

# 기억 치유로서의 통일

## 한국 개신교회 통일담론과 과제

전순영 (송실평화통일연구원 전문연구원)

- I. 들어가는 말
- II. 한국교회 통일담론의 역사적 전개과정
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  - 3. 기억의 치유
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• ABSTRACT •

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Unification of the Korean Peninsula as Redemption of Memory:  
Discourse on the Unification and the Tasks of Korean Protestant  
Churches

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This paper examines the historical development process of the Korean church's discourse on the unification and analyzes the characteristics of the discourse divided by conservatives and liberals to seek implications for the formation of a new discourse that can contribute to peace and unification on the Korean Peninsula. Until the 1980s, the government led the discussion of the unification, but after democratization, discussions on the unification have become active in the private sector. The areas where the discourse have been formed include the government, political parties, civil society, academia, and religious circles. The unification discourse of the church has been led by the progressive church at first. Then the conservative church participated in the discussion. For some time conservatives and liberals united, but later divided again. Progressive churches emphasize peace while the conservative focus on a mission. The problem is that the political discourse on the unification seems to be transmitted to the Korean church without deep theological reflection, especially in the perspective on North Korea, which has been more influenced by political ideology. Since the unification of the Korean Peninsula has a personal, historical, and social dimension with the gospel declaration, the discourse on the unification should converge in the middle direction of integrating both the unification and peace movement as well as the North Korea mission. Therefore, this paper raises the need for a new unification discourse as redemption of memory to be created on the basis of biblical unification theology, objective information-based perspective on North Korea, and unity of church.

**Key words:** Korean Protestant Church's Discourse on the Unification, Ideological Conflict, Perspective on North Korea, Biblical Unification Theology, Unity of Church, Redemption of Memory

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4) , “ NGO , ” 「 」 2(2008), 69.  
 5) 1995 8 ‘ , , 2,069

2000년 이후, 특히 2010년대 이후에 나타난 '기독교 사회윤리'의 위상 변화에 대해 살펴보았다. 2000년대 초반에는 '기독교 사회윤리'가 주로 '기독교윤리'의 한 부분으로 인식되고 있었지만, 2000년대 후반부터 '기독교 사회윤리'가 '기독교윤리'와 구분되는 독자적인 영역으로 인식되기 시작했다. 이는 '기독교 사회윤리'가 '기독교윤리'와 '사회윤리'의 교차점에서 위치하게 된 결과로 보인다. '기독교 사회윤리'는 '기독교윤리'의 '기독교'적 특성과 '사회윤리'의 '사회'적 특성을 모두 지니고 있는 것으로 이해할 수 있다. '기독교 사회윤리'는 '기독교윤리'와 '사회윤리'의 공통점을 강조하는 것으로, '기독교윤리'와 '사회윤리'의 차이점을 강조하는 것은 아니다. '기독교 사회윤리'는 '기독교윤리'와 '사회윤리'의 공통점을 강조하는 것으로, '기독교윤리'와 '사회윤리'의 차이점을 강조하는 것은 아니다. '기독교 사회윤리'는 '기독교윤리'와 '사회윤리'의 공통점을 강조하는 것으로, '기독교윤리'와 '사회윤리'의 차이점을 강조하는 것은 아니다.

6) 2022년 12월 33,882명, 2020년 2022년 12월 359명 ( ). <https://www.unikorea.go.kr/unikorea/business/NKDefectorsPolicy/status/lately/> ( : 2023.3.2.)

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13) Statement on Peace and Reunification of the Korean Peninsula (Doc No. PIC 02.3), World Council of Churches 10th Assembly, 2013.

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〈표 2〉 진보정부와 보수정부의 대북 통일정책 비교<sup>34)</sup>

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34) 『 』 : 『 (17-01, 2017), 12.

35) “ ”, 『 』 29-2(2017), 259-264.

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47) 『기독교사회윤리』, 285.

48) 『기독교사회윤리』, 178.

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