

Meeting Report for

第 2 回世界聖公会平和協議会

The 2nd Worldwide Anglican Peace Conference

제 2 회 세계성공회 평화협의회



오끼나와

沖繩

OKINAWA

16 – 22 April, 2013

TOWARD PEACE & RECONCILIATION IN EAST ASIA

동아시아의 평화와 화해를 향해서 東アジアの平和と和解に向けて

イザヤ書 2-4

主は国々の争いを裁き、多くの民を戒められる。彼らは剣を打ち直して鋤とし槍を打ち直して鎌とする。国は国に向かって剣を上げずもはや戦うことを学ばない。

Isaiah 2:4

He will judge between the nations, and will render verdicts for the benefit of many. "They will beat their swords into plowshares, and their spears into pruning hooks; nations will not raise swords against nations, and they will not learn warfare anymore.

이사야 2-4

그가 열방 사이에 판단하시며 많은 백성을 판결하시리니 무리가 그 칼을 쳐서 보습을 만들고 그 창을 쳐서 낫을 만들 것이며 이 나라와 저 나라가 다시는 칼을 들고 서로 치지 아니하며 다시는 전쟁을 연습지 아니하리라

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16th April, 2013 (tue)
Cathedral of St. Peter and St. Paul, Mihara

COMMUNIQUE OF THE 2ND WORLDWIDE ANGLICAN PEACE CONFERENCE

God, teach us to “seek peace and pursue it” (Psalm 34.14b)

*“God shall judge between the nations, and shall decide for many people;
and they shall beat their swords into plowshares, and their spears into pruning hooks;
nation shall not lift up sword against nation, neither shall they learn war anymore.” (Isaiah 2:4)*

THE TEXT

“Toward peace and reconciliation in East Asia” is the prayer and vision that brought into fellowship around 80 delegates from the Anglican/Episcopal Churches in Korea, Japan, the Philippines, Australia, Canada, the United States, the United Kingdom and Ireland for the 2nd Worldwide Anglican Peace Conference in Okinawa, Japan, from April 16-22 2013. This vision is based on the communique of the 1st Worldwide Anglican Peace Conference (TOPIK). It is also rooted in the Gospel of the Risen Christ when He appeared to His apostles and said “Peace be with you” (Jn. 20.19ff), sending them forth to follow His example and preach peace to those who are far off and to those who are near (Eph. 2:17). We have been inspired to live out our calling to “protect the life and dignity of all human beings” and of the Five Marks of Mission, especially our Christian task to “transform unjust structures of society” and to strive to preserve the “integrity of creation”.

THE CONTEXT

This Conference was convened jointly by the Nippon Sei Ko Kai, (NSKK) and the Anglican Church of Korea. In his sermon at the opening service, The Most Rev. Nathaniel Uematsu, Primate of the NSKK, reminded us that to sow the seeds of peace involves the painstaking effort of letting go of “our own rights ... and try[ing] to protect the rights of others, or those who lack even basic rights”. We were also encouraged by The Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church, who concluded her keynote address with the rallying words: “Peace and harmony in every part of the world depend on discovering our common humanity, our shared yearning for a meaningful place in this life, the hopes we have for our children and the world around us.” We were inspired as well by the message of The Most Rev. and Rt. Hon. Justin Welby, Archbishop of Canterbury, who underscored the urgency of peace in the Korean peninsula saying, “this Conference has come at the most needful time... May the initiatives you pursue contribute to the breaking down of enmities and to the establishment of a permanent peace on the Korean Peninsula.” He also conveyed solidarity with the NSKK as “you face the continuing anxiety of nuclear fallout and address the issues of nuclear power policies as well as questions around the military industry”.

We shared our stories. We heard the stories of the people of Okinawa and of the humanitarian assistance of TOPIK for the people of North Korea. We listened to the erudite thoughts of our resource speakers. What we heard and saw speaks of East Asia “groaning in travail” (Rom 8:22) hounded by the alarming threat of military escalation, the proliferation of destructive nuclear weapons, and the deadly effects of nuclear power generation. We noted the dangerous signs of our governments moving toward a war-footing. We fear that a possible revision of Japan's Peace Constitution would undermine stability in the region. We need only imagine the suffering of millions of people and the destruction of mother-earth to declare our unequivocal opposition to war as a means of resolving disputes. Never again to war! We are “not contending against flesh and blood, but against the principalities, powers, the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Eph. 6:12).

At the same time, we also heard stories of, and saw vibrant hopes for, peace and reconciliation in the region. We commend the Anglican Church of Korea and its ministry for the peaceful reunification of the Korean peninsula and humanitarian assistance to North Koreans in need. We commend the response of the NSKK to the needs of those suffering in the areas devastated by the great earthquake and tsunami. We highly value the joint witness of the two Anglican Churches in this ministry. We recognize the unwavering faith and unbending spirit of the people of Okinawa as they long for a just and lasting peace. We celebrate the solidarity of the provinces of the Anglican Communion and their partnerships in supporting those who suffer.


OUR CALL TO ACTION

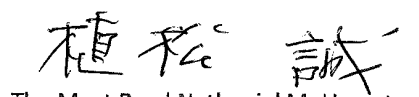
In Okinawa, our varied language and thought patterns only made us appreciate more profoundly our diversity in the Body of Christ and the gift of unity such diversity can bring. Thus, united in the name of Christ Our Peace, we urge the Anglican Communion:

1. To create an East-Asia Peace Network and strengthen the existing networks in the Communion to promote the sharing of stories of peace-making, information, and other resources for peace and reconciliation as we too hope to share the fuller details of this conference in the near future;
2. To continue support for, and to join in with, the initiative of the Anglican Church of Korea, "Towards Peace in Korea" (TOPIK), which is striving to promote dialogue with, and humanitarian assistance to, North Koreans;
3. To pray for, and walk in solidarity with, those whose voices are not heard due to structural marginalization and the "colonial" situation, especially the Okinawans, the people affected by the Great East Japan Earthquake and the meltdown of the nuclear power plants, the indigenous peoples of the Philippines and other countries;
4. To join our voices with the people of Okinawa in opposing the observance of April 28 (the day when Okinawa was formally cut off from the rest of Japan by the San Francisco Peace Treaty) as the day of "Japan's Independence", and in their quest for relief from the "inordinate burden" of the military bases on their island;
5. To continue holding conferences like this in the spirit of "bearing one another's burdens" (Gal. 6:2) and to ensure the participation of young people and women so that their voices can also be heard;
6. To engage in common action to oppose military expansion, stop the further development of nuclear weapons, prevent the heightening of tensions among states and promote the spirit of Article 9 of the Japanese Constitution, which denies the right of belligerency of the state; and,
7. To pray for all victims of wars, and to find ways to "turn swords into plowshares and spears into pruning hooks" in East Asia, elsewhere in the region, and the world.

The Most Revd. Paul Keun Sang Kim, Presiding Bishop of the Anglican Church of Korea, preached in the closing Eucharist, "A hard journey toward peace lies before us. Today, as we face this long and hard journey, Jesus is telling us, 'It is time to go.' Now we must respond." Bound by our common affection to one another, let us persevere in building communities of peace and justice and may the God of Peace grant us the grace to accomplish them. Amen.

Okinawa, Japan, April 22, 2013
Signed on behalf of the participants:


The Most Revd. Paul Keun Sang Kim
Co-Convenor
Primate of
The Anglican Church of KOREA


The Most Revd Nathaniel M. Uematsu
Co-Convenor
Primate of NSKK


Rt Revd Andrew Yoshimichi Ohata
President
Bishop of Tokyo, NSKK

《Message from the President of the Conference》

Welcome to Okinawa!

– For the realisation of peace and justice –

Chair of the Preparation Committee

Rt Revd Andrew Yoshimichi OHATA, Bishop of Tokyo Diocese



John the Baptist cried out to a world of turmoil and devastation. Perhaps, at first, it was only a small voice. We today, however, must also cry out to our world in the name of justice and peace. We have a duty to keep on crying out until we have established the peaceful society desired by God. We must never give up on this. Between today and 22nd April we will learn a lot. Let us also use this time to send out our message of peace to the world.

The first of these meetings was held in the Korean city of Paju in November 2007. The theme then was “The Peaceful Reunion of the Korean Peninsula”. The meeting was attended by clergy and laity from Korea and Japan as well as representatives from the Anglican Communion all over the world. We debated peace and the partition of the Korean Peninsula. We looked particularly at world peace and the Asian region. We strove to see the mission of the Christian Churches in all if this Finally, we resolved that, with the help of the churches of the Anglican Communion, we would continue to work for the peaceful reunification of the Koreas with even more fervour than before. In 2008, at the 57th General Synod of the NSKK, a resolution was passed that “declarations made at this Synod are hereby approved, and we will endeavour to work in co-operation with the Anglican Church in Korea, and other churches across the world, for reconciliation in Northeast Asia and in particular for the peaceful reunion of the Korean Peninsula.” This has been taken up at Provincial level, and we are working on practical measures that can be put into place.

The success of our first meeting aroused interest across the Anglican Communion when a report was given at the 2008 Lambeth Conference. All churches expressed concern about the peaceful reunification of the Korean Peninsula and Japan’s “Peace Constitution” and we were given assurances of their continuing co-operation and support

This time, here in Okinawa, we will learn about the problems of the US bases here and of nuclear power in Japan, and we will see how these relate to peace. Our world seems to be in chaos. Often, the predominant feeling is that there is nothing we can do about it. Many people, meanwhile, are completely indifferent to the pain and sadness in the world. I hope, therefore, that not only members of the Church in Korea and Japan, but those of you from all over the world, and in particular from Asia, will go on tell others of what you learn here. We have a duty to transmit to the world the voices of those who are trampled underfoot here on the land of Okinawa. We have a duty to remind people of the importance of abiding by Japan’s “Peace Constitution”. We need also to create a change of heart amongst those who trample on others in order to save themselves.

This week, we will hear some important things from Presiding Bishop Katharine Schori. We will learn much on our field trips to the US bases. Bishop Tani, former Bishop of Okinawa, will tell us about the bases and nuclear power. Rev. Naito from the Japan Evangelical Lutheran Church will talk to us about nuclear power and the way we live now.

These meetings may have begun as a basis for liaison and co-operation between the churches of Korea and Japan but I sincerely hope that our activities will spill out to Asian and the rest of the world.

《Message to the 2nd Worldwide Anglican Peace Conference》

The Most Reverend and Right Honourable Justin Welby
Archbishop of Canterbury



ARCHBISHOP
OF CANTERBURY

**Message to the 2nd Worldwide Anglican Peace Conference
on 16th-22nd April 2013 in Okinawa, Japan**

Take heart, it is I, do not be afraid” (Matthew 14.27)

The call of Jesus Christ unites us across nations, across oceans and across continents. I greet you all as you gather for the 2nd Worldwide Anglican Peace Conference in Okinawa.

I chose these words from St Matthew’s Gospel for the inauguration of my ministry as Archbishop in Canterbury Cathedral last month. They speak of the courage which is released when our societies seek to place themselves under the authority of God. We dream of becoming the fully human community which God wills for his children. Gathered together and with the release of such courage, this dream becomes possible.

Your gathering has come at the most needful time. We stand with you in solidarity with the people of Korea at this time of heightened tension. I applaud the commitment of the Anglican Communion to work with the Anglican Church of Korea in its dedicated mission towards peace in Korea. May the initiatives you pursue contribute to the breaking down of enmities and to the establishment of a permanent peace on the Korean Peninsula. Recent developments have shown how urgent this remains. I pray that the Lord may grant you the courage to keep faithful to this calling.

I send special greetings to all in Nippon Sei Ko Kai, so very mindful of the tragic events of the earthquake, tsunami and nuclear disaster which affected the lives so many people. We stand with you as you face the continuing anxiety of nuclear fallout and address the issues of nuclear power policies as well as questions around the military industry.

One of the great gifts of the Anglican Communion is our shared fellowship and calling cross national and ethnic boundaries. I give thanks for your coming together to seek peace and eagerly pursue it both within East Asia and as a witness to the wider world. I am delighted that my representative Bishop John Holbrook, Bishop of Brixworth in the Diocese of Peterborough, is able to be with you and I will look forward to hearing the outcomes of the conference.

May the Lord Almighty give you courage and his blessing of peace.

A handwritten signature in black ink that reads "Justin Welby".

The Most Reverend and Right Honourable Justin Welby
Archbishop of Canterbury

Friday 12 April 2013

Lambeth Palace, London SE1 7JU

《Information of the 2nd Worldwide Anglican Peace Conference, Okinawa, 2013》

- From the 1st Worldwide Anglican Peace Conference in Seoul To the 2nd Worldwide Anglican Peace Conference in Okinawa -

I . BACKGROUND

1. At the Anglican Consultative Council (ACC-13), June 16 to 28, 2005, a resolution was submitted by the Anglican Church of Korea and was adopted by the Council, which urged the Anglican Communion to take actions for the peaceful reunification of Korean peninsula. Bishop Makoto Uematsu expressed his support for the resolution on behalf of the Nippon Sei Ko Kai (Anglican Church of Japan), explaining that he felt responsible because Japanese invasions led to Korea's division. By this resolution, the issue of the peaceful reunification of Korean peninsula became the missionary task of the worldwide Anglican Communion.

2. The joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held in Tokyo on April 6, 2006, and the following was proposed by the Anglican Church of Korea.

- Project: A visit to DPRK by the representatives of the Anglican Communion in September 2006, followed by an international conference in Seoul, ROK, under the theme of "Peace in Northeast Asia".

- Purpose: To promote understanding among the leadership of the Anglican Communion of the situation of Korean Peninsula after the division in 1945, that the issue of reunification is integral to peace in Northeast Asia and that preparatory work is needed to set up missionary posts in view of the reunification.

- A request was made to the office of the Archbishop of Canterbury to visit DPRK. The Archbishop replied that he would send Bishop Robin Eames, the Anglican Primate of All Ireland and Archbishop of Armagh, as his special representative.

- A meeting was held with the leadership of the Korean Christian Federation (DPRK) on February 10, 2005, which agreed to welcome religious leaders from around the world.

- The visit to Pyongyang, DPRK, was planned as follows:

Date: September 23 - 26, 2006

Participants: The Anglican Church of Korea, the Nippon Sei Ko Kai, representatives from Anglican provinces

Objectives:

- (1) To hold a meeting with political leaders of DPRK to talk about peace
- (2) To initiate humanitarian assistance through Christians in DPRK
- (3) To visit churches in DPRK to have a mission consultation
- (4) To secure missionary posts in DPRK (estimated cost - 2 billion won)

- The international conference in Seoul

Theme: Peace in Northeast Asia and the Reunification of Korean Peninsula

The number of participants: 250 (140 from ROK, 90 from other countries)

Estimated Cost: 310,000,000 won

- The visit and the conference were cancelled due to the launch of long-range missiles by DPRK. The

Anglican Church of Korea decided to re-schedule the programs in view of the development of the situation.

3. The First Worldwide Anglican Peace Conference, aka TOPIK (Towards Peace in Korea), was held from November 14 to 20, 2007, under the sponsorship of the Anglican Church of Korea. 41 representatives from 17 Anglican provinces including ROK and Japan and about 100 priests and laypersons of the Anglican Church of Korea participated in the conference. The delegates visited Mount Kumgang, a special sightseeing area of DPRK, and provided aids to flood victims as part of the humanitarian assistance by the Anglican Communion. Then, they moved on to Paju near Seoul in ROK to hold the Peace Conference. The delegates learnt of the historical background and the current situation of Korean Peninsula and also of conflicts in various other countries, and shared perspectives and hopes towards peace. On the final day, the conference was concluded with the adoption of a statement (attached as a separate document).

4. The joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held in Tokyo on April 7, 2008, where the following was reported and discussed.

- In view of the Lambeth Conference 2008, Reunification Committee was set up at the Anglican Church of Korea, which implemented the following:

- (1) To organize discussion groups
- (2) To provide humanitarian assistance (food for children of DPRK)
- (3) To organize peace education programs (visit to Mount Kumgang and Kaesong Industrial Region in DPRK)
- (4) To initiate collaboration with the Anglican Church of Australia for the humanitarian assistance
- (5) To share of the Worldwide Anglican Peace Conference at the Lambeth Conference

- Future undertakings

- (1) To concretize collaborations with The Episcopal Church and the Nippon Sei Ko Kai
- (2) To build a network for peace in Northeast Asia, which is officially endorsed by Anglican provinces
- (3) To work on the 1st conference participants to start peace initiatives at each province
- (4) To submit plans of peace initiatives to the general assemblies of the Anglican Church of Korean and NSKK
- (5) To work on the general assembly of NSKK to endorse the resolutions of the 1st conference

5. Upon the recommendation from the above mentioned joint committee, a resolution was adopted at the 57th General Assembly of NSKK, May 27-29, 2008, which endorsed the communique of the 1st Conference.

6. Upon request from the Anglican Church of Korea, the Nippon Sei Ko Kai decided to host the 2nd Worldwide Anglican Peace Conference in Okinawa in October 2011. A Planning Committee for the conference was set up at the 58th General Assembly in May 2010.

7. At the first meeting of the Planning Committee for the 2nd Worldwide Anglican Peace Conference, September 12-13, 2010, the following draft plan was produced:

- To downsize the conference (ca. 80 participants in all)

- Topics of the conference:

- (1) To formulate a structure for cooperation for the peaceful reunification of Korean Peninsula
- (2) To promote cooperation for the humanitarian assistance in DPRK

- (3) To discuss the role and challenges for neighboring countries for the reunification
- (4) To discuss how the US military presence in Okinawa is affecting the reunification, and the issue of relocation of US military bases in Okinawa, especially of the Futenma Station
- (5) To build a vision for peace in Northeast Asia

8. In conjuncture with the "Journey towards peace and reconciliation" of NSKK in ROK, the joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held from November 12 to 15, 2010, and the following clarifications of terminology were made:

- That the "TOPIK" means the initiative for humanitarian assistance in DPRK.
- That "the Worldwide Anglican Peace Conference" is a forum where Anglican Churches around the world come to share their experiences and stories of peace-making.

9. On January 19, 2011, the joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held in Seoul to discuss the draft plan of the 2nd Conference. The Anglican Church of Korea agreed to hold it at the Okinawa Pacific Hotel according to the draft plan, but proposed to shorten the schedule from October 25 to 31, 2011, to October 25 to 30.

10. On March 11, 2011, Japan was hit by the Great Earthquake, the Tsunami, and the breakdown and explosions of nuclear power plants.

11. On July 5, 2011, the Planning Committee of the 2nd Conference decided to postpone the conference in order to prioritize the assistance to the earthquake victims. Rescheduling to October 2013 was proposed to the Anglican Church of Korea.

12. On December 9, 2011, the Planning Committee of the 2nd Conference decided to change the schedule again to May or April, 2013, in consideration of the availability of Bishop Katharine Jefferts Schori, as the committee became aware that the General Assembly of WCC was planned in ROK in October 2013.

13. From January 18 to 19, 2012, the joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held in Tokyo. The following was shared and discussed:

A. TOPIK

The Anglican Church of Korea set up a corporation, "Peace Makers", to implement TOPIK programs, because humanitarian assistance to DPRK needs to be done by organizations registered to the Ministry of Unification of ROK. The Anglican Church of Korea wants it to be led by lay leadership.

Initiatives taken in 2011

(1) With the special Lenten offering, the Anglican Church of Korea provided humanitarian assistance (briquette coal) in Nasun city. The Anglican Church of Korea also participated in the NCKK initiative to assist children in DPRK (flour).

(2) The Anglican Church of Korea produced a booklet to inform of and encourage prayer for the 52 Anglican congregations, which used to exist before the Korean War.

(3) An Irish priest was appointed for the assistance of the medical clinic in Nasun City, because ROK nationals are not allowed to enter DPRK.

(4) Workshops were organized in order to build consensus on the principles of humanitarian assistance to DPRK.

(5) Rev. Joachim H. Kim, the Main Coordinator of TOPIK, participated in the Anglican Alliance meeting.

B. The 2nd Worldwide Anglican Peace Conference

(1) April 16 to 22, 2013 was agreed as the dates of the conference, as proposed by the Anglican Church of Korea.

(2) The following was discussed regarding the programs of the conference:

- Nuclear power issue will be added, as a cross-cutting issue across Northeast Asia.
- The Conference will look at peace from a broad spectrum of views, not just from a point of view of reunification or military bases.
- The overall theme of the Conference is "Towards Peace and Reconciliation in East Asia".

(3) The agreement was reached concerning the finance of the conference.

14. In July 2012, the invitation letter was drafted by the Planning Committee in Japan, and sent out by the Anglican Church of Korea.

15. On December 13, 2012, the joint committee meeting for cooperation of the Anglican Church of Korea and Japan was held in Seoul to discuss and confirm the details of the conference.

II . KEY CONFERENCE FEATURES

1. Keynote Speech by Bishop Katharine Jefferts Schori, the Presiding Bishop of The Episcopal Church

Whereas the majority of Okinawan people have been desiring removal of all the military bases from the island, the government of USA and the government of Japan are showing no substantial change of policy regarding the concentration of US military bases in Okinawa, which amounts to 75% of all the US military bases in Japan. Okinawa, which lost one fourth of its population during the World War II, deserves peace, which cannot come as long as there are US military bases. In this situation, what can the Church do?

2. Field trip, 1-Ft. Film

The vast expanse of US military bases in the small island make it impossible to economically self-sustainable, and pose various threats to citizens in the daily life, from rape, assault, noise to helicopter crash. We will have glimpses of this reality in the field trip.

We will also visit battle sites of 58 years ago to think of the miseries and cruelties of war. As the time is limited, we will make up for it by watching the 1-Ft Film.

3. Special Lectures

(1) "Nuclear Power Plants and Military industry" (by Rev. Shingo Naito)

Rev. Naito is one of the prophetic voices in Japan who has been advocating against nuclear power plants for many years. He has long insisted that the ultimate aim of keeping nuclear power plants is to maintain the competence to have nuclear arms, which really seems to be the case nowadays.

(2) "What divides the people: US Military Base in Okinawa and Nuclear Power Plants" (by Bishop Shoji Tani)

The Rt. Revd. David Shoji Tani served as Bishop of Okinawa for more than 10 years. He has had a close look at how the military bases are giving negative influences and dangers to citizens. He points out that nuclear power plants and US military bases have something common in that they were imposed on the marginalized disadvantaged local provinces.

4. Inputs

(1) Division of Korean Peninsula

The tension between two Koreas is tense because of the nuclear test by DPRK and sanctions on DPRK. This situation is destabilizing the whole region. We will hear of the current situation and the TOPIK initiatives.

(2) US Military Bases in Okinawa and the Peace Article 9 of the Japanese Constitution (by Charles Douglas Lummis)

In recent years, return and relocation of US military bases in Okinawa have been discussed, and even implemented in part. Behind this, there is a shift towards military reduction because of the prolonged economic depression in the United States. Instead, the US government is putting on pressures on the Japanese government to assume the cost and the role of the US military bases in Okinawa. In order to advance this shift, there is a stronger push to change the Peace Article 9 of the Japanese Constitution. Mr. Charles Douglas Lummis will focus on the relationship between the existence of the US Military Bases and the Japanese Constitution.

5. Country Reports

We will hear from each participating church about the current situation and its peace making initiatives.

6. Group Sessions

We will divide ourselves into 9 groups, 8 members each, to share views and experiences of peace making initiatives, especially of that in East Asia. Based on the group discussions, a communique will be made and sent out to Anglican Churches around the world.

《Sermon for the Opening Service》

The Most Reverend Nathaniel Makoto Uematsu
Primate of the Anglican Church in Japan: Bishop of Hokkaido
16th April, 2013



I would like to thank God that we are able to hold the second World Anglican Peace Conference here in Okinawa. As the prime bishop of Nippon Seikokai, I sincerely welcome each and every one of you who have come together to attend this conference.

Presiding Bishop Paul Keun-Sang Kim of the Anglican Church in Korea, Presiding Bishop Katherine Jefferts Schori of the Episcopal Church in the United States, and Prime Bishop Edward Pacyaya Malecndan of the Episcopal Church in the Philippines, all the overseas clergy, brothers and sisters in Christ, thank you very much for joining us here from far away. I also thank and welcome those coming from all over Japan.

As my sermon for the opening service today, I'd like to tell you about something that has had a definite affect on my life and inspired my path of pilgrimage to peace. I went to the United States to study after graduating from a Japanese University. There was a church in a small town in Oklahoma where my graduate school was located, and I was the first Japanese person to attend the church services there. Every Sunday that I attended, I somehow felt a cool, unwelcoming atmosphere among the congregation.

I found out that the main reason for this lay in the senior warden of the church. He was a former United States Air Force officer who had been a Japanese prisoner of war. During the Second World War, in April 1942, sixteen B 25 bombers, the Doolittle Raiders, took off from a small aircraft carrier, U.S.S. Hornet, in the South Pacific, heading towards Japan. Their targets were Tokyo, Osaka and Nagoya. After the mission, they were to land in part of China not occupied by the Imperial Japanese Army. However, some of them failed to do so, and eight crew members including pilots were caught by the Japanese after landing in a Japanese-occupied area. They were tortured, and three were executed by firing squad. Another one died from abuse and malnutrition at a prison camp. The others survived, but they were taken from camp to camp and cruelly treated from 1942 until August 1945, the end of the war.

Robert, the warden, was one of those survivors. He hated Japan and the Japanese because of his terrible experience as a prisoner of war under the Japanese Army. Everybody at the church knew that, and I happened to step into that church where Robert was the senior warden. Some people wanted to befriend me, but still seemed to have felt awkward to do so because of him. Even after I made quite a few friends among them, my relationship with Robert didn't go any farther than "Good morning" and "Goodbye" for four years. I accepted the situation, telling myself "I belong to the post-war generation; we are not to be blamed for the crime committed by the previous generation", although I sympathised with him for his awful experience.

After a while I and my fiancée, who was in Japan at that time, planned to get married. Unfortunately,

neither my parents nor hers could attend the wedding in the United States. Then Robert came to me and asked “Can the bride’s parents come to the wedding? If not, could I take the rôle of the bride’s father?”

I could hardly believe my ears! I had never dreamed of him doing anything like that, so I asked the pastor to find out his real intention. He confirmed that it was Robert’s sincere wish: he meant to do it.

On the day of the wedding, as he walked up the aisle with the bride on his arm, he kept crying aloud, and that made all the congregation start crying. They all knew what Robert’s tears meant. After the ceremony, he hugged me and said, “Nathaniel, today, the war is over.”

From that moment on, I began to feel my own responsibility for the war. Although I kept thinking I was not responsible for the war as I was born after that, I now felt “No, I have been wrong. I too am living in the midst of it.”

Robert and his wife became our parents in the U.S. from then on. I kept thinking about the meaning of his tears at our wedding. If he hadn’t met me at his church, he might well have harboured his hatred toward Japan and the Japanese for the rest of his life. Just because I happened to go to his church he must have suffered so much every Sunday. He had to set a good Christian example as senior warden. Every Sunday the pastor tells the congregation to “love your enemy” in his sermon, in the words of our Lord Jesus. Robert had to hear it as a pious Christian. He had to forgive me but he couldn’t. He had to love me but he couldn’t. How he must have suffered for four long years! His mind and heart must have been filled with a whirlwind of hatred, grudges and anger, and he had to struggle through it for four years. Then at last he overcame them to achieve great repentance leading to forgiveness, and eventually to love his erstwhile enemy.

This experience inspired me to begin the path that would lead to entering a seminary and joining the clergy.

We are here today pursuing peace and reconciliation. When we think about peace, what kind of situation do we call ‘peace’? Is it the absence of war, living affluent lives, or to be educated or to have guaranteed freedom of speech and faith, peace of mind or a happy daily life?

We are given all sorts of ‘rights’ to obtain these kinds of ‘peace’. We can be satisfied in our daily lives, creating a so-called peaceful situation by obtaining our rights. To me, however, these rights don’t seem to be given equally to everyone. For example, here in Okinawa, American people are granted extraterritorial rights because of the U.S. bases, but in contrast, the rights of the people of Okinawa are taken away from them despite living in Japanese territory. The rights of the residents of Okinawa to live in a quiet, safe society, or their wish not to be involved in any wars are ignored.

When people try to turn a blind eye to these issues and pursue only their own rights, that could cause quarrels, create divisions and develop into wars between nations. After all, all wars originate from protecting our own countries and national interests. People who pursue ‘justice’ to protect their own country

while making light of the rights of others may eventually be led into war.

There can be no realisation of peace if people insist on and protect only their own rights and justice for themselves. It was natural and understandable for Robert to hate me, a Japanese person, after all the cruelty he was subjected to by the Japanese. He could have said he had the right to hate me and was right not to forgive me. But he forgave me. He forgave me with a lot of tears and then, and then only, he found his own peace of mind.

When we let our own rights go and try to protect the rights of others, or those who lack even basic rights, the seeds of peace are sown. When we recognise 'rights' and 'justice' for others, in families and among neighbours, friends, other races and other nations, and put them before us, peace would be created there. I am sure, however, that it would also come with pain, frustration, outrage and emptiness.

Our Lord Jesus appeared to His disciples after the resurrection and said to them "May peace be with you". It was the ultimate peace that Jesus achieved only because He gave up all rights as the Son of God on the cross. Jesus gave that peace to His disciples, to us, as the most precious thing in the world. God is so holy that He could not ignore our sins. It was God's intrinsic 'right' and 'justice' for us to suffer, but Jesus gave up His rights as the Son of God to suffer for us on the cross. Instead of justice, He gave us grace to be reconciled with Him.

We are given that ultimate peace. It is not a big deal to give up our rights in our daily life, to do that for your wife, for your husband, for your parents or for your children. When we give that up in our small everyday lives with a little sacrifice, it doesn't mean to be subservient nor desperate, but do it with faith in God's mercy. Then we would be rewarded with the joy of being in peace, which is irreplaceable. That would be the beginning of a chain of peace starting from our neighbours to our neighbouring nations and on to the whole world; ultimately to the realisation of the Kingdom Of God.

May the guidance and blessing of our Lord Jesus Christ be upon this Anglican Peace Conference, to make it fruitful. Amen

《Keynote Speech》

The question of US military bases in Okinawa

- The role of Anglican-Episcopal Church

Presiding Bishop Katharine Jefferts Schori,

Primate of The Episcopal Church

16th April, 2013



I have been asked to speak about the American military bases here in Okinawa, and what role our respective churches have to play in regard to those bases. So that we might all begin with a shared understanding of these realities, I will begin with a broad outline of the history behind the present situation here, from three primary perspectives: the history of Okinawa, the history of the military bases, and the history of the Church in these islands. I believe that will offer a better base on which to consider what the role of the church is in making peace.

I want to challenge us all to consider similar situations around the world, and the roles that our respective churches, and the Anglican Communion, might play in reconciliation and peace-making in the face of violence, military force, and war. I know that my telling of this history will be done from perspectives that may cause discomfort or offense. It is not my intent to tell this history in a biased way, and I know that part of the healing needed among us can only come through hearing the stories of each person and part of this deeply painful chapter of history. It is only together as the Body of Christ that we can hope to find healing, reconciliation, and genuine and lasting peace.

Let's begin with where we are, in Okinawa. This island is part of the Ryukyu arc or chain of islands, or the *Nansei-shoto*, running some 800 miles between Kyushu and Taiwan. Okinawa is in the middle of that chain, some 400 miles away from the main part of Japan (or the home islands). For several centuries, these islands were in a tributary relationship with China (and Korea), which began to facilitate sea-going trade in the early 15th century. The status of the Ryukyus changed in 1609, when they were invaded and occupied by Japan. For the next 270 years Okinawa and the Ryukyu kingdom were in a dual quasi-colonial relationship with both China and Japan. In 1879 the kingdom was abolished and the islands were incorporated into the Japanese nation as the Okinawa Prefecture. It's important to note that Okinawa constitutes a very tiny fraction (0.3%) of the land mass of Japan, and about 1% of the nation's current population.

The people of Okinawa and the Ryukyus are ethnically and culturally distinct from the peoples of the main Japanese islands, and there have been periodic and sustained initiatives for independence from Japan.¹ Americans would recognize similar dynamics in relationships between Hawai'i and the United States, and Puerto Rico and the United States – both territories originally invaded or occupied by military forces and later incorporated into the larger nation. Japanese academics have called Okinawa an internal colony of Japan, paralleling the relationship of Hokkaido.² There are further parallels with the American territories in the Virgin Islands and Guam. In both the Japanese and American situations the islands are of strategic military significance because of their geographic location and their ability to provide a critical staging area to support military presence and intervention.

¹ For a current example of the conversation about independence for both Okinawa and Guam (or the Chamorros): <http://minagahet.blogspot.com/2013/03/okinawa-independence-4-dealing-with.html>

² *Dominant Narratives of Colonial Hokkaido and Imperial Japan: Envisioning the Periphery and the Modern Nation-State*. Michele M. Mason. Palgrave MacMillan, NY: 2012
Japan and Okinawa: Structure and Subjectivity, Glen D. Hook, Richard Siddle, eds. Routledge Curzon, London: 2003

Modern military development in Japan

Japan began to develop a modern military force in 1867; the Imperial Japanese Army, supplied by conscripts, was established in 1873. Japanese victory in the first Sino-Japanese War in 1894-95 resulted in the occupation of Taiwan, a shift in control of Korea from China to Japan, and the occupation of part of the Chinese mainland adjacent to the Korean peninsula. The war also opened Chinese ports to trade. The treaty that ended this war was soon renegotiated at the behest of Russia and with the support of France and Germany, to return the Liaodong peninsula to Chinese control. Once Japan withdrew, Russia immediately entered to occupy the territory, particularly the year-round maritime base of Port Arthur. Japan entered a mutual defense pact with Great Britain in 1902 to protect the interests of each nation.

The Russian occupation soon led to the Russo-Japanese war of 1904-5, as the two nations vied for strategic control of Manchuria and Korea. Negotiations failed, probably because Russia did not believe Japan would go to war against its numerically superior forces. Japan again emerged victorious, having shown its military prowess on land and sea.

Japan participated in the First World War with the Allied Forces against Germany, and intervened briefly in the Russian Civil War against the communists.

In the early 1930s Japan began to expand further into Manchuria, and in 1937 vastly increased its control over Chinese territory, including Shanghai and Nanjing. In 1940 Japan joined Germany and Italy in the Axis alliance. In the same year the US began to limit the supply of materiel to Japan, which soon invaded French Indochina. Japan and the USSR entered into a non-aggression pact in 1941. The US and other Allied nations increased the embargo on military equipment and resources, and increased support to China.

Japan's attack on Pearl Harbor in 1941 resulted in a declaration of war by the US, UK, and other Allies. Japan achieved remarkable geographic success in the Pacific, occupying Thailand, Hong Kong, Malaya, Singapore, Dutch East Indies, Philippines, and a number of Pacific islands. They also conducted operations against Australia, Burma, Solomon Islands, and New Guinea.

The final major campaign of the Second World War in the Pacific theatre included a major battle on the island of Okinawa. The American invasion began 1 April 1945 (Easter Sunday) with intense naval bombardment, and the landing of 60,000 troops. Some 3800 tons of ordinance were launched within the first 24 hours, called the "storm of steel" (*tetsu no bowFU*). The Japanese Army had 100,000 well-entrenched troops on the island, controlling the high ground away from the beaches. The battle included the deployment of nearly 1500 kamikaze flights against American naval forces. The ground battle was intense and protracted, lasting well into June. The ground had turned to mud by late spring, and the conditions and carnage were appalling. Following the US bombing of Hiroshima and Nagasaki, the final peace agreement was signed 7 September 1945, but American fortification of the island for a planned invasion of the main Japanese islands had already begun months before.

The death toll over the five months of battle on Okinawa was immense: over 107,000 Japanese and Okinawan troops died; nearly 24,000 were sealed in caves; more than 10,000 were captured; and at least 100,000 civilians died – a quarter to a third of the local population. The death toll on Okinawa was higher than Hiroshima and Nagasaki combined. American losses were much lower – some 12,000 killed and 36,000 wounded.

Occupation of Japan began in late August 1945, and continued until the treaty of San Francisco took effect in April 1952. Okinawa was handled differently, remaining under US administration for another 20 years. In 1972 the US government returned Okinawa to Japanese

administration, having built a number of bases on the main island since 1945. In 1960 Japan and the United States signed a Treaty of Mutual Cooperation and Security, designed to foster international peace and security in the Far East, and encourage friendship and economic cooperation between the two nations. It provides for the continued presence of US bases and military forces in Japanese territory, and requires both nations to respond to threats to mutual concerns for peace and security when they occur within Japanese territory.

One of the provisions of the post-war Constitution of Japan is a prohibition on developing or maintaining a standing army, beyond the scale needed for self-defense. Those defense forces are forbidden to wage war against other nations. The Treaty of Mutual Cooperation and Security, and the maintenance of the Japanese Self-Defense Forces, have permitted Japan to devote significant resources to needs other than military ones. Japan's military expenditures have consistently been under 1% of GDP.³ Public opinion polls clearly demonstrate that Japanese citizens expect the United States to be responsible for Japan's security, even though that is not the primary purpose of the Treaty of Mutual Cooperation and Security. At the same time, the JSDF are among the world's most technologically sophisticated, and in recent years have been deployed for international peacekeeping purposes.⁴

Since 1945, the number of US military bases and troops on Okinawa has grown, and the bases were used to support forward operations during the wars on the Korean and Vietnamese peninsulas, as well as more recently during the wars in Afghanistan and Iraq. The US military presence continues to be significant for strategic concerns throughout the Far East, particularly in relation to China, Taiwan, Korea, and Japan.

Today there are 32 military bases in Okinawa, which occupy nearly 20% of the land area of the island. That represents three-quarters of all Japanese soil occupied by American forces (remember that Okinawa is about 0.3% of Japan's total land mass). About 25,000 US troops are based in Okinawa, and another 11,000 in the rest of Japan. Fully 90% of all Marines based in Japan reside in Okinawa. Dependents (family members) of these troops, and other associated civilians, represent at least as many additional persons. The bases in Okinawa are used by the US Army, Navy, and Air Force, for naval and air operations, training, bombing and shooting ranges, ammunition depots, as well as support facilities for troops and civilians. There are reports that nuclear weapons may be present or available, as well as the possibility that the US might use them in time of threat to Japan.⁵

The military bases in Okinawa, in addition to occupying one-fifth of the land mass, account for only about 5% of the economy, down from a high of 50%. In several cases the bases occupy land that would be highly valuable for other uses. The most problematic of the bases houses Futenma Marine Corps Air Station. It is in the heart of a residential neighborhood in Ginowan City, north of the capital of Naha. Its use by helicopters and fixed wing aircraft for training operations in a residential area brings strong opposition to the accompanying noise, crash and other hazards, and pollution impacts. Occasional criminal activity by military personnel has also generated significant local outcry.

During the period of US military control of Okinawa there was little space for local political influence. That situation has changed somewhat since 1972. In particular, soldiers who are charged with crimes against civilians are usually subject to Japanese law, rather than facing

³ Engelhart, K. (2010). The Battle for Okinawa. *Maclean's*, 123(10), 29–30

⁴ <http://factsanddetails.com/japan.php?itemid=819&catid=22&subcatid=148>

⁵ For example, <http://www.nytimes.com/roomfordebate/2013/03/11/will-south-korea-and-japan-take-the-nuclear-route/for-japan-there-are-other-options-besides-nuclear-weapons>

only an American military response. Indeed, two soldiers were sentenced to lengthy Japanese prison terms in early March of this year.⁶ The US military has worked diligently to prevent violence and criminal behavior by soldiers, but has been unable to completely prevent it. There appears to be differential publicity about criminal acts by American personnel, compared to those committed by local residents, and compared to humanitarian acts by members of the military and their dependents.

It is abundantly evident, however, that Okinawa bears a disproportionate burden due to the American military presence and the resultant exposure of Okinawans to hazards, nuisance, and the threat of military retaliation by other nations.

Protests and objections by Okinawans over the last several decades resulted in a 2006 agreement between Japan and the United States to relocate several of the Okinawan bases to other parts of the island and a number of the troops to other places, principally the island of Guam. That agreement proposed to move 8000 troops off Okinawa by the end of 2014, relocate military activity to other bases on Okinawa or elsewhere, and return significant amounts of land to local control. In particular, the land on which Futenma sits would be returned to Okinawa following the base's relocation. As part of this agreement, Japan agreed to fund about 60% of the costs for facility construction in Guam and northern Okinawa, as well as relocation of personnel. The US government agreed to fund the remainder. This agreement was reconfirmed by both governments in 2009 and in 2010. In 2009, the new Japanese Prime Minister Hatoyama Yukio vowed to move Futenma out of Okinawa, and when he was later unable to fulfill that promise, resigned in June 2010. The agreement has been repeatedly reconfirmed, once again in February.⁷

The relocation of Futenma to another area of Okinawa has been the source of considerable controversy. Even before the agreement was signed in 2006, Prime Minister Junichiro noted that no other prefecture in Japan was willing to take the relocated military base, even though the government recognized the undue burden on Okinawa. When first proposed, that replacement base was planned as a floating facility adjacent to Camp Schwab, off the Henoko Cape. That initial proposal has been replaced by a plan to build on filled lands, reclaiming portions of the marine environment. That in turn has provoked major controversy and objection from those who consider the environmental effects to be unacceptable. The site includes dugong habitat as well as significant coral beds and fisheries.

History of Episcopal/Anglican Church in Okinawa

After Japan's expulsion of the Jesuit mission and the suppression of Christianity in the 16th century, the first evidence of Christian presence in Okinawa was the immigration of French missionaries to the Ryukyus in the 1840s, who kept vigil hoping to eventually enter Japan.⁸

The Episcopal Church sent the Rev. Channing Moore Williams from China to Japan in 1866, but there is no evidence he got to Okinawa. The Episcopal Church's presence and ministry was apparently limited to the main islands of Japan, as was that of the Church of England's mission societies.

⁶ <http://www.nytimes.com/2013/03/02/world/asia/japanese-court-convicts-2-us-sailors-in-okinawa-rape.html?ref=militarybasesandinstallations>

⁷ <http://www.nytimes.com/2013/03/23/world/asia/japans-leader-shinzo-abe-tries-to-restart-plan-to-move-okinawan-base.html?ref=militarybasesandinstallations>

⁸ Members of the Society of Foreign Missions of Paris. Handbooks on the Missions of the Episcopal Church: Japan (1934) <http://anglicanhistory.org/asia/jp/missions1934/01.html>

The first Anglican presence in Okinawa dates from the early part of the 20th century. An English woman and former CMS missionary, Hannah Riddell, founded the Kaishun Byoin, the first Japanese leprosarium or Hansen's disease hospital, in Kumamoto in 1895. A young man named Keisai Aoki entered another sanatorium on Oshima as a teenager around 1911, and was baptized at in 1918 at the age of 25. He wrote to Riddell, who later sent him to Okinawa to work with other lepers. He found them living in caves on Iejima and Okinawa, and worked to feed and clothe them, and pray with them. The local people feared and rejected the lepers, and after having their shelters burned down and being forcibly evicted, Aoki eventually established a community on the small island of Yagaji. In 1938 this community became the Airaku-en Okinawa Sanatorium. Aoki was a lay catechist and instrumental in organizing a worshipping community, which became a central part of the facility as "The House of Prayer." During the war the sanatorium was mistaken for military facilities and bombed by American forces; a number of people were killed. After the war Aoki became a deacon, the first ordained person with Hansen's disease in the Anglican Communion.⁹ During the US occupation of Okinawa, military members helped to rebuild the sanatorium. Today it is the largest in Japan, and the chapel community is the largest congregation in the Diocese of Okinawa.

After the war, the NSKK's primate, Michael Hinsuke Yashiro, went to The Episcopal Church's General Convention in 1949 and asked for particular assistance for Okinawa. The Episcopal Church took pastoral responsibility for Okinawa that year. In March of 1951 two American Episcopal priests arrived, William Hefner and Norman Godfrey. Both were veterans whose war experiences motivated them to seek ordination; Hefner had served on Okinawa. The NSKK sent priests and church workers. Canada sent an interpreter, the Rev. Gordon Goichi Nakayama. A congregation was begun in Naha which became the Church of St. Peter and St. Paul.

Military personnel and dependents formed the initial English-speaking congregation in 1958, which built the church of All Souls, dedicated to all who died in Battle of Okinawa. Kindergartens were begun, a convent was founded, as well as an orphanage for children of lepers, a dormitory for junior high school students from other islands, and other new congregations.

In 1967 Okinawa became a missionary district of TEC, and Edmund Browning was elected bishop, having served All Souls and St. Matthew's, as well as military bases and leper colonies in northern Okinawa.

In 1971 the NSKK asked that the church in Okinawa might become part of it, and as Okinawa returned to Japan, the church joined the NSKK in 1972, and a new bishop was elected. Paul Saneaki Nakamura was a suicide pilot who survived WW II because there were no more planes or torpedoes to pilot. His shame at having encouraged other Okinawans to volunteer for those missions left him unable to return. While he was in seminary, he met that Canadian priest, Fr. Nakayama, who convinced him he must return to Okinawa with the good news of new life in Jesus.¹⁰

Peacemaking

It seems necessary to point out that this is an immensely complicated history, with overlapping threads of racism, militarism, colonialism, and fear of the other. Okinawa has been treated as a colony for centuries. Its residents feel their exclusion and commodification by the

⁹ <http://anglicansonline.org/resources/essays/nakayama/hansen.html>

¹⁰ <http://morgue.anglicansonline.org/060514/letters/index.html>

larger Japanese public and by the American military. The United States has its own history of racial exclusion toward Japanese Americans before and during the Second World War, a history that has not been fully explored or reconciled. The United States and Japan have a common interest in maintaining an American military presence to provide defense for Japan as well as strategic deterrence in the Pacific and East Asia. That military presence comes primarily at the expense of Okinawans. Proposals to remove some of that military presence are likely to simply shift the burden to other island populations – either in other parts of Okinawa or on Guam, another “colony” which governments believe can be used for such purposes. Even the proposal to relocate Futenma northward to Camp Schwab involves colonizing an environmentally sensitive area.

The larger theological questions in the midst of this thorny dilemma have to do with the right use of creation, the burden any one community or people (particularly an oppressed or marginalized one) can be asked to bear for a larger community, the place of military force either as deterrent or aggressor, and the baptismal charge we share to build a beloved community and society of peace.

The underlying motivator for military presence or occupation in Okinawa is fear. Japan fears retribution from neighboring nations for old wars of aggression. Governments throughout the region fear aggressive territorial expansionism from more powerful neighbors. North Korea fears its wealthier neighbors’ ability to challenge its apparently oppressive social policies, as well as the scarcity experienced by its own people. Okinawans fear death and destruction as a result of the military forces lodged in their midst. The United States fears having its other territorial possessions (colonies) attacked by Asian powers, increased military access to the Pacific by those nations, destabilization and the possibility of escalated violence migrating out of the region, threats to its economic interests, and the loss of strategic military outposts.

The ancient and most central part of the Christian gospel is about answering fear with love. Our task can be none other than challenging military responses to fear with non-violent and peaceful approaches. We proclaim that loving the enemy is the only ultimately life-giving response. **That is why the Archbishop of South Korea took the group gathered for the first TOPIK conference into North Korea.** That is why Japanese, Koreans, and Americans continue to ask and offer forgiveness for the sins of old wars that continue to infect our world and diminish the possibility of embracing more abundant life.

Until we begin to examine our own participation in those varying kinds of fear, we have little hope for reconciliation. Why does the wider Japanese society permit Okinawa to bear an inequitable burden for the nation’s self-defense? It undoubtedly has at least something to do with many people’s unwillingness to have greater military presence in their own neighborhoods – what English speakers call NIMBY (not in my back yard!). Why does Japan rely so heavily on the United States for defense? I can’t pretend to understand the complexities of that question, but undoubtedly the people who live here can share their own theories. Why do Americans permit and encourage ongoing colonial occupation of other lands? That has something to do with the captivity of my government to business interests, some of them related to the military-industrial complex.

Underlying all of these is a fundamental fear of the other, of people who seem different from me and my kind, and fear that they will take from me what I most want and need. Those fears grow out of a sense of scarcity – that there is not enough land to live on, not enough food to eat, not enough economic possibility, not enough hope for the future. The church’s role must be

about proclaiming the good news of God's creative encouragement of new possibility, about engendering hope, and proclaiming the vision of abundant life for all God's creatures.

Our hope is based on the reconciling love of God – and reconciliation requires vulnerability. Without some openness to a future different from the present entrenched reality, there is little real possibility for lasting peace. It's interesting to consider how challenging it is even to find words and metaphors for that lifeless reality of being stuck that aren't violent or evocative of war. Trench warfare is often used to describe this kind of immovability. It evokes those crushing stories of dug-in troops lobbing projectiles toward each other, and never seeing the enemy's face except in the sights of a sniper's rifle. That's what a lot of the battle of Okinawa was like. But those images also evoke stories of profligate possibility – the German and English troops of World War I who listened to their enemies singing Christmas carols, recognizing the tunes but not the words, and then crawling out of their muddy holes for a few hours during the Christmas Eve ceasefire. They exchanged signs of peace with the few luxuries they had – cigarettes or shots of schnapps – and shared pictures of their sweethearts. And then those precious hours drew to a close, with officers calling their troops back to duty and the work of killing the enemy.

Reconciliation just might require sitting in the trenches long enough to hear the song of other human beings, both lament at what is lost and yearning for what might be. Reconciliation requires sitting in the mud, knowing despair and depravity, and daring to dream of a different future. When we know the depths of our helplessness, that we are made of dirt and cannot ultimately save ourselves or fix the emptiness, we just might begin to welcome the stranger as an essential part of our own salvation. When that recognition begins to be mutual, reconciliation becomes possible.

The trench around here is almost literally the ground on which these bases lie, the runways and berths and silos for tools of war, set in the midst of cities which are supposed to be signs of creativity and the possibility of peace.¹¹ There are some hints that the conversation about constitutional change in Japan, that would permit a standing military with greater capability than defense, is garnering support from unlikely partners. There are some stark realities that cannot be ignored, but just might be provocative of creative response if they can be met with vulnerability and hope:

- Increasing tension over islands and borders in the East or South China Sea,¹² on the Korean peninsula, and off the coast of Japan
- Increasing military capacity in North Korea, as well as recent escalation in rhetoric and military activity
- Poverty in North Korea as well as abundant fear
- A new (25 March 2013) military pact between South Korea and the US in response to recent developments in North Korea
- Declining willingness of Okinawans to bear an inordinate burden for military deterrence on behalf of the Japanese nation
- Abundant lack of trust on all sides
- Rising interest in oil and other natural resources, as well as marine transportation lanes (and strategic access) across the region

¹¹ Zechariah 8:4-5 Thus says the LORD of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of their great age. And the streets of the city shall be full of boys and girls playing in its streets.

¹² <http://www.japantoday.com/category/politics/view/abe-seeks-mongolias-support-in-china-island-dispute>

That list is exceedingly challenging, but it might also be the prod that is necessary to get people out of the trenches. It is time to climb out and tell the stories of lament and hope. Build relationships with *the other*, and go search for opportunities to tell the truth of your own experience, using surprising, novel, or humorous methods to destabilize old habits, expecting creative results – and keep showing up for this radically vulnerable work of reconciliation.

And finally, expect that what is birthed and learned here might offer creative possibilities to other systemic conflicts, like Rwanda, Congo, Sudan, Syria, and the Middle East.

The hard work of reconciliation requires an openness or vulnerability to being transformed. The cosmic transformation we claim in the paschal (Easter) mystery is a result of divine vulnerability. We won't experience a different outcome or a shift in the status quo without that vulnerability. Our own efforts at reconciliation must echo or imitate that same relinquishment of power, privilege, and fixity of position.

Reconciliation here is going to require dreaming that emerging future and moving toward those we see as enemies. The fear that separates us is a symptom of frustrated yearning for that different future. Interacting with our differences creates possibility, and it requires the ability to climb out of the trenches of despair that anything will change. That is another definition of hell! We must walk into the division and conflict to find a new possibility – like joint administration of those China Sea islands, or cooperative security efforts that relieve colonized peoples and places. Reconciling work creates a different future, something that would never have existed without the tension that called forth our journey across that boundary of fear.

The question is only where and when and with whom to begin. Practice here, with those who advocate different avenues toward peace. Discover that the tension of difference will create an alternate future to what any participant expected. That is the kingdom of heaven at work in our midst!

A brief example. TEC adopted a new calendar of saints in 2009, and we continue to encourage local congregations and dioceses to propose additions to it. The Diocese of Nebraska proposed Hiram Hisanori Kano, who came to the United States in 1916 to study agricultural economics. He was born in Tokyo in 1889, and baptized as a teenager before he left Japan. In the United States, he worked to improve farming methods, especially in the Japanese community, which was facing enormous discrimination. He challenged the state legislature about racist land ownership laws and immigration policies. The bishop of Nebraska stood with him in the legislature and eventually persuaded him to become a pastor to the Japanese community; he was ordained deacon in 1928 and priest in 1936. He was arrested the same day war was declared in the Pacific, and he was the only Japanese person in Nebraska to be interned. While imprisoned, he ministered to German prisoners of war and American soldiers facing court martial. He continued that pastoral work after the war, and died in 1988, just short of his 100th birthday. His witness continues to draw together the frayed edges of human community in the heartland of the United States and in The Episcopal Church.

As we begin this conference, it may help to consider where we have learned to cross boundaries or climb out of trenches in pursuit of reconciliation. How have you chosen vulnerability? Who has forgiven you, and how have you received it? How have you disconnected from the spiral of fear, retribution, and violence? Those choices flow from a deep well of hope, sometimes deeper than we can express in words. In the darkest time of crucifixion, as Jesus hung on the cross, feeling abandoned, God was still at work. The creative and unexpected response to that particular entrenchment is what we call resurrection. Do we have

faith enough to dream that God's creative possibility might yet emerge from this seemingly intractable conflict?

Can those of us caught up in this web of interconnection dream of being drawn more closely and deeply into the ties that bind us? Will we, like Jesus, pray for the fellow on the next cross, and the ones who set the cross into the earth? Peace and harmony in every part of the world ultimately depend on discovering our common humanity, our shared yearning for a meaningful place in this life, the hopes we have for our children and the world around us. No one, no *other*, is beyond God's love – or else we are all beyond that possibility. Our task is to continue to plant and nurture hope in the face of fear when threat arises. We must confront our own fear and move toward the human beings behind the threat, rather than retreat or dig deeper trenches. That is what it means to run to the empty tomb; that is the direction of more abundant and resurrected life. May resurrection begin again in this place, in the hearts of these blessed people – those we fear and those who fear us.

Katharine Jefferts Schori
Presiding Bishop and Primate of The Episcopal Church

《Special Lecture I》

Nuclear Power Plants and Military industry

Rev. Shingo Naito
18th April, 2013



Nuclear Power and Militarisation

Shingo Naito, Japan Evangelical Lutheran Church, Minoridai
Inter-faith Forum for Review of National Nuclear Policy

1. Introduction

The American historian Gar Alperovitz has clearly demonstrated that the atomic bomb was not dropped in order to bring an end to the war, but as part of a wider plan. This view is reflected in top secret materials that were classified immediately after the war, but which are now coming to light. The number of scholars supporting Alperovitz's thesis is increasing and although, of course, the US government doesn't share his view, Alperovitz's theory is now the most influential among historians. His masterpiece *The Decision to Use the Atomic Bomb and the Architecture of an American Myth* is based on research compiled from a wide range of sources, all of which attest to his theory.

The book was published in the US, Great Britain, Germany and Japan exactly fifty years after the atomic bomb was dropped on Hiroshima. Although the Japanese translation is nowadays difficult to obtain, other books are available. For example, *The Hidden Nuclear Weapons of Japan*. Published a few years ago by a group opposed to nuclear power, this book gives a clear description of the circumstances which lay behind the use of the first atomic bombs. I myself have produced a pamphlet on the subject, entitled *Nuclear Power In Spite of the Risk*. I wrote that knowledge of the background behind the atomic bomb helps in understanding the truth behind America's peddling of nuclear power to the world. This in turn helps to explain the fundamental reasons why the nuclear power policies of world nations, and in particular Japan, have neglected safety, discounted workers' rights, ignored the future problems of radioactive waste and even threatened world peace.

Simply viewing the problems of nuclear power as economic, or connected only with energy, and without this very deep understanding, the problems can never be solved. In order to conquer this great evil, a spiritual fight will be necessary.

2. The Atomic bomb was dropped with intent

To make it possible for them to drop the atomic bomb, the United States took various measures to ensure that Japan didn't surrender too soon. The Potsdam Declaration, announced by the US, Great Britain and China in July, omitted any mention of Japan's retaining the emperor-system, which Japan was unwilling to discard. Because of this, Japan was led into rejecting the declaration. When it duly did so, the US used this as its excuse. Japan's acceptance of the Potsdam Declaration could only come after everything was finished.

In 2007, Mr Sakuma, Minister of Defence, resigned after being denounced for giving a speech in which he said that "it [the atomic bomb] ended the war and therefore was unavoidable". There is certainly a problem with the word "unavoidable", but Mr Sakuma was also mistaken in saying that "it ended the war". Until it had the capability to drop two different kinds of atomic bomb, the United States deliberately and systematically prolonged the war in a way that wouldn't allow Japan to surrender, even though it had no fighting strength left.

As a matter of fact, the US decision to drop the bomb on Japan had been made at quite an early stage. In spite of the fact that it had almost no fighting power left, the US forced Japan to continue the war by ignoring Japanese pleas for the maintenance of the emperor system, which Japan saw as a condition of surrender. The US was thus able to buy time until it had plutonium weapons which were superior both in terms of cost and explosive power.

This was part of a US world strategy which was conscious of the post-war power of the Soviet Union. It was decided at the Yalta Conference that the Soviet Union would enter the war against Japan three months after the defeat of Nazi Germany. The planned date for this was 8th August. However, if Japan's surrender were to be triggered by USSR entry into the war, Soviet power was the likely to spread in Asia in the same way that it was spreading in Europe. The US wanted to avoid this at all costs, and so forced Japan to surrender at their initiative.

In fact, the US dropped two different kinds of atomic bombs on Hiroshima and Nagasaki just in time. They achieved a powerful demonstration of the world's newest and strongest weapons. The first bomb was dropped on Hiroshima, without warning and at a time when there would be many adults and children outdoors believing they were safe. This was done with the specific intention of finding out exactly how powerful the weapon was.

The atomic bomb was never necessary. In fact, I'd go much further than that. The bomb was dropped with intent – as part of a wider plan. After the war, the United States set up ABCC (the Atomic Bomb Casualty Commission) in Japan. However, the commission made no attempt whatsoever to treat victims, but was concerned solely with the collection of data on the after-effects of the bomb. Not only that, but the US quickly spread the lie that there were no effects of radiation. Thus their crime was hidden. This was so that US international influence would remain un-weakened and so that the nuclear weapons industry would remain untouched.

3. The principal nuclear offenders and the shape of things today

In *The Decision to Use the Atomic Bomb and the Architecture of an American Myth*,

Gar Alperovitz explains that it was neither President Truman nor his predecessor President Roosevelt who directed the dropping of the atomic bombs. It was Secretary of State Byrnes. It is clear from a variety of sources, for example, that although the decision to drop the bomb without warning was Truman's, this was on the prompting of Byrnes.

Byrnes had been at the centre of political life since Roosevelt's Presidency and was said, in fact, to be de facto vice-president. It has also been discovered that although the bomb was developed by the military, Secretary of War Stimson himself was led by Byrnes. Stimson strongly argued against dropping a bomb of such power in a place where there were women and children, but Byrnes had already laid the groundwork with the Cabinet. It had been decided that the bomb could be dropped anywhere, even on the pretext of hitting a military factory. Stimson continued to argue that the bomb should not be dropped without prior warning on a place inhabited by women and children. At the very least, he said, it should be dropped first on a Japanese battleship in the Pacific Ocean, or even in the middle of Tokyo Bay, thus acting as a threat.

These arguments were rejected by the Cabinet, who had already been won over by Byrnes. It is interesting to note also that the man in charge of inspection of the Manhattan Project to develop the bomb, Lieutenant General Groves, always sided with Byrnes, rather than with Stimson, his commanding officer. It is probable, however, that as a dedicated soldier, Groves had been convinced by Byrnes that the successful development of such a powerful weapon was in the service of his country. Until the end he gave his all in pursuit of this goal.

Some years after the war, Groves co-wrote the first ever book about the development of the atom bomb, *Now it can be told*. However, the book was published as part of the US campaign to justify the dropping of the atomic bomb and although it gives details about the development process, political diplomacy with other world powers as well as some details of Cabinet discussions, the conclusion of the book is that the US were right to develop and use the bomb. Through it, the lives of millions of US soldiers were saved. This argument, together with the assertion that it was the atomic bomb that finally forced Japan to surrender, can never, of course, be accepted. The book was, unsurprisingly, published all over the world.

Incidentally, the Japanese translation of *Now it can be told* was produced by two ex-Naval Academy instructors. There is every indication that, as ex-staff officers of the Imperial Headquarters, they wished to avoid criticism of the bomb mainly because Japan itself would want nuclear armament in the future.

It is strange that completely missing from this book is the essential fact that, as Gar Alperovitz later revealed, Secretary of State Byrnes had unprecedented influence in the Cabinet, to the extent that even the President did what Byrnes suggested. Byrnes appears in the book, but there is no mention of suspicions regarding him and his role in Cabinet meetings (perhaps because all this was already well known). Instead there appears a ridiculous defence of Byrnes based on nothing more substantial than the fact that he was a 'nice guy'.

Here we see the real motive for this book. Groves was nothing more than an errand boy for Byrnes. But while Byrnes was the principal offender in the crime of the atomic

bomb, even he was being manipulated from behind the scenes. His strings were being pulled by another, even larger entity. The plutocracy, or to put in another way, the ‘merchants of death’, were really at the centre of all this.

DuPont, the company responsible for manufacture of the bomb had been one of the ‘merchants of death’ since the American Civil War. They enjoyed a very privileged arrangement in this war, too. Morgan, the king of finance, was responsible for preparing funds for DuPont and for the US Government. Morgan was the American representative of those world-class millionaires based in Europe, the Rothschilds.

Byrnes made it seem that Groves was the driving force behind the atomic bomb, and at the same time doctored the evidence to cover his tracks (this is according to several cabinet ministers). After the war, although he was widely tipped to become President, Byrnes more or less disappeared from the political stage. However, he continued to play an important role for Morgan. Meanwhile, DuPont continued production of nuclear weapons as well as working on development of the hydrogen bomb. The real criminals surrounding the atomic bomb therefore are the world’s plutocrats and the ‘merchants of death’. They manipulated politicians then and they continue to do so now.

The dropping of the bomb was, in effect, a product demonstration by the ‘merchants of death’ of their newest and strongest weapon. For the politicians the bomb was the strongest card they held in the struggle gain tactical supremacy in the post-war world.

After the war, the IAEA (International Atomic Energy Agency) was established with the stated aim of promoting the peaceful use of atomic energy. However, countries other than the great world powers were denied nuclear weapons and the IAEA in fact was nothing more than a posture adopted to stabilise the economies of those countries with nuclear capability (mainly the USA and Great Britain). They simply used the IAEA to promote nuclear power in their own interest.

The organisation has already been severely criticised when it produced its first report after the Chernobyl disaster. The report was based on incoherent and confused data and stated that, only five years on, there were, “on the whole, no effects on local people”. An expert from Japan, which had been the victim of nuclear weapons, was invited to play a major role in producing this report. The investigation committee was therefore headed by Itsuzo Shigematsu, Chairman of the Radiation Effects Research Foundation in Hiroshima, the successor to the Atomic Bomb Casualty Commission mentioned earlier. Mr Shigematsu was chosen because it was known that he would present the damage as being as minimal as possible.

Incidentally, the same Mr Shigematsu is responsible for a declaration of safety which rejects links to bad health after his involvement in investigations into Minamata disease, “ouch-ouch” disease and Okayama SMON disease, all of which were caused by toxic waste. He came to similar conclusions in his work with the assembly of experts looking into the effects of ‘black rain’. Ryuichi Hirokawa has written about this in his books *From Chernobyl to Hiroshima* and *The Real Truth about Chernobyl*.

In 1959, a pact was signed between IAEA and WHO stating that mutual agreement would be necessary if research carried out by one party should have an effect on the activities of the other. As a result of this today, epidemiological studies on the health

effects of depleted uranium shells cannot be carried out. The US used at least 300 tons of this kind of weapon during the Gulf War, and 2000 tons in Iraq, but conveniently, the health effects of these remain hidden from view. The 2008 epoch-making ruling by the Nagoya high court which dealt with an action to ban the deployment of the Japanese Self Defence Force contains a record of the various kinds of damage caused by weaponry mentioned by the plaintiff. However, there is no mention of the effects of depleted uranium shells, which only goes to underline the above issue. The IAEA have gone on to produce reports ten and twenty years after Chernobyl, but local doctors remain furious at their inaccuracies.

4. Post-war; the reasons behind the decision to sell nuclear power

The United States and Great Britain had agreed to share their nuclear technology post-war, even as the first atomic bombs were being developed. However, after the bomb was successfully dropped and the war ended, the US attempted to keep the secrets of atomic bomb technology to itself and the sharing of information was stopped, even with Britain.

However, information sharing began again when the Soviet Union successfully developed a bomb for themselves more quickly than had been expected (the first successful Soviet experiment was in 1949) and when it became clear that Britain would also be faced with a Cold War. The main problem, however, was that the continuing US monopoly on nuclear technology was extremely expensive. The US government opposed it and policy changed. Now the US began sharing atomic bomb technology with the major world powers (France and China were added to the list) while the technology and raw materials for nuclear energy were shared even more widely. This policy was adopted by the US so that its own economy could be stabilised.

President Eisenhower gave his so-called “Atoms for Peace” speech to the UN General Assembly (on 8th December 1953), but was contradicted within three short months when tests took place on a hydrogen bomb a thousand times more powerful than the bomb dropped on Hiroshima, on Bikini Island on 1st March 1954. Many saw then what really lay behind Eisenhower’s speech.

Following this, the five major world powers pushed forward with nuclear armament. Meanwhile, less powerful countries looked on in envy. Maintaining that they were going to use the technology for peaceful means, many developed nuclear power with the future aim of nuclear armament. At present, both India and Pakistan have developed weapons without attracting sanctions and it is an open secret that Israel also has them. Other countries can only protest about the double standards.

The first reactor imported by Japan was also, in fact, a graphite reactor (for the production of weapons plutonium) and therefore for military rather than energy use. However, under US observation, the Japanese were not permitted to reprocess and extract fuel.

It was the young Yasuhiro Nakasone who first brought nuclear power to Japan. In fact, right from the time of the first budget discussions, members of the Diet speaking in favour of nuclear power also advocated Japan’s future possession of nuclear weapons. The proposal was passed only a day after the Bikini Island tests, and well before the

effects of the test had become public. Had the bill been proposed after the return to Japan of the Daigo Fukuryu Maru fishing boat, which had been exposed to radiation near the island, it's likely that it would have never been passed at all. Perhaps the US, keen to sell nuclear power, had secretly let Nakasone know the test date.

5. What really lies at the heart of Japan's nuclear policy?

This was the manner in which Japan's nuclear policy was established. Later, one of the first declarations of Prime Minister Nobusuke Kishi was that under the constitution it was possible for the Self Defence Force to possess nuclear weapons. This has been the official government opinion ever since.

Although it is true that Prime Minister Eisaku Sato set out the three antinuclear principles, these were still bound by respect for the position held by the US. It has now been revealed that the truth behind the three principles had very little to do with peace, to the regret of some of those responsible for awarding the Nobel Peace Prize.

In the *Principles of Japanese Foreign Policy* document produced by the Ministry of Foreign Affairs in 1969, it says that "For the time being, Japan will not take steps to possess nuclear weapons. However, Japan will continue to possess the economic and technological potential for nuclear weapons." Furthermore, in 1992, the following extract from a conversation with a senior member of the Ministry of Foreign Affairs appeared in a Japanese newspaper. "This is only my personal opinion, but I believe that in order to shore up Japan's diplomatic strength, it would be better not to rid ourselves of the possibility of having nuclear arms. Our stance should be that we have the capability for possession, but for the time being, our policy is to choose not to. However, we should continue to accumulate plutonium and develop rocket technology that can be used in the production of missiles so that we at least have the capability."

This shows that what Japan really wants is to possess nuclear weapons. One Indian nuclear physicist has written of the danger of nuclear proliferation: "Even if a state makes the hypocritical vow to use nuclear energy for "peaceful means", every prerequisite for nuclear weapons plutonium is thus put into place. The decision as to how to use this is then in the hands of its leaders." (quoted in *Nuclear Proliferation and Nuclear Power* by Satomi Oba). If Japan were to possess nuclear weapons, it would mean that the end of the world is closer. However, the state doesn't realise this. If the only country to have suffered the effects of the atomic bomb chooses to possess nuclear weapons, it will be impossible to stop, for any reason, any other country from doing so. If Japan goes down this route, any country might follow. This must be avoided at all costs.

The Ministry of Foreign Affairs admits that the three anti-nuclear principles are not legally binding and that they can be changed at any time, depending on current policy. We can tell from the series of press briefings up to the administration of President Bush, that the US were aware that that, internally, Japan was secretly calling for an end to the ban on nuclear weapons.

This was also clear from ominous statements made by Prime Ministers Abe, Fukuda, Aso, Nakagawa and several cabinet members. However, they know that if nuclear policy was changed, there might be enough opposition to reverse that change.

What the government would have to do, therefore, would be to change the constitution. The “Peace Constitution” remains in place just by the skin of its teeth.

Meanwhile, although the rest of the world has given up on this, Japan is attempting to produce a fast-breed reactor that can produce a plutonium far more pure than that produced by a graphite reactor. The US has also changed its policy. It now wants to share technology and, once it becomes clear that Japan possesses nuclear weapons, pass on the responsibility to Japan for sabre rattling at Russia and China.

However, the US doesn't trust Japan, with its history of repeated betrayals. It has therefore decided to base its nuclear-powered aircraft carrier at the port of Yokosuka, near the capital, Tokyo, rather in the much more distant port of Sasebo. This is to keep an eye on their ally. The ship could not be attacked by Japan as it is too close to the attacker (and, therefore, to the certain danger of radiation). It can only be used to attack.

In order to prove to the US how trustworthy it is, the Japanese government ignored a march of some 20,000 people demonstrating against the use of Yokosuka for the aircraft carrier George Washington. They also ignored a demonstration by 50,000 which took place the following week in Verny Park, Yokosuka. These demonstrations were covered by the media but the reports were never broadcast. Instead a sad little scene was shown of just hundred or so people shouting slogans at the ship entering port.

This is bullying of the weak by the rich and powerful – something which isn't new in Japan. The attitude towards Okinawa has been exactly the same, both during and after the war. If Japan were ever to possess nuclear weapons, the only area considered as a location for them would be Okinawa. After all, the US has already secretly kept nuclear weapons in Okinawa. The Japanese Government also know that there would be opposition on a national scale if they are positioned anywhere else. This must never, ever be allowed.

6. The horror of the reprocessing plant and fast-breed reactor

The plutonium produced in these facilities is a weapons plutonium that is purer than that any in the world. The only country to possess such plutonium is France, which has had fast-breed reactors. The level of purity is said to be as much as 99.8% and is certainly more than 98%. In ordinary nuclear weapons, after 14 years, the plutonium used for nuclear fission deteriorates due to impurities. When this happens, the nuclear warheads must be removed and replaced with new ones. However, with this kind of purity, this isn't necessary for many decades at least. Also, using this high level of purity, it becomes possible to produce incredible micro-miniature nuclear weapons. Loaded on to tiny missiles, they are impossible to detect, even by radar. Launched from a submarine, it's impossible to tell where they have come from. These are, in fact, invincible weapons.

Although it has been kept as secret as possible, a RETF (Recycle Equipment Test Facility: or nuclear reprocessing facility using a fast-breed reactor) is nearing completion near the village of Tokaimura. This is the kind of facility where the final stages for this kind of extraction are possible

Scientists have spoken of their fears about Japan having nuclear weapons. Dr. Tsuchida, previously of Meijo University and author of *Japan's Hidden Nuclear Weapons Programme*, and Dr. Fujita, previously of Keio University are just two of the experts who have talked to me. They say that their worst fears are actually being realised.

Cabinet ministers talk more openly about nuclear armament. US Deputy Secretary of State Armitage has talked openly about Japan changing its constitution (in 2000). Worries have been expressed about the accuracy rate of PAC3 and the M3 system, which affects plans for US-Japanese co-operation for missile defence. By expressing these fears, the Japanese Government is leading people to believe that in order to defend itself, Japan will need efficient micro nuclear missiles. These could be launched, undetected by radar, in a pre-emptive attack.

As we saw earlier, we already know from a broadcast conversation with the Ministry of Foreign Affairs that Japan maintains the materials and technology to make nuclear armament a possibility. The official view of the government is that the possession of such missiles would not be a violation of the constitution. This has been explained several times in the Diet.

The US made a public announcement about the miniaturisation of nuclear weapons in 2002 and has continued with development since. France is the only country with the highest grade plutonium (although its Phenix and Super Phenix reactors have been closed down). However, if Japan is successful in producing it in fast-breeding reactors, the US will want it.

No doubt this is why various measures are being taken by the US to build up good relations with Japan for the sharing of various kinds of technology. For example, a vital form of technology for nuclear warheads is the implosion lens, which is produced in basically the same way as optic lenses in cameras. Japan has the best technology for this and the capability to produce them. The US recognises this and will allow Japan to do so. This is good business, and a shrewd approach in the world of the defence industry.

Even though Mr Obama has become President, he can't immediately reverse plans for the military which have been in place since the previous administration. This has, in fact, always been the case. President Obama signed agreements with Russia for nuclear disarmament, but even so, only a surplus amount held by each country may be destroyed and still with no effect on the arms held by other countries. This can't change, however much Mr Obama might be 'a good guy'.

Obama might claim that the total abolition of nuclear arms is at the centre of his policies, but the 'merchants of death' will have other ideas. After the US-Russian talks, Prime Minister Aso sent former Prime Minister Abe to the US with a personal letter asking President Obama to visit Hiroshima and Nagasaki. However, as both Aso and Abe have argued for Japanese nuclear armament, we can only assume that this was no more than an attempt to reassure the Japanese people.

A few years later, nobody in Japan even remembers that such a posture was adopted. If the Japanese government were really serious about nuclear disarmament they would not continually abstain from votes in the UN General Assembly calling for the

prohibition of nuclear arms. Instead they would support the proposals.

Returning to the Rokkasho Reprocessing Plant and the Monju Fast-breed Reactor mentioned in the title of this section, I must stress that both of these are extremely dangerous. The rest of the world, in fact, has withdrawn fast-breed reactors because of the danger. These reactors use sodium as a coolant. Because of this, the pipes within the reactor have to be of a very thin material in order to take into account expansion and contraction. (For the primary main cooling system, the pipes have a diameter of 81cm, but a thickness of a mere 11mm. In an ordinary reactor, the pipes are 70cm in diameter and have a thickness of 70mm – and even these are known to break sometimes). Should there be a leak of sodium there is the danger that it will react to water or moisture in the air and cause an enormous explosion. So why aren't these kinds of reactors simply abolished?

No country using a reprocessing plant has been able to escape the tragedy of radiation pollution. There are even cases where wide areas have been devastated after major explosions (for example in the Ural Mountains). So why does Japan hold on to theirs? Because, like all countries who use reprocessing plants, they want them for the production of nuclear arms.

When a request for information was made to the Japan Nuclear Fuel Ltd. Rokkasho Reprocessing Plant by the Inter-Faith Forum for Review of National Nuclear Policy, it was admitted by the JNFL that radiation was being allowed to escape into the sea and air at a 100% rate for three kinds of radio nuclide. This explanation has also appeared officially elsewhere. There is no guarantee of safety for other types of nuclide and there is no law in place to control this. That in itself is proof of collusion between the state and the industry.

The principle company responsible for both the reprocessing plant and the fast-breeding reactor is Mitsubishi Heavy Industries, which stands at the top of Japan's munitions industry. The company is at present committed to co-operating with the US for the rights and development of a missile defence plan.

The whole idea of recycling nuclear fuel for energy in fact reeks of the military. This is why the government has used their own scholars to produce a ridiculous plan which ignores the fact that an active fault line runs right near to the Rokkasho Reprocessing Plant. The plant is built with no consideration of the possibility that a major earthquake might occur over a large area running up from the bay. The person responsible for authorising the Rokkasho Reprocessing Plant to be built where it is was Yoshihiro Kinugasa. Mr Kinugasa has been involved in investigations into the sites of nuclear power plants all over Japan. He is the same man who failed to admit the danger of the active fault near to the Kashiwazaki-Kariwa Nuclear Power Plant, even though concerns had been raised. His involvement is clearly a ploy by the government.

7. Careful government planning

The construction of nuclear power plants depends on an arrangement based on discrimination. They are not built near the great cities that use enormous amounts of electricity, but in under-populated areas. Meanwhile, the subsidies provided are never

used to empower the local area but for specific projects only. This means that there is never an injection of vitality into the local community. The strong link between these economically deprived areas and Japan's national policy of promoting nuclear power cannot be ignored. Unless people are made poor, it is impossible to find workers willing to take the risk of exposure to radiation.

This kind of thinking is also relevant for those wishing to abolish clause 9 of the constitution. An introduction of conscription would be unpopular, so there must be enough people willing to be recruited into voluntary service. The young Diet member who brought in nuclear power (Nakasone) was always hawkish on the constitution. It can only be assumed that after he became Prime Minister, it was his specific intention to guarantee that there were always deprived areas and poor people in Japan.

The same Nakasone was responsible for the terrible Temporary Staffing Services Law and it cannot simply be a coincidence that he made it difficult for a serious trade union movement to operate in Japan. When Japan's national railways were broken up and split into semi-private companies Nakasone was intentionally bringing a system of 55 years to an end. It was also the end of the General Council of Japanese Trade Unions. The National Union of Railway Workers had been at the core of the General Council and it could not exist without it. Nakasone proudly admitted as much in an interview with NHK (in 2005).

This is the kind of careful, long-term, government planning that Nakasone was able to achieve. There is no doubt in my mind that his real long-term plan was to pave the way for future Japanese military might. To do this, he was making sure that ordinary people would be no more than pawns in the hands of the state and its major industries.

However, even more cunning than Nakasone are the world's great plutocrats. As they become even stronger, they have the ability to make long-term plans and to influence all major institutions with incredible ingenuity. For more on this, I highly recommend the books *Zaibatsu* and *The Merchants of Death* by Koshiro Okakura, which have become classics. These books clearly and impressively describe how the world's plutocrats have become huge at the centre of the munitions industry. The key industry supporting all this is the nuclear industry, which is promoted by the state.

The books show that the nuclear power industry is vastly profitable and that its benefits are arranged for the plutocracy in each and every state. The example of the USA has been given here, but we know that the system has been copied in the Japanese nuclear power industry, based on the American desire to sell nuclear power to Japan.

The US may have introduced nuclear power into Japan but it would not allow Japanese nuclear armament. Japan was fully aware of this at the time. However, Japan's true intention has been to wait until the prohibition was lifted. Meanwhile, preparations have been made and many cabinet members, including the Prime Minister, have repeatedly spoken about their desire for nuclear armament. While the US did not originally agree to the nuclear armament of Japan, with an eye on the situation in China and North Korea, it is moving towards a possible future agreement to Japanese nuclear armament. This is just what Japan has always wanted.

Even if this is not openly discussed in the world of politics, I am sure that this is the case. There is overwhelming proof, but to give just one example, we could look at the articles which continually appear in our easily manipulated media.

On 17th December 2010, an article appeared in the *Opinion* section of the *Sankei Shinbun* newspaper regarding the results of a survey about nuclear armament in Japan. The article said that 85% of readers had answered “yes” to the question of whether or not Japan should have nuclear weapons. A further 96% of readers had answered “yes” to the question of whether or not there should at least be public discussion of the issue. A lot of space was devoted to this story and although there is no way that the US was ignorant of it, it made not one word of complaint. The time when the US would not allow Japan to have nuclear weapons has passed and we are now in a truly dangerous position.

US spending on defence is 7 times that on education and 15 times that on welfare and social security. Behind this are the ‘merchants of death’. First and second amongst them are Lockheed Martin and Boeing. These top two rival companies have in fact joined forces, asking number 14 in the world, Mitsubishi, to join them. Together they have started on the mutual development of a missile defence system. Although this was not, of course, desired by Mitsubishi, it shows that the US are strongly demanding that Japan revises its constitution in order that they can make use of Japan in collective defence. In other words, Japan would be given the power not only to shoot down missiles aimed at itself, but also those aimed at the US.

The quickest way to achieve this kind of mutual defence would be to change the Japanese constitution. In fact, in preparation for this, the US has already sent its ‘secret weapon’, the Xband Radar, to Japan, even before it has been fully deployed in the US. The weapon is capable of catching super-sonic missiles flying at more than 1000 km/h and has been sent to the Japanese Self Defence Force Sharaki Sub Base in Aomori. This is good for Mitsubishi and good for the Japanese government. It provides a step in the direction of revising the constitution and thus kills two birds with one stone.

Various other arrangements are being made hidden from the public view. Areas of US-Japanese collaboration extend in other, surprising directions. In May 2008, the Japanese Government enacted the Basic Aerospace Act by which it became possible, while respecting outer space treaties, to use aerospace for security and military purposes. This opened the way for defence measures such as the use of early warning satellites.

What this means is that a whole range of activities has become possible, as long as they are carried out in the name of self-defence. In the near future, the military and industry will be working together as one. With the permission of our allies the US, anything becomes possible.

In fact for the US, this is all extremely convenient. The three major Japanese economic organisations, and in particular the Keidanren Federation of Economic Organisations, want clause nine of the constitution changed and restrictions on arms exports lifted. Recently, there has even been overt discussion of nuclear armament. In this way, together with the efforts of the media, public opinion in Japan is

manipulated.

As I have tried to show, there have been, and still are, many aspects to Japan's nuclear power policy. At first, Japan's adoption of nuclear power was led by the US for the sake of American economic stability. Even after Japan began work on its own development of nuclear power, patents, and other royalties have continued to be paid to the US. Meanwhile Japan has continued to work towards economic prosperity, particularly for its own plutocrats. Another aspect to the policy is the laying of foundations for future nuclear armament. A breakthrough on this would be very good indeed for nuclear arms sellers who are in line to make a great deal of money.

What links these various aspects is the pursuit of profit amongst those with vast power. The next step for them is the nuclear armament of Japan. There are people working for the realisation of this next step, even while they use the excuses of "self-defence" and "peace based on deterrence".

However, if Japan does go down the road of nuclear armament other countries will follow. There will be no end to the violence. A society which has at its centre the plutocrats and major shareholders of corporate giants, is wrong. Ordinary people need to be at the centre. People who desire peace and a healthy environment. Christians must stand up alongside them. The Church must be wide awake – a watchman ready to protect life.

I will end with these words from the Book of Isaiah (Chapter 2; verse 4):

"He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more."

Amen

《Special Lecture II》

What divides people

US Military Base in Okinawa and Nuclear Power Plants

The Rt. Rev. David Shoji Tani

19th April, 2013



Those things which divide us

Issues that are common to the construction of nuclear power plants and the construction of bases in Okinawa

Bishop David Tani

The accident at the Fukushima Nuclear Power Plant and how this problem directly affects each of us today

After 14 years of service in Okinawa, I retired in March last year and returned to Nara where I was born. Soon after, however, from July last year I began to live part of the time at the rectory of St. Stephen's Church Fukushima, and each month since then I have travelled from one place to the other.

As you know, the people of Fukushima are suffering deeply from the damage of radiation from the accident at the TEPCO Fukushima Daiichi Nuclear Plant. However, apart from those people who have a particular interest in the problem, I wonder how many people in Japan are truly aware of the situation. I wonder how many actually accept the terrible reality of radiation as a problem that affects them directly. I have the feeling that the number is very small indeed. The overwhelming impression that I have of the feelings of others is, in fact, is one of impatience.

Slides introducing the affected areas of Odaka in Minami Soma

What does it mean to live in prosperity?

So, over a very wide area, many people in Fukushima Prefecture are living with the dangers of a high level of radiation. Many have been forced from their homes and have lost their land. Many have lost their jobs and families have been split up. Some people have been forced to spend two difficult years in the extremely cramped conditions of temporary housing. Many others, often in a bid to protect their children, have moved far away from the Prefecture and are forcing

themselves to live away from those they love.

I feel that those of us in other parts of Japan feel very distant from these problems, and certainly don't see them as directly affecting us. However much we might think we understand them, these are problems that affect Fukushima. Not us. Our living standards are important. We don't want to somehow lose them. I don't mean to pass judgement on this, but I do feel that we should accept the problems of Fukushima more as problems that directly affect each and every one of us.

How many decades will it take to get rid of the radiation in Fukushima, and how much will it cost? The burden of all this will fall on the shoulders of the Japanese people until at least our grandchildren's generation. Indeed, way beyond even that. It doesn't really take much thought to understand this. Are we, perhaps, being duped into thinking that this is all just someone else's problem?

Issues that are common to nuclear energy and the problems of Okinawa

The lack of interest in the plight of Fukushima is also true, I think, of the problems surrounding the bases in Okinawa. Only a small minority are concerned about the bases, while the vast majority of Japanese people remain indifferent. There was a flurry of interest in plans to move the Futenma Base outside Okinawa, but when the plans were shelved, people in the rest of Japan heaved a sigh of relief that Okinawa is where the base will stay. It is the same with the deployment of osprey planes. For the majority of Japanese people, as long as their living standards are secure, this isn't their problem. This apathy has been cleverly manipulated by those in power. Slowly but surely, a new defence structure is being put into place, completely ignoring Japan's peace constitution, and this is foisted onto the areas of Japan that are the weakest. It's the same with nuclear power. Power plants are built in poor areas. Money is poured in, and this, of course, is bound up in the system. Fifty four nuclear power plants have been constructed in Japan. All of these in a country where earthquakes are frequent.

Here there is a simple explanation and comparison of the construction of nuclear power plants and US military bases.

We need to make ourselves fully aware of this situation. Once we've done that, we then need to think again about our lives and values.

Why is it that nuclear power and Okinawa are not seen as "our problem"?

My theme for today is "Those things which divide us - Issues that are common to the construction of nuclear power plants and the construction of bases in Okinawa". However, I don't mean that people are divided *because* there are bases and nuclear power plants. The problem is that people today have somehow been made to believe that it's impossible for everyone to have equal lives and to live them equally. This is the basis for the mechanism of bases and nuclear power stations that subtract so much from people's lives.

“A world view based on physics” and how that governs that values of today

I would like to refer to the writings of Professor Motogawa of the Tokyo Institute of Technology, Graduate School of Bioscience and Biotechnology. He talks about a “time when the perception of ‘self’ changes. This change comes with a shift from a world view based on physics to one based on biology”.

Please understand that I only have a very simple understanding of this, but from elementary school, we have been brought up to see things through a world view which is based on Newtonian physics. Technology based on this classical understanding of physics has been responsible for the creation of today’s prosperous society. What lies at the basis of this is supposition that anything can be quantified by numbers. This means that we ignore differences in quality, and focus only on quantity. These ideas have been introduced into our money economy and govern the way we live. Although at a fundamental level, each “thing” has different qualities and is therefore unique and irreplaceable, this fact is completely ignored. Furthermore, an extremely simple view of “things” arises, leading to concepts such as “wealth equals happiness”. These are the values of today, of a civilisation based on a traditional view of physics.

Overcoming the world view based on physics: “A world view based on biology”

Professor Motogawa goes on to suggest that we consider looking at the world through biology, rather than physics. Living things are, of course, multifarious and none are the same. What this means is, that in the living world, simple quantifications are impossible. Furthermore, living things share the basic characteristic that they survive in order to pass on life to their descendants. An individual will die, but at the same time it lives on in a copy of itself. In other words, if the behaviour of the individual does not guarantee its future survival, then that behaviour is somehow wrong.

However, we, today, are not behaving in a way that guarantees our future survival. While we destroy our environment and create enormous national debt, we are simply thinking only of our own generation. We are living in a world of “one-generationism”.

I’m not saying here that we should put an end to individualism. What we should do is look at what exactly the individual is. Living things carry on through the generations as “*I* in my child”, and “*I* in my grandchild”. The “*I*” is a “total *I*” which must continue to improve the “*I*” of self through individualism. From the point of view of biology, the environment is also an “*I*”. At present, the environment of living things is being rapidly destroyed. Its inhabitants are also losing their diversity. And if the environment disappears, the “*I*” also dies.

Science does not deal with values. Science can’t give answers on how we should live. We can produce nuclear power and we can make nuclear weapons. Science can teach us how do this. We leave the question of how we use these things to Humanities. This is the scientific way of doing things. However, now that our scientists are powerful enough to make these things, it is important that they think again about the effects of their creations.

Understanding the “I” in the context of wider relationships

Human desire is limitless and the technology of today only inflames people’s desires. From the utilitarian point of view that happiness is the satisfaction of desire, it could be said that there is a great deal of happiness in the world today. However, in order to satisfy our desires, we are destroying our environment and, in fact, have reached the stage where we barely sustain the environment that we have. It is vital, therefore, that we recognise the environment as a form of “I”. Our whole environment, in fact, is a form of “I”, which includes not only ourselves, but the “I” in our partners, the “I” in our children and the “I” in our homes, our streets and our neighbours. Everything around us is part of “I”. The “I” is not a small and narrow thing that can exploit the environment around it simply to satisfy its own desires.

We go on paying the price of nuclear power whether accidents occur or not, and this will remain the case for many generations to come. Meanwhile, we suffer terror attacks and fear stirred up through exaggerated territorial disputes. The military bases get bigger, more efficient, and even more money is poured into them. The price of this too, will be paid by more than one generation. Isn’t it nigh time that we stopped to consider the absolute stupidity of all this?

Problems in today’s education, and they affect our young people

In December 2012, in an elementary school in Newtown Connecticut, USA, a young man of 20 went on a shooting spree. He killed 20 children and 6 teachers. Before that, in April 2007, a 23 year-old male, senior student (a Korean living in the US, with Korean nationality) killed 33 people (28 students and 5 faculty) in a similar shooting spree. Meanwhile in Japan, on 8th June 2008, a 25 year-old man slammed a 2 ton truck into pedestrians at a road crossing in Akihabara, Tokyo. He then went on to stab the police and others who came to assist the victims. He killed a total of 7 and seriously injured a further 10. This kind of thing is happening all over the world. The following is a warning given almost 100 years ago by Rudolf Steiner. We would do well to consider it again.

When we consider the education of our children in a society that has a strong tendency to pursue material utility, it is all too easy to ignore the question of how the potential of each individual child can be fully developed. Instead, we ask only how children can be efficiently taught the knowledge and skills demanded by the existing society. As a result of this, educational materials which on the face of it look useless are quickly abandoned. What sort of children will this kind of education produce? In a speech that Steiner gave on 11th September 1920, he emphasised the necessity to properly develop the “power that children have to think of things in pictures”. He then went on to say that if we neglect to properly develop the abilities that God has granted to each child, and which are there waiting to be developed, those abilities will not only be undeveloped, but will remain, unfading, in the child’s will and impulses in a distorted form.

What happens to those abilities? Where people live in a society with which they are extremely dissatisfied but where they can find no proper outlet for their dissatisfactions, they begin to destroy that society from within. Those young people who “want to do something, but don’t know what to do” have been educated in this way. Steiner says that many of them give themselves up

to destructive behaviour or to impulsive behaviour that leads to the pursuit of transitory pleasures. His next words contain a warning:

“If people are forced to suppress their God-given abilities, these will not develop in their true form, but will take on an opposite form. Naturally, there will be people who will believe that they are doing good, even while they are destroying the social order. This is the terrible truth that we must face today.” *Translated from the Japanese*

Bullying among children is a problem in Japan, as is severe corporal punishment of children by their teachers. Unless we rethink the basics of education today, there will come a time when easy solutions for these and other problems will no longer be available.

The core message of the Gospel – individual lives within God’s boundless love

Absolutely central to the Gospel of our Lord Jesus Christ is that “each one of us is loved unconditionally and boundlessly by our creator God, who has created us so that we may inhabit the world together without discrimination, equally, and in freedom.” This is my belief. The first one in human history to show us this path was Jesus Christ himself. Until his Gospel was proclaimed, the heart of “salvation” lay with the Jewish nation, who followed the Law in order that it could be guaranteed. Those who could not keep the Law were “sinners” and were excluded from the nation. Through his teaching and example, however, Jesus showed us that the concept of “salvation” for one chosen nation could be overturned and that God’s true intention was that “salvation” began with the life of each individual. He went on to bear the brunt of the power and conflicts of the nation through death on the cross, overcoming it in a new resurrection and opening for us the path of life.

I believe that the Japanese Constitution is a remarkable expression of that ideal community of human beings described by Jesus. The life of each individual is seen as precious and that which harms it, in particular the violation of human rights by the powers of the State, is to be removed. After the Meiji Restoration in 1868, under the banner of “a rich country and a strong army”, and partly under strong pressure from the West, a system was formed whereby all human rights were guaranteed solely by the Emperor. All citizens were his subjects and his children and their lives were governed as he saw fit. What was particularly terrifying about this was that the rights of not only the Japanese, but of other nations also were completely ignored, while the needs of the State came first.

Problems in the thinking of Japanese people today and why there seems to be a “reversal of history”?

In the 77 years between the 1868 Meiji Restoration and the defeat of 1945, Japan made some truly terrible mistakes under the Meiji constitution. After the war, in reaction to this, and without full verification, a new constitution was promulgated, completely overturning the previous one. However, even as Japan briefly rejoiced at this, the world situation was rapidly changing. The constitution was seen as “miraculous” but we should never forget that behind it lay the great pain and sacrifice of the division of Okinawa.

As time went on, this “Peace Constitution”, which valued human rights above all else systematically had the spine taken right out of it. The background to this was the Cold War between the USSR and the USA. As the result of it, we had the Korean War, the Vietnam War, and then unrest in Asia following the rise of the People’s Republic of China, as well conflict in the Middle East.

In the midst of all this, and before we knew what was happening, Japan had ridden the wave from desperate defeat to economic recovery and had taken the throne of economic superpower. However, instead of truly adopting the spirit of the constitution that valued the lives of each individual, Japan had become governed by a world view that put economies first, its people led astray by a political ideology designed for their economic recovery and nothing else.

In the recent election, the Government of Prime Minister Abe retook power with a large majority in the House of Representatives. This government, together with others, including the Nippon Ishin no Kai are trying to overturn our constitution. In its place, they are loudly proclaiming a constitution that puts the State first and ignores the rights of the individual. Many Japanese people are being swept along by this without even a thought.

An explanation of how the LDP want to revise the constitution.

Conclusion: The urgent issues facing us now

There are clear signs that the people suffering after the nuclear disaster in Fukushima and those suffering under the pressure of military presence in Okinawa are being completely left out in the cold. As the State and the road to economic recovery are put first, those in power have at no time acknowledged that the questions about nuclear power and the US military bases are political issues that must be faced. Instead of guaranteeing lives, they see money as the solution to all problems. The Japanese people, meanwhile, are caught up in these kinds of values. In various ways they are used, and are led, inexorably, down this terrifying route. Understanding this, and stopping it, is the urgent issue that faces us now.

<p>Government Policy, subsidies and funds (for the construction of nuclear power plants)</p>	<p>(Construction of US bases in Okinawa)</p>
<p>6th August 1945 atomic bomb dropped on Hiroshima.</p> <p>9th August atomic bomb dropped on Nagasaki.</p> <p>8th December 1953 Eisenhower’s “Atoms for Peace” speech at the UN.</p> <p>1st March 1954 US Bikini Islands hydrogen bomb tests. Marshall islanders and Japanese fishermen affected by radiation.</p> <p>1955 Promulgation of three laws on nuclear power (Atomic Energy Basic Law, laws for the setting up the Atomic Energy Commission and the Atomic Energy Bureau)</p> <p>1956 Inauguration of the Atomic Energy Commission, headed by Matsutaro Shoriki</p> <p>August 1957 Japan’s first reactor, JRR-1 (50kw) goes critical.</p> <p>September 1962 Japan’s first domestically produced reactor JRR-3 goes critical.</p> <p>January 1965 Japan Power Demonstration Reactor (JPDR) first generates electricity</p> <p>March 1970 Tsuruga Nuclear Power Plant begins operation</p> <p>November 1970 Mihama Nuclear Power Plant begins operation</p> <p>March 1971 Fukushima Dai Ichi reactor begins operation</p> <p>1973 The oil shock</p> <p>1974 Power source siting laws “subsidies”</p> <ol style="list-style-type: none"> 1. Electric Power Development Taxation Law Addition of ¥375 / ¥447 / ¥375 to power consumption. ¥110/month or ¥1320/year for average household. ¥350,000,000,000 / ¥370,000,000 for 2008. Of which, 51% used for Japan Nuclear Energy Safety organization and 49% for development of areas where plants located 2. Laws for special accounting 3. Law for the Adjustment of Areas Adjacent to Power Generating Facilities (so-called ‘reduction politics’) Prime Minister Kakuei Tanaka plans to inject funds into the central region of Japan through the construction of nuclear power facilities (his supporters association meanwhile are said to enjoy preferential rights of sale on land to be used for Hamaoka Nuclear Power Plant) 	<p>1951 San Francisco Peace Treaty Japan will concur in any proposal of the United States to the United Nations to place under its trusteeship system, with the United States as the sole administering authority, Nansei Shoto south of 29deg. north latitude (including the Ryukyu Islands and the Daito Islands), Nanpo Shoto south of Sofu Gan (including the Bonin Islands, Rosario Island and the Volcano Islands) and Parece Vela and Marcus Island. Pending the making of such a proposal and affirmative action thereon, the United States will have the right to exercise all and any powers of administration, legislation and jurisdiction over the territory and inhabitants of these islands, including their territorial waters. US Japan Security Treaty concluded on the same day.</p> <p>May 1951 to 27th July 1953 Korean War</p> <p>December 1960 to 30th April 1975 Second Indo-China War (“Vietnam War”) 7th February 1965 US begins bombing of Vietnam During this period, US bases in Okinawa are unilaterally enlarged through “the bayonet and the bulldozer”.</p> <p>July 1955 to February 1956 Claims of invalidity of seizures of land for the US base at Ahangon Shoko (Iejima) the “Beggar March” demonstration</p> <p>15th May 1972 Okinawa reverts to Japan</p> <p>1974 Laws passed which deal with the living environment around defence facilities – problems of noise pollution, the construction of public facilities, compensation for loss of farming and forestry land, construction of roads, relocation of housing etc. → policies for community development (local development, effective special taxation methods)</p> <p>4th September 1995 Three US soldiers rape a young Okinawan girl 85,000 people demonstrate calling for improvements in the “Agreement on the Status of U.S. Armed Forces” → December 1996 SACO (Special Actions Committee on Okinawa) agreed. → September 1997 “Guidelines” produced (for US Japanese defence)</p>

<p>Regional arrangements made → regional development → “pork barrel” and policy inducements</p> <ul style="list-style-type: none"> ● Large facilities built with grants and subsidies → enormous amounts of money needed for upkeep and maintenance → more grants requested → local areas request more grants for further construction of nuclear power plant facilities ● Nuclear power facilities → no other local industries → young people move to the cities → depopulation and poverty → request for construction of new nuclear facilities. <p>28th March 1979 Three Mile Island Accident 26th April 1986 Chernobyl 11th March 2011 Melt down and explosions at reactors 1 and 3 at Fukushima. Reactor 4 also explodes although 4 to 6 were shut down at the time</p> <p>Fukushima Daiichi Nuclear Power Plant 1. March 1971 operations begin (main contractor: GE) 2. July 1974 (GE/Toshiba) 3. March 1976 (Toshiba) 4. October 1978 (Hitachi) 5. April 1978 (Toshiba) 6. October 1979 (GE/Toshiba)</p> <p>Fukushima Daini Nuclear Power Plant 1. April 1982 (Toshiba) 2. February 1984 (Hitachi) 3. June 1985 (Toshiba) 4. August 1987 (Hitachi)</p>	<p>→ “2 Plus 2” – SCC (Japan-United States Security Consultative Committee) agreed between foreign and defence ministers of each country. US Armed Forces Reorganisation Plan</p> <p>“Omoiyari Yosan” – preferential budgets June 1978 Begins with a partial responsibility for salaries of Japanese workers on bases (¥6,300,000,000). Total responsibility for heating, lighting, water, construction of facilities and transfer of training In addition to the “Omoiyari Yosan” Japan responsible (in 2011) for Areas around the bases ¥173,900,000,000 Items connected with SACO ¥10,100,000,000 Items connected with US Armed Forces Reorganisation Plan ¥116,100,000,000 Rental of land ¥165,800,000,000 (outside defence ministry budget) Subsidies for bases ¥39,400,000,000 (outside defence ministry budget)</p> <p>April 2012 One-time subsidy for Okinawa development ¥77,100,000,000 for infrastructure and other “hard” measures, ¥80,300,000,000 for “soft” measures. Half of this paid to the prefecture and the remainder to local authorities</p>
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LDP Draft for Constitutional Revision	Present Constitution
<p>Article 1. The Emperor shall be the Head of State and symbol of the unity of the People, deriving his position from the will of the people with whom resides sovereign power.</p> <p>Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes will not be used. The above provision does not prevent [Japan] from exercising its right to self-defence.</p> <p>Article 9:2 For the purpose of ensuring peace, independence of the country and the safety of the state and its people, Japan will maintain a national defence military under the supreme command of the Prime Minister.</p> <p>(2) The activities of the national defence military, to fulfil its mission as stipulated in the above paragraph, will be in accordance with the law and have the approval of the Diet.</p> <p>(3) In addition to its activities to fulfil its mission as stipulated above, the national defence military may support the public order, and “international cooperation activities” for the purpose of ensuring the peace and security of the international community, as well as being able to engage in operations to defend the life and freedom of the Japanese people, according to the law.</p> <p>(4) the activities of the national defence military, as defined in the previous provisions, as well as the organization, control, and protection of the secrecy of the national defence military, are to be determined by law</p> <p>(5) Military courts will be provided, according to the law, for the purposes of prosecuting national defence military personnel, as well as other public officials, for crimes connected to the execution of their duties, or relating to the secrecy of the NDM. The right of appeal to a higher court will be preserved.</p> <p>Article 11 The people will enjoy all basic human rights. The basic human rights guaranteed by this constitution cannot be infringed and remain in perpetuity.</p>	<p>Article 1 The Emperor shall be the symbol of the State and of the unity of the People, deriving his position from the will of the people with whom resides sovereign power.</p> <p>Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.</p> <p>Article 11 The people shall not be prevented from enjoying any of the fundamental human rights. These fundamental human rights guaranteed to the people by this Constitution shall be conferred upon the people of this and future generations as eternal and inviolate rights.</p>

Article 12 The rights and freedoms guaranteed by this constitution for the people must be maintained through the continuing efforts of the people. The people must be conscious of the fact that there are responsibilities and obligations in compensation for freedom and rights and must not abuse them. **The people must at all times comply with the public interest and public order.**

Article 13 All of the people are to be respected as people. The people's rights to life, freedom and the pursuit of happiness are to be respected to the greatest degree under the legislation and law **as long as they do not come into conflict with the public interest and public order.**

Article 18 No person shall be involuntarily physically restrained for **social or economic** reasons.
2) Except as a punishment for crime, no person shall be held in involuntary servitude.

Article 19 Freedoms of thought and conscience **are guaranteed.**

Article 20 Religious freedom is guaranteed. The State is prohibited from granting special rights to any religious organisation.
2) No person shall be forced against their will to participate in any religious act, celebration or ceremony.
3) The state and local government bodies are prohibited from educational or other activities for the benefit of any particular religion. However, **this will be allowed within the scope of social protocol or ethno-cultural practices.**

Article 21 Freedom of assembly, association and speech, publishing and other forms of expression are wholly guaranteed.
2) **However, notwithstanding the above, activities and associations formed with the purpose of interfering with public interest and public order are prohibited.**
3) Censorship is forbidden and secrecy of communications guaranteed.

Article 12 The freedoms and rights guaranteed to the people by this Constitution shall be maintained by the constant endeavour of the people, who shall refrain from any abuse of these freedoms and rights and **shall always be responsible for utilizing them for the public welfare.**

Article 13 All of the people shall be respected as individuals. Their right to life, liberty, and the pursuit of happiness shall, **to the extent that it does not interfere with the public welfare**, be the supreme consideration in legislation and in other governmental affairs.

Article 18 No person shall be held in **bondage of any kind**. Involuntary servitude, except as punishment for crime, is prohibited.
(← Restraint other than that which is social or economic → conscription!)

Article 19 Freedom of thought and conscience **shall not be violated.**

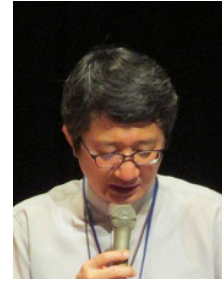
Article 20 Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, **nor exercise any political authority**. No person shall be compelled to take part in any religious act, celebration, rite or practice. The State and its organs shall refrain from religious education or any other religious activity.

Article 21 Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed.
No censorship shall be maintained, nor shall the secrecy of any means of communication be violated.

<p>Chapter 9 State of Emergency</p> <p>Article 18 Declaration of a state of emergency</p> <p>Article 19 Effects of a declaration of a state of emergency</p> <p>Article 100 Amendments</p> <p>By majority agreement in the two houses.</p> <p>By a majority of valid votes actually cast in referendum of the people.</p> <p>Article 102 All of the people must respect and uphold this constitution.</p> <p>2) All members of the Diet, ministers of state, judges and other public officials have the obligation to uphold this constitution</p>	<p>Article 96 Amendments</p> <p>A concurring vote of two-thirds or more of all the members of each House of the Diet is necessary, together with the agreement of more than half the populace.</p> <p>Article 97. The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.</p> <p>Article 99. The Emperor or the Regent as well as Ministers of State, members of the Diet, judges, and all other public officials have the obligation to respect and uphold this Constitution.</p>
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《Report of TOPIK(Toward Peace in Korea)》

The Revd Si-Kyoung You
Board Member of TOPIK, Committee of Korea-Japan cooperation,
Director of Reconciliation Department
19th April, 2013



1. Introduction

Three conditions to achieve reunification are, frequently said that <national consensus of Korean people, reconciliation and cooperation between South and North Korea, international support and cooperation>. For last 5 years, le Myoung-Park government maintained the hard line policy toward North, and it did not even allow to try to meet such conditions let alone fulfilling them. Accordingly, churches as well as society were at a standstill and even retreated from those attempts. The hope of change in South and North relationship followed by change of government could not meet the expectation because of that the conservative government which can be considered as same political power group seizure the power contrary to expectation, this year's nuclear test of North, and Key Resolve of Korean-US military operation training, and these factors are accelerating the sense of crisis of war without parallel in history. Besides, conflict between Korea and Japan about the perception of history persists, and Japanese government raises their voice about amending article 9 of the Constitutional law.

This year is the 60th anniversary of Armistice Agreement, and it has been 20 years from North Korea to break away from NPT(Non-proliferation Treaty) causing the rise of concern about nuclear issues in Korea peninsular. Surrounding three countries are in the stage of establishing new governments, new diplomatic relationship and mutual assistance. North Korea also are in the early stage of Kim Jung-Eun system. In this time, the General Assembly of World Council of Churches will be held in Boosan in coming October, at the same time, the Archbishop of Canterbury, a main leader of World Anglican church will come to Korea as his first foreign visit since his consecration.

In my opinion, we need to see the reunification of S-N Korea as 'conditions for peace' which reflects universality of human society rather than symbol of iniquity of Korea peninsular which contains 'variables' coming from surrounding hegemony and changed of international situations. To achieve such this goal, we need to put our faithful confession, practical actions and persistent work of World Anglican Peace network 'first'.

In this paper, I would like to reflect on footsteps of Special Committee of Mission toward Peace and Reunification in Anglican Church of Korea and its operational entity, TOPIK, and to share the outlooks.

2. outcomes to the present

<Period 1> Anglican Church of Korea did not have independent and individual mission toward reunification, and only participated in proclamatory actions.

<Period 2> Since the 1st Peace Conference, practical discussions and actions for Mission toward Peace and Reunification were taken in place.

2007.11- The 1st Peace Conference(TOPIK 2007)

2008.1-Formation of Special Committee of Mission toward Peace and Reunification in Anglican Church of Korea

2008.7-Lambeth conference made resolution of supporting TOPIK

2009.6-the 14th Anglican Consultative Council(ACC-14) made resolution of supporting

2010.11-Celebration of the 3rd anniversary of TOPIK,

International Conference

Decision to establish Mission Diocese in North Korea(National General Synod, Seoul Diocese Synod. Bishop of Seoul as bishop of North Korea)

<Period 3> TOPIK, operational entity of Mission toward Peace and Reunification started organised and systematic projects and activities such as registered as a Cooperation, fundraising and expending international cooperative relationships. In this reason, Okinawa will become significant turning point.

3. Recent years main movements

Main projects and programs carried out for last two years shows practical activities of TOPIK.

2011

February-April: Lenten Resolution Offering (all churches in ACK)

February-April: Lenten prayer movement for North Korea

Published Sourcebook about Anglican Church in North Korea

27th June-1st July: Aid project for Nasun city

28th August: Established Corporation 'Peacemakers'

and held first promoters' assembly(elected first chair of the board, Kim, Woon-Kweon)

-11 preparatory committee were held for the establishment

- General Committee, Council committee(local and international experts), 4 sub departments(finance, North Korea project, foreign affair, education and public relations) + administration/ Rt Revd Paul K. Kim as Honorary Chair of the Board, advisory committee was appointed

October: participating in International Conference about Article 9 of the Japanese Constitution

November: TOPIK board member workshop, Vision meeting

May, November: Sending flour to North Korea

December: Heating aid for People's hospital in Nasun city, Sahoeri and adopt agreement

2012

13th March: Designated as operator of North Korea Aid by ministry of Unification

April: Lenten Resolution Offering, Medical aid for Nasun city Sahoeri(supply essential equipment for obstetrics and maternity units)

March, September: Supplied flour 300t with KNCC(nurseries in Pyoungyang, Bongsoo noodle factory, Hyangsan nursery and day care centre)

February, April: Pilgrimage of peace trip(February-suppliant bishop and a party from Episcopal church. April-Peterborough Diocese from Church of England accompanied)

13th-18th August-Youth Peace trip on First anniversary of establishment of Corporation, 'Manjoo Arirang' 15 participants

October: Medical Aid for Nasun City Sahoeri(Special aid from New York Korean Anglican, Refurbishing hospital building, support dentist equipment)

Peace seminars as preparatory meeting for Okinawa Peace conference during early October(5 times)

Discussion about cooperation with world Anglican delegates(Suppliant bishop of Episcopal Church and ERD, Peterborough Diocese of Church of England, Australia ABM, Japan Ikuno committee, ets)

September: Photo exhibition of Anglican Church buildings in North Korea as an event for the 20th anniversary of Province establishment

October: making of TOPIK CI

16th December: Regular General Assembly(elected the second chair of the board, Oh, Jung-Man), reorganizing the parts(run Board of directors)

16th-22 April 2013: the Second World Anglican Peace Conference

4. Aims of projects and plans in2013

4-1. Aims of projects

1. Adapting constant changing situations in Korea peninsular, to reinforce the aids for North Korea and to strengthen partnership with North
2. To develop the peace spiritual program for corporate body, produce the model for youth peace education

3. To establish international TOPIK cooperative system and strengthen East Asia Peace Network thorough the Second World Peace Conference
4. To seek the model of church required in reunited society, as the first step, history of Anglican Church in North Korea will be collected and recorded
5. To stabilize executive office to pursue efficient work of TOPIK

4-2. Plans

Mission 1. Humanitarian Aid for North Korea, Main project

Food Aid project- cooperate with KNCC Flour Aid –on going project

Flour 153t(one hundred million KW) supplied to day care centre run by Chosun Christian Federation through Amity Foundation, China

Medical Aid project- Support People’s hospital in Nasun City Sahoeri

– on going project

Medicine, food, coal for heating(forty million KW)

Goods will be purchased from Yenbyoun with help of

Revd Paul Moony from Ireland

(permission granted by Ministry of Unification)

Heating Aid project- Onjungli near Kuemkang Mountain – on going project

50,000 coal briquettes for heating and cooking(25million KW)

Under the association with ‘Lovecoal’

Clothing Aid project- supply children’s thermal innerwear – new project

Send 500,000 thermal innerwear to day care centres

near Gaesung,

(one hundred million KW, out of church raised fund)

Mission 2. Pease Spirit Education project

Peace trip project – on going project

Gaesung, Kuemkang Mountain, Kanghwa, Pajoo,

participants pay their own expenses

National Reconciliation Week(Korean War Week in June) PR and events

Visit from diasporas Korean in America – new project

Peace Spirit program for TOPIK members – new project

Mission 3. Establishing East Asia Peace Network

The Second TOPIK = Okinawa Peace Conference

Publishing Newsletter in English

Mission4. Mission project for North Korea

Mark consecration dates of churches in North Korea in Korean Anglican Calendar
commemorate and carry out

Contest of Articles about History of Anglican Church in North Korea – new project

Mission 5. Stabilising Corporation project

Lenten Resolution Offering(aiming 30 million KW)

Recruiting more members

Vitalizing subcommittees

Continuous PR

Encouraging volunteer group work

Associate with other NGO

6. Prospect

6-1. confession from a youth peace trip participant

“Even though we say that we wish reunification, I thought we have been separated too long from North. I thought that there is no such thing as peace as ‘powerful’ countries take all the advantages from various international relationships, and the rich ignored the voice of the poor. It is who went peace trip together with me that people planted the seed of peace to me who was so sceptical about peace.” Noh, Sang-Kyoun(Francis) from Ilsan church

6-2. <prayer for Mission toward peaceful reunification>

The first sentence from the prayer produced by committee members at preparatory meeting for the first promoters’ assembly, 7th August 2011

“Our God who call us into love and peace, please make our mind and deed for the peace and reunification your hands and foot. We sincerely pray that you use us as tools of peace in this world full of hatred and prejudice, so that we can realise the mind of cross which bears reconciliation and hospitality, and fulfil your will for this land and nation.”

6-3. Practicing World Anglican Mission Mind

We are putting ‘to respond to human need by loving service’ and ‘to seek to transform the unjust structures of society’ into practice, out of five World Anglican Mission Mind.

6-4. Forming Peace personality

Conversation between imaginary US president Bunz and Science expert Melvin Gardener from Genocide by Japanese author Takano Kazyaki says this.

“Scary thing is not intelligence, not even military force. The scariest thing in the world is the personality of the person who uses them.”(415p. Korean translation)

I really appreciate the Anglican Church of Japan, who has most intimate relationship with the Anglican Church of Korea since the first Korean bishop in 1965 and who has been maintaining the longest companionship of mission, for holding this Peace Conference. Recent cooperative relationship between Korea-Japan Anglican Church is drawing attentions from world Anglican Church as a newly written church history between colony and subjected countries.

I sincerely hope that this Okinawa Peace Conference will nurture the seed of peace which is planted in peace personality to make common wisdom of peace, and will become a worldwide peace pilgrimage.

《Special Lecture III》

Okinawa, Peace Article 9

Prof. Charles Douglas Lummis

19 April, 2013



1) Why the Japanese Constitution is radical.

As conservatives say, Article 9 violates the “common sense” of international society.

It is the “common sense” of the world that the states have “the right of belligerency”, which means, the right to kill people and destroy property in war.

To deny that in a state constitution confuses politicians, including Japanese politicians.

Since the Constitution was enacted, Japan has killed no one in war (so far as we know).

2) The Japanese Constitution and Okinawa.

In 1948, the US State Department sent George Kennan to Japan to persuade General MacArthur to abandon Article 9 and rearm the country. MacArthur refused, but told Kennan not to worry, because Japan could be defended from the bases in Okinawa.

Thus to MacArthur, the demilitarization of Japan and the militarization of Okinawa were two aspects of the same policy.

3) The Japanese Constitution, Okinawa, and the Japanese Public.

A large sector of the Japanese public thinks like MacArthur did. Public opinion polls show that a majority supports Article 9, and over 70% support the Japan-US Security Treaty, which is the legal basis for putting US military bases in Japan. This contradiction is resolved by putting 74% of those bases in Okinawa which, while formally is a prefecture of Japan, historically and culturally is a colony.

Thus many Okinawans say, “The Peace Constitution has never come to Okinawa.”

4) Recent Developments in Okinawa.

Over the past decade, the movement in Okinawa has evolved from a peace movement to a peace-plus-anti-colonial movement. It has come to be understood that placing 74% of Japan’s US bases in Okinawa is a discriminatory policy. The slogan “remove all bases from Japan” now competes with the formerly taboo slogan, “move the bases to mainland Japan”. This change has been accompanied by fierce debate. It has also made it possible for conservatives such as the present Prefectural Governor, who could never agree with the former slogan but can agree with the latter, to participate in and even take the lead in the movement. This process of change is continuing today.

《Country Reports》

THE PEACEMAKING WORK OF THE EPISCOPAL CHURCH

Alexander D. Baumgarten
Director of Government Relations
The Episcopal Church

The Episcopal Church understands peace as fundamental to the identity of God, whose Son “came and proclaimed peace to you who are far off, and peace to you who are near.” (Ephesians 2:17) It would be impossible to cover the breadth of our Church’s work toward peacemaking in ten minutes, but what I hope to do today is provide a brief summary of how our Church understands its rooting in peace and how it lives out its peacemaking vocation practically.

The catechism of The Episcopal Church’s Book of Common Prayer describes the mission of the Church as “to restore all people to unity with God and each other in Christ,” and instructs us that the Church lives out this mission “as it prays and worships proclaims the gospel, and promotes justice, peace, and love.” Formationally, this intimate and inseparable linkage of peacemaking to Christian vocation is underscored in the covenant in our Church’s Baptismal rite, in which – after affirming faith in the Father, the Son, and the Holy Spirit – the candidate for initiation makes five pledges that illuminate the implications of discipleship to the Triune God. The final of these asks the candidate: *Will you strive for justice and peace and promote the dignity of every human being?* We reaffirm these words each year in the Easter Vigil and each time we renew our Baptismal vows.

Peacemaking within The Episcopal Church is an extraordinary broad theme in a Church that includes 16 sovereign countries. We seek to provide a vigilant witness to peace within each of those 16 countries – and their unique political contexts – while also realizing that our headquarters in the United States provides a unique ability to witness to the U.S. government and to the UN on matters of peace facing persons in the Anglican Communion’s other 37 provinces and beyond.

On a practical level, the Episcopal Church’s peacemaking ministries are lived out through multiple actors and witnesses. These include:

- (1) The ministry of the Presiding Bishop and Primate;
- (2) The collective witness of our General Convention, our highest legislative authority, which meets every three years and passes resolutions on issues of global peace and justice that reflect the consensus positions of the Church. (It is through the Convention that the Church has reaffirmed repeatedly the foundational words on peacemaking issued by the 1930 Lambeth Conference, that “war, as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ”;
- (3) The ministry of the elected leaders of our Church, including the bishops (who have formed a coalition known as Bishops Working for a Just World), the deputies to our General Convention (clergy and lay leaders) and their President, and our Executive Council (the legislative authority between General Conventions);
- (4) Our Office of Government Relations in Washington, which I head, which builds relationships with the U.S. government and advocates for the public-policy positions adopted by the Church;

- (5) The Episcopal Public Policy Network, a church-wide network of approximately 25,000 Episcopalians in every diocese who have committed themselves to the ministry of advocacy and communicate regularly, normally once a week, with the U.S. government;
- (6) Our office at the United Nations, which bears witness to our Church's positions in the international community;
- (7) The companion relationships between dioceses and parishes in the Episcopal Church and counterparts around the world that inform our peacemaking witness in deeply authentic ways;
- (8) Our Office of Global Partnerships, which maintains official linkages with the other Provinces of the Anglican Communion and our partners around the world;
- (9) Episcopal Relief and Development, whose work to heal a hurting world is known to a great many of you; and
- (10) The Church's use of its own financial resources for loans that serve economic justice, and our pursuit of socially responsible investment of the Church's financial portfolio.

Each of these actors serves to equip and enable individual Episcopalians to live their baptismal ministry of peacemaking. What does that look like in practice and effect? I'd like to briefly discuss three broad thematic areas that might be seen as summarizing of the Church's practical embodiment of peacemaking:

(1) Peace in our own Midst: As I noted, The Episcopal Church includes Christians living in 16 different sovereign nations, and as a consequence, the pursuit of peace within our own communities – “peace to those who are near” – takes on a variety of different forms. In this category of peacemaking within our midst, we might include the current effort of our Church in the United States to pursue legal changes designed to stem the epidemic tide of gun violence in American cities and communities. We might also include efforts to support right relations between the two nations that comprise the island of Hispaniola – the Dominican Republic and Haiti – each of which is a diocese of The Episcopal Church. We might include support for the peacemaking efforts of the Bishop of Colombia, one of our dioceses that has seen as much internal upheaval and guerilla warfare in recent years as any in the world. We might include our support for the peacemaking witness of the Diocese of Puerto Rico, which – as the Presiding Bishop noted in her keynote address Tuesday evening – is not unlike Okinawa in its struggle with the complexities of a historic U.S. military presence.

(2) Peace in the Global Community: Equally important is The Episcopal Church's pursuit of peace beyond its borders. Very often this may take the form of advocacy that is informed by the witness of a partner Church of the Anglican Communion living in a conflict scenario. Other times it may involve an area of global upheaval in which our Church is well positioned to contribute to a response because of its presence in Washington and at the UN in New York. Examples of this sort of advocacy, include: our persistent advocacy to the U.S. government for an end to the unjust and ineffective American embargo against Cuba; our vigorous support for the inspirational justice and peacemaking work of the Diocese of Jerusalem toward a two-state solution to the Israeli-Palestinian conflict (the Episcopal Church just made a historic \$500,000 investment in the economy of Palestine in response to the request of General Convention); our advocacy to the U.S. government toward peace on the Korean Peninsula (a topic that consumed considerable time and attention at our General Convention last summer); our testimony on multiple occasions to the U.S. Congress in favor of aggressive responses to human-rights abuses

and extra-judicial kidnappings and killings in the Philippines; and our longstanding peacemaking partnerships with Sudanese Episcopalians that have resulted in multiple joint advocacy ventures. I should also note that our global peacemaking advocacy work is now largely shared in most areas – apart from the Middle East – with the Evangelical Lutheran Church in America, our Full Communion partners. My office in Washington for the past two years has shared an international-affairs officer with its Lutheran counterpart.

(3) Advocacy for Peace through True Human Security: I believe it's important to emphasize that not all peacemaking work involves advocacy about a particular human conflict. As the Anglican Consultative Council acknowledged recently when it revised the Fourth Mark of Mission to include peacemaking, the achievement of peace is fundamentally linked to the achievement of justice, including economic justice, that allows human beings to live and fully flourish as God intends them to. That's what true human security looks like. Our work in pursuit of the Millennium Development Goals and other strategies for the alleviation of world poverty and hunger; our work to protect basic human rights anywhere in the world where those rights are being violated; and our work to safeguard the dignity of God's creation all are facets of the same jewel. Each is necessary to create a world in which peace can flourish and the Kingdom of God can increase.

I'll close with words from one of our Communion's great champions of justice and peace the Anglican Bishop in Jerusalem, Suheil Dawani. Bishop Dawani tells us that:

As Christians, we are called to be peacemakers, to continue to provide hope where it is dim, to be voices of the voiceless, and to be advocates for a just and durable peace. We must work together with people of other faiths to encourage the politicians to put politics aside and meet midway, where all people are equal; the marginalized and the powerful, the poor and the wealthy, men and women, children and the elderly, regardless of faith or social status.

I almost always use these words of Bishop Dawani when I speak about the Israeli-Palestinian conflict, but I believe they are applicable to every Christian and every political context in the world. Our role, because we are disciples of the Risen Lord who met his disciples in the upper room with a greeting of peace, is to stand in the center of society and draw politicians away from the margins and into that space where true peace – peace with justice – may be found. Thank you for the extraordinary opportunity to share these days with you, and may God bless you and prosper your work toward peace.

《Country Reports》

The Church of England's peacemaking ministry

Rachel Parry

Us, United Society

The Church of England's peacemaking ministry

It is an honour to be here, at the Worldwide Anglican Peace Conference in Okinawa, representing the United Society, known as Us, formerly known as USPG.

I bring greetings to all from our Chief Executive, Mrs Janette O'Neill.

My name is Rachel Parry and as I have said, I am here representing Us, an Anglican Mission and Development Agency with partnerships throughout the Anglican Family worldwide. Our office is based in London and our historical and ongoing support has been through individuals and parishes mainly from the Church of England. We do not receive any institutional funding from the Church of England and are independent of it, and yet we depend entirely on the generosity of individuals and parishes within it! The staff in our office are from Africa, Asia, Latin America and the Caribbean and Europe and we are proud of our international perspective. I do not speak formally on behalf of the Church of England, but, as I am the only person here from that little group of islands, I will share what I can of the efforts of the Church of England, in the broad area of peace-making.

How do I use 10 minutes to give a comprehensive picture of the Church of England's peacemaking ministry?

The Church of England engages in peacemaking in a huge variety of ways and with many different sorts of people, strategies, institutions and forums:

- Through the formal offices and persons of national and global influence of the Archbishop of Canterbury, and the Archbishop of York;
- Through debates and questions on international and domestic government policies in the House of Lords, which includes 26 Anglican bishops;
- Through people and programmes in the institutional structures of the Church of England;
- Through the varied work of the large number of Mission and Development agencies (of which Us is one);
- Through the impact of local and international relationships formed in Companion Diocesan links;
- Through Cathedral ministries with a particular emphasis on peacemaking, such as Coventry Cathedral and the Community of the Cross of Nails.
- Through parishes which have gone through a particularly traumatic experience and have creatively forged a new path of ministry, such as St Ethelburga's Centre for Reconciliation and Peace in London.
- And of course peacemaking happens every day by thousands of unsung individuals and church communities at the grassroots, living out the gospel of love in their own neighbourhoods.

I'd like to offer a little more detail on 5 particular aspects of the Church of England's peacemaking ministry:

1. **Peacemaking in the Body of Christ:** The new Archbishop of Canterbury has demonstrated his commitment to peacemaking by ensuring that his first appointment was a Director for Reconciliation at Lambeth Palace, Canon David Porter. This focus on reconciliation is what the new Archbishop believes needs to be at the heart of his ministry.

Coming from Coventry Cathedral, one of Canon David's first tasks in his new role at Lambeth will be to support creative ways for renewing conversations and relationships around deeply held differences within the Church of England and the Anglican Communion. This is peacemaking within the church, within the body of Christ. The recent 'Faith in Conflict' conference - Finding Better Ways to Handle Conflict in the Church - was hosted in Coventry Cathedral earlier this year. It is easier to work on peace between others, rather than address conflict amongst ourselves.

2. **Peacemaking in the global political and economic arena:** This year, the G8 will be meeting in London in June, and the Church of England will be highlighting three key areas:
 - A world free of hunger - mobilising pressure on the UK and other G8 countries to deliver on existing commitments and take meaningful action to tackle global poverty.
 - A world free of sexual violence - this is a key concern of the UK Government, and the church and others have added their voices to speak out against sexual violence wherever it occurs, both at home and abroad.
 - A world that delivers on the Millennium Development Goals - with a deadline date of 2015, the church is keen to ensure that the issues raised by the Millennium Development Goals remain on the international agenda.
3. **Peacemaking in Communities around the world:** Through the Church of England's mission and development agencies, people, churches and communities are supported whose freedom is threatened.

During the civil war in **Sri Lanka**, Us supported the Anglican Church as it sought to bring about peace and reconciliation. The church was in a unique position because members of all ethnic communities were members of the church.

In **Zambia**, we are supporting a national Anglican programme that is challenging gender-based violence.

Us has now run three ethical pilgrimages to **Israel-Palestine**. They are ethical because we stay in Palestinian-run hotels, use Palestinian tour operators, and shop in Palestinian shops. This helps to boost the struggling Palestinian economy and we give hope by being in relationship with those we visit.

In **Brazil**, the small Anglican Church of Christ the King, in the complex community called the City of God in Rio de Janeiro, is having a significant impact, helping to bring people together who have until recently lived in a cycle of poverty and violence. The church is offering free training in job skills and giving a voice to the marginalised. Us, has been supporting a priest missionary there who said: 'We

believe we are called to be a part of the river of living water bringing renewal to our community.'

There is also a great deal of awareness raising about international peace and justice issues taking place within the UK. Us produces publications, a prayer diary and bible studies, and speaks in churches, to help parishes and dioceses to engage in prayer and practical advocacy. Our Lent meditation last year was called 40 Days of Peace.

4. **Peacemaking in Business:** The Church of England demonstrates a concern about the impact its invested funds have through its **Ethical Investments Advisory Group**. This group advises responsible shareholder engagement so to raise ethical concerns with global companies where their policies and practices affect livelihoods, food security, health, well being and safety of people and communities and environmental sustainability.
5. **Peacemaking at Home:** The Church of England was active in peace-building following a series of violent riots in England during the summer of 2011. Some saw the riots as an expression of frustration among young people with little hope for a secure future. Churches opened their halls for the emergency services and for those who were made homeless. And networking began with other community groups. The church conducted itself commendably, earning praise for its sensitivity. According to one member of the clergy: **'There is nothing so powerful as the local church in its better moments. It is truly present where few others are; it offers a unique hope; it isn't dependent on short-term grants and ephemeral projects - and it doesn't go away.'**

Conclusion

So, this has been something of a snapshot, an outline pick and mix in this huge and complex topic of how Anglicans in our part of the Communion are engaging with a peacemaking ministry, both nationally and internationally.

I hope I have given you some insights into both the philosophy and some of the practical work that is taking place.

To close with a quote from Jean Vanier:

"The response to war is to live like brothers and sisters.
The response to injustice is to share.
The response to despair is a limitless trust and hope.
The response to prejudice and hatred is forgiveness.
To work for community is to work for humanity.
To work for peace is to work for a true political solution; it is to work for the Kingdom of God. It is to work to enable everyone to live and taste the secret joys of the human person united to the eternal."
[\[Jean Vanier, *Community And Growth*\]](#)

We pray with you. We act with you. Our thoughts are with you. We are all doing this gospel work of love together by the Grace of God. We are Us.

《Country Reports》

Episcopal Church in The Philippine

The Most Rev'd. Edward P. Malecchan

Padi Rex RB Reyes, Jr.

The Philippine Context

- The long dominance of the elite or oligarchs in the political/electoral and economic system and their vicious tandem with the military, police and para-military groups;
- Rampant violation of human rights (extrajudicial killings and enforced disappearances, internal displacement: Episcopalians Alice Omengan-Claver is a victim of extrajudicial killing; James Balao among the enforced disappearances; and, indigenous communities are dislocated as they oppose massive resource extraction by foreign mining corporations); the three branches of government lack the political will to protect human rights and prosecute those responsible as this impunity goes on supported by so-called anti-insurgency laws such as the current one, Operation BAYANIHAN; last year the United Nations Human Rights Council noted the poor human rights record of the Philippine government;
- The increasing number of U.S. military personnel in the country under the guise of the controversial Visiting Forces Agreement between the Philippines and the United States
- Corruption in high places; low wages
- High forced migration – an average of 4,000+ (government statistics) leave the Philippines each day for work abroad; overseas employment seen by the government as an industry and its immeasurable effects on family and community; the neglect and militarization of rural areas increase urban poor populations as many flock to the cities; if our country is rich in natural resources why is forced migration to other countries a recourse to solve the long standing issue of poverty especially among farmers?
- Failure to implement genuine land reform and national industrialization; conversion of prime agricultural lands to agribusiness and commercial housing estates;
- government dependence on remittances of overseas Filipino workers, loans and the sale of government assets;
- one of the top countries declared by the United Nations as most vulnerable to the effects of climate change;
- peace talks with Philippine government and the National Democratic Front and the Moro Islamic Liberation Front in response to more than five decades of war

Perspective and Responses of the Episcopal Church in the Philippines

- At our primary Synod as an autonomous church province (1990) we resolved that it is part of our self-understanding as a church province to be a peace maker; to work for justice because there can no peace without justice; to support and articulate indigenous spirituality with respect to the integrity of creation and therefore to oppose massive resource extraction without its regard to posterity; and to strive to be ecumenical in peace building and/or sowing the seeds of peace.
- Our dioceses in the north are constant “accompaniers” shepherding and mediating in resolving tribal conflicts;
- In 1991, in cooperation with what is now The Episcopal Church we lobbied hard to the U.S. government for the abrogation of the U.S.-Philippines military bases agreement. The partnership of the TEC and the ECP for peace in the Philippines is one of the milestones of our relations since we became a church province. At her first visit to the Philippines, Her Grace the Presiding Bishop, Katherine Jefferts Schori of TEC landed in the Philippine major daily for speaking in support of the Philippine churches’ campaign to stop the killings in the Philippines.
- As a committed participant in the ecumenical movement:

- All the Episcopal bishops are members of the Ecumenical Bishops' Forum (EBF) composed of Roman Catholic, Anglican, Independent and United Church bishops committed to active social engagement and prophetic witness; An ECP bishop is one of four co-founders of the EBF during the martial law years. The EBF and the National Council of Churches in the Philippines (NCCP) play crucial roles in promoting in the Philippines the need to support Japanese churches in their call for the preservation of Article 9.
- At least three of our Bishops and the General Secretary of the National Council of Churches in the Philippines, an Anglican and who embodies our presence and contribution to the ecumenical movement in the Philippines, are active in the Philippine Ecumenical Peace Platform (PEPP) the largest aggrupation of Christian leaders in the Philippines to push for the peace process as a means to addressing the roots of the dissent and conflict in the country. The PEPP brings together the National Council of Churches in the Philippines, the Catholic Bishops Conference of the Philippines and the Philippine Council of Evangelical Churches. This is the first time that the three largest Christian groups in the Philippines come together.
- We support the Pilgrims for Peace, a broad alliance of peace advocates from faith-based groups and people's organizations; our clergy and lay people participate in its programs and activities; One of its two convenors is a priest of the ECP;
- Our young people participate actively in the ecumenical theatre workshops intended for liturgical animation and the projection of peace issues among the youth. This year, ECP youth composed the main bulk of the ecumenical theatre;
- Our clergy and lay support the activities of "Bantay Amianan" an organization of anti-large scale resource extraction advocates of which one of our own priests is its spokesperson and convenor. Our seminary the national cathedral have been hosts to many activities of this group;
- The ECP supports and encourages the leadership of our NCCP General Secretary in actively taking part in peace issues in the Asian region such as the preservation of the Japanese peace constitution, anti-nuclear energy campaign and other geopolitical issues in Asia and the promotion of these issues in the Philippine churches; we also support his leadership in the Ecumenical Voice for peace and justice in the Philippines. This Ecumenical Voice has been instrumental in bringing before the international community the sad state of human rights in the Philippines and we value the immense support of the churches in North America, TEC and the ACC among them;
- The ECP is the lead group of the Philippine Advisory Group (the network of the developmental partners of the World Relief and Development Fund) with focus on common advocacy on human rights, the rights of indigenous people, peacemaking and anti-large scale resource extraction ; we also have this wonderful partnership in development with the Anglican Board of Mission (Australia) intended for community empowerment and self-reliance;
- Through the years the ECP constituency has become much more ready to respond to relief and rehabilitation calls in times of natural calamities;
- Our national cathedral was host to the ecumenical women and youth in the "One Billion Rising" campaign to stop violence to women last February;
- The Diocese of Santiago is a major partner in the establishment of an ecumenical formation in the Cagayan Valley to promote and uphold human rights in that region;
- One of our hospitals is an exponent of traditional health practices as it promotes alternative forms of medical care.

All in all, the Episcopal Church in the Philippines is a strong voice for loving service, for Christian unity in the transformation of unjust structures of society and solidarity in the preservation of the integrity of creation. Historically and now as a church province, the seven dioceses of the Episcopal Church in the Philippines cast its lot to the marginalized and the vulnerable.

《Closing Service Sermon》

It is time for us to go now(John 14:31)

The Most Revd. Paul Keun Sang KIM
Primate of The Anglican Church of KOREA



Micah 4:1-4, Ephes 2:13-18, John 14:27-31

It is time for us to go now.(John 14:31)

It is time to finish the second World Anglican Peace conference. First of all, I have to thank our Lord for His guidance throughout all time of the conference and leading us to this peace forum. And I also want to say sincere thank you to all delegates and staffs that prepared and made the conference happen so successfully.

Through this conference, we reconfirm the fact that there are so many peace threatening factors around the world we face every day. At the same time, we could look into ourselves not aware of seriousness of those threats and accept situation without much second thought.

Today's second reading, Ephesians says this.

Christ has made peace between Jews and Gentiles, and he has united us by breaking down the wall of hatred that separated us. Christ gave his own body to destroy the Law of Moses with all its rules and commands. He even brought Jews and Gentiles together as though we were only one person, when he united us in peace. On the cross Christ did away with our hatred for each other. He also made peace between us and God by uniting Jews and Gentiles in one body.

Yes, indeed. Christ is our peace. However, Jesus, the source of peace and peace itself did not proclaim peace enunciatively.

Today's reading says that to 'break down the wall of hatred that separated us' Jesus Christ 'gave his own body'. Also the way he 'brought Jews and Gentiles together' and 'make them one person' was to 'give up his own body'.

'To make peace between us and God by uniting Jews and Gentiles in one body' was possible only because Christ 'did away on the cross'.

Ultimately, the peace Christ allowed to us is the peace Jesus Christ achieved by giving his own body and dying on the cross.

This peace is not something merely sentimental but something real, and it can be achieved only by practical actions not by proclaiming and hoping. The more earnest our desired to peace, the more enthusiastic our devotions and sacrifice for it have to be.

In this reason, this is not the place to closing the world Anglican Peace Conference. This is the place where we are sent out from with seeds of peace which we must plant, nurture and care to flower in the name of Christ. This is the place to pledge our devotion to peace.

We are standing on the point to take the first step as disciples of peace, commended by our Lord. I sincerely hope that you can make your seeds of peace, our Lord planted in our hearts, to flower in your life.

We might face storms and sometimes suffer from droughts. Nevertheless, we must make the seed to sprout and flower. We must keep and protect this seed despite severe drought and fierce storm. Once we keep the seed of peace and flower it, Christ our Lord will spread more seeds from flowers on the wind to the every little corner of the world.

There is a crucial point we must not forget. It is that the place we receive and cherish the seed is here, Okinawa. As we learned from this conference, Okinawa is one of the places experienced hegemonism of world powerful nations and anguish of war from it. Such pain is not only historic but also on going pain Okinawa is suffering.

Okinawa's suffering and sorrow might be some kind of redeeming process for us to realize the value of peace

Therefore, we all are deeply in debt to Okinawa. The vitality of the seed of peace is originated from this indescribable pain and sorrow Okinawa is suffering.

I, once again want to pay my respect and sympathy to all the victims of sad history of Okinawa and pray that still suffering Okinawa will very soon become a place filled with the peace of our Lord.

Besides, when you work and pray for peace in your areas, I would like to ask to pray for Korea peninsular. Threatening of war in Korea peninsular is unprecedented recently.

North Korea pushed ahead with the third nuclear test. They even announce that they abandoned armistice agreement and non-aggression agreement. They also cut off direct phone line between South and North, in Panmoonjum. This is the first time they said discarding the agreements of armistice and non-aggression, and it shows how high the tension between South and North is.

As I mentioned before, the peace can be achieved only by practical actions, devotions and sacrifices not by empty proclaim. Peace, not only in South and North Korea but also in North East Asia, neighbouring countries must actively discuss and listen to each other more carefully. We have to seek for the solution for coexistence and mutual benefit not to blame each other for the crisis.

Please, pray for the peace in Korea Peninsular. We really need your prayers.

Not only physical violence such as wars destroys peace. Systematic economic inequality which prevents people to have basic standard of living to maintain human dignity is one of the serious factors to destroy peace. The peace is the state that human being created as God's Image can fulfil their dignity. Hurting that dignity is to destroy the peace.

Christian's fundamental calling is to spread Good News and to build the Kingdom of God. The core of Gospel is that God loves and values us, and the Kingdom of God is the world each person can maintain their own human dignity in peace.

Therefore, all Christian have to work for the peace. It is fundamental devotion all Christians are assigned for.

Today's Gospel reaches its conclusion like this.

"It is time for us to go now."

Harsh journey toward peace lies on in front of us. It is never easy journey, but it is the road we cannot give up, turn away or even go back. However tedious, we have to keep on walking on this road.

When we face this long and hard journey, Jesus tells us, today.

“It is time for us to go now.”

Our Lord will accompany with us on this road toward the peace.

And He is inviting us to this road toward the peace.

Now, it is our turn to respond.

It is time for us to stand and set off.

I pray that the seed of peace our Lord puts in our hands to spread to every corner of the world as like dandelions’.

In the name of the Father and the Son and the Holy Spirit.

An introduction to Okinawa

Geography

Okinawa Prefecture lies in the south-west of the Japanese archipelago. The prefecture is made up of 160 large and small islands scattered among coral reefs in an area 1,000km east to west, and 400km north to south. About 50 of the islands are inhabited. Okinawa Prefecture accounts for 0.6% of the total land mass of Japan and, with a population of 1,400,000, for about 1% of Japan's total population.

Climate

Although Okinawa lies on the same latitude as many deserts, its climate is damp and subtropical. The temperate climate, with only a small difference in temperature between winter and summer, has given birth to a unique natural habitat with a rich variety of flora and fauna. This is nurtured by a heavy annual rainfall of 2,000 to 2,400mm and southerly summer and northerly winter monsoon winds. The islands are frequently visited by typhoons.

History

At the beginning of the 17th century, Japan, which had been recently unified under a feudal government in Edo (present-day Tokyo), severed all links with the outside world. This meant that the Satsuma Clan, whose fiefdom was in the far south-west of the country, lost out on the benefits of trade with near-by Korea. To mitigate this loss, and to provide a base for a Japanese military invasion of Korea, the Satsuma Clan annexed the Ryukyu Kingdom (present-day Okinawa), which from then on remained under Japanese feudal rule.

In modern times, as trade began to flourish between the Western powers, India and China, the islands were increasingly visited by foreign ships, and are mentioned in relation to the journeys of both Basil Hall from Britain and Admiral Perry from the USA. In 1845, the missionary Bernard Bettelheim landed in Okinawa where he remained as a missionary for 8 years. Meanwhile, Japan was opening up to contact with the West and in 1867, the feudal government in Tokyo was overthrown in the Meiji Restoration.

In 1871, a boat from Miyakojima of the Ryukyu Kingdom was washed ashore on the coast of Taiwan and its crew were murdered. The new Meiji Government used this incident as an excuse to fully incorporate the Ryukyu Kingdom into Japan and by 1879, the "Ryuku Annexation" was complete with the establishment of Okinawa Prefecture.

Battle of Okinawa

Now fully part of Japanese territory, Okinawa experienced fierce land fighting with the Allied forces (in particular the US and Great Britain) during the Pacific War, which began in 1941. The terrible bombardment of the islands from land and sea became known as the “typhoon of steel”. Much of the natural and cultural environment of the islands was destroyed, together with the lives and livelihoods of many of the inhabitants.

Post-war Okinawa

For 27 years, post-war life continued under American occupation, long after occupation of the mainland had ended. Finally, in 1972, Okinawa was reverted to Japan, with the desire that it would be “without military bases and without nuclear weapons”.

However, although Okinawa might have hoped for a part in Japan’s “Peace Constitution”, under the US-Japan Security Treaty US bases continue to be forced on the islands. Even though Okinawa accounts for only 0.6% of the total land mass of Japan, 75% of land used for independent US bases is here. The fact that such an enormous burden is placed on only 1% of the population is seen by the people of Okinawa as contrary to their legal rights to equality and indeed to be discriminatory. The desire of the people of Okinawa for a “removal of the Futenma Base from Okinawa” was reflected in the results of the gubernatorial election in 2010.

The Battle of Okinawa

1941	Dec. 8 th	The Japanese bomb Pearl Harbor (Pacific War begins)
1942		The Battle of Midway
1943		Prime Minister (General Tojo) visits Okinawa Prefecture. Utagi is designated an official shrine
1944		The 32 nd Division of the Japanese Army is newly established in Okinawa (March). Navy (April) and military hospitals (May) are newly established Construction begins on several (15) airfields. Saipan falls (July) Order for the evacuation of local residents (July). Boat carrying evacuated children sunk (August 22 nd)
	Oct. 10 th	US bombing of an area covering Amami and Taiwan. 90% of Naha destroyed by fire
	Dec. 21 st	US forms "Operation Iceberg" for the invasion of Okinawa
1945	Jan.	Air attacks from US aircraft carriers. Shimada appointed as Okinawan Governor.
	Feb.	Increased mobilization of junior high school students and older schoolgirls. Local government put under martial rule. The Yanbaru evacuation.
	Feb. 14 th	The Emperor makes a speech imploring all to fight on.
	Mar. 23	Evacuation out of the Prefecture discontinued. The 32 nd Division Iejima airfield destroyed. Japanese troops protecting Iwo Jima wiped out. Schoolgirls enlisted into military and field hospitals. Heavy US bombardment of Okinawa Island
	Mar. 26	US troops land on the Kerama Islands. Mass suicides ordered. Admiral Nimitz announces first proclamation of martial rule by the US navy
	Apr. 1	US forces land in Okinawa and take the Central and North airfields (at Yomitan and Kadena)
	Aug.	US and Japanese forces fight a fierce and close battle at Takazukotai
	May 27	32 nd Division abandon Shuri and retreat to Mabuni. Fighting and then mopping up intensifies in the south.

- Jun. 11 General Buckner, Commander of the US forces, urges the 32nd Division to surrender
- June 17 General Ushijima of the 32nd Division rejects the call to surrender
- June 19 Ushijima gives his last order that “each man should fight to the death over every inch of land” and commits ritual suicide. Systematic and organized fighting ends.
- Jul. 2 The Potsdam Declaration
- Aug. Atom bombs are dropped on Hiroshima and Nagasaki. Japan is defeated.
- The Okinawa Advisory Council is established with representatives of the people of Okinawa at the Ishikawa Prisoner of War Camp.

Particular Features of the Battle of Okinawa

- (1) The last US-Japanese land battle of the war
(540,000 US servicemen and women; 180,000 landing troops, 1,500 warships)

- (2) Wide use of suicide attacks and total mobilization
Suicide attacks by 120,000 Japanese sea, air and land troops (40,000 recruited in Okinawa). Mobilization of men and boys from ages 13 to 70.

- (3) Long and harsh land battle
Air bombardment begins in March 1945 and landings on 1st April. Surrender is on 7th September. In order to gain time for fighting the war on mainland Japan (for the construction of the Matsushiro Imperial General Headquarters Caves in Nagano), many civilians are involved in cave warfare
As systematic and organized fighting breaks down, guerilla warfare begins. The terrible US air and sea bombardment is named “the typhoon of steel” by local people. Unexploded bombs are still being found today.

- (4) A higher civilian than military sacrifice
At least 150,000 non-combatant civilian deaths (as of June 2010, 149,193 names were inscribed on the war memorial), while Japanese 77,166 troops died. The Japanese Army plunders food and forces civilians to vacate shelters. Speakers of the Okinawan dialect are executed on the suspicion of spying. Other atrocities include forced mass suicides, the murder of crying babies when groups were in hiding, as well as the rape of local women by US forces.

- (5) Long US military occupation
Marshal government begins in April 1945; Okinawa not returned to Japan until 1972. The Emperor’s Message and clause 3 of the Security Treaty mean that US bases are established in Okinawa on a semi-permanent basis. Okinawans continue to live without rights.

Reliving the Battle of Okinawa – Nanbu Battle Sites

◇ **The Korean Memorial**

The Korean Memorial stands in a corner of the Mabuni Peace Park. It was constructed in 1975 to enshrine the souls of those brought to Okinawa from the Korean Peninsula and who subsequently died in the Battle of Okinawa. The stone dome of the memorial is based on the shape of a traditional Korean tomb and surrounding it are rocks brought from all the provinces of Korea. At the front, an arrow points towards home, to Korea. The inscription on the monument reads as follows:

“With the outbreak of the Pacific War in 1941, many young Korean men were forced into the Japanese army and made to fight both on the continent and in the South Seas. Here in Okinawa, over ten thousand Koreans became tragic victims of the war. They were made to suffer great hardships and many died in action, or were otherwise killed.

Their souls, unable to return to the place of their birth, drift helplessly above the raging seas of this place, falling as rain and blowing in the wind. We have built this memorial, in the name of all Koreans, to console these lonely spirits, and to respectfully pray for their repose. May you rest in peace.”

◇ **Okinawan Prefectural Museum**

At the end of March, 1945, these islands suffered in battles of almost unparalleled ferocity. Over ninety days, the so-called “steel typhoon” transformed the landscape. The islands’ cultural heritage was almost completely destroyed and many thousands of precious lives were lost. The Battle of Okinawa was the only land battle in Japan where large numbers of local people were mobilized and it was the largest-scale engagement in the Asian-Pacific War.

The most significant aspect of the Battle of Okinawa was that the number of civilian deaths far exceeded the number of losses among service men and women. The total number of civilian deaths reached into the tens of thousands. Some were blown apart by bombs, others were forced into taking their own lives. Yet others fell victim to starvation or malaria and some were even murdered by their own army in retreat. We in Okinawa directly experienced the absurdity and brutality of war in a situation so extreme as to be almost unimaginable.

This experience of war lies at the heart of the spirit of the Okinawan people – a spirit which has grown and strengthened post-war, as we have fought against the strain of US military rule.

This “spirit of the Okinawan people” is a spirit that prizes human dignity above all

else, which rejects all actions leading to war, which desires peace, and which has a great love for culture that is an expression of humanity.

The Okinawa Prefectural Peace Memorial Museum was established as a repository for the individual war experiences of the people of Okinawa Prefecture. Under this principle it was opened in 1975, three years after the reversion of the Prefecture to Japan. In April 2000, the museum moved to its present site, and now it also has displays about life in post-war Okinawa. It was one of the first museums to make full use of the testimonies of ordinary people.

◇ **The Cornerstone of Peace Memorial**

The Cornerstone of Peace Memorial was opened by Okinawa Prefecture in commemoration of fifty years since the Battle of Okinawa and the end of the Pacific War. The names of all victims of the Battle of Okinawa are inscribed here, regardless of which side they were on. It is a place where the spirit of the people of Okinawa can live on into the next generation, and where a plea is made for lasting world peace. As of June 2010, the names of 149,193 Japanese from Okinawa, 77,166 Japanese from other prefectures, 14,009 Americans, 82 British, 34 Taiwanese, 82 North Koreans and 365 South Koreans were inscribed here.

◇ **Konpakunoto Memorial**

The area around Komesuhara saw some of the fiercest fighting in the last stages of the Battle of Okinawa. Many Japanese soldiers and civilians lost their lives here, gunned down from land, sea and air having found themselves with nowhere to escape. After the war, people from the village Mawashi who were interned in the area collected 35,000 human remains that had been scattered over roads, fields, hills and forests. These were placed here and the memorial was constructed in February 1946. It is a simple structure, made of local limestone. It is the one place where Okinawans can come to remember those loved ones whose time and place of death is unknown.

◇ **Komesu Coast**

On the eastern side of the Nanbu (south) area of Okinawa, the Komesu coastline runs from Mabuni-no-oka in the north to the cape of Kyan in the south. The Konpakunoto memorial stands nearby and the offshore reef is battered by the waves. Many lost their lives here, in the ebb and flow of the tides, as they tried to escape fire from flamethrowers on land and sea, and the assaults of the allied tanks.

Military bases established in Okinawa under the US-Japan Security Treaty

◇ Kakazukodai (Futenma Base)

A runway was laid here by the US forces even before the Battle of Okinawa had ended and so the Futenma base marks a point of contact between memories of the Battle of Okinawa and the establishment of bases all over the island. It takes up 24.4% of Ginowan city, covering most of the limestone ground in the center of the city area.

Originally, there were fields and five small farming communities here. The village headquarters were located on the site as well as the school. A fine avenue of pine trees along an ancient highway ran directly through the present base. Local villagers returned to the area after the war, but in 1954, the US military decided to use the area as a Futenma Base and all residents were forced to move out.

From 1960, the base was used by the US marine corps and after Hamby Airfield was returned to Japan in 1981 it also became a base for the marine corps helicopter unit. In 1996 the US Government decided that the whole area would be returned to Japan under the SACO agreement. However, it became clear that a condition of the agreement was that the base must be moved to another location within Okinawa Prefecture. The problem was now that a new base with even more facilities would be built in Nago or Henoko.

Not only residents of Nago and Ginowan, but of the whole of Okinawa firmly reject any further burden placed on them by the construction of new bases and the construction of a new base was blocked. It is now hoped that a replacement for the Futenma base will be found elsewhere in Japan or overseas.

◇ Site of the helicopter crash at Okinawa International University

On 13th August 2004, during the summer vacation, a large CH53 military helicopter crashed into buildings at Okinawa International University. The accident occurred when preparations were being made to move some of the helicopter unit to Iraq following the outbreak of the Iraq war in 2003. The US military have never disclosed reasons for the crash.

One of the rear rotors of the helicopter was found about 700m away from the crash site and it is thought that the accident was caused by a helicopter blade touching a wall after a problem with altitude control. According to local residents, the helicopter sounded different to how they normally sound. Hearing this and seeing that it was flying at a very low altitude caused some people to take cover.

The University has collected together material related to the crash and displays it for the public.

◇ **Sunabe (Life near to the Kadena Base)**

Guide lights for aircraft are close to the Sunabe area of Chantan, west of the Kadena Base, and the noise of military aircraft landing here is described as “ferocious”. The situation for residents here is untenable and yet there are still people living in properties that have owned by their families for generations, even when the rest of the area has had to be evacuated.

◇ **Kadena Base (US Airforce Base)**

The air base occupies land in the city of Okinawa and in the towns of Chatan and Kodena. There are two 4000m runways and the base is home to fighter planes, air refueling tankers, airborne early warning and control planes and special combat aircraft. Navy antisubmarine patrol planes, and patriot missiles are also housed here. Noise from aircraft often makes normal daily life impossible, from both a physical and mental point of view. Local residents are presently in action against the Japanese Government, hoping to gain compensation and to prevent late night and early morning flights.

◇ **The Henoko Ammunition Depot (Camp Schwab)**

Camp Schwab was built around 1956 as a US marine base on the east coast of Nago. It is used for rotation training for 3rd Marine Expeditionary Corps. Munitions are stored at the adjacent Henoko Ammunition Depot, which is only partly underground. It is believed that there are, or have been, facilities for the storage of nuclear and chemical weapons here.

◇ **Henoko (the “Save Life Society” and the Henoko Tent Protest Village)**

In 1997 it was announced that the Futenma base would be replaced by a base on reclaimed land near the coast at Henoko in Nago. In response to this, the “Save Life Society” made up of local residents and other groups have organized resistance here, asserting that construction of the base was rejected in a local referendum and fighting against exploratory marine borings.

◇ **Higashison Takae (demonstrations against proposed helicopter plant)**

Takae is a small village with a population of about 160. In areas surrounding the village, construction has begun on 6 helipads. A US military jungle training center was already adjacent to the village, and with the construction of the helipads it is almost as if the village itself has been completely swallowed up by the training center. Military helicopters continually fly at low altitudes over the village.

Residents believe that life will become worse if there are more helicopter flights and completely impossible if the new Osprey fighters are also allowed there. In July 2011, a sit-in began at the entrance of the plant construction site in order that construction might be stopped and local residents allowed to “live normal lives in their own homes”

A History of Inequality – military bases and the US-Japan Security Treaty

A post-war history of Okinawa

1945

The Nimitz Proclamation No. 1. Establishment of military government and division of administration south of latitude 30 degrees

1947

“The Emperor of Japan’s Opinion Concerning the Future of the Ryuku Islands” is communicated to the US.

1948

The “B yen” currency established

1949

Long-term US occupation of Okinawa fixed. The construction of military bases begins in earnest

1950

US military government changes its name to the United States Civil Administration of the Ryukyu Islands. The Korean War begins

1951

Peace Treaty and Treaty of Mutual Cooperation and Security between the United States and Japan signed

1952

Under the Treaty of San Francisco, Okinawa is placed under American rule.

United States Civil Administration of the Ryukyu Islands (USCAR) is established and the Treaty of Mutual Cooperation and Security between the United States and Japan comes into effect.

1953

The “Land Acquisition Procedure” is issued and the compulsory acquisition of land begins.

1954

The Ryukyu Legislature is established. The “Four Principles of Land Protection” announced.

1955

Forced requisition of Isahama. The “Yumi-chan” incident.

1956

Announcement of the “Price Recommendations” Resistance to the “Recommendations” breaks out throughout the islands. The population reaches 800,000.

1957

USCAR issues the “United States of America Land-Expropriation Ordinance”. System of “High Commissioners” established.

1958

“B yen” replaced by the US dollar as currency

1959

US military aircraft crashes into Miyamoto Elementary School, Ishikawa City (17 killed, 121 injured)

1960

Council for the Reversion of Okinawa Prefecture to the Fatherland formed. America declares indefinite occupation. President Eisenhower visits Okinawa.

1962

“Declaration for Colonial Liberation” passed unanimously by the Ryukyu Legislature.

1963

Junior high school student, Hideo Kokuba hit and killed by a truck driven by a US soldier. High Commissioner Caraway announces his view of the “Myth of Okinawan Autonomy.”

1964

Tokyo Olympics held

1965

A trailer falls from a US military aircraft on to a house in the village of Yomitan, killing a young girl. Prime Minister Sato visits Okinawa. The US begins bombing of North Vietnam.

1966

Notice of new requisition of land in Gushikawanbu

1967

Demonstrations forcibly prevent deliberation of the “Twin Education Bills”. B52 bombers are sent to Kadena Base.

1968

Progressive Chobyō Yara wins the first popular election. B52 bomber crashes.

1969

Okinawa-wide demonstrations to call for the instant withdrawal of poison gas weaponry from the islands. Sato and Nixon agree on the reversion of Okinawa in 1972.

1970

First wave of strikes begin on all bases. Anti-US demonstrations at Koza

1971

Rally held to protest against the Reversion Treaty. Poison gas relocated. General strike held in protest against the reversion treaty and calling for complete reversion

1972

On 15th May, Okinawa reverts to Japan. Rally held to protest the details of the reversion.

The currency in Okinawa returns to the yen from the US dollar. Most bases continued to be used as before (under the “Public Land Provisional Use Law”).

Reversion to Japan and Okinawa under the Security Treaty

1973

The US army closes highway 104 for military exercises using live ammunition. Opposition to the Okinawa CTS (Central Terminal Station including oil storage tanks and refineries) begins.

1974

An unexploded bomb goes off at St. Matthew’s church in the Oroku district of Okinawa City. 38 are dead and injured, including children. A local youth is shot by US soldiers at Iejima. The Larocque proclamation makes it clear that nuclear weapons had been kept on US bases in Okinawa.

1975

The Ocean Expo is held. US troops leave Vietnam

1976

Anti-war landlords file a suit against the “Public Land Provisional Use Law”

1978

Traffic in Okinawa reverts to driving on the left hand side of the road (law 730)

1979

Highway 104 is closed for military exercises using live ammunition (for the 23rd time)

1980

US nuclear submarines enter White Beach port (used by the US navy). Budgets begin to be produced which have a bias towards the US military.

1981

Meeting of reform mayors. Rejection of recruitment activities for the Self Defence Force. Filing for the rejection of land use by the US military where contracts are not in place.

1982

Claims against noise at Kadena base. Japanese History Textbook Problem (with the removal of references to civilian murders) The Hitotsubo Anti-War Landlords group established.

1983

Okinawa "Film 1 Feet" set up to provide a record of the Battle of Okinawa. Collection of human remains begins under the auspices of the Ministry of Welfare

1984

The US Green Berets return to Okinawa.

1985

A large US army truck strikes a house in Kin

1986

Public proceedings begin on the enforced 20 year use of land without contract.

1987

Clashes between US military and local residents over the construction of Harrier Base. US Military residential area at Makiminato returned. Kadena Base surrounded by protesters. Autumn National Sports Festival held in Okinawa. Japanese flag burning incident.

1988

B52 bombers arrive from US bases in Guam. Special court opened to rule on the Ienaga textbook. Parachute training carried out at Yomitan Airfield. US Military conduct exercises at Fukuchi Dam.

1989

Emperor Showa dies. Harrier training base established at Iejima

1990

Prefectural Assembly rejects proposals to abolish Remembrance Day. Self Defence Force anti-P3C submarines deployed.

1991

Gulf War breaks out. Exercises using live ammunition take place at the urban training area of Camp Hansen.

1992

To mark the reversion of Okinawa to Japan, Shuri castle is reconstructed.

1993

National Arbor Day held at Itoman.

1994

Ruling on noise pollution at Kadena. Kadena F15 fighter crashes. Large military CH48 helicopter crashes at Futenma. Chief of Japanese Defense Agency announces policy of coexistence and co-prosperity with bases.

1995

Unveiling of the Cornerstone of Peace memorial. Protests against the rape of a young girl by a US soldier. Governor Ota refuses to sign military contracts as proxy for anti-war landlords as sanctioned by the government.

1996

US and Japan announce SACO agreement. Agreed that Futenma will return to Japan in its

entirety.

1997

Japanese government announces proposal to move Futenma base to reclaimed land at Henoko, Nago, thus evading the problem of removing the base from Okinawa. Nago residents vote against this.

2001

Friday Meetings begin outside the US Consulate. The September 11th terrorist attacks occur.

2003

The Iraq War begins.

2004

Marine investigations at Henoko stopped. CH53 helicopter from Futenma Base crashes into Okinawa International University.

2005

Foothold for Naha Defense Bureau Marine Investigation rejected. Interim report on US military reorganization. Henoko Coast Plan announced.

2006

Election of a mayor of Nago who is opposed to the Henoko Coast Plan. Agreement on “V” shaped runways

2008

Candidates calling for the relocation of bases outside Okinawa win in House of Representatives elections. “Military orders” deleted in the textbook problem.

2010

Mayor opposed to the building of a new base at Henoko elected in Inamine. Governor Nakaima, who supports the removal of bases from Okinawa, is re-elected.

2012

In spite of universal opposition in Okinawa from the Governor down, Ospreys are deployed at Futenma base.

《Program Itinerary of the 2nd Worldwide Anglican Peace Conference 2013》

April 16 (Tue.) to 22 (Mon.), 2013

	morning	afternoon	evening
16 (Tue.)		14:00 Registration 15:30 transport from hotel by bus 16:00 Opening worship (Sermon by Bp Makoto Uematsu) 17:00-19:00 Orientation & supper	19:00-21:00 Keynote Speech (Bp Katharine Jefferts Schori)
Venue		Cathedral Of St. Peter and St. Paul , Mihara	
17 (Wed.)	8:30 Field trip to battle sites of Okinawan War	Field trip to US military bases 17:00 arrival at St Peter & St Paul' s	18:00-21:00 Reception (Welcome speech by Bp Keun Sang Kim and Bp Yoshimichi Ohata)
Venue	Field trip		St. Peter and St. Paul' s
18 (Thu.)	9:00-10:30 film of Okinawan War 10:30-12:30 Group Session 1 (Introduction among group members, Reflections on the keynote speech & field trips)	14:00-16:00 Special Speech 1 (Revd Shingo Naito on the relations between nuclear power plant & military industry) 17:30 dinner at hotel	19:00-21:00 Special Speech 2 (Bp Shoji Tani on the structural social background of nuclear power plant & US military bases)
Venue	Tiruru Hall		
19 (Fri.)	9:00-12:00 Inputs (1) TOPIK (2) Okinawa, Peace Article 9	14:00-17:00 Group Session 2 (Reflections on Special Speeches)	19:00-21:00 Country Reports 1
Venue	Tiruru Hall	Tiruru conference rooms	Tiruru Hall
20 (Sat.)	9:00-12:00 Country Reports 2	13:30-17:00 Group Session 3 (Reflections on the conference, recommendations for statement)	Free time (Sightseeing in Naha) / Statement Drafting
Venue	Tiruru Hall	Tiruru conference rooms	
21 (Sun.)	Sunday Worship at parish churches (in 6 groups)	Free Time 17:45 meeting at hotel lobby	18:00 transport from hotel 19:00-21:00 Adoption of Conference Statement, Farewell Party
Venue			Okinawa Diocesan Center
22 (Mon.)	8:30-10:00 Closing Worship (Sermon by Bp Keun Sang Kim)		
Venue	Hotel		

《Participants list》

CO-CONVENOR

The Most Revd. Paul Keun Sang KIM
김근상 (主教 金根祥) 주교 Primate of The Anglican Church of KOREA

The Most Revd Nathaniel M. UEMATSU
主教 植松 誠 Bishop of Hokkaido Diocese, Primate of NSKK

LECTURER

The Most Revd Katharine JEFFERTS SCHORI Presiding Bishop of The Episcopal Church

Prof. C. Douglas LUMMIS
ダグラス ラミス Writer, former Professor at Tsuda College

Rev. Shigo NAITO
牧師 内藤新吾 Japan Evangelical Lutheran Church

Rt Revd David Shoji TANI
主教 谷昌二 Retired Bishop of Okinawa, NSKK

CONFERENCE PARTICIPANTS

Alexander BAUMGARTEN Director of Government Relations, USA

So Eun CHOI
최소은 (崔素銀) Layman of the Seoul Cathedral, KOREA

Myung Sook CHOI
최명숙 (崔明淑) Chairwoman of the Association of Supporters for Myanmar, KOREA

Revd David COPLEY Global Partnership Team Leader, USA

The Revd John DEANE Executive Director of ABM, AUSTRALIA

Neva Rae FOX Public Affairs Officer, USA

Bradley HOWARD USA

Revd Francisco Masayuki IINO
司祭 飯野正行 Peace and Justice Committee of Hokkaido Diocese, NSKK

Revd Peter Akira IWAKI
司祭 岩城 聡 Peace and Justice Committee of NSKK

Sook Kyeong JEONG
정숙경 (丁淑鏡) Member of GFS, KOREA

Kee JUN
전기 (全騎) Member of the Board of Directors of TOPIK, KOREA

Revd. Abraham Gwang Joon KIM
김광준 (司祭 金光俊) 사제 General Secretary of Provincial Office, KOREA

Jung Hee KIM 김정희 (金正熙)	Director of Department of Social & Missionary Work, KOREA
Deacon Issac Keyong Moon KIM 김경문 (執事 金勅汶) 부제	Honorary Deacon, Member of the Board of Directors of TOPIK, KOREA
Tack Hee KIM 김택희 (金澤姬)	Member of the Board of Directors of TOPIK, KOREA
Revd Augustine Naoaki KOBAYASHI 司祭 小林尚明	Peace and Justice Committee of Kobe Diocese, NSKK
The Rev. Aidan KOH	Convenor of EAM, USA
Dong Im KWAK 곽동임 (郭東任)	Editorial staff of the Sung Kong Hoe Newspaper, KOREA
Revd. Francis Joo Yup LEE 이주엽 (司祭 李柱燁) 사제	Chaplain of Sung Kong Hoe University, KOREA
Revd Chan Hee LEE 司祭 李贊熙	Peace and Justice Committee of Tohoku Diocese, NSKK
Revd. Gabriel Dae Sung LEE 이대성 (司祭 李大晟) 사제	Program Secretary of Ecumenical Relations and Administrator of TOPIK, KOREA
Revd. Augustine Jeong Ku LEE 이정구 (司祭 李定九) 사제	President of Sung Kong Hoe University, KOREA
Kyong Soo LEE 이경수 (李京洙)	Priest Warden of the Seoul Cathedral, KOREA
Catechist John Sang Hun LEE 이상훈 (傳道師 李祥焄) 전도사	Assistant Administrator of TOPIK, KOREA
Revd. Michael Yun Ho LEE 이윤호 (司祭 李潤虎) 사제	Director of Haeundae Self-Help Promotion Center, Busan Diocese, KOREA
The Most Revd Edward Pacyaya MALECDAN	Primate of the The Episcopal Church of the PHILIPPINES
Dr. Andrea Mary MANN	Global Relations Coordinator, CANADA
Very Rev. James McCASKILLI	Rector of St. Paul's Episcopal Church, USA
Rt Revd Laurence Yutaka MINABE 主教 三鍋裕	Bishop of Yokohama Diocese, NSKK
Revd Raphael Hitoshi MIYAZAKI 司祭 宮崎仁	Peace and Justice Committee of Yokohama Diocese, NSKK
Ju Taek MOON 문주택 (文周澤)	Ex-Chairwoman of Mother's Society of Busan Diocese, KOREA
V. Rev'd Dr. Paul MOONEY	Dean, IRELAND
Rt Revd Andrew Yutaka NAKAMURA 主教 中村豊	Bishop of Kobe Diocese, NSKK
Canon Peter C. NG	Partnership Officer for Asia and the Pacific, USA

Rt Revd Samuel Osamu OHNISHI 主教 大西 修	Bishop of Osaka Diocese, NSKK
Ordinands Cecilia Sayoko OOKA 聖職候補生 大岡左代子 Rachel PARRY	Peace and Justice Committee of NSKK Programme Manager of Asia, Us (former USPG)
The Revd Fr Rex RB. REYES, Jr. Rev. Canon Dr. Charles ROBERTSON	General Secretary of NCCP, PHILIPPINES Canon to the Presiding Bishop, USA
Revd Andrew Hideki SAITO 司祭 斎藤英樹	Peace and Justice Committee of Kitakanto Diocese, NSKK
Rt Revd Peter Ichiro SHIBUSAWA 主教 渋澤一郎	Bishop of Chubu Diocese, Peace and Justice Committee of NSKK
Revd. James Park Sung SOON 박성순 (司祭 朴 晟淳) 사제	General Secretary of Seoul Diocese, KOREA
Mary Eiko TAKAGI 高木栄子	Peace and Justice Committee of NSKK
Revd Peter Kotaro TAKARA 司祭 高良孝太郎	Peace and Justice Committee of Okinawa Diocese, NSKK
Mana TERAMOTO 寺本眞名	Peace and Justice Committee of Kyoto Diocese, NSKK
Revd. Stephen Si Kyung YOO 유시경 (司祭 柳 時京) 사제	Sub Dean of Seoul Cathedral, KOREA
Revd Catherine Hiroko YOSHIOKA 司祭 吉岡容子	Peace and Justice Committee of Kyushu Diocese, NSKK
PREPARATION COMMITTEE	
Rt Revd Andrew Yoshimichi OHATA 主教 大畑喜道	Bishop of Tokyo Diocese, Chair of the Preparation Committee, NSKK
Revd John Makito AIZAWA 司祭 相沢牧人	General Secretary of NSKK
Christine Kei IKEZUMI 池住 圭	Peace and Justice Committee of Chubu Diocese, NSKK
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Revd Ignacio Yoonsic JUNG 司祭 丁胤植	NSKK
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Revd Timothy Kiyoshi NOMURA 司祭 野村 潔	NSKK

Revd David Eisho UEHARA
司祭 上原榮正

NSKK

Revd Jesse Shinichi YAHAGI
司祭 矢萩新一

Secretary, Mission and Ministry of NSKK

INTERPRETER

Elizabeth Hiroko BAKER	ベーカー博子	(English)
Simon CLAY	サイモン・クレイ	(English)
Revd Patrick Yong KANG	司祭 姜 勇求	(Korean)
Revd Fides Sunhee KIM	司祭 金 善姬	(Korean)
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Deacon Paul Michinori MANO	執事 真野玄範	(English)
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Chikako TSUKADA	塚田央子	(English)

STEWARD

Anna Tomie KANEKO	金子登美江
Yuki KAYAMA	香山由希
Andrew Kensaku MATSUYAMA	松山健作
Luke Takeyuki YANAGIHARA	柳原健之

Meeting Report for The 2nd Worldwide Anglican Peace Conference

Nippon Sei Ko Kai

65 Yaraicho, Shinjuku-ku Tokyo 162-0805 JAPAN

1st August. 2013

제2회 세계성공회 평화협의회



第2回世界聖公会平和協議会

The 2nd Worldwide Anglican Peace Conference in Okinawa