China to the extent that if we even spoke our mother tongue, Taiwanese (Ho-Lo) for most of us or tribal languages or Hakka for others, in the hearing of our superiors and peers we were actually fined a dollar per word and even had to hang a placard around our neck denouncing our mother tongue! The school system was extremely exam orientated and we were taught primarily by rote memory. Consequently we grew up with little opportunity for free and creative thinking and expression, with hardly any knowledge about our own country Taiwan and certainly with no concept of our true Taiwanese history and identity. Of the entire school curriculum textbooks about 2% was given to the island and land we called home – our motherland. Until Martial Law was finally lifted in 1987 there was also a very strong military presence everywhere including on our school campuses which made us children very wary and silent even among our own peers at times. One never really knew whom to trust. What the government decreed was law and one did not question it, or I should say for the most part we did not know how to question – the controlled education we got had trained us well!!! “Children have ears but no mouths” and this concept was true at home we did not understand at the time but our parents and grandparents were afraid with the memory of the “228 massacre” so alive for them. In the one party system late President Chiang was held up before us as a national hero to be revered to the point of becoming another “idol” among the many religions in our land.

### **Ephesians 1:1-14**

**11**In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, **12** in order that we, who were first to hope in Christ, might be for the praise of his glory.

#### **Claiming my own faith**

I have always enjoyed books, actually my major in university was Chinese Literature, and it somehow seems fitting that books were instrumental in drawing me to the church. When I was in junior high school, I gained access to some western novels and later a few movies. Reading gave me a glimpse of the Christian church and, for some reason I was especially drawn by the Catholic Church and wondered what it was like? Maybe it was the romance and mystery portrayed in novels or even the pictures of church buildings themselves that intrigued me, I can't explain. It was different to the folk religions and Buddhism which I had grown up with and I was curious to compare them. What followed I can only attribute to God's greater mystery. One day I found myself talking about western novels with one of my teachers and mentioned I would like to see a Catholic Church. Little did I realize that conversation would be my first introduction to the Presbyterian Church in Taiwan (PCT)!

It turned out my teacher was a Christian and member of the PCT in my hometown Tainan. She saw and grasped the opportunity to invite me to her church and introduced me to the youth fellowship there. Of course I did not fully understand it then but in hindsight this was undoubtedly the earliest sense of being chosen by God. To this day I have no idea of the whereabouts of that teacher or whether she even learnt of the events that followed in my life journey but I do thank God for her and for her witness. We read in the Gospels how John the Baptist prepared the way and it is a challenge to us today, how do we prepare the way for others to meet Jesus? Are we actively involved in bringing others to Jesus Christ? From that simple beginning of intrigue reading literature I was introduced to the most powerful book of all, the Bible – the Living Word of God. I was well taught and nurtured by the local church community and in university through involvement in the student campus ministry. In the years that followed I grew in my understanding of the Christian faith and chose to relinquish the folk religion of my family.

After graduation from Providence University, incidentally a Catholic institution, I first worked with the YMCA in my university town of Taichung and my "boss" also happened to be a Presbyterian and an elder in his local church! Again in hindsight I see those early encounters in the Catholic university, campus ministry and YMCA opened the door to the ecumenical family and interfaith which became an integral part of my life later! Shortly after, about a year or so with the YMCA the opportunity came for me to take up a new and bigger challenge. This involved moving to the opposite end of the country to Taipei the capital city - such a different environment to the one I grew up in. Little did I know by accepting a position to serve in the General Assembly office of the Presbyterian Church in Taiwan I was embarking on an incredible adventure. Even though I had made a personal commitment to Christ it was only after moving to Taipei that I made a public declaration of faith, was baptized and became a member of the PCT.

Through the openness of church members, and later on my colleagues in the PCT office, slowly I began to learn more about the realities of my own country both past and current it was a period of awakening. The process of education continued as I came in closer contact with the international community. I mentioned Martial Law, at that time political freedom did not exist; there was no freedom of the press, no freedom of expression in our nation. To claim and uphold any political ideology different to the KMT government was simply inviting trouble. We learnt that many political prisoners were detained or prosecuted without fair

trial or due process of law. It may seem incredible to grasp these days but back then much of the information about our country, for example name list of political prisoners in Taiwan came from overseas as did some other publications labeled “sensitive” which the government prohibited. Some of this information reached us through foreigners, strangers and friends, missionary partners and overseas Taiwanese visiting Taiwan.

This period of learning was very significant for me not only was I discovering a new faith but my eyes were also being opened to the wider world and especially to the truths about my own country and people and my Taiwanese identity. It would be true to say my Bible knowledge, social and political knowledge developed side by side and the Lord quietly led and shaped me step by step.

**Isaiah 1:17**

**Stop doing wrong, learn to do right! Seek Justice, encourage the oppressed. Defend the cause of the fatherless, plead the cause of the widow.**

**A turning point**


December 10, 1979 a rally to commemorate International Human Rights Day, organized by the brave staff of “Formosa Magazine” (美麗島雜誌) and some opposition leaders, was held in Kaohsiung, Southern Taiwan. Under the constraints of Martial Law at that time such public gatherings were illegal. Permission was eventually granted for the rally to go ahead but it was marred when clashes took place between some “people” in the crowds, the police and riot troops. Tear gas was used, fighting ensued and in the middle of all the chaos one of the organizers escaped and went into hiding, Mr Shih Ming-Teh “Nori” who had been in prison before and knew if he was arrested this time feared not only torture but immediate execution awaited him.

The Kuomintang (KMT Chinese Nationalist Party) authorities took advantage of the Kaohsiung Incident to clamp down; the ensuing days and weeks campaign leaders, rally participants, and prominent opposition leaders were arrested, taken into custody and finally faced trial in a Military court. The most wanted dissident Mr. Shih remained at large and there was constant news broadcasts and announcement of a large reward for information concerning his whereabouts. The escape of this one man was no doubt a great “loss of face” for the KMT and military police.

The rally became renowned as the Formosa or Kaohsiung Incident and I believe it was a major turning point for human rights and the eventual political and democratic development of my country - this beautiful island of Taiwan. The grip of silence and fear of the past decades began to relax and our people were more than ever ready to tell the KMT - enough is enough.

Not only that I also believe that the PCT and global church family – especially our partner churches and ecumenical organizations played a significant role before and after this Human Rights Day. I witnessed how the KMT rulers underestimated or rather did not understand the power of a Holy God and how as the Bible tells us when one part of the body is in pain the other parts feel it too.

The years prior to the Kaohsiung Incident the Presbyterian Church in Taiwan (PCT) had already boldly and courageously issued three Public Statements in 1971, 1975 and 1977 in response to the political climate in Taiwan and Asia. In the beginning other mainline denominations in Taiwan also expressed concern however, they withdrew from issuing the first statement due to political pressure from KMT members it was sad but understandable the cost was great. The PCT based on Christian beliefs and out of concern for the well-being and future of our people believed it could not remain silent and had to speak out to be the voice of the



voiceless even if she stood alone. Our church leaders acted out of conviction and faith in God yet with their eyes wide open knowing full well the government's response could be critical and drastic not only to them but to their families. So serious was the situation that they even wrote their personal wills along with the statements in anticipation of the worse scenario. PCT had already paved the way.

### **What does the Lord Require?**

For many years I did not feel prepared to intervene in any social campaign, let alone to challenge the martial law of the state yet some years later looking back, I could see that God had actually prepared and accompanied me quietly and I was not even aware of it.

Unlike my family and friends, I had the unique opportunity to read many so-called "illegal documents" from the time I was appointed (1975) to be the Secretary to the General Secretary of the Presbyterian Church, Ko Chung-Beng bok-su or Rev. Dr. C. M. Kao as he is known to many of you. Such as, the overseas work towards the release of political prisoners in Taiwan, the historical materials of Taiwan politics and the literature of the independence movement, etc., were periodically brought to the General Secretary from overseas, and I was privileged to read these and soon realized the vast area of study that was completely "skipped" during the course of my formal education. This deeply sad side of the Taiwanese society, my own people, was not familiar to me and the emotions in my heart began brewing as I absorbed it all.

I recall very clearly the days following the Kaohsiung Incident I went to work as usual at the General Assembly office (at that time the office was located in a different building to the present). During our staff worship time the event of the previous day were immediately recounted and all our colleagues committed the situation to prayers. I kept thinking what could I do? Nothing much happened during the day time but when preparing to go home that early evening I had this strong impression, I could even say a very clear light directing me to visit the family of one of the arrested leaders whom I knew personally and lived in Taipei. The decision was made with no hesitation; my only thought was to offer comfort and support to this family in their trials. The Bible clearly teaches us to care for the oppressed, the suffering, those in prison and I simply obeyed it was the natural thing to do. When I got to the home of Mrs. Hsu Rong-Shu I met some other women including Linda Gail Arrigo who for a short time was the wife of Shih Ming-Te (their marriage was for political convenience because Linda was an American citizen it hoped it would garner attention and help keep Shih safe and give Linda further legal reason to stay in Taiwan; they later divorced). There was no hesitation in inviting me inside as a friend and I soon realized they also welcomed me as representing the church expressing pastoral care. I promised the church would help as it could but had no inclination or thought how God could or would use the church or me! The group was busy consoling each other and planning, especially how to contact supporters and the international media to spread the word quickly since the Kaohsiung Incident has little impact globally given the control of the KMT.

Little did I know that simple act was to be a crucial step in the story. In short from that moment I personally became one of the links in the chain and learnt Shih Ming-Te, still on the run, was seeking refuge in Taipei area. Soon I found myself involved in the inner circle of people who not only knew where the notorious dissident Nori was but also got to meet him and help him.

### **Another day dawns**

Back in the PCT office next day I was talking to Elder Lin Wen-Cheng, she had come by for some church business, when the General Secretary walked in and knowing he could trust us both has no hesitation sharing his concern. Rev. Kao told us that he had been approached to assist hide Shih Ming-Te and the situation was urgent. We were very aware Rev. Kao as the General Secretary of PCT, especially after issuing the three

public statements, was a very high profile person in Taiwan and was under surveillance. The KMT was watching and monitoring his movements.

The outcome of the matter is not what we originally planned. At first we were careful to consider how to transfer Mr. Shih to a very rural location, and also how to tackle the transport issue when the highway and provincial roads were heavily guarded by military police with check points day and night, we even consider to travel the route first. But that plan was aborted because of the urgency of the situation and Mr. Shih felt the city was a better environment. After some reflection and prayer Elder Lin Wen-Cheng said he could hide in her home.

We knew the family situation of Elder Lin and what she was proposing we felt was a heavy sacrifice. As well as working full time, she was responsible for the welfare of her son who had special needs, and her elderly mother was living with them at that time. The General Secretary was deeply concerned and was prepared to take upon himself the full legal responsibility for Elder Lin and Rev. Kao anticipating the worse scenario wrote down his intentions; stating he would relinquish his post as General Secretary to another. He also emphasized that he was acting as an individual, a citizen of Taiwan not as the church leader and not in the name of the PCT; he did not want his actions to hurt the church in any way. On the other hand, Rev. Kao personally felt that Shih Ming-Te should turn himself in to the authorities. But I pointed out to Rev. Kao the critical situation since Shih had been in prison several years before and in effect was still on parole it was inevitable he would be tortured and most probably be executed if he returned to prison this time.

In the ensuing days I visited the Lin home after work several times and when we ate together with Mr. Shih or had tea each time Elder Lin would lead us to pray together: "God, our life is a gift from you, please use our life today". That simple act and short prayer moved me deeply each time and is a scene I will never forget. Because of the special circumstances, I also had the opportunity to know Elder Lin better and realized the depth of her faith and her extraordinary beliefs, no matter what circumstances she faced in her life she relied on God's leadership, this kind of deep confidence impressed me.

#### **A small potato!**

Hiding Shih Ming-Te was not enough, for him to truly survive the ideal would be to get him out of the country. How long should Elder Lin be expected to hide him? Even to move him was a risk for one thing he obviously was so easy to recognize not only by the authorities but his face constantly appeared on the media and in newspapers. The plan was to arrange for some facial changes and Shih Ming-Te wanted to contact a medical friend, a dentist who lived in Taichung Dr. Chang Wen-Ing. The obvious choice for "mail service" was this young, "small potato" who was of no interest to anyone! With the confidence entrusted me by Mr. Shi I had no hesitation to go to Taichung to find Dr. Chang Wen-Ing and deliver the message that she was needed in Taipei. We went over the plan and since the family was not known to me I was given some information that would be helpful to verify the message was genuine, and of course the street address and basic location. Fortunately, since as mentioned I went to University in Taichung and worked there briefly I was very familiar with the geography of the city. In addition when previously visiting homes of political prisoners a pastor had helped "train" me how to negotiate the streets to make sure I was not being followed and this now proved most helpful!!

Of course it was imperative that I told no one, and since my aunt with whom I lived in Taipei was used to me going away overnight for church meetings that was not a problem. Armed with my task I set off for Taichung after work and found the home – her mother answered the door and I learnt Dr. Chang was on duty and not yet home and it was already about 11:00 p.m. I felt I could not return without trying again so I decided



to find some place to stay and went to a local church to see if I could use their guest room as it was too late to travel back to Taipei!! Again due to my work connections the PCT pastor had no inclination why I was there and gladly gave me a room! The only other concern I had was my PCT colleagues might begin to wonder if I was very late to the office next day! Anyway, I returned to the house next morning only to be told Dr. Chang was still not home from the hospital so I decided to let her mother know enough to understand why I was there and asked her to please deliver the piece of paper I had for Chang Wen-Ing as soon as she came home. She took it and I headed back to Taipei and work as soon as I could! Later Dr. Chang contacted me as planned and I knew the “mission” was successful! We arranged to meet and rushed to Mr. Shih’s hiding place. The preparations to move Shih Ming-Te to another location, the home of Mr. and Mrs. Hsu Ching-Fu a couple I had never met before like Dr. Chang Wen-Ing they are indeed among the most courageous Taiwanese people I have known. Mr. and Mrs. Hsu agreed to shoulder all the criminal charges while Elder Lin would take care of the family members; Hsu would claim that Shih stayed with them all along. And with Shih in disguise we put into action the plan to move him from the Lin household to the Hsu home. After moving Shih to the new location the plan was for the church helpers to withdraw from their role of hiding Shih further except for Rev. Wu who remained as an external contact. Everything went according to plan but one factor not anticipated was the son of Mr. and Mrs Hsu who had some learning disabilities; when he was questioned about the time duration so called “old” relative had been staying in their house with the innocence of a child he answered truthfully.

#### **Drawing in the net**

After 26 days on the run the net got drawn in and Shih Min-Te probably to the immense relief of the authorities and pleasure of the KMT was found and arrested; and shortly after several others, myself included, were taken into custody. Those of us arrested for our involvement in hiding Shih numbered a total of 10 defendants – nine of us including me, were taken first. While the tenth person PCT General Secretary was arrested some three and half months later – seemingly the authorities believed at last they had a valid reason to take Rev. Kao into custody and hopefully to subdue even control the church. Little did they know or understand the people of God and the power of the Holy Spirit. More than a week after Rev. Kao’s arrest all ten of us were accused of harbouring the most wanted dissident in Taiwan Shih Ming-Te.

After I was arrested, the first interrogation session began, and interestingly the questions I was asked were not about hiding and helping Shih Ming-Te my interrogator was more interested in my “boss” – they wanted to know things like what was my impression of Rev. Kao Chun-Ming? About his character; his relationships both at home and overseas so on. It seemed the more I was to speak about the General Secretary, the more favorable it would be for me. This line of questioning was aimed to intimidate and let me know that Rev. Kao was their next target and alerted me he would probably be arrested soon as well. Later the repeated interrogation about hiding Shih Ming-Te made me very tired and anxious due to their usual intimidation, bullying tactics. The Holy Spirit gave me all the power I needed, and I came through. Some of the things I was asked during the interrogation process were the conversations I had with the General Secretary, and I was absolutely certain he would not speak out, so I “deleted” them from my memory, intentionally, simply treat the conversation as irrelevant to the case, so that it is not necessary to mention it and to dispense with the loss of many words. This of course is easier when only two persons who trust each other were involved in the original conversation. But in other situations and cases, if three or more people know or witnessed the same event, it is probably more difficult under interrogation for the deception to be detected especially when people are tortured either physically, mentally or spiritually. I became aware of this during one line of questioning they described a particular meeting to me with such precise details and I knew someone had broken down. Perhaps this is one of the reasons, most of the details concerning the concealment of Shih were detected by the end.

The fact that we had assisted Nori caused the authorities to be very dissatisfied and puzzled. Puzzled in that we ignore the huge reward money and what was our motive really all about? If we were not trying to do something about the regime, then what is the picture? I often think of our participation in the case of hiding Shih in some ways our understanding of the political nature of the martial law of the Kuomintang was so simplistic that we simply had to be reckless in love! Perhaps this is how God made us act as his messenger and write down a page of salvation for the suffering Taiwanese people.

**Romans 8:26-27**

**In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will**

**The spirit intercedes**

For the first three months I was held in solitary confinement in a small cell, the amenities were very basic. It had an enclosed toilet on a raised platform in one corner, there was no shower but I was supplied with water to bathe as best as I could. The bedding was basic, simple and had to be laid down each night. There was electricity but the light was left on all day and night - the switch beyond our control. Because it was a military prison, they said they did not have proper facilities for women so we had to make do. For the same reason I was not allowed out of my cell for exercise, seemingly they did not know how to handle us few women among all the male inmates! My colleagues had sent me a Bible and some books and I was allowed to have them to read. Life was very much a routine. Of course periodically I was interrogated and questioned as they tried to piece together the story and link the people involved in the national drama! In the beginning there was fear but actually not so much for myself as for the safety and wellbeing of my family which they used as a tool to threaten me. During those weeks in isolation I learnt a great deal. I discovered the strength and capacity of human endurance; I learnt how justice and law function (or not), what politics is about but more than anything I learnt how to depend on God.

At times I did not know how to pray and there were moments of deep pain in my heart. I recalled to mind the verses from Romans and took comfort that the spirit intercedes for us, also the knowledge and certainty that Christian sisters and brothers were praying for me was a source of great strength. Even though I was by myself in that cell I was not alone. There was inner growth and I trust, because of those special months I am far more able to identify and empathize with the pain and suffering of others. During the Lunar New Year holiday I can recall thinking, although I could not join in the most important traditional family celebrations of the year, I was in effect freer than the military personnel assigned to stand guard outside my cell. Like many of them the soldier on duty had come from China and it seemed to me he was lonelier than I was because each and every holiday he could never go back to his native home to join his family and was constantly at the mercy of his superiors.

Coming out of prison naturally called for a period of readjustment. I had been living a life of much silence and simplicity. In fact it was attractive to continue that way – to live a less complicated life cut off from every day realities, demands and burdens. Also I was sensitive to the environment and I recall how loud the city traffic sounded to my ear. Although during my imprisonment I had lacked physical freedom it allowed me to experience a greater inner freedom. This also made me ponder in a different light the story of Moses leading Israel out of Egypt – a journey from bondage to freedom! We read how the people of Israel complained within a few days of becoming free, they were longing once again for their previous lives as slaves! In a sense I could understand and relate to them.

We need to pay more price in order to get more freedom. These faith experiences have taught me that to truly understand the Bible and how to apply the truths to our everyday life we also need to understand our society and the world. We cannot live in a vacuum ignorant of what is going on in our society. Of course one can read the Bible as a historical document and become a Biblical scholar but the Word of God is more than that. It is the key to our faith, a faith that call for us to live in the world side by side with the realities of the pain and suffering as well as the joys and celebrations.

Some ask me – how did I as a Christian and a young woman (at the time!) get involved in such a dangerous situation? Perhaps I could respond with another question: How did I happen to be where I was at that particular time? Or how was it that my first encounter with Christianity came through a school teacher who happened to be a Presbyterian Church member and how come my university years were spent in Taichung where I learnt to know my way about? It is a mystery - I thank God for the joy of knowing Him through His Word and through the community of believers, His people, so that when the time came by His grace I was able to respond with clarity and sound judgment. I thank the Lord for the privilege of serving Him in small ways day by day. If history did repeat itself I only wish that I could have done more and better.

**1 Corinthians 1:12-31**

**26 If one part suffers, every part suffers with it;  
if one part is honored, every part rejoices with it**

**The body that feels**

Through my work responsibilities over the years I had the privilege of meeting church personnel from overseas including missionaries who dedicated their lives to serve the Lord with the PCT, and so was exposed to the global dimension of God's family early on. During that time of suffering I realized more deeply and fully what it is to be part of the body of Christ, just as we read in Corinthians we are all necessary members and inter related.

Although the General Secretary had made it clear that he responded as an individual and indicated that the case was not related to the PCT, nonetheless at the time the church accepted our actions as being in conformity with the Church's beliefs, in addition to initiating joint prayer support, and issued a statement to uphold the each individual in the faith of conscience. The PCT General Assembly contrary to the expectation of the KMT did not denounce Rev. Kao but rather affirmed him and voted to keep him as General Secretary and placed an empty chair at its meeting as a defiant symbolic statement that he was still in office and the church was waiting his return.

Not unlike the period of World War II when women were also called into action while their sons and husbands were away fighting, I also saw how Taiwanese women were empowered in these times of suffering. Especially wives of political prisoners, they were left to care for their families and become the voice of their spouses. Some became involved in the social movement and established NGOs and others even began to participate in politics and later became leaders in local and national government.

Needless to say the global Church was shocked by the arrest of the PCT General Secretary, and the solidarity of its partner churches in countries, including Britain, Canada, Germany, Japan, the United States, and other major denominations, CWM as well as international ecumenical organizations headquartered in Geneva, the WCC, WARC so on including the Vatican who sent a special envoy to Taiwan on behalf of the Pope, gave us immense comfort and courage. In addition to the churches calling for the participation and prayers of their members worldwide, human rights groups such as Amnesty International also became our

voice. Messages and messengers kept reaching our nation and the KMT must have begun to wonder who had it arrested and why were they suddenly the focus of major global attention! It was immensely humbling and an encouragement to hear how Christians stood united not only in Taiwan but overseas. It was a powerful witness which I am convinced played a significant part in not only reducing the sentence of our General Secretary, Rev. C M. Kao (from seven years to four years three months and twenty one days - 4321!) but also contributed to safeguard Shi Ming-Te from execution and bringing democracy to the forefront in Taiwan.

On a personal level, later I also learnt that immediately after my arrest PCT church leaders such as Rev. Kao, Rev. Ong Lam-Kiat, and Rev. Chen Nan-Jou had visited my parental home to explain what the true situation was. All my immediate family lived in Tainan and at the time of my arrest I lodged in Taipei in the home of a relative. As the only Christian in my family it was difficult for my parents and siblings to understand my faith; and naturally they were fearful and somewhat angry and apt to blame the church as my employer for placing me in such a situation. However, that first pastoral visit was significant especially to my mother and father who until their dying days respected those ministers and colleagues.


Before he was arrested, Rev. Kao had also arranged for Lawyer Chang Chun-Hsiung (who in later years became the Premier of Taiwan) to act as my defence lawyer. It was very moving to have such brave lawyers plead our cause in the name of justice and human rights.

After my release I was deeply touched too by what one of my relatives shared. My aunt very devout in her religious practices and beliefs, told me how she had gone to the temple to consult her idols and to plead my cause after hearing the news of my imprisonment. The message she received was that her idols could not get near me because my God had surrounded me with a strong wall. That was an extremely humbling account – affirming the source of peace I had known in the prison and the knowledge that the triune God does indeed protect His own. The Lord's name be praised.

The following year the Lord also opened the door of another opportunity for me and I was given a scholarship by our life long partner the United Reformed Church (URC) to study at Selly Oak Colleges in Birmingham, England. That was a special gift and I feel indebted to URC and the late Rev. Dr. Boris Anderson in particular, a former missionary in Taiwan, for his efforts and support. This chapter is in some ways both amusing and amazing! To leave Taiwan in those days was not easy under Martial Law especially for young, single people, and certainly for someone with a “criminal record” to be allowed to exit let alone enter another country was almost impossible. When I went to process my papers and passport to leave I had to go back to my native town Tainan where I was registered. And incredible as it seems I was granted permission to travel no questions asked – the only explanation as far as I know was that since our case was handled in the highest military court the records and data of this “small potato” would not have been filtered down or reached the radar of the local offices! Additionally while I was in the UK the Taiwanese church friends including Rev. Dr. Shoki Coe arranged for me to make a visit to the USA and again I was granted a visa! When the year abroad was complete I was able to re-enter my home country with no problem and by God's grace returned to my ministry in the PCT General Assembly Office and was given the privilege to serve PCT until retirement last year (2017).

### **Not just my story**

When I was invited to share my testimony with you I have to confess I said “no” then was pressured to say “yes” but then I changed my mind again several times back and forth! Because I do not like to stand up in front and public speaking is not easy for me in any language let alone English!! Before retirement, day by day my ministry and work has been in the background as PCT support staff – in fact I am more used to being



your host, making you comfortable, serving you coffee, tea and snacks, or listening and learning from you, our church partners, from the back row of meeting rooms. That is where I am most comfortable!! However, my friends and PCT colleagues reminded me about the importance of witness, of story-telling and if I do not tell my story who will?

This was brought home to me recently under the implementation of Transitional Justice our Taiwan government has begun the process to exonerate thousands of political prisoners. I am grateful to our President Tsai Ing-Wen for leading the way. Sadly many former political prisoners have already left this earth, including those who were even executed, not to mention family member like my own parents, they will never know about this beautiful action. This is not just my story – it is their story as much as it is the story of PCT, and the global church family, and importantly it is the story of the Lord we serve. It is about the risks, the pain, the perseverance and the courage, in the struggle for identity and dignity, and the unwavering hope for justice and peace for the people of Taiwan and Asia. I pray you will continue to accompany us as we write the next chapter of our story together. Thank you for listening

Si Sui-Hun (Joyce Shih) 施瑞雲  
Taiwan

1999-10 首稿 ; 2018-11 修正稿

For further reading:

<https://www.taiwandc.org/>

<https://www.taiwandc.org/hst-1979.htm>

<https://www.taiwandc.org/kao-tapes.pdf>

## Testimonial Talk on Impacts of White Terror in Taiwan

*Albert J F Lin*


The very origin of the White Terror is due to the illegitimacy of the rule of Taiwan by the Nationalist Chinese (KMT) Government since 1945, who had come to accept the surrender of Japanese forces in Formosa on behalf of the Allied Powers. In order to cover up their illegitimacy of long term rule and colonial occupation, the notoriously corrupted KMT government had used various measures of cultural and political genocides, the 228 massacre of 1947, resulted in decades of various sufferings e.g., Todes Marsche, loss of numerous lives, identity and hope, and of brain washing, suffered serious long Stockholm syndrome, perpetuated the authoritarian KMT regime in Taiwan and contributed to the deterioration and uncertainty of peace and stability in East Asia and beyond since then.

Other than personal suffering of being blacklisted for 32 years and family members being harassed and threatened in Taiwan, I was, only by God's grace, fortunate enough to have left Taiwan for studying at University of Toronto in Canada in 1960, being exposed to information on the international status of Taiwan according to the San Francisco Peace Treaty of 1952, stipulating the unsettled status of Formosa (Taiwan) in Article 2(b) that "Japan renounce its title, rights and claims to Formosa and the Pescadores" without specifying any beneficiary and as well as Canada's official policy on Formosa at the United Nations, advocating all genuine Formosans the rights of self-determination to decide their own future through the referendum under UN supervision during the debate on the admission of China to UN on December 8, 1961, Friday at 03:30 pm (1074 Plenary Meeting, 17th Session of UN General Assembly) as well as the Editorials of the Globe and Mail (October 10 – The Forgotten People, December 4 – China and the UN, and December 11 –

China and Formosa, 1961) in Canada. By God's grace and mercy, I was in a faraway country of Canada, beyond the reach of the then notorious Taiwan Garrison Command, free from personally being silenced, threatened, arrested and co-opted under Stockholm syndrome into collaborating with the KMT regime.

The political awareness raised motivated Taiwanese students in Canada to organized themselves, starting from the on campus Formosan Students Association (1961), Formosan Canadian Association (1963), Formosan League for Self-Determination (spring 1964), Committee for Human Rights in Formosa (fall 1964) to World United Formosans for Independence in Canada (January 1970). However, our effort did not produce much impact to the oppressive KMT regime in Taiwan, except to their indignation in exposing KMT's extreme brutality of the violations of human rights in Taiwan and in raising the Taiwanese voice of advocating their rights to self-determination and to be free and independent Taiwan internationally from the safe Canada. The key reason our poor impact was out of three essential elements needed for social change – love, justice and power -- we had lacked the element of POWER, which is the ability to take effective action.

Our fortune had turned for the better in 1982 when we were exposed to the powerful program of organizing people for power – the Urban Rural Mission of the World Council of Churches, provided by the Canadian Urban Training Project for Christian Service (CUT) in Toronto and subsequent series of its Phase I programs on Social Issue Analysis, Phase II Social Structure Analysis and Training of Trainers, led by Rev. Dr. Ed File (Toronto), with training events held outside Taiwan for those brave Presbyterian Church (PCT) leaders and many other social activists invited quietly, far enough from surveillance of KMT's security agents. Their subsequent well planned, organized non-violent action and sustained effort after their return to Taiwan had contributed in turning the table of political power balance against the oppressor regime through series of



organized non-violent events, both small and big, led mostly by PCT, toward socio-political transformation and democratization in Taiwan during that period. I would like to present some of the essential details of what had happened in a concise format within the time limit.

First of all, there are interesting similarities between the Newtonian physical force and the non-violent socio-political force. These forces, in common, have problems of inertia, resultant net magnitude, sense of direction, point and time of application to maximize the intended impacts, which are much easier to be sensed and realized in physical cases than in complex socio-political cases, and thus demand our greater wisdom, non-violent strategies and sustained effort for the latter cases of socio-political transformation.

After wise strategic planning and sound tactical considerations, these resultant net sociopolitical forces, in unity or in concert, with maximum magnitude, well focused, applied and directed at and along the intended sense of direction for transformation at the opponent's most vulnerable point/issue at the most critical time, and bearing in mind that the rate of work done, power output or impacts is critically governed by the cosine of the angular difference,  $\theta$  in senses of direction between the force applied and the velocity of movement, that is  $\cos\theta$ , with its value ranging from +1.0, through zero to -1.0, can produce very cost-effective socio-political changes, from authoritarian systems to democratic ones.

After long term of suffering from being brainwashed, of loss of identity, self-respect and self-confidence, most of the oppressed victims were coerced due to serious Stockholm syndrome into being silenced, shocked and coerced into state of powerlessness and hopelessness, or co-opted in serving and in perpetuating the authoritarian system as willing collaborators. The critical and cruel process of conscientization or political awareness raising of the victims becomes very difficult, though very essential in order to provide hope and vision of potential changes for a better and more holistic tomorrows.

This would have to be followed soon by wise, non-violent empowerment programs of the people, by the people and for the people (the CUT programs of Urban Rural Mission in Canada), with in-depth analyses of pertinent data and information of the concrete, urgent, non-divisive and winnable issues involved, serious value/theological reflection, problem possibility and collective non-violent social action with evaluation, along with additional built-in knowledge, skills and practice of conflict resolution, management, transformation and prevention (Third Party Neutral, TPN of Canadian Institute of Conflict Resolution in Ottawa) to improve the cost-effectiveness, as well as the skills of re-vision, re-vitalization and transformation of the organization, as needed toward the eventual realization of the goal or vision (Open space Technology, OST, Rev. Dr. Larry Peterson of Toronto) to sustain the movement. Thorough and effective process of transformative justice, albeit hard, would be essential for a lasting peace with justice and democracy.

These three sets of tools for transformation can facilitate in ushering in a worthy and vibrant democratic society and country, though it may take long time, great people's collective effort and enormous price to be paid, but people will eventually learn and appreciate how to treasure and protect the hard earned universal values and tradition with firm belief in democracy practiced.

Any society or country, which is equipped with sustained effort of these three sets of tools and institutionalized practice, will be rewarded with holistic participatory democratic society of peace, justice, freedoms, human rights, pluralistic values and sustainability domestically and contributed in friendly relations with other countries internationally. They may even become the potential beacon of hope for other people suffering under the heavy yoke of oppressive totalitarian regimes. However, these vibrant democracies should be further enhanced by additional knowledge and skills of wise non-violent strategies, tactics and action

plans to consolidate and defend democracy earned, and to deter and even defeat foreign aggressions by any hegemonic powers as well as recurrence of domestic authoritarianism (Prof. Gene Sharp of Boston). Wise and effective planning and combination of these four sets of non-violent tools can enhance both the national security and human security, contributing to regional peace and stability as well.

Unfortunately Taiwan is a democratic country, but queer domestically where the menacing long shadow of white terror still persists, where there are many victims of white terror but no predators, where the dictator Chiang Kai-Sek is still honored as hero, where the transitional justice is encountering difficulties and internationally under China's constant military threats of invasion and over 1,500 missiles, serious soft power infiltrations, and millions of cyberattacks and suffering international isolation due to Xi Jing-Pin's bullying policies.

Yet we are still very grateful to God's mercy and grace to the long forgotten people of Taiwan and Presbyterian Church in Taiwan for the very gifts of these precious tools for non-violent socio-political transformation, for inspiring the PCT leadership with holistic and active mission strategy until justice and peace embraces each other, as prophets, priests and servants working humbly with the people of Taiwan for the realization of God's Kingdom in Taiwan and in Taiwan's contributing to regional peace and stability beyond.



## Role of Women in PJP

Nov. 29<sup>th</sup> (Thu) 11:00–12:30

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### Moderator

Nancy Lin (LIN CHENG, Min-Min) is a member of PCT Ecumenical Relations Committee and the Chairperson of the Ecumenical Advisory Group to the PCT Women's Ministry Committee. She is also a TEF Steering Group member. In her long term participation in the ecumenical movement she has served as a WCC Central Committee member; President of Asian Church Women's Conference; Chairperson of the International Committee for the Fellowship of the Least Coin. She is a PCT minister's wife and a mother of two sons.



Ms Nancy Lin

## Panel

Prof. HyeRan Kim-Cragg is Lydia Gruchy Chair of Pastoral Studies at St. Andrew's College, Saskatoon, Canada. An ordained minister and theologian, she is a convener of Gender Justice Working Group and the scribe of the Communion and Theology Reference Group of the World Communion of Reformed Churches (WCRC). As a postcolonial feminist scholar, she has written many books, the most recent one is *Interdependence: A Postcolonial Feminist Practical Theology* (2018). Her work appears in *What Young Asian Theologians Are Thinking* (2014), *Liturgy in Postcolonial Perspectives* (2015), *Church in an Age of Global Migration* (2016), *Postcolonial Practice of Ministry* (2016), and *Parenting as spiritual practice and source of doing theology* (2017). She grew up in South Korea where her parents were refugees from North Korea during the Korean War. She has been involved in ecumenical movements through WCC, WSCF, and CCA.



Rev. Dr. Prof. HyeRan Kim-Cragg

Chiu Shu-Pin (PCT)

Ms Athena PERALTA (Philippines/Switzerland) serves as programme executive for economic and ecological justice at the WCC. Previously she worked with the National Economic and Development Authority of the Philippines as senior economic development specialist. Her research and advocacy focus on the intersections between economic, ecological and gender justice. She authored the book, *A Caring Economy: Feminist Perspectives on Alternative Globalization Addressing People and Earth*, and completed her M.A. in economics of development and post-graduate diploma in feminist development economics at the Institute of Social Studies (Erasmus University) in the Netherlands.



Ms Athena Peralta

## Role of Women in PJP

Option and Optic for Postcolonial Feminist Intersectionality:  
Lifting up Women's Roles in "pilgrimage of justice and peace"

*HyeRan Kim-Cragg*

Let me first express my deep gratitude for this invitation from the Taiwan Ecumenical Forum (TEF).

I was here 20 years ago. At that time, the invitation was from the Christian Conference of Asia, and I cannot remember the exact title but the theme had to do with "reading the signs of the time and reading the Bible in a new key." As a group of young people gathered, we discerned the signs of the time that were pressing and critical, as we learned the situation of Taiwan by contextualizing it as we read the Bible together. In that conference, I learned about the imperial moves of China that were threatening the people of Taiwan, their sovereignty and self-determination. I also learned about the issue of Indigenous people in Taiwan. To some extent, therefore, this meeting organized by TEF taking place along with Youth Forum and Asia-Pacific Kairos with the accompaniment of WCRC and CWM reminds me that the struggle continues. A prophetic call to journey with the Presbyterian Church in Taiwan has been going on for a long time before this and those of us gathered at this time are responsive to this call to echo a part of its ongoing struggle and resistance of the people in Taiwan and the ecumenical solidarity movement. Indeed, this struggle and solidarity is needed more than before today.

I am particularly honored to contribute to a reflection on women's roles in this struggle. The very phrase "pilgrimage of justice and peace" that was coined by the WCC begs us to attend to the preposition, "of." As it is articulated in the document Invitation to the Pilgrimage of Justice and Peace, this journey is neither "for" nor "about" justice and peace.<sup>1</sup> The very notion of pilgrimage implies that people who are suffering and resisting are fully included in the work of justice and peace which belongs to God. They are the ones who are making this intentional journey, this pilgrimage to which we are invited by God. It also implies that justice and peace are not an extra or superfluous work of our Christian faith; but Justice and peace are integral to and an inseparable part of the Christian vocation.

Half of the people who are making the intentional journey of pilgrimage, or maybe more than half, are women. When you see most congregations, women occupy more than half pew on Sundays and consist of more than half the committees and leadership for functions throughout week at grassroots levels. It is impossible to imagine the church without women. It is also apparent that women are NOT simply sitting in church passively. From ancient times of the early church, women have been the movers of the church. If we think of the church as the moving body, the work of the women and their labour are the heartbeat that keeps the church alive and well. Women's sweat, their skillful hands and dedicated feet, their faithful hearts and persistent prayers have the church doing the mission of God, *missio Dei*.

I believe there are particular reasons to lift up women's roles in this pilgrimage. Let me provide two reasons among many. The first reason is that women are often the victims of violence and injustice and as such

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1. <https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2014/an-invitation-to-the-pilgrimage-of-justice-and-peace>

have something at stake. Naming violence against women is probably the first crucial step in the pilgrimage of justice and peace. Why? Because patriarchy, especially, heterosexual patriarchy is the oldest system of domination which continues to persist in the social fabric all over the world.<sup>2</sup> If injustice is like a big tangle of strings, patriarchy is the oldest tangled thread. To weave a tapestry of justice and peace, one must find and tug on this thread to untangle, so to speak.

Ever since humans created a family or a community as a basic social unit, it was the man who became the head of the household, exercising superior roles over women. A hierarchy was established as a way of control, often involving in or at the expense of subordinating and oppressing women.<sup>3</sup> Certainly, the biblical world reflects patriarchy as a norm of society. There are a few scattered examples of resistance. Some communities created a different system of communal living where women became matriarchs attempting less hierarchical and more egalitarian styles of governance. Yet, these examples were not strong enough to counter the pervasive currents of patriarchy and we will not succeed either without sufficient and sustained attention to women's lives and experiences. That is why we need to lift up women's roles in the pilgrimage of justice and peace today. Sexism and misogyny as a result of patriarchy lead to violence against women, especially vulnerable women, young women, women who are poor and unemployed, indigenous women, women with disability, to name a few. There is no peace and justice when women suffer from violence. Thus I suggest that peace and justice as the big and over-arching Gospel message can only be proclaimed incarnationally through the concrete lived experience of women, especially the most vulnerable women in the way they are treated and in the way their dignity is affirmed. Wherever there is violence, we are called to struggle to end it. This is not an option but an obligation as justice is an obligatory act.

This call to take the pilgrimage of justice and peace echoes with the call from liberation theology for a preferential option for the poor. This preferential option is a critical theological tool with which to analyze social ills. This option is also optic, which means, it is perspectival, a particular way of looking at realities of suffering and injustices. It is also why a feminist hermeneutics as an optic is also equally important when we think of women's roles in peace and justice. One of the most important contributions to feminism is the notion of intersectionality. Intersectionality always asks how gender is intricately connected to other ills such as racism, capitalism, ageism, environmental violence and classism.<sup>4</sup> Furthermore, as a postcolonial feminist theologian I have am keenly aware of the forms of economic, cultural, military, and religious imperialism as well as the colonial legacy that has been closely linked with patriarchy as the oldest form of domination.<sup>5</sup>


The other reason we need to recognize women's roles in the work of peace and justice is that women have always been agents of resistance against violence and injustice. The history of our world demonstrates, and the Bible also reveals that women at the margin and those women who are oppressed are leaders that change the course of history. Affirming these both-and approaches, naming women both as victims and as resisters, let us highlight two examples of peace and justice movements that Korean women have played significant roles in and which have grown to be international and global solidarity movements.

2. Jane Douglas, "A Turning Point for Reformed Women in Ministry," *Reformed World: A Journal for the World Communion of Reformed Churches* (March 2017): 9–16.

3. Maria Miles, *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour* (London: Zed, 1986) 49.

4. HyeRan Kim-Cragg, "A Christian Feminist Theological Reflection on Economy of Life" *The Ecumenical Review: A World Council of Churches Publication* 67: 2 (July 2015): 170–176.

5. HyeRan Kim-Cragg, *Interdependence: A Postcolonial Feminist Practical Theology* (Eugene: Pickwick, 2018), 140.



One example is the so-called “The Wednesday Demonstration” by and with the comfort women.<sup>6</sup> The name “Comfort women” refers to the women who were forced to become sexual slaves for the Japanese military between 1932 and 1945. During this period Japanese colonial authorities tricked and/or forced women from Korea, China, Philippines and other occupied countries to become prostitutes for soldiers. A group of comfort women and their supporters have been protesting in front of the Japanese Embassy in Seoul Korea, demanding an apology for their enslavement for more than 30 years. Every Wednesday at noon, elderly surviving comfort women with various Christian groups and other women’s organizations continue to come out and demonstrate. This is the oldest running protest for peace and justice in the world according to Al Jazeera.<sup>7</sup> This protest is also a witness to how women as both victims and resisters rise to unmask violence and seek peace and justice. The issue of comfort women is a perfect example of how a postcolonial optic of intersectionality is critical, where gender, sexuality, colonialism and international relations are entangled in the geopolitical power dynamics that caused war and violence.

The other example is “Women Cross DMZ” that took place in 2015.<sup>8</sup> This movement marked the 70th anniversary of Korea’s liberation from Japan, an event that tragically led to Korea’s division into two states by cold war powers. On May 24, 2015, thirty women who are peace activists and leaders all over the world traveled with thousands of Korean women across the DMZ, the line demarcating the borders of North and South Korea, calling for a peace treaty on the Korean peninsula and an end to the war that was only put on pause by an armistice in 1953 but not formally ended. These women successfully crossed the 2-mile-wide De-Militarized Zone (DMZ) as a symbolic and physical act that erased the line that separated millions of Korean families for many decades.

I am sharing this example as a person whose parents are refugees from North Korea and whose relatives are still in North Korea. I am also sharing this example as one who was present on May 24, 2015, to witness the remarkable crossing of the DMZ by these brave women. The event made a deep personal impact. But I think it has significance for women everywhere. It is an example of women’s solidarity on a pilgrimage of peace, crossing borders, healing divisions, seeking justice. It is a pilgrimage that brought many women from many different places together for a cause that has global implications. As this movement has not ended and is ongoing like pilgrimage does not have a final destination but only a continuation of the journey.

Let me conclude what I have humbly offered here.

Women’s roles in the pilgrimage of justice and peace must be continually played out as we in the ecumenical movement name women as both victims of violence and agents resisting violence. To understand this both/and role, we must employ theological tools such as the preferential option of the poor, postcolonial optics and feminist understandings of intersectionality. With these tools, we are empowered to understand our pilgrimage and to take advantage of opportunities. The women of the Wednesday protest are modelling an amazing act of faithfulness, like the persistent widow in the Gospel of Luke demanding justice. This protest speaks of truth-telling, affirming their dignity out of violated body and the power of demanding an apology, asking forgiveness, as a reconciliation process, all of which are Christian core values.

We are equally inspired by the women all over the world and Korean people through women cross DMZ

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6. [https://en.wikipedia.org/wiki/Wednesday\\_demonstration](https://en.wikipedia.org/wiki/Wednesday_demonstration).

7. <https://www.aljazeera.com/news/2017/09/south-korea-world-longest-protest-comfort-women-170908024721239.html>

8. <https://www.womencrossdmz.org/>

movement: how bold and imaginative we can be to bring peace and justice! The DMZ line that separated South and North Korea seemed uncrossable. It looked impenetrable, armed with guns and tanks around the line, tainted by the ideology of hatred. Yet women showed that we could dream otherwise. They embodied the Gospel in the word of St. Paul, “nothing can separate us from the love of God.” (Rom. 8:26) So let us boldly and faithfully as well as persistently and imaginatively take the pilgrimage of justice and peace with the sisters and brothers of Presbyterian Church in Taiwan and Taiwan Ecumenical Forum.

# Role of Women in the Pilgrimage of Transitional Justice: A Woman's Perspective from Theology and Culture

*Chiu Shu-Pin*

## **1. Definition of Transitional Justice**

Recently, “Transitional Justice” has been one of the hot debated issues in Taiwan, however, it is also foreign to most of the Taiwanese people. Those who indulge in the power of the past, and yearn the convenience of the authoritarian system often condemn it for creating hatred and tearing the society apart. What is transitional justice? What does it imply?

Generally speaking, transitional justice is a concept and a process that a society redress the legacies of human rights abuses during its war, occupation, dictatorships or other violent and suppressive conflicts and situations. According to International Center of Transitional Justice (ICTJ), transitional justice is a response to systematic or widespread violations of human rights. It seeks recognition for victims and promotion of possibilities for peace, reconciliation and democracy. Transitional justice is not a special form of justice but justice adapted to societies transforming themselves after a period of pervasive human rights abuse.<sup>1</sup>

Louis Bickford (*former Director of ICTJ's Memory and Memorials Unit, 2001–2009*) : Transitional Justice refers to a field of activity and inquiry focused on how societies address legacies of past human rights abuses, mass atrocity, or other forms of severe social trauma, including genocide or civil war, in order to build a more democratic, just or peaceful future. Jon Elser: after a change of political system, notably a transition from an autocratic to a democratic, or at least constitutional, regime, a process of transitional justice emerges in which wrongdoers from the previous regime are judged responsible and victims are compensated. He also suggests three classes of transitional justice are: (1) reparation that empowers victims by financial compensation, truth telling, and social acknowledgment; (2) retribution that inflicts punishment upon perpetrators; and (3) reconciliation that renews civic relationship between victims and perpetrators through personal contact, apology, and forgiveness; each contributes to restoring equality between victims and perpetrators, and in so doing decreases the desires that victims have for retribution.

In Taiwan, the Act on Promoting Transitional Justice (促進轉型正義條例), which aims to remove authoritarian-era symbols and retry cases of injustice from that era, was passed by the Taiwanese Legislative Yuan on Dec 5, 2017. The act is aimed at addressing injustices perpetrated by KMT government between Aug. 15, 1945, when the Japanese government announced it had surrendered, to Nov. 6, 1992. The new act states that data unconstitutionally seized during the authoritarian era are to be collated and archived and made available for research and educational purposes; authoritarian symbols commemorating dictators that are publicly displayed are to be removed; criminal cases found to have been unjustly adjudicated on are to be reinvestigated, political parties, their affiliates and organizations they operate are to report to the committee any political files in their possession which, if necessary, are to be transferred to the government and archived. Namely, in the case of Taiwan, transitional justice is to deal with unjust past under authoritarian rule, to restore the historical truth and justice, and to promote harmony/reconciliation of the society. The purpose is in accord with what have been said above.

## **2. A brief of Taiwan and Transitional Justice**

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1. <https://www.ictj.org/publication/what-transitional-justice>

The residents of Taiwan are composed of multiple ethnic groups and multiple cultures, therefore, the relations between ethnic groups have been complicated. In the middle of 17<sup>th</sup> century, Han people started to migrate to Taiwan, and the current of migration reached its climax at the late 18th century and 19th century. Due to the massive migration, the competition for agricultural land caused conflicts and tensions among different groups of Han people, and between Han people and aboriginal people. During this period, those immigrants gradually developed different life styles from that of Mainland and went through peculiar historical experience. A modern “Taiwanese” identity, distinct from Chinese began to congeal. Nevertheless, it also grew into a remote cause of tension among groups under KMT regime.

In 1949, KMT was defeated by the Communist, withdrew from Mainland China and fled to Taiwan with about 1,300,000 civilians and soldiers, called “外省人”, which means people who were foreign to local Taiwanese. So called “外省人” ruled Taiwan with arrogance and Great-nation chauvinism, discriminated against different ethnic and cultural groups from them, deliberately suppressed local languages and cultures, and separated themselves from local people, harmony of the society and racial fusion were deranged. Local inhabitants became resentful of what they saw as high-handed and frequently corrupt conduct on the part of the KMT authorities, including arbitrary seizure of private property and their economic mismanagement. Call for transitional justice usually focus on 228 event and because it signifies the bloodiest instances of KMT represses. The uprising was violently put down and the island was placed under martial law and the subsequent white terror. The martial law was not abolished until 1987. Therefore, in the context of Taiwan, the agenda of transitional justice includes 228 event and white terror, moreover, indigenous historical justice and land justice. The main measure and goals of the former are to establish the truth about the past, to prosecute the perpetrators and reparation of the victims and their family members.

According to the international review committee’s concluding Observations and Recommendations on the Second Reports of the Government of Taiwan on the Implementation of the International Human Rights Covenants (the International Covenant on Civil and Political Rights [ICCPR] and the International Covenant on Economic, Social and Cultural Rights [ICESCR]), the committee recognizes the fundamental value of transitional justice in the process of overcoming past wrongdoings. The Government’s legislative proposals need to effectively and directly address the right to truth and the restoration of the access to justice after the lift of martial law. In this regard, the effective access of victims and researchers to all archives should be guaranteed. It also strongly recommends that the Government, in a timely manner, initiates an inclusive truth and reconciliation process, involving also the security forces, to discuss and reflect on collective memory.

### **3.Role of Women in Transitional Justice**

#### (1) Taiwanese Women in Transitional Justice

J. Ann Tickner notes that “too often woman’s experiences have been deemed trivial, or important only in so far as they relate to the experience.”<sup>2</sup> The executive director of Taiwan Association Truth and Reconciliation (台灣民間真相與和解促進會, an NGO), 葉虹靈 once said, women’s subjectivity is disposed to be neglected when transitional justice confronts social problems after state violence and armed conflicts.

The concept of gender mainstreaming was first proposed at the 1985 Third World Conference on Women in Nairobi, Kenya. Gender mainstreaming is the public policy concept of assessing the different implications for people of different genders of any planned policy action, including legislation and programmes, in all areas and levels. Mainstreaming essentially offers a pluralistic approach that values the diversity among people of

2.J Ann Tickner, ‘Feminism Meets International Relations: Some Methodological Issues,’ 19.



different genders.

The idea has been pushed in the United Nations development community. The idea was formally featured in 1995 at the Fourth World Conference on Women.

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

It is a pity that in the process of pursuing transitional justice, false impression of gender neutrality is frequently constructed to exclude women from engaging in the process. South African woman ethicist Puleng Lenka Bula writes:

In South Africa, reconciliation is largely a discourse of a few Black elite and White Males. There is an amazing and very loud silence of lower ranked and working class Blacks on the subject. An even more resounding silence is that of black women. This silence may be deliberate, but it is also an indicator of the extent to which the powerless remain powerless even in post-independent South Africa.<sup>3</sup>

It is so in Taiwan without exception. Law and mechanism which aim to deal with transitional justice are nearly at the hands of men. They tend to disadvantage women in transitions to peace, justice. The disadvantage of women by their gender identity, or specific problem they face are usually overlooked by male political elites.

### (2) Insight from Feminist Theology

Feminist theologians suggest, the important characterizations of feminism are open, respect, and tolerance for multiple voices. Feminism is against dictatorship and despotism, and oppression of the weak by the strong. "Woman" is not an unitary concept, but one with divergence of race, culture, social class and location. Therefore, feminist theology has to be all-included, and pays attention not only to marginality of women's status, but also to the marginalized within women's community.

In the patriarchal atmosphere in the cultures of biblical world, the narratives of women's stories are scattered and rare in the Bible. Consequently, women's participation and contribution are concealed in the bible. For instances, the role of women in the mission of early Christian church is minimized: the Acts places emphasis on women's wealth, but disregards their role as leaders and evangelists, women are excluded from Paul's letters in the process of passing and copying (In Greek, Nympha in Col 4:15 can be a man or a woman, but many manuscripts only adopt the possibility of a man). If we intend to be fair and just to women in early Christian church, it is necessary to rediscover the picture of how women engaged themselves in the communities. In her ground-breaking work, *In Memory of Her*, Elizabeth Schüssler Fiorenza proposes critical historical reconstruction of Christian origins to recover the forgotten women's history in early Christian history, and to reconstruct their history and role in the history.

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3. Puleng Lenka Bula, "Justice and Reconciliation in Post-Apartheid South Africa: A South African Woman's Perspective," in *International Review of Mission*, 105.

In the case of transitional justice, with regard to white terror, the victims of white terror are mostly men, and the related researches and interviews are naturally targeted mainly at men. The proportion of male political prisoners to female political prisoners between 1947-1988 is 96.38% to 3.62%. Usually, these female political prisoners are not important figures in political cases, and their experiences do not attract much attention, but appear in limited oral interviews. Their most common figures shown in white terror document are victims' family, such as a wife, a mother, a sister, or a daughter. Actually, that reflects what Simone de Beauvoir argues in her *The Second Sex*, that "Man is defined as a human being and woman as a female – whenever she behaves as a human being she is said to imitate the male." Human beings are men, and men, as men, define women. "He" is the subject, and "she" is other, the "non-essential other". Men have absolute authority, but women are inferior appendix. Men are the basic criterion to define human beings and the world.

Professor Huang Chang-ling of Taiwan University has summed up the common experiences of victims' female family: social isolation, economic disaster, shatter of social status. Their social isolation has to do with fear of communism and social stigmatization in the period of martial law; downfall of economic and social status reflect gender inequality. Women lack for opportunity of education at that time, and therefore had difficulties in getting job for living. On the other hand, cases of female political prisoners prey to sexual violence are very seldom mentioned or recorded, nor the cases of those women who lose their husbands remarried for the living of their household. Their experiences are mingled with gender inequality in social structure, closely linked and inseparable from every dimension of their life. The combination of sex, gender taboo, shame and stigmatization is unspeakable.

### (3) Role of Taiwanese Church in Transitional Justice: a Woman's Perspective from Theology and Culture


During her inauguration speech on 5 May, 2016, President Tsai Ing-Wen announced her plan to set up a truth and reconciliation commission in order to find a way to face the past together. The goal of transitional justice is to pursue true social reconciliation, so that all Taiwanese can take to heart the mistakes of that era.

Reconciliation is one of the most important theological themes in Christianity. In Christian faith, reconciliation starts from God who takes initiative, and it is accomplished through Jesus Christ's ministry. Except for following the example of Christ of making reconciliation, Church in Taiwan participating in realizing transformation in society has to recognize the fact that transitional justice cannot be done by Christian Church alone. It demands the whole society works together hand in hand.

Take South Africa as an example, Bishop Tutu attributes the successful reconciliation to both Christianity and traditional trait of Ubuntu in South Africa. Ubuntu is the very essence of being human, a person with Ubuntu is open and available to others, affirms others, do not feel threatened that others are able and good.<sup>4</sup> In other words, the positive characteristics in culture are beneficial to the construction of reconciliation. Therefore, church is to strive for awakening such helpful cultural characteristics in society in Taiwan. What are the cultural characteristics, especially femininity qualities?

Belief in Ma-tsu can be one of the possibilities. For Han people, Ma-tsu belief is the most popular folk beliefs. One of the reasons for the wide-spreading of the belief is her maternity. Taiwanese people commonly address this goddess as 「天上聖母」, literally Holy Heavenly Mother. Besides, she is also called Ma-tsu 媽、Ma-tsu 祖、Ma-tsu 婆, which possess metaphorical implication that she is as loving and caring as female seniors in the family. Ma-tsu was originally a guardian of fishermen, but it gradually changed along with social transformation into deity who protected the immigrants sailing from Mainland to Taiwan, then protector

4. Desmond Tutu, *No Future without Forgiveness*, 31.



for the peasants cultivating the wasteland. After the immigrants settled down, she becomes a agricultural deity. When there was turmoil caused by war, she would be a comrade of people and country to fight against enemies. That is to say, the Taiwanese Han inhabitants regard Ma-tsu as a loving and caring goddess as a mother, grand mother, and grand great mother.

In fact, Christian feminist theology develops a similar understanding of God. God continuously responds to the changing world, and keeps building relations with God's creation. From the perspective of hope and suffering, God suffers with those who suffer, and offers promises that will be brought about in the future to them. Besides, God is the one who liberates the oppressed and the marginalized in unjust society, no matter what are their genders, social classes, or races .

In the document titled "Christian Witness in a Multi-Religious World", WCC stated that "Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good." It also says that "Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good." Therefore, to cooperate with other religions in the ministry of building the transitional justice in Taiwan is a kind of practicing ecumenical ethos.

For the building of the transitional justice in Taiwan, Christian Church should manifest God's feminine natures and actions, that is respecting life, sympathizing the suffered, caring prosperous future of all beings. Besides, Christian Church and Christians are minority in the society in Taiwan, it is necessary to invite the other majority to elaborate Taiwanese cultural characteristics by arousing people to cultural characteristics, such as positive energy embedded in Ma-tsu belief.

According to the Confession of Faith of the PCT, the good news that Church should preach is that Church identifies with the suffering people, continues to proclaim social justice, shares resources enriching and nourishing lives, and constantly pursues justice and reconciliation, so that the society is able to head for justice and order. Robert J. Schreiter points out the effects upon the future brought by reconciliation: listening and waiting, care and compassion, experience of returning after exile. Through listening and waiting, a person learns to mend his/her memory for suffering and wait for God's gifts of peace and forgiveness; through care and compassion, a person is able to stand in solidarity with the victims in great hardship and suffering; through the experience of returning after exile, a person is capable of reconstructing an optimistic new community which has gone through torments and yet never drains its hope.<sup>5</sup>

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5. Robert J. Schreiter, *Mission in the Third Millennium* (Maryknoll: Orbis, 2001), 71-73. 引自 Peter C. Phan, *In Our Own Tongue: Perspectives from Asia on Mission and Inculturation* (Maryknoll: Orbis, 2003), 142-43.

## The Role of Women in the Pilgrimage of Justice and Peace: Women Sowing the Seeds for Climate Justice and Building Economies of Life

*Athena Peralta*

1. I come from a bunch of islands not so far from here – the Philippines. This is a country that was put on the map by Typhoon Haiyan in November 2013 some five years ago. The day is seared in my memory as I (together with perhaps many of you here) was in Busan, Korea for the closing of the 10th Assembly of the World Council of Churches when the mega-storm, still the strongest typhoon ever recorded to date, lashed out on my beleaguered homeland with incredible fury.
2. In a WCC consultation on climate change and food sovereignty in 2015, Efleda Bautista of People Surge, a Typhoon Haiyan survivors' group, explained that "Leyte, Samar and Panay were already among the country's most destitute provinces, with nearly half of the population living below the poverty line." Then Typhoon Haiyan "happened," literally sweeping away thousands (up to 10,000) lives, flimsy homes and the precarious livelihoods of coconut farmers and fisher folk. She recounted that when morning broke and she went to survey the destruction, "it was like Nagasaki, Hiroshima". "Fallen coconut trees and houses and people littered the fields like so many scattered toothpicks."
3. The Philippines (like Taiwan) is no stranger to typhoons – it gets visited by around 20 storms a year. The evidence is clearer than ever that these weather disturbances are occurring more and more out of season and becoming stronger. The report by the United Nations Intergovernmental Panel on Climate Change (IPCC) on 1.5 degrees Celsius (°C) warming – released just last month – attributes this and other devastating weather-related events such as prolonged droughts and so-called 100-year floods (because they used to be rare, happening only once in a century) to a warming climate. Indeed the IPCC report points out that climate change is accelerating faster than we previously thought, that we are likely to cross the relatively safe threshold of 1.5°C warming in two decades.
4. On the eve of Typhoon Haiyan's rampage, the WCC Assembly Busan in 2013 culminated with a powerful invitation to churches, Christians and people of good will to participate in a common pilgrimage of justice and peace (PJP), putting into action the prayer, "God of life, lead us to justice and peace". Fittingly, the Busan Assembly identified as (two of four) key pillars of the PJP advancing climate justice and building economies of life. The two cannot but go hand in hand.
5. Typhoon Haiyan (as with many storms before it and many more after it) visibly demonstrated that it is people living in poverty who bear a disproportionate burden of climate change impacts. The poor tend to live near the coast for instance or tend to eke out their livelihoods from agriculture and fishing – activities which are particularly subject to the vicissitudes of weather. Perhaps less widely accepted is the fact that women are particularly affected because of gendered socioeconomic roles and their vulnerability to poverty to begin with (women comprise between 60-70% of the global poor and whose income may be up to 50% less than that of men).
6. In developing countries, women produce 60-80% of food and even more than that in poor rural areas despite having less access than men to resources such as land, credit, inputs and services. The traditional domestic and care-giving roles women are expected to fill make them even more insecure when weather-related

disasters hit.

7. Some years ago I was involved in a research project on gender and financing for climate change mitigation and adaptation, and met with Zenaida Soriano and several other women from Amihan (or the Peasant Women's Association in the Philippines). Many stories were shared. In particular I heard about women farmers in Amulong, Cagayan who, for lack of resources and collateral such as land, have to take out loans at exorbitant interest rates from village moneylenders before every planting season to purchase fertilizers and other farming inputs. Intense rains and sudden floods, followed by an unexpected drought and an unusually high incidence of insect infestations, caused their maize harvests to fail three seasons in a row, which meant that many were unable able to pay their debts. The creditors sued them and some women landed in jail.
8. In the province of Pampanga, women farm workers who lost their livelihoods due to typhoons were forced to migrate to the cities to work as domestic helpers. Some resorted to providing sexual favors out of desperation. Further, it is not unusual for peasant women to sacrifice their share of the daily meals so that their husbands and children may eat. These are not uncommon stories.
9. This is the scenario now. Imagine an intensification of climate change impacts – storms, erratic rainfall and flooding – that could lead to 50% (?) cut in agricultural production in Asia by 2050 according to the latest IPCC report.
10. The PJP calls us to listen to the voices of women in margins to learn from them what is life-affirming and what is life-destroying, to “visit their wounds” and to stand in solidarity with those feel the brunt of climate change – though they contribute least to it – as well as of deep-seated economic injustice (via negativa).
11. For at the root of the climate crisis is a deeply dysfunctional and unjust economy – one that is obsessed with economic growth, corporate profits and wealth accumulation at the expense of people's and the planet's wellbeing.
12. Therefore, more fundamentally, the PJP calls us to transformation (via transformativa). The IPCC report underlines that that only with “rapid and far-reaching” transitions in the world economy, on a scale and at a rate without historical precedent, can the 1.5°C warming limit be achieved. (Beyond this limit, the science is indicating that climate change impacts will be nothing short of catastrophic). This entails “more planning, coordination and disruptive innovation across actors and scales of governance than the spontaneous or coincidental changes observed in the past”. Moreover, the needed economic transformations must take place within a rapidly disappearing window of opportunity – ten years or so – if we are to avoid wide-spread calamity, including multi-meter sea-level rise, the inundation of low-lying islands and coastal cities, famines, and the extinction of animal and plant species.
13. In many different ways, women are in the forefront of the pilgrimage for climate and economic justice in their communities and beyond.
14. Women farmers are planting seeds of hope in many places. Responding to heavier rain patterns, peasant members of Amihan in Montalban, Rizal, are now cultivating a traditional, indigenous variety of rice that does not require massive doses of fertilizers and pesticides and is more resistant to pests and to inundation than commercial varieties. The women are also planting fruit trees and vegetables on the borders separating the rice paddies as a form of inter-cropping. While this alternative practice of farming rice yields only

one harvest a year, it is respectful of the environment and generates significantly lower greenhouse gas emissions than commercial farming. At the same time, it adapts rice farming to the prolonged wet seasons brought about by climate change.

15. The field of feminist economics with its focus on the non-market sphere and basic needs is disputing the consumerist and money-based value system driving processes of globalized exploitation and unlimited economic expansion by expanding narrow conceptualizations of the economy to encompass the realm of social reproduction and care work as well as by challenging mainstream economic norms of greed, self-interest, competition, and individualism. Lourdes Beneria points out that it is when we examine care work undertaken predominantly by women that we begin to “question how far economic rationality is the norm and the extent to which models of human behavior are based on . . . altruism, empathy, collective responsibility and solidarity.”
16. Feminist theologies and ethics are challenging systems of patriarchal domination and reclaiming the ethics of justice and care for people and ecology. Founded on a profound understanding of our mutuality and interdependence as living beings, both in a social and ecological sense, the feminist ethics of care builds on and complements the ethics of justice, which underscores rights but is not reduced to it. As Together towards Life puts it, we are all “interconnected in God’s web of life.”
17. And as an extension of the ethics of care, women in many parts of the are engaged in political action for the dismantling of unjust social and economic systems and the healing of creation. Women-led movements are at the forefront of actions protecting creation, indigenous territories, life, and livelihoods.

# Taiwan's International Status

Nov. 29<sup>th</sup> (Thu) 14:00–15:30

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## Speaker

Prof. Victor Hsu was born in Taiwan and grew up in Mauritius. He received his graduate school training at Yale University and Union Theological Seminary. His ecumenical career began with the World Council of Churches (1976-1987) responsible for UN and NGO relations. From 1987 to 2005 he was Director of the Asia / Pacific Office and Senior Advisor to the NCCCUSA. He was national director for North Korea for World Vision International from 2005-2010. Prior to returning to Taiwan in 2013 as Associate General Secretary for the PCT, he was Professor for International Development and Assistance of the Korea Development Institute. He now serves as Advisor to the PCT General Secretary.



Prof. Victor Hsu

## Ecumenical Response

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### Moderator

Glynis Williams is the Associate Secretary for International Ministries, of The Presbyterian Church in Canada. International Ministries is the department that relates to global partners and supports mission staff outside Canada. Between 1994 and 2012, she was Executive Director of Action Réfugiés Montréal, a Canadian Ministries supported ecumenical work with refugees in Montreal. Glynis is a graduate of Presbyterian College in Montreal and was ordained in 1989.



Rev. Glynis Williams

### Ecumenical Response

Rev. Dr. Liberato (Levi) C. Bautista is the Assistant General Secretary for United Nations and International Affairs of the General Board of Church and Society (GBCS) of the United Methodist Church, based and serves as main representative at the United Nations. He is currently the President of the Conference of Non-Governmental Organizations in Consultative Relationship with the United Nations (CONGO), a position he previously held. Bautista served on the General Committee of the Christian Conference of Asia in the 1980s. He served for 10 years on the staff of the National Council of Churches in the Philippines, mostly as its human rights coordinator. Bautista is an ordained deacon in the United Methodist Church, with membership in the Northern Philippines Annual Conference.



Rev. Dr. Levi C. Bautista



## Taiwan's International Status –An International Orphan

*Victor Hsu*

Considering recent developments internationally, my primary aim is to share with the gathering the deepest concerns of the people of Taiwan, and the Presbyterian Church in Taiwan (PCT). These include the precarious situation of Taiwan being marginalized in the international society, almost like an international orphan. At the same time, it has been subjected to threats and continuous bullying behaviors of China. Taiwan's sovereignty and dignity are inviolable and should be safeguard.

My presentation is to update you about Taiwan's international status and to request that in any appropriate way you may:

1. Respond to the Taiwanese people's grave concern about their isolation from the international community
2. Raise concerns about China's bullying tactics

### *Taiwan's Challenge in Joining International Organizations*

The fundamental challenge that the administration of President Tsai Ing-wen faces is to assert Taiwan's sovereignty and dignity in the international community. Surmounting this formidable difficulty requires a combination of stubborn perseverance and international support by all friends with a strong sense of justice. It is certainly impossible for President Tsai or the people of Taiwan to tackle this challenge alone, even though our prayer continues to be that God will have mercy on Taiwan and do great things for Ilha Formosa, the beautiful island.

Countries with Diplomatic Relations with Taiwan

16 out of 194 UN member states have diplomatic relations with Taiwan.

#### Africa

- ◆ Swaziland

#### Europe

- ◆ The Vatican

#### Oceania

- ◆ Kiribati
- ◆ Marshall Islands
- ◆ Nauru
- ◆ Palau
- ◆ Solomon Islands
- ◆ Tuvalu

#### Caribbean

- ◆ Haiti
- ◆ Saint Kitts and Nevis
- ◆ Saint Lucia
- ◆ Saint Vincent and the Grenadines

#### Central America

- ◆ Belize
- ◆ Guatemala
- ◆ Honduras
- ◆ Nicaragua

#### South America

- ◆ Paraguay

Taiwan is a member of the World Trade Organization, the Asia-Pacific Economic Cooperation forum, and the Asian Development Bank.

### *No Access to the United Nations*

#### **Scholars**

A Taiwanese labor relations professor complained to the United Nations after a study group that she has

regularly led was blocked from a 2016 International Labor Organization Annual Conference in Geneva. Prof. Li-chuan Liu Huang of Chung Cheng University wrote an open letter to ILO director-general Guy Ryder noting her group of graduate school researchers had access to the ILO Geneva office since 2014, but was refused entry twice during the June 2016 session.

In an e-mail, ILO spokesman Hans von Rohland said: "Any visitor is required to hold a passport of a state or entity recognized by the United Nations under relevant General Assembly resolutions."

When asked by The Associated Press how Liu Huang's group had gained admission in previous years, Rohland cited tighter security standards as one reason. He said that recent terror attacks in Paris and Brussels also were a factor. "Due to the current security situation in Europe, international organizations have tightened their security measures," he said. "On that basis, we had no choice to decide otherwise."

Rheal Leblanc, U.N. spokesman in Geneva, said the U.N. recognizes passports only from member states such as China, not Taiwan.

To make matters worse, the delegation was told that to be admitted, they must present their Taiwan Compatriot Travel Documents, the ID card issued by the People's Republic of China (PRC) that permits Taiwanese to travel in China. This makes even less sense than the UN's reasoning for refusing admission to the group from Taiwan.

The Taiwan Compatriot card is not recognized anywhere else in the world besides China.

#### **Visit UN as Tourists**

On September 21, 2015, a Taiwanese tourist visiting the United Nations Office at Geneva was refused entry by security officers who rejected both her passport and national ID card and told her to return with a valid Chinese passport.

The UN policy to reject Republic of China (ROC) passport holders is not new; several Taiwanese visitors to the UN's headquarters in New York City and the UN office in Geneva have been denied entry on presentation of their ROC passport to security over the years.

UN representatives have said that its offices only accept travel documentation from territories it recognizes as countries. Other forms of ID, such as a driver's license or social security card, are acceptable for entry for some countries.

In an interview with UN spokesperson at the Geneva office Rhéal LeBlanc told Marc Engelhardt, a reporter:

"The member state that is recognized by the international community is the People's Republic of China. Taiwan being a province of that state. We recognize China, so the passport of Taiwan is not recognized by the UN. We have to be respectful of our member states."

Taiwanese tourists visiting New York are being denied entry to the UN headquarters, a Washington D.C. Heritage Foundation June 2017 conference was told. China Power Project director, Bonnie Glaser, at the Center for Strategic and International Studies told the meeting that Taiwanese people visiting the UN building — to take a tour like thousands of people from around the world — were turned away, because they were showing their ROC passports. Glaser referred the conference to the UN Website. In the "Visitors" section

of the Website, “New UN Access” indicates that all visitors, 18 years and older, require a government-issued photo identification issued by a member or an observer state to enter UN headquarters.

This effectively rules out all Taiwanese because their photo IDs are all provided by Taiwan which is not a UN member state.

The Taiwanese passport is one of the most widely accepted in the world, with 137 countries offering Taiwanese visa-exempt travel for a designated time.

#### ***World Health Organization Assembly, May 2016 & 2017***

Taiwan became an observer member of the WHO Assembly in 2009. In 2016 the invitation to Taiwan to participate in the WHA came later than usual, just a few days before the inauguration of President Tsai on May 21. When it came, the invitation letter referred to the United Nations Resolution 2758 of October 25, 1971 which was passed in order to expel the Republic of China representative and replace it with the People’s Republic of China. Referring to Res. 2758 was the first time since Taiwan was admitted to the WHA as an observer in 2009. What was unusual was that “Chinese Taipei”, the official name given to Taiwan by the World Health Organization and other international organizations like the Olympic Games, would participate in the WHA under “One China Principle.”

No invitation was issued to Taiwan for the May 2017 and 2018 Assembly.

Such a situation is really incomprehensible because excluding 23.5 million of people living in Taiwan is against the principles of WHO, namely “Health for All” and the “Right to Health.”

#### ***International Civil Aviation Organization (ICAO)***

ICAO is a specialized agency of the United Nations. It codifies the principles and techniques of international air navigation and fosters the planning and development of international air transport to ensure safe and orderly growth.

The ICAO Council adopts standards and recommended practices concerning air navigation, its infrastructure, flight inspection, prevention of unlawful interference, and facilitation of border-crossing procedures for international civil aviation. ICAO defines the protocols for air accident investigation followed by transport safety authorities in countries signatory to the Chicago Convention on International Civil Aviation.

The Republic of China (Taiwan) was a founding member of ICAO but was replaced by People's Republic of China as the legal representative of China in 1971 and as such, did not take part in the organization. In 2013, the Republic of China was for the first time invited to attend 38th session of ICAO Assembly as a guest under the name of Chinese Taipei.

However, when Taiwan applied for membership in the 2016 ICAO Triennial Council, it was rejected.

#### ***International Olympic Committee***

Taiwan participates with the name of Chinese Taipei.

In November 1979, in Nagoya, Japan, the International Olympic Committee, and later all other international sports federations, adopted a resolution under which the National Olympic Committee of the ROC would be recognized as the Chinese Taipei Olympic Committee, and its athletes would compete under the name Chinese Taipei. The National Olympic Committee of the ROC boycotted the summer and winter games in protest of not being allowed to use the Republic of China's official flag and national anthem.

The name "Chinese Taipei" was formally accepted by the Republic of China in 1981. A flag bearing the emblem of its Olympic Committee against a white background as the Chinese Taipei Olympic flag was confirmed in January 1981. The agreement was signed on March 23 in Lausanne by Shen Chia-ming, the President of Chinese Taipei Olympic Committee, and Juan Antonio Samaranch, the President of the IOC. In 1983, the National Flag Anthem of the ROC was chosen as the anthem of the Chinese Taipei delegation. The ROC has competed under this flag and name exclusively at each Games since the 1984 Winter Olympics, as well as at the Paralympics and at other international events (with the Olympic rings replaced by a symbol appropriate to the event).

There is a civil signature campaign in both Japan and Taiwan to urge both governments to lobby for the use of Taiwan as the official name in the 2020 Olympic Games in Japan. However, the IOC voted down this possibility in its 2018 meeting.

#### ***Permanent Court of Arbitration (July 11, 2016)***

On July 11, the tribunal at the Permanent Court of Arbitration rendered its decision on the South China Sea on the basis of a grievance by the Philippines. The PCA invalidated China's claim to the Spratleys based on the UN Law of the Sea Convention to which China is a signatory. Bothe China and the ROC (Taiwan) stated that the arbitration is completely unacceptable and that the tribunal's decisions have no legally binding force.

While this indignant and defiant posture is to be expected from China, most people in Taiwan and around the world were not aware that the PCA refused to entertain a hearing by Taiwan's authority. While China did not attend the hearing, it was provided with daily transcripts and all documents submitted during the course of the hearing and was given an opportunity to comment thereon. In addition to a large delegation from the Philippines, representatives from Australia, Indonesia, Japan, Malaysia, Singapore, the Kingdom of Thailand, and Viet Nam attended the hearing as observers. Taiwan, on the other hand, was not invited.

The PCA is located at the Hague in the Netherlands. It provides services of arbitral tribunal to resolve disputes between member states, international organizations, or private parties arising out of international agreements. The cases span a range of legal issues involving territorial and maritime boundaries, sovereignty, human rights, international investment, and international and regional trade. The PCA is not a UN agency, but a separate organization comprising 119-member states. It is terribly stressing that this international organization, entirely separate from the UN, chose to ignore Taiwan's sovereignty and dignity.

#### ***INTERPOL***

Interpol's rejection of Taiwan's application came on October 17 after Taiwan sent a letter asking for permission to participate as an observer at Interpol's 2018 general assembly, which opens on Nov. 16 in Dubai, United Arab Emirates.

On March 18, 2016, President Obama signed into law a bill aimed at enabling Taiwan to gain observer status in “the International Criminal Police Organization [Interpol], and for other purposes.” The Bill became Public Law No. 114-139.

#### ***Rationale for Taiwan Observer Status***

The Bill notes that Taiwan had full membership in Interpol from 1964 to 1984, through its National Police Administration, but was ejected that year when the People’s Republic of China applied for membership. It points out that non-membership in Interpol “prevents Taiwan from gaining access to INTERPOL’s 24/7 global police communications system, which provides real-time information on criminals and global criminal activities,” and also prevents Taiwan from being able to “swiftly share information on criminals and suspicious activity with the international community, leaving a huge void in the global crime-fighting efforts and leaving the entire world at risk.”

In support of the argument for Taiwan’s participation in Interpol, the Bill also remarks that since Taiwan was granted observer status to the World Health Assembly, the country has “contributed significantly” to international efforts to deal with pandemics.

In addition, it states that the Interpol constitution “allows for observers at its meetings by ‘police bodies which are not members of the Organization.’”

Article 4 of the Interpol constitution states: “[a]ny country may delegate as a Member to the Organization any official police body whose functions come within the framework of activities of the Organization.”

#### ***Actions to Be Taken for Taiwan’s Participation in Interpol***

The Bill calls upon the U.S. Secretary of State to

1. develop a strategy to obtain observer status for Taiwan in INTERPOL and at other related meetings, activities, and mechanisms thereafter; and
2. instruct INTERPOL Washington to officially request observer status for Taiwan in INTERPOL and to actively urge INTERPOL member states to support such observer status and participation for Taiwan.

In addition, no later than 90 days after the Act’s enactment, the Secretary of State is to submit a report to Congress on “the U.S. strategy to endorse and obtain observer status for Taiwan in appropriate international organizations, including INTERPOL, and at other related meetings, activities, and mechanisms thereafter.”

#### ***Taiwan’s Criminal Syndicates***

In 2016, 45 Taiwanese telecommunications fraud suspects were arrested in Kenya and another 32 arrested in Malaysia. All 77 criminals were sent to China at Beijing’s request.

The story in Kenya is worth noting because all 45 were deported to China following a trial for fraud in Kenya. Eight among the 45 were acquitted of telecommunications, immigration and organized crime charges on April 5. But China blocked these eight from returning to Taiwan. The Ministry of Foreign Affairs (MOFA) issued a statement calling China’s move an “illegal capture of people through uncivilized conduct,” and it said the move “seriously harmed the rights of the people involved.” But Taiwan’s protest fell on deaf ears in Kenya which refused to allow Taiwan government officials to visit the criminals to offer legal assistance.

Since the first such incident in April 2016, several nations have chosen to abide by Beijing's "one China" principle and deport Taiwanese fraud suspects to China, including Armenia, Malaysia, Indonesia, and Vietnam.

The latest deportations by Spain raised the number of Taiwanese telecom fraud suspects who have been deported to China to more than 360.

Earlier this year, several UN human rights experts have expressed concern about Spain's decision to deport Taiwanese fraud suspects to China, saying that they could face torture and other ill treatment there. The Office of the UN High Commissioner for Human Rights published an article in which the experts urged Spain to halt deportations of fraud suspects to China after two Taiwanese were deported to China. The two were part of a group of 269 suspects, including 219 Taiwanese, who were arrested by Spanish authorities in December 2016 over their alleged involvement in telecom fraud.

"Any policy of deporting people without due process safeguards, case-by-case risk assessments and adequate protection measures violates international law and exposes them to the risk of further human rights violations, including arbitrary detention, ill-treatment and torture," the experts said.

According to Taiwan's Ministry of Foreign Affairs (MOFA), Beijing demanded that all the suspects be sent to China for investigation and trial on the grounds that all the fraud victims were "Chinese" nationals.

Taiwan's MOFA said it has maintained close contact with the Mainland Affairs Council and the Criminal Investigation Bureau since the first group of suspects was arrested, hoping that the case could be handled via a cross-Taiwan Strait mechanism on joint crime-fighting and mutual judicial assistance. But, contrary to this announcement by Taiwan, China said it has shut down all cross-strait cooperation pending further review of President Tsai's position on the modality of collaboration with China.

### *China's Escalating Bullying Tactics*

Over the first three months of 2018, China constricted Taiwan's international space in 10 incidents, adding to 49 such incidents last year, 18 in 2016 and 13 in 2015.

In April, Beijing requested all foreign airlines to list Taiwan on their website as Taiwan, China. At the same time, it demanded that foreign firms begin referring to Taiwan as a Chinese territory on their Web sites along with Hong Kong and Macau. For instance, Taiwan should be referred to as "China Taiwan" or the "China Taiwan region," it said.

The Civil Aviation Administration of China indicated that all 44 but US airlines have complied by the deadline of July 25.

The White House on May 5 described the demands as "Orwellian nonsense."

The Chinese Ministry of Foreign Affairs said: "No matter what the United States says, it cannot change the objective fact that there is only one China in the world, and that Hong Kong, Macau and Taiwan are indivisible parts of Chinese territory."

The spat has become "another grain of sand in the wound" amid escalating trade tensions, as Donald Trump imposed tariffs on billions of US dollars of Chinese imports to punish Beijing for intellectual property abuses.

Other notable incidents in 2018:

- (a) In February the Hakka Affairs Council of Taiwan was to attend a cultural exchange event in Mauritius, but the hotel canceled the event, citing pressure from the Chinese embassy.
- (b) The Taipei Economic and Cultural Office in Jordan was invited to the International City Festival in May, but the host removed Republic of China national flags from Taiwan's booth due to Chinese pressure.
- (c) Japanese retailer Muji was fined 200,000 yuan (US\$31,307) for packaging that identified Taiwan as a separate nation, reported Shanghai's Administration for Industry and Commerce.
- (d) The state-owned Global Times reported that online shoppers complained about a T-shirt sold by US clothing retailer Gap, showing a map of China that omitted Taiwan, Tibet, part of the South China Sea and Aksai Chin, a large disputed border area between India and China. Gap apologized and withdrew the T-shirts. Chinese Ministry of Foreign Affairs spokesman Lu Kang noted the apology and said the ministry would be following the company's actions.
- (e) On January 26, the United States removed the Republic of China (ROC) flag from the Web sites of the Department of State Consular Affairs and the US government Trade Representative Office raising grave concerns in Taiwan whether its most strategically important ally is slipping away amid pressure from China. Upon enquiry by Taiwan, the US Department of State spokeswoman Heather Nauert said that its policy and commitment toward Taiwan remain unchanged. It also reiterated that US remains committed to its "one China" policy based on the Three Joint Communiques and the Taiwan Relations Act. "We consider Taiwan to be a vital partner, a democratic success story and a force for good in the world. Taiwan shares our values and has earned our respect, and continues to merit our strong support," Nauert said on January 27.

The Economist recently described all these actions of China as a form of "sharp power," that relies on a combination of bullying, bribery, coercion, and information manipulation to suppress challenges to China's interests and muffle criticism of Chinese behavior.

### ***Chinese Army by Proxy***

In February this year, New York Times carried two stories about two Taiwanese waitresses working in two Chinese restaurants in Sydney, Australia: Yang Yating and Tuan Man-Tzu. In each instance, their owners suddenly asked them about their nationality while they were serving. In each instance they replied, "Taiwanese." But the owners told them that they were "Chinese" even though they were born in Taiwan. Having made the point with restaurants guests present, they were each surreptitiously fired. This is a disturbing story because Chinese nationals were involved in exercising their power over the Taiwanese. For the Taiwanese, like the airlines and the businesses, there is a personal cost of being Taiwanese, as well, even making a livelihood outside Taiwan.

## **U.S.-TAIWAN RELATIONS**

The United States and Taiwan enjoy a robust unofficial relationship. The 1979 U.S.-P.R.C. Joint Communiqué switched diplomatic recognition from Taipei to Beijing. In the Joint Communiqué, the United States recognized the Government of the People's Republic of China as the sole legal government of China, acknowledging the Chinese position that there is but one China and Taiwan is part of China. The Joint Communiqué also stated that the people of the United States will maintain cultural, commercial, and other unofficial relations with the people of Taiwan.

The United States does not support Taiwan independence. Maintaining strong, unofficial relations with

Taiwan is a major U.S. goal, in line with the U.S. desire to further peace and stability in Asia.

The 1979 Taiwan Relations Act provides the legal basis for the unofficial relationship between the United States and Taiwan, and enshrines the U.S. commitment to assist Taiwan in maintaining its defensive capability. The United States insists on the peaceful resolution of cross-Strait differences, opposes unilateral changes to the status quo by either side, and encourages both sides to continue their constructive dialogue on the basis of dignity and respect.

The United States supports Taiwan's membership in international organizations that do not require statehood as a condition of membership and encourages Taiwan's meaningful participation in international organizations where its membership is not possible.

### ***Taiwan Travel Act***

The Taiwan Travel Act, which Trump signed into law in March, encourages mutual visits between senior Taiwanese and US officials. Public Law No: 115-135 (03/16/2018)

(Sec. 3) This bill expresses the sense of Congress that the U.S. government should encourage visits between U.S. and Taiwanese officials at all levels.

The bill states that it should be U.S. policy to: (1) allow U.S. officials at all levels to travel to Taiwan to meet their Taiwanese counterparts; (2) permit high-level Taiwanese officials to enter the United States under respectful conditions and to meet with U.S. officials, including officials from the Departments of State and Defense; and (3) encourage the Taipei Economic and Cultural Representative Office and any other instrumentality established by Taiwan to conduct business in the United States.

### ***The Six Assurances from the USA to Taiwan***

In 2016, the US Senate and House of Representatives passed a concurrent resolution reaffirming the TRA and the "six assurances" as "cornerstones of US-Taiwan relations."

- The United States would not set a date for termination of arms sales to Taiwan;
- The United States would not alter the terms of the Taiwan Relations Act;
- The United States would not consult with China in advance before making decisions about United States arms sales to Taiwan;
- The United States would not mediate between Taiwan and China;
- The United States would not alter its position about the sovereignty of Taiwan which was, that the question was one to be decided peacefully by the Chinese themselves, and would not pressure Taiwan to enter into negotiations with China; and
- The United States would not formally recognize Chinese sovereignty over Taiwan.

Washington has been keeping a close eye on China's efforts to restrict Taiwan's diplomatic space and on its military threats against Taiwan.

Consequently, in the National Defense Authorization Act (NDAA) for fiscal year 2018, which Trump signed in December last year, and the NDAA for fiscal year 2019, which he signed on Aug. 13, Congress has included provisions on upgrading US-Taiwan military exchanges and helping Taiwan strengthen its self-defense capabilities.



### ***David v/s Goliath***

In the scripture, 1 Samuel 17: 50-51 illustrates a familiar story of little David, son of Jesse, going against a terrifying Philistine, Goliath. This can be the story of President Tsai Ing-wen going against China's Xi Jing-ping. It can be the tiny military of Taiwan going against a modern China with satellites and the most advanced lethal missiles, 4000 of which are just across Taiwan Strait 90 miles away. David and Goliath can also be a parable of Taiwan's struggle for international recognition.

Taiwan's place in the international community today is like the Hebrew people in captivity in Egypt. Wherever it turns, whether in sports, in scientific and health fields, in international trade shows or even in an international organization that safeguards workers' rights, Taiwan is not allowed full access, full participation or full engagement. Wherever it attempts to move or the transform itself, it comes up against "No Exit." Taiwan is in desperate need of an exodus from captivity. This captivity includes the denial of the integrity of the Taiwanese people, who are treated either as a second-class citizen or who are ignored altogether as if they don't exist.

### ***PCT's Hope***

Share information, using all appropriate channels, about the aspirations of the Taiwanese people including their hopes to participate and contribute their expertise and soft power in the community of nations.

Share information with your own government officials about the recent developments that impact negatively on the security, dignity and sovereignty of the people of Taiwan and to advocate for their support for the people of Taiwan.

Advocate with the UN officials and NGOs that the people of Taiwan should be permitted to visit the United Nations both as tourists and as scholars of international affairs

Mahatma Gandhi once said that a small band of determined people "can change the course of history." I pray that TEF will join the PCT in being that determined small band to bring justice and peace to Taiwan and beyond.

## Taiwan's International Status Ecumenical Response

*Levi C. Bautista*

Thank you for inviting me again to Taiwan. Almost two years ago we were here in Hsinchu for the “International Forum on the Mission of the Church in Taiwan”. At that meeting you gave me the honor of contributing a presentation on “Partnerships and Collaboration in Ministries of Advocacy.” I will refer to that presentation as a segue to my response to the presentation of our dear colleague Victor Hsu.

Victor's presentation is direct as it is also challenging. It elaborated with greater clarity what the February 2017 meeting here in Hsinchu described as the role of Taiwan in a situation where it is an “international orphan.”

A section of the “Concluding Report by the Participants” to the international forum in February 2017 comes by the same subheading as the title of Victor's presentation here today: “Taiwan's International Status—An International Orphan”. Let me recall what the concluding report said on this matter, under the heading of “Recommendations”:

“the PCT is a precious window to the world given that the government of Taiwan is denied international access to many international political, professional, academic organizations. PCT must be proactive in working with the government and the civil society in Taiwan to exercise their soft power.”

“the PCT must encourage exchanges with international civil society and international NGOs especially in the health and the humanitarian sectors”


Victor's presentation is an important follow up to these recommendations. His presentation nuanced with greater clarity, by using concrete examples what it means to be a country denied of “access to many international political, professional, academic organizations”. His paper was nuanced as it was also direct and uncompromising in the way he reissued the lament about the Taiwanese people's “grave concern about their isolation from the international community.”

Thanks to Victor, whose presentation laid out in no uncertain terms what are the deepest concerns of the people of Taiwan, his people, and what the Presbyterian Church in Taiwan, his church, at such a “precarious situation of Taiwan being marginalized in the international society, almost like an international orphan.”

The first paragraph in Victor's presentation provides the gist for what he elaborates in detail in twelve pages. The presentation provided us that “precious window” through which we learn of the precarious situation of marginalization and isolation of Taiwan and its people. And that precarious situation is cast in light of the assertion of “Taiwan's sovereignty and dignity”, these being “inviolable” and needful of “safeguarding”.

Victor's high regard for his own people and his own church comes through clearly and passionately in his presentation by making this gathering as that platform through which we feel the “deepest concerns” of his people and his church. His impassioned plea is for us to act, in “any appropriate way” we may, to the deepest concerns that are about the “security, dignity and sovereignty of the people of Taiwan”.

This phraseology—security, dignity and sovereignty—to me sums up the challenge and opportunity that presents itself in this gathering. And Victor has done us a great favor by his elaboration of how security, dignity and sovereignty are challenged in today's Taiwan.



That challenge and opportunity is one that speaks not only to the Christian faithful gathered here, but to the people of Taiwan and the world, writ large. The challenge is cast upon us so that we may turn it into an opportunity, in the manner that Victor requested us to do: “Share information, using all appropriate channels, about the aspirations of the Taiwanese people, including their hopes to participate and contribute their expertise and soft power in the community of nations”.

Victor’s “requests”, and there are five of them, are a mixture of doables that are concrete and direct, as well as matters that are aspirational, and therefore evoke some deeper reflection by all of us on the meaning of not just advocacy for “security, dignity and sovereignty” but the implications for our partnerships in making them real and relevant, if not for all of us, for the Taiwanese people about which our gathering is about.

Victor’s presentation today went beyond addressing the section on international isolation of Taiwan in the February 2017 forum. He, more importantly, situated the challenge in the very venue and platform he holds close to his heart—the church of Jesus Christ he serves in Taiwan (through PCT) and in the world, through the ecumenical platforms that accompany the PCT in their important ecclesial, missiological and prophetic work.

To recall, that charge from February 2017 was a recommendation calling on PCT, to play an important role as a “prophetic church caught between empires” together with its partner churches and the ecumenical movement. That charge, in part, said:

The ecumenical movement and the PCT should enable and facilitate the reinvigoration of the partnership in mission and the reignition of a meaningful solidarity with the PCT in its struggle for self-determination and independence.

Dignity. Security. Sovereignty. Three big words mixed with doables in the five requests by Victor. Allow me to comment on these in the context of the five requests.

Victor’s paper exudes of an assertion about the dignity of the Taiwanese people. This is an important assertion because dignity undergirds the assertion of security and sovereignty. The metaphor of “orphan” humanizes otherwise statist constructs such as sovereignty and security.

Dignity is not only inviolable; it is inherent and inborn. Here, I recall what I referred to in my paper in the February 2017 forum as an ecumenical statement on partnerships and advocacy written in 2011 in Manila. I quote from that document:

“In Christ, the fullness of our being is fulfilled. The relationships we forge are an affirmation of that greater unity in Christ. Our unity owes from the likeness of God bestowed on each human being. It is unity made manifest in Christ becoming one with humanity. The likeness of God, imbued in each of us, constitutes our common humanity. Common humanity flourishes with the recognition of each one’s intrinsic value and worth, the affirmation of each one’s human dignity, and the protection of each one’s human rights.”

The request by Victor for us to support the Taiwanese people assert their dignity is a summons to assert our common humanity. Not an unreasonable request. But certainly one whose advocacy, certainly discipleship, that will require some cost and sacrifice.

Security is crucial to the flourishing of our common humanity. Security goes beyond our concern for defense, especially national and territorial defense, even as these are crucial to the people of Taiwan. Security is and must be thought of and practiced as a matter of common security. This conception is crucial in the way we situate the security concerns for Taiwan. It is part of the larger peace and security framework that the ecumenical community has already elaborately addressed with respect, for example, to the peace and security in the Korean Peninsula, or in the peace and security concerns arising from the role of the United States and its military and industrial apparatuses in the Asia Pacific region, which necessarily implicates the roles played out by countries like the Philippines, Japan, and Korea in their hosting of US military personnel and bases.

Putting together dignity, security and sovereignty is a crucial formulation in Victor's paper. Let me offer a few thoughts on this.


The traditional thinking about security has been about national security, especially matters related to war and peace. War and peace as security issues have been largely understood as opposites, especially within the framework of the nation states system. It is an understanding that puts defense and the military as primary values of and the framework for security. In the case of intensifying militarism and militarization, even the maintenance of law and order, traditionally by the police, has been assigned to the security sector. The securitization of the relation between the state and the governed has put the expectation of human rights as protections guaranteed by the state as a venue of contestation and confrontation with the apparatuses of state. Human rights struggles have therefore become fertile venues for the expression of self-determination and the affirmation of human dignity. To this point, the history of Taiwan, and in particular the rich and varied witness of the PCT to these issues, is crucial to understand.

Such struggles and affirmation are where the poor and deprived, the marginalized and exploited, the vulnerable and at-risk populations, have found voice and affirmation. Again, the voice and witness of PCT are a testament of God's people speaking to the context in which their faith is called to bear.

When the language of human rights is overly cast in legalisms, ordinary people wanting to experience their human rights in day-to-day life assert them in the language of human dignity. Human rights defenders, when working with exploited and marginalized populations, use the hopeful language of human dignity but when they represent them with state authorities, they use the legal, normative language of human rights. This situation, while it may seem paradoxical, is more importantly practical when dealing with human rights advocacy in the public square. This is where access to UN platforms and mechanisms is crucial, and in the case of Taiwan, that access is almost nil, if not denied.

The ecumenical movement, I must say at the outset, has afforded this language of human dignity and human rights both voice and affirmation in a variety of forums and platforms. This Ecumenical Forum in Taiwan augurs well in this regard. The varied expressions of the religious presence in multilateral settings have equally given human dignity and human rights both discourse and praxis that are worth examining and prospering. What is crucial in the human rights work of the ecumenical movement is the privileging of the voice of the poor, deprived, oppressed and marginalized. The praxis is about making available platforms where the truths about them are spoken by them and not by proxies of them. To this point, I will address in my conclusion.

Let me go back to the matter about advocating for the access of the Taiwanese people to the platforms and mechanisms that make and give meaning to what is called the "international community" from which the Taiwanese people do not want to be isolated from, or do not any longer want to be shunned by, orphaned



if you will. The plea is as direct as the request to be able to “visit the United Nations both as tourists and as scholars of international affairs”. That request is as modest for practical purposes even as it is problematic for a host of reasons, not the least in the conception and assertion of Taiwanese sovereignty. In the not too distant past, Taiwan was its own sovereign, having been a member of the UN. And then, by the same statist construct of sovereignty, Taiwan was subsumed by another sovereign, the Peoples Republic of China, which now exercises representation of a wider China at the UN.

The fact remains: sovereignty is claimed, asserted and defended. They are claimed as a matter of self-determination. They are asserted by virtue of competing claims to sovereignties. And they are defended because the competition can get real, and hard, and potentially violent, as certainly these characteristics have been replete in many historical instances around the world.

Where do we go from here? If we go no further than what Victor has suggested, we will have gone further than what we, singly and collectively, have already done. But how? Let me offer a few thoughts in conclusion, thoughts that are in outline form so that I invite you to think with me.

The assertion of sovereignty is contested, and there are competing narratives of how to claim, assert and defend it. The notion of peoplehood and nationhood form part of such narratives. Again, contested narratives. They are especially contested when the notion of peoplehood and nationhood are enmeshed with notions of ethnicity and indigeneity. It is about these that the context of Taiwan and its indigenous peoples come clashing with colonial and imposed narratives of peoplehood. Here, I am thinking of peoples from the “mainland” and the native, indigenous people of “Ilha Formosa”.

I wonder whether the understanding of Taiwan as an international orphan is, in strategic terms, helpful in crafting a narrative of self-determination. The orphan is shunned, and therefore isolated in so many ways that marginalize the orphan and restricts its movement and participation in the family and community. The shunning must certainly be addressed. But the orphan, both as metaphor and biological, refers to a mother, and perhaps motherland. This to me is where you may want to reconsider the narrative. In that narrative may be the way out. Which is to say and assert that Taiwan is not an orphan of a motherland that did not give birth to it; it is a responsible entity on its own asserting its place under the sun and in the company of the peoples of the world. This assertion demands a different attitude—one that is not entirely defined by statist constructs of sovereignty—but rather of constructs that find home and meaning in our faith and theological domains. Here I refer to re-narrativize our concepts of being, becoming and belonging to a point where our ecumenical family takes care of Taiwan even as the international family of nations continues to struggle how to deal with it in light of superpower politics exercised by the Peoples Republic of China over it.

Here’s an outline of a possible re-narrativization of the struggle for self-determination and the struggle to assert human dignity and protect the human rights of Taiwanese people. It is a possibility to address the isolation of the Taiwanese people while yet an orphan.

1. Proceed to develop international ecumenical affairs as thematic concerns. For example, human rights, environmental rights, migrant rights, indigenous peoples’ rights.
2. Proceed to establish international ecumenical relations as geographic relations where the thematic concerns are pursued. For example, the Ecumenical Forum on Korea, bilateral ecclesial and ecumenical relations, say between PCT and NCCP, etc.
3. Proceed to develop a semblance of international ecumenical order where you put in place the necessary agreements and arrangements that prefigure, if not inscribe, what self-determination looks like, even

as it may start with the ecumenical community. Here, the isolation is addressed by increased forms of solidarity. Here too, agreements like the Tozanso process for the Korean Peninsula, or El Escorial for the sharing of ecumenical resources, are like treaties and conventions except that they are agreed to under the auspices of international ecumenical affairs and relations.

The proposal here is to develop a parallel narrative to that of the statist narratives of sovereignty so that access to the international community is not altogether thought of as lacking, even as it is certainly denied systematically.

I will stop here even as I now I have not given justice on the many points that Victor raised.

Thank you and good afternoon.

## Questions, Comments and Answers after the session Taiwan International Status

**Q1:** Good afternoon, everyone. I am Chu-Mei Cheng from Taiwan and I will like to raise an issue regarding what is happening now. There is a Taiwanese human right activist, Lee Ming-Che, he is now imprisoned in China but he has been missing for months and his family cannot visit him. I wonder in the circumstances like this, I ask for everyone's opinion what can we do for him? Because I know that for AI (Amnesty International) has ask everyone to write to him but I think in Taiwan society, I don't know if you know Lee Ming-che, and I don't know if everyone from other world if you know Lee Ming-che, and if we want to take action, so maybe we can write to him.

And, also yesterday, our friend from Philippines and she talked about what happened in Philippine under the marshal law and she asked us to sign the petition. So, maybe after the meeting we can do it, to take action. Thank you very much.

### Response from Victor Hsu to Q1:

I think we, Ah, let me put it, my institutional head on. One should not care just about just one specific case. There are many many human rights violations in China. There are many incidents and so if we are just worry about one person and spend all energy in one person, then we forget the bigger picture of what we should be engaged in. But, in my view, this is not a forum to take specific action about the human right activist who was arrested on his visit to China and despite appeals the Chinese authorities simply refused to cooperate with Taiwan or with those international organizations that have expressed concerned about him. It is a very difficult situation for a group of people who are not well informed about his situation. The TEF is not set up to address very specific concerns. It is set up for accompaniment for the PCT and the concerns about people of Taiwan. So, while we would share our solidarity with the families of the activist Lee and yet, I think it is not easy to expect an international audience not very familiar about the case to take specific actions. I think the request should come to the PCT and have PCT to take up the case specifically, but not in the TEF.

**Q2:** Thank you very much for this encouraging afternoon, I am learning so much and appreciate the wealth information we were given about the status of Taiwan. There are something from Victor's presentation and there are so much information have to take a look in. There's something about US's "One China Policy" to Taiwan. Something about that they (US) were followed one China policy but also given recognition to Taiwan. I was not sure about one point in your slide that came out about US' policy towards Taiwan. Could you just deliberate on that? Because I understand one China's policy from China is that Taiwan is part of China, but the US was adopting different approach. Could you please clarify for us?

### Response from Victor Hsu to Q2:

Yes, in my paper, I was strictly referring to China's "One China Policy", or maybe argued as "One China Principle". When countries established normalization with PRC, they have to agree to the "One China Policy" or "One China Principle" of the PRC. The Republic of China for a long time, that's the government in Taiwan, for a long time, has also "One China Policy" and this is what created competition. Because they took their civil war in the early 20th century, reunited after the end of 2nd WW, and then in the fight their legitimacy in the UN. So, this has been a long history. But I am not referring to the "One China Policy" of the Republic of China. In my paper, it is strictly related to the "One China Policy" as announced by the People's of Republic

of China.

**Comments from Levi Bautista:**

I would also say it in my presentation that we should never under estimate the power of international ecumenical relations. The Ecumenical Forum on Korea, which now has called the “EFK”, certainly, has been widely regarded as having paved the way for where the peace negotiations in the Korean Peninsula has come to. And therefore, I am hoping that in the future, if not sooner, the TEF will pave the same way. I am referring to the power of the good officers of the ecumenical community. Not to supplant hard power will be exercise in the nation state in the diplomatic relations but certainly as again, illustrate by the KEF, the contact between the two peoples help greatly in the ongoing negotiation on armies agreement to be turned into a peace treaty.

I think on another matter, the geo-politics in the region, is not helping Taiwan. The relegation of US of its role in global politics whether you want it or not, is encouraging super-power China and middle powers like Japan and Korea, to take a greater role in defining the region and that’s why I congratulate the organizers for making sure the discussion of Taiwan is the regional issue, more than just a national issue in Taiwan.

The other thing will be the reincorporation of Hong Kong and Macau into the Peoples of Republic of China, not recently, but they have boosted the proposition that specific arrangements can be hurt with governance and negotiated arrangements. Therefore, appealing to the status construct for me does not help with the respect of sovereign identity of Taiwan. Appealing to the indigenality of Taiwan de copos that from the sovereign identity of China. What I am referring to here, is that the KMT is almost like the government in exile, it is not the indigenous of Formosa. And therefore, I encourage you to craft your identity of sovereignty in the relation to that indigenality and that automatically delinks it from another sovereign. I mention this only as one who watches the situation and one who is an insider. 35 years ago, when I was in the graduate school in the Philippines, I wrote a paper on Taiwan. It’s a published paper. It had to do with Joan E. Sparrow, she is a professor at the Columbia University then. She wrote a pioneering paper on the role of economics in international relations. And she wrote a long section on Taiwan, saying that it is not impossible Taiwan would gain more diplomatic relations because of its rising economic power. That has not come true, precisely because China was the one that rouse into the greater the economic power. Therefore, Sparrow’s position was that Taiwan would buy itself its diplomatic relations because of its economic power. Taiwan of course rouse as economic power, but not faster and greater and more pervasive as that of China. So to assert sovereignty seems to me is more viable by the way of the assertion of indigenous character of the island rather than a clash between two sovereigns, that to me is an re-articulation of what a nation is as people’s, the indigenous, rather than whether you are or you are not part of Chinese, or greater China. A humble opinion you can demolish my proposition entirely if it is not suitable. But to me, the indigenality of the island is an important aspect of re-articulation of that claim, sovereignty.



## Theological Reflection & Discernment Day 2

### Po-Ho Huang:

Our task of our 3 people is asking to listen to whole list of the sessions and try to look into issues which are worthwhile for theological and ecumenical discernment. But actually because of the time, we are trying to highlight only some special issues that concern us. But this does not mean you all have to follow all which we mention here. We hope that you will take up some of the issues you feel more interest and more constructive to what the purpose of TEF about and discuss it and bring it back to here. We have listen to the international status of Taiwan last session and that has been a very challenging issues spread out by Victor and Levi and I encourage you to take any aspects of that issues in your small group discussion. And later 3 of us will share some of our concerns you may also select whatever you want. And we hope that you have autonomous to do what you want rather than just being assigned to questions to be discussed. Our sharing is actually giving you some reference if you don't have any preference, you can choose what we share here for your discussions.

I like to share two issues here. One is related to morning session of contextual bible study on White Terror. My concern actually is about what do we mean to do transitional justice. We have listen to Yang-En, Professor Chang's very beautiful analysis, with seven stages following good tiers of suggestion about Job's struggling to overcome his experience of suffering through a spiritual searching process by engaging debate with his friends and confront directly with God. In which, I think is very much echoed and also fit with Ms Shih's very touching testimony. However, while appreciating the victimized are able to overcome their pain and agony through their soul searching, I have two questions to invite you, your consideration.

The first one is whether the book of Job, is a religious document in search service as the believer struggling to understand the suffering. That is one aspect people always said that. Or, it is a first community struggling to live their understanding of God from their traditional concept of God. I mean, that probably very much different of understanding Job. If your understand as suffering people to struggle to understand their own suffering, that is one thing. But if you look into our source, first community's perspective, the book of Job is actually more trying to liberate their concept of God, who God is and what God is about. This I think is very much to do with our question of whether the transitional justice is a victim spiritual journey or it is historical reparation of historical injustice and human rights abuse. We are doing transitional justice. What is it about? Whether we are trying to encourage the victimized to reflect and to have spiritual searching in order to overcome their own pain or we are trying to bring back the justice to repair the injustice caused in the history.

The second one is about gender's issue. I appreciate very much Shu-Ping's paper who was able to taking up the local culture, particular the folk religion of Mazu as a resource of theological reflection. I personally love it very much because our Christian theology has been considered as foreign thing because we are very much alien from our own cultures. And also, she also rightly pointed out that Taiwanese women under the ear of white terror, are the forgotten one, just like the early churches writing gospels, all the disciples only male, the female were all be forgotten. Yet, besides those forgotten women victimized, I would argue that those survived male victimized, those women and children, were continually lived under harassment and stigmatized, fear for life. Their priced paid under the white terror are terrible and distressed than those being killed at the time. If we look at victimized, of course women victimized being under forgotten, that is one problem. But even those male victimized, they're killed, but actually the white terror is not for those who are killed in time, but those who survived behind, they suffered ever more terribly. Are they not to be call

victimized? That's my question. This is what I am trying to raise about these two issues for your consideration which is very much relate to Taiwanese's situation.

**Patricia Talbot:**

Thank you Po-Ho. For my own part, I wanted to reflect very briefly on what I had heard today and what thoughts come mind in thinking about those offerings. After a morning of listening and re-reading to the book of Job, after those testimony and experience under the white terror, to hearing the powerful calls for gender justice and economic justice and ecological justice, to thinking again about the potential frightening impact of climate change, and remembering yesterday deepest discussion of delayed realization of transitional justice and the continuing suffering of indigenous people of Taiwan, in the Philippines, in Myanmar and Aotearoa. I admit to feeling somewhat, way down. Even with the inspired witness from the individuals, like Ms Shih and Albert Lin, to hearing about work of networks, like Urban Rural Mission, movements like women across the DMZ, Ami Han, Korean comfort women and churches, like PCT, I admit to feeling somewhat overwhelmed. And that feeling brought to mind the phrase, I sometimes recalled, because I heard it as an encouragement before, and that is "a luta continua", or the struggle continues. "A luta continua" was rallying cry of Samora Machel, the leader of the front for the liberation of Mozambique. The front that led a decades long struggles against the Portuguese, colonizer. In the cry "a luta continua", was the realization in the struggles, there is life. And there is no life possible without the struggle. And we struggled as Christians, we're reminded because we believed that what is, is not what should be. The biblical concept of Shalom that we were reminded about this morning, give us a vision of wholeness, the coming together of contrasts, the coming together of opposite, the vision of right relation with God, with others and with creation. How then, do we journey together with PCT in pursuit of justice and peace for the people of Taiwan and Asia Pacific? I believe the presentations on gender justice, economic justice and ecological justice suggest ways forward for us. I don't need to name them here. They were suggested powerfully for us. As it, the presentations on the indigenous peoples' right and its struggles for self-determination and presentations on international status and others. Rather than naming a question, I just want to share one other reflection as you think about "a luta continua". I have been privileged to take part in a number of occasions of the meeting in the ecumenical forum for the peace reunification and cooperate development of the Korean Peninsula. And you can be sure that at least 4 things happen at every meeting. The first thing is you can be sure that there will be debate, you can be sure that there will be different opinions, sometimes sharply different opinions. But there are 3 other things that have happened in my experience every single other time. The first is prayer, shared prayer. The second is shared community. The sharing of food and drink and you know the Koreans love to drink and love to eat. And we often share in ways that would never happened unless we are around the table of shared fellowship. Maybe other cultures understand that as well. And sometimes they're singing and even dancing. That does not mean the different perspectives are any less. Contrasting that does not mean necessarily we have moved forward in the goals. But it does mean we realized the community together. A luta continua.

**Roderick Hewitt:**

Let me quickly raise number of points and hope that in our discussion that we are followed in our different groups, that you many want to push these further or up to force something completely different.

Quick thing on the bible study, I really appreciated so much. I was later asked myself, what if Job were to be re-read from the perspectives of the weakness? What if Job would not telling the story? From the side of the other participants, would we have concluded some of those perspectives about sufferings and God? I wonder. And, I was also led to ask how then, do we deal with the issues of the healing of memories. I listening to Job from the perspectives of living with bad memories of things happening and how does one overcome and how does healing take place? Who issue of the healing of memories? I will like to flat that as

something that one can explore.

I appreciated the focus given to identity. For myself, as a Caribbean person, the issue of identity is always there. Sometimes, we were called “West Indian”. It’s only the black men that I know who can be, sometimes we were given that name, we are given so many different names. As I listen to the Taiwanese’s struggle over their identities, maybe Bob Marley comes in a good way here. I wish I could sing it. He says, “ We refuse to be what you want us to be. We are what we are and that’s the way it is going to be”. Identity should never be prescribed. If there’s nothing my ancestors learned from the enslavement of our histories that we must never let others defined us. We are who we are and that’s the connectivity with the indigenous worldview. Identity is indigenously defined. That’s why I think the presentation my colleague Levi Bautista, he did that along the head. That it is in that perspectives of you say who you are and no empire can win the people who know who they are. And that I think that is very important in the how one maps the journey forward.

Finally, the fantastic presentations from our sisters. I found that to be quite helpful the kind of different tapestries that each one painted to negotiate how that is overcome. So, I was led to ask how does ecclesial community rise above hegemonic masculinities. Because it is not as if an issue outside of the community. The religious environment constitutes a toxic environment for nurturing bad ways of giving leadership under the pretention that God is guiding. So, I think we have to do the position to hear yourself and how does that happen? What methodologies do we need to embrace as a community of women a men working together for fullness of life? I like how the last point that was made, “No gender justice without climate justice and economic justice” intersectionality. That for me is important that we need to factor in our discussion because we haven’t lift up the issue of economic justice as the lens of interrogating some of these other perspectives that we are dealing with. Because behind all of our discussions is that we are bought into an economic model that is structured around dehumanizing the weakest and lift up those who can step on the other to rise to the top, is the doggy-dog world. So the economic model of human community and human development is an issue. So, the last word is the signpost that was given to us by our sisters. The economy of life. The economy of life. If the one is going to find the new way forward, what will the economy of life look like in our different communities, especially how we into solidarity with our sisters and brothers here in Taiwan and their struggles. Thank you very much.

### -----Small Groups Discussion-----

**Patti:** And I’m just thinking rather we should invite groups, as the Spirit moves, to share. I know that our group has one person who wants to share something, so I’m going to called him, this is Group 3. We have a very wide ranging conversation and just one comment.

**Group 3:** Can you hear me? Yeah. So this is how we understand the Spirit moves you. It’s good. (Laughs) This is the problem of partnership. Thank you for this opportunity, I was very unspecified in our discussion. My idea was, we are in a very special position, I feel, coming from East Europe, from Hungary. But having more than 20 years of committed partnership, we respect each other, we are in friendship. Now I feeling like doing more with PCT in terms of challenging each other for how we reflect and how we answer to different but still very similar experiences. So I have, somehow, the idea that being invited here was wonderful, and being accepted by the region, so not just PCT, but the region, including other countries, is wonderful. But, to encourage, inspire, to call for solidarity, what if you reach out with this package that you have already in terms of experience, in terms of passions, theological reflection to others with quite similar experiences and check what you have already achieved. Come to us in Hungary with this and approach us to share more about this and about the forum, and encourage us to participate more with our insights.

**Patti:** Thank you very much for sharing that. For the ideas that that may bring to others about how to achieve neutrality and partnership in learning from different context but addressing themes like occupation, entity, independence, empire. All of those theme are contextual but also common. Some announcement from another group. Great. Thank you.

**Group 2:** Hi, we have very fruitful discussion and very abundant thoughts on identity and the international status of Taiwan. Instead of coming out with a result, we have more questions and even more debate among us. It comes to where can we find the collective identity and narration. Is there anything like that? Our question is, do the indigenous people think of themselves as a nation? do the indigenous people think of themselves as a collective entity of subject? There are clear political goals of the government and this forum, but are there clear goals among the people, among this culture, and among different fields of this society? In our discussion, we noticed that there are rarely indigenous people speaking on this issue when we speak on indigenality and ethnicity. I think we are hoping for various voices on this topic, and we were happy to have this discussion. Thanks.

**Group ?:** Good evening. I'll introduce myself first. My name is Darios Wasa, I am of the Rukai tribe in the Eastern Taiwan. We discussed about Taiwan's identity and status. I believe because the record of the history of Taiwan started only 400 years ago when the Dutch came to Taiwan with written language. That was the start of the official record of history, even the history of the Church started from there. Tom a personal perspective, indigenous people have live in Taiwan for thousands of years. Recently, they found the evidence that the Amis people have been here for more than ten thousand years. So if we are going to talk about Taiwan's status and identity, we should regard indigenous peoples as the mother of Taiwan. Then, we will not be able to relate to mainland China, we are not from there and we no longer belong to them. If we focus on the idea of indigenous peoples as the mother of Taiwan, we are an independent country and we have our own identity. I think we should focus on the historic facts. Thank you.

**Group 6:** Our group contemplated on the issues of Taiwan and other smaller nations who face the threat of super powers. Maybe we did this from a perspective too wide, but we try to come to a conclusion of what we have discussed. So, in our discussion, we ended up talking about how Taiwan was bullied in the political spaces by super powers in the sense that China wants to control Taiwan, maybe because of the land or the abundant resources that Taiwan has. From that context, we talked about how Taiwan, as a nation, can be independent. So we deliberated on language to be one of the important factors to regain one's identity. Identity is reinforced through language. At the same time, we also discussed on how Taiwan can be self-sufficient, economically independent and how the faith community can also help to let other people in the wold know who Taiwan is, and what problems Taiwan has faed. That's basically what we have discussed. Thank you.

**Group 1:** In our group, we have so many experienced people, veterans, leaders, so they gave me the opportunity since they saw me as the youngest one. (Laughs) We have talked about Taiwan's international status. There are a few points I would like to highlight. Some of our friends talked about Taiwan's international status and suggested that TEF need partnership in seeking the solidarity of Taiwan. Some of us asked that being participants, we should give suggestions on this. Being participants, coming here as partners, what is our contribution to Taiwan? This is their question to all the participant here. Some of or friends suggest that we have talked on victims and oppressors, we can see more in terms of that in the Bible. Being isolated and victimized, why don't we fight to be a community, not victims, for gender equality and social justice. That is what we have discussed. Thank you.

**Group ?:** We have a leading theme in our discussion. It's about the nature of justice, that justice needs to be holistic, and the link between gender and climate and economic justice. Justice needs to be connected. The world is a connected place. Justice needs to be marked by peace. Peace is both the means in which we pursue justice and a byproduct of living justly. Justice is always a journey. There are achievable goals, but if you achieve them, you still need to go on. The call is always beckoning you forward. Justice needs to be a personal commitment. It is not just about the big scale and it is not just about things that others people must do. It always involved stuffs that I must do. If there was a second focus, we talked about the situation of Taiwan. Those knew Taiwan the best were the Taiwanese people with various backgrounds within this country. That talked about what Taiwan wants and needs. For the rest of us that was informative. It was quite wide-ranging and a number of different points.

**Group ?:** We talked more of and listened to the feedbacks of people on different session today. We focused on the international status of Taiwan. We were interested and talked lot on the last session presented by Victor and Levi. We have faced very challenging situation. I feel very encouraged that our group tried to propose alternative ways to break through the boundary of the international situation of Taiwan. Levi talked about nation in the sense of people other than the sense of state. We also talked about relationships in ecumenical bodies and raised the question of institutional ecumenism because TED also confronted difficulties in this regard. So beside this institutional ecumenism, we also have to find out this alternative ecumenism for people's ecumenical movement. A proposal was raised that the orphan that Victor talked about has significant meaning in the Bible. Orphans was taken cared of by God, protected by God. That reading is essential and important. So there was a proposal that whether we are able to use this forum to come up with some solutions, we will find some key understandings in the bible, rather just to use our human efforts to solve problems. I personally see that, from Levi and Victor's session, Taiwan is confronted with a new form of Apartheid. So we can take South Africa as a model to see how they have break through this Apartheid situation.

**Group ?:** (To the previous speaker,) your last comment for me is ver insightful. I want to pick up and identify some signposts that if over the past two days, listening to different comments, things become much clearer to me to see the connectivity between Taiwan's issues and what's going on in the constituencies around the world. You can find Taiwan's crisis as we heard in Philippines. It is in many other networks, which then points to a wider, imperial strategy than just a Taiwan issue. Why am I king that point? It therefore calls for strategic networking. This is when I then ask myself, if we are a faith community here...not if, we are a faith community. (Laughs). Do you mimic our national position? Let me be naughty to make the point. Are we believers in the Taiwanese cause? And that's what I asked myself. A fundamental question. Because if we are not, then we are keeping a paraparesis. And that reconnects with Colin's points at the beginning when we started. There is no room for neutrality. Injustice lives in Taiwan. If we neglect it, it's not it will stop. It is coming to your house some time down the road, because the imperial force that stops the realization of the people's drama is an appetite that cannot be filled. It consumes of us. How then do we find the connectivity of the Taiwanese struggle? Or, our own struggle where we are? I think that is a significant issue. You mentioned the Bible, and I am a theologian. So it is the Bible what gives me my understanding of faith. So I quote, it's not that I like everything from Paul, but I'm gonna quote him anyway. "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus." That says for me, the community of faith, we put up resistance against all forms of injustice. That's it. I don't think Taiwan should beg anybody. It's our discipleship duty to engage wherever we see injustice, because we know it's a demonic force that will naturally come our way. Persevere, and not give up even when we look like losers. Ask when we see powers which look so pervasive as we will never be able to overcome. The issue with faith is that God has his ways of surprising us, always, but our duty is to never to give up, to put up to resistance no matter what.

## Morning Worship

Nov. 30<sup>th</sup> (Fri) 08:30–09:00

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Necta Montes, WSCF general secretary, is from the Philippines and a member of the United Church of Christ in the Philippines. She assumed this position immediately after serving as interim staff coordinator of WSCF during a critical period of transition in 2015. Necta was the regional secretary for WSCF Asia-Pacific for many years, undertaking various responsibilities including organizational and project management, administration and finance, and communications. She also served as project coordinator of the WSCF Asia-Pacific Regional Women's Program. She had been involved with the ecumenical youth and student ministry work of the National Council of Churches in the Philippines and was former general secretary of SCM Philippines and the Philippine Christian Youth Federation. She holds a Bachelor of Science degree from Trinity College in the Philippines, a diploma in Theology from the Asian Theological Seminary in the Philippines, and a master's degree in Development Studies from the International Institute of Social Studies, Erasmus University in The Hague, Netherlands.



Ms Necta Montes

## Morning Worship

WSCF Liturgy  
Universal Day of Prayer for Students 2018  
Theme: Ecological Justice

*Prepared by WSCF Latin America and the Caribbean (LAC)*

### *Invocation*

With background music, during invocation time students will be invited to come forward and leave in the altar a symbolic object related to socio-environmental justice. They can be representative objects of their neighborhood, hometown as well as something which represents the struggles of people against injustices towards nature and people's dignity.

### *Call to Worship*

**Leader:** We belong to the creator, in whose image we all are made.

**People:** In God we breath, in God we live, in God we share all creation's life.

**All:** Halleluiah (singing)

**L:** We belong to Jesus Christ, the true image of God and of humanity.

**P:** In Him God breaths, in Him God lives, through Him we are reconciled.

**All:** Halleluiah (singing)

**L:** We belong to the Holy Spirit, who gives us new life and strengthens our faith.

**P:** In the Spirit love breaths, in the Spirit the truth lives, the breath of God always moves us.

**All:** Halleluiah (singing)

**L:** We belong to the Holy Trinity, which is one in all and three in one.

**P:** In God we all are made, in Christ we all are saved, in the Holy Spirit we all are brought together.

**All:** Halleluiah (singing)

### *Opening Prayer*

**Leader:** Giver of life, sustain your creation

Make us face our greedy consumption of your gifts.

Be present when we steal and destroy.

Arouse in us new forms of care towards everything

that lives, breathes and exists on this earth.

**People: Come, Holy Spirit. Renew all your creation.**

**L:** Spirit of truth, set us free to act like God's children. Open our ears to hear the world's wail.

Open our mouths to be spokespersons for those who have been silenced.

Open our eyes to share your vision of justice and peace.  
Restore us with the strength and faith of your prophetic truth.

**People: Come, Holy Spirit. Renew all your creation.**

**L:** Spirit of unity, reconcile your people.

Give us wisdom to fulfill what is necessary in order to be your church. Give us grace to set aside what is secondary.

Let us contemplate your greatness to understand our smallness and in humility and gather us in humility.

**People: Come, Holy Spirit. Renew all your creation.**

(Source: *Manual de Medio Ambiente (Environment Manual)*: CLAI/PNUMA)

### Opening Song: Morning has Broken

#### Prayer of Confession

**Leader:** Redeemer God, we know that we are foolish when we abuse the gifts of nature. Our irrationality leads us to consume energy reserves without thinking about our children who will come later. We have polluted everything: the soil, the water, the atmosphere and the sky. We acknowledge that our carelessness and silence also cause the climatic disasters we are facing.

**All:** With certainty of your forgiveness, we commit ourselves to do what we can in order to reduce the contamination and the irrational use of the resources of your Creation, and to fight against those who want to destroy this common house in which you put us to live.

**Leader:** Loving God, we ask you forgiveness because many times we have thought and even taught that natural disasters are a punishment which comes from you, when in truth, nature complains about the evils that we, and especially the powerful ones, do to it.

**All:** Sure of your love that forgives us, we want to witness that you are a God of love and tenderness, who always calls us to be in solidarity with the most vulnerable people.

**Leader:** God Savior, we ask forgiveness for our attitudes that do not build this common house in the solid rock of your Word, but in the sands of profit, consumption and individual interest rather than the common good.

**All:** Help us to strengthen the community union, the mutual responsibility and the common good. Do not let us fall into the temptation of profit and senseless consumption. We ask you this in the name of Jesus.  
Amen

(Source: *Manual de Medio Ambiente (Environment Manual)*: CLAI/PNUMA)



### *Reflection*

#### *The Lord's Prayer - Ecological Version*

Our Father, who art in heaven  
You also live in the air, the soil, in the forests and oceans.  
Hallowed be thy Name,  
in the care we take of your creation.  
Thy kingdom come,  
to everything that you see with good eyes.  
Thy will be done, on earth as it is in heaven  
thy will of creating and also of preserving.  
Give us this day our daily bread  
so that everyone can have enough to live life in fullness.  
And forgive us our trespasses,  
our ambition, our exploitation,  
our lack of care for other species and for future generations;  
As we forgive those who trespass against us,  
reconciling ourselves with justice and peace.  
And lead us not into temptation,  
the temptation to turn the domain into exploitation,  
But deliver us from evil,  
The evil of destroying the gift of your creation.  
For thine is the kingdom,  
Yours Lord, and not ours,  
and the power, and the glory,  
in the cross and in the resurrection.  
For ever and ever  
You were the beginning and shall be the end. Amen.

(Source: Red Latinoamericana de Liturgia CLAI (Latin American Liturgical Network CLAI))

### *Old Irish blessing*

May the road rise up to meet you.  
May the wind always be at your back.  
May the sun shine warm upon your face,  
and rains fall soft upon your fields.  
And until we meet again,  
May God hold you in the palm of His hand

### *Closing Song*

#### *Caribbean Hallelujah*

Anónimo/ Anonimos

**SOL**

Ale, ale, ale lu u ya,

**DO lam RE7**

Ale, ale, ale lu u ya,

**SOL RE mim**

Ale, ale, ale lu u ya,

**Lam7 RE SOL**

Aleluya, aleluya.

## Contextual Bible Study Deepening Analysis of Empire

Nov. 30<sup>th</sup> (Fri) 09:00–10:30

### Speaker

Rev. Dr. Darío Barolin is a 49 years old Argentinian Pastor of the Waldensian Church. He got his first degree and PhD and ISEDET, Buenos Aires Argentina. In between, he got a ThM at Princeton Theological Seminary (USA) and studied at the Free University (Amsterdam) in the program Bridging Gaps. Currently, he is the Executive Secretary of the Alliance of Presbyterian and Reformed Churches in Latin American (AIPRAL), one the Regional Council of WCRC and professor of Old Testament at the Ecumenical Network of Theological Studies (REET), an ecumenical institution in Buenos Aires. He is also, a local pastor in Fray Bentos, Uruguay.



Rev. Dr. Darío Barolin

## East Asia Perspective

### Panel

Rev. Dr. Lo Kong-Hi is a Taiwanese, born in a Buddhist family in Taipei in 1962. He was baptized and became a Christian during his age of 21. After his military service, he entered the Tainan Theological College and Seminary in 1985 and earned a BA degree in 1988. He completed his study for M. Div. at the Taiwan Theological College and Seminary in 1993. Having ministered a small rural church in Taichung for five years, he became an ordained pastor in the Presbyterian Church in Taiwan. On the grace of God, he completed his doctoral study and earned a Ph. D. degree from the Chicago Theological Seminary in 2003 and then serves as a teacher in the field of the OT studies until now. He believes Jesus Christ is the only way for anyone to be saved and any country to be renewed.



Rev. Dr. Lo Kong-Hi

**Director**

Center for Peace & Public Integrity

**Professor**

King Jeongjo college of Liberal Art College of Global Cooperation Graduate School of Social Innovation Business

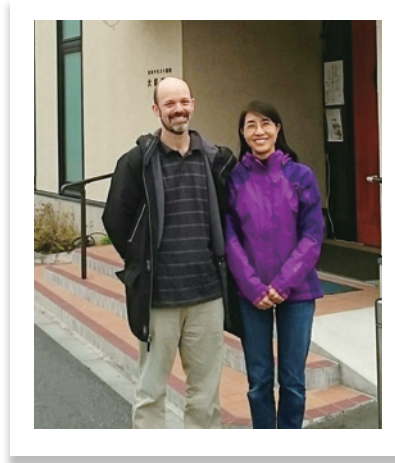
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Bishop  
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## Contextual Bible Study: Deepening Analysis of Empire

Unmask empires, build beyond them

*Darío Barolin*

### Introduction

Accra Confession has defined the present world as a scandalous one.<sup>1</sup> A goes even further to say that

“...the current world (dis)order is rooted in an extremely complex and immoral economic system defended by empire. In using the term “empire” we mean the coming together of economic, cultural, political and military power that constitutes a system of domination led by powerful nations to protect and defend their own interests.”<sup>2</sup>

I would like to add to this description that “...massive media, controlled and dominated by the concentrated sectors of the economy, shows an amazing capacity to uptake the dreams and desires of humanity.”<sup>3</sup> Because of that, today empires has a strong capacity to colonize people’s subjectivity and nest in our own mind, ideals and possibilities. In fact, social media more often than we think also replicates the same discourses created by massive media.

Nowadays, the ability of Empires to permeate in every single level of life is amazing. However, the intention to permeate its ideology through propaganda is not new. In fact, different empires through history (or governments with imperial ideology looks for to “sell” its self-portrait as authentic and factual descriptions of reality. If those people suffering the consequences of imperial powers accept that discourse as their own or do not create a new understanding of reality and the presence of God in their midst there is not chance to hold on.

In this presentation I will focus in the theological task of unmask imperial discourse as an essential task of theology to resist and even to imagine a possibilities to overcome empire.

### Dealing with empires

Empires are overwhelming present through the pages of the Bible. Since the first book of the Bible to the last one, it is possible to observe the oppressive manifestation of empires. It may be Egypt, Assyrian, Babylonian, Persian, Greek or Roman and even Israel in many moments pretending to emulate this imperial culture.

Because so, in the Bible, we find different strategies to deal with empires. In some cases there is an open confrontation, as in the case of the Maccabean revolt against Antiochus IV Epiphanes.<sup>4</sup> In some others,

1. <http://wrcr.ch/accra/the-accra-confession>, # 7

2. *Idem*, # 11

3. Dario Barolin, “Popular Reading of the Bible in Revolutionary Popular Reading of the Bible in Revolutionary and Imperial Times” in *Exchange*, 44, (2015), p. 37.

4. K. Jesurathnam, “Maccabean Revolt and Dalit Revolution: Can they Intersect?” in *Bangalore Theological Forum*, 41 no 1 2009, p 135-158.

negotiation is the preferred way (many authors suggest that the final edition of the Pentateuch was part of a process of negotiation with the Persian Empire). The book of Daniel shows an "...ambivalent mixture of resistance and accommodation..."<sup>5</sup> The books of Ezra and Nehemiah on the other hand present a more cooperative even submissive way to relate to the Persian empire.<sup>6</sup>

Certainly, every empires use its force and deal with their subjugated nations in different ways.

For example, the Assyrian disperse most of the population they conquest, the Babylonian move the leadership to the center of the empire, the Persian tolerate some autonomy to their vassal kings, etc.

Because of that, the responses of the oppressed people also may be different. Moreover, the internal dynamic of people under subjugation also may favor a particular answer. It depends how they theologically and ideologically understand what is going on, their own capacities to dispute imperial forces, the possibilities that imperial forces leaves open, etc.

But in all the cases, there is a constant of imperial forces to shape the mind of the conquered people. In this case, I would like to explore how the Tower of Babel's narrative disputes the self-portrait and propaganda of the Babylonian empire. I believe that this text is important because most of the Old Testament seems have been written under the shadow of the Babylonian empire<sup>7</sup> but also because the Babylonian empire became the maximum expression of the empires.

In fact, the Babylonian empire, with the destruction of Jerusalem, the end of Davidic dynasty, the ruin of the temple and the exile of the Judean elite, shackled forever the theological grounds of Jews-Christian faith. Moreover, centuries after it disappear its name was used to name the Roman Empire.

### **Enuma Elis: Babylonian imperial propaganda**

In the Babylonian account, the building of Babylon and the creation of human being are interwoven. First, the inaugural words pronounced by the recently established king Marduk are related to the construction of Babylon:

"I will build a house to be my luxurious abode.  
Within it, I will establish its shrine,  
I will found my chamber and establish my kingship.  
When you come up from the Apsû to make a decision  
This will be your resting place before the assembly.  
When you descend from heaven to make a decision  
This will be your resting place before the assembly.  
I shall call its name 'Babylon', 'The Homes of the Great Gods',  
Within it we will hold a festival: that will be the evening festival.."<sup>8</sup>

However in between, Marduk's planning and the concretion of the building, the creation of human being

5.Carol A. Newsom, "Resistance is Futile!" The Ironies of Danielic Resistance to Empire" in *Interpretation*, 2017, Vol. 71(2), p. 169

6. See Janzen, David, "A Colonized People: Persian Hegemony, Hybridity, and Community Identity in Ezra- Nehemiah." in *Biblical Interpretation* 24(1) 2016, pp 27-47. Regarding New Testament, see Pieter JJ Botha, "Resisting, negotiating and imitating the empire: the complexities of empire as context for early Christians" in *Studia Historiae Ecclesiasticae*, December 2011, 37 – Supplement, 21-48

7. Even though, its final edition was done under the Persian Empire.

8. Tablet V, lines 122-130. All the translation from the Enuma Elish are taken from: <https://www.ancient.eu/article/225/enuma-elish---the-babylonian-epic-of-creation---fu/> last accessed October 9, 2018.

is performed. Marduk suggested Ea, Gods of Wisdom and Art to create humanity to occupy the place of the Gods in their work. Marduk tells to Ea,

“I will bring together blood to form bone,  
I will bring into being Lullû, whose name shall be 'man'.  
I will create Lullû—man  
On whom the toil of the gods will be laid that they may rest.”<sup>9</sup>

Later, Ea took the blood of the rebellious God Qingu and used it to create humanity.

In lines 33-37, it is repeated again what humanity is created for:

“From his blood he (Ea) created mankind,  
On whom he imposed the service of the gods, and set the gods free.  
After the wise Ea had created mankind  
And had imposed the service of the gods upon them—  
That task is beyond comprehension”<sup>10</sup>

Then, the Anunakki, those freed from toil offered to build a shrine for Marduk:

"Now, lord, seeing you have established our freedom  
What favour can we do for you?  
Let us make a shrine of great renown:  
Your chamber will be our resting place wherein we may repose.  
Let us erect a shrine to house a pedestal  
Wherein we may repose when we finish (the work)."  
When Marduk heard this,  
He beamed as brightly as the light of day,  
"Build Babylon, the task you have sought.  
Let bricks for it be moulded, and raise the shrine!"<sup>11</sup>

Finally, the gods created Babylon and the Great Gods occupy it:

“This is Babylon, your fixed dwelling,  
Take your pleasure here! Sit down in joy!”<sup>12</sup>

In conclusion, according to the Babylonian epic of creation, Babylon was a city created by the minor Gods as a tribute to Marduk since he has freed them from the toils. This city and specially, its ziggurat becomes the “home of the Great Gods”. Also, this epic pictures an understanding of place of human beings and its place in creation. They were created to carry the burden of the Gods.

### **Babel’s tower: deconstruction of Imperial’s myths**

Walter Brueggemann exploring preaching suggests as one of his theses that:

“We now know (or think we know) that human transformation (the way people change) does not happen through didacticism or thorough excessive certitude, but the playful entertainment of another scripting of reality that may subvert the old given text and its interpretation and lead to the embrace

9. Tablet VI, lines 5-8.

10. Tablet VI, lines 33-37.

11. Tablet VI, lines 49-58

12. Tablet VI, lines 72-73

of an alternative text and its redescription of reality.”<sup>13</sup>

This thesis opens for us a way to understand the relevance of the Babel narrative in the Bible. Its deepest and more meaningful sense becomes clear when it is read as an intent to subvert the imperial Babylonian narrative. The biblical etiological narrative on Babel unmasks its divine pretension of being the “Home of the Great Gods” and anticipates its future of destruction.<sup>14</sup>

### **The Tower of Babel**

If the oppressed people living in exile had accepted this self-portrait and propaganda of the Babylonian empire, they would not have had any chance to overcome the Babylonian empire or even to resist it.

Moreover, the destruction of Jerusalem and its temple plus the end of the Davidic dynasty is a traumatic experience that demolished the entire comprehension of the theology of Zion and it has not capacity to offer an option for the people in exile.<sup>15</sup> The book of Lamentations and Psalm 137 are clear evidences of the sense of brokenness and hopelessness that covered that generation in exile or those remaining in Jerusalem.

However, in the midst of that despair the “prophetic imagination” re-read their own old traditions and rediscover Yhwh, the God that “heard their groaning...” (Exodus 2:23), the One that is with his suffering people (Exodus 3:14) and brought them out of Egypt, the house of slavery (Exodus 20:2). In this process, they received inspiration to create new texts to unmask the propaganda of empire, new texts that dispute the self-portrait of empire and, at the same time, open an opportunity for a new future.

I suggest that the Babel’s narrative of Genesis 11:1-9 is part of these texts communicated to dispute the religious justification of Babylonian empire. More concretely, this narrative unmask the religious imagery of Babel as “home of the Great Gods” and announce the divine intervention that will overturn the project of the empire and will allow a new beginning for those under subjugation in exile or in their own land.

I will develop this reading as follows: First, I will point out that the relationship of our text with Act 2 is not a good one. Second, I will explore the possible connections of our text with Gen 10. Third, I will describe and emphasize some aspect of our text to understand its role in relationship with the Enuma Elish. Finally I will present a conclusion.

### **Babel and Pentecost an unhappy connection**

Before going into a reading of our text, it is necessary to shake the traditional and liturgical link of Genesis 11:1-9 with Pentecost’s narrative in Acts 2. Nestor Miguez explains synthetically the theological consequences of such reading and the problematic consequences of how diversity and plurality is perceived:

First, A universal language would be, then, the ideal (Edenic) state of humanity.

Second, moving toward a universal language means to overcome that fall of humanity and finished with a curse (Gen 11:9) since the universal unity originally intended is recover.

Third, “In the experience of Pentecost, where the Apostles, inspired by the Holy Spirit, preached in different

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13. Waler Brueggemann, *Caecies of Home: Preaching among Exiles*, Louisville: Westminster/John Knox Press, 1997, p. 29. This thesis is one of the key fundamentals on his book *Prophetic Imagination*...

14. Also, Genesis 1 and specially the creation of humanity may be read as a challenge to the Enuma Elish narrative.

15. See Rainer Albertz, *A History of Israelite Religion in the Old Testament Period, Volume 2. From the exile to the Maccabbes*, London, SCM Press, 1994, pp. 376-77

languages, would repair that deficiency. Thus, ethnic and linguistic divisions are overcome by the advent of a new institution, the Christian Church with universal vocation, but not in opposition to God but as his gift and representation.<sup>16</sup>

But, is Genesis 11:1-9 talking about the origin of language? Certainly not. This text, is not a story about the origin of multitude languages. From a narrative point of view, our text comes after the Noe's genealogy (10:1-32) and before Shem's genealogy (11:10-26). From Noe's genealogy, we already know that the earth was populated again according to language, families, and nations. (Gen. 10:5, 20, 31, 32).

Certainly, language is a main aspect of the text but not as linguistic system as Spanish, English or Chinese but the concrete use of language and its capacity to communicate and given cohesion to a group of people. In our case, it is told that the entire earth has the same speech/discourse. As Severino Croatto points out, in Gen 11 we do not find the word *lashon*, which refers to language but *safah*. Certainly, *safah* could be understood as synonyms of *lashon* but in our text, in every single case points out to the practical act of communication. This possibility is supported also the fact that the communication is not diversify, separate or divide (*farad*) as in Gn 10:5, 32 but confuse (*balal*).<sup>17</sup>

Furthermore, as the conclusion of v. 9 makes clear, the emphasis of the story is upon the etiology of the name Babel rather than language.

In conclusion, this text is not about the origin of different languages but how an imperial project was interrupted by the liberating action of God.

### **The tower of Babel and Genesis 10**

It is very easy for the reader to notice that the Babel's narrative makes an unexpected shift from the genealogical account of the "descendants of Noah" 10:1-32. Also, it is possible to realize that we are dealing in Gen 11:1-9 with a different stratum of composition that the text around it.

Nevertheless, I believe that the abrupt way in which Gen 11:1-9 breaks in, plus some silences in the text, as well as certain vocabulary claim the reader to make some connection between them.

First, in Gen 10 there is a repetitive underlining of the multitude of nations and language (vv. 5, 20, 31, 32). When the reader arrives to Gen 11, exactly the opposite is pointed out. Then, the reader has to find an explanation not given by the text, how this multiple and plural world suddenly become one.

Second, the characters introduced in v. 2 are not unidentified and will remain so through the rest of the narrative. Who are those people that arrive to the land of Shinar from the East? Why this odd reference is done instead of one more easily recognizable for the reader? Again, the reader has not answer from Gen 11:1-9. However, in the genealogy of Nimrod we find the mention to Shinar and it is linked with Nimrod.

In addition, in Gen 10:8-10 the reader finds relevant information on Nimrod to connect with Genesis 11:1-9.<sup>18</sup> First, Nimrod is described as a "mighty hunter in front of Yhwh." The expression *gibbor* (mighty) it is not

16. Néstor Míguez, "Cuando Babel es una bendición" en *Anales de la educación común* 6, 2007, p. 46

17. *Exilio y Supervivencia*, p. 386

18. Néstor Míguez has already suggested this connection, see op. cit. 47-48.



neutral in Gen 1-11 but a negative one. It is the same word used to describe the Nephilim in 6:4. This is even more clear when it is added that he was mighty in front of Yhwh in a context "...where in many ways is criticized the human hubris (Genesis 3; 6:1-4; and cf later 11:1-9)..."<sup>19</sup>

A second characteristic of Nimrod is that he is one that **begins** (re'shit) his kingdom with "...Babel, Erech, and Accad, all of them in the land of Shinar." (10:10). It means, that if he begins there his kingdom has not finished there. The reader expects to know how this unfolds.

Then, if this link is done, it is possible for a reader to find an answer of how this world with multiple languages and nations suddenly "has one discourse." One particular nation started there but later imposed its own view, beliefs and expectations, so everyone around talked as one.

## **The Babel Tower**

### ***One discourse (1-2)***

The first two verses describe a world for the reader. This world is characterized by the existence of a cohesive group and common understanding. As we mention before, here we are not dealing with the issue of language (lashon), but its concrete use (safah). The expression "speak the same language," meaning that the group share and understand one another's opinions, values, beliefs, is helpful to understand the nuance in the verse 1.<sup>20</sup>

If language dominates the first verse, the second one focuses on habitat. They emigrated from the east and found a place in the valley of Shinar. This is the first concrete hint to locate the events. However, while it is a clear reference to the core of the Babylonian empire (see 10:10), the text prefers a less known reference. As suggested before, I believe that this on one side makes possible the relationship with 10:8-10 and on the other, it delays the mention of Babel for artistic and pragmatic intention.

### ***An imperial project (vs 3-4)***

The situation described in the first two verses is the base that makes possible to go ahead with an economic project (making cooked bricks, v.3) and then the political one (construction of the city and its tower, v.4).

First, the narrator allows the reader to listen/read for him/herself the voices of this people. They communicate and easily accomplish what they plan. The silence about the making process gives the sense of the extraordinary power of their plan. They made cooked bricks. However, the narrator needs to tell the reader a little bit, about how the bricks are done since probably the intended reader did not know about these techniques.

Second, this group of people speaks again and they are not planning just to build houses to live in but an imperial city with a tower (migdal) that its peak goes to the sky. The construction of a Ziggurat symbolizes multiple powers. It shows economic power, the construction of Ziggurat implies the resources, knowledge, techniques and workforce to accomplish such ambitious undertaking. In addition, the ziggurat is a military fortress where the political and religious authorities are protected. However, much more significant for an

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19. Croatto, op. cit p. 334

20. This meaning is reinforced in the second part of the verse. The word *dabar* has two meanings: word or thing. I would like to suggest, that here both meanings work together to reinforce the monolithic way of thinking and acting found in this group. They not only speak the same language but they are one thing. In fact, this is what we observe in the verse 3-4 when they together organize themselves to build the city.

imperial city, the ziggurat works as axis mundis where the divine communicates with the human and at the same time establish a hierarchy within humanity. Those living in serve as channel of communication between God and humanity.

They do not talk only about the plan to build a city and tower, but also about what motivates them. They want to construct this gigantic tower to give them a name (shem), to be famous and also because they are afraid of being scattered (fus) and be lost in the world. This aspect is not unknown by the reader, the people in exile are people who was scattered when Jerusalem was destroyed and the Babylonian empire caused it.

#### *Yhwh destroys the imperial enterprise (5-8)*

Suddenly a new actor appears in scene: Yhwh. First, Yhwh recognizes what we already know from v. 1, that they “speak the same language” but also Yhwh recognizes that they are “one people” (‘am ’ehad).

What is much more relevant is that Yhwh anticipates the consequences to come if humanity is allow to move on in this way: “this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.” (v. 6, NRSV)

As have been noticed elsewhere, the relationship of the text with Gen 3:22 is very important. In both cases, Yhwh express the concern for what the humanity has achieve and what may come next. There, humanity reached knowledge and Yhwh prevents them to reach immortality, here it is not said, it is open. This people working together may do whatever they want and this is something only reserved to God.

In addition, the parallelism of this verse with Job 42:2 allows us to observe how God perceives humanity going out of control. Hybris as driven them to play God’s game but Yhwh will not allow that to happen.

Second, Yhwh to stop the next move, acts upon what make possible their plan: language. “They all have one language” (v. 5). So, Yhwh comes down and confuse (babal) their communication (sefatam) **there** (sham). They do not longer speak the same language; they do not understand one each other. The problem is not language itself, it is not communication but how they used it there to build beyond human measure and pretend to reach the place of God.


Third, Yhwh does not only confuse the language he moves further and scattered (fus) them from there (v.8). In this way, the project of those building the city and its tower became totally overturned. The ziggurat pretended to be the religious legitimation of the city, however, Yhwh rejected and destroyed it.

#### *Babel (v.9)*

The precise location of the events are the particular concern for the text. At the beginning, vs. 2 we noticed that they arrive **there** and then the reader find a general description of the place as the valley of Shinar. However, not much is said about that, even though once and again the location of the event are very important and underline by the text twice: God confuse **there** (v.7) and scattered from **there** (v.8).

Only, at the final of the story the reader discover the precise name of the city, “**there**” is Babylon. The city that scattered the Jews people from their land now will be scattered. In fact, the verses 8-9 are framed by the action of Yhwh that scattered them from there over the face of the whole earth.

In addition, at the center of those verses a new etiological sense is introduced about Babel. The self-portrait



of Babylon as “the home of the Great Gods” is subverted. From now on, Babel is known as the city where Yhwh babal (confuse) the language.

Then, in the verses 8-9 the reader finds a new script of Babel that allow him/her to understand the precariousness of the empire that brought so much suffering to them. A new understanding of Babel and its future shakes the imperial foundations and bring hope to the oppressed.

### *Conclusion*

In this reading of Gen 11:1-9 I have shown how this text is not related to the origin of the multitude of language but it presents an etiological story of Babel. Because of that, is not a story about God’s cursing humanity. It is a story of liberation. It is a story of how an imperial enterprise pretended to have domain over the “whole earth” and imposed its own language (understanding, world view, values) to the rest. And how, Yhwh proclaimed himself against that project and confused the communication so this oppressive proposal could not be consolidated. In addition, the one that has scattered God’s people will also be scattered (See Isaiah 47).

In this sense, Genesis 11:1- is a myth that brings “another scripting of reality that may subvert the old given text” of Enuma Elish. Babel is not the “home of the great Gods” but a place where Yhwh confused the speech and scattered them around the earth.

## Contextual Bible Study: Deepening Analysis of Empire — East Asia Perspective

A Taiwanese Critical Perspective on the Primordialistic Nationalism in the PRC's Official Documents and in the Deuteronomistic History

*Lo Kong-Hi*

We firstly give thanks to Dr. Dario Barolin for his resourceful and thoughtful presentation on deepening analysis of empire. We have been informed and learned very much from his speech. In the following, I as a Taiwanese will share a critical viewpoint on the primordialistic nationalism in the official documents of the People's Republic of China (PRC) and in the Deuteronomistic History. Why the primordialistic nationalism matters is because it has been used by the PRC to claim its sovereignty over Taiwan for several decades and thus the people of Taiwan have suffered under this kind of China's imperialism more than half century. My humble wish is that one day all the people in the world will be careful in talking with this kind of nationalism so that no one would create or suffer under an imperialism based on the primordialistic nationalism.

### 1. Statement of Issues and Goals of this Paper:

The PRC keeps claiming Taiwan as part of China and even says to “reunify” Taiwan with its military power. For the most people in Taiwan, nevertheless, what the PRC intended is imperialistic and Taiwan is to be invaded and annexed. How does the Communist Party of China (CPC) which monopolizes the government of China persuade the people in China to justify the violence of their intended invasion over Taiwan? My observation is that the CPC brainwashed the people with a primordialistic nationalism to construct an ideology of all the peoples in China as the Chinese Nation and claim its national territory including Taiwan. It is this well-established Chinese Nationalism that makes the people of China think it is right for them “to recover” or “to unify” Taiwan.

Then, what is the primordialistic nationalism? The primordialistic nationalism that the PRC articulated contains the idea that all descendants of a common ancestor should be one nation state and could not be disunited. In the PRC's official documents, as we may read, the terms “ancestor” and “country” are intentionally put together to construct the new term “the country of ancestor/s (Zu-guo) which is repeatedly used for substituting all the names of previous empires “to unify” or actually to dominate all the peoples in the so-called China mainland.

This new term is especially used in the phrase “the unification of ancestor's country” for annexing Taiwan. The PRC claims that all the peoples of both sides of the Taiwan Strait are the same descendants of the one ancestor and, therefore, Taiwan cannot separate from China and the unification of the ancestor's country must be done even with the military power. However, the biggest issue is that Taiwan does not belong to China for the peoples of Taiwan has never joined in founding the People's Republic of China and did not vote for Taiwan to join it. Moreover, every people of Taiwan has its own ancestor who is different from the one whom the PRC claimed. But the CPC government educates its people with this kind of nationalism to claim the ownership of Taiwan and even manipulates them in the future sacrifice for taking over Taiwan. The CPC is indeed leading the PRC to be an aggressive country and making the victim directly under its expansionism.

Some further issues related to the PRC's primordialistic nationalism include:

- (1) **The representation of ancestors:** How are the ancestors represented by the CPC? How is the primordial ancestor selected or determined? How do we know the mind of the ancestor/s? If all the dead ancestors of the previous empires through thousands of years in the so-called China mainland are resurrected, will they take the PRC as their “ancestor/s' country? Will they regard the CPC members as their good descendants doing their wills? Since the PRC constitution includes a statement that the PRC

must be founded on Marxism and Leninism, are Mr. Karl Marx and Mr. Vladimir Ilyich Ulyanov (Lenin) Chinese ancestors?

(2) **The relationship between nation and state:** Shall one nation have only one state? Since the PRC does not allow Taiwan independence and tries to erase the name Taiwan from the international society, the PRC likely takes one state for all Chinese. Nevertheless, the Bible tells us that all the people in the world are the descendants of Adam or Noah and thus even the PRC is not allowed to be independent according to its primordialistic nationalism. If the PRC cannot accept Adam or Noah as the ancestor of all people and takes another primordial ancestor for maintaining itself as a country, how can it disagree the people in Taiwan to found their own country/ies by introducing their own ancestor/s? Moreover, will the countries like Singapore, Korea, Japan, etc. that China regarded also the descendants of China be necessarily “unified” into the PRC some days in the future? Who can decide one’s own nationality? Can the PRC decide the nationality for Taiwanese and Chinese in Taiwan? Can one decide other’s nationality? Is nationality decided by historical past and dead ancestors or by democratic choice of the living persons? How can the PRC explain that the ancestors of China have created many empires or political entities and in contemporary even many Chinese emigrants have chosen for themselves many other nationalities?

(3) **Territorial expansionism:** the PRC never ruled or colonized Taiwan before. Therefore, the PRC must claim his land right over Taiwan by saying that because Taiwan had been occupied by its previous empire the Qing dynasty and is occupied by the Republic of China (ROC) which it defeated in China mainland and the USA transported to Taiwan after the Second World War. Can the PRC expand its territory covering Taiwan in terms of its connection to the Qing and to the ROC? If the PRC could annex Taiwan with the maps of “its” previous empires, after its annexing Taiwan which one will be next? Shall we surrender ourselves to or tolerate this kind of territorial expansionism?

Threatened by the PRC’s expansionism, as a Christian in Taiwan, I tried to find a salvation message from the Bible. But, unfortunately, there is also an ideology similar to primordialistic nationalism in the Deuteronomistic History (DH).<sup>1</sup> King Josiah extends his power to the land of Samaria right after the power of the Assyrian Empire withdrawn from this area. He destroys all the shrines and killed all the priests of high places in Samaria (2 Kings 23:19-20). Nevertheless, the redactor of the DH justifies Josiah’s cruel dominance over Samaria as carrying out the ancestor’s/ Mosaic Law and recovering the territory of the previous Davidic Kingdom (2 Kings 23:21-25). As a result, the subjectivity of the people in Samaria is denied and erased.

Therefore, the goal of this study is to expose the evil of the primordialistic nationalism articulated to support national expansion. The cases of the PRC and King Josiah are selected as the examples to be studied. My wish is for the readers to consider the biblical message that the descendants of one primordial ancestor might autonomously establish many nations or states based not on primordialism but on covenantalism/ democracy in the similar way that the twelve exodus tribes established Israel with their own agreement by making the covenant with God beside the Mountain Sinai.

## 2. Methodology:

Methods to be used in this study will include F. Cross’ theory of Dtr1, an approach derived from Archie Lee’s cross-textual reading, and criticism derived from scholars working on nationalism and postcolonialism.

(1) The benefit of **F. Cross’** theory provides an understanding of a pre-exilic edition of the DH(Dtr1) as imperial propaganda work.<sup>2</sup> It helps the readers to distance themselves from the redactor’s

1.M. Noth, *The Deuteronomistic History*, 2nd edn. JSOTSup, 15. (Sheffield: JSOT, 1981 [G1943]), 4-11. Noth reads the seven biblical books (Deuteronomy, Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings) as a unit and written/redacted in the exilic period (550 B. C.).

2.In distinction from Noth, F. Cross suggests a double Dtr redaction theory: Dtr1, the preexilic edition to support Josiah’s reform, and

imperialistic attempts of the DH.

- (2) **Archie Lee's** way of cross-textual reading encourages the readers to read the contextual texts with the biblical texts for mutual nourishment of textual meaning.<sup>3</sup> But in this study the mutuality of cross-reading aims not to nourish positive meanings. Instead, the selected texts of the PRC's official documents will be put side by side with the related texts of the DH to show the general ideology of expansionism and the strategy of annexing others. The major perspective to criticize primordialistic nationalism will be based on **constructivism**. For the primordialists, ethnic and national attachments spring from the "cultural givens" of social existence—from contiguity and kinship, language, religion, race, and customs.<sup>4</sup> But, in the eyes of the constructivist,<sup>5</sup> all are constructed. How ethnic and national attachments like the PRC's Zu-guo over Taiwan or the DH's Israel including Samaria are put together and for what purposes they are constructed can be detected and deconstructed. At the least we may see that historically national identification can change when these social interactions changed.
- (3) Another critical approach on primordialistic nationalism will be derived from theories of **E. Said, K. Hommi Bhabha** and **G. Spivak**. Said's theory helps to analyze how one's nationality and ancestor are represented and the supremacy of the dominator like the PRC or Josiah are constructed.<sup>6</sup> Bhabha's approach can be used to detect how the people of Taiwan or the people of Samaria are discursively unhomed.<sup>7</sup> And with Spivak's concern, to recover the subaltern's or the powerless' subjectivity will be in our minds when we are reading the PRC documents or the DH.<sup>8</sup>

### 3. Nationality in the name of past and "ancestors"?

That the PRC documents and the DH appeal authority to the past and the ancestors presumes a cultural efficacy that people must respect their parents. Basically, such a filial piety is a good family ethics. However,

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Dtr2, the exilic edition to explain why Judah is destroyed. See F. Cross, *Canaanite Myth and Hebrew Epic: Essays on the History of the Religion of Israel* (Cambridge: Harvard University Press, 1973), 278-289; "The Structure of the Deuteronomic History," *Perspectives in Jewish Learning, Annual of the College of Jewish Studies* 3 (Chicago, 1968), 9-24.

3. Cf. Archie C. C. Lee, "The Chinese Creation Myth of Nu Kua and the Biblical Narrative in Gen 1-11," *Biblical Interpretation* 2 (1994):312-24; "Cross-textual Reading Strategy: A Study of Late Ming and Early Qing Chinese Christian Writings," *Ching Feng: A Journal on Christianity and Chinese Religion and Culture* 4, no.1 (2003):1-27; "Asian Encountering Jesus Christ: A Chinese Reading of Jesus in the Wisdom of Matrix," (Primary paper, presented in the 2004 IASACT conference). The strength of Archie's theory might reduce the strangeness between two texts. But Archie's reading Chinese ancient texts, if applied in the situation of Taiwan, might promote the PRC's imperialistic strategy of using cultural similarity as a way to unify Taiwan.

4. Cf. C. Geertz, *The Interpretation of Cultures* (London: Fontana, 1973), 259-60; "Primordial and Civic Ties," in Hutchinson and Smith eds., *Nationalism* (New York: Oxford University Press, 1994), 31; S. Grosby, "Religion and Nationality in antiquity," *European Journal of Sociology* 32 (1991):229-65; *Biblical Ideas of Nationality: Ancient and Modern* (Winona Lake: Eisenbrauns, 2002), 115

5. The process of nation formulation occurs only as a result of a complex labyrinth of social interactions or of a process of modernization [Cf. N. Onuf, *World of Our Own Making* (Columbia: University of South Carolina, 1989); D. A. Lake and D. Rothchild ed., *The International Spread of Ethnic Conflict: Fear, Diffusion, and Escalation* (Princeton: Princeton University Press, 1998); A. Wendt, *Social Theory of International Politics* (London: Cambridge University Press, 1999)]. It could be brought out with 'print-capitalism' as B. Anderson pointed out [*Imagined Communities* (London and New York: Verso Press, 1983)], or with "narration" as H. Bhabha said [eds., *Nation and Narration* (London and New York: Routledge, 1990)]. Print products like newspapers and novels in particular languages, sold in markets, serve as ideological insemination on a large scale and create the conditions where people could begin to imagine themselves as a nation (B. Anderson 1983:33). Sometimes, traditions are emphasized or "invented" to cement a group's collective identity and endow it with historical continuity [E. Hobsbawm and T. Ranger ed., *The Invention of Tradition* (London: Cambridge University Press, 1983)]. A language of a place may be imposed on the entire population and declared native to the latter... An ancestral territory may be acquired in conquest, 'common' history fabricated, traditions imagined and projected into the past [L. Greenfeld, *Nationalism: Five Roads to Modernity* (Cambridge: Harvard University Press, 1992), 13; cf. E. Gellner, *Nations and Nationalism* (New York: Cornell University Press, 1983), 55-56].

6. Cf. E. W. Said, *Orientalism* (New York: Pantheon Books, 1978). I borrow the term "supremacy" from my IASACT colleague, Joseph Cheah.

7. See H. Bhabha, *The Location of Culture* (London and New York: Routledge, 1994), 9.

8. Cf. G. C. Spivak, "Can the Subaltern Speak?" pages 66-111 in P. Williams and L. Chrisman ed., *Colonial Discourse and Post-colonial Theory: A Reader* (New York: Columbia University Press, 1994).

when it is used by a state to annex others, the ethics is overextended. The following will show how the PRC documents and the DH manipulate the past and the ancestors for their contemporary political interests. The steps usually include to promote the filial piety, to connect the ancestors with nation and history, to treat the ancestor as the commanding engine, and carrying out the intended political purposes.

**First, to promote the filial piety intentionally:**

The PRC Documents	The Text of the DH
<p>We...altogether to carry out the great job of the unification of the country of ancestors...In order to win the honor for every ancestor...<sup>1</sup></p> <p>Whoever do good to fulfill the unification of the country of ancestors will be welcome, glorified in the history book, and respected by descendants. Whoever opposes the basic profit of Chinese nation and makes its separation will be body-broken and dishonored and humiliated by the people of the world.<sup>2</sup></p>	<p>Deut.5:16 Honor your father and your mother, as the LORD your God commanded you, so that your days may be long and that it may go well with you in the land that the LORD your God is giving you.</p> <p>Deut.21:18 If someone has a stubborn and rebellious son who will not obey his father and mother</p> <p>Deut.21:21 Then all the men of the town shall stone him to death. So you shall purge the evil from your midst; and all Israel will hear, and be afraid.</p>

- 1.Yet, Chien-in (葉劍英), “Concerning about the strategy and direction of returning Taiwan to the country of ancestors and the fulfillment of peaceful unification (Sept. 30, 1981) [關於台灣回歸祖國，實現和平統一的方針政策],” pages 5-7 in Selected Important Documents on One Nation with Two Systems (ed. Yuong-Chuen Shu; Bei-jing: the PRC Central Documentary Press, 1997), 7. All translations of summarized citation are mine. The original book title is 《一國兩制重要文獻選編》（中共中央文獻研究室，徐永軍編；北京：中央文獻出版社，1997）。
2. Lee, Pon (李鵬), “Speech in the Beijing conference to celebrate the fiftieth anniversary of Taiwan recovery (Oct. 24, 1995) [在首都各界紀念台灣光復五十週年大會上的講話],” pages 266-270 in Selected Important Documents on One Nation with Two Systems, p.267.

In both texts, promoting filial piety is not simply to do a moral teaching or a self reflection, but rather a way leading to build up a public right for punishing the readers to a cruel death if they did not follow these texts. However, what is implied in these texts is not only the dominator’s psychic desire to control, but also his political power to punish or exterminate “the dissentients.”

**Second, to connect ancestor/s with nation and history:**

The PRC documents	The Text of the DH
<p>If we do not speed up to end the situation of separation and to carry out the unification of the country of ancestors as fast as possible, how can we comfort all the ancestors? Just like all human beings have the same heart and all hearts have the same reason, will any descendent of the Yellow Emperor wish to be the eternal sinner of the nation?<sup>1</sup></p> <p>Summary:</p> <p>Since the ancient time, Chinese ancestors cultivated Taiwan... Qing dynasty set up Taiwan as a province... Japan invaded China and took over Taiwan as colony... After the Second World War, Taiwan returned to China...<sup>2</sup></p>	<p>Deut.32:8-9 When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples according to the number of the sons of Israel; the LORD’s own portion was his people, Jacob his allotted share.<sup>3</sup></p> <p>2 Kings 23:13 The king (Josiah) defiled the high places that were east of Jerusalem, to the south of the Mount of Destruction, which King Solomon of Israel had built for Astarte the abomination of the Sidonians...</p> <p>2 Kings 23:22-23 No such Passover had been kept since the days of the judges who judged Israel, even during all the days of the kings of Israel and of the kings of Judah; but in the eighteenth year of King Josiah this Passover was kept to the Lord in Jerusalem.</p>

- 1 “Announcement to the fellow people of Taiwan issued by the General Committee of the National Representative Assembly of the PRC (Jan. 1, 1979) [中華人民共和國全國人民代表大會常務委員會告台灣同胞書],” pages 1-4 in Selected Important Documents on One Nation with Two Systems, p.2.
- 2 “The Problem of Taiwan and the Unification of China: White Cover Book issued by Taiwan Affair Office and News Office of National Administration Yuen of the PRC (Aug. 31, 1993) [台灣問題與中國的統一：國務院台灣事務辦公室、國務院新聞辦公室發佈的白皮書],” in Selected Important Documents on One Nation with Two Systems, pp. 224-7.
- 3 Instead of “Israel,” the NRSV has “the gods” which is close to the text of the LXX. But I prefer the MT text because the MT’s Israel is in good parallel to Jacob.

Some interesting things can be observed from the above texts: a) a sense related to “ancestor/s” is connected with the origin of the nation-country and its continuity; b) the term “ancestors” in different time and areas is blurred as one to totalize the “national” history; c) the choice of the primordial ancestor/father like the Yellow Emperor or Jacob is the key to claim the ownership of the nation-country; d) the national/ancestral name can be used to define the boundary of the country; e) the contemporary dominator stands as the representative of the ancestor/s; f) the national history is one-sidedly interpreted by the dominator. As a result, intentionally justified is the right for and the policy of the ruling one to dominate the controlled area of the nation-country and even to claim the sovereignty on some uncontrolled area based on the constructed national boundary and history. The right and the voice of the dominated are, therefore, denied and silenced. Nevertheless, all of the above can be questioned and deconstructed. For example, if the totality of the “national” history that the dominator articulated can be deconstructed, the chance for the dominated or the powerless to tell a different story can be created. When the primordial father chosen by the dominator is questioned or denied, the nationality and the national boundary that the dominator set up can be denied and a new possibility for the dominated can be opened.<sup>9</sup>

### Third, to utilize the remote ancestors as a commanding engine:

The PRC documents	The Text of the DH
<p>After 1949, Taiwan is again in the situation of separation with the country of ancestors. To fulfill the complete unification of the ancestor/s’ country and to enhance the whole recovery of Chinese nation are still the holy mission and noble aim for every Chinese.... We wish the great fellows of Hong Kong, Macau, and Overseas develop farther relationship between both sides of the Taiwan strait to make a new contribution on the unification of the country of ancestors and on the revival of China.<sup>1</sup></p> <p>Using the negatives of ancestors to warn: Wanted.</p>	<p>Using the positives of ancestors to command: Joshua 18:3 So Joshua said to the Israelites, “How long will you be slack about going in and taking possession of the land that the LORD, the God of your ancestors, has given you?” Judges 2:17 ...They soon turned aside from the way in which their ancestors had walked, who had obeyed the commandments of the LORD; they did not follow their example.</p> <p>Using the negatives of ancestors to warn: 2 Kings 17:14 They would not listen but were stubborn, as their ancestors had been, who did not believe in the LORD their God.</p>

<sup>1</sup> Jiang, Ze-min (江澤民), “Continual struggle for the fulfillment of the great job to enhance the unification of the country of ancestors (Jan. 30, 1995) [位促進祖國統一大業的完成而繼續努力],” pages 253-259 in Selected Important Documents on One Nation with Two Systems, p.254, 259.

The term “ancestor/s” does not denote to a definite forefather anymore but becomes a blurred and generalized noun to provide authority. It appears only in the cases that somebody else represents them and speaks for them. The term the ancestor/s is utilized like a commanding engine, or worse, a political tool for the dominator to command the readers or the audience to follow the dominator’s policy or to carry out the dominator’s goals.

<sup>9</sup>For example, if Isaac becomes the definite father, Edom will be part of Israel. If Moses becomes the chosen father, only his descendents can be Israel. If Adam is chosen, all over the world can only have one “Zu-guo.”



#### Fourth, what goals did the “ancestors” intend?

The PRC documents	The Text of the DH
<p>...If Taiwan is not unified by Mainland, Taiwan will be no safety and it might be one day taken away by others... we do not run election of officers from multi-parties, separation of power system, senator and congress system...for how to make sure by voting that the one who loves the country of ancestors and Hong Kong can be elected?<sup>1</sup></p> <p>The PRC Constitution:</p> <p>...All the peoples in China will be continually under the leadership of the Communist Party of China, guided by Marxism, Leninism, and Mao Ze-don’s thought... to maintain the socialism...</p> <p>Taiwan is part of the holy land of the PRC. To fulfill the great job of the unification of the ancestors’ country is the holy vocation of all the people in China including the fellow people in Taiwan.<sup>2</sup></p>	<p>Deut.6:1-3 Now this is the commandment...Hear therefore, O Israel, and observe them diligently... so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you.</p> <p>2 Kings 23:3 The king stood by the pillar and made a covenant before the LORD.....to perform the words of this covenant that were written in this book. All the people joined in the covenant.</p> <p>2 Kings 23:22-23 No such Passover had been kept since the days of the judges who judged Israel, even during all the days of the kings of Israel and of the kings of Judah; but in the eighteenth year of King Josiah this Passover was kept to the Lord in Jerusalem.</p>

<sup>1</sup> Deng, Xiao-ping ( 鄧小平 ), “Speech to the committee members to write the draft of the Basic Law of Hong Kong the Special Administrative Region (Apr. 16, 1987) [ 會見香港特別行政區基本法起草委員會委員時的講話 ],” pages 96-103 in Selected Important Documents on One Nation with Two Systems, p.101-102.

<sup>2</sup> From the PRC constitution. See [http://www.jieyang.gd.cn/jynx/fagui/xianfa\\_1.htm](http://www.jieyang.gd.cn/jynx/fagui/xianfa_1.htm).

The goals that the ancestor/s intended should be unclear to the contemporary people for no one lived with all the ancestors in different times and in different places. But the dominator seems very clever to have known all the intentions of the “ancestors.” It is in the name of ancestors that the dominator tells his people what to do or what to follow. However, taking the term ancestor/s away from the text, one will find that all the goals or orders are but the dominator’s.

The dominator used to define and control the nationality or the living regulations for the people he is ruling and the people he wishes to dominate. This is very true when we read the PRC Constitution. The statement that Taiwan is part of China shows the CPC’s desire to take over Taiwan. The rejection to the western governmental system and the favor for the CPC to monopoly the government function to protect and to maintain the CPC’s domination in China. Mentioning Marxism and Leninism the foreign theories as the key for running the PRC is even more clear to show that the CPC does not really honor the ancestor/s of China and follow their wills. To some extent we say that such a constitution can hardly be regarded as the social contract of the people in China. Rather, it is but a tool for the CPC to rule the people.

Similarly, we see the people of Judah are called to join King Josiah’s covenant with God and follow the book of the law. In first glimpse, King Josiah could be regarded as a good king who wholeheartedly devoted himself to God and recovered social and religious lifestyle according to the divine wills. However, his reform is not eventually praised by Jeremiah. His cruel policy against the people and the priests in Samaria even shows his way of treating people in Canaan different from his primordial father Abraham.

#### 4. Imperialism based on a certain map of previous empire

Primordialistic nationalism shares some idea of perennialistic nationalism to treat the nation as an everlasting truth and claims territorial ownership on behalf of previous political entities. However, each of the previous empires has a different territorial map. Before the PRC, only the Qing empire has ruled (I would say, colonized) Taiwan (A. D. 1683-1895), and the map of Qing is the one the PRC intends to apply for claiming the sovereignty over Taiwan. For King Josiah, similarly, the map of King Hezekiah is not so much favorable as

that of King Solomon or Joshua. In both cases, the dominator “unhomed” the dominated.<sup>10</sup> Though the people were still living in Samaria, their ownership of land rights were taken by King Josiah. Similarly, the people of Taiwan are still living in Taiwan. But they are not treated as having a country and thus have no sovereignty of this island. Indeed, taking a certain map to claim a land ownership can be arbitrary. Especially, map serves for colonialism when it is used by the colonizer.<sup>11</sup> We may read some maps of the so-called China mainland for example:



In the Neolithic period (12,000~ 2,000 B.C.)<sup>12</sup>, archaeological finds appeared only at Lungshan and Yangshao. The boundary of a political entity or the concept of China was not there. Taiwan was a land too far for the people there to know.



In the period of Shang dynasty (1700-1027 B. C. E.), the territory could be explicitly confirmed. But it was not big, as shown as the area with a light color. Taiwan was by no means part of it.



The biggest empire was the Mongolian empire (Yuan Dynasty, AD 1279- 1368). The territories it occupied include Korea, most part of Middle East and Russia. But it did not take over Taiwan.

10. See H. Bhabha, *The Location of Culture* (London and New York: Routledge, 1994), 9.

11. Cf. M. W. Dube, “Savior of the World but not of This World: A Post-colonial Reading of Spatial Construction in John,” pages 118-135 in R. S. Sugirtharajah ed., *The Postcolonial Bible* (Sheffield: Sheffield Academic Press, 1998), 118-135.

12. Maps are from [http://www.mnsu.edu/emuseum/prehistory/china/ancient\\_china/neolithic.html](http://www.mnsu.edu/emuseum/prehistory/china/ancient_china/neolithic.html).



The only empire that ever occupied part of Taiwan was Qing (AD 1644-1911). Yet, the Qing like the Mongolian empire was not regarded as Chinese. It was called as foreign one and subjected to be overthrown. The Qing colonized Taiwan and then gave it to Japan with the Shimonoseki Treaty in 1895.



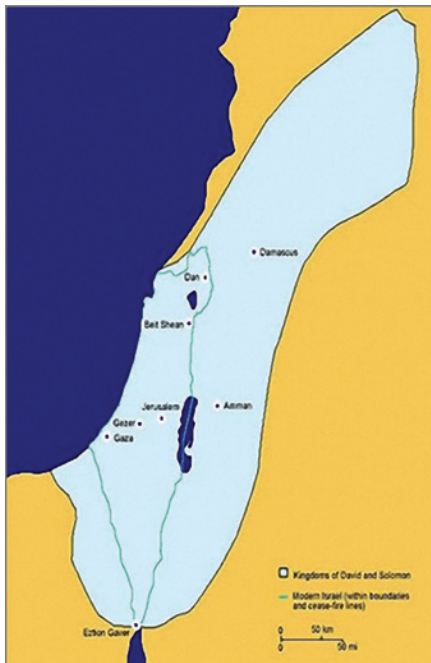
It is mainly based on the map of the Qing territory that the PRC could claim Taiwan as part of China. But the people of Taiwan did not participate in founding the PRC. Nor did they vote for Taiwan to join it.

The current national title the ROC was brought to Taiwan by the Chiang Kai-shek group with the help of the USA after the Second World War. Thus anyone who treats Taiwan as part of China based on the Qing map or the Chiang's ROC is unfair to most of people on this island.

The above picture is the current territory of the PRC which does not cover Korea, Mongolia and some other places where its previous empires occupied.<sup>13</sup> It is still big enough and the PRC is supposed to be satisfied. Oddly, among the “lost” lands, only Taiwan is the one that the PRC strongly claim to “unify” it.

Now, let us turn to see the case in the DH. The passages depicting the range of the land of Israel include Deut. 7:1; Josh. 11:16-21:45; Judg. 1; and 1 Kings. 4:1-19. In the beginning, the Israelites had no land in Canaan. Their land was promised by God to their ancestors (Deut. 6:1-3) and they were commanded to kill all seven nations in Canaan: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, when they entered the land, (Deut. 7:1-2). Eventually, Joshua completed this mission of leading the people of Israel into the land of Canaan. The land Joshua takes over is from Baal-gad in the valley of Lebanon to Mount Halak, that rises toward Seir (Josh. 12:7).

<sup>13</sup>. See <http://www.paulnoll.com/China/Dynasty/dynasty-PRC.html>.



Then, the land of King Solomon is depicted as the total area that Moses conquered and Joshua took over (1 Kings 4:1-19). But another description shows a bigger territory which is all the western area of the Euphrates from Tiphshah to Gaza (1 Kings 4:24). The DH has presented Solomon as a great king. Interestingly, no archaeological finds bear the name Solomon. The archaeological evidence for David is also very weak. Therefore, minimalist scholars such as Lemche, Whitelam, Finkelstein and Silberman assume that the story of the united Israelite kingdom might be invented.<sup>14</sup>



The redactor's next step is to describe that the united Israelite Kingdom was divided into two, namely, Israel in the north and Judah in the south (1 Kings 12:16). About two hundred years later, Israel fell into the hand of Assyrians. The people of Israel were exiled to the eastern area of Assyria. The Assyrian replaced other people in Samaria the former territory of Israel. They are called as the people of Samaria (2 Kings 17:29).

The Assyrians also reduced the land of Judah to only the city of Jerusalem during the reign of King Hezekiah, (2 Kings 18). Nevertheless, among the above maps, King Josiah took that of Solomon in order that he might expand his territory not only to Samaria, but also to Migiddo and beyond.<sup>15</sup> His last day was ended by the Egyptian pharaoh Neco to kill him at Migiddo (2 Kings 23:29). The retribution theory of Deuteronomy does not guarantee him a long life and good death. Perhaps, imperialism and colonialism invite no blessing from God.

## 5. Conclusions:

Based on the above reflections, we may have some concluding remarks on primordialistic nationalism:

1) The representation of ancestors is arbitrary. Ancestors of thousands of years in the past are mostly

14. I. Finkelstein, and Neil Asher Silberman, *The Bible Unearthed: Archaeology's new vision of Ancient Israel and the Origin of its Sacred Texts* (New York, etc.: The Free Press, 2000). N. P. Lemche, *The Canaanites and Their Land*. JSOTSup, 110. Sheffield: JSOT, 1991); *The Israelites in History and Tradition* (London:SPCK/Louisville: Westminster John Knox, 1997). K. W. Whitelam, *The Invention of Ancient Israel: the silencing of Palestinian History* (London and New York: Routledge, 1996).

15. Josiah's two wives came from two different areas. Hamutal was from Libnah, Judah's border town near the Philistines (2 Kgs 23:33). Zebidah was from Rumah, a town in Galilee (2 Kgs 23:36). S. A. White, "Rumah," *ABD* (1992) 5:842.

unknown. No one knows what every one of them wanted. Ancestors might be ethnically diverse. It is someone who discursively makes them as one and speaks for them, or uses them as a tool to command others. A certain ancestor is usually chosen by the dominator for defining the origin of the nation-country and then the term “ancestors” is blurred and generalized to totalize the national boundary. Anyone who does not accept the story of national origin and boundary would be judged as an unfilial child or as a sinner whom should be condemned even to death. But in following such saying, one actually supports the policy of the representative of the ancestor/s and benefits the dominator. Such a representation of ancestor/s cannot be justified and thereby the definition and maintenance of national boundary might be imperialistic oth in the case of Taiwan and Samaria. In the case of Taiwan, most peoples are suffering under China’s threat in the name of its arbitrary representing the ancestor/s.

- 2) The dominator tends to utilize a promoted nationalism for subduing the nationality of the dominated. For unifying the peoples, the dominator usually prefers a constructed one nation-state discourse. It is based on the one-ness of the promoted or constructed nation that the dominator could unify all other dominated nations and even claim the right to “recover” the lands he never ruled. In fact, ancestor/s might have built many different empires and devoted to many different political entities. Their diverse nationalities of ancestor/s are usually silenced while the dominator subdue the nationalities of his contemporary peoples. This is what China is doing for annexing Taiwan.
- 3) The dominator maintains the continuity of his nation-country by suppressing the human rights of the dominated. Once the dominator discursively set up a nation-country for all the peoples he dominates, he will not allow the dominated to have any discourse and action for recovering their own nation-countries by telling their historical past which is different from the dominator’s. The dominated have only the right to accept the dominator’s nationalism and policy, but they do not have any rights to advocate their own. The human rights of the dominated are, thus, suppressed. This is what happening to the peoples in Taiwan or to the people in Samaria in the Bible. For China or even for most of the members of international society, the peoples of Taiwan only have the “right” to accept the PRC as their nation-country, but their voices to speak or the proposal of referendum to decide their own are likely not so welcome. The God who saved the oppressed peoples out of Egypt allowed them to formulate a people as Israel by covenant making. But China threatens to attack Taiwan if Taiwan has a referendum for independence.
- 4) The dominator usually unhomed or denationalized the dominated or the powerless. No one has created the lands. It is God who created the earth and allowed peoples to live in the area where they are. But humans tend to claim the land ownership and even fight for it. In our study, the dominator used to claim his territory in terms of a nationalistic discourse and perhaps in the way of war. In the case of our bible study, Josiah the king of Judah extended his religious reform to the area of Samaria and in terms of a divine-historical discourse unhomed the land right of the people in Samaria. In the case of Taiwan, the PRC never ruled Taiwan but utilizes a primordialistic nationalism to claim its sovereignty over Taiwan and thus denationalizes Taiwan. Although to unhome or to denationalize the others may not make them homeless, the unhomed people or the denationalized people would live there with a fear that one day they might be moved away without their consent. Thus, the dominator’s taking away the dominated land ownership or national sovereignty is actually an evil of doing colonialism or imperialism. A really civilized society should not allow any ideology that is against democracy and human rights.

In short, we shall not support any form of imperialism or colonialism. In our sermons or societal ministries, messages or policies related to primordialism should be very careful. Never allow anyone to denationalize others in terms of the ancestor/s. But we shall support those who respect human rights and run the countries by democracy or voting with free will.

## Contextual Bible Study: Deepening Analysis of Empire — East Asia Perspective


*Yi Kiho*

Thank you very much for this wonderful opportunity. Through this forum, I learned a lot, and I think now I know more details about not only Taiwan issues but also Korean, and some other northeast Asian issues. Thanks to Rev. Dario, I learned about the metaphor of the Babel Tower. During the last century, if I could reflect, we are still trapped in the Babel Tower. We are living, still, in Babel Tower and in what would be the Babel Tower in our modern world. I want to interpret in my version, because I am not a theologian. I am a political scientist, so I would like to talk about how the biblical Babel Tower could be interpreted in our modern world.

Rev. Dario very accurately mentioned about the effect of imperialism of Babel Tower: it is about our mindset. So first of all, it is not colonization of the territories, but colonization of our mindset. Because of such colonization to mindset, imperialism actually planted fear in our mindset. It means that we are very much subordinate, and we do not work subjectively or positively and so on. So how we can build such kind of things? And at the same time, in our mind set, there is a huge hierarchy system. So I am at the bottom, and there would be a gigantic, very elite thing that will organize and lead us. So we will always be passive in our everyday life. At the same time, our desires are very easy to be tamed by the power and capital like a Babel Tower. So this is the colonizational mindset. How we can overcome such kind of mindset, which is the colonization of Babel Tower, is very important. This is a starting point, I think. And what makes the Babel Tower in our modern world? In my words, I would like to say it's a kind of new weapon of the imperialism. It is, in some sense, militarism, capitalism, and maybe culturalism and technology, etc.. Here, I would also like to emphasize that, from the beginning, imperialism, or imperial state, is not the only Babel Tower. The state itself is very easy to become Babel Tower and very much tempted to become an imperial state, because every state is really looking forward to a great power. In this sense, I would like to say a state, whether it is a national state, modern state, whatever state, is very much a potential thing to become a imperial state. At the same time, state is very much invented, rather than naturally composed.

Especially, states in 20th century were very much triggered to be composed by the imperialism during the wartime. If we reflect on such kind of things, state matters, but the more important thing is community matters. So how the community can civilize the state should be our theme, I think. So I would like to think about how the modern imperialists, the weapons, make the state more imperialized. First of all, they militarized a force. This is the U.S.. Of course, we could say there are lots of imperial states, like Russia or G7 countries, even G20. But here, I decided to talk on two imperial states, the U.S. and China. How the U.S. and China is competing, and, at the same time, how they are re-enforcing their power to be the champion. To me, it seems like they are trying to build Babel Towers by themselves in the world. First of all, this is a U.S. military presence overseas. There are many kinds of military base. We can roughly say that there are more than 800 military bases in the world, interesting to see. For example, if we could have another time to investigate on Taiwan or Okinawa or Jeju, they are very similar with very different contexts, but they also have many commonalities in imperialism.

Anyhow, the U.S. would like to be the champion of a militarized world, and at the same time, against the military power, China would like to be another champion, another imperial state. As our former speaker has already mentioned, China would like to make itself an ideological champion. Do you know about the



Confucius Institute? China is establishing Confucius Institutes around the world. Now, instead of military bases, they have established more than 500 Confucius Institutes in the world. The Confucius Institute does not only teach the Chinese language or export the Chinese culture, but when they plant such an institute, it works and functions like a military base, a cultural base, to...how do I say this? I don't know the English words, maybe to "chinalise". (Suggestions from another speaker.) Yes, chinalisation. Thank you. Anyhow, what I'd like to say here is this is not only culturalization, this is also nationalization. Because Confucius was born around 475 B.C.. That time, do you think China has existed? Modern China? Yet, we (South Korea) are still very much affected by Confucius. The same with Japan and Vietnam. China has nationalized Confucius as a Chinese person, a Chinese figure. So, in this sense, the greatness of Confucius is lost, ironically.

And this is another one. China would like to be a capitalized state, and with chinalisation. This is One Belt One Road. As you can see, One Belt One Road is to build a capitalized world. At the same time, China gives a lot of money from the beginning. However, all of those will become debt. As you probably already know, Sri Lanka has lost their harbor to China. The Sri Lanka harbor is subordinated to China. So is One Belt One Road really working on infrastructures and toward cooperation? Probably not. Also, these terrible nuclear umbrellas. They would also like to build two nuclear umbrellas like IMF and AIIB. I said infrastructure investment bank. The important thing is that they would like to make people choose sides. Which side would you choose? It means we have to be subordinated to one side, while we would like to be ourselves. So such kind of siding issue is a big issue, so I really don't like alliance diplomacy, because alliance always makes enemies. And they always need enemies, even when there is no enemy.

The other one is about the discourse, as Rev. Dario has already mentioned. If you see this cartogram, the upper cartogram is about redesign according to the percolation. If you see the percolation, Africa and Asia, especially India and China, Japan, maybe South Korea, it's quite big. So many percolations are concentrated in these areas. However, if we look at the world's university rankings, the cartogram is really changing. Most discourses are actually developed or invented in western societies, in America, and in Europe. So, we need our own discourse. We need our words. We need our expressions. So that is it. Then, how can we make it from states as empires to more communities? The size of the state really matters, but mostly it is about the community, because community is really based on our everyday life, but state is not. Yesterday, we discussed about transformative justice. Can you really make a transformative state into....Well, instead of a national state, can you transform a national state into a civic state? So, we need some discourse of our own. At the same time, in this bible study, based on the context...I think this is very important, how we can contextualize it, how we can respect our divinity, dignity, and sovereignty more.

Finally, this is the metaphor I always use. Maybe some of you have already heard it before. Yesterday, Rev. Kim Sun-Jae mentioned about "Oikumene", or our common house. The last two rules were very much the rules of a Northeast Asian game. We call it "Go" or "Badu". I don't know the Chinese words, but one of the rule of the game is not killing the other. The rule (the goal) is to build our "Oikumene", our houses, and if we build two more houses, we can stay alive. The other rule is solidarity, network, and we will win. I think this could be our transformative state. Thank you very much.



# Temptation to Imperialism

YI Kiho (yikiho@me.com)

Professor at Hanshin University  
South Korea

## 1. Colonization of Mindset

- “Empire has a strong capacity to colonize people’s subjectivity and nest in our own mind, ideals and possibilities”
- Desires tamed by the Power & Capital: Satisfaction as consumer
- Hierarchy Mindset
- Dominated by the given interpretation : no more beyond with creativity (loss of the power to pioneer his/her own future world)



## 2. Imperial weapons

Militarism

Capitalism

Culturalism

Technology

## Military Hegemony by U.S.A.

- Pivot to Asia:
- Alliance Diplomacy: Security?

### US military presence overseas



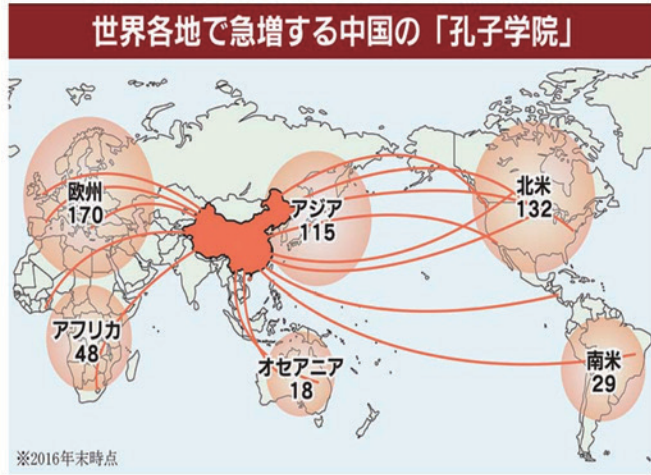
- source: [American Military Occupation. The Rules of the Game Part I.I.](http://www.eurotrib.com/story/2009/8/23/114055/036)
- <http://www.eurotrib.com/story/2009/8/23/114055/036>

### U.S. MILITARY IN THE WEST PACIFIC



source: recited from Article prepared for Cora's speaking tour of New Zealand in July 2008, sponsored by the Anti-Bases Campaign.

## Cultural Hegemony by China

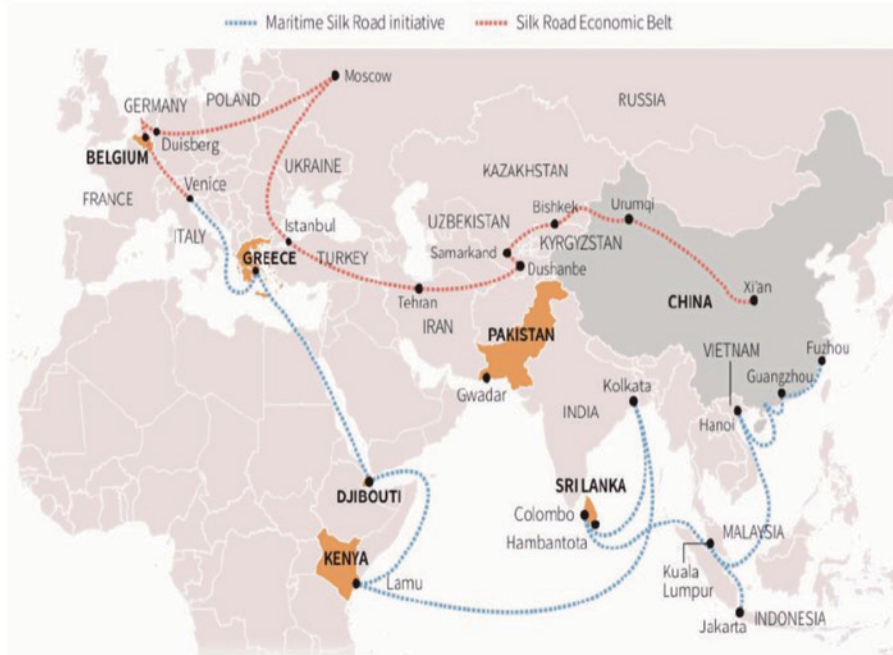


<http://inthenameofconfuciusmovie.com/confucius-institute-from-china-concerns-are-spreading-in-the-west-world-times-japan-by-toshiyuki-hayakawa/>

By: Toshiyuki Hayakawa, 4<sup>th</sup> December 2017, Asia Oceania, Special Report 2017  
 The Chinese government is rushing to set up the Confucius Institutes in big numbers. The Institutes teach Chinese language and culture at universities abroad as a pillar of their "soft power" strategy. However, in recent years, there have been some cases to close the Confucius Institutes, due to the concerns that the Propaganda Department of the Chinese Communist Party is intervening the educational environment. On contrast, in Japan, there is no movement to review the relationship with the Confucius Institutes. They have been accepted by the major universities without any wariness. ( Editor: Toshiyuki Hayakawa )

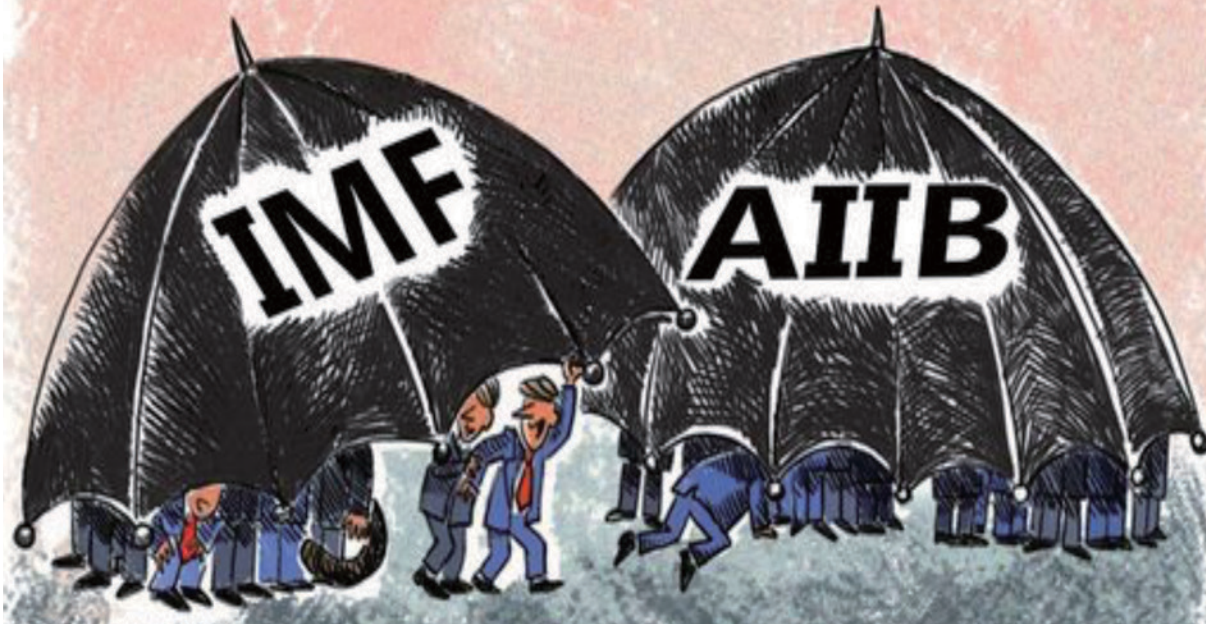


## Economy Hegemony by China



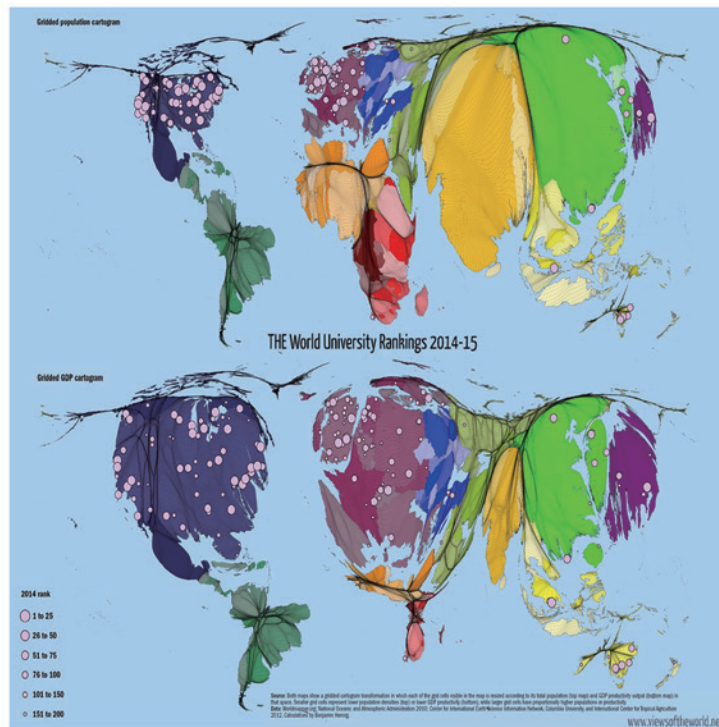
<https://www.nst.com.my/opinion/columnists/2018/07/388961/benefits-and-risks-obor-partnership>

## Competition of Economy Hegemony



Source: © Constantin Majer in the article of Ariel Noyola Rodriguez, "China's AIIB is establishing a new international financial order" in SOTT 2016, 09.08 <https://www.sott.net/article/327831-China's-AIIB-is-establishing-a-new-international-financial-order>

Intellectual  
Hegemony  
Games:  
Discourse  
Knowledge  
Technology



### 3. State as Empires

- Power without Virtue
- DemoCrazy to DemoCrazy
- Centralization → Peripherization
- National Security First!



### Metaphor of Civil Society Initiative Strategy

Go Board(囲碁)



- **Position:**  
*Even and Relative*
- **Rule:**  
*Make more than one house(hole)!*
- **Discipline:**  
*Network !*

Chess board(将棋)



- **Position:**  
*Hierarchy and Absolute*
- **Rule:**  
*Kill the King !*
- **Discipline:**  
*Remove!*

## Contextual Bible Study: Deepening Analysis of Empire — East Asia Perspective

*Yuki Takai-Heller*

Thank you, Rev. Dr. Barolin, for your very powerful lecture. Your reading of Genesis 11:1-9 has invoked many thoughts in me, particularly your conclusion that the story of the Tower of Babel can be read as Yhwh's liberation of mankind, not curse.

History proves that empires assimilate people through language. Language is a powerful tool of control, and the use of the ruler's language leads to identification with the imperial powers. Refusal to use the ruler's language is one of the most powerful ways of resistance against imperialism. I research Taiwanese Church history as well as Japanese Church history so what comes to my mind in the first place is how the Japanese imposed her language on the people in colonies and occupied regions in East and Southeast Asia in the prewar era. Therefore, it's with a deep sense of remorse and apology that I share my response here today with fellow Christians from Taiwan, Korea, the Philippines and participants from other regions that suffered Japanese colonialism, and/or military and political oppressions.

As a researcher of Taiwan church history, I've noticed how the assimilation policy of the Japanese colonial rule brought painful divisions among the people of Taiwan in prewar era. Colonialism either brings divisions into local societies and communities, or strengthens existing divisions. Language definitely functions as a major dividing factor. Not only was Japanese language forced upon the people in Taiwan as the national language, but also were people's native languages discredited as something inferior. This language policy was copied by the KMT that forced Mandarin Chinese as the national language in the postwar Taiwan. I feel very responsible that as a result of these language policies many people in Taiwan today discredit their own native languages and seem to be losing those languages.

In spite of the fact that Japan was thus an imperial force that condescended the rest of Asia, we can explain that such arrogance and brutality of the Japanese toward people in Asia might have been the reverse side of their inferiority complex toward the west. As we often say, arrogance and inferiority complex are two sides of the same coin, or those who are being bullied turn to others to bully. Japan has had her own struggles against imperialism.

Japan might have been the first nation in East Asia to have "modernized" but it really happened out of her need to protect the country from Western invasion. Nation's elites without exception sought to study Western learning. Men had to cut off chonmage, the traditional topknot hair. Many felt humiliated to have to be westernized in such ways. Nevertheless, Japan's newly established modern government forced drastic westernization onto her own people because it was necessary that Japan would live up to the standard of the western empires in order to be treated equally so that Japan would amend unequal treaties which had been concluded with the west in the late 1850s. Of course, the Japanese held a great admiration toward Western powers, and I believe there was a genuine desire to want to learn from the West.

Fukuzawa Yukichi 福澤諭吉, a famous Japanese thinker of the Meiji Period, came up with an expression "Datsu-A Nyu-O 脱亜入欧 (leave Asia and join the West)". I used to understand it simply as the desire of the Japanese to join Western empires and become superior to the rest of Asian nations. However, I now see

elements of Japanese resistance against Western imperialism. Japan did get modernized and westernized in the late 19th century, but remained very nationalistic in the core. One can explain this as westernization for the sake of survival, and nationalism as resistance to be westernized at the core.

The problem is that, when Japan became an empire, the Japanese tormented and humiliated fellow Asians who were basically struggling with the same issues. There were arguments that Japan was to "liberate" Asia from the hands of western imperialists; however, in the context of East Asia and Southeast Asia, the Japanese brought so much disaster, humiliation and violence, little "liberation".

How could this be? Why did the Japanese turn to fellow Asians and bully them instead of teaming up with them to resist against western imperialism together? Here we also have to take into account Japan's long-time resistance against China, another empire. Sandwiched between China and the West, Japan came up with a very unique system of national control in the late nineteenth century, namely, the Emperor System 天皇制, her own Tower of Babel, forcing it onto the people in Asia. Emperor system was not just a tool of control but also that of resistance. And in the name of the Emperor (system), so many atrocities were carried out, as many of us here are familiar with.

Turning our eyes to the present, China has become such a power in the world today. Japan is again sandwiched between China and the U.S., the main reason why Japan has become increasingly conservative, in other words, self-protective in the past two decades. There is even a group of politicians who seriously consider bringing our nation back to standing under the value of the prewar Emperor system, and they have been quite influential. There is absolutely no incentive to try and face the history of Japanese imperialism with a sense of remorse. In this context, Okinawa's voice to remove the U.S. base from their land has been totally neglected, the government using illegal measures to force constructions of the new base in Henoko. Fukushima has been abandoned, too. We could say these two places in Japan are serving as "domestic colonies (國內殖民地)". And yet, people keep supporting the present government!

Where is the answer for Japan? Nothing can change Japan except the only true God. I do pray for my own country that the Tower of Babel in the minds and hearts the people in Japan will be brought down and God's true liberation will be brought to them as well as to the fellow people in Asia.

# Contextual Bible Study: Deepening Analysis of Empire — East Asia Perspective

*Reuel Marigza*

## **Introduction**

From Bible scholarship, from history and social science, I will now tie this together as a pastor.

I come from the Philippines, a land that had been colonized by Spain and the United States of America. We had been invaded by Japan. We had been given our “independence” by the United States, but have tied us up to them as a neo-colony and whose foreign policy followed closely that of our colonial master. Japan, meanwhile, has become a major economic force in Asia. What Japan failed to do militarily, it succeeded economically.

China, once called as the “Sleeping Dragon of Asia,” has awakened and emerged as a world power. It has asserted ownership of a group of islands/islets, traditionally and now legally (through the UNCLOS ruling) declared as within the Philippines’ exclusive economic zone (EEZ). This hard-won case, however, is set aside by our current President, Rodrigo Roa Duterte, who asserts that we cannot afford to get to war with China and who had been fervently courting China for loans and trade.

The Philippines and its sea lanes have become a playground for rival Empires asserting their hegemony, (not only of their immediate spheres but of the entire world.) But as African proverb puts it, “When elephants fight, it is the grass that suffers.”

## **Language and controlling the narrative**

The act of naming. The act of naming was an act of power. God re-named people God has called: Abram to Abraham, Jacob to Israel, Cephas to Peter and Saul to Paul. Daniel and his friends were given new names by their conquerors. And there was Adam, who originally named the animals, establishing his stewardship over them (Gen. 2:19). The very story of Babel cites as one of the reasons they were building the tower as to “make for ourselves a name,” arrogating for and unto themselves the authority and sovereignty that belongs only God.

The Spratlys, the name given by the Americans, are called by China as “Nansha.” The Philippines have renamed the Spratlys as “Kalayaan (Freedom) Group of Islands” and the South China Sea as the “West Philippine Sea.” This act of naming is important insofar as the assertion of the claims of the nations contesting it.

On Using the Language of the Empire. There was a remark during the Forum on the use of mother tongue, and not that of the language of the colonizer/oppressor. My view on this is that it should not be an either-or proposition. We need to be conversant in both. Our particularity as multi-ethnic/multi-lingual archipelago needed a common language in order to communicate. Those that fought the Spanish colonization used the Spanish language to communicate within and for bringing the issue at the doorsteps of the Spanish power. Nowadays, English become a common language we use to inter-act-even in this forum.

\*\*Yet we know, language is also a tool for control, so while we should be conversant with the oppressors’

language, we also need to be fluent in our own mother tongues, as well as the languages nearby — we need them to “confuse and confound” the enemy.

### **Dealing with Empires**

The prophets, specially before the Exile, had warned the people of God not to put their trust and confidence on the military might of Empires and on military alliances with them. In the rising power and control of the Assyrian and Babylonian Empires, Israel and Judah sought to strengthen its hand by seeking the help of another, the Egyptian Empire.

The warning was not to rely on the horses of Egypt. Isaiah 31:1 declared “Woe to those who go down to Egypt for help and rely on horses; and trust in chariots because they are many, and in horsemen because they are strong, but they do not look to the Holy One of Israel, nor seek YHWH.”

Israel, who thought it can be saved by its military alliances and treaties, failed to heed the warnings and eventually succumbed to the emerging Empires. Israel by and large did not have good relationship with Empires. Philippines, too, liked many colonized countries, suffered under Empires.

Prof. Lin, yesterday, pointed us to the work of the Albert Einstein Foundation: I looked at some resources and came across the works of Gene Sharp. In the book, “National Security through Civilian-Based Defense”, Sharp noted that “alliance with a superpower is not a guarantee of national security” and that “military help from a superpower can be highly dangerous for the people being ‘defended’.” (see [www.aeinstein.org](http://www.aeinstein.org)).

The reality of the Empire today stares us at the face. It sports a new name, but it spawns the same evils and feeds on the hapless states that it gazes its eyes on. The vassal states of old are now called neo-colonies still supplying the rapacious and greedy Empire what it desires: minerals, precious stones and metals, raw materials, slave labor.

### **Maintaining the Empire and its Hold on the People**


Apart from the Empire, the people have to bear the burden of oppression from their own rulers who are often placed by the Empires to do the front act of domination. King Herod and the Sanhedrin were allowed to rule by the Romans, though this rule was within certain limits. They kept the peace for the Empire, in turn they are given privileges by the ruling power.

Often the Empires took the best in the land and educated them in their ways just as what happened to Daniel and friends: “Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king’s descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king’s palace, and whom they might teach the language and literature of the Chaldeans (Daniel 1:3-4).

Such was “education” in the ways and language of the Empire. So assimilated were they, that in Daniel 1:20, it says: “And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.”

Such, too, happened in the Philippines. The best and the brightest were taken out of the ilustrado and the





wealthy, and later were the ones that were put in political power, which ensured the continuing foothold of the Empire in the colonized land. We often say in the Philippines the what we have is “elite democracy” - the rule of the elite, by the elite, for the elite.

With their stranglehold of the State apparatus, the ruling elite often turn against the people and the people’s interest which they are supposed to protect. As the people fight for their rights and assert their participation in governance, the coercive and fascistic tendencies of the State become manifest, resulting into the ever-increasing violation of human rights, political vilification, trumped-up charges against dissenters, disregard of indigenous peoples’ rights. In other words, they maintain the presence of injustice and un-peace.

### **Resisting the Empire**

As in ages past, there are those who have resisted, whose voices have not been silenced even at the threat of life and limb, who took a daring stand against the might of the Empire.

They have formed communities of resistance and have produced numbers of martyrs, martyrs whose blood, whose lives had inspired others to take on the fight.

In our own small way, the United Church of Christ in the Philippines (UCCP) had contributed to the communities of resistance. But in doing so, we must also prepare to contribute martyrs.

A large part of what sustained us in our struggles are partners, sisters and brothers who have been on solidarity with us. Now it is our turn to journey together with others in pursuit of justice and peace. And this/ is why we are here to journey with PCT and Taiwan. What the apostle Paul wrote rings true for those who work to realize God’s peace based on justice:

"We are afflicted in every way, but not crushed;  
perplexed, but not despairing;  
persecuted, but not forsaken;  
struck down, but not destroyed;  
always carrying about in the body the dying of Jesus,  
so that the life of Jesus also may be manifested in our body.  
For we who live are constantly being delivered over to death for Jesus’ sake,  
so that the life of Jesus also may be manifested in our mortal flesh.  
So death works in us, but life in you (2 Cor 4: 8-12)".

### **Conclusion**

As I end this sharing, let me go back to the friends of Daniel: Shadrach, Mischach and Abednego also showed courage under fire. They were asked to bow the knee to the symbol of the Empire and its might - the image of Nebuchadnezzar. Those who would not submit to the Empire's edict would be put to death - be thrown into a fiery furnace.

The three refused to bow down, which angered the Emperor, who ordered them thrown to the furnace. Yet they said, "If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king."

But that faith became more sterling when they said, "But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up." (Daniel 3:17-18)

That is courage under fire! The UCCP and the Philippine churches had given to the wider church community and to its own people martyrs who would rather die than succumb to the enticements or threats of the Empire. I hope and pray that members of the TEF and the churches, organisations and the entities they represent would also stand by this principle: that we would rather die than succumb to the enticements or threats of the Empire.

The martyrs may not be the last, but as long as the call to make a stand for what is right and just is issued, there will always be people, your sisters and brothers in the Philippines among them, who will answer the call, who will stand, who will face the Empire with the will to resist and with courage even under fire!

# Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond

Nov. 30<sup>th</sup> (Fri) 11:00–12:30

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## Moderator

## Panel

Jijimon Alakkalam Joseph is a Catholic Priest from India belonging to the Society of the Divine Word (SVD), an international missionary congregation. He holds a Masters in Buddhist Studies from the University of Bristol, UK; and a PhD in Religious Studies from Fu Jen Catholic University, Taiwan where he works as an Assistant Professor. He is also the Executive Secretary of Taipei Archdiocese Ecumenical and Inter-Religious Dialogue Commission.



Fr. Jijimon Alakkalam Joseph

Rev. Sudu Tada has his roots in the people and land of the Toda, Sediq indigenous tribe of Taiwan. After graduating from Yushan Theological College and Seminary in Hualien, he went to pursue his MA in mission studies at Tainan Theological College. Later he was certified as Trainer of the Third Party Neutral (TPN) by the Canadian Institute of Conflict Resolution, St. Paul University, Ottawa Canada as well as Level V Mediator (Reconciliation, Mediation and Negotiation techniques) by Conflict Study and Research Centre, Chang Jung University. As Evangelist and later ordained minister of the PCT he has served in various local churches and also in the PCT General Assembly office. Rev. Sudu was elected as Moderator of 61st General Assembly of PCT (2016-2017). Currently he is Programme Secretary for Indigenous Ministries and also serves as Counsellor of the Sediq Tribe Council, and General Counsellor for the Amendment Edition of Picture Dictionary of Sediq Tribe Language.



Rev. Sudu Tada

## Response

Christopher Ferguson is a pastor, theologian and social justice advocate from the United Church of Canada. He was elected to the post of general secretary of the World Communion of Reformed Churches in May 2014, entering office in August 2014, for a seven-year term. Previously Ferguson served as the international ecumenical advisor for the Programme for Ecumenical Accompaniment in Colombia (2011-2014), the World Council of Churches representative to the United Nations (2006-2010), the World Council of Churches' representative to Jerusalem (2004-2006) and the executive minister of the United Church of Canada's Justice, Global and Ecumenical Relations Unit and ecumenical officer (2002-2004), among many other missional and ministerial roles.



Rev. Dr. Chris Ferguson

# Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond

*Jijimon Alakkalam Joseph*

## Introduction

Everyone aspires for justice and peace. Struggle for justice and peace is as old as humanity and people in every age have used lawful and unlawful means to achieve them. Every age, country, religious and spiritual traditions has unsung and sung heroines/heroes who desired justice and peace for humanity, acted tirelessly to accomplish them and even sacrificed own life for the same cause. The best example that I have as an Indian is Rabindranath Tagore, the Nobel Laureate, who wrote a poem in 1910 titled 'Let my Country Awake' which expresses aspirations of a country for justice and peace of humanity.

*Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action –  
Into that heaven of freedom, my Father, let my country awake.*

World religions and spiritual traditions tell us that not only human beings but even God is interested in justice and peace. Christianity clearly and elaborately expresses God's love for justice and peace. The Holy Bible is filled with God's responses to human desire and yearning for justice and peace. Christians of different confessions through ecumenical movements have continued and expanded God's plan for justice and peace for humans as envisaged in the Bible.

This is a reflection paper on 'Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond'. In this paper, we will try to revisit the ideal of 'just peace', affirm and accept the accomplishments and failures of ecumenical initiatives for justice and peace, and discuss ways to broaden ecumenism keeping in mind its immense abilities and possibilities to herald a new era of justice and peace in Taiwan and beyond.

## Concepts of justice and peace in the Bible

There is a plethora of writings that discusses justice and peace. But we will limit ourselves to the discussion of justice and peace in the Bible. Justice and peace<sup>1</sup> are two very basic and inseparable biblical themes. The concept and evolution of justice has a long history and entails many basic principles (Kulikovsky 2007) whereas, peace is a condition that reaches into almost every aspect of human life (Mauser 1992, 33) as expressed both in the Old Testament (hereafter OT) and in the New Testament (hereafter NT).

The Semitic concepts of justice and peace are intertwined in the Bible (Adhikary 2017) and their close and

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1. For a detailed study of these two terms and their usage in the Bible, see Aerts 1989; Kulikovsky 2007.

frequent association “shows an implicit identity of the two concepts, or, also, the fact that the two are different aspects of one-and-the-same reality” (Aerts 1989, 67). We read in Ps 85: 10<sup>2</sup>, “righteousness and peace will kiss each other” (also cf. Ps 72:7; Is 48:18; 57:2; 60:17). Just like in the Bible, most cultures and civilizations too have considered the principles of justice and peace to be linked (Allan and Keller 2006, 52).

The word justice appears many times in the Bible and has got a wide range of meanings and implications. The Bible uses two main Hebrew words for justice – Mishpat and Tzadeqah. Mishpat means to treat people equitably and to give people their rights and tzadeqah is about a life of right relationships. Mishpat and tzadeqah are brought together many times in the Bible. However, it must be noted that different understandings of justice prevailed in certain periods of time in the history of Israel (Aerts 1989, 59-60).

The word peace (shalom in Hebrew) appears 236 times in the OT (Aerts 1989, 63) and “refers to wholeness, total health, total welfare. It covers the sum total of God’s blessings to a person who belongs to the covenant community” (Arichea 1987, 201). “In the Hebrew Scriptures shalom means ‘completeness, soundness, welfare, peace’. Shalom is a broad concept, embracing justice (mishpat), mercy, rightness (tsedeq) or righteousness (tsedeqah), compassion (hesed), and truthfulness (emet) all together.”<sup>3</sup>

In the NT, the term ‘peace’ or its cognates appear 100 times (Tite 1995, 1) and has many connotations: “(1) peace as the absence of war or chaos, (2) peace as a right relationship with God or with Christ; (3) peace as a good relationship among people; (4) peace as an individual virtue or state, that is, tranquility or serenity; and (5) peace as part of greeting formula” (Arichea 1987, 201). In short, peace in the Bible means the complete well being that flows from one’s right relationship with God, with others, with oneself and with nature.

Peace is often spoken of in the Bible as a consequence of justice and just relationships. The prophet Isaiah proclaims “the effect of righteousness will be peace” (32: 17). “If shalom is the ideal state of community and justice is the ideal state of relationships, then justice will automatically lead to shalom, and shalom will not be possible without justice” (Thomas 2017, 20). Today, as a matter of fact, the issues of justice stand at the center of international peace endeavors. In recent years the concept of ‘Just Peace’<sup>4</sup> has become very central to the peace-making mission of the World Council of Churches (WCC).

### **Ideal of ‘Just Peace’**

Church as the body of Christ (1Cor 12: 12-13) has always been an agent of transformation and change (Pillay 2017). In today’s context, where many divisive and violent forces are still at work, the role of the churches, both individually and collectively, has become the need of the hour. Ecumenical movements have contributed much to the promotion of peace in the world and continue to serve the cause of peace even today. Ernst Lange even argues that “the ecumenical movement is a movement for peace” (1979, 147).


The WCC, a consultative and conciliar agent of ecumenism, is a fellowship of 350 member churches who together represent more than half a billion Christians in more than 110 countries and territories throughout the world.<sup>5</sup> In 2011, the International Ecumenical Peace Convocation (IEPC) of the WCC came up with the document ‘An Ecumenical Call to Just Peace’ (hereafter ECJP) that reiterated the interdependence and

2.The scripture quotations herein are from The New Revised Standard Version of the Bible, Catholic Edition for India, copyright 1990, published by Thomas Nelson for Theological Publications in India, Bangalore.

3.Initial Statement Towards an Ecumenical Declaration on Just Peace, #14.

4.For more on ‘Just Peace’, see Enns 2011.

5. <https://www.oikoumene.org/en>



inseparability of justice and peace. “Without peace, can there be justice? Without justice, can there be peace? Too often, we pursue justice at the expense of peace, and peace at the expense of justice. To conceive peace apart from justice is to compromise the hope that ‘justice and peace shall embrace’ (Ps. 85:10). When justice and peace are lacking, or set in opposition, we need to reform our ways. Let us rise, therefore, and work together for peace and justice” (ECJP, #1). “The Bible makes justice the inseparable companion of peace (Isaiah 32:17; James 3:18). Both point to right and sustainable relationships in human society, the vitality of our connections with the earth, the “well-being” and integrity of creation” (ECJP, #3).

### **Retrospection – Focusing on the relational dimension**

There are no doubts that ecumenical movements have been contributing much to justice and peace in the world at different levels – spiritual, intellectual and practical. Members belonging to the ecumenical movements offer spiritual support by engaging in Bible study and sharing. Many conferences, forums, workshops and discussions are held every year to evaluate, to plan and to promote the peace mission. Publications and newsletters of ecumenical organizations report lives of those who are actively engaged in peace mission in different parts of the world.

Despite all our efforts, at times we are overwhelmed by the fact that many people in the world today experience justice and peace only as a mirage; and for many others justice and peace are only a dream. This burdens me as a Christian and compels me to ask a few uncomfortable questions: Is the outcome of the ecumenical peace endeavors proportionate to the time, energy and personal that ecumenical movements and organizations invested for the task? The current situation of our world (ECJP, #2) answers this question negatively and hence the second question: Is there anything wrong with the ecumenical solidarity? YES. Our DISUNITY.

Visible unity of the churches is essential to the promotion of peace. Jesus desired, willed, prayed and called for unity. “Holy Father, protect them in your name that you have given me, so that they may be one, as we are one” (John 17: 11). Again, in John 17: 20, Jesus continues, “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one”. But we have failed him.

If churches want to be an instrument of justice and peace in the world, they must demonstrate their interdependence and solidarity. The relational dimension of justice in the Bible along with its inseparability with peace ought to become the living pattern of the churches in the world. A fragmented church lacks peace within and a church that lacks peace within can never be a channel and instrument of peace. In Luke 6:44 we read, “each tree is known by its own fruit.”

### **Conclusion – Broadening ecumenism as solidarity**

I believe that the first step in Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond is to make the relational dimension of justice and peace, as mentioned in the Bible, a living reality in our own personal lives and in the church. In the beatitudes we read, “Blessed are the peacemakers, for they will be called Children of God” (Matthew 5: 9). These words of Jesus are both a blessing and a warning – a blessing because all those who work for peace are children of God, that is we are one family; a warning because if there are divisions among us, within our family, we will never be able to accomplish the mission of peace making because Jesus says, “if a house is divided against itself, that house will not be able to stand” (Mark 3: 25). United we stand, divided we fall!

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# Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond

*Sudu Tada*

Dear sisters and brothers in Christ, grace and peace to you from God our Father and the Lord Jesus Christ.

I am very happy to share with you the theme of this session. I hope that we can do our best for justice and peace in Taiwan and the whole world before our Almighty God.

## **Taiwan is a nation lacking common historical memory**

In Taiwan, for a long time, both the knowledge content instilled by the education system and the mass media, or the thinking mode shaped by Taiwan's authoritarian political culture, are out of touch with or unrelated to Taiwan's real life situation. So that most of Taiwanese cannot identify with their homeland. "What is more serious is that the Taiwanese people have not only lost their own history, nor they can have a common memory, because they have long been ruled by foreign colonial regimes and forced to instill in foreign history." Rev. Dr. Tinn Giong-Un said.<sup>1</sup>

Because of the lack of historical memory, Taiwanese people have long been in a state of ideological opposition and division. So it was very difficult for Taiwanese to seek democracy and freedom, and most of democratic fighters sacrificed their lives and lost their properties in the process of democracy and freedom. In other words, Taiwan's democracy is built with the blood and lives of the democratic fighters, and it is precious and worthy of contributing to the world.

## **Learning the worldview of indigenous people**

### 1. The earth belong to everyone, not personal

In my grandfather's generation, the lifestyle of all Taiwan's indigene is hunting, farming and fishing. Not only my people but all other ethnic groups believe that the natural resources of the earth (creation) belong to everyone, not personal. Because Taiwan's indigenes have no concept of ownership of natural resources, even traditional land. Let me tell you a story.

When I was a child, I often went hunting with my father and grandfather, even went to work in the mountains. One day, I recall hunting with my grandfather in the wild and high mountain; we had caught many wild animals using the traditional arrow and traps, there were hawthorns, goats, deer and boars and so. When we returned to the village with the wild animals, my grandfather summoned all the villagers and distributed all the preys to every tribe fairly.

"These animals we caught using all our strength and time to hunt. Why didn't you keep more for our family and share what is left equally to everyone else?" I complained to my grandfather. "These preys were not obtained with our strength; they are the grace of our creator God given to our people through us." My grandfather replied to me with a very gentle spirit.

Another time, when my father and I went to the plum trees garden on the mountain to collect the plums,

1. 鄭仰恩, 〈共同來培養歷史意識(二) - 勿做缺乏「集體記憶」的族群〉, 《歷史與信仰: 從基督教觀點看台灣和世界》, 頁 116-117。

my father gave me the instructions and said, “The plum trees near the road could not be harvested.” I surrounded the plum trees near the road, almost 5/1 of the plum trees in the garden; “Why not” I asked my father without thinking. “The plum tree near the road is not ours; it belongs to the widows, the orphans, the birds and beasts. This is the teaching of the ancestors and cannot be violated” my father responded.

Dear brothers and sisters, I believe that this kind of story and thinking is no stranger to the various ethnic groups in Taiwan’s indigene; because this is the indigenous worldview and value. Taiwan’s indigenes want their traditional land back out of respect; this strengthened their determination to devote their whole life to fighting for the beautiful homeland Taiwan.

## 2. Land is our mother, cultivate our life

As everyone knows, *〈the land is our mother and cultivate our life〉* is not only the worldview of Taiwan’s indigene, it is also the perspective of all Malay-Polynesian. For that let me to share with you the concepts of some famous scholars in the world.

“So I take this word reconciliation and I use it to reconcile people back to Mother Earth, so they can walk this land together and heal one another because she’s the one that gives birth to everything we see around us, everything we need to survive” - Max Dulumunmun Harrison.<sup>2</sup>

“We cultivated our land, but in a way different from the white man. We endeavored to live with the land; they seemed to live off it. I was taught to preserve, never to destroy.” - Tom Dystra.<sup>3</sup>

“This earth, I never damage. I look after. Fire is nothing, just clean up. When you burn, new grass coming up. That means good animal soon, might be goanna, possum, wallaby. Burn him off, new grass, coming up, new life all over.” - Bill Neidjie.<sup>4</sup>

“The land is my mother. Like a human mother, the land gives us protecting, enjoyment and provides our needs – economic, social and religious. We have a human relationship with the land: Mother, daughter, son. When the land is taken from us or destroyed, we feel hurt because we belong to the land and we are part of it.” – Djinyini Gondarra.<sup>5</sup>

Yes, that’s a memorable scene in indigenous people of the whole world and spent most of our lifetime to protect the land until the very end of our life. To me, the concept not only presents an unforgettable scene but also acts as a timeless reminder that we should not develop to hurt our Mother Earth.

Simply put, the indigenous worldview can help us move towards a better future and promote the justice and peace for the world.

## How should/does the church advocate or promote justice and peace?

### 1. De-ideologicalization and decolonization

2. <https://ideapod.com/10> - aboriginal - australian - quotes - will - change - perspective - life/

3. <https://ideapod.com/10> - aboriginal - australian - quotes - will - change - perspective - life/

4. <https://ideapod.com/10> - aboriginal - australian - quotes - will - change - perspective - life/

5. <https://ideapod.com/10> - aboriginal - australian - quotes - will - change - perspective - life/

As far as Taiwanese society is concerned, the de-ideologicalization transitional justice and the decolonization transitional justice are the only way to attain justice and peace. Like the transitional justice in Germany towards the Nazi regime and the transitional justice in South Africa towards apartheid - both Germany and South Africa have established a model of justice and peace that other nations can learn and benefit from.

Taiwan is implementing the transitional justice in the authoritarian period and the transitional justice of the indigenous historical justice and land justice. Over the past two years, firstly, Taiwan's transitional justice has encountered the obstruction of the vested interests, pro-Chinese politicians and entrepreneurs. Secondly, the manpower of the committee that implements the transitional justice has indeed made the process of transitional justice impossible for Taiwanese society to feel the impact. These are some challenges we face and should think about and work harder to resolve.

For the justice and peace of Taiwan, the victims' justice, and even the perpetrators should bear the mistakes of history. The state's military and political affairs, the judiciary and the administration should be fully invested in order to make the historical scars heal soon and rebuild the harmonious and healthy Taiwanese society. It is also possible to establish a de-ideologicalization of Taiwan's transitional justice and become a help and testimony for the world.

On the other hand, Taiwan's government should review and reflect on the unjust actions of the past rulers concerning the confiscation, misappropriation and ownership of indigenous land and national property. And we can focus on indigenous land justice and historical justice.

After foreign forces invaded Taiwan, the history of indigenous peoples was distorted and they lost their lands too. The injustice of falsifying indigenous history led to identity confusion. They despised their languages and cultures and even denied themselves. Indigenous peoples lost their dignity, roots on their own lands and became marginalized and ignored.

“The suffering of indigenous peoples is not caused by indigenous peoples fail themselves but by long-term political domination, economic exploitation, social discrimination and cultural assimilation. The reason why indigenous peoples leave their own lands and wander around is because their lands are taken away by foreign force. It is really painful.” Said Shih cheng-Feng who professor of National Dong-Hwa University.<sup>6</sup> Therefore, Taiwan's government should return the illegally gained national property to indigenous peoples, and should examine relevant laws for fulfilling indigenous land justice and historical justice.

## 2. Participate in the activities of ecumenical NGOs

As we know, Taiwan's international situation is facing enormous challenges, in order to overcome this predicament; Taiwan urgently needs the assistance of international friends and international support organizations with a strong sense of justice. In addition to actively engaged in the tasks of transitional justice, Taiwan must work hard to overcome the diplomatic difficulties. I think that the Taiwan government faces many challenges and it is difficult to implement alone. All NGOs must do their best to unite the international NGO community to create an opportunity for Taiwan to contribute globally.

Presently Taiwan cannot become a member of the United Nations and the International Health Organization and cannot attend as an observer at the International Health Organization Assembly and Interpol

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6. 施正峰，〈轉型正義中的時空責任〉，〈轉型正義，基督宗教，解殖民〉，頁 36-39。

Conference, Taiwan passport holders are even denied access to visit the United Nations office! Yet Taiwan is still striving to find various forms and methods to do its best and contribute to global justice and peace.

In early October of this year, I went to visit the Conference of Non-Government Organization (CONGO) with the members of Taiwan NGO Delegation. In the dialogue with members and branches from the world-famous international group, I clearly knew that Taiwanese was visiting the United Nations office, The passport of Taiwan is absolutely unacceptable; and in the urgent issues on climate change, women's status, economic sustainability, immigration rights, human rights etc., Taiwan is not allowed to submit its own opinions to the United Nations at this stage. But in the case of children, religious persecution and healthcare, it can be advocated by CONGOs.

Speaking of this, at this stage, Taiwan's international space, although marginalized and isolated in political diplomacy, still has a lot of room for us to cooperate with international NGOs and actively establish relationships and network, participate in various activities to contribute our best. Finally, I appeal to all the participants in the forum, please continue to pray for Taiwan that God will have mercy on Taiwan and do great things for Ilha Formosa, the beautiful island.

## Ecumenical Response: Rev. Dr. Chris Ferguson

Thank you to the panel. I have been asked to give a response and because there is no moderator, I can talk as much as I want, right? No, just kidding. In reflecting, I am thinking about the WCRC's own recent process of discernment and trying to name, to question this way: first of all, in what world are we all called to be part of the world ecumenical movement? And our answer has been that we understand we are called to be a confessing communion reaching deeply into that which bind us together for life. Our context goes to the question in system well raised by John that the core of all the things that oppresses is a world order that is driven by a rapacious economic system that exists to privilege the very few at the expense of very many. It's defended by a complex series of military and industrial apparatus that don't belong to any one empire, and, as someone else noted, have even a transnational character. It is deeply supported by ideologies of superiority, the exposition about Confucianism and the exposition about filial piety. At our deeper selves, it has a profound, captivating, luring religion in consumerism. It binds us together as it tears us apart.

So, just to say, this context of the ecumenical movement and the call for broadening the ecumenism for justice and peace. The deeper question that our first panel has raised was really we have to interrogate profoundly our own ecumenical situation. Or, to put it in a way borrowed from some of the postcolonial thinkers that are struggling with the perspective from indigenous peoples and others, do we have to unsettle our ecumenism? The second question that was raised by example is, from where will this new ecumenical proxies envision, emerge? Where is it emerging and how much be lifted up? And I think we all agree that Sudu didn't speak to the point but incarnated the point. That if we look at the dynamic, whether it's the political situation in here, in Taiwan, in the region, in the world, and now ourselves to ask the ecumenical question from the perspective of the indigenous people and alternative wisdoms, we get radically different answers.

Between these two things, I want to reflect a little bit that even the birth of the ecumenical forum in Taiwan is met with the...shall we say the reaction of...this was not a welcomed development for everybody. And why? Because this, the posing the question of accompanying the PCT, was unsettling to some ecumenical assumptions. And with the analysis of Empire, the role of china, also bringing strongly the role of U.S.A., helps us understand the history of modern ecumenical movement is out of place now of supreme crisis. One of the examples in terms of political economy of ecumenism is that more and more ecumenical resources are concentrated in fewer and fewer ends and their are now used mostly to support, from back donors like government, projects that are in line with foreign policy objectives of the wealthiest nations. I think we all know that whether with all respect we have from everybody from Bread for the World to Norwegian Church Aid to Christian Aid that we understand that there has been less and less money directed to the ecumenical family to change the world and more to help the world develop along the lines that the empires and the nations want us to.


An example of that. I was very taken by Albert, if I may call him, Prof. Lin's notion. When he told that powerful story about the tools have been given and gave us a clue about how ecumenism has to be broadened by focusing and empowering people. The empowering and the vision of how we need to be brought together. We learned that resources...he named many mechanisms, like URM, where our ecumenical vision, our expertise, our analysis, and our resources were placed, so that people would be in charge of their own destiny and chasing their own course. These programs don't exist now not because they didn't work but because they worked too well. The understanding is we are standing at the crossroad of broadening our ecumenism in the sense of a moment where we are standing on the history of a dismantled ecumenical project, a project where things that had been built for change are now being taken apart.

Frankly, without patting ourselves in the back, just facing it, what is the meaning? To talk about the Taiwan Ecumenical Forum is problematic for the idea of people getting together to accompany the PCT becomes problematic. And it's problematic because the ecumenical movement has always taken, since the second World War, the place that the world order has given it. After, immediately following the second World War, the situation was one of, being in a few lines to put it in that way, a religious united nations. And we took full-heartedly, the definition of the universal declaration of human rights, just added, and it was good that we added a few things that we contributed around freedom of religion and belief, but otherwise, move forward the same mechanism.

The CCIA of the World Council of Churches, you one of its first chairpeople - Richard knows the name. He was one of the first chairpeople of the CCIA. (Suggestion from Richard.) John Foster Dallas, mean anything to anybody? So you have actually a marriage between Empire and ecumenism, understanding the positive value of freedom and democracy and so on. By the time we get to the assembly in Sweden, there's an confrontation, and now we began to switch our role. As the churches on the south raise up, now we feel the acceptable space in the Cold War logic of powers, and we are somehow in the middle. We are both ends. We provide the breathing space for the Empire in the Cold War. At the time of economical globalization now, we are in a harder place, as we again are being interrogated. So, this goes back now to your question about our introspection and our lack of unity.

What we have in our history is the understanding of unity in two ways. One is the unity that was imposed, and I use the word advisedly, imposed by Constantine in the 4th century. And the imperative of Empire that the church come together under one creed and one understanding. There is in fact a unity that is of service to Empire, and there is a unity that is of service to the Kingdom that is unsettling to Empire. And our big problem is when we confuse the difference. In the most simplest terms, the reflection I am hearing from both of our brothers is to recapture the unity that comes from a program of below. Right now, in the ecumenical debate, it's interesting that one of the most important documents coming out of the WCC is often the least debated, Together towards Life, which is the whole question of, again, looking at the imperative for mission comes from the margins. The interrogation changes: who will lead? It's not the church. It's the people that are the most subjected, whose life is most at danger. This was absolutely illustrated.

In the case of Taiwan, part of the idea isn't only to looking at the weakness and the excesses of the empires that are surrounding, but the strength, the wisdom and the path that's being walked by the indigenous people. The alternative perspectives. These perspectives call for a unity that is unsettling, that is de-colonizing, de-ideologizing. We have to understand that, yes, it is the service of justice and peace, but here we have another big problem. The problem is, profoundly, can you tell me an empire that did not base its strategic vision on peace? We know famously of Pedro Mana. But even in the image of the earlier Babylonia epics and so on, the great idea is always that these mighty empires provide. If today you were to talk up to China about whether they were spreading this harmony in Africa, they would be aghast. They understand that they are developing very clearly to the wellbeing of Africa. So this response is to say that we are called to look at our unity, to build it, and interrogate it, but in the new takes from below. Now, you gave the example, Sudu, of, for instance, the space is created by NGOs and the call for NGOs to come together. I thought that was good propaganda for many organizations, by the way. That was very good. But what about our understanding of the network that we have? What is the space? I think that we are building and gardening the space here. One of the challenges, where you pointed out, Father, being the only Catholic in the room, is that the nature of ecumenism in Taiwan has also been fraud by the fact that the relationships between the churches have been conditioned by the very questions of imperialized power relationships, colonial histories, and so on. There needs to be some kind of agency.



When the empire that was developed under Alexander the Great had a very common name. People decided just to use an ordinary Greek word to talk about the Empire. When the Romans came, it was the same way. Empire was called οἰκουμένη, ecumene. Our choice of the kind of community we are building in terms of broadening our ecumenical empire to put justice and peace first, I think, has to answer very much of, if I hear our speakers correctly, unsettling relationships where we are not led from the below, where the indigenous vision is not foregrounded, the vision of women is not foregrounded, the vision of those that are most afflicted by Empire lifted up that refuses to feel that we are passed the point or moved on from the point of tackling together the biggest questions of the world order around economical justice. There are projects like Nicea, the new international, financial, economic architecture that called us to work together to change the order.

I will quote from our speakers, without doing justice to anything...on the one hand, we need to interrogate our ecumenical situation. Is there something wrong with our practice with the humanism? We are told: yes, that it has to do with unity. But unity is problematic if we allow ourselves to be in the ideological mindset, as one of our speakers said, that will keep few empowered at the expense of the many. If the indigenous wisdom is at the center, we interrogate the position of those who live and nurture the land and can lead us forward. From where will this ecumenical vision and practice emerge and where is it emerging? Powerfully from this place. From the margins of power. From those who really would lead us into a life-affirming community.

No body yelled at me but I think 15 minutes is good. So I would invite us to say that, recalling that in the last step, what we are looking is at the ecumenical imperatives and how we can now move and broaden. So each from our own perspectives, and taking in mind our regional perspectives is paramount, and the situation in Taiwan could be summarized that we have been heard many times. If there is not a renewed ecumenism, there will not be other ecumenical spaces, worldwide spaces opened up. Ecumenism is kind of a crack in the wall through where the grass could grow out of the concrete, where the voices of the people who were meant to be isolated find new ways of relating together.

So, let's take a moment now addressing what our two panelists have shared. We have a little more time. Could you take five minutes and then come back so we can take turns and respond to what we have heard about broadening our ecumenism for justice and peace as a framework of our work here? We hear two things about interrogating the ecumenical situation, putting unity at the center and then asking about this introversion of the indigenous vision and transitional justice seen from below. How would that affect us? Where do we go next? Please turn to your neighbors and take at least five minutes to begin to break open a conversation.

## Report of the Listening and Discernment Group (LDG) – Discussions after Initial Presentation

### Listening and Discernment Group Name List:

John Proctor (Moderator)  
Roderick Hewitt  
Ng Pek-Ho  
Patti Talbot  
Wati Longchar  
Nancy Lin  
Cheng Yang-En  
Necta Montes  
Reuel Norman Marigza  
Kato Makoto  
Yohani Isqaqavut

**LDG:** What we are going to do now is to give you an opportunity to see if there are any important things that we've simply not included, or that we should have included but half managed to include. We are going to suggest that you split into groups probably of three or four. It's not a law but a suggestion. (Laughs) And we would like each group to see if it can identify one improvement that would make it to this paper to go to the steering group. You can say we can't identify any improvement, or you can say we have identified ten improvements. Many of you know many things that we don't because of your particular experience, your journey through life, and the abilities that you hold within you. We would be glad to hear from you if you can think of ways to making this better or more useful to the Steering Group. One of our members, Patti, will be taking notes, and what you way will be certainly recorded and certainly taken seriously.

(Group discussions)

**Responder 1:** Hi, we discussed a lot on the topics. We really appreciate the (listening and discernment) group, especially your concerns about the young people in No.5 and No.4. We were taking about transitional justice. It is very important that transitional justice has the dynamics between generations. So we would like to hear more from young speakers in the panel. This is the first thing. The second one is in terms of gender justice, we would like to hear more on political issues. We heard that women in Taiwan may need support from PCT and TEF on some policies and mechanisms toward genre equality regarding politics. The third one is that maybe next time, we can invite more people from civil societies, like NGO, so we could hear more advice from the civil society. Thank you.

**Responder 2:** Thank you for the substantial paper, to start with. I think it covered a lot of what the last two days have undertaken. We would like to focus our comment on a variety of the uses of the term "indigenous people" in relations to other populations. If you go with me to No. 3, line 4 and 5, the term, indigenous peoples, is mentioned in line 4, but it is contrasted in relation with the majority population. I think the thing here is that that formulation is devoid of historical context. By using this pair of indigenous peoples and the majority, it unnecessarily invites the binary of the minority and majority. To the public unaware of the history, they would think, oh so they are the majority, the majority wins, that's what democracy is. So we contribute, therefore, to the marginal, indigenous population. We would like to encourage us to look for some other



differentiation between the indigenous and other populations.

Listening and Discernment Group: Can I come back to you on that? You'd like to look for a word that you haven't wanted to suggest.

**Responder 2:** Yes.

**LDG:** Okay, thank you very much. That's clear.

**Responder 2:** So if you go, then, to No. 8, to explore the point of our group further, if you go to the last two lines, all of a sudden, the majority population is described as non-indigenous Taiwanese. The pairing this time is non-indigenous Taiwanese and indigenous. So is the non-indigenous Taiwanese what was referred to earlier in No.3, the majority population? A more problematic formation is the last line, where the pairing is the non-indigenous and the dispossessed minority. So this time, the indigenous people have been described as the minority. In the earlier formulation, there is also a description about the majority that encourages using a CCA formulation way back in the 1980s. It is a book published by the christian publisher, Indigenous People, Minoritized and Marginalized. So, it has nothing to do with the minority number. It has to do with the minoritization.

**LDG:** Okay, that's really helpful. I asked a senior member of the PCT yesterday, if I wanted to talk about indigenous people and the people in Taiwan that are not labeled as indigenous people, what adjective can I use? And that person was unable to give me an adjective at the time. If anybody can suggest an adjective that would help in that context, please, would you please find either Patti or me after the session? I accept the challenge that we got to get our language right, but this was a situation that we tried and the person I thought could help me was not able to. So, please come and talk to us afterwards if you can think of what we should do here. Thank you very much.

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**Responder 3:** In No.13, considering the ecumenical program, the structures and goals of the ecumenical community, we also thought that there should be a greater attention to civil society, particularly within Taiwan. So, in general, strengthening more Taiwanese stakeholders. I know there is the discussion of the broad ecumenical representation, but continue to emphasize on that and the civil society. And then, No.11, in reiterating or encapsulating the points of emphasis of Levi (Responder 2), we felt some attention to languages to our alternative strategies for building alliances and strengthening international legitimacy — those are just words that I'm coming up with air — for example, through other civil society, alliances, media. Not just addressing the concerns, but the alternative strategies for building alliances and international legitimacy.

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**Responder 4:** Good afternoon, we would like to, again, say thanks for recognizing the voice of the youth and the importance of them being inside the steering group. A particular suggestion, we want to recognize, yes, the Church has significant criticism towards elections. But, maybe, we want to suggest, or we want to dig deeper. What can be the participation of Church during and before elections in promoting truth and genuine democracy inside the country? I mean, let us face it, some elections could be rigged in favor of the powerful, but what can be the role of the Church during and before the election season? And another question that was

raised is where will the Church stand now, given that the DPP is on the losing end and the KMT got more seats in the government of Taiwan. And especially now the DPP and PCT have some disunities regarding certain issues. So where will it stand now? Thank you.

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**Responder 5:** First of all, we feel that there were a lot of discussions about Chinese imperialism, and there is barely any reference on the threats of Chinese hegemony in this paper. So it would be appreciated if we could add that, especially the ongoing annexation around the world and so on. Secondly, we felt that the pacific islands are facing great dangers of survival in the context of global warming. We could pay attention to them and speak for those countries as well. There were few other suggestions such as...for TEF to approach issues in the future, there could be more sense of intersectionality in the context of Northeast and Southeast Asia, and more holistically. In such a way, people can acknowledge their own sufferings with each other's sufferings. That's about it.

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**Responder 6:** Thank you. In my group, I was suggested to be the presenter, because I am not a pastor or even a church minister, which shows we should have more participation like Responder 1 mentioned — civil society and NGOs should be invited. Also, another thing, Prof. Albert Lin already mentioned, is that there are new technologies for processing, so URM now has a special presentation style on how to lead a group. At TPN, WOST, we all have been exposed to contents delivered through new technologies. So I think technology can actually be helpful for us, new processing skills and new processing tools in our presentation.

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**Responder 7:** In No.14, this phrase “empires of any kinds”. It mentioned about technology, media, political, commercial and economic influences. The way we understand it, this is the mechanism and tools of the empires. And we would rather like to suggest that we'd better mention the empires now, which is China and the U.S., because they are the dominant empires now, and they employ these mechanisms, the technology, etc.,

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**Responder 8:** Hello, in our group, there was particular attention given to the area of discussion on alternatives, which I though might be worth mentioning. I think that's under No.11. The other suggestion is more forward looking in terms of trying to come up with specific actions that this forum might take as we thought of our gathering here this week. And the third thing is about the question whether the expectations presented earlier in the forum were also considered, or, have they been met? Were they also being mentioned in this particular document? That's all.

**LDG:** Could you clarify for me what you mean by alternatives, please?

**Responder 8:** I remember there was a significant discussion on the alternative ways when there were discussions and the presentation by Dr.Levi Bautista on ways by which we can address the issue of the people of Taiwan. And if the pathway toward international recognition through diplomatic channels is temporarily close at the moment, there might be alternative pathways. And I though one of those pathways was in the ecumenical participation, perhaps engaging more in solidarity, network building, etc.,

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**Responder 9:** Thank you to the group. A hard job trying got put all of this together, so thank you. No.7 says, in the third part, that the PCT to be the safe space. What I've been most moved by, not just here but in my life experience was meeting people with different stories. And you need a safe space in order to share your stories. We heard the story of our friend who's a Korean in Japan, his story. We heard Tina talked about the effect of global warming on the vulnerable of the Philippines. We live in Taiwan, and when a typhoon comes, our cement houses are usually okay. But just across the strait there, in Luzon, those houses are destroyed and they lose the salary of the whole year in one day. This intersectionality, it's our story here in Taiwan, but it's also the story of each person that comes from different situations of oppression and hurt, but also resilience. So, I really hope the TEF can continue to be a place where stories are shared in a safe way, and then we can be changed and inspired to act on behalf of brothers and sisters and along with our brothers and sisters because we have the chance hear the stories in a community of trust.

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**Responder 10:** I noticed that there was a youth forum. But there was not chance for indigenous peoples to come together in a forum. There is a significant number, significant representation of indigenous peoples even in PCT. In the Philippines, every year, in the Cordillera, we celebrate Cordillera Day, which is April 24th. Students and youths from Taiwan, the indigenous peoples from Taiwan come to Cordillera to celebrate with us, every year for several years. Also, a culture group comes to the Cordillera and exchange with us. There has been this exchange for several years. These are what we called people-to-people exchange, and it's not mentioned here. Even you have civil society groups, let the groups from indigenous peoples be represented also. This was the land rights movement, but we don't see any organized group from the land rights movement for us to head from them.

**LDG:** Okay, thank you very much. Are those the voices that wanted to speak? People's thoughts have been shared in the past half hour and there's been an awful lot of stuff. Bits of it we have thought of, and quite a lot of it is not covered in our discussion. We wouldn't have gotten it without your help. We are very grateful of that. Can I again say, if anyone could give us the vocabulary for talking about the different elements in Taiwan's population, the question that I raised. We haven't got it right at the moment, we would be very happy if you could help us to get it right. Please come speak either to me or Patti after.

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**Responder 2:** Can I raised another question, please? No. 13, first line, the phrase of ecumenism could be imperial. I mean, we could be very harsh on ourselves. We must and we will, because of our complicity. But I think the diplomat in me suggest a different formulation, something that would say, let me put it here briefly, the last presentations of the program reminds us that while the imperial construct could even infect our ecumenism, do we touch the same effect? But to say our ecumenism is imperial is to pander to the empire's way of constructing our own minds. What I'm saying in my foreign relation is that we have allowed it to affect the discourse and practice. It is not the question of explicating ourselves from it, but it's to define ecumenism that is quite different from the Empire, even if we are made closer because of our complicity.

## Closing Worship

Nov. 30<sup>th</sup> (Fri) 16:00—17:30

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### Preacher

Sandy Sneddon is from Scotland, he and his wife Marie have three adult children and two grandsons. After working in the steel industry he was a Mission Partner with the Church of Pakistan, mainly working in technical training and community development. In 2003 he was appointed Asia Secretary to the Church of Scotland World Mission Council. This involves working with church partners and working ecumenically understanding that the Mission of God to the whole worldwide Church involves sharing Gospel that liberates and empowers through presence, action and words. Sandy is involved in various activities in his local parish church, enjoys films, the company of friends over a good meal, and is a long suffering follower of Airdrieonians Football Club.



Mr. Sandy Sneddon

### Service Designer

Rev. Julie Sim is on a mission with CWM member churches to develop and grow life-affirming communities. Ordained as the first female minister of the English-Speaking Presbytery of the Presbyterian Church of Malaysia, she has a unique 20 year background in church leadership and ecumenical experience. She was the Senior Minister of Unity Presbyterian Church for 12 years and was elected as the CWM Board member for two consecutive terms between 2009-2016 and served as the CWM Deputy Moderator of East Asia Region in 2012-2016. She is currently the CWM Mission Secretary for East Asia and South Asia regions and is responsible for the strategic leadership and missional direction of the member churches in the regions.



Rev. Julie Sim

# Closing Worship

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Mr. Sandy Sneddon

Asia Secretary  
Church of Scotland World Mission Council

Sermon: Looking to the Mountains for Hope

Scripture: Isaiah 49:11-13

Mountains. We love to look at them. Many people love to walk and climb them. They inspire us, make us aware of our smallness and the power and majesty of creation. There are over 500 references to mountains in the Bible and they feature in many other faith traditions.

I love to go to the Highlands in the north-west of Scotland where I can see Buachaille Etive Mhor, Suilven, and Stac Pollaidh tower above the landscape, and sense that along with their magnificent beauty there is something challenging and intimidating about them.

Taiwan has 286 mountain summits over 3,000 metres – more than twice as high as any in Scotland – and is one of the most mountainous places in the world. It is no surprise that mountaineering is a popular sport here.

It's hard work walking and climbing up mountains. Even when the paths and routes are well defined walkers and climbers need to be careful about where they go, watch out for changing weather, and take care not to get lost. They must wear and carry special equipment to keep themselves safe.

But mountaineering is a relatively modern activity. For most of human history mountains were barriers and obstacles. They marked the limits of territory, they were home to dangerous animals and mythical creatures. Mountains were places that were beyond ourselves, places of mystery and danger.

What was the writer of the passage in Isaiah thinking about when she or he uttered the verses we have heard? Chapters 42-53 of Isaiah contain four Servant Songs where the Servant is God's agent to do God's work in the world, either an individual, or a group, or perhaps Israel.

The first song tells of the call of the Servant to "bring justice to the nations" while the second song at the beginning of Chapter 49 further defines the Servant's mission "to bring Jacob back to him and gather Israel to himself" and God says, "I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth."

These verses are clearly intended to encourage the exiles in Babylon who struggle to believe that God will soon free them from their exile and lead them back to their homeland. This is a promise of liberation to the exiles after 70 years of captivity.

This is the context of our passage. The exiles knew what it was like to travel in this region. They would remember or would have heard stories of their own journeys from Jerusalem to Babylon. Mountains were obstacles, barriers that had to be avoided or conquered. It would mean long detours or difficult climbs. Do we go up the hillside or go round? Can we cross that wadi or gorge or do we need another long detour? How

will the older people in the community manage, or the young children? How much can pregnant women be expected to endure on such an arduous trek? How do we look after our donkeys and other animals?

But God not only promises liberation from exile, God not only promises to restore Israel – God promises to make the journey much easier. He promises to turn the mountains into roads, to raise up highways for the exiles to use. No difficult, dangerous climbs, no long, arduous detours. The God who created the mountains will re-create them as roads for liberation.

In verse 12 we read that this transformation and liberation is not only for the exiles returning from Babylon in the east but for those who have been scattered all over the known world, from the west, the north and south, a great ingathering of his people back to the Promised Land.

Is this a look ahead to the day promised in Revelation 5 when God makes women and men from every tribe and language and people and nation to be a kingdom and priests to serve Him and reign on earth?

Verse 13 gives us a glimpse of what the response to this liberation and return will be – a chorus of praise and thanksgiving when the Heavens and the very earth and mountains that God has re-created will sing and rejoice. And God who liberates also comforts his people, shows compassion on them. Our God is a God of justice and a God of love.

This is well and good and we can take heart from the message in Isaiah 49. But how does this passage speak to us after our meetings, conversations and fellowship in Hsinchu for the past few days?

What might it mean if we move from theological theory and incarnate the Word from Isaiah 49?

What is God saying to the Taiwan Ecumenical Forum through his Word?

Are we called to be Servants, God's agents, so that the people of Taiwan can overcome the obstacles to their own liberation from oppression? Some may cry for Taiwan to determine its own constitutional status. Others may call for Taiwan to address the inequalities between the aborigines and the Han Chinese on the island.

Some of the obstacles seem to be as tall and wide as a whole mountain range. On our own, none of us could get over or get round it. But what can we do together, not just as ecumenical church friends and partners, but as faithful Servants and agents of God?

In recent months our friends in Korea are seeing the fruits of years of persistent prayer, advocacy and reaching out to people to join with them – and also having dialogue with those in churches, society and in government who have been reluctant to work for sustainable peace and to change the status quo. The Korean context has its own distinctive characteristics that will not always translate to Taiwan, but it is an example of what can be achieved.

Change can and does happen. We can't control when things will change but as followers and disciples of Jesus Christ we can play our part individually, within our own churches and organizations, and ecumenically as part of this forum.

Shout for joy, you heavens; rejoice, you earth; burst into song, you mountains!

For the Lord comforts his people and will have compassion on his afflicted ones.

The Presbyterian Church in Taiwan  
**Taiwan Ecumenical Forum**

*A Prophetic Call to Journey Together with the PCT in Pursuit of Justice  
and Peace for the People of Taiwan and Asia-Pacific*

**Closing Worship**

30 November 2018 (Friday), 4:00pm

**ORDER of SERVICE**

Liturgist 1	: Rev. Julie Sim
Liturgist 2	: Rev. Lian Chin-Siong
Message	: Mr. Sandy Sneddon
Presider 1	: Rev. John McCall
Presider 2	: Rev. Lai Tet-Chhin
Accompaniment	: Ms Tsai Yun-Chien



**Taiwan  
Ecumenical  
Forum**

**台灣普世論壇**

**Prelude**

**Gathering Song: Uyai Mose (Come, All Ye People)**

(Alexander Condo © 1994 The Iona Community)

*Harmony:*

U - ya - i mo - se, ti - na - ma - te Mwa - ri,  
 Come all you peo - ple, come and praise your Mak - er,

U - ya - i mo - se, ti - na - ma - te Mwa - ri,  
 Come all you peo - ple, come and praise your Mak - er,

U - ya - i mo - se, ti - na - ma - te Mwa - ri,  
 Come all you peo - ple, come and praise your Mak - er,

U - ya - i mo - se zvi - no.  
 Come now and wor - ship the Lord.

**REMEMBERING OUR CALL**

Isaiah 49:1

Liturgist 1: Listen to me, distant nations,  
 you people who live far away!  
 Before I was born, the Lord chose me  
 and appointed me to be his servant. (Isa 49:1)

People: We come together to share in Christ’s mission as partners and friends. We come with thanksgiving for the ways in which God has led us to undertake missional witness beyond our own countries. We come to participate in mission not because we hold all answers and all truth. We come because we are part of the body of Christ. We come because through Christ, we have seen a glimpse of the glory of God. With thanksgiving in our hearts, we boldly approach God—our source of hope and peace.



## Hymn: In Christ There is No East and West

(Jane Parker Huber © 1992 Public domain)

1 In Christ there is no east or west, in him no  
2 In Christ shall true hearts ev - ery - where their high com -  
3 Join hands, dis - ci - ples of the faith, what - e'er your  
4 In Christ now meet both east and west; in him meet

south or north, but one great fel - low -  
mu - nion find; his ser - vice is the  
race may be. All chil - dren of the  
south and north. All Christ - ly souls are

ship of love through - out the whole wide earth.  
gold - en cord close - bind - ing hu - man - kind.  
liv - ing God are sure - ly kin to me.  
one in him through - out the whole wide earth.

## REMEMBERING THE SOURCE OF LIFE

Liturgist 1: God of creation, of the earth and of our being

People: God, we praise you for all that you are  
we thank you for who you are calling us to be

Liturgist 2: God of justice and peace who sustains life

People: God, we praise you for all that you are  
Make us a sign of your justice and peace

Liturgist 1: God of relationship – Parent, Son, and Spirit

People: God, we praise you for all that you are  
we thank you for inviting us into relationship  
with you and with all creation

Liturgist 2: God who calls us to the fullness of life

People: God, we praise you for all that you are  
stretch our hands to praise you  
and call us to action in your world

## REMEMBERING OUR FAILURES AND RESPONSIBILITIES

Isaiah 49:4

Liturgist 1: *I said, "I have worked, but how hopeless it is!  
I have used up my strength,  
but have accomplished nothing."  
Yet I can trust the LORD to defend my cause;  
he will reward me for what I do. (Isa 49:4)*

## Confession

Liturgist 2: Let us confess

the moments, now and in the past  
when hope has been forgotten  
when the message of joy paved the way for ruthless exploitation  
when the message of freedom became the tool of oppression  
when the message for all became the message for the few

People: Loving God, in your mercy,  
forgive us.

Liturgist 1: Let us confess,

the moments, now and in the past,  
when the hope remained a hope,  
when we talked of unity but were complacent about our division,  
when we talked of partnership but were mistrustful of one another  
when we talked of love but could only love those like ourselves.

People: Loving God, in your mercy,  
forgive us.

Liturgist 2: Let us confess,  
the moments, now and in the past, when justice was denied  
when in the face of injustice, we turned a blind eye  
when in the face of poverty, we held on to what we possessed  
when in the face of need, we pursued our own interest

People: Loving God, in your mercy,  
forgive us.

Liturgist 1: God, heal the wounds of history  
the suspicion, mistrust and bitter words  
let diversity become our strength, not our weaknesses  
let justice be our hope and hallmark  
that all people may find a place in your body

People: Revive us with your love, O Lord

## **Assurance**

Liturgist 1: Here are the words we can trust:  
Jesus Christ came into the world to save sinners,  
our sins are forgiven

People: Thanks be to God

**Sharing the Peace of Christ** with one another:

*May the peace of Christ be with you  
And also with you*

## **Scripture Reading: Isaiah 49:11-13**

*I will make a highway across the mountains  
and prepare a road for my people to travel.  
My people will come from far away,  
from the north and the west,  
and from Aswan in the south.  
Sing, heavens! Shout for joy, earth!  
Let the mountains burst into song!  
The LORD will comfort his people;  
he will have pity on his suffering people. (Isa 49:11-13)*

**Message: “Looking to the Mountains for Hope”**  
**Mr. Sandy Sneddon**

**TRUSTING GOD HEARS AND HOPES FOR CHANGE FOR TAIWAN**

Isaiah 49:7

Liturgist 1: *Israel's holy God and savior says  
to the one who is deeply despised,  
who is hated by the nations  
and is the servant of rulers:  
“Kings will see you released  
and will rise to show their respect;” (Isa 49:7)*

**Prayers of Healing and Hope**

- Women: Faithful God,  
You have travelled with us through many years of pain  
bearing with us and loving us into newness
- People: You hold before us a prophetic call to journey together  
in pursuit of justice and peace for all peoples
- Youth: May we be aware of the divisions and conflicts around your world  
people who hunger and thirst for fairness, freedom and identity.  
Heal our brokenness, bring peace to our conflicts  
that justice and peace might flow  
and righteousness like a never-ending stream
- People: God, give us healing for the broken body  
Hope for the world's renewal
- Women: May we continue to respond to your invitation and call  
to be your body bringing life in the world  
journeying together as ecumenical partners and friends  
with a unity of purpose and spirit in the church  
through movements that pursue transitional justice and peace.
- People: God, give us healing for the broken body  
Hope for the church's renewal
- Youth: May we seek to dismantle the pillars of Empire  
even in our own lives.  
We struggle and wrestle within ourselves  
to embody the good news of Jesus Christ,  
to be messengers of peace and goodness;  
to live out freedom and justice in the midst of

regional security challenges in the North East Asia.

Women: Renew and restore us as we seek to follow you as individuals,  
as congregations and communities.  
Support us in our struggles, be in our inspiration  
so that we are not crushed or overcome  
but see your kingdom come.

People: God, give us healing for the broken body  
Hope for the renewal of all things.

### **The meaning of the Holy Communion in Hakka style**

The meaning of the Holy Communion in Hakka style is serving the Communion with Hakka cultural features. The Communion allows us to feel the nurture of life from Christ through the Lord's Supper and we can be reborn because of Christ's sacrifice.

In 1950's, when Rev. Loh Sian-Chhun began his ministry in Orchid Island, right after someone was baptized, he led this person to take the Communion by using the main food from Tao people (the indigenous group living on Orchid Island), the mountain spring and water arum, as the food for the Communion.

Different countries with different ethnic groups do have different styles and designs for the Eucharist. In recent years, during the General Assembly of PCT, we shared a big loaf of bread and drank grape juice together with others for the Communion. The Communion service has been taking place with creative ideas in terms of styles.

In the joint Hakka church services, we often prepare glutinous rice cakes (a traditional Hakka rice cake) and Hakka meat cakes to share with those who joined with us. We also used mulberry or cumquat juices from Hakka communities in the Communion.

We took glutinous rice cakes, mulberry or cumquat juices as the bread and wine and as the Hakka style Communion to symbolize Christ's body and blood. When Taiwanese people, indigenous friends and other ethnic groups came from different parts of the world join with us in Hakka style Communion, it represents in Christ, we accept each other, we are bound together in Lord's salvation, and that represents the meaning of true unity.

We can meet the God of the Hakka people, meet God as the faith, the hope and the love in the Eucharist. We understand each other. We share what we have and we hug each other by the power of Holy Spirit. We are sisters and brothers.

## Holy Communion

### Communion Hymn: “Paiska Laupaku” (From This Time Onwards)

(Taiwanese Bunun Tribe Traditional Hymn)

\*All \*All

C=1

Pais ka lau pa ku O E HEY mus kun sas bi naz O E HEY

\*All \*All

le su Ki lis tu O E HEY mus kun ik ma ia O E HEY

- |    |   |  |
|----|---|--|
| 1. | Paiska laupaku~O E HEY<br>Muskun sasbinaz~O E HEY<br>Iesu Kilistu~O E HEY<br>Muskun ikmaia~O E HEY  | From this time onwards<br>We and the Lord<br>Jesus Christ<br>Sharing the table                       |
| 2. | Paiska laupaku~O E HEY<br>Qusilang ta~O E HEY<br>Lutbu haidang~O E HEY<br>Pin baqlu isang~O E HEY   | From this time onwards<br>We share<br>The Lord’s body and blood<br>Receiving new life and new spirit |
| 3. | Paiska laupaku~O E HEY<br>Mintasa a ~O E HEY<br>Pitbung qalinga ~O E HEY<br>Maszang Kilistu~O E HEY | From this time onwards<br>We are united<br>To witness for Christ<br>To imitate Christ                |

## The Invitation to the Table

Presider 1: Come, looking to the past and remember Christ welcomed both sinners and saints to his table

People: In doing so, we hear his voice saying,  
'Today salvation has come to this house'

Presider 2: Come, looking to the present and believe Christ is with us

People: In doing so, we hear his voice saying,  
'I am with you always'

Presider 1: Come, looking to the future and hope for the coming of Christ

People: In doing so, we hear his voice saying,  
'On earth as it is in heaven'

Presider 2: We look to the past, to the meals Christ shared with people who were regarded as unworthy and outsiders;

we look to the past, to the meals he shared with the multitude,  
feeding them with the gifts of the poor:

People: In doing so, we look to the past,  
to the meal he shared with his friends  
on the night he was betrayed

Presider 1: For I received from the Lord the teaching that I passed on to you:

that the Lord Jesus, on the night he was betrayed took a piece of bread, gave thanks to God,  
broke it, and said, "This is my body, which is for you. Do this in memory of me."

Presider 2: In the same way, after the supper he took the cup and said, "This cup is God's new covenant,  
sealed with my blood. Whenever you drink it, do so in memory of me."

### [Silence]

Presider 1: In love you took bread and cup as signs of forgiveness and love. Following your example,  
we take bread and cup and ask for your Spirit, that they may become for us signs of your  
hospitality, symbols of our unity and nourishment for the journey.

Presider 2: We receive this bread, gift of God for all God's peoples,  
we break it, at one with the world's brokenness,  
and to affirm that we are many,

People: Yet in this one loaf we are united and  
through its sharing we are healed.

Presider 1: We receive this cup, gift of God for all God's people,  
we pour it out, at one with all who are wounded,

People: Yet in this one cup we are united and  
through its sharing we are made whole.

(The bread is broken and distributed;  
the cup is poured and distributed.)

## Post-Communion Prayer

Liturgist 1: Lord Jesus, thank you for nourishing us with  
the bread of life and the cup of healing

People: that we may nourish and heal your broken world

## Song: Thuma Mina (Send Me, Jesus)

(South African traditional hymn, adapted by Anders Nyberg b. 1955)

1. *Thu - ma mi - na, Thu - ma mi - na,*  
2. *Send me, Je - sus, send me, Je - sus,*  
3. *Lead me, Je - sus, lead me, Je - sus,*  
4. *Fill me, Je - sus, fill me, Je - sus,*

*Thu - ma mi - na So - man - dla.*  
*send me, Je - sus, send me, Lord.*  
*lead me, Je - sus, lead me, Lord.*  
*fill me, Je - sus, fill me, Lord.*

## Act of Commitment

Liturgist 1: God's rule is the rule of love,  
let us then in response to that love commit ourselves to God,

People: to each other and to the world around us  
in an act of commitment

Liturgist 2: We journey on with Christ and choose again the pilgrim way,

People: we dedicate ourselves afresh to make real  
the prophetic call to journey together in pursuit of  
justice and peace for the people of Taiwan and Asia-Pacific



## Sending Out

Liturgist 1: We go out in peace to serve the Lord

People: And may God's grace go with us

Liturgist 2: We go out in joy, to serve our neighbours

People: And may God's grace go with us

Liturgist 1: We go out in love, to repair broken relationships

People: And may God's grace go with us

Liturgist 2: We go out in grace, to bring relief to those who are in pain

People: And may God's grace go with us

Liturgist 1: We go out in hope, to heal our tomorrow

People: And may God's grace go with us

Amen

## Sending Song: We Are Marching

(Zulu Traditional Song © 1984, Utryck, Walton Music Corporation)

Siyahamba, ekukanyen' kwenkos X4

Siyahamba, hamba

Siyahamba, hamba, oh oh

Siyahamba ekukanyen' kwenkos

Siyahamba, hamba

Siyahamba, hamba, oh oh

Siyahamba ekukanyen' kwenkos

We are marching in the light of God X4

We are marching, marching

We are marching Oh Oh

We are marching in the light of God

We are marching marching

We are marching Oh Oh

We are marching in the light of God

## Sending Song: We Are Marching

(Zulu Traditional Song © 1984, Utryck, Walton Music Corporation)

The first system of musical notation consists of a treble and bass staff in G major and common time. The melody features a triplet of eighth notes in the final measure of the phrase. The lyrics are: We are march - ing\* in the light of God, Si - ya - hamb' e - ku - kha - nyen' kwen - khos', Mar - cha - re - mos\*\* a la luz de Dios,

The first ending musical notation includes a first ending bracket over the final measure. The lyrics are: we are march - ing in the light of God. si - ya - hamb' e - ku - kha - nyen' kwen - khos'. mar - cha - re - mos a la luz de Dios.

The second ending musical notation includes a second ending bracket over the final measure. The lyrics are: march - ing in the light of, the light of God. We are hamb' e - ku - kha - nyen' kwen, kha - nyen' kwen - khos'. Si - ya - re - mos a la luz de, la luz de Dios. Mar - cha -

\*Additional texts: dancing, singing, praying

\*\*Otros textos: bailaremos (a), cantaremos (en), rezaremos (en)

LUZ / LIGHT

march-ing, Oo, we are  
*ham - ba,* Oo, *si - ya -*  
*re - mos,* Oo, *mar-cha -*

march-ing, march-ing, we are march-ing, march-ing, we are  
*ham - ba,* *ham - ba, si - ya - ham - ba,* *ham - ba, si - ya -*  
*re - mos,* *jun - tos, mar-cha - re - mos* *jun - tos, mar-cha -*

God.  
*khos'.*  
 Dios.

march-ing in the light of, the light of God. We are  
*hamb' e - ku - kha - nyen' kwen, kha - nyen' kwen - khos'.* *Si - ya -*  
*re - mos a la luz de, la luz de Dios.* *Mar - cha -*

march-ing, Oo, we are  
*ham - ba,* Oo, *si - ya -*  
*re - mos,* Oo, *mar-cha -*

march-ing, march-ing, we are march-ing, march-ing, we are  
*ham - ba,* *ham - ba, si - ya - ham - ba,* *ham - ba, si - ya -*  
*re - mos* *jun - tos, mar-cha - re - mos* *jun - tos, mar-cha -*

march - ing in the light of God.  
*hamb' e - ku - kha - nyen' kwen - khos'.*  
*re - mos a la luz de Dios.*

Text: South African; tr. hymnal version  
 Tune: SIYAHAMBA, Irregular; South African  
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## Taiwan Ecumenical Forum for Justice and Peace (TEF)

### Steering Group Name List

Updated 2018/10/11

NAME	POSITON	CHURCH/ORGNIZAITON (for Identification Purposes)
TEF Co-Conveners:		
Rev. Dr. Collin Cowan	General Secretary	Council for World Mission (CWM)
Rev. Dr. Christopher Ferguson	General Secretary	World Communion of Reformed Churches (WCRC)
TEF Executive Secretary:		
Evangelist LI U-Peng	Executive Secretary of TEF	PCT-GA Research and Development Centre
PCT General Secretary:		
Rev. LYIM Hong Tiong	General Secretary	Presbyterian Church in Taiwan (PCT)
TEF Steering Group Members		
Rev. Claudia Bandixen	Direktorin	Mission 21
Rev. Kato Makoto	Executive Secretary for Ecumenical Ministries	United Church of Christ in Japan (UCCJ)
Bishop Melzar D. Labuntog	General Secretary	United Church of Christ in the Philippines (UCCP)
Rev. Dr. Lee Hong-Jung	General Secretary	National Council of Churches in Korea (NCKK)
Bishop Reuel Norman O. Marigza	Former General Secretary	United Church of Christ in the Philippines (UCCP)
Ms Necta Montes	General Secretary Inter-Regional office	World Student Christian Federation (WSCF)
Rev. Dr. Park Sungkook	Executive Secretary, Partnership & Ecumenical Relations	Presbyterian Church in the Republic of Korea (PROK)
Rev. Linda Patton-Cowie	Convener, Healing & Reconciliation Advisory Committee	Presbyterian Church in Canada (PCC)
Rev. John Proctor	General Secretary	United Reformed Church (URC)
Rt. Rev. Dr. Rex R. B. Reyes, Jr	Bishop Coadjutor	Episcopal Diocese of Central Philippines (EDCP)
Ms Sunita Suna	Regional Secretary Asia Pacific	World Student Christian Federation (WSCF)
Rev. Dr. Christof Theilemann	East Asia Secretary	Berliner Missionswerk (BM)
Rev. Glynis Williams	Associate Secretary International Ministries	Presbyterian Church in Canada (PCC)
PCT Members in SG		
Prof. Victor W. C. Hsu	Advisor to PCT General Secretary GA Ecumenical Committee;	Presbyterian Church in Taiwan (PCT)
Mrs. Nancy Lin	Chair of PCT Women Ecumenical Advisory Group	Presbyterian Church in Taiwan (PCT)
Rev. Sudu Tada	Programme Secretary for Indigenous Ministries	Presbyterian Church in Taiwan (PCT)

## Taiwan Ecumenical Forum for Justice and Peace (TEF)

### PCT-TEF Task Force Members Name List

Updated 2018/10/11

NAME	POSITON	CHURCH/ORGNAITON (For Identification Purposes)
<b>PCT-TEF Officers</b>		
Prof. Victor W. C. Hsu	Co-ordinator of TEF;	Presbyterian Church in Taiwan (PCT) Advisor to PCT General Secretary Former Associate General Secretary
Evangelist LI U-Peng	Executive Secretary of TEF	PCT-GA Research and Development Centre
<b>PCT-TEF Task Force Members</b>		
Rev. LYIM Hong Tiong	General Secretary	PCT General Assembly
Rev. TSAI Nan-Hsin (CHHOA Lam-Sin)	Associate General Secretary	PCT General Assembly
Rev. LIAN Chin-Siong (Joshua Lian)	Programme Secretary for Ecumenical Relations	PCT General Assembly
Mrs. Nancy Lin (CHENG Ming-Min)	PCT Ecumenical Relations Committee member;	Chair of PCT Women Ecumenical Advisory Group Former WCC Central Committee
Rev. Sudu Tada	Programme Secretary for Indigenous Ministries	PCT General Assembly
Rev. Dr. LO Kong-Hi	PCT Ecumenical Relations Committee member;	Professor Tainan Theological College & Seminary
Evangelist Vavauni Ljaljegean	Evangelist	Mulin Presbyterian Church
Rev. Dr. CHENG Yang –En (TIN Giong-Un)	WCC Central Committee member	Professor; Taiwan Theological College and Seminary
Dr. CHIU Kai-Li	Associate Professor;	Taiwan Theological College and Seminary
Evangelist Yohani Isqaqavut	Retired (2018)	former staff, Yushan Theological College and Seminary
Rev. Dr. CHNG Hau-Sheng	PCT Evangelism Committee chairperson;	Pastor, Tek-Tng Presbyterian Church; Former CWM Treasurer
Rev. PNG Lam-Theng (FANG Lan-Ting)	President	PCT Taiwan Church Press
<b>Consultants</b>		
Rev. C. S. Yang	TEF Consultant	Retired PCT General Secretary; former President Yushan Theological College and Seminary
Rev. Dr. Tan Lam-Chiu (Chen Nan-Jou)	TEF Consultant	Retired, Professor and former Vice President, Yushan Theological College and Seminary
Rev. Dr. Ng Pek-Ho (Huang Po-Ho)	TEF Consultant	Vice President Chang-Jung Christian University; Former President Tainan Theological College and Seminary
<b>Resource Person</b>		
Archbishop John Hung Shan-Chuan	Archbishop of Taipei	Chinese Regional Bishops' Conference, Taiwan
Rev. Dr. Wang Shun-Chi	Former National Ministries Division Presbyterian Church (USA), retired	World Alliance of Taiwanese Christian Churches (WATCC)
<b>PCT Support Staff</b>		
Ms Carys Humphreys	Administrative Assistant	to PCT General Secretary & Ecumenical
Ms Iwan Hosi	Assistant	to PCT Indigenous Ministries
Ms LIN Wan-Jou	Assistant	to PCT Ecumenical Relations
Ms TAN I-Teng (Rachel Chen)	IT and Website	to PCT Information Centre

## PARTICIPANTS NAME LIST

as at 2018-11-19

YOUTH				
#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
1	AH Dam	International Student ThM (2 <sup>nd</sup> year)	Yushan Theological College & Seminary (int'l student)	Myanmar
2	Angela LEUNG	Youth Volunteer with PCT	Berliner Missionswerk (BM)	Germany
3	Canaan LAN	International Student (Australia)	Presbyterian Church in Singapore (PCS)	China
4	Caronika DAUD	Executive Program Coordinator	Gereja Presbyterian Malaysia	Malaysia
5	CHENG Chu-Mei	Human Rights Activist		Taiwan
6	CHONG Kian-Tshung	Pastor, Student MTh in Taiwan	Basel Christian Church of Malaysia (BCCM)	Malaysia
7	CHUNG Zion	Office Worker	Korean Christian Church in Japan (KCCJ)	Korea
8	Ciang ISBABANAL	Student	Kaohsiung Aboriginal Campus Ministry of PCT	Taiwan
9	Diána ERDÉLYI	RCH Ecumenical Secretary; WCRC Executive Committee member	Reformed Church in Hungary (RCH)	Hungary
10	GE Hong-Ying	Church Youth member	Koupi Presbyterian Church in Taiwan	Taiwan
11	Giljegijigaw VATJESAN	Church Youth member	Wenlo Presbyterian Church in Taiwan	Taiwan
12	Hose A. SANGTAM	International Student ThM (1st year)	Yushan Theological College & Seminary (int'l student)	India
13	Kivikali ZHIMO	International Student ThM (1st year)	Yushan Theological College & Seminary (int'l student)	India
14	KUSHIMA Karin	Office Worker (Comp), Audit Specialist	Church of Christ in Japan (CCJ)	Japan
15	Langus ISBABANAL	Student	Yushan Theological College and Seminary	Taiwan
16	LEE Injoy	Church Evangelist; Activist Korea SCF	World Student Christian Federation Asia Pacific (WSCF-AP)	Korea
17	LIANG Tzu-Chi	Church Youth member	Fengyan Presbyterian Church in Taiwan	Taiwan
18	Lising CALAW	Student Counsellor	Kaohsiung Aboriginal Campus Ministry of PCT	Taiwan
19	Ljavakaw T JAL-JIMARAW	the Researcher	Academia Sinica	Taiwan
20	LU En-Hsuan	Church Youth member	Duhhsing Presbyterian Church in Taiwan	Taiwan
21	Lynsey KIMMIT	Solicitor	Church of Scotland (Cofs)	Scotland (British UK)
22	Maital BAINGKINUAN	Student	Hualien Aboriginal Campus Ministry of PCT	Taiwan
23	Maungarongo TITO	Maori Programme Co-ordinator	Trinity Methodist Theological College, Aotearoa-New Zealand (TMTC)	Māori Aotearoa New Zealand
24	MD Mary Ann	International Student ThM (1 <sup>st</sup> year)	Yushan Theological College & Seminary (int'l student)	Myanmar
25	MURAMATSU Kenji	National Secretariat, SCM Philippines	World Student Christian Federation Asia Pacific (WSCF-AP)	Philippines
26	Noreen FUENTES	UCCP Youth Delegate	United Church of Christ in the Philippines (UCCP)	Philippines

YOUTH				
#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
27	PARK Jeong-Jin	Activist, Korea SCF	World Student Christian Federation Asia Pacific (WSCF-AP)	Korea
28	RHEE Hanbeet	Student (master degree)	Presbyterian Church in Korea (PCK)	Korea
29	Siwan JONES	PCW Youth Delegate	Presbyterian Church of Wales (PCW)	Wales (British UK)
30	Tulbus ISINKAUNAN	Student	Taiwan Theological College and Seminary;	Taiwan
31	Vavuni LALJEGEAN	Indigenous Church Evangelist	Drakki Church	Taiwan
32	WANG Yu-En	Church Youth member	Tsao-Town Presbyterian Church in Taiwan	Taiwan
33	Yvonne LAU	Preacher	Basel Christian Church of Malaysia (BCCM)	Malaysia
34	Zhara ALEGRE	National President of Christian Youth Fellowship	United Church of Christ in the Philippines (UCCP)	Philippines

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1	Abraham TARO	International Student TnM (2nd year)	Yushan Theological College and Seminary	India
2	Abus TAKISVILAINAN	Clerk of PCT General Assembly	General Assembly of the Presbyterian Church in Taiwan	Taiwan
3	AKIYAMA Toru	General Secretary	United Church of Christ in Japan (UCCJ)	Japan
4	Albert J F LIN	Founding President	Research Association of National Peace-Security in Taiwan	Taiwan
5	Anna EVANS	Regional Coordinator for North Wales Cymorth Cristnogol (Christian Aid); clergy	Presbyterian Church of Wales (PCW)	Wales (British UK)
6	Athena PERALTA	Programme Executive for Economic and Ecological Justice	World Council of Churches (WCC)	Philippines
7	Avai NIAHOSA	the Chairperson of Committee	Promote Taiwan's Mother Tongues Committee	Taiwan
8	Ayun YUMIN	Church Pastor	Piyaway Church of PCT	Taiwan
9	Balázs ÓDOR	RCH Ecumenical Officer	Reformed Church in Hungary (RCH)	Hungary
10	Carys HUMPHREYS	PCT Administrative Assistant to GS	PCT Mission Partner (Presbyterian Church of Wales)	Wales (UK)
11	CHEN Chhong-Fat	Church Pastor	Dong-Shi Presbyterian Church in Taiwan	Taiwan
12	CHEN Chien-Shang	Committee member	PCT Hakka Mission Committee	Taiwan
13	CHENG Ming-Min (Nancy LIN)	Committee member; former WCC Central Committee Member	PCT Ecumenical Relations	Taiwan
14	CHHI Sin-Tit (Stephen HSU)	Vice Clerk of PCT General Assembly	General Assembly of the Presbyterian Church in Taiwan	Taiwan
15	CHHOA Beng-Hian (Michael TSAI)	Former TAIWAN Defense secretary	Taiwan UN Alliance	Taiwan
16	CHHOA Lam-Sin	Associate General Secretary	General Assembly Office of the Presbyterian Church in Taiwan	Taiwan

#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
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18	CHIU Kai-Li	Associate Professor	Taiwan Theological College and Seminary	Taiwan
19	CHIU Shu-Pin	Professor	Yu-Shan Theological College and Seminary	Taiwan
20	CHNG Hau-Sheng	Chairperson, former CWM Treasurer	PCT Evangelism Committee	Taiwan
21	Chris FERGUSON	TEF Co-Convener; WCRC General Secretary	World Communion of Reformed Churches (WCRC)	Canada
22	Collin COWAN	TEF Co-Convener; CWM General Secretary	Council for World Mission (CWM)	Jamaica
23	Dadaler LALIOWASA	Student ThM (1 <sup>st</sup> year); CWM Scholarship Student	Yushan Theological College and Seminary	Taiwan
24	Dario BAROLIN	Executive Secretary	Alliance of Presbyterian and Reformed Churches in Latin America (AIPRAL) (WCRC Latin American Council)	Argentina
25	Derek DUNCAN	Denominational Mission Agency Program Executive for East Asia and the Pacific	Global Ministries of the Christian Church (Disciples of Christ) in the USA and Canada United Church of Christ (USA)	USA
26	EIENG TJALJIMARAW	PCT Associate General Secretary	General Assembly Office of the Presbyterian Church in Taiwan	Taiwan
27	Emergencio PADILLO	Jurisdictional Area Bishop Middle Luzon Jurisdiction	United Church of Christ in the Philippines (UCCP)	Philippines
28	FUJIMORI Yoshi	Secretary for International Affairs,	Church of Christ in Japan (CCJ)	Japan
29	Fuyan SUDA	Committee on Ecumenical Relations Church Pastor	Ciwkangan Presbyterian Church in Taiwan	Taiwan
30	Glynis WILLIAMS	Associate Secretary for International Min- istries	Presbyterian Church in Canada (PCC)	Canada
31	Hamuel TEQUIS	Jurisdictional Area Bishop Southeast Min- danao Jurisdiction	United Church of Christ in the Philippines (UCCP)	Philippines
32	HAN Kyoung-Gyun	PCK Ecumenical Officer	Presbyterian Church of Korea (PCK)	Korea
33	Hans LUTZ	former Asia Secretary Mission 21; retired minister of religion	Mission 21	Switzerland
34	Huhum NAHAISULAN	Church Pastor	Bukiu Presbyterian Church in Taiwan	Taiwan
35	HyeRan KIM-CRAGG	Professor; Lydia Gruchy Chair of Pastoral Studies	St. Andrew's College, Saskatoon, Canada	Canada (Korea)
36	Ingrid Pi-Ting LIAO	Director	PCT Peace Foundation	Taiwan
37	Jerome BARIS	Jurisdictional Area Bishop East Visayas Jurisdiction	United Church of Christ in the Philippines (UCCP)	Philippines
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39	John McCALL	PCT Mission Partner; Spiritual Formation	PCT Mission Partner (Presbyterian Church USA)	USA



#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
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41	Julie SIM	Mission Secretary, East and South Asia	Council for World Mission (CWM)	Malaysia
42	KATO Makoto	Executive Secretary for Ecumenical Ministries	United Church of Christ in Japan (UCCJ)	Japan
43	Keith QUEBRAL	Chairperson, UCCP General Assembly	United Church of Christ in the Philippines (UCCP)	Philippines
44	KIM Dong-Chan	Church Pastor; former Moderator of Seoul-North Presbytery	Presbyterian Church in the Republic of Korea (PROK)	Korea
45	KIM Seung-Hee	Senior Pastor, Okayama Church	Korean Christian Church in Japan (KCCJ)	Korea
46	KIM Sun-Jae	General Secretary	National Christian Council in Japan (NCCJ)	Korea
47	LAI Yin-Ting	the Chairperson of Committee	PCT Youth Ministry Committee	Taiwan
48	LEE Jae-Cheon	General Secretary	Presbyterian Church in the Republic of Korea (PROK)	Korea
49	LEE Lai-Moi (Jessie)	Preacher; Abundant Grace Presbyterian Church	Presbyterian Church in Singapore (PCS)	Singapore
50	Levi BAUTISTA	Assistant General Secretary for United Nations and International Affairs; current President of CONGO	United Methodist Church (UMC) General Board of Church and Society	Philippines
51	LI Ka-Bin	PCT Programme Secretary	Senior Citizens Ministry Committee	Taiwan
52	LI Sin-Jin	PCT Programme Secretary	Youth and Students Campus Ministry Committees	Taiwan
53	LI U-Peng	Assistant Researcher	PCT Research and Development Centre	Taiwan
54	LIAN Chin-Siong	Programme Secretary	PCT Ecumenical Relations Committee	Taiwan
55	LIM Beng-Chu (Natalie LIN)	Committee member	PCT Ecumenical Relations Committee	Taiwan
56	LIM Choon-Shik	Mission Co-worker; Regional Liaison for East Asia	Presbyterian Church (USA)	USA (Korea)
57	LIM Oan-Jiu (LIN Wan-Jou)	Administrative Assistant	PCT Ecumenical Relations Committee	Taiwan
58	LIN Shih-Chieh	the Chairperson of Committee	PCT Church and Society Committee	Taiwan
59	Linda PATTON-COWIE	PCC Church Pastor; Convener, Healing and Reconciliation Advisory Committee	Presbyterian Church in Canada (PCC)	Canada
60	Ljegean TUDALIMAW	Presbytery General Secretary	Taiwan Presbytery	Taiwan
61	LO Kong-Hi	Professor	Tainan Theological College and Seminary	Taiwan
62	LOA Kim-Kun	Evangelist local congregation	Park Presbyterian Church in Taiwan	Taiwan
63	LOO Khe-Beng	Supervisor	PCT Archives	Taiwan
64	Louise GAMBLE	PCT Mission Partner; Archives	Presbyterian Church in Canada	Canada
65	LYIM Hong-Tiong	General Secretary	General Assembly Office of the Presbyterian Church in Taiwan	Taiwan
66	Maureen LOSTE	Social Development Worker; Coordinator	SANDIWA National Network of Advocates for Minority Rights	Philippines

#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
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68	NA Ji-Sung	Mission Co-Worker with UCCPhilippines	Presbyterian Church in the Republic of Korea (PROK)	Korea
69	NA Siok-Pin	Committee member	PCT Women's Ministry Committee	Taiwan
70	Namoh ISING	Committee member	PCT Church History Committee	Taiwan
71	Necia MONTES	WSCF General Secretary	World Student Christian Federation (WSCF)	Philippines
72	NG Him-I (Cindy HUANG)	Evangelist local congregation; CCA Executive Committee Member	Lanya Presbyterian Church in Taiwan	Taiwan
73	NG Pek-Ho (HUANG Po-Ho)	Vice President and Professor	Chang Jung Christian University	Taiwan
74	Omi WILANG	PCT Programme Secretary	Indigenous Ministry Committee (Church and Society)	Taiwan
75	ONG Bi-Su	Evangelist	Tainan Theological College and Seminary	Taiwan
76	Palri	Presbytery General Secretary	Drekap Presbytery of PCT	Taiwan
77	Paqeliras	the Chairperson of Committee	PCT Senior Citizens Ministry Committee	Taiwan
78	PARK Sungkook	Executive Secretary for Partnership & Ecumenical Relations	Presbyterian Church in the Republic of Korea (PROK)	Korea
79	Patti TALBOT	Program Staff; Team Leader, Global Partnership Program/North East Asia Partnership	United Church of Canada/L'Église Unie du Canada (UCC)	Canada
80	Paul TCHE	General Secretary	Disciples Ecumenical Consultative Council (DECC)	USA (Korea)
81	Phil KING	Global Mission Coordinator	Presbyterian Church of Aotearoa New Zealand (PCANZ)	Aotearoa New Zealand
82	Philip MATHEW	Journalist; Editor	Asia Pacific Ecumenical News (APEC)	India
83	Pima TANHSIKEIAN	Student ThM (2nd year); CWM Scholarship Student	Yushan Theological College and Seminary	Taiwan
84	PNG Lam-Teng	President	Taiwan Church Press	Taiwan
85	Pusin TALI	President	Yu-Shan Theological College & Seminary	Taiwan
86	Ramos SIMANSUNTAK	International Student ThM (2nd year)	Yushan Theological College and Seminary	Indonesia
87	Rannieh MERCADO	Executive Secretary for Administration and Program	United Church of Christ in the Philippines (UCCP)	Philippine
88	Reuel MARIQZA	Bishop; immediate former UCCP General Secretary; CCA Executive Committee Member	United Church of Christ in the Philippines (UCCP)	Philippines
89	Roderick HEWITT	Professor in Systematic Theology	New College, The University of Edinburgh (visiting Fellow); University of Kwa Zulu Natal, South Africa	British UK (Jamaica)
90	Romulo CALVO	active lay ecumenical leader involved in justice, peace and human rights ministry	United Church of Christ in the Philippines (UCCP)	Philippines

#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
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92	Sangas YUMIN	Church Pastor	Mabatuan Presbyterian Church in Taiwan	Taiwan
93	SI Sui-Hun (Joyce SHIH)	former PCT Ecumenical Relations Assistant (retired)	Gikong Presbyterian Church in Taiwan	Taiwan
94	SIH Pek-Chan (HSIEH Pao-Tsan)	Moderator of PCT General Assembly	General Assembly of the Presbyterian Church in Taiwan	Taiwan
95	Sudu TADA	Programme Secretary	PCT Indigenous Ministry Committee	Taiwan
96	Sunita SUNA	WSCF Regional Executive for Asia Pacific	World Student Christian Federation Asia Pacific (WSCF-AP)	India
97	TAKAI-HELLER Yuki	PCT Mission Partner; Professor of Theology	PCT Mission Partner (United Church of Christ in Japan)	Japan
98	TAN Hau-Hian (Steven CHEN)	Chief Executive Officer	Research Association of National Peace-Security in Taiwan	Taiwan
99	TAN I-Teng (Rachel CHEN)	Administrative Assistant	PCT Information Center	Taiwan
100	TAN Kian-Gak (CHEN Jiahn-Yueh)	Vice Moderator of PCT General Assembly	General Assembly of the Presbyterian Church in Taiwan	Taiwan
101	TAN Tek-In	PCT Programme Secretary	Evangelism Committee	Taiwan
102	Thomas FRENZ	Doctoral Student; Pastor	Evangelical Lutheran Church in Bavaria	Germany
103	Tim RICHARDS	URC Church Pastor	United Reformed Church (URC)	England (British UK)
104	TIN Giong-Un (CHENG Yang-En)	Professor, WCC Central Committee Member	Taiwan Theological College and Seminary;	Taiwan
105	TINN Kok-Tiong (Simon CHEN)	Church Pastor	Taipei Justice Action Church	Taiwan
106	Tjanubak LJALJEJEAN (CHIANG Chi-Kang)	Interpreter, Church Evangelist	Drakki Presbyterian Church in Taiwan	Taiwan
107	Utux LBAK	the Chairperson of Committee	PCT Indigenous Ministry Committee	Taiwan
108	Vavauni KADRESENGAN	Student ThM (1st year); CWM Scholarship Student	Yushan Theological College and Seminary	Taiwan
109	VUN Soon-Chong	BCCM President	Basel Christian Church of Malaysia (BCCM)	Malaysia
110	VUN, TAN Poh-Seong	Homemaker; lay member	Basel Christian Church of Malaysia (BCCM)	Malaysia
111	WANG Shun-Chi	TEF-Task Force Consultant; former/retired National Ministries Division PC(USA)	World Alliance of Taiwanese Christian Churches (WATCC)	USA (Taiwan)
112	Watan RAKIS	Church Pastor	Marepa Church of PCT	Taiwan
113	Wati LONGCHAR	PCT Mission Partner; Professor of Theology	Council of Baptist Churches North East India	India

#	NAME	POSITION	AFFILIATED CHURCH/ORGANIZATION (for Identification Purposes)	COUNTRY
114	WONG Chong-Leong (James WONG)	Bishop; clergy	Basel Christian Church of Malaysia (BCCM)	Malaysia
115	WONG Ka-Fai	Director, Pastoral Programme; Chaplain; Divinity School of Chung Chi College, CUHK	Hong Kong Council of the Church of Christ in China (HKCCCC); Hong Kong Christian Council (HKCC)	Hong Kong SAR
116	WONG, CHUNG Kon-Thai	Homemaker; lay member	Basel Christian Church of Malaysia (BCCM)	Malaysia
117	Yabu EYO	Presbytery General Secretary	Tayal Presbytery (Church and Society)	Taiwan
118	YI Kiho	Professor; Executive Director, Centre for Peace and Public Integrity	King Jeongjo College of Liberal Art, Hanshin University	Korea
119	Yohani ISQAQAVUT	retired Teacher; former ROC Ambassador	Yushan Theological College and Seminary	Taiwan

GENERAL ASSEMBLY OFFICE OF THE PRESBYTERIAN CHURCH IN TAIWAN (PCT)			
#	SUPPORT STAFF	POSITION	COUNTRY
1	Amity ZHANG	Interpreter	Taiwan
2	Asun KOWSANG	Hakka Mission Assistant	Taiwan
3	CHAO Li-Chen	Research and Development Assistant	Taiwan
4	CHHI Chu-Chung	General Affairs Team Leader	Taiwan
5	CHHOA Beng-Kiat	Women's Ministry Assistant	Taiwan
6	Iwan HOSI	Indigenous Ministry Assistant	Taiwan
7	Iyu LEKAL	Secretary	Taiwan
8	KAN Chi-Tiong	General Affairs Assistant	Taiwan
9	KHO Kiat-Beng (Jimmy)	HR Specialist	Taiwan
10	LAI Tet-Chhin	PCT Programme Secretary, Hakka Mission Committee	Taiwan
11	LAN Yu-Ching (Emma)	Youth Ministry Assistant	Taiwan
12	LI Beng-Eng	Accountant	Taiwan
13	LIAN Siang-Bi	PCT Programme Secretary, Women's Ministry Committee	Taiwan
14	LIM Ka-Cheng (Olivia)	Secretary	Taiwan
15	LU Yueh-Wen	Interpreter	Taiwan
16	ONG Su-Teng (Tina WANG)	Finance Team Leader	Taiwan

17	PAN Hong-Yu	Interpreter	Taiwan
18	Panay KACAW	Indigenous Ministry Assistant	Taiwan
19	PEH Tiat-Hong	PCT Director, Finance Committee and Management	Taiwan
20	SI Chun-Ho	IT Centre Engineer	Taiwan
21	SIAU Keng-Chong	IT Centre Engineer	Taiwan
22	SIM Bi-Siu	Senior Citizen's Ministry Assistant	Taiwan
23	TAN Gi-Beng	Associate General Secretary	Taiwan
24	TINN Eng-Ji	Director, Research and Development Centre	Taiwan
25	TSAI Yun-Chien	Secretary	Taiwan



## Listening and Discernment Group Notes of the whole Meeting

### Notes of Session One, Worship

Collin Cowan named the following faults and distortions of empire (without suggesting that this list is complete): gender injustice; manipulating the legal system, to favour the powerful; claiming control of social and political values, and telling faith to be neutral; thus dividing people of faith so that unified witness for justice is hard to sustain. He spoke of 'walking with Jesus for justice and peace' by confronting all of the above, as Jesus did.

Constructive appropriation of this followed in Session Five.

### Notes of Session Two, Expectations of Partner Churches

A few particular points:

#### **Kato Makoto UCCJ**

Japan once occupied Taiwan. UCCJ United Protestant Churches sent missionaries to Taiwan.

Consultation between PCT and UCCJ 1984 a) confessed sins committed to Taiwan and PCT moderator announced forgiveness of past sins. B) Solidarity in suffering projects.

UCCJ now spoke of learning and bonding as its aims for this meeting of the Forum.

#### **Rev Wong Kai-Fai: HKCCC**

50 years of partnership: common concerns include life education/creation care, gender care, gender justice and making inclusive church. An emphasis on practice is a feature of church life and outlook in this part of Asia. Church life is seen in terms of context – ethnic, political, regional.

#### **Lee Jae-Cheon PROK**

Jesus meets us in moving from Chaos to Kairos. Chaos comes from the neo-empire world

Walking with Jesus for justice and peace is counter imperial: Need peaceful co-existence...this requires withdrawal of imperial forces

#### **Bishop Melzar Labuntog (UCCP)**

Union of 5 churches. A product of partnership ... the very being of the church. Partnership involves valuing one another, leaving none behind, repentance of complicity in injustice, openness to stories of suffering and hope, restoration of individuals to full humanhood. Partnership requires building on mutual trust, and rejecting injustices.

It is surely possible to synthesise these four contributions; they tune quite well with one another.

### Notes of Session Three, from Youth meeting

#### TAIWAN INDIGENOUS PEOPLE'S TRANSITIONAL JUSTICE

Three proposals



### 1) Forum for indigenous people of Taiwan

- Church should be the organizer
- Open up for all racial groups

Themes:

- How can we protect our language?
- How can we help indigenous people of Taiwan get good jobs?
- How can we combine our faith and culture together?
- How can the government or church address this issue?

### 2) Write down our own stories, and speak out

- Everyone has their own story
- Dealing with stereotype
- Improve their self-esteem
- How can we help the future generation to face this problem?
- How can we encourage people who are scared of speaking up against their stereotype?

### 3) Need a platform to know who we are

- Indigenous activities will start to make people think about their identity.
- Make sure organizers reach the students and not expect them to come to them.
- The church can be the voice of the indigenous people to the government
- Indigenous people also can be an example to encourage the youth.
- “Sometimes we shouldn’t chase other role models, like president or teachers  
– we should be our own role models sometimes and be proud of who we are.”


### TRANSITIONAL JUSTICE OF WHITE TERROR ERA & 228

- We hope that every country could have real transitional **justice** – that the society could have **love and peace** in both political and religious aspect.
- We hope that we find out the true stories and tell those stories from generation to generation
- We hope **the truth** can be **revealed** and the sufferings can be **healed**.
- We hope that every country will be an **agent for reconciliation (SAT)** between different ethnic groups.
- **We believe that every country should have the consciousness** of caring for those who are lost and abandoned by the majority.
- **Let us be the one who shares and be the one that cares —for the weak and the needy in days of despair.**

### Notes of Session Four on Indigenous Peoples

Indigenous people are the first settlers who gave names to their mountains, rivers and animals. The name givers are indigenous people.

All the presenters spoke of the colonization of indigenous territory, culture and language. It was identified that colonization refers to both the formal and informal methods (behaviors, ideologies, institutions, policies,



and economics) that maintain the subjugation of or exploitation of indigenous peoples, lands, and resources. It is an aggressive, forced, violent activity. It attacked the territorial, cultural, spiritual, social, and political life of the people.

The first phase of colonizing process involves land or territory confiscation of others militarily or sometimes through diplomatic dialogue or treaty agreement. In many cases, colonized people are forcefully evicted; sometimes creating fear and tension to drive them away. In extreme case, the whole community is massacred to take over the land. The prime lands were the target and they have forcefully confiscated making indigenous people landless. With the loss of land which is the main source of their livelihood they live in abject poverty. Along with the loss of land, they have also lost their culture.

After disarming and controlling the colonized territory militarily, the second phase of colonization process is imposed which is called cultural and social colonization through acculturation and assimilation policies. The colonizer changed the name of the native villages, and even mountains and rivers. The people will not be allowed to identify by their indigenous names; but the colonizer will give a name. This process was strategically done in countries like Taiwan, New Zealand, Philippines and many countries. Second, the indigenous names, icons, symbols and cultural practices will be used by colonizer for undignified, demeaning purpose to inculcate feeling of lower self-esteem and negative image of their culture and wisdom to their colonized children. In some cases, people would be forced to change their religious beliefs, educational practices, economic system and political system.

All the presenters affirmed that Indigenous people spirituality gives more priority to protection of environment; and the survival future humanity depends on how we protect land and its resources. For them, the land is sacred and sustenance of life. The loss of land and the destruction of the indigenous people's environment is an affront to identities, the loss of spirituality and self-determining existence. If the land and its resources are not protected, the family, clan and village and the tribe's identity and culture too would be lost. The land is thus more than just a habitat or a political boundary; it is the basis of their social organization, economic system and cultural identification. The earth is sacred because God indwells in creation.

Some pointers: The voices were very clear that the continuing marginalization of indigenous people around the world are related to right to land. From their voices it is very clear that a crucial element missing in our search for justice and peace is the right to their land and its resources. Peace and justice is possible only in relation to protection of the land. Indigenous people affirm progress, development but without neglecting their land and cultural rights.

Issues further reflection: (1) Acknowledgement on the diversity of cultures as God's structure of creation. It is God who created all cultures whether minority or majority traditions and they are all beautiful and must be respected, protected and also nurtured. Not only the one dominant culture, but also the smallest indigenous community tradition is blessed by God. (2) When indigenous people's resist to protect their land, language and culture, the dominant society often see them as extremists, anti-national, anti-development, anti-people etc. They are arrested, intimidated, killed and suppressed. The churches, instead of discerning God's voice, have supported the dominant power. How do we empower the powerless in their search for justice and peace?

### **Notes of Session Five, Theological Reflection and Discernment**

Rev Dr Huang Po-Ho (PCT), Rev Patti Talbot (UCCanada) and Rev Dr Roderick Hewitt (UCJCI)





Talbot:

Jesus chose justice, mercy and love over law, empire and control. How can we make the same choices, what are the risks, and what prevents us taking these risks?

Hewitt:

In discipleship neutrality is not an option. Why then do we opt for compromise, and why is compromise so ingrained in church life and mission? What would be the cost of avoiding neutrality? Can we define communion as ‘there is no communion without justice’?

Hewitt:

Democracy has changed. It has been captured by information technology. Have these new aspects of the ways that influence and opinion now contribute in our society yet been properly included in the church agenda?

Hewitt:

‘Partnership is the very being of the Church.’ There is a hidden hand of empire working in the world, and partnership enables us to unmask this.

Huang:

How do we commit ourselves in wise ways? How do we read a sign of the times (recent election in Taiwan, for example)? How can TEF work with PCT for justice and peace in Taiwan in the context of a result like that? How does the election impact what we do here in TEF? Is the result a voice for transitional justice, or against present attempts to address it? There were also ten referenda. What do these results have to say? Land has been regarded and used as commodity, rather than in the context of relationship. We need to be wise, and sometimes selective, in deciding which justice issues to address immediately.

Discussion:

Neutrality often means that Christians are expected to see ourselves as individuals, each taking responsibility for our own life, but not acting in solidarity or alliance with people under pressure.

Does the high social status and wealth of pastors make it hard for Christians to act for justice?

Do we allow external forces (like the Pharisees in John 8) to set the question for us? Should we try to state and pose new questions ourselves?

Church leadership sometimes calls for skills of neutrality, especially in addressing church conflict, and practising skills and habits of this kind may actually deter us from taking stances for justice in matters of public hurt and controversy.

Church can create a safe space for people of different opinions to meet and hear one another. This can be difficult to achieve, but it is part of our calling.

Power is an issue. Powerful people often try to disempower those who seek justice. They use fear as a weapon, and discipleship will only make a real difference if it is costly.

In Taiwan election the key issue has been Chinese influence, and Taiwan’s relationship to this. Should TEF and PCT relate submissively to Chinese rule? It is not new (it happened on the Exodus) for material concerns



to push people towards the shelter of the world's great power. Is the Church a complaining people, or Moses?

Diversity is important in a democratic context. We need to learn to celebrate this. Minorities matter. We need a theology that affirms this.

Indigenous people in Myanmar have suffered severely over many years. Where is our engagement with the woes and injustices of that land?

### **Notes of Session 6, Contextual Bible study on Book of Job and White Terror Era**

Topic: Contextual Bible Study with the White Terror Era Testimonies by Cheng Yang-En

Methodology: Story of Job, White Terror witness accounts, small discussion groups on how to read the book of Job and reflections on the witness account.

How God works through the Jacob and Jabboks of history to make himself known to the world and back to himself. The point is to make the story of the Bible as our own story. The invitation is to read Job from the eyes of the victims of the White Terror Era.

7 stages of reading Job. First stage, test case of disinterest of religion. Job becoming the sinner, drawing parallel with Job's narrative to the White Terror victims where both were seen as sinners. This stage also highlighting the suffering of the innocent people. Second stage, solidarity of friends, monologue on suffering. Justice is associated with death. Third stage, how to speak of God in the midst of suffering. Fourth stage, broadening of theology and a new way of talking about God, critique of theology of retribution and injustice. Fifth, God is greater than any mortal, new theological notion on suffering and opening of one's heart. Job was gradually transformed by his own suffering. Stage six, God is the defender of those who suffer from injustice. God cannot be classified. Job received a long overdue vindication. Stage 7, anthropological view of creation was rejected, respect for freedom, God is committed to justice, defined the difference between freedom of God and freedom of human beings. Freedom of human beings includes capacity to do evil and limits God's justice in the world. Revealing the mystery of divine freedom and gratuitous love, a freedom that cannot be confined. Noting that Taiwan situation in stage 3 or 4, until justice is served.

Testimony 1 by Si Sui Hun (political prisoner)

1979 incident called the Koushung incident, clashes between anti Martial Law protesters and police forces, leaders were arrested. Significant incident in human rights struggle, PCT issued statement, government underestimated. Recounting her experience of imprisonment and PCT's witness, helping Shih Ming-Te escape the military's attempt to arrest. Rev. Kao and 9 other people were arrested, including herself, because of their high-profile resistance to the martial law. Interrogated and questioning about Shih Ming-Te hiding. Questioning was very detailed, suspecting that there must be someone feeding information. 3 months held in solitary confinement, 6 months of imprisonment. Strength and capacity of human endurance, what is politics, how to depend on God. Feel that was not alone, empathize with the pain and suffering of others. After coming out of prison, long period of adjustment, realization of faith, as part of the body of Christ. The PCT GC affirmed the Rev. Kao's involvement in the anti-martial law movement. International solidarity and messages encouraged PCT, and how Christian solidarity worldwide have immense impact in the church contribution in bringing democracy in Taiwan.



Testimony 2 Prof. Dr. Albert J. F. Lin

August 15, 1945, after Japan was defeated and left Formosa, followed by KMT's invasion, including the corruption. Shared stories of people killed, imprisoned during the White Terror era. Was blacklisted, fled to Canada in the 60s to escape harassment, organized students to be part of the Formosa League for Self Determination. The leader was imprisoned, students and churches mounted an international campaign to release the leader, ecumenical groups was involved, leader was released after 8 years of imprisonment. Narrated major international events where Formosa was marginalized and disallowed to talk about Formosa. Proposed new approach to advocating Taiwan's independence, three sets of tools of non-violent action, such as the URM, Third Party Neutral, OST. These new tools have potential for opening up organizing and advocacy for Taiwan's independence using non-violent means in a new way.

### **Notes of Session 7, Role of Women in the Pilgrimage of Justice and Peace**

(1) Rev.Dr. HyeRan Kim-Cragg, (2) Rev.Dr. CHIU Shu-Ping, (3) Ms. Athena Peralta

(1)Rev.Dr. HyeRan Kim-Cragg

#### **Option and Optic for Postcolonial Feminist Intersectionality: Lifting up Women's Roles in Pilgrimage of Justice and Peace**

1. A prophetic call to journey with the PCT has been going on for a long time and it is needed today more than ever. We are gathered here to respond to this call.
2. People who are suffering and resisting are included in the work of justice and peace which belongs to God. We are invited by God to accompany with them in this pilgrimage they must take. More than half of these people are women.
3. Women are often victims of various forms of violence and injustice which often caused by patriarchy. For this reason it is important to lift up women's role in this pilgrimage.
4. Whenever there is violence, we are called to end it. Justice is an obligatory act therefore this call is not an option but an obligation. Such call echoes with liberation theology in preference for the poor.
5. The notion of intersectionality is one of the important contributions to feminism. It asks how gender is connected with racism, capitalism, classism and environmental violence.
6. Women are often agents of resistance against violence and injustice. It means women are both victims and resisters. This is another reason we must lift up women's role in the PJP.
7. Two inspiring examples made by the women in Korean Peninsula were highlighted: (1) The Wednesday Demonstration; (2) Women cross DMZ in 2015.

(2)Rev.Dr. Chiu Shu-Ping

#### **Role of Women in Pilgrimage of Transitional Justice: A Women's Perspective from Theology and Culture**

1. In Dec. 2017, the Act on Promoting Transitional Justice was enacted in Taiwan. The historical background for the need of this Act was provided such as 228 massacre and White Terror Era under KMT regime.
2. Women's role is often neglected when transitional justice confronts social problem after state violence. Ironically false impression of gender neutrality is frequently constructed to exclude women from engaging in the process. Law and mechanism dealing with transitional justice are in the hands of men.
3. In White Terror Era women political prisoners are in small proportion compared with men and they are not important figures in political cases. Their stories did not attract much attention as their common figures are victims' wife, mother, sister or daughter.
4. Church in Taiwan must recognize the fact that transitional justice cannot be done by Christian Church alone. The whole society must work together hand in hand including cooperating with other religions.



(3)Ms. Athena Peralta

**Women Sowing the Seeds for Climate Justice and Building Economies of Life**

1. Due to a warming climate, devastating weather disturbances such as prolonged drought or 100-year floods (used to be rare) are more common.
2. In Busan Assembly advancing climate justice and building economies of life were identified as key pillars of the PJP.
3. The poor and women are affected the most by climate change. Women comprise 60-70% of the global poor. Women are in the forefront of the pilgrimage for climate and economic justice in their communities.
4. Women farmers who lost their livelihoods from natural disasters were often displaced in the cities. They became domestic workers or providers of sexual favors in order to survive.
5. Women in margins know the best about life-affirming and life-destroying. PJP calls us to listen to their voices.
6. Climate crisis is deeply rooted in unjust economy at the expense of people's and the planet's wellbeing.
7. Women farmers are planting seeds of hope by cultivating traditional, indigenous crops that are more resistant to pests and to floods ,but these also have less commercial value.
8. In many parts, women are engaged in political action to stop unjust social and economic systems. Women's movements are at the forefront of protecting creation and lives.

**Notes of Session 8, on Taiwan's International Status**

VICTOR HSU INPUT: Taiwan, An International Orphan

MAIN POINTS:

- 1.Taiwan's isolation (and marginalization) from the international community
- 2.China's bullying tactics

Taiwan's sovereignty and dignity are inviolable and must be safeguarded.  
To assert Taiwan's sovereignty and dignity in the International community.

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CCC asked WCC to apologize for Victor Hsu's characterising Taiwan as an international orphan.

United Nations barring Taiwanese from entering the UN (even as scholars and tourists).

"One China" policy being enforced.

1971 - China admitted to the UN; ROC was rejected.

China refused to attend the hearings on the Philippine claim of the Spratlys.

Exclusions:

Permanent Court of Arbitration (July 2016)

Interpol

Olympics: they can participate if they go as "Chinese Taipei".

International Civil Aviation Org (ICAO)

World Health Organization



## CHINESE BULLYING TACTICS/ INCIDENTS

- Constriction of movement in the aviation and in shipping

6 Assurances by the US - p. 130

### PCT'S HOPE

1. Share information, using all appropriate channels, about the aspirations of the Taiwanese people including their hopes to participate and contribute their expertise and soft power in the community of nations.
2. Share information with your own government officials about the recent developments that impact negatively on the security, dignity and sovereignty of the people of Taiwan and to advocate their support for the people of Taiwan.
3. Advocate with UN officials and NGOs that the people of Taiwan should be permitted to visit the UN, both as tourists and for international affairs.

“A small band of determined people can change the course of history”. – Mahatma Gandhi

Victor ended with the prayer that TEF join the PCT in being that determined small band to bring justice and peace to Taiwan, to the Asia Pacific and beyond.

### LEVI BAUTISTA'S RESPONSE

Security, dignity and sovereignty - sums up the challenge and opportunity that present itself in this gathering.

“Prophetic church caught between empires”

To walk in accompaniment with Taiwan is to assert our common humanity!!!

Issue: how to describe Taiwan in the narrative - “orphan”

Levi's suggestions: To sum it up :

1. Address a variety of thematic concerns to form the corpus of your international affairs.
2. Establish widespread geographical international relations to form the terrain where you pursue your thematic concerns.
3. Undergird your ecumenical affairs and ecumenical relations with a robust regimen of national, regional, international agreements, statements, and arrangements that help prefigure and define what self-determination would look like.

Expansion of Levi's points:

1. Address a variety of thematic concerns to form the corpus of your international affairs.
  - Thematic concerns will connect you(us) to other peoples of the world, to other NGOs, civil society formations, and other critical social movements addressing the same themes (human rights, environmental rights, indigenous people's rights, migrants rights, women's rights and others).
  - For TEF: Necessarily, this would mean also the ability to name and link with these groups and formations.

- Issue: How the longing to belong to belong the international community can be stymied by local politics
- Pushing UN to be a forum for the cooperation and collaboration of all peoples, and just of nation-states. ("We, the people" vs. "We, the nation-states"; peoples vs. States)

2. Establish widespread geographical international relations to form the terrain where you pursue your thematic concerns.

- International affairs are thematic; international relations are geographic.
- Challenge: how to establish geographic alliances to address the many thematic concerns we have on the ecumenical plate.
- TEF as an example of a geographic relation that brings us to address common thematic themes.
- Other configurations are: bilateral, ecclesial and ecumenical groupings

3. Undergird your ecumenical affairs and ecumenical relations with a robust regimen of national, regional, international agreements, statements, and arrangements that help prefigure and define what self-determination would look like.

- Issue of solidarity
- Examples of Tozanso process for the Korean peninsula, or El Escorial for sharing of ecumenical resources. (These may be likened to treaties and conventions – but agreed upon not by nation states but under the auspices of international ecumenical affairs and relations).
- Never under-estimate the power of the ecumenical international relations/affairs; Power of the good offices of ecumenical relations
- Increasing forms of the solidarity to obviate the political/diplomatic shunning and isolation
- Appealing to the indigeneity of Taiwan – delinking it from the issue of sovereignty and nation-states framework.

Signposts for TEF:

1. How to create and articulate a new narrative from which we project and/or reframe the concern, issue and plight of Taiwan.

- a) a parallel narrative/new to the statist perspective
- b) a re-narrativization and re-articulation of the story and struggle for self-determination

2. How to increase the forms and levels of solidarity to obviate/to rise above the impasse on the political/diplomatic shunning of Taiwan

3. How to multiply the opportunities to create alternative platforms in addressing the isolation of Taiwan

OPEN FORUM:

1. Taiwanese Activist held in China - what action can we take? Petition.

### Notes of Session 9, Group work and theological reflection

Initial session:

Huang:

two issues, first on White Terror Era, what is the purpose of transitional justice? Reflecting on the spiritual struggle of the victims by rereading book of Job? or liberating believers and faith communities from their



narrow understanding of God? Or struggle for historical justice and bring about transformation?

On role of woman:

Talbot:

rereading of Job and testimonies of WTE victims, women's role, adding delayed realization of justice... also hearing about URM, women crossing DMZ, all are very overwhelming. Reminds me of the cry "aluta continua" ... in the struggle there will be light and meaning...

Also, biblical concept of Shalom... coming together of right relations and just peace... integrity of new vision... shows new ways forwards...

Of all the forums that I participated, like KEF, would include the following elements: debates, shared prayers, shared communities, singing and dancing...

Hewitt:

Reflecting on the Bible study, what would Job be reread from the perspective of victims if he had not left us with these stories... Also reminding me of the healing of memories...

The important focus on identity (Taiwanese struggles over issue of identity)... identity should never be prescribed... never let others define us... in the indigenous worldview, identity is significant... no empire can win a people who knows who they are...

Fantastic sharing from our sisters... how does ecclesia community fight the toxic environment of masculinity... bad model of leadership... Intersectionality is also very important... what will the economy of life look like ...

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Second session, group reports:

Group 1, Taiwan's international status, TEF needs partnership and solidarity, we should first look to the objective of Taiwan... working through issues of justice, women and gender justice.

While PCT was victimised and isolated... what solidarity can we offer?


Group 2, fruitful discussion on international status of Taiwan: quite a debate... question on where can we find collective narration or identity... does indigenous people have an idea of nation? Is there a clear common goal among the people? In the formation of identity, is there voice of the indigenous people? How to craft a new story of Taiwan from its indigeneity, or develop two sets of discourse... one on statehood, the other from peoplehood and nationhood.

Group 3, we have a long and committed partnership with PCT... now filled with contents and doing more with PCT... dealing with different yet similar past experiences... hopefully to share the journey and mutual understanding...

Group 4, cover a lot of things, the leading theme is the nature of justice, needs to be holistic... needs to be connected... needs to be marked by peace... peace is the means to pursue justice and a by-product of living out justice... justice is a journey... justice needs to be personal commitment... justice is forward-looking, always involved with stuff I need to do.

Second theme, situation of Taiwan... the sharing about Taiwan was quite informative...

Group 5, Taiwan's identity and status... official history of Taiwan began 400 years ago... yet indigenous



had lived here thousands of years longer ... indigenous people are the mother of Taiwan...

Group 6, Taiwan's status facing superpowers... small nation was put in the nexus of superpowers... language as an important part of identity... self-sufficient economy also matters... how can faith community become the voice of the people...

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Third session:

Huang:

focus on the situation of Taiwan... Levi's proposal of nationhood as peoplehood, not statehood... In addition, the institutional ecumenism also been critiqued...

The proposal was made... the concept of "orphan" is quite biblical, may be can engage in further studies... Taiwan is confronting a new form of Apartheid...

Hewitt:

seeking the signposts points to interconnectedness of Taiwan issue with other constituencies in the world... and relates to wider imperial systems and forces...

As faith communities... are we mimicking the national position? Are we believers in the Taiwanese cause... there is no neutrality...

How to connect Taiwanese struggles with our own contexts and situations... citing Paul, II Cor. 4.1-12. We will put out resistance to all forms of injustice in demonic forms...

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### Notes of Session Ten on Imperial Power in North-East Asia

Contextual bible study: Unmask empires by Rev. Dario Barolin

Theological task and goal

Theological task of unmasking imperial discourse as an essential task of theology to resist  
Definition of empire

The coming together of economic , cultural , political, military power, massive media that constitutes a system of domination

Constant imperial forces to shape the mind of conquered people

Babylonian imperial propaganda based upon the Babylonian epic of creation

Babylon was a city created by the minor Gods as a tribute to Marduk

The tower of Babel


The Babel's narrative of Genesis 11:1-9 is part of texts communicated to dispute the religious justification of Babylonian empire.

This narrative unmasks the religious imagery of Babel as home of the greats Gods

Unhappy connection between Babel and Pentecost

Genesis does not tell us about the origin of different languages.





The Babel Tower from Genesis 11:1-9

1-2 The expression 'speak the same language' meaning that the group share and understand another's opinion

3-4 the construction of Ziggurat symbolizes multiple power, economic, military, political power  
Motivation of building Babylon

5-8 Yhwh destroys the imperial empire

Reason: Humanity reached the knowledge and Yhwh prevents them to reach immortality by confusing their communication.

9 where is there?

Lo Kong-Hi

A Taiwanese Critical Perspective on the Primordialistic Nationalism in the PRC's Official

Taiwan is part of China? Same language with China

Handling Taiwanese people with same language

1 put all the people together

How the leader of China persuade the people in China using the word parents

4 steps to China people

1 respecting parents

2 histories of ancestors

How to connect our ancestors with Chinese ancestors?

3 using ancestors as a commanding engine by Chinese leader

4 intention of using ancestors

Checking imperialism based of a map of previous empire

Conclusion

Never allow anyone to denationalize others in terms of the ancestors

By Yi Kiho

1 Colonization by mindset

2 imperial weapons

Military base

China Confucius Institute

Economy Hegemony by China especially in Asia

Between IMF and AIIB

State as empire

National security first


Solidarity for network

By Yuki-Takai-Heller

Japanese historical view of imperialism

1 language as powerful tool for imperialism

2 Japanese method of using language



3 language as a diving tool

4 Japan and her Emperor system

Japan maybe the first nation in East Asia to have westernized but remained nationalistic in the core.

5 Japan controlled by the Emperor System from the late nineteen century to the end of the World War second. And this system was the reason of the persecution of Asian people.

6 Even today, some politicians want to bring our nation back to the Emperor System before

A Response to Rev. Dr. Dario Barolin by Bishop Reuel Norman O. Marigza

1 The Philippines had been colonized by Spain and the United States of America

And invaded by Japan during Second World War.

2 Often the empires took the best in the land and educated them in their ways just as happened to Daniel and his friends. The same thing happened in the Philippines.

3 We call it elite democracy. The rule of the elite, by the elite, for the elite.

4 People in Philippines formed communities of resistance and have produced numbers of martyrs.

5 The UCCP and the Philippine churches had given to the wider church community and its own people martyrs who would rather die than succumb to the enticement or threats of the Empire.

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## Notes of Session Eleven on Broadening Ecumenism as Solidarity for Justice and Peace in Taiwan and Beyond

### Fr Jiji Alakkalam JOSEPH

In considering of justice and peace, the dimension of **relationship** – right relationship – is key in the Bible. Peace is spoken of in the Bible as a result of righteousness. Thus it is appropriate that promoting “just peace” is central for the ecumenical family.

*How can we broaden ecumenism as solidarity for justice and peace?*

To do so, we must also look inwards, within the church itself. Because we are not well positioned for solidarity. Our solidarity is limited because of our disunity. The church – as the very body of Christ – remains divided. A fragmented church cannot be an effective agent for justice and peace in the world.

The relational dimension of justice and peace must become a living reality in Taiwan as it must globally.

### Rev. Sudu Tada

The Land is our mother, Cultivate our Life

Learning the worldview of indigenous people involves understanding that the earth cannot be owned, but belongs to all, and its gifts should be equitably shared by all. Further, the community provides for the vulnerable, the widows and the orphans. “Simply put, the indigenous world view can help us move towards a better future and promote justice and peace in the world.”

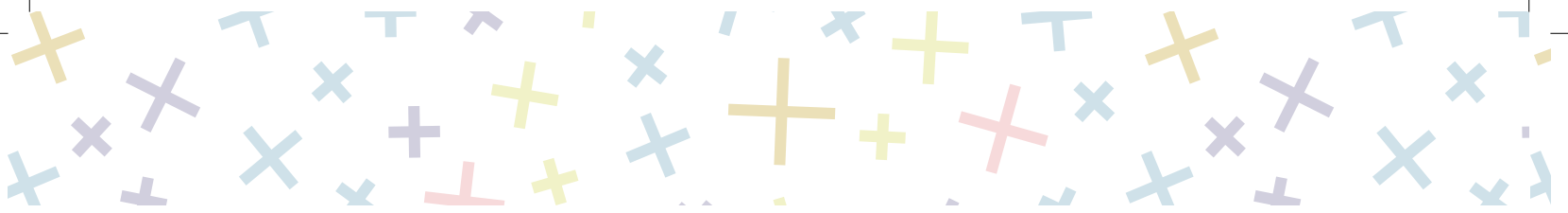
How should the church promote justice and peace?

1. Support efforts for de-ideologicalization and decolonization in Taiwan:

Transitional justice is the only way to achieve real justice and peace in Taiwan. The South African experience of moving away from apartheid provides a good model.

2. Support Taiwan’s participation in the activities of international and ecumenical NGOs: Taiwan urgently needs the solidarity and accompaniment of international friends and Taiwan looks for opportunities contribute globally. Taiwan wants to do its best and contribute to global justice.

### Rev Chris Ferguson – Response



The WCRC understands itself as a koinonia confessing a God of Life in a world that has “fallen among thieves”. In such a context, how do we unsettle our ecumenism? Ecumenism is about unity, yet we are divided.

From where does our ecumenical practice emerge? Ecumenical questions, when asked by the perspective of Indigenous Peoples, can give radically different answers than dominant perspectives. That is because the path being walked by Indigenous peoples is an unsettling, de-colonizing one that involves de-constructing ideology.

***Discussion – How do we move forward?***

We must speak of the future we seek, and provide an alternative ideology to Empire, alternatives to global market capitalism.

Consider the relationship between imperialism and ecumenism: is there an imperialism within global ecumenism? Within the WCC and CCA, does deference to China block discussion of Taiwan’s independence and inclusion? Certainly, global ecumenical bodies are enmeshed in structures in empire because they cannot be avoided.

Part of our quest is for a meaningful dialogue between faith and ideology, and we need to anchor it theologically.



**Listening and Discernment Group Name List:**

John Proctor (Moderator)

Roderick Hewitt

Ng Pek-Ho

Patti Talbot

Wati Longchar

Nancy Lin

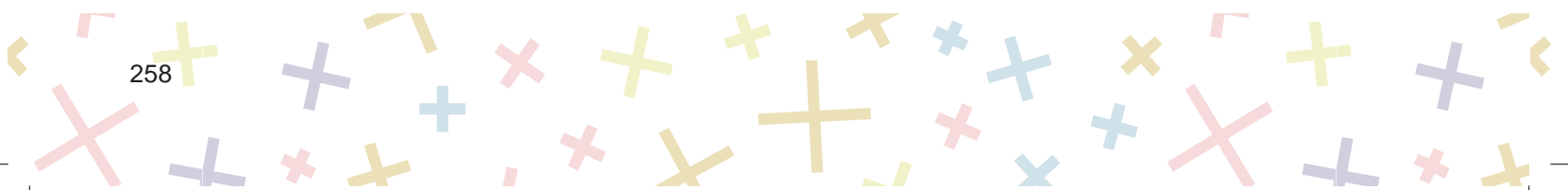
Cheng Yang-En

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## Taiwan Ecumenical Forum, 2018 Listening and Discernment Group Reflective report -- 30 November 2018

1. This short reflective paper is **not meant to stand alone**. It is accompanied by a summary of all the main sessions of this week's meeting, as a brief record of issues covered in presentation and discussion.
2. The present paper primarily **addresses the Steering Group**, to offer signposts, directions and questions as they plan the future work of TEF. If what we write here offers information and insight to member churches, that is a bonus. But our primary task is to help the Steering Group to steer.
3. We wish to **commend the PCT** for these commitments:
  - (i) justice. This commitment has often been very costly. We regard it with honour;
  - (ii) partnership. PCT takes seriously its place in the world church, it values and offers friendship, and it draws on the help of others in the face of serious problems;
  - (iii) unity. PCT's membership is diverse, including people from a wide variety of cultural backgrounds, and this diversity is itself a witness to the gospel;
  - (iv) resilience. Amid the manipulations and abuses of a series of powerful empires that have impacted upon and intruded into Taiwanese life, PCT has been faithful, and it remains resolute when new difficulties arise;
  - (v) candour. PCT has sought to be honest and truthful about its own life and that of its nation;
  - (vi) youth. PCT foregrounds the gifts and voices of young people, both affirming their present contributions and investing in their potential for the years ahead.
4. **The youth meeting** that preceded the TEF produced some excellent material. We include much of it in our summary and commend this work warmly to partner churches. Some of the points made there have also been taken up in what follows.
5. The meeting would have been strengthened if there had been more youth voices among the speakers, and **youth representation** in our Listening and Discernment Group.


### **We therefore ask the Steering Group ...**

- a) to ensure that youth are among the resource people and those sharing stories at future TEF meetings;
- b) to consider the inclusion of at least two young people in the Listening and Discernment Group at all future TEF meetings.

6. The Taiwan Ecumenical Forum exposes PCT to the insights of partner churches, and allows partner churches and agencies to learn from the experience of PCT. Much that we discussed has strong **parallels in many other national contexts** – the needs and rights of marginal communities, the pursuit of gender justice, the claims and impact of powerful empires, the task of truth and reconciliation.

### **We therefore ask the Steering Group ....**

to put fresh effort into informing partner churches of the work of the Forum and the situation of the PCT,



because other churches will have insight to gain and wisdom to share with the PCT around many of these issues.

**Specifically we think that the Steering Group should ....**

keep its communications strategy lively and fresh. In particular it may want to consult the PCT's young people about ways of sharing information that will reach widely and quickly among both younger members of partner churches and a broad cross-section of society.

7. We can neither avoid entirely nor interpret with authority and clarity the recent **election and referendum results** in Taiwan. Elections often both reflect and alter the character of a nation. Their impacts may emerge slowly but these can last a long time. So while these results themselves will surely not seem as immediate in three months' time, when the Steering Group meets, as they do now, we think that greater distance will itself bring some clearer perspective than we now have.

**Therefore we ask the Steering Group ....**

to reflect in February on any changes in the character and content of Taiwanese life that may emerge in the wake of the election, and to share information with partners if these changes seem likely to be long-term, particularly if they may impact on the quest for peace and justice within the local context.

**We think a particular concern may be ....**

that difficult elections and controversial referenda can unleash painful emotions and set people against one another in new and unexpected ways. The Steering Group should challenge and encourage the PCT to be a safe space, where diverse people are welcomed and can meet with confidence, candour and trust regardless of their differences.


**We further remind the Steering Group ...**

that the nature of democracy is changing, as media evolve. The PCT has significant insights and experiences with regard to the practice and understanding of democracy. What can be the participation of the church during and before the next elections to support truth and life-affirming democracy? How can the global ecumenical community accompany the PCT as it interprets the political landscape and shapes its continuing witness on public questions in Taiwan and the Asia Pacific region in the years ahead?

8. Some of the questions the meeting considered are intense and deep. For example, the issue of indigenous territory addresses (i) the integrity and fragility of creation, which indigenous people often understand better than others, (ii) the sanctity and stewardship of land, (iii) the way that Empire turns sanctity into commodity, (iv) the imperial habit of theft, especially of land, (v) the question of whether land really deserves to be owned communally rather than by individuals. Yet the PCT's **witness and advocacy around indigenous land rights** must also be practical: while commitment to justice ought to be constant and uncompromising, stating this commitment in the public square is sometimes also a matter of tone and timing.

**We therefore invite the Steering Group to consider ....**

- a) how the PCT can best sustain its commitment to justice around indigenous land rights and ownership in the context of changing government policies, and what alliances are possible with people from other churches, other faiths, NGOs, or political and campaigning groups. In particular, how can a wider



variety of voices from both within and beyond Taiwan be heard speaking for justice alongside the Indigenous peoples who have experienced minoritization, marginalization and dispossession of their lands?

- b) to convene an Indigenous Peoples gathering, similar to the Youth Gathering held one day prior to this TEF, in order for Indigenous participants to come together for sharing, mutual support and provision of leadership and direction for the TEF.

9. The issue of transitional justice also concerns the reality, memories and grievous impact of **governmental violence** – the horror of the 228 incident in 1947, and the harsh abuses of the White Terror era in the four decades of martial law that followed. Many victims are still alive. It is their right that the truth be told, stories be heard, facts reckoned with and that Taiwan acknowledge publicly this awful phase of its history.

**We therefore ask the Steering Group to consider ....**

how the PCT can best sustain its commitment to transitional justice for victims of government violence in past decades, and what alliances are likely to be possible and fruitful in pressing for progress.

10. The papers on gender and justice named some critical concerns and challenges that apply acutely across the globe. The identification of women as both victims and resisters of injustice claims a primary place for women's voices, leadership and action in the shaping of justice in every context. The close and constant intersection of three dimensions of justice – **gender justice, climate justice and economic justice** – must in turn be a constant challenge in shaping the church's wholistic witness.

**We therefore invite the Steering Group to consider ....**

how the Forum and the PCT may advocate for these three dimensions of justice, in ways that will consistently draw attention to their intersectionality, in Taiwan, in the Asia Pacific region and globally.

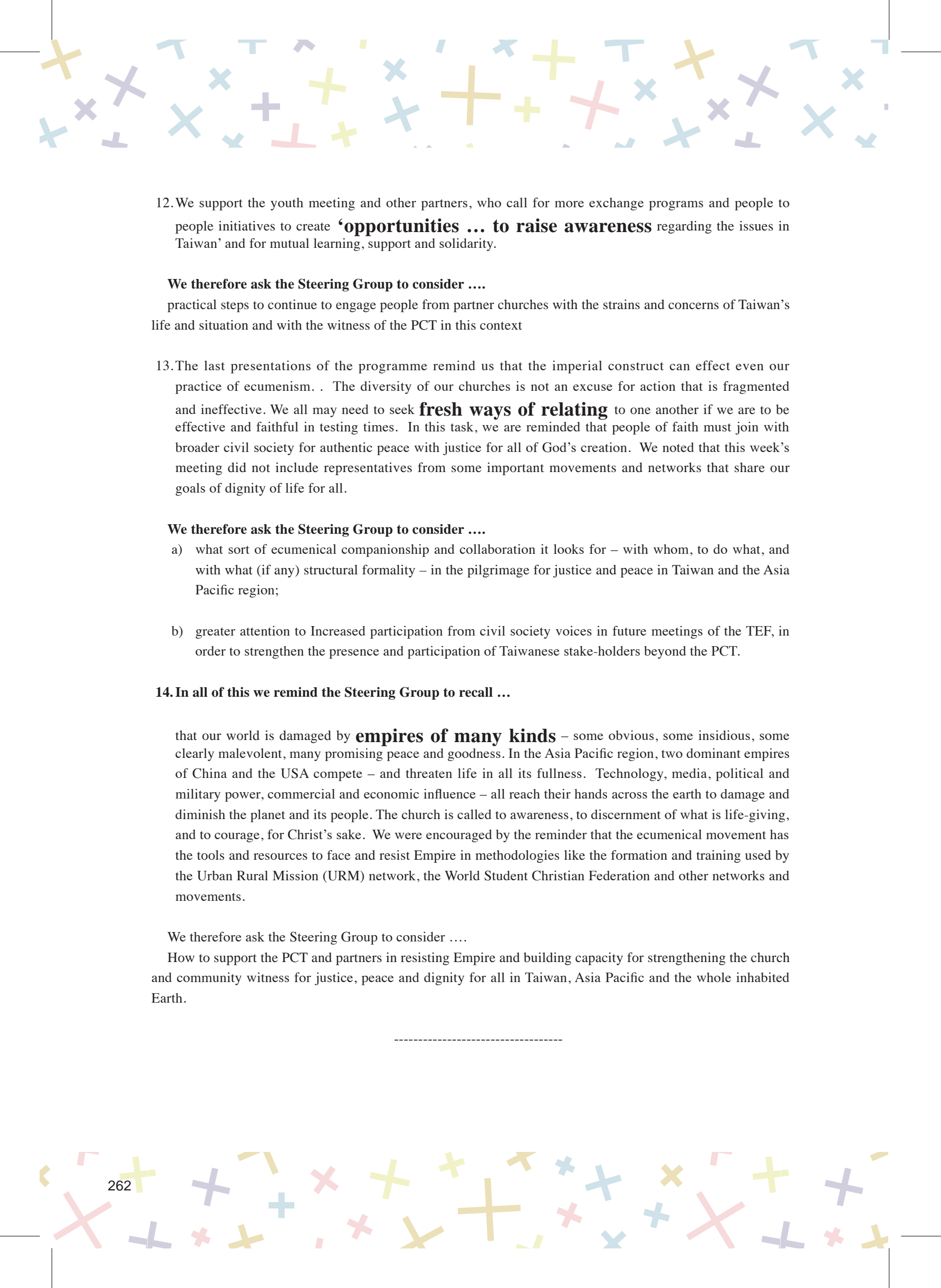
11. The meeting heard of Taiwan's present **sense of deepening isolation** and vulnerability, as China tries to choke and limit Taiwan's contact with other nations and international bodies. This issue is not well publicised, even in other countries of the Asia Pacific region. Indeed it is hard to sense this difficulty properly until one spends quality time with people in Taiwan. Yet PCT does want partner churches to share this concern.

**So we ask the Steering Group ....**

Are there fresh ways of sharing and addressing the concerns raised by Taiwan's deepening isolation?

**In particular we suggest that the Steering Group ....**

keep in mind in any future planning the three guidelines set out by Levi Bautista's alternative strategies for building alliances for international legitimacy: in international affairs, focus on common themes; in international relations, work in common spaces and platforms with neighbours; practice ecumenism in ways that help to prefigure and define what self-determination would look like, including the development of statements on issues of common concern. In this way, the focus of the Forum will be genuinely contextual, by addressing Taiwanese needs and concerns in relation to those of the broader Asia Pacific region.



12. We support the youth meeting and other partners, who call for more exchange programs and people to people initiatives to create **‘opportunities ... to raise awareness** regarding the issues in Taiwan’ and for mutual learning, support and solidarity.

**We therefore ask the Steering Group to consider ....**

practical steps to continue to engage people from partner churches with the strains and concerns of Taiwan’s life and situation and with the witness of the PCT in this context

13. The last presentations of the programme remind us that the imperial construct can effect even our practice of ecumenism. . The diversity of our churches is not an excuse for action that is fragmented and ineffective. We all may need to seek **fresh ways of relating** to one another if we are to be effective and faithful in testing times. In this task, we are reminded that people of faith must join with broader civil society for authentic peace with justice for all of God’s creation. We noted that this week’s meeting did not include representatives from some important movements and networks that share our goals of dignity of life for all.

**We therefore ask the Steering Group to consider ....**

- a) what sort of ecumenical companionship and collaboration it looks for – with whom, to do what, and with what (if any) structural formality – in the pilgrimage for justice and peace in Taiwan and the Asia Pacific region;
- b) greater attention to Increased participation from civil society voices in future meetings of the TEF, in order to strengthen the presence and participation of Taiwanese stake-holders beyond the PCT.

**14. In all of this we remind the Steering Group to recall ...**

that our world is damaged by **empires of many kinds** – some obvious, some insidious, some clearly malevolent, many promising peace and goodness. In the Asia Pacific region, two dominant empires of China and the USA compete – and threaten life in all its fullness. Technology, media, political and military power, commercial and economic influence – all reach their hands across the earth to damage and diminish the planet and its people. The church is called to awareness, to discernment of what is life-giving, and to courage, for Christ’s sake. We were encouraged by the reminder that the ecumenical movement has the tools and resources to face and resist Empire in methodologies like the formation and training used by the Urban Rural Mission (URM) network, the World Student Christian Federation and other networks and movements.

We therefore ask the Steering Group to consider ....

How to support the PCT and partners in resisting Empire and building capacity for strengthening the church and community witness for justice, peace and dignity for all in Taiwan, Asia Pacific and the whole inhabited Earth.